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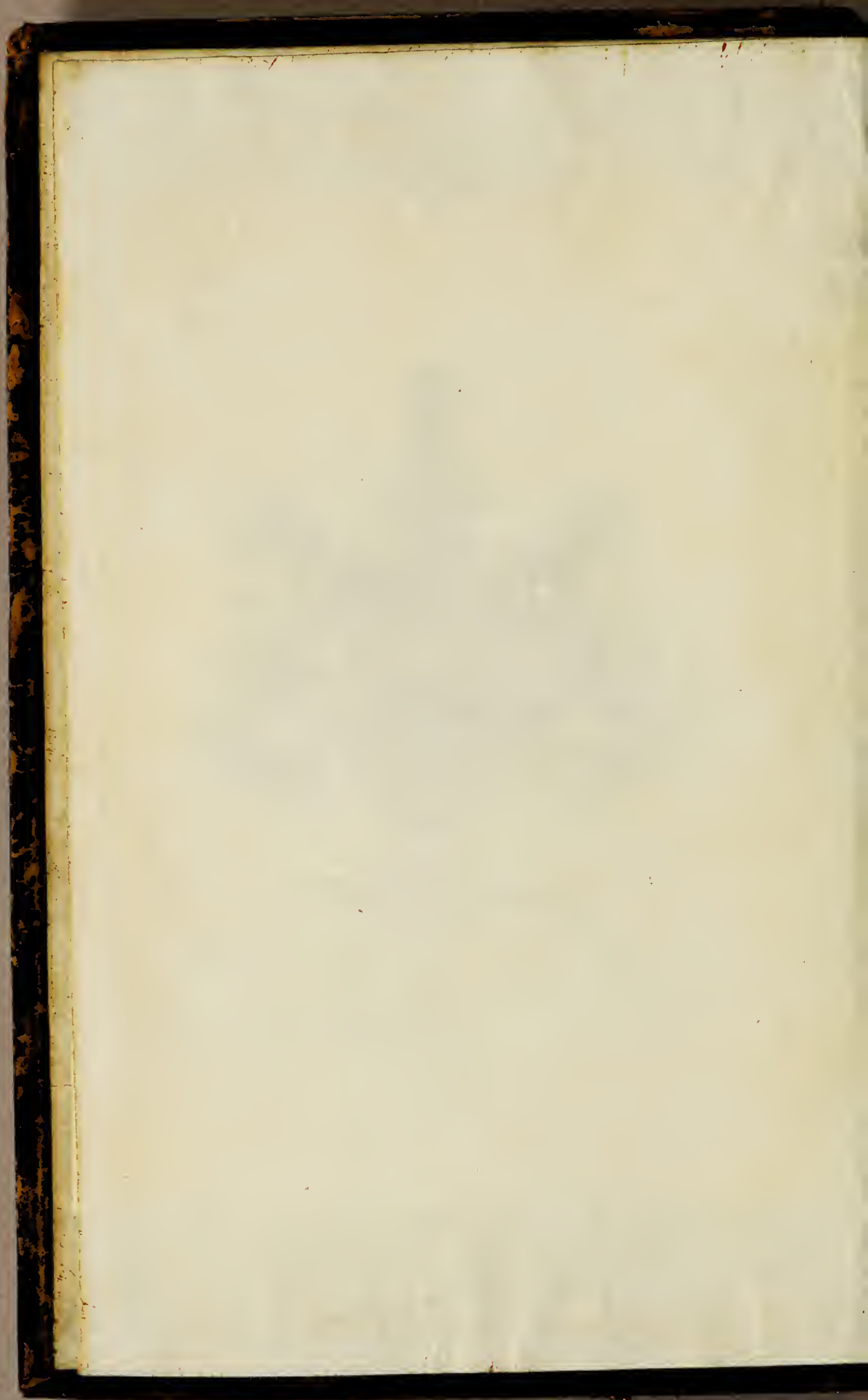
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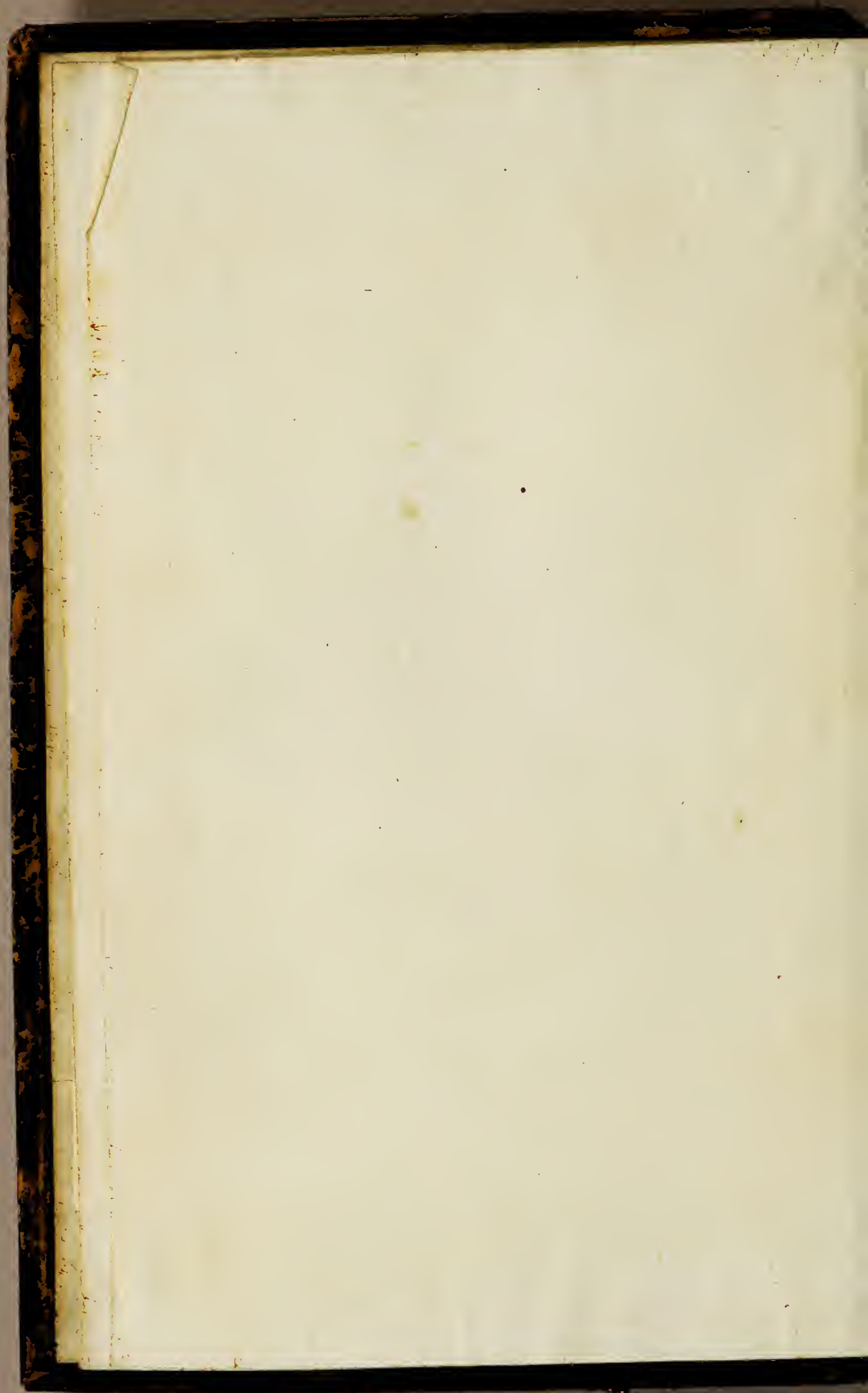




