

*Propagation of the Gospel*  
*in the EAST*

BEING AN  
Account of the Success  
OF TWO

*Danish Missionaries,*

Lately sent to the

EAST-INDIES,

FOR THE

CONVERSION

OF THE

HEATHENS in MALABAR.

In several *LETTERS* to their Cor-  
respondents in *Europe*;

CONTAINING

A NARRATIVE of their VOYAGE

to the Coast of *Coromandel*, their Settlement at  
*Tranquebar*, the Divinity and Philosophy of the  
*Malabarians*, their Language and Manners, the  
Impediments obstructing their Conversion, the  
several Methods taken by these *Missionaries*, the  
wonderful Providences attending them, and the  
Progress they have already made.

*Rendred into English from the High-Dutch: And De-  
dicated to the most Honourable CORPORATION*  
for Propagating the Gospel in Foreign Parts.

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T O T H E

Most Reverend Father in GOD,

**T H O M A S,**

Lord Archbishop of

**CANTERBURY, &c.**

**PRESIDENT;**

A N D T O

The Rest of the Members of the Society for the Propagation of the Gospel in Foreign Parts.

**V**ARIOUS and Wonderful have been the Revolutions of the **CHRISTIAN RELIGION** since its first Rise and Foundation. And it affords no small Matter of Comfort, if one silently trace and consider the first setting

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ting out of Christianity into a World, that was overspread with the blackest Clouds of Darkness and Ignorance, and sway'd by so many infernal Powers, as one would have thought it then utterly impossible, it should make any Impression at all on that Generation, so deeply enslav'd by Sin, and fetter'd by so many Chains of Spiritual Darkness, Superstition and Idolatry. But here the Eye of Reason is at a stand! All Rational Inferences and Conclusions falling infinitely short of the mysterious Depths in the Oeconomy of Providence.

For even then, when Religion seem'd to be at the lowest Ebb, it was but a fore-boding of a new Spring-Tide that should move on gradually. When it made the meanest Figure in the World, it was not even then wholly destitute of Power. When it was but an Embrio, yet was there Life in it; and when it appear'd in Smalness like a Grain of Mustard-seed, yet was it attended even then

with

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with an intrinsick Energy and Penetration; and when it was but in its Dawning-State and Condition, yet would now and then one Ray, by darting it self forth, give chase to the combined Forces of Darkness, and victoriously triumph over the most obstinate Opposition, that the World and the Devil could raise against it.

It made Attempts upon Kings and Princes; And such as are commonly most averse to bow to the Scepter of a Religion, preaching up nothing save *JESUS CHRIST*, and Him crucified; and requiring a Life so much contrary to the whole Bent and Biass of the natural Man; yet were constrain'd to bow their Scepters, and willingly or unwillingly to confess a Power greater than theirs. Here a Luxurious *Felix* trembles, and a proud *Agrippa* must be almost perswaded to be a Christian; and this by a Man too in Bonds, whose



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Bodily Presence and Speech used to be weak and contemptible.

All which is a plain Evidence and Demonstration of that secret Light of Conviction, that pricking and stinging Power hid under the Gospel of Christ; and how hard it is for the most Rebellious Spirits, to *kick against* it. There is a Salutory *Sting* in the Religion of Christ, which being silently convey'd into the Soul, leaves often a most healing Impression: And this even sometimes too without the Addition of any auxiliary Helps, borrow'd from humane Arts and Learning; tho' these yet be not altogether to be despised in such Attempts as these, but only to be manag'd with such Prudence, as they may prove subservient to the *MAIN SCOPE* of a true Missionary of Jesus Christ.

Thus the Religion of the Holy *JESUS* has, through the fiercest Opposition of the Kingdom of Darkness from  
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the Beginning, even until now, still made its Way. But this has been indeed not without much Toil and Labour, Sweat and Blood; while the Adversary as strongly disputed, with his wonted virulency and malice against Christ, every Inch of Ground that has been gotten from him. Yea, sometimes also his Subjects, and the *Children of this World*, have been both more Zealous and more wise in their Generation, than *the Children of Light* in theirs.

However, a diligent Observer of the sundry Dispensations of *CHRISTIANITY*, even from its first Rise and Display, may discover most glorious Traces of the Wisdom of God, in carrying on the Work once begun, so as to confound all the Power and Policy of Hell. Religion has all along mov'd on, not in a fond fluttering, but a staid gradual way: Not by Starts and by Girds, but by *Degrees* wonderfully link'd together, though often seemingly broke and put asunder,

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When the common Enemy supposed Religion now to be at the last gasp, it reviv'd again, like a second Phenix, being *made strong out of its Weakness*, and springing up again, as from its own Ashes. The Blood that was so plentifully drawn from those that first embraced it, did but serve only, to render then the whole Body the more healthful and more Vigorous; Which now by *Superfluity of Naughtiness* all this while contracted, is fall'n, alas! into most desperate Distempers. It was a plentiful fructifying Shower, enriching you know the Soil, wherein Christianity was sprung up, and advancing its Seed to maturity, in a manner both most effectual and most speedy.

'Twas thought therefore, the following *Letters* could not be but acceptable to so Honourable a *BODY* as Yours, concern'd in renewing this Blessed Apostolical Work, by propagating the Gospel



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Spel of Christ in Foreign Parts. Since as  
by the Means of your generous Enter-  
prize, some Beams thereof have been  
cast even upon the *WESTERN* World;  
so a small Ray of Visitation begins to  
return, it seems, to the *EASTERN* Tract  
again, after so dark, long and dismal  
an Hour of divine Judgments pour'd  
out upon these Nations. Wherefore, as  
our Candle borrow'd its first Lustre from  
their Sun; So the *European* Nations  
may be glad, both to *walk* and to *re-*  
*joice* in the Light whilst they have it;  
nay, suffer themselves to be warm'd,  
moulded and enliven'd in such a manner  
by it, as their resplendent Life and shin-  
ing Conversation of Faith and Love be  
scatter'd at last into the darkest Corners of  
a World, that lies buried, as in the thick-  
est Night of Infidelity and Barbarity, of  
Superstition and Idolatry; and convey  
thither Healing to them under its Wings.  
For truly the Light of the *GOSPEL* must  
needs be of a *communicative* Nature:  
and

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and if the Sun may be put under a *Bushe*, so may *That*. As *CHRIST* the Sun of Righteousness, doth not contract his Beams, but display, diffuse, spread and scatter them; so are these likewise, that in any Degree have tasted of that *CATHOLICK*, and diffusive Spirit residing in him.

However, it hath been the Observation of many: That, if our *European* Nations don't improve the Light whilst they have it, but shut their Eyes against it, it may then, by its free and unconstrained Motion, take its Flight to those that will give it a better Entertainment; leaving them (which God mercifully prevent!) in Darkness.

May the Great God crown all your pious and charitable Endeavours for the Good of his *Catholick Church*! That so while many are *running to and fro*, both to the furthest *East* and *West*, *CHRISTIAN KNOWLEDGE* may be *encreased* hereby mightily; and every *Knee* may shortly come,

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come, in the most distant Corners of the Earth; how dark and barbarous soever at present, to bow at the Name of JESUS, and the Outcasts of the Gentiles, both to confess with the Mouth, and acknowledge in the Heart, (as also express by their Lives) that HE is the Lord. May the the LORD be pleased to enable You, undauntedly to prosecute these most Noble and Heroical Designs that lie before you, for his Glory only, and the Good of Souls! And thus over all the World may the BRITISH CONQUESTS be extended, while you gain still new Accessions to the Kingdom of Christ, and conquer not for your selves, but for HIM! Hence will the Name of BRITAINS be made every Day more glorious by a continued Train of Victories over the common Enemy, the Great Tyrant of Mankind, and Prince of this World, who must be made at length to yield up his Vast Territories and Dominions  
to



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to the Prince of Righteousness and Peace. And this will most certainly prove the Crown-Work of all other Victories gain'd hitherto; since by this Means the Knowledge of *CHRIST* will at last cover the Face of the whole Earth, as the Waters do the Sea; and all the World be full of the Majesty of his Glory, while Truth shall again flourish out of the Earth, and Justice and Peace embrace each other; Nor they only, but all the divine Virtues and Graces meet together, in a People that shall be born, in these latter Days, whom the Lord shall have made, and not Man!

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A

## Preliminary Discourse

Concerning the

## CHARACTER

O F A

## MISSIONARY.

**T**HE sad Fate of the *Eastern* Churches ought for certain to strike Terror and Compassion into every Christian Soul. 'Tis very well known, both what a flourishing State they have been formerly in, and what they are come to at this Present. What hath been their Fate, by the righteous Judgment of God, may in Time, according to the same, be ours also; unless some effectual Remedy be timely taken to prevent that, which we have so just Reasons to be afraid of. Forasmuch as there may be discerned easily the very *Seed* of these Judgments, that brought them (when the Measure of their Iniquities was compleated,) to a *mature* Destruction, budding forth apace in our *European* Nations: And the Root of all those Evils and Calamities that besel them, not only

a

sprout-



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sprouting out of the Earth, but already grown  
as it were, to a mighty Tree.

§. 2. The falling away from the *FIRST LOVE*, drew down, upon the Angel of the Church of *Ephesus*, that most terrifying Menace: *I will come unto thee quickly, and will remove thy Candlestick out of his Place, except thou repent.* And the *first Love* being with Time run to so low an Ebb, and the State of Christendom further and further still removed from that heavenly Flame, which ran through the first Believers; it is no Wonder, that we are in an Age quite frozen over with a dead Darknes of want of Love and Charity.

§. 3. And as the *Decay of the Primitive Love* of Christians was that, which was the Ruine of the Church of *Ephesus* in particular; so we find, in like Manner, that the *Corruption of this Love*, which was, we know, the Fault of the *Nicolaitans*, was evidently the Destruction of the *Pergomean* Christians. For this corrupt Love, as it was tainted both with *political* and *carnal* Ends, drew that dreadful Denunciation of War from Heaven upon the Angel of the Church of *Pergamus*, by the Mouth of Christ himself, as a perpetual Monitory to all future Ages against defiling, or polluting the Mysteries of Christian Communion, as in the Bond of the Spirit. Herein it was declared, That without a speedy Repentance, they were to expect his sudden Coming to judge'em; and certainly to depend upon it, that, however they might think to secure and skreen themselves from Men, by their sinful Compliances with the Times, or a wicked Complaisance for the Humours and Affections of fleshly Christians; they should ne-

ver

ver be able to deliver themselves from Him, who *hated* such base and carnal Condescensions, and would therefore *fight against them with the Sword of his Mouth*. Which he accordingly soon after did; as from History it appears. And is there not the same *Stumbling-Block* in the midst of us at this Day, as was heretofore amongst them? Are we free from all *Political Ends* and Aims in our Religion? Or, is there nothing of the *World*, or of the *Flesh*, that creeps in, and veils it self under the fair Covering of the Spirit? Is not the Doctrine of that political Prophet *Balaam*, designed for pleasing of Princes and mighty Men, for making our selves Great or Rich in the World, and for keeping our selves in perilous Times from Persecution, and the Cross of Christ; as eagerly pursued among our Christians, as ever it was among any? Are there not the very same *Maxims* held by our modern Temporizers, as by the ancient ones? Are they not as zealously advanced, and shamefully practised, as ever they have yet been any where? I am afraid they are. Let therefore every one here examine his own Heart, that would be thought to be a Christian indeed. For we are to remember, that he that walketh in the midst of the Churches, *bath Eyes as a Flame of Fire*, and is a *Searcher of the Reins*.

§. 4. The *WANT* of *DISCIPLINE* in the Church of *Thyatira* was, notwithstanding all their good and laudable *Works* besides; notwithstanding the Fervour of their *Charity*, the Purity of their *Service* and Worship, the Orthodoxy of their *Faith*, and the Constancy of their *Patience*, yet charged by Christ upon the Angel thereof, as a Fault, attend-

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ed with the very worst of Consequences : And was consequently not long after the sad Occasion of the entire Desolation of that once flourishing Church. Her Candlestick was removed out of its Place, not for any formal Idolatry, or Corruption in Worship, by her established ; but because, neglecting the wholesome *Discipline* that was in the Beginning, she tolerated and suffered that *Woman Jezebel*, who called her self a *Prophetess*, to tempt and seduce the *Servants* of Christ. That is, because she did not take the due Care in the *Trying of Spirits*, according to the Rule that was given her by Christ and his Apostles ; but was too easie, either in listening to the Pretensions of some, (that seem also to have been in great outward Authority) pretending to a more than ordinary *Spirituality*, without the requisite Purity of Life and Doctrine ; or at least, in indulging them too much, and not actually separating them from her Communion, by delivering them up for a Season to that Spirit which had taken hold on them ; both for the Churches Security, and their own Salvation in the Day of the Lord.

§. 5. This appears to have been the original Cause of all the Evils and Calamities, that began so early to put forth in the Angel of the Church of *Thyatira*. Hereby, not only the Propagation of the Christian Faith was among Infidels exceedingly hindered, but also such great Corruptions, both in *Worship* and *Manners*, by little and little crept into their Church, though founded upon the most excellent Constitution, as their Sanctuary was defiled and made an Abomination ; which brought on the De-



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Desolation foretold. We know also on the other Side, that it was the great Commendation of the Primitive Church of *Ephesus*, that those that were set over her with *Apostolical* Authority, being herein faithful to their Trust, could not bear them that were evil, but drove from their Communion as many as they could discover to have forged a Commission from Christ, which they had not; so admitting now to the Work of the Ministry but such as were able, sufficiently to prove their Call and Mission not to be of Man, but of God. Well therefore, did our Lord say: *I know, how thou hast tried them which say, they are Apostles, [or Missionaries from me] and are not; and hast found them Liars.* This was the *Ephesian* Discipline, under the Inspection of St. *John*, as History tells us, which preserved that Church, till the total Decay of their Primitive Love at last occasioned the Subversion of it.

§. 6. But, alas! what have we at present in our Churches of this holy and most necessary *Discipline*, by which the pure were heretofore separated from the impure, the holy from the unholy, the *True* Apostles and Ministers of Christ from the *False*, the *Spiritual* Christians from the *Carnal*, the soberly devout, from the ranting *Nicolaitans*; or in a Word: the chaste Virgin of the heavenly *Sion*, from the Spirit of Fornication in the mystical *Babylon*, the Foundations of whose Tower do cover the Earth, as the Top thereof would vie with the Heavens? Or rather, what a strange Medley is there to be found at this Day, even among Protestant Communities, for want of the *Primitive way of Trial of Spirits and Persons*, and the Corruption, or Loss of the *Apostolical Discipline*? For

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by despising the *Rod* of the Lord, ordained for the Chastisement of Offenders, and making no Account of the *two-edged Sword*, going out of his Mouth, and appointed for the *Trial of Spirits* in the Church, have not all Things been miserably blended; and the World brought into the Church; as the Church also into the World, being laid open and in common, without any such Barrier as in the Beginning was set up?

§. 7. And what can we now expect better than they, who have had their Candlestick this long time taken out of its place, *except we repent*? Or how do we think to deliver our selves from the righteous Judgment of Christ, while we abuse or despise that Power which was by Him once committed to his Apostles and their Rightful Successors; and do what is in us, belie the Holy Ghost, while we act as if we thought Light could have Communion with Darkness, Christ with Belial, or Truth with Falshood? Which for certain cannot be, so long as God and the Devil are contrary. And why then must the Church of Christ mix with those that are of the Synagogue of Satan? Wherever this is tolerated, there will God visit undoubtedly, let them pretend in the mean while to *wish* never so much for the Restauration of the Primitive Discipline and Order: and will surely abhor his Sanctuary that is thus profaned. Let us then remember the Churches of the *EAST*, and *repent*, while we have yet Time: left, when we say Peace and Safety, and that we are in *no Danger*, a sudden Destruction come upon us, which we thought not of, as *Travail upon a Woman with Child*.

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§. 8. Wherefore it behoveth the *European* Churches, and particularly they that bear the Name of *Evangelical* and *Protestant*, to be now more than ever, watchful, and to strengthen the Things that remain among them, but that are *ready to die*; since it manifestly appears, that their *Works* are very far, let their Pretensions be what they please, from being *perfect before God*. The *Deadness* and *Coldness* of the Church of *Sardis*, must be a Warning to all Church-Societies, how little available it is, to have the Name and Form of an *Orthodox Communion*, without the *Life* and *Power* which should attend it. Since the most Primitive Form, without the *Primitive Spirit*, to enliven it, would be no more acceptable in the Sight of God, than a *dead Carcass*: Or, no more the Mark of a true Church, than a Body without a Soul, is of a true and living Man.

§. 9. It is the *BOND OF THE SPIRIT*, which is the *Unity* of the Church; in like Manner as all the Members of the Body have Fellowship with each other by the Soul, and without it corrupt, and lose the vital Bond of their Union: So that without the *SPIRIT* there can be no true Church, but only a dead Image thereof. For without the Spirit of Christ how, think we, can the Church be the *Body of Christ*? Or we his *Members*, if we live not by this Spirit? Or, how can any that are not *called*, and *sent*, by the same Spirit, be rightful *Missionaries* to quicken those that sit in the Borders of Death and Darkness, and to make them of Members of Satan to become Members of Christ? Or, do we think that they that are dead, can raise the Dead? But if the Dead cannot raise the Dead; then these



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that are *sent*, to turn Souls from Darkneſs to Light, *Acts* xxvi. v. 17, 18.) and to raiſe up to Life, thoſe that are Spiritually Dead, that is, ſenſual and Animal, *not having the Spirit*; muſt be themſelves full of the *Spirit of Life*, or the *Spirit of Jeſus*, to the end they may transfuſe thereof into others. This *Order* moſt gloriouſly appeared in the Primitive Time, and was kept up for a while. But when this Spirit withdrew and left the Body, by being neglected, and not duly waited upon, no wonder it is, that the Eaſtern Churches were accounted no better than *Rottenneſs* before God, and caſt out of his preſence as Dung. O may this never be our Fate!

§. 10. But are there not alſo among our *European* Chriſtians found a great many, who are, if not quite Dead, yet at leaſt *Half-dead*; who have in them ſome little Sparks perhaps of the Spiritual Life, but underſtand not much of the true Power of Religion? Thoſe halt with a ſort of Indifference betwixt God and *Baal*, Chriſt and Antichriſt, the Spirit of the Lord, and the Spirit of this World, and are neither properly Cold nor Hot in the Duties of Religion, but *Lukewarm*. Now for as many as are of ſuch a *Laodicean Temper*, having as much regard to the Faſhion and their Intereſt in this Life, as to the Truth and their Eternal Intereſt in the next; how can they otherwiſe expect but that when Chriſt cometh as their Judge, like a Thief in the Night, He will *ſpue them too out of his Mouth*, as he did heretofore ſo many Churches, much better conſtituted than any at this Day, being originally of *Apoſtolical* Foundation? Wherefore they gloried in the Excellence

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lence of their Constitution, even as we now do, and said, they were Rich, and had great increase of Spiritual Goods and Gifts, ever so as they had *need of nothing*. But Christ, when he came to visit them, made them quickly see their *Wretchedness*, and *Misery*, and *Poverty*, and *Blindness*, and *Nakedness*, notwithstanding all their high Boasts. And when he comes to visit us, possibly he may make *us* to see, as much as he made them; except we repent, and remember what we have receiv'd and heard, and be *Zealous*, holding fast with the Form of Sound Words the *Power* thereof, to God's Glory, and the universal Edification of his Church.

§. 11. Methinks it should be high time by the Broken Walls of our Fellow-Christians, to repair our own; and by their being exposed to the Merciless insults of the Enemy, to fortifie our selves against the sad Calamities beginning to gather over our Heads. But the Ax must be laid to the Root. 'Ttis not the carnal Arm, nor the Wisdom and Laws of Men, that will shelter our Religion against the Inundation of God's Judgments; but a sincere Reformation of Life. And this being settled at home, will certainly extend it self abroad, and like an Heavenly Light, cast its Beams into the most distant Parts of the Universe, by degrees warming and cherishing such Souls as sit as yet in Darkness, and in the Shadow of Death.

§. 12. The Soul being united first to God, will undoubtedly unite it self to all such as in any manner belong to him, and by that unitive and loving Spirit received from on high, learn to *add to Brotherly Kindness, Universal Charity*, 2  
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Pet. I. 7. This Spirit of *Universal Love* ties a Christian to all such as descend from God, but in a closer manner to such as by being born of God, bear now his Image in a more eminent degree.

§. 13. Whenever this Spirit by his Gracious Operation hath shed abroad the Love of God in our Hearts; there will certainly gush forth Rivers of living Water, to quicken those that are near and a far off, if but in some degree qualified for receiving them. The Love of God is so *communicative* a Love, that such a one as is in Possession thereof, will find a sweet constraint upon his Spirits, to bring, if possible, all Mankind to the Enjoyment thereof. And the same Spirit, which is a Spirit of *Love*, being also a Spirit of *Power* and of a *sound Mind*, will put Life and Motion into him, to attempt at least, the real Conversion of his Fellow-Creatures. As the Spirit of Love will make him *willing*, so the Spirit of Power will make him *able*, and the Spirit of a sound Mind, *wise*, in so Generous an Undertaking as this. Wherever these Three go hand in hand linked together, there without doubt will be Means found out, to remove at last, though not without toil and labour, such Obstacles, at whose Sight humane Reason usually starts back. For though it now and then may seem wonderfully busie, and active to an excess, yet it is as apt to give over at the appearance of any uncommon Difficulty; it sinks under the weight of any distress, because it is destitute of an higher Power to support it. Humane Activity left to it self, is like a Pilot, that quits the Helm at the approaching Storm, and sets the Ship a drift at the Mercy of the Billows; whereas



whereas he that acts upon a more solid Principle, stands to his Tackle, and bears up against foul and Tempestuous Weather; and though he should be tossed up and down for a while, and seem to be upon the very Brink of Destruction; yet may he even then feel a secret power invisibly supporting him: and hereby he will be sure, to get out at last, safe and sound.

§. 14. This *Spirit of LOVE*, is undoubtedly the first Qualification towards a sincere Missionary. Wherever this Love is become the moving Principle, there it will be likewise a constant Monitor, to act upon a sound Foundation, and to make every thing subservient to the *Main Scope*. Upon which occasion I can't but mention St. Austin's Saying (a): *Quisquis recte proximum diligit, hoc cum eo debet agere, ut etiam ipse toto corde, tota anima, tota mente diligat Deum.* "Whosoever sincerely loves his Neighbour, should make this his Business, that his Neighbour as well as himself, might Love God with all his Heart, with all his Soul, and with all his Mind. Which indeed would prove the Sum and Marrow of the whole Gospel of Christ, and qualify the Soul both for receiving and duly improving such Gifts and Talents, as the Lord should be pleased to bestow, for the mutual Edifying of the whole Body.

§. 15. This *Inlarged Love*, as it is a most noble character of a Missionary, so it takes off, or at least moderates, the Spirit of *Partiality*, which too many are influenced by, in Undertakings of this Nature. 'Tis sufficiently known, how eminently

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(a) De Doctr. Christ. lib. I. cap. 22.

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nently those of the *Roman-Catholick* Communion have signalized themselves hitherto by sending Missionaries to the most distant Parts of the World, and overcome the most obstinate Difficulties attending usually so Hazardous Attempts as these. What Principle they have acted upon, and with what dexterity they have managed it, I will not here inquire into. 'Tis but too well known, that many compass Sea and Land to make one Profelyte, and when he is made, make him twofold more the Child of Hell than themselves. Which Spirit of partiality, as it very much foures the Mind, rendring it unfit for propagating true Wisdom; (for this is *without partiality*, Jam. III. 17.) So it spreads itself too much through all the Parties of Christianity, many being more concern'd about propagating their peculiar way of Worship, with some little external Formalities, than the *TRUTH* as it is in *JESUS*, (*Eph. IV. 21.*) and thus neglecting the Substance for a Circumstance, make but sorry work towards promoting the Cause of Christ and the Good of the Church universal. The sad Consequences of this Way may the Reader see in part exemplified in the Conduct of some of the *Roman-Catholick* Missionaries, related page 34. of the following Collection of Letters.

§. 16. This Spirit of *Catholick* Love and Bignity will Inspire the Mind, with Manly and Generous Impulses, and clear it from these mean and sinister *By-ends*, of Profit, party and Honour, which are apt to break the best-contrived Projects. For let the Design be never so noble, and the Method to act by, never so wisely forecast, if it but falls under the management of Hands

*the Character of a Missionary.*      xiii

Hands polluted with base and mercenary Ends, it will hardly work a Spiritual Conversion of Souls. Alas! what can be expected from Men influenced in what they do with Worldly Respects, having the Eye fixed on no other Mark, than *the getting a Living*! However, if we see Men wrought upon by irregular and selfish Motives so powerfully, as to venture Life and Limb for obtaining an End favouring so much of *Self-Love*; who would not rationally infer, that the Spirit of God, and the Principle of a more *pure* and refined *Love*, might influence sincere Souls so far, as to act at least with as great a Forwardness from a sound Principle, as others do from a selfish and corrupted one?

§. 17. A true *Discerning Faculty* of the Work of Grace in the inward State of Souls, as it is unquestionably a most necessary Qualification in all such as are intrusted with the Cure of Souls; so 'tis especially in those that are to manage a sort of People prepossessed with the most head-strong Prejudices against Christianity. But in order to this, it would be necessary, that they first had a sound Knowledge of the Motions of their own Soul, and of the manifold stratagems, turnings and windings of *corrupt Nature*, before they made an experiment upon others. They ought to be therefore acquainted with the State of the Soul fall'n in *Adam*, also with the Recovery thereof by *Christ*, and the whole Oeconomy and Method of its Restoration; that so they may be able, to declare to others the movings of *Grace* upon their own Soul; which



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undoubtedly would affect more, than all the polite Arts of Learning and most exalted Strains of Rhetorick. This would happily prevent the Overforwardness, that generally appears in most to bring others over to a Party. For Thousands may be brought over to a Party, and never a one of these to JESUS CHRIST. They may be *incorporated* into one Form, or into another; but perhaps never ingrafted into Christ, as living Branches into the Vine, so to draw Life, Power and Nourishment from him. They may leave one, and embrace another Confession, being void at the same time of all true Conversion. They may engage in another Party, without entering a more reformed Life. 'Tis still the same Man, though wrapt up in another Cloak: And still he is as much a stranger as ever, to that Conversion, which is from Darkness to Light, from the Power of Satan to God, from Death to Life, as the Apostles describe the Work of an unfeigned Conversion, *Act. XXVII, 18. 1 Joh. III, 14.*

§. 18. This whole way of proceeding must needs prove an inlet to many fatal Consequences; as one may discern in the Conversion of most of these *Profelytes*, (not to go farther for the present,) that having left the Church of *Rome*, embrace the Confession of Protestants. The Party they come over to, prides itself too often upon having gain'd a Profelyte; and the Profelyte *THUS* gain'd, prides himself upon the Merit of his Change. Though perhaps neither he himself, nor the Person that turn'd him, is thoroughly acquainted with the inward Distemper of the fall'n Soul; this being of a much deeper

deeper die, than to be wash'd away with so slender and superficial a Touch as this. Such a Man, miserably roves about in the Circle of Opinions, (for what he leaves, and what he takes in, is in him nothing but an Opinion,) and hardly gets he beyond the Sphere of a *Notional* Divinity. He perhaps leaves one sort of Idolatry, and rests in another that is more refined, but no less dangerous. Whilst he values himself upon a meer change of the Externals of Religion, he at the same time sets up within himself the *Idol of a vain and specious Presumption*, that is so hard to be conquer'd in the Work of Conversion. He knows now as much, (that is as little) as before, of *Repentance*, of a *living Faith*, of *Regeneration*, of *Self-denial*, of *Mortification*, of the *daily Renewing of our Mind*, of the *Cross and Imitation of Christ*; and other substantial Points of Religion, which the Lord prescribed to those, whom he HIMSELF initiated into his Communion. On the contrary, he acquiesces in the Sentiments of others, changing only his Side; as being never more forward to take Things upon Trust, than in matters of Religion. So pliant and ductile is the deceitful Nature of Man! It suffers itself to be moulded into numberless Forms, if it can but keep at a convenient distance from the irksome work of a real Conversion, so troublesome to its Earthly Propensions, and so contrary to its whole Biass.

§. 19. As in other Respects, so particularly in bringing over Souls to a saving Knowledge of Religion, 'tis highly necessary, to distinguish betwixt the *Essentials* and the *Accessory* Points of Religion. If Things were but rightly settled as  
to.

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to the first, the latter might then soon be composed. It likewise would be useful to distinguish between the Errors of the *Will*, and of the *Understanding*. If the Obstinacy and Refractoriness of the *Will* be in some Degree removed; the intellectual part will be undoubtedly influenced and guided safe by a divine Light. But if the first be neglected, and the latter stored with Notions of matters of Religion; the (so called) *Conversion* springing up thence, will certainly be attended with abundance of Delusions and vain Imaginations; the irreligious Bent and Depravity of the *Will* entirely indisposing the *Understanding* for the very Reception of sound and spiritual Impressions, and smothering the Mind with Ignorance and Darkeness. Whereas, on the contrary, the Light of Grace will shine with a bright Serenity upon the *Intellectual Faculty*, as soon the *Will* is set free from the Government of base Lusts, and the Affections rescued from the insinuating Objects of Vanity.

§. 20. A *CONVERSATION* conformable to the Doctrine which he preaches, may be reckoned another and a truly illustrious *Character* of a true Missionary of Jesus Christ. For after all, it must be the *Heavenly Manners*, that will prove the capital and most legible Letters, from the right Disposal and Connexion of which, Heathens will be able, to spell out the soundest Conversion. These alone are able, to describe Religion to the *Life*. They will be attended with many noble Drawings, and these with many Convictions, exceedingly affecting the Spirits of the most ignorant People. The *LIFE* of a Missionary will be a Comment upon what he teaches, and his

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higher, and inspire their Converts with the Power of Religion too. If those acquire in a pompous, though dead Performance of a ceremonious Worship; we ought then to preach up so much the more an inward and vital Principle, sending forth good Works, as so many free and unconstrained Emanations. If those at the best, inform the Understanding only, and charge the Memory with some partial Sentiments of Religion; we ought not there to take up, but by a sincere Endeavour to work also the Will into a ready Compliance with the Commandments of God. And in fine do those venture Life and Limb, or compass Sea and Land, to make Proselytes to their Party, and all this, by the Influence of a HUMANE Authority; should not then Protestants, under the gracious Influence of GOD himself, carry Things considerably beyond what these are able to do?



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A N  
ACCOUNT of the PROGRESS  
OF SOME  
DANISH MISSIONARIES  
Sent to the  
EAST-INDIES,  
For the Conversion of the  
*Heathens in Malabar.*

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I.

*An Abstract of some Letters writ April the 20th and 28th 1709, by one of the last Missionaries, arrived then at the Cape of Good-Hope, in his way to Tranquebar in the East-Indies.*

**W**E have begun on board our Ship to apply our selves to learn *Portuguese* and *Malabarick*, these being the Two Languages that will enable us, for propagating the Gospel in  
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those Parts. I am sorry, we were not provided at our Departure with some more Books writ in the *Portuguese*, to gain thereby the more Help, for reading and practising it betimes. I have heard from some that were on board of our Ship, and had been heretofore great Travellers in many *East-India* Countries, that the *Portuguese* is of a far greater and more extensive Use, than even the *Malabarick* Language it self; it going almost through all the Parts of the *East*, whereas the *Malabarick* is confined to a certain Trade only. 'Tis pity, we have no better Helps in *Germany* for learning this Language to a Perfection; since it is so universally useful for such as may be appointed in time, to follow us on the same Design we are engaged in. Those would be ready to enter upon Business as soon as they did come over. Here at the Cape we got one New-Testament in the *Portuguese* Tongue, printed at *Amsterdam*, in the Year 1681. 4to. which cost us Three *Species-Rixdollars*. And another small Treatise, in the same Language, was presented us, containing the *catechetical Principles* of the Christian Religion. We design to apply our selves entirely to this Language these two Months, which we are like to be still a shipboard before we reach *Tranquebar*, in hopes that in a few Weeks after our Arrival there, we shall be serviceable to those that are gone before us.

## *Gospel in the East.*

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As for the aforesaid *New-Testament*, you must know, that it was translated in *Batavia*, by some *Dutch* Ministers there; but the first impression proving very faulty, it was re-mitted to *Amsterdam*, and printed the *Second* Time, after it was revised. If a Founder and Printer could be sent over in Time, and readily provided with *Latin* Types, it would effectually, and without any great delay, further our present Design; for the *Portuguese* Language being of so ample a Use, true and practical Christianity might be scattered by this Means throughout most of these *Eastern* Countries.

We have found here abundance of *Germans*, and many of the *Lutheran* Confession; one whereof presented me with Sixteen Gilders *Dutch* Mony, for the promoting of our Design in the *East-Indies*. This Gentleman was bred a Scholar, and had studied at the University of *Jena*. In the Year 1700, he lifted himself into the *Dutch* Service, and being arrived at the *Cape*, he settled himself here, and is now under very good Circumstances. He had read here the *Narrative of the Hospital at Hall*, and the wonderful Footsteps of Providence attending it; and being particularly affected with the Account given in the latter Part of the Contributions gathered in *Germany*, for the Support of the newly-converted Heathens in *Malabar*, he offer'd me the aforesaid Sum to the same

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Purpose. The Governour here hath entertained me twice at Dinner, and is a Gentleman of an easie and obliging Conversation. Every thing is very dear here, and one can hardly live for less than a *Species-Rixdollar* a Day.

*Letters from Copenhagen dated June 14th, give an Account, that a Danish East-India Ship was arrived at last in Norway, after a very long and tedious Journey.*

Letters that came by this Ship, bring an Account, that the Missionaries gain more and more Ground among the Heathens in *Malabar*, and that God had open'd 'em a Door to speak the Mystery of Christ. They meet with a deal of Opposition, whereby the common Enemy of Souls endeavours to obstruct the Work of Reformation in these parts. However, their Congregation is increased at present to above a *Hundred* Souls, and they have some Hopes, there would be a considerable Addition in a short Time. They tell us, that the *Malabarians* did not only resort from very distant Places, to hear the Word preach'd in their own Language; but had also many private Conferences with the Christian Missionaries, upon the Subject of the Salvation of Souls.

Mr. *Ziegenbalgh*, who is one of these Missionaries, and the greatest Proficient in the *Malabarick* Tongue, has sent over several Treatises compiled by himself in that  
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## Gospel in the East.

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Language. They bear the following Inscriptions, set down by the Author himself: (1.) *Twenty Six* Sermon preach'd at our *Jerusalem Church*, upon all the Articles of the Christian Religion. (2.) A Draught of the Examination of such as are to be baptized: (3.) A Book of Psalms usually sung in our Church. As for the outside of these Books, they are of a quite different Dress from those in *Europe*. There is neither Paper nor Leather, neither Ink nor Pen made any use of; the Characters being by the Help of Iron Tools impressed on a sort of Leaves of a certain Tree, which is much like a Palm-Tree. At the End of every Leaf a Hole is made, and through the Hole a String drawn, whereby they are kept together, but must be untied or loosened, whenever the Prints of these Characters are to be read.