Account of the Society  
of the  
East Indies

EAST INDIES  
CONSTITUTION  
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*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  
Correspondents in *Europe*.

CONTAINING  
A NARRATIVE of their VOYAGE  
to the Coast of *Coromandel*, their Settlement at *Tran-  
quebar*, the Divinity and Philosophy of the *Malaba-  
rians*, their Language and Manners, the Impediments  
obstructing their Conversion, the several Methods  
taken by these *Missionaries*, the wonderful Provi-  
dences attending them, and the Progress they have  
already made.

*Rendered into English from the High-Dutch : And Dedi-  
cated to the most Honourable CORPORATION for  
the Propagation of the Gospel in Foreign Parts.*

PART I.

*The Third Edition.*

LONDON, Printed and Sold by *Joseph Downing*, in  
*Bartholomew-Close* near *West-Smithfield*, 1713.





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TO THE  
Most Reverend Father in GOD,  
**WILLIAM,**  
Lord Archbishop of  
**CANTERBURY, &c.**  
**PRESIDENT;**

AND TO  
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 it first Rise and Foundation. And it affords no small Matter of Comfort, if one doth silently trace and consider the first setting out of *Christianity* into a  
A 2 World,

## *The Epistle Dedicatory.*

World, that was overspread with the blackest Clouds of Darkness and Ignorance, and sway'd by so many infernal Powers, that one would have thought it then utterly impossible, it should make any Impression at all on a 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 that Providence.