They give a further Account, that both *Malabarians* and *Mores* did very much frequent their Sermons, but particularly their catechetical Exercises. They had many Visits from the Poets, and such as were thought learned among the *Malabarians*, which often came from very distant Places, and put abundance of abstruse and intricate Questions, with other disputable Cases, to them. Whereby however the Missionaries took an Opportunity, to intersperse their Answers with good and practical Reflections, in order to fix the Mind of the Heathens on such things

whereon the greatest Strefs and the very Substance of Christian Religion lieth, and to withdraw it from those nice and uselefs Speculations, they too much did run upon.

Some time ago, one of the Missionaries taking a Journey to a large Town, called, *Nagapatnam*, was every where kindly received by the *Malabarians*. In this Place he made a stay of Six Days, and after having contracted some Acquaintance with some of the leading Men of the Town, he obtained, that a solemn Disputation was set on foot and held in the Castle there. Abundance of *Bramanes*, *Pantares* and *Poets*, and all the learned of the Town, with a Multitude of common People, flocked together to be present at that Solemnity. It lasted from Morning till one a Clock. The Missionary began the Act with a short Oration in *Malabarick*, and then levelled his Discourse chiefly against the idolatrous Worship so much in vogue among the Heathens there. But there was but one that would venture to give any Answer to what the Missionary delivered to them, he being generally look'd upon as one of the greatest Saints in this Place.

After the Disputation was over, the Missionary concluded again with a short monitory Oration, which was answered by one of the eldest *Bramanes*, who returned Thanks in the Name of the whole Company, expressing withal a great Satis-

Satisfaction at the kind Invitation offer'd  
 em by the Missionary. All this caused a  
 great Joy and Commotion in the whole  
 Town. Soon after, when this Gentleman  
 was come home again, he writ a large  
 Letter to all the *Bramanes* and *Pantares*  
 then present, and repeated to them in  
 Writing, what before was declared to  
 them by Word of Mouth, being in good  
 Hopes, to see in Time a happy Product  
 of the Seed of the Gospel scattered then  
 among the Heathens here.

Of the *Divinity* and *Philosophy* of the  
*Malabarians*, he adds the following Par-  
 ticulars to what has been said already on  
 that Subject, in the first *Collection of*  
*Letters*. They have a very regular Lan-  
 guage, which may be reduced to a cer-  
 tain Standard or Rules of *Grammar*. As  
 our Learned Men in *Europe* have their  
 Course of philosophical Sciences, so have  
 the *Malabarians* too, and treat them in a  
 regular and methodical Manner, as well  
 as our Scholars in *Europe*. They have a  
*written Law*, from whence, as from the  
 Fountain-head, they fetch all their Theo-  
 logical Deductions and Determinations.

Concerning GOD, they'll tell you, they  
 worship but *one* Divine Being, which they  
 set up for the original and productive  
 Cause of all other Things, calling it ac-  
 cordingly *Barahara Wastu*, or the supreme  
 Being of all. This God, they say, doth  
 not concern himself immediately about



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Things of little moment, falling out either in this or in other Worlds; but has created some other great Gods as his Vice-gerents, by whom all the Worlds and Creatures therein, are moved and influenced. These Gods, say they, have again their subordinate Gods; of whom every one is said to have his particular Station and Government of Things assigned to him: By this midling sort of Gods, Men are created according to the Order of the supremest Being of all; and therefore they think it but reasonable, they should have *some* kind of Worship allotted to them, not excluding even the very lowest or third Order of Gods, since Men receiv'd many Tokens of Kindness from them too. They add, that all these inferior Sorts of Worship are resolved at last into the sublimest Worship, due to the *One* supremest Being of all.

They pretend likewise, that wise and understanding Men among 'em, perform their Worship without Images; these being design'd, say they, for Children only, and the duller sort of People, who know not what Idea's or Representations to frame of these heavenly Beings. They tell ye, that after the supremest Being, there are 3300000 Gods, all depending from the first or primary Substance. They say, there are *Forty eight Thousand Rischis*, or great Prophets, and an infinite number of Angels and of other inferior Officers.

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The *Genealogie* or gradual Production of their Gods, is also remarkable, and is ranked by them in this series: (1.) The Being of all beings, or the supremest God created Eternity. (2.) Eternity brought forth *Tschuwen*. (3.) by this *Tschuwen* the Goddess *Tschaddy* was created. (4.) This Goddess *Tschaddy* produced *Putadi*, or the elementary and sensitive World. (5.) By *Putadi* the sound or ringing was framed. (6.) The Sound's Offspring was Nature. (7.) Nature afterwards begat the great God *Tschatat-tschuwen*, and (8.) this again brought forth another great God, call'd *Mageschurn*. (9.) From *Mageschurn* sprung up *Ruddiren* or *Ispuren*; and (10.) from *Ruddiren* the great God *Wischtnum*. (11.) This again created *Bruma*, which (12.) prov'd the productive Principle of the *Soul*. (13.) The *Soul* created at last the Heaven, or that vast Expansion betwixt Heaven and Earth, which makes up the fifth Element, according to the *Malabarick* Philosophy, or rather, the Receptacle of the other four Elements. (14.) This Heaven begat or created the Air. (15.) The Air begat the Fire. (16.) The Fire begat the Water, and (17.) the Water begat the Earth. As for the rest of their Gods and holy Prophets, they furnish out as large and long linked a Roll or *Genealogie*, too prolix and tedious to be here inserted.

Concerning the Nature of their Gods, they freely confess, they are subject to various Changes and Mutations, as well as the

the Creatures themselves, and that each of 'em hath his fix'd Term both of Life and Government. After the Expiration of all these set Times, every Thing, they say, shall return into the Being of all Beings, and then there shall follow a new Creation. There are great Differences among 'em about the *Worship* of their Gods, one Party preferring this, and another Party being more fond of that. They say, that in times of Old, their Gods frequently appeared upon Earth, and from these Apparitions, they coin a World of ridiculous Tales and Stories. They say, there are *Fourteen* Worlds, seven superior and seven inferior Ones, with as many huge Seas moving betwixt them. This Notion furnishes their Poets with Abundance of Fictions and Fancies; and whenever they entertain you with an Account of some strange Accidents and Adventures, they only tell you, that those Things happened in such and such a World, without thinking themselves oblig'd to alledge any other Proof for it.

As for the *Creation* of Man, they tell us, that *Sixty Thousand* Men were created at first, but that *Thirty Thousand* turned Devils soon after, and *Thirty Thousand* remained Men, both of 'em being multiplied afterwards to infinite Numbers. To the Knowledge of the *Image of God* after which the first Man was created, and of the deplorable Loss ensuing in



They are utter Strangers. Their Notion of Sin is also very lame and imperfect: They say, it comes from the Constitution of the Body, and from *excessive Eating and Drinking*. But their *Bramanes* tell you, they are no Sinners at all, but the Offspring of the great God *Bruma*; and so think themselves to be pure and sinless all over. About the *Soul of Man*, they have a Multitude of strange and confounded notions. Some say, that God himself is the Soul; others affirm it only to be a part of God: Others give out, that God, at the Creation of the World, created also all those Souls that were design'd to go into the Bodies of Men. Others again will tell ye, the Soul is begotten by the Parents. Others believe it to be the Product of the five Elements. The most part think, every one hath two Souls, a good One, and a bad One. Touching the *Senses* of a Man, they maintain there are five inward, and five outward Senses; whereof they hold the latter to be bad, and the former good and holy. They are generally for a *Transmigration* of the Soul out of one Body into another, in order to her full and perfect Purification. But as for such as have all along liv'd a good and holy life, they tell you, that they are *immediately* translated to a State of compleat Bliss and Happiness.

Of those that have been defiled by great many Sins in the World, they hold,

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hold, that they must wander from one Body into another, and by this means be *born* over and over again, till they gain a perfect Purification at last, and be admitted to the holy Enjoyment and Company of the Gods. From this Principle they farther infer, That those that have indulged themselves in all Manner of Lewdness and Vanity, are often forced into the very wild and venomous Beasts, or else born again into the World in a very poor and mean Condition: Whereas those that have done a great deal of good, but without being arrived yet to the pitch of Perfection, are born again, some like Kings, and some like great Scholars, and some like other topping and first rate Men in the World.

I must needs say, that in this vast Multitude of People, hurried about with so many odd and uncouth Notions, I never have met with yet any one *Atheist*; I mean, such an one that had the Boldness to contradict the Existence of a Sovereign Being, and the Truth of a future Life. On the other Hand, I have seen many that will undergo a deal of Pain and Labour, to fit themselves for a better State in the next World. Many will quit all that they have, Wife, Children, and Estate, and retire into some Solitude, to do Penitence for their former Life. Some will employ themselves entirely about Acts and Offices of Humanity, erecting up and down Abundance

abundance of *Charity-Houses*, wherein both indigent Travellers, and other poor People, may find some Rest and Refreshment. There are likewise some spacious Buildings like Cloysters or Colleges to be seen in some Places, wherein often a Thousand poor People are entertained at once.

In the Year 1708, a certain Queen residing not far from *Tranquebar*, departed this Life. I have been told for certain, that she entertain'd to the Number of Ten Thousand *Bramanes* at free Cost. The same Benefit she conferr'd likewise on Abundance of Pilgrims or Travellers, in a particular Building set up for that End, and which is continued by her Daughter to this very Day. And all this they do, in order to prepare themselves for another World, and to please their Gods, of whom their Books inform 'em, that they often appear in the Shape of Beggars, and unexpectedly steal in upon People, to see whether they be diligent in relieving the Wants of the Poor and Needy. Some of such charitable and publick-spirited Men, have by their Gods been taken up triumphingly, with Soul and Body, into the Regions of the Blessed, as the *Malabarick* Historians tell us. And this is another Motive that encourages them to such generous Acts of Love and Charity.

Concerning the *State of Happiness after this Life*, our *Malabarians* inform us of Four degrees or Mansions, prepared for the better



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better Sort of People. The first degree is term'd by them, *Tschalogum*, signifying *Paradise*. The second is, *Tschalmibum*, importing a *very near Access* to the great God. The third is call'd, *Tscharubum*. Such as arrive to this degree, are made the *very Image* of God. The fourth is *Tschautschium*, and unites its Inhabitants entirely to the supremest Being. Many to render themselves worthy of so glorious a State, live a very precise and vertuous Life. Some have so far thrown off all manner of idolatrous Worship, that they don't so much as come near a *Pagode*. All their Endeavours are entirely bent upon the Practice of Virtue and Strictness of Life; nay, all their Discourses favour of nothing, but of Virtue and good Morals. This Sort of Men do not own any religious Party at all, thinking themselves rais'd above the common Set of Religions used among the Heathens. They are ready at any Time, to entertain you with Discourses concerning Virtue and Holiness of Life, but as soon as you touch upon the Article of *CHRIST*, and the Difference betwixt theirs, and Christ's Religion, they don't seem to like it so well, as if you barely talk to them of Virtue, and Purity of Life and Manners.

I forgot to tell you, that the abovesaid Notion of the *Transmigration* and various Revolutions of Souls, makes one of the strongest *Prejudices* against the Christian Religion among the *Malabar-Heathens*, and

and is one of the greatest Stratagems of the Devil, whereby he makes many of them think slightly of the most horrid Sins and pollutions. For whilst they don't believe any other Punishment to be inflicted upon the wicked, but these Revolutions of the Soul, and the being born again and again into the World; they grow at last quite familiar with this Fancy about the Rambles of the Soul. Some of 'em have been convinced of the Sottishness of this Notion, and entirely put to a Non-plus; but it being one of the eldest Articles of their Faith, and handed down to them by long and uninterrupted Tradition, 'tis hard to remove a Prejudice so deeply rooted, and so commonly received among them.

And because I touch here at the *Prejudices* of these Heathens against our most holy Religion, I must mention also another, whereby the Work of their Conversion is made very difficult; and this is the *Prerogative they have of a purer and stricter Life*, than what they commonly observe among Christians, they too much letting loose the Reins to Sin and Vanity, and thereby rendring odious the Name of that sacred Religion they outwardly profess. For though they see the Christians diligently attend their religious Ordinances and Formalities, and hear them boast of the only true Church and Way of Worship, rejecting at the same Time with Disdain, the

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Religion of the Heathens; yet is it extremely hard, (nay, beyond all humane Skill and Endeavours) to make them believe, the *Christian Religion* to be the safest and the only true Way to Salvation.

All our Demonstrations about the Excellency and Nobleness of the Christian Constitution, make but a very slight Impression, whilst they find the Christians generally so much debauched in their Manners, and so much given up to Gluttony, Drunkenness, Lewdness, Cursing, Swearing, Cheating and Cozening, notwithstanding all their fair and specious Pretences to true Virtue and Religion. But more particularly are they offended at that haughty and proud Temper, so obvious in the Conduct of our Christians here. They are too apt indeed, to value themselves upon their own Parts, Wit, and Abilities, and to disdain and despise the poor Heathens; nay, to call 'em *Dogs*, and other Names, and to do 'em all the Spight and Malice they are able to contrive: Yea, some Christians are arriv'd to such an intolerable Pitch of Haughtiness, as to be utterly ashamed of the Heathens, even then when they are brought over to Christianity it self; much less will they be induced to live with them as with *Brethren* in Christ; a Name so much used and beloved among the first Christians in the primitive Days.

Many of the Heathens, it is true, are convinced of the Soundness of the Doctrine,



all along have proposed to them; but  
fasting their Eyes, upon the profligate  
manners of the Christians, they are at a  
stand, not knowing what to betake them-  
selves to. They suppose that a true Religion,  
and a disorderly Conversation, are Things  
utterly inconsistent and incompatible.  
And because they see the Christians, pur-  
sue their wonted Pleasure presently after  
Divine Service; some of the Heathens  
have from thence taken up a Notion, as  
if the Christian Preachers, in their ordi-  
nary Sermons, did teach their People all  
these notorious Vices and Debaucheries,  
and incourage 'em in such a dissolute Course  
of Life.

Now to remove as much as in us lies,  
these fierce and headstrong Obstacles,  
we have endeavoured to give them more  
Opportunity, oftner to hear from us  
the Word of God, if so, perhaps they  
might hereby be induced, to take that, ra-  
ther for a Standard of the Christian Reli-  
gion, than the corrupt Life, and loose  
Conversation of the so called Christians,  
which hath leavened their Minds with a  
World of Prejudices against Christianity  
itself. But finding our *Jerusalem-Church*  
of too small a Compass, we have Thoughts  
of enlarging it, as soon as possibly we  
can.

Besides this, we are resolved, to raise  
another *Church* in a Town, not far  
from hence. This, if brought about, will  
enable us, to scatter the Word of the

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Gospel among the Heathens more abundantly. But for the present, we are chiefly bent upon *Translating the New Testament* into *Malabarick*, in hopes, that such a Work, may prove the Foundation of plentiful Blessing, if once it may happen to see the Light. A *Malabarick* and *Portuguese* Printing-press, you know, would be highly serviceable for so useful Work; the transcribing of Books, being attended with almost insuperable Difficulties.

Our *Charity-School* is now branched out into Two, and the Number of Children considerably increased. And here we find the Beginning of a real Reformation must be made; the old *Malabarians* being for the most Part, too fond of their long accustomed idolatrous way of Worship.

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### II.

*An Abstract of a Letter, writ to a Professor of Divinity, at the University Hall; dated at Madras in the East Indies, January the 16th, 1710.*

**W**E have told you formerly in one of our Letters, that we were about addressing our selves, by way of Letter

to King *Tanjour*, in order to obtain Liberty, for travelling freely in his Dominions, and to preach the Gospel to such of the Heathens, as were willing to receive it. But this Design hath been since laid aside, we being informed, that no such Address will be receiv'd by that King, except it be accompanied with great Gifts and Presents, which we are not able to offer him. After this Disappointment here, it was resolved in one of our *Conferences*, that I should make a Journey to this Place, call'd *Madras*; to see, whether by the Way, and in this Town, any Access might be gained to the Heathens, in order to give 'em a Taste of the principles of Christianity.

We enter'd accordingly upon our Journey, *Jan. 7th, 1710*, some going on Horseback, and some in a *Palanquin*. Our Congregation being afraid of my leaving them entirely, entreated me with Tears in their Eyes, not to quit them, but to return as soon as possibly I could; which I promised to do, having before, publickly declared in a Sermon, the Reason that induced me to such a Journey.

Last *New-years-day*, I writ a pretty long Letter to the Heathens in *Malabar*, laying down therein the most proper *MEANS*, for their real Conversion to God, and inviting them, to espouse the Interest of their own Souls, whilst it was brought them so near Home. Of this Letter, I got abundance



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dance of Copies transcribed with all convenient Speed, and dispersed 'em among the Heathens in my way hither. The same I did with the Gospel of St *Matthew*, and another small Treatise, containing the *First Principles of Christianity*, presenting it to such of their *Bramanes*, as accidentally came in my Way. I hardly passed an Hour, without talking to the Heathens, there being an Opportunity presented me, almost in every Place I touched at. We have past several large and populous Towns, and now and then, taken up our Lodging with the *Bramanes* themselves, who entertained us kindly, and with great Attention hearkened to such Things, as we offer'd to their Consideration. I have taken down all their Names, and think to settle a Correspondence with them.

In King *Tanjour's* Dominions, we have been often detain'd; the bare Custom or Toll they made us pay, amounting to almost *Thirty Rixdollars*: But all these Charges fell off, as soon as we enter'd the Territories of the great *Mogul*, being every where let freely pass, without any Charge or Custom.

*Tranquebar* is distant from *Madras*, about *Thirty six* German Miles, which we have finished in Ten Days. We have been in many Dangers, but are at last, under the Protection of God, arrived safely in these Parts.