For even then, when Religion seem'd to be at the lowest Ebb, it was but a Foreboding 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 Embryo, yet was there Life in it and when it appear'd in Smalness like a Grain of Mustard-Seed, yet was it

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## *The Epistle Dedicatory.*

attended even then with an intrinsic Energy and Penetration ; and when it was but in its Dawning State and Condition, yet would it now and then dart forth a Ray, and give Chase to the combined Forces of Darkness, and victoriously triumph over the most obstinate Opposition, that wicked Men and Devils could raise against it.

It made Attempts upon Kings and Princes ; and such as are commonly most averse from bowing 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 Byass of the natural Man : Yet were they constrained to bow their Scepters, and willingly or unwillingly to confess a Power greater than their own. 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 bodily Presence and



## *The Epistle Dedicatory.*

Speech used to be weak and contemptible.

All which is a plain Evidence and Demonstration of that secret Light of Conviction, of that pricking and stinging Power which is hid under the Gospel of Christ; and how hard it is for the most rebellious Spirit to *kick against it*. There is a salutary *Sting* in the Religion of Christ, which being silently convey'd into the Soul, leaves often a most healing Impression there. And this sometimes too without the Addition of any auxiliary Help, borrow'd from humane Arts and Learning; tho' these are not to be despised in Attempts of this Nature, provided they be but manag'd with such Discretion and Prudence, as may make 'em subservient to the *MAIN SCOPE* of a true Missionary of Christ.

Thus the Religion of the Holy *JESUS* hath, through the fiercest Opposition of the Kingdom of Darkness, from  
the



## *The Epistle Dedicatory.*

the Beginning, even until now, made its Way. But truly, this has not been done without much Toil and Labour, Sweat and Blood; while the Enemy of Souls, with his wonted Virulency and Malice, disputed 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 hath all along mov'd on, not in a light, fluttering, but a staid, gradual Way: Not by Starts and by Girds, but by *Degrees* wonderfully link'd together, though oftentimes seemingly broke and parted asunder.



## *The Epistle Dedicatory.*

When the common Enemy supposed Religion now to be at the last Gasp, it reviv'd again like a second Phœnix, 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 then but serve to render the whole Body more healthful and more vigorous than before: Which now, by *Superfluity of Naughtiness*, contracted in Length of Time, is fall'n, alas! into most desperate Distempers. It was a plentiful and fructifying Shower, enriching, you know, the Soil, wherein Christianity was sprung up; and bringing its Seed to Maturity, in a most effectual manner, and with a very speedy Growth.

It was therefore thought, the following *Letters* could not but be acceptable to so Honourable a *BODY* as Yours, concern'd in renewing this blessed Apostolical Work, by *Propagating*



## *The Epistle Dedicatory.*

*ing the Gospel of Christ in Foreign Parts*  
And as by the Means of your generous Enterprize, 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 those 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 that Light whilst they have it. They may suffer themselves to be warm'd and enliven'd by it in such a manner, as will render their Life pure, their Conversation holy, their Faith and Love so strong and diffusive, that the darkest Corners of the World, be visited thereby, and the thickest Night of Infidelity and Barbarity, of Superstition and Idolatry, be converted at last into a Day of Light and Salvation. For truly, the Light of the *GOSPEL*  
must



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must needs be of a *communicative* Nature: and if the Sun may be put under a *Bushel*, so may *That*. As *CHRIST* the Sun of Righteousness, doth not contract his Beams, but display, diffuse, spread and scatter them; so do they likewise, who in any Degree have tasted of that *CATHOLICK* and diffusive Spirit which resides 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 better Entertainment, leaving us (which God mercifully prevent!) in Darkness and Ignorance.

May the Great God crown all your pious and charitable Endeavours for the Good of his *Catholick Church* with great and glorious Success! That so while many are running to and fro to  
the



## *The Epistle Dedicatory.*

the furthest Parts both of the *East* and of the *West*, *CHRISTIAN KNOWLEDGE* may be thereby mightily increas'd; and *every Knee* may shortly come (in the most distant Corners of the Earth, how dark and barbarous soever at present,) to *bow at the Name of JESUS*: That the *Outcasts* of the Gentiles may both confess with the Mouth, and acknowledge in the Heart, (as also express by their Lives) that *HE is the Lord*! May 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! Thus will the *BRITISH CONQUESTS* be extended at last over all the World, 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



## *The Epistle Dedicatory.*

Stories 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 the *Prince of Righteousness and Peace*. And this will most certainly prove the Perfection and the Crown of all other Victories gained 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 will 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 of a Missionary.*

**T**HE deplorable Fate of the *Eastern* Churches, ought for certain to strike Terror and Compassion into all those that know what a flourishing State they have been formerly in, and what they are reduced to at present.

§. 2. What *Doom* hath been inflicted upon them by the Judge of all the Earth, may also be ours in Time, unless some speedy and effectual *Remedy* be applied, to prevent that which we have so just reason to fear. We do not *only* see the same *Seed* of Judgments, that brought the said Churches to so fatal an Overthrow, (after the Measure of their Iniquity was full) scattered through our *European* Nations; but that it hath already taken a deep Root in our Churches; nay, grown up, as it were, to too lofty and fruitful a Tree among us.

§. 3. The falling away from the *FIRST LOVE*, drew down upon the Angel of the Church of *Ephesus* that terrifying Menace: *I will come unto thee quickly, and will remove thy Candlestick out of its Place, except thou repent.* It was in this

a Church



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Church that the *divine Love*, which pierced and animated the Hearts of the first Believers, fell to a visible Decay, together with that Fervour of Spirit, which did most conspicuously appear at the first Display of the Gospel of Christ. Since that Time, the State of *Christendom* hath been farther and farther removed from the first *Light* and *Fire*; notwithstanding that some Intervals have been now and then blessed with a Revival of that heavenly Flame, which warmed the first Confessors. It is then no Wonder, we are now found in an Age, *frozen over*, as it were, with a dead Darknes of the Want of Christian *Love* and Charity, and of all such Virtues as do usually attend so divine a Principle. One of the most fatal Effects that beset the Church of *Ephesus* was, that with the Loss of the first *Love*, their first *Light* was also most shamefully forfeited. As they did remove their Love from God; so did God remove his Light from them, and thereby involved them in Errors and Ignorance. Which, by the Way, may teach us, that an *unfeigned Love to God* is the best Security against Errors in Doctrine, and against all such Lies and De-lusions, as are like to be spread in the latter Days.

§. 4. As the *Decay of primitive Love* among Christians proved the *Occasion*, whereby the flourishing Church of *Ephesus* was torn and ruin'd; so the *Corruption of this Love* caused the Overthrow of the Christians at *Pergamus*; and this by means of the *Nicolaitans*, the unhappy Authors thereof. This Love, as it was corrupted both with *political* and *carnal* Ends; so it drew down no less a Judgment than a *War from Heaven*, denounced by *CHRIST* to such as were tainted therewith, and which is left as a perpe-  
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tual *Memorandum* to those, who, polluting the Mysteries of the Christian Faith with *selfish* Ends and Purposes, turn the *Liberty of the Gospel* into a Cloak of Wantonness, for indulging the Flesh in its sinful Propensions. For so *sacred a Depositum* ought to be kept inviolate in the Bond of the Spirit, and handed down to Posterity in its undefiled Lustre and Purity. It was declared to this Church, that *without speedy Repentance*, they were to expect no less a Trial, than the *sudden Coming* of Christ to judge them: And lest they should think, they could easily save themselves from Trouble by their wonted *Compliance* with the Times, or *Complaisance* to the carnal Affections and Humours of vain Men; the Lord lets them know, they should in no wise deliver themselves from *Him*, whatever they might do in relation to worldly Men: For he hated such base Condescensions; and therefore would himself *fight against them with the Sword of his Mouth*, which, by all their Cunning, they should not be able to escape. This he accordingly soon after did, as from History doth appear.

§. 5. The Church of *Pergamus* is a Representation of all such Men, as in the Administration of Churches, have *Political Ends* and Aims in View, and, under the Cloak of Religion, aspire after worldly Honour and Greatness. Here the Flesh creeps in, and veils it self under the fair Cover of the *Spirit*, and the Church is made subservient to the World. The Doctrine of that *political* Prophet *Balaam*, is but too eagerly follow'd by those Men, that have no other Design than to make themselves great and rich in the World, and in perilous Times, to skreen themselves from that Hatred and Persecution,

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which



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which usually attends the true followers of Christ. This was the *main Drift* of *Balaam's* Divinity, designed for *pleasing of Princes*, and fitted to the *Palate* of mighty Men in the World. Whether the same *Maxims* be not equally held by our modern *Temporizers*, as by the ancient ones; and whether they be not as zealously advanced, and shamefully practised, as ever they have been of old, let every one judge that is in some Degree able to *discern the Signs of the Times*, and to read the old Corruptions in the modern *Church-Societies*, among the several Denominations in *Christendom*. (a) I am afraid, there are but too many, wherein the Spirit of *Balaam* is revived, by prostituting the Religion of Christ to *temporal* Ends, and making that a Tool for catching at Honour and Interest, which should be a Means to subdue it. But these ought to remember, that he that *walketh in the midst of the Churches*, hath *Eyes as a Flame of Fire*, to try, and a *sharp Sword with two Edges*, to rescue the Church from all unlawful Intrusions, and to defend her from such Usurpers as do not stick to make a Sale of Religion.