In one of my next Letters, I'll give you a more perfect and punctual Account, of such Things as happen'd to me, during my Journey among the Heathens. I had for this Purpose taken with me, a *Malabarick* Amanuensis, who writes down in a Journal, all such Passages as are thought worthy to be taken Notice of. This Day at Twelve a Clock, we came to this Town, and were hardly enter'd the Gate, when the Governour sending for us, entertained us at Dinner.

This Place, I think, is after *Batavia*, one of the largest Towns in the *East-Indies*, and, I hope, will afford me an Opportunity for scattering the Seed of the Word, among the Heathens here. I design to make a Month's-stay here for this Purpose. I touch'd to Day at *St. Thomas's*, by the Way, but being in haste, I could not take any exact View of that Place. After a Day or two, I design to return thither, in order to see the famous Mountain of *St. Thomas*, but chiefly to confer with the so call'd *Thomas-Christians*, and to make an Enquiry into the Truth of the Stories, that go about concerning them. At *Batutscheri* I have got some Intelligence about the State of Religion there, it being the chief Seat of the *French* Missionaries in these Parts. But the *English* Fleet lying ready to sail, I hasten to a Conclusion, remaining, &c.

*Bartholomew Ziegenbalgh.*

## III.

*An Abstract of another Letter, sent from Madras to a Minister at Berlin, and dated Jan. 17th, 1710.*

**T**HE 7th Day of January, I begun my Journey from *Tranquebar* to *Madras*, being distant one from another *Thirty six German Miles*. I had in my Company one Merchant, Four and Twenty *Malabarians*, Six Soldiers, Ten *Palanquin-Carriers*, Five other Men that carried our Victuals, One *Malabarick Amanuensis*, and One Servant to brew our Drink, and to dress our Victuals at Night, and One Ostler. One while I was on Horseback, and another while was carried in a *Palanquin*.

The first Day we marched *Four Miles*, through several Towns and Villages. The most Part of the Heathens knowing me hereabouts, came together to hear a Word of Exhortation from me. The next Night we lodged in a large Town call'd *Tschigari*, containing about Sixty *Pagods*. Here I left one of the *Letters*, which I had lately composed, to encourage the Heathens, to embrace the Christian Religion, being directed to the whole *Malabarian Paganism*.

The next Day we travelled again *Four Miles*, and then took our Leave of King *Tanjour's* Countr y, which had cost us ve



ry dear, and enter'd the Dominions of the great *Mogul*, which we were suffer'd to pass, without paying any Toll or Custom at all. We came then to a spacious Town, named, *Tschilambaram*, where I left another Copy of the abovesaid Letter, it being contrived, by way of a small Treatise or Pocket-book. At Night, we came to a Town called, *Porta Nova*, and in *Malabarick*, *Pirenki Potei*. Here I had several good Opportunities offered me, to declare the Gospel of Christ to the Heathens and Mores.

The Third Day, we came in our Way to an *English* Town, whose Name is *Kudalur*, and from thence to *Fort St. Davids*, where we lodged, being received with a great deal of Kindness, by all the *English* that are settled here. We stayed here the Fourth Day, when the Governour sent for us up to the Castle, and entertained us at Dinner. I spent almost the whole Day in discoursing the *Malabarians*, and at Night going to one of their *Pagods*, I was quickly crouded by Hundreds of *Malabarians*, and at last, invited to one of their Houses, where there was a grave Assembly of *Bramanes*, being Men of Note and Reputation among 'em, and with them I argued about Points of Divinity, till it was very late at Night. At their Desire, I gave them one of the said Letters, and the *Principles of Christianity*,

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and having registred their Names, promised to fix a Correspondence with them.

The Fifth Day, we touch'd *Budutcheri*, a French Town, and the chief Seat of their *Missionaries* here in the *East-Indies*. Their *Malabarick Church*, is a little bigger than our *Jerusalem* at *Tranquebar*; but our *Malabarick Charity-School* is far more numerous than theirs.

The Sixth Day, we passed through large Forests and Wildernesses, where I preached the Gospel of Christ to the Inhabitants of the Woods and Forests. At Night, we took up our Lodging in the open Fields, in a resting House. After Supper a Serpent made up to our Quarters but being betimes discovered by our Guard was killed immediately. In a Town lying near this Place, the Name whereof is, *Konfchumeri*, I left another of the aforesaid *Malabarick Letters*. This Day we put in again at a small resting House in the Fields where I met Two *Pantares*, and discoursed them about the way to Happiness, as I did all those, whom I met with accidentally upon the Road.

The Eighth Day, we marched through abundance of Villages, and reached *Sadra Patnam*, a fine populous Town, where the *Dutch* have a Factory. After I had taken a View of the Town, a great many both *Heathens* and *Roman-Catholick Christians* came to hear what I had to deliver unto them. With these I stayed three Hours

declaring unto them the Word of the Gospel, and leaving one of the *Malabick* Letters in their Hands. About Night we entered again a Desert, and were kindly entertained by some *Bramanes*, whom we happily met with there. I ask'd them many Questions, about the State of their Religion; who having given me a good Insight into the Grounds thereof, proposed again some Questions to me about the Nature of the Christian Religion; which I answered. And then putting one of the Treatises, containing the *First Principles of Christianity*, into their Hands, I offer'd to correspond with them for the future.

The Ninth Day, we passed again through some Towns and Villages, and lodged at Night, in a retired Place among the *Bramanes*, who seem'd to be affected with what I told 'em of a Saviour of the World.

The Tenth Day, we touch'd at *St. Thomas*, a noble spacious Town, and arriv'd at last, at *Madras*, after twelve a Clock, where we were received very kindly, and call'd to the Governour's House to dine there.

*Madras* is a large and populous Town, and besides, advantageously scituate for spreading Christianity among the Heathens, in those Parts, if the *English*, who command here, would but second our Endeavours, or join with us in propagating the Gospel in the East. I found here a Letter,  
writ



writ by Mr. *Boehm* at *London*, wherein he gives us some Hopes, that perhaps the *English* might in Time be prevailed upon, to engage with us in so promising and worthy a Design; and for this Reason, I have also contracted an Acquaintance with some of that Nation residing here. I have waited on one of their Ministers, who was glad of my Arrival, and offer'd me a Lodging in his own House, during my Stay in this Town.

The *Malabarick* Translation of the *New Testament*, which hitherto has been one of my Labours, is now a little interrupted by this Journey. I wish my Friends in *Germany*, would settle a Correspondence by the way of *England*, as well as *Denmark*. We have bought a Garden, near a very populous Place, design'd for a *Charity-School*, and a Building was begun to be raised, just before my Departure from *Tranquebar*.

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#### IV.

*An Abstract of a Letter, sent to a Friend at London, dated Madras, Jan. 17th, 1710.*

**I**N the Month of *October* last, I receiv'd a Letter from Mr. *Ludolph*, importing, that a Box with Books, was sent by you from

from *London* for our Use; and that be-  
sides a Sum of *Twenty Pounds* were to  
be paid us here, for promoting the Work  
of *Propagating the Gospel* among the Hea-  
thens in *Malabar*. We sent two Messen-  
gers from *Tranquebar* for these Things, but  
being not thought convenient, to convey  
them to us at this rate, they have been  
sely kept till now. The Box hath been de-  
livered up to me, immediately after my  
arrival, wherein I found your Letter,  
and two *Broad Pieces*, sent for encouraging  
the Design we are engaged in.

The Lord be praised, for this unexpected  
Support come from *England*, and for that he  
hath stirred up here and there, some pub-  
lick-spirited Souls, to favour the Work, in  
sight of all the Opposition we have all  
along met with. This makes me hope, that  
the Lord in his Time, by these joint En-  
deavours, will remove such Obstacles as  
still lie in our Way, and seem to stifle the  
Progress of the Gospel in these Parts.

Your Letter hath given me no small En-  
couragement, and I am sending it now to  
my Fellow-labourers for their mutual Sa-  
tisfaction. I am about receiving the a-  
foresaid *Twenty Pounds*, which I have de-  
signed, as a seasonable Supply for raising  
another *Charity-School*, to be made up of  
*Malabar-Children*. The Foundation to  
this Building was laid, just before I set out  
from *Tranquebar*.

Our

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Our new planted Congregation at *Tranquebar*, is increasing, under the gracious Influence of God, though in its very Infancy furrounded with various Oppositions and Persecutions, as the common Attendants of the Gospel of Christ. Our whole Congregation, both of those that are actually *baptized*, and of the *Catechumens*, or those that are as yet instructed in the Principles of Christianity, is increased to above one *Hundred and Sixty* Persons. Our *Malabarick* School is in a very good Forwardness, and provided with an able Master who, before his Conversion to Christianity, was one of the most famous Poet and School-Masters among the *Malabarians* at *Tranquebar*. His Conversion to Christianity, caused a great alarm among the Heathens, who never expected any such thing; but now all is quiet again.

We have begun to set up some *Manuscripts*, which we hope, may prove in time beneficial to the *Main Work* we are carrying on. If we were more powerfully supported by our Superiors, I don't question, but Hundreds of Heathens would have been initiated into Christianity by this Time: But such Supports being wanting we endeavour the more, to bring those few that are entered the Lists of Christianity to a more solid and experimental Taste of our most holy Religion.

But above all things, I must tell you that what taketh me most, is the *Education*



on of the *Malabar Children* here: They  
 of a good and promising Temper, and  
 not yet prepossessed with so many  
 strong Prejudices against Christianity,  
 they are the sooner wrought upon and  
 lified into a Sense of the Fear of God.  
 Certainly we look upon our Youth as a  
 Stock or Nursery, from whence in time  
 plentiful Supplies may be drawn for en-  
 riching our *Malabarick* Church with such  
 Members, as may prove a Glory and Or-  
 nament to the Christian Religion. 'Tis  
 true, there are but a few of the grown  
 Heathens that are willing to be baptized  
 in the Name of Christ, and yet there  
 is always a Concourse and Confluence of  
 People attending our Sermons, and other  
 parts of divine Service: and many un-  
 doubtedly return with strong Convictions  
 set upon their Minds. All this gives me  
 a fair Prospect of gaining a larger Door  
 to the Word in Time.

I have been all along taken up with  
 translating the *New-Testament* into *Malaba-*  
*rick*, the *Four Gospels* being almost finish'd  
 by this Time. Besides this, I have com-  
 pos'd some other pieces of Divinity, to  
 be dispers'd among the Heathens. At  
 the Entrance of this Year, I writ by way  
 of a Letter, a sort of a general Invitati-  
 on to all the *Malabar* Heathens, and laid  
 down therein the most substantial Points  
 of the Christian Religion. Many both of  
 this Letter, and of some of the *Gospels*  
 lately,

### 30 *The Propagation of the*

lately translated, have been given away to the Heathens. I have passed through abundance of populous Towns and Villages in my way hither, and declared everywhere the Gospel of Christ to the Heathens I met with. I have been at *Fort St. David*, where I had the Honour to acquaint the Governour and the whole *English* Council with the Design we were engag'd in. I must needs tell you, that the *English* Nation here hath shew'd me a great deal of Love and Civility, and express'd at the same Time no small Satisfaction, that some were gone at last on so Christian an Errand as this is. And who would so far put off all Bowels, as not to be lively affected with the Approach of the Light of the Gospel to such dark Cornerers as these are; and not to bid a kind Welcome to the first Dawnings of the glorious Day of the holy Gospel shining on these poor benighted Infidels?

In our way hither, we lodg'd several times with *Bramanes*, who entertain'd us kindly, and with great Application harken'd to what we deliver'd to them about the *Means of Salvation*. Yesterday I arriv'd here at last, and was received with many Expressions of Kindness, both by the Governour and other Gentlemen settled here; and I design now to stay a Month here, in order to preach to such Heathens as are scattered hereabouts, the Gospel of Christ. Certainly, this is a Town which might prove exceeding helpful towards

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establishing the Christian Religion among the Heathens in these Tracts, if the *English*, who command here, would join with us in the same Design, intended for the common Good and Welfare of the *Pagan* World. At this rate we should be enabled to erect a *Malabarick* Church here, and form other proper Methods for *Propagating the Gospel among Infidels*. What a signal Blessing would this prove to the whole *East-India COMPANY*, if they might be induced, to concern themselves about the *spiritual* Good of the Heathens, whilst they reap part of the *temporal* Riches of these Nations. If they should be unwilling to entrust us with the Management of so noble a Charity, we should like it as well, if they would be pleas'd to send some of their own Country on so worthy and promising an Errand. We shall be ready at any time, to put 'em in the way of learning the Language with all convenient speed; likewise to fix a regular Correspondence with them, and by mutual Assistance and combined Endeavours go on with them in the Work of Reformation among the Heathens.

But then such Persons must be pitch'd upon as with a generous Resignation are ready, to consecrate themselves entirely to the Service of these poor deluded *Pagans*. For those that in the Ministration of spiritual things are hurried on by some base and sinister *By-Ends*, coming over only,



only, to gather up some fine Rarities of the Heathen World, or to purchase a few uncertain Riches, and so to turn hal Merchants at last; these, I say, will do no great feats among the *Eastern Nations* who commonly estimate the Christian Religion by the Life and Conduct shining in its Professors.

Certainly, if Christian Princes and States would but lay to Heart the present State of the Heathens in these Parts, great things might be both attempted, and, under the gracious Influence of the Lord, happily brought about in this Juncture of Time. There is store of *Promises* in divine Writ, tending to a more universal Display of the Gospel of Christ; and these must be laid hold on as the true *Basis* and Ground-work of all our Endeavours in this Cause. The *Roman-Catholick* Missionaries have made a wonderful Progress, and continue to over-run the Country. But since their chief Design is, to make Profelytes to a Party only, such Souls as fall under their Management, are left in the utmost Darknes and Ignorance, without receiving the least Tincture of a real inward Piety and Conversion. At this rate, they go astray like lost Sheep, and remain altogether Strangers to the grand Mysteries of Salvation. Nor do their Priests take the least Pain, of training them up to a competent Knowledge of divine things, but suppose, they have sufficiently

iently answered the Character of a *Mis-*  
*ary*, whenever the poor Heathens have  
rnt to perform some external and cu-  
mary Formalities of the Church of  
me. And after this Manner they con-  
rt Numbers of *Pagans* in a little Time,  
d with less Pain and Labour.

The Lord, I hope. will keep us free from  
such base and mercenary Ends, (as are apt  
intrude into the best contrived Projects)  
and entirely fix our Eye on the *MAIN*  
*GOPE*, viz. *The Conversion of Souls from*  
*Darkness to Light*, as the Word of God re-  
quires it. Your endeavour about promoting  
laudable a Design in the *English* Nati-  
on, and recommending it to the Well-  
wishers of the Cause of Christ, will prove  
a Blessing to you in the Day of Retributi-  
on. We hope that not only *England*,  
but *Holland* also, *Germany*, *Denmark*, *Sweed-*  
*land*, and other Nations, will come in at last,  
and join their Endeavours in so good and  
glorious a Work; and we shall be willing to  
enter a Correspondence for that Purpose  
with the more publick-spirited Persons of  
these Nations. Be pleased to remember us  
and our Concerns in your Prayers. Your  
Letters may, at the Return of the *English*  
Fleet, be left with the *English* Ministers  
here, or some other Persons which Mr. H.  
will be willing to recommend for that End.  
We shall then have any thing safely convey-  
ed to us to *Tranquebar*. *Fort St. David* is  
from *Tranquebar* distant *Twelve German*  
*Miles*; and *Fort St. George*, or *Madras*,  
D where

where I write this Letter, is *Thirty Six* Miles; from whence we can have things transmitted to us almost every Week. remain, &c.

## V.

*An Abstract of a Letter, sent to a Professor at the University of Hall; dated at Tranquebar, Jan. 6th, 1710.*

**I**N the Year 1709, and particularly towards the latter End thereof, every Thing was very dear in this Country and the Scarcity being so great, abundance of *Malabarians* died for want of Necessaries, and others were forced to sell themselves for Slaves in that Extremity. The *Portuguese* Church here, being very large and populous, took hold of this Opportunity, and bought a great many of these poor People for Slaves, one being sold from Twenty to Forty *Fano*, or from Eight to Sixteen Shillings *English*. When they had bought up a Number of *Fourscore* Heads, the *Pater Vicarius* appointed a solemn Day, for administering the *Baptismal Act* to all these Souls at once. At the set Day, they went altogether in one Body or Procession, being accompanied by some who beat the *Malabar-Drum* and others who play'd on the Flute; these being the usual Instruments the Heathen make use off, both at their idolatrous Worship in the common *Pagods*, and at their publick Processions, when they came about



out their Idols, as they use to do at the Days, set apart for that Purpose. There were likewise some Standards attending the Procession, to give the greater lustre to so solemn an Act and Formality.

The whole Pageantry being thus mustered up, the *Sacrament of Baptism* was ministered to these ignorant Wretches, without so much as asking them one Question, about the Substance of these Transactions; and being thus *sprinkled* one after another, they were led back in the same pompous manner; the aforesaid reverend *Father*, ordering abundance of *Cas*, (a very small coin, eighty whereof making one *Fano*) to be thrown among the People as they went home. And these sorry Performances, whereby they make daily Additions to the Church of *Rome*, are extolled by them, as extraordinary Acts of Devotion, and their Church set out, as the *most flourishing* of all others.

How their *Missionaries* carry on this Work in other Parts of the *East*, I cannot tell yet; but if they don't manage it with greater Wisdom and Application, than what we see here; all the Accessions they gain to support their Party, will prove at last but sorry Ornaments to a Church, that pretends to so many Prerogatives above others. At least we may learn by this Instance, what to think of the high Boasts, wherewith some *apish* Missionaries have stuffed their Books, telling us, that they have converted *Thousands* within the Compass of one Year; which

which Sort of Conversion, is undoubtedly much of the same Stamp, as we have seen it performed here.