§. 6. 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,

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(a) Some Interpreters of the Revelation have observed, that the Greek Word *Pergamos*, signifying a Height, Tower, or any elevated Place, doth allude to the haughty and aspiring Temper of that Church. *Pergamos* is still an Emblem of all such Church-Societies, as flying high in their own Conceits, assume to themselves a domineering Power in Matters of Faith.



*the Character of a Missionary:*

V

Fault, attended with one of the worst of Consequences: And this was not long after the sad Occasion of the entire Catastrophe of that once flourishing Church. Her Candlestick was removed out of its Place, not for any formal Idolatry, or Corruption in the external Worship we know of; but because neglecting the *wholesome Discipline* that was exercis'd in the Beginning, she tolerated *that Woman Jezebel, who called herself a Prophetess, to tempt and seduce the Servants of Christ*: That is, because she did not take due Care in the *Trying of Spirits*, according to the Rule given her by Christ and his Apostles. This Church was too easie, either in listening to the high Boasts of some, (that seem also to have been in great outward Authority) who pretended to a more than ordinary *Spirituality*, tho' not always accompanied with the requisite Purity of Life and Doctrine: Or at least did this Church indulge such Men too much, and not actually separate them from her Communion. This they ought to have done, both for the Security of the Church, and their own Salvation in the Day of the Lord.

§. 7. This Neglect appears to have been the *original Cause* of all the Evils and Calamities that began so early to fall upon the Teacher of the Church of *Thyatira*. By this Oversight, the Propagation of the Christian Faith among *Infidels*, was not only exceedingly obstructed, but also so many Corruptions, both of *Life* and *Manners*, let into their Church, (though founded upon an excellent Constitution at first) that their *Sanctuary was defiled*, and made an *Abomination in the Eye of the Lord*. And this did most visibly hasten their Ruine, and bring on the Desolation



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that was foretold them. In this unaccountable Toleration of the Wicked, the Church of *Thyatira* fell short of that of *Ephesus*, wherein those that were set over her, being more faithful to their Trust, *could not bear them that were evil*; but removed from their Communion as many as they could discover to have forged a Commission, under Pretence of coming from Christ, but in Effect did receive none from him. They admitted such only to the Work of the Ministry, as were able 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, [Missionaries sent by me] and are not; and hast found them Liars.* This was the Strictness of the *Ephesian* Discipline, whilst it continued in its first Zeal and Fervency. Hereby that Church was preserved till the Decay of *primitive Love* occasioned at last its total Subversion, as has been hinted before.

§. 8. But, alas! What have we left at present in our Churches, of this most necessary and holy Discipline, whereby the Pure were heretofore separated from the Impure; the Holy, from the Unholy; the *True Apostles* and *Missionaries* of Christ, from the False and Counterfeited; the *Spiritual* Christians, from the *Carnal*; those that are *soberly* devout, from the *ranting Nicolaitans*; the true Prophets, from upstart Pretenders; or, in a Word: the pure *Virgin* of the heavenly *Sion*, from the Spirit of *Fornication* in the mystical *Babylon*? What a strange *Medley* doth not appear every where, even among *Protestant* Churches, at this Day? What underhand Dealings in obtaining Preferments; what artful *Insinuations* and *Fetches* among the several Candidates,



dates, to undermine one another ; what *Self-Commendations*, to set forth their own Worth and Merit ? What *Party-Combinations*, to gain the sooner on the Unwary, and such as are fond to enlarge (not the Kingdom of Christ upon Earth, but) that Party, by which they hope mutually to make their Market ; what base *Compliances* with the Humours of great Men ? And what unwearied *Applications* to all those, who in any wise can promote the Interest of the eager Competitors ?

§. 9. All these Disorders, (which are so many spiritual *Whoredoms*) and a great many more, too long to enumerate here, are daily committed in Churches; and this for want of the *Primitive Way of trying Spirits*, and through the Corruption, or the entire *Loss of the Apostolical Discipline*. By Reason of this shameful Neglect, the Lord is represented to this Church, with *Eyes like unto a Flame of Fire*, and with *Feet likened to fine Brass*; to intimate both his impartial *Scrutiny* in the Trial of Spirits; and his *Strength* and Power, to tread down all those that prostitute Church and Religion to the gratifying of base and temporal Purposes. Thus hath the World been brought in- to the Church; and the Church again into the World, being every where laid open, and turned, as it were, into a *Common*, without any such Fence or Barrier as was set up in the Beginning. She is now become the Reverse of that Description: *A Garden INCLOSED is my Sister; my Spouse, a Spring shut up, a Fountain sealed*. That is: No Enemies can enter into the Church and hurt her, whilst she is thus protected on all Sides, and surrounded with Fences of a strict and wholesome *Discipline*. Whereas all Things must needs lie open to Spoil and Rapine, when such Fences are broke down,



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and the Sanctuary left without Walls and Bars; *which is generally a Sign of a secure and careless People.* (b)

§. 10. The adhering to an *orthodox Doctrine*, and to a *formal Way* of Worship, without the inward Life of Religion, was the unhappy Character of the Bishop of *Sardis*, and of the Church committed to his Trust. He had the *Name* or *Repute*, *that he lived*. And undoubtedly he expressed some visible Zeal in maintaining the *orthodox Doctrine* against *Jews* and *Gentiles*. He was a Stickler for the *primitive Form* of Church and Worship; and this being attended again with Manners outwardly pure and sober, he deceived the Eyes of others into a Belief of his Goodness and Piety. In a Word: All the *EXTERNALS* were administer'd in so regular a Manner, that every Circumstance seemed to be of a primitive Constitution. Without this, he could never have acquired *the Name that he lived*; as he did, at least in the Eyes of those that had no sufficient Skill to try him. But still he was *dead* in the midst of all this religious Shew, wherein he applauded himself: And for this Reason the following Commination was denounced against him: *I will come on thee as a Thief*; and at such a Time, when thou art without Care and Concern, and when thou thinkest every Thing to be safe in the Church. This seems to imply a *sudden Judgment*, whereby either the Bishop himself should be cut off, or some unexpected Persecution arise for the sifting of those, who pretended to be the Church of Christ, and for separating from them such Souls, as had *not defiled their Garments* in the midst of so corrupted a Church-Society.

§. 11.

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(b) See Ainsworth in *Cantic*. Chap. iv. Ver. 12.



§. 11. The *PRESUMPTION* of being in a good State of Religion, by Reason of a few Impressions of Grace, without an effectual Care to improve them, was another Mistake of the Church of *Laodicea*, followed by the greatest of Judgments. This *Hypocritical* State was soon discovered by the *AMEN*, the true and faithful Witness, who doth not give Sentence according to the outward Appearance of Things, but according to the inward State of the Soul, obvious to his all-searching Eye. This Church hath the Name of being *Lukewarm*: For the Pastor being represented under this Character, the whole Congregation did undoubtedly partake of the Temper that was in the Teacher. This State of spiritual *Lukewarmness* exhibits the Image of such a Christian, who is not altogether destitute of some Knowledge in the Work of Religion; but having received some light impressions both on the *Understanding* and *Will*, is thereby invited to higher Attainments in the Race of Religion: But then this State of *Lukewarmness* represents also a Man, who either rests in this first Operation of Grace, or doth entirely lose it again by his own Neglect, and for Want of stirring up in him, the Gift he had received. This is the State of *Presumption*, one of those dangerous Rocks whereon Multitudes split in their Way to Eternity.

§. 12. Such a *Laodicean* Christian doth not openly deny the Name and Religion of Christ, but continues to make a *verbal* Confession of him, and of the Religion he hath taught us. He hath likewise a *literal* Knowledge of the Christian Belief, acquired by his own Endeavours, Reading, and Application: He guardeth his Mind from any fundamental Error in Matters of Faith; and his Con-  
versation



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versation from grosser Pollutions and Sins ; being adorned with a *Form of Godliness* and honest Morality. In this Manner he persuadeth himself and others, that he is *rich, and increased with Goods* : But falling short of the Power of Religion, in the midst of all his Boasts about Faith and Orthodoxy, he draws down on his Head that terrible Sentence, to be *spued out of the Mouth of the Lord*. This is the most dreadful Judgment which ever can be inflicted upon a Church. For when temporal Judgments lay waste the most flourishing Countries, and make Havock of Estates and Riches ; then does this *Spuing out* more nearly relate to a *spiritual Hardness of Heart*, and to an entire *Removal* of such Means of Grace, as hitherto the Church had enjoyed.

§. 13. Thus have these Churches in *Asia*, like so many *Candlesticks*, been *removed out of their Places*, and this chiefly by the careless Conduct of those that presided over them at that Time. And can we expect a milder Treatment than these Churches ; which being so powerfully shaken by divine Vengeance, are set before us as so many *Memorials* of the righteous Judgment of Christ ? Truly, *except we repent*, we have Reason to fear the same Overthrow : For wherever the *Synagogue of Satan* is suffered to intrude into the Church of Christ, there God undoubtedly will visit in his Time, and, by various Judgments, *separate* the Chaff from the good and substantial Wheat. He will surely *abhor his Sanctuary* that is thus profaned.