Some of these *Roman-Catholick* Converts have been with us. After some Discourse with them we found, they did not know so much as one Word of the *Lord's Prayer*. Some Weeks ago a *Braman* desired, that he might lodge with us for some Time; we did not know, whether he was sincerely disposed to be instructed in the Principles of Christianity; or whether perhaps he might be an *Emissary*, sent to get Intelligence about our Life and Conduct; but after having discoursed him a while, he confessed at last, he had been baptized five Years ago by the *Roman-Catholicks*, and so supposed, he was now become a Member of the true Church already, though at the same Time, all what he knew of the Christian Religion was, that one Time he was *sprinkled with Water*, and thereby made a Christian. He carried still about him the usual *Badge*, whereby these ignorant Priests use to distinguish themselves from the common People, which is a little heathenish *Idolet* fastened before their Breast. He also still anointed his Breast and Forehead, with an Ointment, made of Ashes and Cow-dung, and other filthy Ingredients. This is the Effect, the Method of converting Heathens observed by the *Popish* Missionaries, produced in these Countries.

F I N I S.

## Idolatry of the Malabarians.

23

Transmutation of this God was into a Fish; the *second*, into a Tortois; the *Third*, into a Hogg; the *Fourth*, half into a Lion, and half into a Man; the *Fifth*, into a Bramine; (*a*) the *Sixth*, into a fair comely Child; the *Seventh*, into a Ram. They tell us, that this God understood in the *Twelfth Year* of his Age all the Secrets and Mysteries of Things. That afterwards he wrought a great many wonders up and down in the World; purchasing his Bride from a powerful King, by the Means of many surprizing exploits and atchievements. Soon after he had the Misfortune, to be bereav'd of his Bride by a crafty and valiant Giant, who having secretly conveyed her away, put *Vischtnum* to a deal of Grief and Vexation. However, he rescued her at last from her captivity, after a long and tedious Combat, having defeated therein Thousands of Giants. And from these and other Tales of that nature, we may rationally infer, that this deluded People have heard some imperfect Rumour of Christ, but taken it

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(a) 'Tis not explained what a Bramin is; but the Gentleman that publish'd an Account of Sir Thomas Roe's Voyage to East-India 1665, writes thus, Pag. 439. . The illiterate Priests of all that People for the generality of them are called Bramins, who derive themselves from Bramon, whom they say, was one of the first Men that inhabited the World. ——— Those Bramins, as I conceive, are they, which the ancient Stories call Brachmans, but with this difference, that these Brachmans were accounted learned Men, for the learning of those times wherein they lived; But these Bramins are a very silly, sottish, and ignorant sort of People; who are so inconstant in their Principles, as that they scarce know what the Particulars are, which they hold and maintain as Truths. Their Priest-hood is hereditary; for all these Bramins Sons are Priests, and they all take the Daughters of Bramins to be their Wives. They have Images in their Pagods made in monstrous Shapes, which the ancient Brachmans are said not to have endured.



in all in a huddle, and interlacing it with a World of Fables:

As to the *Eighth* Transmutation, the Heathens do not pretend to any Certainty themselves. The *Ninth*, according to their Tradition, ended in the Shape of a Man, whom they represent, as one sitting in a doleful posture, and imploring the Great God Day and Night, with Eyes turned downwards. And they give out, he is to do so still these many Thousand Years, before he can be set at Liberty. And this they say, was the time, wherein they now lived. It may be, that this is a shadow of the Intercession of Christ; which they seem to point at in their Narration. His last and *Tenth* Transmutation, (and here we may guess, that they have likewise some imperfect Notion of the Day of Judgment;) is to be into a *Flying Horse*. About that time, they say, the Sins of Men would increase to a Prodigious height; insomuch that this Horse, would set down his Foot, now lifted up for the Punishment of Men, to the Ground, with so extraordinary an Impression, that the great Serpent which bears the Earth, trembling hereat, would let fall the World. And this would be the period of this World, and the beginning of another.

This short draught may serve, to give you a smack of their Ridiculous Theologie. One might add a great deal more concerning their *Philosophical* Principles; but for the present I'll only tell you, that they hold, there are Seven Heavens and Seven Worlds, altogether bore up by a swinging Serpent. In *Physical* and *Mathematical* Affairs, they don't seem to have any great Knowledge, tho' for the rest they be quick

## Idolatry of the Malabarians. 25

ough of Apprehension. To the *Sun, Moon,* and other *Stars*, they attribute humane Souls. And particularly concerning the *Sun*, they tell us, that he has Seven Eyes, one whereof was only open at this present time: should the remaining six be opened too, no body would be able, to endure the heat thereof. *Thunder* is call'd by them the *Talk of the Clouds*. They believe, that there are many Angels, and that every one of them has a peculiar office to attend. They own no Resurrection of Bodies, but a *Transmigration* of the Soul into other Men, Dogs, Serpents, &c. From this springs up another Notion, viz. that whoso any ways abuseth another in this Life, shall after his Death become a Slave to the injured Person. They fancy, the World has been already thrice destroyed by Water, and would perish once more by the same Element. They hold that the Length of a Man had been in the beginning *four hundred Cubits*, but was afterwards gradually diminished, and would continue so to do, till he was reduced to a Span. The Years from the Creation of the World exceed already many Thousands of Thousands after their Calculation.

But I am tired with rehearsing to you so much of this uselefs trash. May the Lord commiserate the fate of these poor deluded Souls, and enlighten the Eyes of the Christians, to see, how far they are obliged, to improve the light of the Gospel, now so gloriously shining upon 'em, and walk as Children of the Light, whilst they have it! I remain

Yours

Tranquebar, Sept. the  
2d. 1706.

B. Z.

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## LETTER IV.

*Difficulty of the Malabarian Language  
The Readiness of the Malabarians  
arguing. The Missionaries in Danger,  
Account of the Roman-Catholicks.*

**H**AVING given you in the foregoing Letter some Account of the *Idols* of the *Malabarians*; I shall now proceed both to their and the *Portuguese* Language; with the latter whereof, we have hitherto endeavoured to acquaint our selves supposing it might prove a Means for the better Discharge of our Pastoral Function towards the poor Heathens. In learning the *Portuguese* we have passed through many Difficulties, having been all along destitute, both in our Ship and this Country, of all Manner of useful Helps to get it. Besides this, we perceived a vast Difference betwixt the vulgar *Portuguese*, spoke here by many Heathens themselves, and the Manner how it is spoke in the native Country. We thought it therefore necessary, to render the Fundamentals of this latter Dialect so familiar unto us, that we might be able afterwards, to descend also to the more vulgar Delivery. In order to this, we had a strange Providence attending us in getting a New-Testament in native *Portuguese* together with a *Grammar*, compiled for the Benefit of such *Portuguese* as have a Mind to learn



## Of the Malabarick Language. 27

*in.* By daily reading of these two Books, and continual hearing and speaking that Tongue, we have made now such a considerable Progress in it, that we are able, pretty well to catechize the Heathens in *Portuguese*, designing also to set down in that Language a Collection of the chief Heads of the whole Scripture and Christian Doctrine, and then get them translated out of this into *Malabarick*. However, the *Malabarian* Language being involved in far more Difficulties than the *Portuguese*, we at first were at a stand, not knowing, whether it would be wisely done, to spend our time in learning it; especially since we found the *Portuguese* as yet sufficient for our Design: And as for such of the Heathens as were unacquainted therewith, we thought to manage them by the Help of our Servant, he having both Languages, and fit enough to be an Interpreter.

Besides this, we did not intend to make any longer Stay here than the *Three* Years engaged in at our Departure. But at last it fell so out, that we agreed, one of us should resolve, either to continue here constantly, or at least a considerable time longer, and so consequently employ himself to get the Language of the Country to such a Degree, as to be fit to improve it to the main Scope we are sent for hither. In order hereto we cast Lots; and the Lot falling upon *Mr. Plutsch*, he readily embraced it, and now applies himself entirely to the attaining of that Language. As for me, tho' I don't design to be long without the Knowledge of this Language; spending an Hour or two every Day to that purpose: Yet the chief Bent of my Endeavours will



## Of the Malabarick Language. 29

the *Malabarians*; and then the genuine Pronunciation added with *Latin* Letters, and at last the Signification put to it. For Instance: *Tampiran* Deus. *Tagappen*, Pater. *Magen*, Filius. *Arthal*, Mater. *Magdyl*, Filia. *Andawen*, Dominus. *Ansh*, Domina. *Bottacham*, Liber. *Wattyjan*, Lumen. *Magister*. *Pyrampū*, Baculus. *Arhy*, Vapulare. *Atachū*, Lignum. *Welechaten*, Servus. *Atumey*, Glavus. *Katty*, Culter. *Kattū*, Aër, &c. The greatest Difficulty lieth in the *Gutturals*; which we have not all in our Languages. Hence it is, that the Pronunciation of their Words cannot be so nicely described in *Latin*. They on t'other hand, are not a little puzzled with the *Labials* of the *Europeans*, much less can they prick 'em down in their own Language.

It were to be wished, that the *Malabarick* Tongue was taught and learnt in *Europe*, with as great Industry as any other of the *Eastern* Languages; especially, since these Heathens are a very numerous People, and make a large Body of the *Eastern* Nation. By this Means they might, under God's Assistance, be rescued from their gross Blindness and Ignorance; if Protestant Kings and Powers would but readily join in lending a helping Hand to so glorious a Work, and furnish a competent Stock, for making the necessary Preparations towards it. At this Rate we should be enabled, to lay open in time all the Secrets of their Divinity and Philosophy, fetching them from their own Writings, enriched with Fables cunning enough, and trimm'd up with as fine poetical Fancies and Flourishes, as many of our Heathenish Authors, both in *Greek* and *Latin*. And we might perhaps find at least as solid and rational Conclusions in  
their



their Writings, as in the much admired *Aristotle* tho' not involved in so many Intricacies and hard notional Terms of *Logick*, *Rhetorick*, and *Metaphysicks*, as *Aristotle's* Trash.

I must confess, that my School-Master being a Man of Threescore and Ten Years, has often put such *Philosophical* Questions to me, as really made me believe, that in searching their Notions, one might discover things very fit to entertain the Curiosity of many a learned Head in *Europe*. I am now in search after them, and get them transcribed at no small Expence, it being very useful for our Design, to have a competent Insight into the Grounds their idolatrous Worship is raised on, and into all the other Matters relating thereto. Such a Discovery may in time prove a Means, to strike at the very Fundamentals of their Religion, and convince 'em of the Groundlessness the whole Structure of their Idolatry rests on, and at last, after the Removal of such Prejudices, clear the Way for a true and substantial Knowledge.

Truly, the *Malabarians* being a witty and sagacious People, must needs be managed with a great deal of Wisdom and Circumspection. Our School-Master argueth daily with us, and requirereth good Reasons and Arguments for every thing. We hope to bring him over to Christian Knowledge; but he is confident as yet, that at one time or other, we shall all turn *Malabarians*, and in this Hope he takes all the Pains imaginable, to render things as plain and easie to us as possible.

This Day an eminent black Merchant gave us a Visit, and afforded an Occasion to many a good Discourse. The chief Stress of our Conference

*Of the Malabarick Language.* 31

Upon the Folly of the *Malabar-Idols*, he being entirely on our Side, and addressing himself to our School-Master, told him in plain Terms, what great Reasons the *Malabarians* had, to turn to the One and only true God. Such kind of Visits and Conferences we enjoy almost every Day, having for our better Conveniency, hired a House for our selves. The *Roman-Catholicks* are in the mean time very vigilant, to shew us some ill Trick or other, their Spies having been with us but just now; but we civilly dismissed them. May the Lord God of Hosts, whose Work we design to promote, protect us, and gather unto himself at last, a Church and peculiar People from among this wild Multitude of Heathens! Let then the Devil and his infernal Herd rage against it to its utmost; we know there is an over-ruling Power, confining him to such Boundaries, as he will not be able to transgress. We desire your hearty Prayers, together with those of all our Friends, &c.

*Yours*

Tranquebar in  
the East-Indies,  
Sept. 16th, 1706.

B. Z.

LET.

## LETTER V.

*The vicious Life of the Christians greatly obstructs the Conversion of the Heathens. Some other Obstacles related. The Necessity of assisting the Missionaries with reasonable Supplies of Money. They set up a Charity-School in their own House, &c.*

**T**HE God of all Mercy, who, after having safely brought us hither, has, in the midst of these wild Countries, been all along our potent Father and Protector, quicken you by his Spirit, and affect you with a lively Sense of all the Tokens of his Favour attending us from the very Hour of our Departure to this Day, to the everlasting Praise of his Name and Goodness!

'Tis to Day just a Twelve Month, since you dear Fathers and Brethren, first offered me that Pastoral Function, which I am now actually entered upon for the Service of the *Malabar-Heathens*; and having now conversed with 'em these Three Months, and together with my Fellow-Labourer pretty near viewed the Condition they live in; I thought my self in Duty bound, to acquaint you as well as I can, with the present State of this Eastern Nation. I must freely confess, That it is very hard to make any Impression upon their Mind, or to bring 'em over out



## *The Conversion of the Heathens.* 33

of that gross Blindness that overspreads 'em, to the glorious Light of the holy Gospel. The chief Reason of their Aversion to Christianity is caused by *The scandalous & corrupted Life of the Christians*, conversing with & residing among them. This has inspired them with a more than ordinary Hatred and Detestation of any thing, that favours of Christian Religion; counting it a great Sin, if any of 'em should make bold, to eat or to drink with a Christian. Nay, they look upon the Christians, as the very Dregs of the World, and the general Bane of Mankind.

*Secondly*: Their idolatrous Worship seems to them to have more Truth and *Pleasantness* in it, than the Doctrine of Christ: Both because they fancy theirs to be of an elder Date, and contain more curious and delightful Pastimes, than the revealed Word of our God, which they think to propose nothing, but a deal of tedious and mortifying Matters, and not work so much upon the Senses, as upon the inward Frame of the Mind. When on the contrary, their Passions are fired by a Huddle of *material* things, (such as their Idols) working in upon the *sensitive* Part. And though some of 'em have been so far convinced by us of the Sottishness of their Way of Worship, that they readily confessed, There was but One God, and all other Gods were but Servants or Attendants of that One: Yet they don't think this a Reason strong enough, to make 'em engage in the Christian Religion, or to hold this for the only true one. They believe, that any one, who has but led an honest Life in this World, let him live otherwise what he will, shall, after Death, receive a good *Lugas* (as they call it) or Reward.

Some had the Confidence to desire of us to D that we would thrust a Book containing the Principles of our Religion, into the Fire, and t would do the same with another, containing Rites of their Wopship: If theirs should happen to be consumed by the Fire, they wou'd all t Christians; But if ours shou'd undergo that P and theirs remain unhurt, we should all co home to them in the same Belief and Fancie But in Case the Fire shou'd destroy both Books, then none of the contending Parties sho be in the Right. We replied: That we ou not to put the Great God to such trifling Tri set on by the Itch of a vain and wanton Cur sity, and no ways grounded on any Revelati of God's Will. We told 'em, that every one a *Conscience* given him as a Touch-Stone to cern betwixt true and false, good and bad; a if they should prove disobedient and refract to this Monitor, that then God had just Rea to bind 'em over to everlasting Torments, t having obstinately rejected the Tender of Gr in time.

*Thirdly*: Their Conversion is also very much obstructed by the *Conduct of the Roman-Cathol* who use to decoy 'em into so called Christianity by all Manner of sinister Practices and under-hand dealings. Hence they are afraid of us as of designing Men, ready to steal in upon 'em by some craftily-contrived Projects. To remove this headstrong Prejudice, we have protested all along, we never designed to use either *Force* or *Craft*, in the Conversion of their Souls, but leave every one to his free Choice and Liberty.

## *The Conversion of the Heathens.* 35

Fourthly: Another Obstacle of the Conversion of Heathens, is the woful Sight they have of some hundreds of Converts brought over by Papiſts to the Church of *Rome*, and then left in ſuch *Streights* and *Miſeries*, as oblige them, to beg their Bread at other Peoples Doors. Theſe uncharitable Doings very much offend the *Malabar-Heathens*. They ſay, 'twas but reaſonable, *Chriſtians* ſhould provide for the Houſhold of their own, either by maintaining the Poor in their Neceſſities, or by putting them to ſome uſeful Employment, that ſo they might have no need of begging their Bread in the open Streets.

Fifthly: Every one that turns Chriſtian, (not being the Head of a Family) is preſently baniſhed from his whole *Eſtate* and Kindred, not daring ſo much as come near 'em again. They look upon him as the vileſt and moſt miſerable Wretch that ever lived. All theſe things are of fatal Conſequence, and ſo obſtructive to the Conversion of Heathens, that they ſeem to forebode, that but little Good was to be done among 'em. Nay, ſoon after our Arrival we were like to be diſheartned by the Chriſtians themſelves, who ſaid here. And Mr. *N. W.* told us plainly, though we might edifie ſomething for a while, yet all would be overthrown again with one ſtroke; he pretending to a certain Prognſtication ſupporting, that within the Compaſs of Ten Years the whole City would be ſwallowed up by the inundation of the Sea. However, theſe ominous preſages made little Impreſſion upon us. The more we found our ſelves deſtitute of all humane Support, Help and Incouragement; the more earnestly we applied our ſelves to the great



God himself, in Praying, Watching, and Working; knowing full well, that he alone is able to carry us thorough so weighty an Undertaking as this. And because even this little time of being here has not been left without a Blessing (both Christians and Heathens having been powerfully wrought upon, that every one's Eyes are fixed upon our Life and Conversation, and seem to expect more Good from that, then perhaps from a Sermon preached to them every Day we think we have Reason enough to depend upon the fuller Assurance upon the Paternal Goodness of God, hoping he will bestow further Supplies of his Grace upon our Life and Conduct, and not let us pass one Day without some Blessing attending our Endeavours.