§. 14. It behoveth therefore the Churches in *Europe*, and particularly such as, bearing the Name of *Protestants*, pretend to a greater Purity of Doctrine, to be watchful, and repair betimes  
such



such things as are amiss among them. They ought to beware of losing their *first Love*. And that they may divest themselves the better of all *mercenary* Ends in Matters relating to Church and Religion, they ought to consider the State of the Churches of *Ephesus* and *Pergamus*, who being wanting in those Particulars, expos'd themselves to that Desolation which soon after befel them. The *Want of spiritual Watchfulness* in trying false Doctrines; and the *dead Formality* in the Churches of *Thyatira* and *Sardis*, ought to be a Warning to all our *Church-Societies*, and convince them, how little available it is, to have the Name of an *Orthodox Faith*, if at the same Time this Faith be without *Life*, and this Orthodoxy without Skill in distinguishing the *true Prophets* of God from *false Pretenders* to, and greedy Intruders into the Church. The most *Primitive Form*, without the *Primitive Spirit* to enliven it, will prove but a dead Carcase at last, and be no more the Mark of a true Church, than a Body without a Soul is of a true and living Man. And what will the *Laodicean Temper* avail in the Day of Trial, when all the Fig-Leaves of a vain *Presumption* shall be removed, and the inward Want and Nakedness of those that think themselves to be rich, be expos'd to every one's Eye?

§. 15. It is the *Bond of the Spirit*, whereby both the *Soundness* and *Unity* of a Church is both established and preserved. As all the Members of the Body do *mutually* enjoy one another by the Soul, and without it lose the vital Bond of their reciprocal Union and Influence; so it cannot be suppos'd the Church of Christ (which is his Body) should subsist there where his Spirit is wanting, and where his Motions are quenched by  
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a wilful Resistance. Truly there can be no true Church, but only a *dead Image* thereof. And if there can be no true Church, how can we be true Members? Will not every Member be as dead as the Body it self, destitute of Life and Spirit? All the Endeavours of those that preside over Churches, or are planting new ones among the *Heathens*, will certainly prove ineffectual without the divine Spirit accompany them, and become the very vital Principle of all their Labours. If the Labourer be not first *quickened* himself by the Grace of this Spirit, and then *sent* on so important a Work, we cannot expect to reap much Fruit from the Efforts of so unskilful a *Sower*. The Dead will never be able to raise the Dead, or to make those Members of Christ, who have hitherto been Members of Satan. How shall such *Missionaries* proclaim the *Gospel of Christ* among the *Heathens*, whose Sound they have not heard themselves? And how shall they turn others *from Darkness to Light*, (which was the Substance of that *Mission* which *St. Paul* received from Heaven, for the Conversion of the *Gentiles*, Acts xxvi. 17, 18.) whilst they do not walk in the Light themselves, by being set free from those *mercenary* Ends that intrude in their Undertakings? How shall they convey the Spirit of Life to others, whilst they are *sensual* themselves, *having not the Spirit*? This Apostolical *ORDER*, whereby a Teacher first expressed in his Life what he was to transplant by his Words, did most gloriously appear in the primitive Times, and was preserved for a while. But when this Spirit withdrew, by being neglected and *grieved*, it is no wonder that the *Eastern Churches* were then counted no better than *Rottenness* before the Lord,



Lord, and were cast out of his Presence as Dung.  
O may this never be our Fate !

§. 16. As these *Eastern Churches* were *spued out of the Mouth of the Lord*, notwithstanding their *Primitive Constitution*; (and truly, they were much better constituted than any at this Day, being *originally* of an Apostolical Foundation,) it may most feelingly convince us, that a *Primitive Form* can be no Fence at all against the Inlet of Judgments upon a degenerate Church. Again: If the Angels presiding over the *Asian Churches*, have been so many *Bishops*, as some will have it, it increases the Evidence, that even that Form of Government, which is supposed by some to be alone of *Divine Institution*, and which consequently must needs be the *best* of all, cannot shelter a Church against the *Rod of the Lord*, when it comes to be lifted up against it: Nay, it may more than convince us, that the best-constituted Church will be visited by the worst of Judgments, if the good Constitution, instead of being *improved* to a good End, be made a Tool to carry on some worldly Designs and Purposes: For the better the Constitution is, the better should also be the *Effects* that spring from it. The best Constitution should abound with the best of Virtues, with Holiness of Life, with Faith and Love, with Humility and Self-denial, with Meekness and Patience, and other such Graces as the Gospel of Christ doth require. This *Holiness* would be a real Beauty to a good Constitution, and the strongest Fence against those Judgments, whereby so many flourishing Churches have been laid waste; and being left without *Hedge* and *Walls*, are become a Prey to the Enemy of Souls.