We know that Hundreds of Souls daily glorify the Lord, for displaying the Glory of his Name every where. And this must needs have also some Influence upon our Work among these Heathens. Although we know before hand, that we shall be exposed to the insulting and persecuting Spirit both of the *false Christians* and *wild Malabarians* here yet perhaps all this may redound to our great Good, and be helpful to promote the more diligent Work once begun, and so consequently prove rather a Cause of Joy than of Sorrow. May the Lord be pleased to support us constantly with that Presence of Spirit, he hitherto has freely conferred upon us, and enable us to spend the Residue of our Days intirely in his Service, that so we may justly bear the Character of sincere *Witnesses of his Truth*. In the mean time I am fully convinced, that God will be praised through our Ministry among the Heathens: if not by

## The Conversion of the Heathens. 37

ing Conversion, which we labour after ; yet at last by the earnest Tender of his Grace offered them for the Good of their Souls. In order hereunto, we are now drawing up, with all Diligence, a *Scheme of the Articles of Christian Doctrine*, and of their Coherence in the Work of salvation ; that so they may get a competent insight into the whole Oeconomy of the Restauration of Mankind. This is first to be done in *Portuguese*, and then to be put into *Malabarick*. After this, we should think it necessary, to lay open also in Writing the Folly and Falstiy of their Way, it may then the easier be carried on, by observing the same Method. This is the Reason, why I have taken some Pains to unravel the *Histories of their Gods*, by frequent Conversation with one or other upon this Subject, and endeavour'd to get 'em transcribed, as things that may prove subservient to the *main Scope* of our Business here.

We have also begun to set up a small *Charity-School*, designing by little and little to encrease the Number of *Malabarian* Boys ; not only providing them with Food, but instructing 'em also in their and our Language, but chiefly in the fundamental Principles of Christian Knowledge, in Hopes, they may one time prove useful, if not to us, yet perhaps to those that are like to come after us, and ingage in the same Work. Truly, the *Training up of Children*, will be of the greatest Consequence in this Matter. If we were but able, to purchase and maintain a pretty many of 'em, the Work might by these Means be undoubtedly spread in a little while, and under the Blessing of God, produce the desired Effect. Besides

this, we find it very necessary, to make some charitable Foundations for the Support of such poor Heathens, as, by embracing the Christian Religion, are expelled from all their Possessions, and so at first will stand in need of some Help whereby to subsist. And all this, you'll say, will certainly require considerable Sums. Truly, we must confess, that after God's Grace, the greatest Benefit will accrue unto this Affair from seasonable Supplies of well disposed Souls. But there is no such Charity to be expected in this Country. We have indeed put up an *Alms-Box* in our House, but we find nothing in it but what we put in our selves. For this Reason we have most humbly petitioned his Majesty, the King of *Denmark*, to assist us with some generous Relief. But since this new Work, both in its first Foundation, and the succeeding Progress, will prove very expensive, we at the same time intreat also all the Well-wishers, to the Cause of God, to commiserate the deplorable State of these poor Heathens, and by some charitable and bountiful Effusions, tending to the Maintenance of the Body, advance the Conversion of these deluded Souls. For this End, we beseech you to communicate the Letter to all such, as any ways are concerned for the Welfare of their Fellow-Creatures, and inclined, to open their Hearts to the Needy.

Mean while, seeing we cannot reap the Fruits of this Charity, nor enjoy the Royal Bounty of his Majesty till two Years hence; we shall, whatever we can possibly spare from our Salary, lay out for this Purpose, and perhaps take upon Interest some Money from the *Malabarians*, to the End we may, without any Loss of time, make the



## *The Conversion of the Heathens.* 39

the necessary Disposition, both for settling our Charity-School on a better Foot, and what is more, for getting a considerable Number of Books transcribed for the Use of the Heathens. Should we be enabled in time, to build a convenient House as well for our Habitation, as for keeping therein our Church and School, it would undoubtedly prove highly serviceable for furthering the Work in Hand. We have also been considering, whether it might not be expedient, with our own Hand, neatly to transcribe the Fundamentals of our Religion, and together with a handsome Present to transmit it to the King of the *Malabarians*, called *Tranjou*, petitioning him withal, to examine and ponder the Contents thereof, with the wisest of his Men, and after due Examination, favour it with his Protection, and so let it freely pass in the Dominions subject to him.

And now, dear Friends, let a plentiful Blessing come to us over Water, and assure yourselves, that the Lord will reward you an Hundred Fold. We have drawn up certain *Proposals*, and therein delivered our Thoughts, about a successful carrying on of this Design, and sent it to *Copen Hague*. May the Lord gloriously display his great Name, in these latter times, over the whole Face of the Earth! May he bestow such a Measure of Grace and holy Boldness upon us his unworthy Servants here among the Heathens, as to make us able to rescue, by the gracious Influence of his Spirit, many Souls from their natural Ignorance, and to bring 'em over to a saving Knowledge of Christ! The same God be pleased to second also your Endeavours in carrying on

40 *Of the Impediments obstructing, &c.*  
his Work. Remember us & our Heathens in your  
daily Prayers. My dear Fellow-Labourer *Modaliapa*, the first  
*Plutscho*, and my Servant *Modaliapa*, the first  
Fruits of the Heathens, sent their kind Greeting  
to you in the Lord, &c. I remain,

*Yours*

*In the East-Indies at*  
*Tranquebar, October*  
*1. 1706.*

B. Z.

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LET

LETTER VI.

*Some particular Providence attends the Missionaries in converting a Malabarian Gentleman. His Notions about the Malabar-Gods, and Questions concerning the Christian Religion. They begin to get Acquaintance with King Tranjou.*

**Y**OU may perhaps remember as yet the Words spoke once when we were still with you: *If the Lord should be pleased, to grant us the Conversion but of one Soul among the Heathens, we should think our Voyage sufficiently rewarded.* Now seeing our Desire has been answered thus far, I could not but impart these glad Tidings to the Praise of God and your own Satisfaction.

As soon as we came to an Anchor here, a pretty young Man of the *Malabarian* Race coming to our Ship, made some Inquiry about us, and asked me: whether I would not take him to be my Servant? I advising here upon with my Colleague, we both thought it to be a Providence, and so we took him. His Name is *Modaliapa*, of about Twenty Years of Age. His Mother being still alive, is descended from a good Extraction; her Grand-Father having been a Prince of this Country. His Father served here the *East-India* Company, and got a great deal of Wealth: but



## 42 *Of some particular Providences*

But before he died, he gave all away to the Company; with this Request, that they one time might employ his Son in their Service, and see him well educated. He deposited also a certain Sum of Money for this Purpose. But all being come to Nothing, both his own and his Mother's Estate are fallen to decay, and this young Man brought to that pass, that he is fain to go to Service for his Livelihood.

This young *Malabarian*, after he had been with us for a matter of eight Days, and seen our Life and Conversation, became extraordinarily kind to us, insomuch that he wou'd ask in the *Portuguese* Tongue, (which he understands very well) whether he might not stay always with us, and transport himself one time or other into *Europe*? We replied: If this was his earnest Desire, he ought then to embrace the Christian Religion, and learn our Language. He said: As for the Christian Religion, he would first be instructed in the fundamental Principles thereof, and get a competent Knowledge of our way of Worship. But as for the *High-Dutch*, he fell to it immediately, beginning now to read and to talk many things pretty well. We knew at that time but little *Portuguese*, which obliged us, in our Applications to him, to make use of Images, and to convey the Signification of things to his Mind by outward Objects and Representations. However, we employed now and then some others to inform him in several Points relating to Religion, especially in the Doctrine of the *only true God*, and his Son *Jesus Christ*, with the *Holy Spirit*: Likewise in the Doctrine of our *Misery* and *fallen Condition*, &c. This made such an Impression upon him, that he

freely

freely confessed, the way of Worship used by the *Malabarians*, was erroneous, and that of the Christians true. In all this he expressed himself with so much Ingenuity and good Sense, that I was surprised thereat, expecting no such thing from a Heathen.

The 25<sup>th</sup> of July one visited us, who was thoroughly acquainted with the *Portuguese* Language. To him *Modaliapa* applying himself in a Discourse, began to talk of the Kings in *Europe*, rehearsing them all over one after another. I gave him to understand by that Friend, who also spoke *German*, that true and real Christians were *spiritual Kings*, and Inheritors of many glorious Possessions purchased by Christ. His Answer was: "He believed all this, but, said he, in this Dignity such had only an Interest, as had here constantly conversed with God, and been entirely bent upon an holy Life. He said: he knew also, That a King placed on his Throne, and a Beggar in his Rags, had all one Pedegree; Nay, he knew and believed, that this outward Life was not the true Life; but that which is to come, where there would be no such Distinction of Degrees, as there is now observed in the World betwixt Kings and Peasants, Blacks and Blancs." I caused him further to be asked, whether he believed only one God? He replied: "There was no more but One, who had created him, with all other things in the World besides, and to this God he belonged as well as the *Blancs* or Christians, notwithstanding the Blackness of his bodily Shape, whereby he was distinguished from them. He said: "This God was a Rewarder of Good, and  
" a Pu-

#### 44 *Of some particular Providences*

“ a Punisher of Evil, and that he heartily en-  
 “ deavour’d to be nearer acquainted with him.  
 “ All this he said, he was so fully convinced  
 “ of, that no Body shou’d be able to argue him  
 “ out on’t

After this he was asked again: Whether he  
 did own the *Malabar*-Idols to be true Gods, and  
 consequently as such to be worshipped? He an-  
 swered *No*: “ Adding, a Man cou’d be no  
 “ God, much less coin Gods to himself. He  
 “ knew well enough, that the *Malabarians* were  
 “ not in the way leading to a happy Life. He  
 “ said: that very few of his Countrymen knew  
 “ any thing of this. And he was shy as yet to speak  
 “ to them about it, knowing they wou’d cry  
 “ him down for a Liar, and do him all the  
 “ Mischief they cou’d. I asked him again, what  
 he believed of *Jesus Christ*, and of the Doctrine  
 of *Christian Religion*? “ I am, quoth he, not fully  
 “ instructed in this matter, and therefore cannot  
 “ at present give any satisfactory Account thereof  
 “ of; But I heartily desire, to have it ex-  
 “ plain’d to me, and be taught such things,  
 “ I am as yet unacquainted with. He was asked  
 again, whether after a solid Conviction of the  
 Truth of Christianity, he was resolved, rather to  
 renounce all that he had in the World, than  
 suffer rather to be banish’d from all his Friends  
 and Relations, upon Account of this saving  
 Knowledge, than to enjoy here some transitory  
 Pleasures, and afterwards be eternally lost with  
 his Idolatrous Countrymen? In answer to this,  
 he alledged several weighty reasons, why he could  
 not resolve upon that as yet, viz, because he did  
 first



ired first to have a thorough Conviction of all those Principles, the Christians did believe and own to be true. He said: " It wou'd make but a great Noise among the *Malabarians*, if he shou'd suffer himself to be baptized so soon, and yet at the same time not to be able to give any sufficient reason for his doing so. Wherefore he had rather put it off, till he was able, with solid Grounds to demonstrate that Truth, he was initiated into.

Hereupon he gave us an Account of many wonderful Trials & Providences he had passed through. He told us: that his Neck, Hands and Feet had formerly been all adorned with Golden Chains; but that he was brought now to such a low Ebb, as to be willing to serve others, he himself having had heretofore a long Train of Slaves attending him. However, he protested, that under all these Disasters he was very easie, knowing they had done him a great deal of good. He said: as Man had brought nothing into the World, so he cou'd take nothing with him at his going out on't, besides his own Soul, and the Good he had done during his stay in it. Then was related to him the Life of *Joseph*, and the Marvellous Foot-steps of Providence he had met with. How often he seemed to border upon the very brink of Destruction, but was soon after wonderfully raised again by an over-ruling Providence. By this we inculcated to him, that so likewise he should entirely rely upon the Goodness of God, henceforth sincerely fearing him, and in a special manner endeavouring to get intimately acquainted with  
Jesus

Jesus Christ, whose Type *Joseph* was. And then no doubt, but the Lord wou'd give him Necessaries for a competent maintenance of his Body.

The 30th of July, I took a walk with him into the Country quite alone; and truly, I had then many a useful discourse with him. The Sun most brightly shining upon us, I asked him, among other things, whether the *Malabarians* did worship the Sun like one of their Gods? He said, they did. But as for me, said he, I own the Sun to be only a Creature of the great God. He added: "As sure as I am, that the way we are walking in, is the right way, and all other by-ways in relation to the place we are going to, are wrong; so fully I am also convinced, that all that I have heard and seen by you, is right and true, but our Heathenish Worship erroneous and utterly displeasing to God. I told him on this Occasion, that our Fore-Fathers in *Europe* had been formerly as blind Heathens as they were now; but that in Christ's time, and the succeeding Ages, they at last had been converted from their Darknes to the Holy Gospel; and that the same God even at this Day freely offer'd his Grace to the *Malabarians*, together with other Heathens, for their Conversion, willing that all might be saved. This he listen'd to with great Attention, but cou'd not forbear to say: that *almost all the Christians led a more vicious Life than the Malabarians did themselves*. I answer'd, he shou'd not suffer the Scandalous Life of Christians to divert him from that work he was call'd to; On the other hand, he shou'd mind *our* Life and Doctrine, improving more and more that little spark of Light, which God for the

Good of his Soul, had already kindled in him ; and then he wou'd soon come to know the difference between a *true* and a *false* Christian. Besides this, we had many other Discourses, too long to be inferted here : As one concerning the Great Glory which they enjoy, that heartily fear God, and have Communion with the Lord Jesus Christ, &c. At length, after a profound Conviction of these Truths, he declared : *That he was willing to live, and to die with me, desiring nothing more in this time, than what is just necessary for maintaining one's Body, provided he might but partake of what he had heard, and what he was so lively affected with.*

From that Day we spared no Labour, carefully to instruct him in the Word of God. What Discourses have happen'd betwixt us and him on this Occasion, you might perhaps read with no small Pleasure and Satisfaction ; But they wou'd afford matter for more than Twenty Sheets of Paper. He daily proposes such Questions to us, as we are astonish'd at. As for instance :  
“ Whether God had not been powerful enough in  
“ himself to receive fall'n Mankind into his favour  
“ without sending his Son ? Why Christ was oblig'd to suffer, and to die on that Account ? How  
“ Christ was born without Sin quite alone, seeing that the general Birth of Men was polluted  
“ with Sin ? Why there had been no Christians from the Beginning of the World ?  
“ Whether God cou'd not compel Men by force  
“ into his Service ? Whether Christ cou'd not  
“ wholly destroy the Devil at once, and keep peace  
“ on Earth, in spite of all his restless Insults and  
“ Devices ? Why all the Christians were not  
saved ?



## 48 Of some particular Providences

“ saved? Why the Number of Christians was  
 “ so very small? Why one Man cou’d not live  
 “ as piously and religiously as another? From  
 “ whence so many Sects had sprung up among  
 “ the Christians? From whence the *Mahometans*  
 “ had their Rise? Whether some of the Hea-  
 “ thens, leading a Religious Life according to  
 “ their ability, cou’d not be saved without the  
 “ Knowledge of Christ? Whether the Christians  
 “ in *Europe* did live as wicked Lives, as those  
 “ in the *East-Indies*? Whether the other Chri-  
 “ stians were ignorant of that, which we taught  
 “ daily? Why Baptism was so necessary for en-  
 “ tring into Christian Religion, since many not-  
 “ withstanding their Baptism were damned? Whe-  
 “ ther God loved the Blacks (after being be-  
 “ come Christians) as well as the Blancks or White  
 “ Nations? In what the Life and Doctrine of  
 “ Christ did chiefly consist? &c.

In these and many other Questions of that Na-  
 ture we have partly instructed him our selves,  
 partly by the help of an Interpreter, when per-  
 haps we wanted one word or other in *Portuguese*,  
 to express our meaning to him. But by daily Ex-  
 ercise he has now already gain’d so much of  
 the *High-Dutch*, and we so much of the *Portu-  
 guese*, that we can make shift to understand one  
 another, he being at the same time our Interpre-  
 ter to the *Malabarians*. He has studied five  
 Years in the *Malabaric* Schools, and is pretty  
 well versed in their Theologie, Philosophy, Arith-  
 metick, and fair Writing. But to render him  
 more accomplish’d in every thing, that in time  
 he may prove serviceable to us, in translating  
 Books, and in performing other useful Services,  
 I keep a particular School-Master for him, who

## Attending the Missionaries.

49

employed with him the whole Day. 'Tis true, he proves very chargeable to me; but since he shews so great an Inclination to go over into Europe, and offer to stay with me constantly, I think he may be as useful to his Country-People by being in Europe, as he possibly cou'd be here, viz. by keeping a settled Correspondence with them, and putting forth such Books, in the *Malabarian* Language, as treat upon true and substantial points of Christianity.

Besides him, we have two other *Malabarians*, who are willing both to serve us, and to be indoctrinated in Principles of Christianity: But the Parents of the one declare against it. And though he intends wholly to leave 'em, and to own us for his Parents; yet we hitherto have all along avoided the making any bustle or noise among the *Malabarians*, lest by an unseasonable Zeal we might dash 'em at once, and inspire 'em with an aversion, to come near us again. Last Night a Gentlewoman coming to visit us, brought a present of *Malabar*-sweet Meats, expressing withal a great Love and Kindness. Discoursing with her, we told her among other Things, that Christians had their best Gifts and Refreshments laid up for 'em in the World to come; whereupon she desired us to pray for her, that there might be with us one Time, and take part in these exquisite Blessings of God. We entertained her besides with many other good Discourses, whereby she was so lively affected, that she offer'd to be our Slave, tho' she is of a Noble Pedegree.

May God bring her Soul over to the Obedience of Faith, and vouchsafe her to be one of the *first Fruits* of the Heathens! Our being settled

E

here

50 *Of some particular Providences, &c.*

here is known almost over the whole Country nor is King *Tranjon* any longer unacquainted therewith. One of his Officers paying us a Visit the 6th of *August* last, we discoursed him by the help of an Interpreter, wherewith he seemed to be very well pleased. He asked us, whether we had not a mind to see the Country? If we had, he would send us a Troop of Thirty Soldiers as a Safe-Guard, to attend us. He offered also to write to the King on our behalf, and make way for cultivating a good Correspondence with him.

For the rest, we find by experience, that for propagating the Gospel among the Heathens, next to the *GRACE* of *GOD* nothing more expedient of any outward Help, than a blameless Life, and seasonable supplies of Money for establishing all manner of good Foundations. We design to draw up a certain Scheme of Proposals about carrying on this Work, and to lay it before his Majesty the King of *Denmark*. It were to be wish'd, that all Protestant Princes in *Europe* would join hand in hand together, for pushing on a Work tending to the Conversion of so many Millions of ignorant Souls, or at least come in a little and little, to promote so laudable Designs as these. Surely, God would undoubtedly second so noble Instruments, entirely bent upon the promoting of his Kingdom. And from this you may gather, that God has not left us quite without a Blessing in these small Steps, we have taken towards settling this Work. Remember us in your Prayers incessantly &c. I remain Yours, &c.

At *Tranquebar* in the  
East-Indies, Sept. the  
1st. 1706.

B. Z  
L E T



LETTER VII.

Containing a short Rehearsal of the Account given in the foregoing Letters. Writ to a Friend without Berlin.

AFTER I safely arrived here, under the Protection of God, with Mr. *Plutscho* my Colleague & Fellow-Labourer; & having now for some time conversed with the *Malabar*-Heathens, I see on one hand a headstrong *Difficulty* obstructing the Work of their Conversion; And on the other, some Possibility for obtaining nevertheless the *End*, for which we are sent hither by his Majesty the King of *Denmark*. I wou'd not fail then, to impart unto you the signal Mercies of God I have hitherto enjoyed, that you and other Well-wishers to our Design, may have the greater Opportunity for praising the Lord on our behalf. 'Tis true, that at our Arrival here, we were like to be much cast down, by reason of finding every Thing viciated and corrupted among the Pagans, by the *Scandalous Life of our Christians*. Besides this, we perceived soon enough, that our attempt upon the Conversion of the Heathens, seemed to the greater part of the Christians themselves a ridiculous piece of Work; and some did not stick, to discover their utter dislike of an Undertaking of this Nature.

But notwithstanding all this, we continued in daily Prayers and Supplications to God; beseeching

52 *A Rehearsal of the foregoing Letters.*

beseeching him, that, since we had so little Aid and Encouragement to expect from *Men*, that then He himself wou'd open a Door unto us, and favour us the more with his wonted Mercy and Goodness, which then commonly begins to act, when Things seem to be at the worst.

Hereupon the Lord was pleased, powerfully to support us by a comfortable Instance of his Providence, assuring us thereby He himself wou'd be witness to our Ministry amongst the Heathens. As soon as we arrived in these Parts; a young *Malabar*ian coming on board of our Ship, asked us whether we wou'd not take him for our Servant. We, looking upon this as a finger of God, readily received him into our Service. After he had been eight Days about us, and seen our Life and Conversation, he asked whether he might stay with us constantly, and one time or other attend us into *Europe*? We told him, though this might be easily granted; yet in order hereunto he must ingage in the Christian Religion, and apply himself to learn our Language. We found him very well disposed towards it; though he desired first, to be instructed in the Principles of Christianity. A fuller Account you'll see in some Letters sent to *Berlin*, concerning both these and some other Circumstances, relating to our Design. We were visited every Day by the *Malabar*-Pagans, but cou'd then talk as yet but little with 'em, having been destitute, on board of our Ship, of all manner of Opportunities to learn any other Language besides the *Danish*. For this reason we soon after our arrival employed most of our time in learning *Portuguese*, and have now about this time made so considerable a Progress

*A Rehearsal of the foregoing Letters.* 53

it, that we are able both to speak, and to  
ke down in writing every Thing, that may  
ove conducive for our Design. Afterwards we  
gan also, to apply our selves to the *Malabaric* Lan-  
age, maintaining for this Purpose a particular  
hool-Master, together with a little School in  
r House, and hope, under God's Assistance, to  
ercome in time all the Difficulties, that sur-  
und us as yet. We have composed already  
small Tract containing the *Substance of Chri-*  
*an Principles* with the Lord's Prayer, and a  
tition for true Conversion; Being first written  
*Portuguese*, and after translated into *Malaba-*  
a Copy whereof I send you here. We have  
ewise met with occasion enough to declare the  
rder of Salvation by Word of Mouth to these  
eathens; if not to their saving Conversion, yet  
a Testimony, that God was pleased to offer  
em his Grace for that Purpose.

Thus in this small compass of time there have  
en Motions both among *Christians* and *Pagans*,  
nding to a Conviction of their Souls: And  
r Work has been spread so far in the Country  
und about, that our Intention can't be longer  
ecret to King *Tranjou* himself; One of his Of-  
ers having visited us not long ago, with whom  
since have kept up a Correspondence by Letters,  
d I am just now sending my Servant *Modalia-*  
to him about the Dispatch of a certain Af-  
r. A few Days ago we delivered a Memorial  
the Governour here, intreating him, to order all  
Protestant Inhabitants of this place, to send their  
ves two hours a Day, on purpose, to be in-  
ucted in sound Principles of Religion, and  
erwards initiated by Baptism into the Com-



#### 54 *A Rehearsal of the foregoing Letters.*

munion with Jesus Christ. Hereupon the Governour visited us himself, and promised to send 'em shortly. He knows, that we have orders to write to his Majesty as often as an Opportunity offers, and to give a Consciencious Account of all such Things, as either might obstruct, or facilitate the Work we are about.

There are abundance of *Germans* here, who often have desired us, to preach once a Week to them; they like being also urged at first by the Governour himself: But the Thing has hitherto met with various Obstacles. This has made us resolve at last, by erecting a little Church, for the Benefit of the Heathens in our own House, to seek an Opportunity, if not perhaps to Preach yet at least to Catechize in the *Portuguese Tongue*. And then we may contrive also a way to serve our Countrymen once or twice a Week as they desired, endeavouring to declare both to *Christians* and *Pagans*, the Truth of the Gospel of Christ. And though we shou'd undergo great Persecutions on this Account, as in all likelihood we shall; yet all this, as it usually doth may rather spread, than hinder the Work of God. We have resigned our selves to the Guidance of God, hoping under his Gracious Influence to be ready for sealing the Testimony of the Gospel with our own Blood, if the Lord shou'd be pleased, to dignify us with so Glorious a Character.

I often remember the Words, you were pleased to tell me, when I one time expressed my Readiness to go to some distant Countries upon a good Design, but was then hindered by Bodily Indisposition. You said then, to my

*A Rehearsal of the foregoing Letters.* 55

Small Comfort: If we could gain but one Soul to the Word among such a Multitude of Wild Pagans, it wou'd be as much, as if we did win hundreds in Europe; These being provided with Means sufficient enough to work out their Conversion, which are so greatly wanted among the Heathens. Besides this, it has oftentimes made a comfortable Impression on my Mind, what Mr. W. left me for a Memorial in my Paper-Book to this Effect: *Ideo nos facti sumus Christiani, ut de futurâ, quam de hac Vita laboremus.* "For this reason we are made Christians, that we should be more bent upon the Life to come, than upon the present. This is my daily Memorandum, lest I shou'd perhaps forget, entirely to consecrate my Life and Actions to an invisible Eternity, minding little the World either in its Glory and Smiles, or in its Sorrows and Afflictions.

My dear Fellow-Labourer is of the same Temper with me. We daily put one another in Mind of this Duty, in order to carry on the Work with united Hearts and Hands, endeavouring to enlarge the Kingdom of Christ both in us, and among the Heathens, we are sent to. Besides this, we find a great Comfort in the gracious Promises of God, and in the Prayers of many Souls in Europe. As for these Malabar-Heathens, we must needs say, they are a People of a great deal of Wit and Understanding, and will not be convinced but with Wisdom and Discretion. They have an exact Analogie and Coherence in all the Fabulous Principles of their Faith. As for a future Life, they have stronger Impressions, than our Atheistical Christians. They have many Books, which they pretend,

56 *A Rehearsal of the foregoing Letters.*

to have been deliver'd to them by their Gods as we believe the Scriptures to be deliver'd to us by our God. Their Books are stuffed with abundance of pleasant Fables and witty Inventions concerning the Lives of their Gods. They afford plenty of pretty Stories about the World to come. And at this rate the Word of God, which we propose, seems to them to contain nothing but dry and insipid Notions.

However, in the midst of these exorbitant Fancies and Delusions, they lead a very quiet, honest and virtuous Life, by the meer Influence of their natural Abilities; infinitely outdoing our false Christians and superficial Pretenders to a better sort of Religion. They are wont to pay a great Deference to their Gods. When lately in the above-said Translation of the *Christian Principles*, a passage happened to be, shewing, how we might become *Children and Friends of God*, our School-master startled at so bold a saying, and offer'd to put in instead of that Expression, that God might allow us, to *kiss his Feet*. They own only one Divine Being, but say, that the same did branch out it self into many other Gods both in Heaven and Earth, for the constant Support and Government of Mankind. Yesterday taking a walk in the Country, we came to an Idol-Temple, where in *Ispara's* Lady (he being one of their first-rate Gods) is worshipped. Her Ladiship was surrounded with abundance of other Gods made of *Porcelain*. We, being deeply affected with so many a Set of Gods, threw some down to the Ground, and striking off the Heads of others, endeavour'd to convince these poor deluded People, that their Images were nothing, but impotent



*A Rehearsal of the foregoing Letters. 57*

nd silly Idols, utterly unable to protect themselves, and much less their Worshippers. But one of their *Cathjjan* or Divinity-Doctors, happening to be present, replied : *They did not hold 'em to be Gods, but only God's Soldiers or Life-Guard-Men.* At last, we convinced him so far, that he was forced to own these things to be meer fooleries ; but said withal, that the Design of 'em was, to lead the meaner and duller sort of People, by looking at these Images, up to the Contemplation of the Life to come.

We have often seen Thousands of these Idol-images crouded together in one place. We have often convinced them, that the whole pack of these Idolets, and all the Worship grounded thereon, is false and foppish. However, they spin out abundance of little Evasions, and offer in their defence, many Things to upbraid the Christians with, as inconsistent with the Opinion they have of God. One of the most obstinate prejudices is, the *abominably wicked Life of the Christians here.* This has inspired them with an utter Detestation and Abhorrency of all Notions, that seem to border upon Christianity ; Supposing the Christians to be the vilest and most corrupted People under the Sun. This made them frequently ask us : *whether the Christians led as wicked Lives in Europe, as they did in the East-Indies ?* To which, if we shou'd answer in plain Terms, and say Things before 'em as they be, we shou'd but hinder the Work of their Conversion the more difficult. They neither eat nor drink with Christians ; Nay, they don't suffer them to come to their Houses. If any one resolves upon entring into our Religion, he must forthwith quit his whole

58 *A Rehearsal of the foregoing Letters.*

whole Estate and Relations, & suffer himself to be insulted as the vilest and most despicable fellow in the World. And truly, all these Things, you'll say, must needs greatly obstruct their Conversion. God alone is here able, to do the Work by his Power, and make that possible, which appears to our Eyes as past all possibility. We must needs say, that the erecting of a *Charity-School*, and buying up for that purpose some *Malabar-Children*, wou'd prove highly advantageous to this Work. By these Means some might be made fit in Time, to lend a helping hand, if not unto us, yet perhaps to those that might come after us, and prosecute the same Business we now are engaged in. In order to this, we have begun, to set up a small School already, and are resolved besides, to compile a plain and easy *System of Christian Doctrine* in the *Portuguese* Tongue, and see it afterwards translated into the Country-Language, that it may be dispersed and divulged among the People. And by these Means we hope to convince 'em, how earnestly God endeavoureth their Conversion, having no pleasure to see them perish in their wild Unbelief and Stupidity. Pray remember us in your Prayers. I am

*Yours*

*In the East-Indies at Tranquebar, upon the Coast of Coromandel Octob. the 16th, 1706.*

B. Z.

L E T

LETTER VIII.

*The Sufferings of the Malabarians, after their Conversion to Christianity. A Charity-School set up by the Missionaries. The way of Printing in that Country. An humble Request for being supported with seasonable Remittances of Money, for carrying on the Design.*

**A**S the God of all Mercy has been pleased to turn himself, with the joyful Gospel-Tings to the poor deluded Heathens, called the *Malabarians*; even as he did heretofore, graciously look upon our Fathers, then Heathens too: so we are in duty bound, humbly to acknowledge both the Mercy bestowed on our Fathers, and by that Means unto us, and this new *Gospel-Visitation* shining forth upon these Heathens; most heartily beseeching the God of Heaven, that he would be pleased, more and more to display the Fragrancy of his Gospel, which is a Power of God unto Salvation, to every one that believeth, both unto us in the Church, and to those that are yet without it.

Besides



## 60 *An Humble Request of the Missionaries*

Besides these Endeavours, tending more nearly to the Good of their *Souls*, it will be but reasonable, to support also this poor People in their *Bodily Straits*, with a real Love and Kindness, viz. That such of 'em as by the gracious Operation of God's Spirit, embrace the Christian Religion, may find wherewithal to maintain themselves. The Truth is, That, as the Primitive Christians lost their Friends, by going over to this Religion; so the *Malabarians*, by engaging in Christianity, are not only turned out from their Estate, but also entirely shut out from all their old Acquaintance, so that they must expect no manner of Favour from any *Malabarian* whatsoever, although otherwise the Impulse of natural Charity is arrived to that degree, in this People, that you may sooner find a Hundred Beggars among Christians, than one *Malabarian* begging his Bread at other Peoples Doors. Nay, they are so far exasperated against these, that from among them, come over to us, that they use to call them *Racker*, which imports no less, than the very *Dregs of a Nation*. Hence they don't stick in their furious Outrage to persecute them, to beat 'em violently, to hurry 'em away, and now and then to kill 'em too; they being extraordinary imbittered against those, that are lately become *Christians*.

No less is required, to carry on, in the midst of so wild and disorderly a People, that *Charity-School*, which for facilitating of the whole Design, we have set up of late, according as our Circumstances would allow. For the right settling and encreasing whereof, we must buy such Children, (and this now and then at a high Rate too,) as

## For seasonable Supplies of Money. 61

the Parents are willing to part with; which at one time Necessity obliges them to; another time perhaps some other Reasons, which God knows. For the *East-India* Company has made an Order, not to buy any Children from those Kidnappers, that secretly use to convey away young Children, to the great Grief of the Parents, and to sell 'em again, for a little Money, to accomplish some sinister Designs, they have in View. Not to enumerate now some other chargeable Circumstances attending our Efforts in this Country.

Their *Language* is both hard and variable. Whatever of the *fundamental Points of Christianity* necessary for 'em to know, must first be put into the *Portuguese* Language, and out of that done again into *Malabaric*. And whereas the Art of Printing is not known in these Parts, the transcribing must supply the Place of the Press. Upon the whole, you see, that as our Charity-School cannot well go forward without taking in some Men to assist us; so the whole Design can't advance, without employing more Hands, first to translate, and then with some Iron-Tools to print upon Leaves of *Palm-Trees*, such Things as are thought useful for their Edification: That so at last by the Concurrence of such Helps, the Word of God may the easier be spread among 'em, and, as a living Seed, under the gracious Influence of the Spirit of God, spring up in their Hearts. In the mean time, we apply our selves entirely to get the Language to a perfection, and to qualifie our selves, to deliver in time, by Word of Mouth, such Truths, as concern the Welfare of these poor and ignorant Souls.

We

## 62 *An Humble Request of the Missionaries*

We hope indeed, That his Majesty the King of Denmark, at our most humble Request, will be pleased to second us with a seasonable Relief. However, the more hearty Prayers and generous Alms meet in so promising an Undertaking the more the whole Design will be rendred effectual. And since it has been the Will of God by the Means of our most gracious King, to chuse us for this Work ; we shall, for our part, endeavour to our utmost, faithfully to discharge this Duty, and to assist these People both in their spiritual and bodily want, according to the Measure of Grace, the Lord shall be pleased to bestow upon us ; nay, even if this our Service should be attended with the Loss of our natural Life it self. However, we cannot but implore our Fellow-Christians to support us with their Charity, in so pressing a Necessity, following here in the Example of the Apostles, who, being under the same Circumstances, most deeply laid to heart the Care for the Poor in the several Churches, the Management whereof was committed to their Trust.

By these and the like Motives, I say, being induced, we, the unworthy Servants of the Word among the Heathens, most heartily entreat such Souls, as are made Partakers of the Love of God seasonably to relieve us, or rather such of the Heathens, as by embracing the Religion of our Lord, are reduced to Want and Poverty, and hereby to answer one of the noblest Evidences of that Faith, that worketh through Love. And that you should do so, is not only the Will of God, requiring both bodily and spiritual Assistance



## For Seasonable Supplies of Money. 63

ance at your Hands, for the Relief of your Fellow-Christians; but it will prove also a Means, to render the Name of Christ more glorious among the Heathens, which has been blasphemed hitherto among 'em, by the uncharitable and vicious conduct of many Christians conversing with them.

Alas, dear Souls! Who would not endeavour, readily to perform the Will of him, who in his Son, has loved us from all Eternity? And who would not lay hold on any Opportunity, to magnify the Name of him, who not only has born infinite Love to us and our Fathers, bringing us over to the glorious Light of the Gospel, from the Heathenish Darknes; but still continues, plentifully to pour out his Blessing upon us in heavenly Things. Dear Fellow-Christians! Since we enjoy so many Benefits from the Hand of God, let us return a sincere Gratitude to him, who is the Spring of all Goodness, and a compassionate Love to our Neighbours, standing in need of our Charity. We shall reap a Thousand-Fold there, from what has been sown in singleness of Faith here. Let us, while we have any time left, do Good to others, and not make ourselves unworthy of that Benediction and Reward, that is laid up for them, that have not disdained to serve Christ in his poor and diligent Members. The Lord is faithful! That we do to those, he takes as done to himself. Nay, he bears that tender Regard to such as are willing to *communicate*, that the least Mite, or Cup of cold Water shall be rewarded. These he will confess before all

An-

64 *An Humble Request of the Missionaries, &c.*  
Angels and Saints, saying: Come unto me,  
Blessed of my Father, inherit the Kingdom pre-  
pared for you, from the Foundation of the World.  
For I was an hungred, &c. We remain,

*Yours*

*Dated in the East-Indies  
at Tranquebar, upon  
the Coast of Coroman-  
del. Octob. 16. 1706.*

Henry Plutschow,

Bartho. Ziegenbalgh

*Ministers of the Word among  
the Heathens.*

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LETTER

LETTER IX.

*The Missionaries continue to learn the Malabar Language, and to catechize therein. They build a Church, and preach both in the Malabar and Portuguese Language. The Conversion of some Malabarians to the Christian Religion. Of some Necessaries they stand in need of, for carrying on the Work of God among the Heathens.*

WE have not been a little surpris'd, on Account of not having received any Letters from you this Year, at the Arrival of the last *European* Ships, after having writ to you both from the *Cape of Good Hope*, and last Year from this Place in the *East-Indies*. Whatever the Reason be, neither I, nor my Fellow-Labourer, have been induc'd to believe, this to be an Effect of any Neglect of our Friends in *Europe*; since in the daily Discharge of our pastoral Function, we can't but feel the Concurrence of many Prayers of our Friends, whereof we reckon you to be the first. And since we remember you, not only in our Prayers, but even in our daily Conversation, we could not but give you an Account, of the Rise and Progress of the Work,

F

we



we are sent for hither, and of the signal Blessings of the Lord attending our Endeavours hitherto; in hopes it may perhaps afford some Edification both to you and to others.

Last Year, when the Ships returned to Europe I fell dangerously ill, and the Distemper holding me above a Month, made me pine away to that degree, that both I my self, and others with me began to despair of my Recovery. However, the Lord having been graciously pleased once more, to restore me, it has now the more excited me, entirely to spend the rest of my Days in the Service of God the less my Health was looked for: My dear Colleague having renewed with me this Resolution we began afresh to apply our selves to the Work we were sent for, notwithstanding the many Oppositions we were like to grapple with; most certainly believing, that God would never leave us in a Work sincerely begun to his Glory.

Our chief Care was now, to learn the *Malabar* Language, after being pretty well versed in the *Portuguese*. To facilitate this Design, we maintained a *Malabarian* School-Master in our House: but still we were in the Dark, as for the Words themselves and the genuine *Consecration* thereof; he being only able to teach us to read and to write, but knowing nothing of the *Portuguese*, he could not give us any satisfactory Inlet into the hardest Constructions of this Language. Soon after we fell acquainted with a *Malabarian*, who heretofore had serv'd the *East India* Company, and besides his own Language talked *Portuguese*, *Danish*, *High* and *Low-Dutch* fluently enough. This Man we hired, to be our Translator; and by this Means we made a choice

## Of the Progress of this Work. 67

Collection of some Thousands of *Malabarian* Words, which we got presently by heart. Soon after we fell to the *Declensions* and *Conjugations*, and began to read Books in this Language. And all this went on successfully by the Blessing of God. Our Governour hereupon procured us some Rudiments of a *Malabarian Grammar*, drawn up by a Missionary, sent hither by the *French King*. Besides this, we met with some Books, writ in *Malabarick* by *Roman-Catholicks*; which, though they were stocked with many pernicious Errors, have however contributed a great deal towards imbibing this Language, by furnishing us with such Words as did favour of a more *Christian Stile* and Temper; we being not a little put to it, how to find Words *expressive* enough for the Delivery of *Spiritual Doctrines*, and yet cleared from the Leaven of Heathenish Fancies and Superstitions.

The best of these Books contained a Collection of the *Gospel-Lessons*, which proved very useful to us. This we first perused, picking out all such Words and Phrases as were fitting our Design, and after having 'em printed upon the Memory, practically applied 'em in our daily Life and Conversation. After this we went also through several other Books; and by this Means I made such Advances within the Compass of Eight Months, that by the Assistance of divine Grace, I was able to read, to write, to talk and to understand this hard Language, if delivered by others. Mr. *Platfcho* hath likewise made a considerable Progress therein; tho' indeed a Country so hot as this, doth not permit too fervent an Application of the Head. However, we thought it necessary, now to agree, that, whilst I was employed a-

bout the *Malabarian* Language, he might attempt the *Portuguese*; both these Languages, cutting out Work enough for us every Day. And hitherto he has spent two Hours daily, in catechizing in *Portuguese*, as I have in *Malabarick*.

Soon after our Arrival here, some well disposed *Germans* entreated us, to give 'em some good Instructions out of the Word of God. We were glad of this Opportunity, and set up an Exercise of Piety in our own House. On the same Day we were to begin, the Governour sent for us to Dinner, and having discoursed the Point with us, he said: That he neither could, nor intended to hinder any ways the Work we were about, though he could be more glad, to see it publickly done in the *Danish* Church there. We replied: we would begin in our House, till we received further Orders from him. Coming home, we found the House crowded with People, to hear the Word of God, whom we readily served as well as we could. But some ill-disposed Men, highly displeased with our Design, began to exclaim against it. However, this proved but a Means, to draw more People to our House, and some even of the first Rank, would now and then come to hear us, so that the Room of our House was hardly big enough to hold them. At last the Governour sent his Secretary, and enquired, whether we had a Mind to preach once a Week in the Church here? We said, we were ready for it at any Time, if we had but the Consent and Approbation of the *Danish* Ministers; which the Governour, after the Removal of some Obstacles brought about at last. We presented the *Danish*

Church



Church with Two and Twenty Psalm-Books. And from that Time, viz. from the Month of December 1706. we have constantly continued to preach therein. We had abundance of Difficulties to struggle with in carrying this Point; but find now such a Blessing springing up from thence, that it affords us matter of Joy and Comfort. By this Means we had now a fair Opportunity, to lay the Word of God before *Heathens, Mahometans, and Christians*. Truly, we often did not know, from whence to fetch the necessary Supplies, to support both Spirit and Body; having been all along engaged from Morning till Night, to converse with all sorts of People. But the Lord has hitherto assisted us so powerfully, that both Christians and Heathens begin to be convinced, that God is with us; especially since they see, that by his Grace, we endeavour to render our Life and Conversation conformable to the Doctrine we preach to them; which, as we find, leaves generally the strongest Impression upon Peoples Mind.

We must needs say, That what we have undertaken hitherto in Singleness of Heart, has been attended with a *Conviction* of many, and a *Conversion* of some Souls. The first of our baptismal Acts was solemnly performed in the *Danish Church*, with *Five* Heathens, which were christned, after they had given an Account of all the Articles of the Christian Faith. This they did with such a Readiness of Mind, that many old People were ashamed thereat, and we our selves convinced, they had a sound Sense of what they outwardly performed. Nay, God has assisted us so far, that we have been able to build

a Church among the *Malabarians* here, which seems the more marvellous to us, the more Difficulties we have met with in bringing it about. We know very well, that the Dispensation of the Gospel, in the New-Testament, requires chiefly an *inward* and invisible Worship, and that many of the Christians dote too much on a fine Set of outward Formalities, confined to Churches. However, since God is a God of Order, and requireth to be worshipped, both privately and publicly, we have been obliged to resolve upon raising a Church, for our greater Conveniency; our own House being on one hand too small for preaching, catechizing, and administering the Sacraments, and the Heathens on the other, too shy, to venture into the Churches of the *Blacks* (so they call the Christians) since they were generally adorned with fine Cloaths, and all Manner of proud Apparel; but they themselves black, and having nothing about 'em but a thin Cloth to cover their Body.

We happened to fall acquainted with a Man of an eminent Family in this Country, who offered both to come over to our Religion, and to raise a Church at his own Charge for our Use; but there arose so many Contests and Broils about it, that he was forced, not only entirely to drop this Design, but to remove also from hence to another Place. Notwithstanding this Disappointment, we, in the Name of God, and in hopes of being supported by our King, laid the Foundation of a Church, bestowing thereon all whatever we could possibly spare from our yearly Pension. Every one, that saw it, laughed at it as a silly & rash Design, and cried us down for Sots, ventur-

ring too boldly upon a thing which, they thought, would certainly come to nothing. However, we prosecuted our Design in the Name of God, a Friend sending Fifty *Rixdollars* towards it. By this Forwardness of our Work, the Enemies were confounded, and some of 'em did then contribute something themselves towards accomplishing the whole Affair; which proved no small Comfort to us. Thus is the Building finished at last, and fitted up for a Church-Congregation. It lies without the Town, in the Midst of a Multitude of *Malabarians*, near the High-Road, built all of Stone. It was consecrated the *Fourteenth* of *August*, which was the *Eighth* Sunday after *Trinity*, in the Presence of a great Conflux of *Heathens*, *Mahometans* and *Christians*, who had a Sermon preached to them both in *Portuguese* and *Malabarick*.

This Solemnity was performed to the no small Astonishment of abundance of People, who visibly discovered the Finger of God attending us all along in carrying on this Work. And thus we have now for seven Weeks together, performed the publick Service in our *Jerusalem* (this being the Name we have given to our new-built Church) by Preaching, Catechizing, and administering the Sacrament of the Lord's-Supper. We continue also to preach every *Wednesday*, in our native Language in the *Danish* Church, called *Sion*. Every *Sunday* Morning we preach in our Church *Portuguese*, and in the Afternoon *Malabaric*, each Sermon being concluded with a short Catechisation of Children. The same is observed every *Friday*, only, that one Day we perform it in *Malabaric*, and the other in *Portuguese*. Multi-



tudes of People Flock together to hear us, *Mahometans*, *Blacks* and *Christians*, every one being allowed to come in, let him be *Heathen*, *Mahometan*, *Papist*, or *Protestant*. However, our small Congregation more nearly committed to our charge, has their particular Seats fitted up for 'em.

At this rate the Work of God runs on a main. Our Congregation consists of *Sixty three* Persons; and another is to be baptized to-morrow. We hope, more will shortly come over, there being up and down a pretty many, that have already received a favourable Impression of the Christian Religion. There is a blind Man in our Congregation, indued with a large measure of the Spirit of God, who begins to be very serviceable to us in the Catechising of others. He has such an holy Zeal for the Christian Religion, that every one is astonish'd at his fervent and affectionate delivery in Points of Religion. We can't express, what a tender Love we bear to our new-planted Congregation. Nay, our Love is arrived to that degree, and our Forwardness to serve this Nation, is come to that pitch, that we are resolved to live and to die with them; though according to the Tenour of our Engagement, we might have Liberty to return to *Denmark* after a stay of three or five Years in this Country. At least, we can't harbour as yet any Thoughts about returning home, though we be daily exposed to the persecutions of our Enemies on all sides, and taken up all the Day long with uninterrupted Business to push on the Design once begun. I'm sure, you wou'd wonder, if we shou'd give you an Account at large of all the Oppositions

## Of the Progress of this Work. 73

we have met with hitherto. Yet all these Engines set a Work by the Devil, have only served, the more gloriously to display the Work of God, and to unite us the nearer to Him, who is the only Support of all the Distressed. Heathens and *Mahometans* are kind enough to us, and love to be in our Company, notwithstanding we have all along laid open to them the Vanity of their Idolatrous and Superstitious Worship. But those that *pretend* to be Christians, and are worse than Heathens at the Bottom, have shewn us all the spite and malice they ever cou'd. However, there is a Remnant left among them too, that love to be sincerely dealt with.

All our Endeavours are now entirely bent upon this, how we may be able to raise the Work to a higher Perfection. We have sent some *Proposals* to his *Danish* Majesty relating to this Point. 'Tis true, the Grace of God is the Spring of all good Motions; But if this shou'd be accompanied with seasonable Supplies and Beneficial Contributions of Publick-spirited Persons, we shou'd then be inabled, to lay a firm Foundation for many noble Establishments, tending to a Thorough-Reformation of these wild and deluded Heathens. With the last Ship, that sailed from hence, we sent you a Letter, to *prove thereby the sincerity and forwardness of the Love* of our European Christians in relation to the Poor Heathens; and we hope that at the arrival of the next Ship, we shall receive a Blessing from you. In the mean time we desire you, to send us some more Book treating upon the Life and *Practice of Religion*, together with fifty *Psalms*-Books of Mr. *Newmans* Edition; Some of our Country-Men beginning

Sinning to relish good and spiritual Books. don't question, but many well-disposed Souls and Well-wishers to the publick Good, will gladly contribute something towards the supply of our want. We have likewise desired, that two Persons more might be sent over to assist us in the Work so happily begun. Remember us constantly in your Prayers. It wou'd afford us a great deal of Satisfaction, if we should see you once here amongst our Heathenish Flock to hear us preach to them in the *Portuguese* and their own native Language, &c.

*In the East-Indies at  
Tranquebar Sept.  
12th 1707.*

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B. Z

LET



L E T T E R X.

Some presents of Malabarick Books sent over by the Missionaries. They intreat the European Christians, to assist 'em with supplies of Money, Books, and other Necessaries.

**T**H E inclosed Letters will give an Account both to you, and to other Friends, how matters go with the Ministry, we are entred upon among the Heathens. Since my last I sent to you, our Congregation is still increased, and we are in hopes of seeing it still more and more enlarged. I send you here the four Gospels done into *Malabaric*, after having them carefully perused according to the Original. To Mr. N. I send a *Catechism* in the *Malabarian* Tongue, translated by my own Hand. And you'll find here two *Malabarick* Sermons preached by me in this Language, to be delivered to Mr. N. The other eight *Malabaric* Sermons preached in our new Church here, I wou'd have sent to the Divinity-Professors at *Hall*. Besides this, you have here a small Book exactly done in *Malabaric* Letters, and containing the *Gospels* as they are translated by Papists. This I wou'd have incorporated into the Cabinet of Rareties set up in the Hospital at *Hall*. My dear Colleague has begun to translate Mr. *Freylinghausen's* *fundamental*

## 76 *Of some particular Circumstances*

*tal System of Divinity*, together with all the Scriptural-Places quoted in it. I perceive, I shall in time express my self as fluently in this Heathenish Language, as in my own, the continual practice of it rendring it more and more easy to me. When at times I take a walk in the Country, I am furrounded with Hundreds of *Malabarians*, to whom I can Preach, whenever I please. They are wonderfully kind to me upon Account of their Language, and like to argue with me about points of Religion. 'Tis not long since, I had one of their Idols made of Gold, presented to me by such of the *Malabarians*, as had received the Christian Faith; it had been worshipped in one of their Idol-Temples, but we made of late a Present of it to his Majesty the King of *Denmark*.

In the midst of this Town is a very spacious Building, having been heretofore the Residence of a *Malabarian* Prince. Shou'd we be so happy as to see this put into our Hands, we shou'd then undoubtedly be able to enlarge our *Charity-School*, and render it more beneficial to a great many People. However, for the present, we are destitute of all necessary supplies for carrying on the Work; being in daily Expectation of the happy arrival of the Ships coming from *Europe*. I wish heartily you wou'd send us all sorts of Authors treating upon the several parts of *Philosophy*, and especially upon the *Mathematicks*, wherein some of the Pagans, as I find now, are pretty well versed. Truly, we don't design to stuff any Body's Brain, with the useless trash of *Aristotle's* Philosophy, though perhaps it may now and

and then prove some accidental help for conveying good Notions to them about the substantial Points of Christian Religion; true Divinity being the main point we shall drive at in all our Conversation with 'em. Shou'd we be inabled to accomplish our Design in this, there is no question but we shou'd see a commotion in the whole *Malabarian* Paganism; Some of 'em being convinced already of the sottishness of their way of Worship. Besides this, we wish we might be provided with Books treating on *Church-History*, on the various *Religions* in the World, and particularly on the *Mahometans*, whom we frequently converse with. Likewise, with an Account of *Lives of pious Souls*, and other pieces of *True and real Christianity*. We don't doubt, but some will be willing to advance so useful a Design by some generous Contributions.

Great is the Harvest, but the Number of true and faithful Labourers very small, and therefore we most heartily desire the Concurrence of your Prayers and Supplications. I have sent and dedicated a Book to his Majesty the King of *Denmark*, containing the *Grammatical Rudiments of the Malabaric Tongue*. You may perhaps get it sent to you from *Copenhagen* by the Means of the Reverend Dr. *Lutkens*. I had no time to transcribe it my self, being obliged to send it away as soon as it was done, without keeping a Copy thereof for my own use. It has added to it a *Malabaric Vocabulary*, containing the more familiar Words of that Language, together with an easy Method to introduce one into the main drift thereof. Whatever you design for us, must



78 *Of some particular Circumstances, &c.*  
must be sent to *Copenhagen* in the Month of *September* or *October*. Our hearty Service to all our  
Friends. My present Affairs increasing more and  
more, make me hasten to a Conclusion, remain-  
ing in all sincerity,

*Yours*

*In the East-Indies at Tran-  
quebar, upon the Coast of  
Coromandel, Octob. the  
7th 1707.*

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F I N I S.

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