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§. 17. Again : If the Angels to whom these Letters were directed, are so many single and *individual* Persons, as some endeavour to prove ; a *Missionary*, who is employed about gathering of Churches among the *Heathen*, hath the greater Reason to be upon his Guard, lest by any irregular Conduct he should defile the whole Church over which he is set : For all the Corruptions of the *Asian* Churches are chiefly charged upon their Angel, or Governour, who neglecting to watch over his Flock, made Way to all the Pollutions, which in Process of Time did break in upon them, and for which he is so sharply reproved by the Lord. So dangerous an Influence hath the Example of *one* Man over a whole Society, particularly if he be placed in Authority, and vested with a great Power in the Government of a Church ! The whole Charge is brought against him alone, *from whom*, as from the first and original Cause, *Profaneness* (*Hypocrisy*, or a *dead Formality*) did go forth into all the Land, and defile the whole Body with the same Temper, which was in the Head or Inspector. (See *Jer.* xxiii. 15.) Whole Multitudes did now follow so corrupted a Pattern ; but for which the Angel, or Overseer, is rebuked alone, as the prime Actor of that Scene of Disorders committed in the Church.

§. 18. All those Steps which the Lord took with the *Asian* Angels and Churches, and which are characteriz'd in the *Revelation*, may furnish a *Missionary*, or a Planter of new Churches, with many prudent *Instructions* and wholesome *Cautions*, for a right Management of his Trust. He may learn thereby to prevent many fatal *Mistakes*, apt to creep into the best Constitution, if the Teacher be not on his Guard to fence against



against them. A healing *Medicine* may be extracted from that Complication of Evils, which seized those Churches. That melancholy State, into which a Load of Corruption did sink them, should prompt us first to work out an effectual Reformation *at Home*, before we did presume to convey it to those that are *Abroad*. It is high Time to think on repairing our own Churches, after we have taken a View of the broken Walls of those in *Asia*, and by a timely *Improvement* of the Judgments, that shattered them into nothing, avert the same Calamities from our Establishments. For it is not the carnal Arm, nor the Wisdom and Laws of Men, that will preserve unto us that *Candlestick*, whose Light we hitherto have enjoyed. Nothing but a sincere *Love to the Light*, and a *practical Walking in the Light* which we have, can save us. This Light being kindled at Home, will certainly spread it self Abroad, and, like a heavenly Sun casting its Beams on the most distant Parts of the World, will by Degrees warm and cherish such Souls as sit as yet in *Darkness*, and in the Shadow of Death.

§. 19. It cannot be expected a *Missionary* should answer his Character *Abroad*, whilst he is not duly prepared at *Home* for so weighty an Enterprize. What the Physicians observe, that an Error committed in the *first Concoction*, will seldom be wholly rectified in the *second*; may be fitly applied to a *Missionary*, designed for the Work of the Gospel in the *Heathen* World. And again: If the Missionary doth not in the first Place faithfully answer such Duties as relate to God the Creator; he will never be able to discharge such Offices as respect his Fellow-Creatures, with whom he happens to converse. Whereas if a Man be first  
united



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united to God, (not only by the Tie of *Creation*, whereby even the Ungodly are, in some Degree, *allied* to him, but) by the Spirit of *Adoption*, he will then the more freely converse with all those that descend from him; though he will still in a closer Degree unite with such as, being born of God, do bear his Image in a more eminent Manner.

§. 20. Whenever the divine Spirit 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 far, if they be but in some Degree prepared to receive them. The Love of God is of so *communicative* a Nature, that such as possess it, cannot but wish to bring, if possible, all Mankind to the Enjoyment thereof. And the same Spirit, who is a Spirit of *Love*, being also a Spirit of *Power* and of a *sound Mind*, will not fail to animate a true Labourer in the Work of the Gospel, 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 *Moderation* will make him *wise* in the Discharge of so good a Design. Wherever these *Three* go link'd together, Hand in Hand, as it were, there Means will be found in Time, to remove such Lets and Obstacles, at the Sight whereof humane Reason, unassisted by Faith, will be apt to start back. *Humane Activity* left to it self, is like a Pilot that quits the Helm at the Approach of a Storm, and sets the Ship adrift at the Mercy of the Billows: Whereas he that acts on a more *heavenly* Principle, stands to his Tackle, and bears up against foul and tempestuous Weather. And though he be tossed a while about by Crosses and Trials; yet may he even then feel a secret Hope

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to support him under 'em, and gain some Prospect of becoming *more than a Conqueror* at last.

§. 21. This Spirit of *LOVE* is undoubtedly one of the first and *chief Qualifications* of a true Missionary. Wherever this *Love* is become the grand and moving Principle, there the Soul hath a constant Monitor, to act upon a good and solid Foundation, and to make every Thing subservient to the *main and ultimate End*. St. *Austin* says upon this Occasion: (c) 'Whosoever sincerely loveth his Neighbour, should make this his Business, that his Neighbour, as well as himself, might also love God with all his Heart, with all his Soul, and with all his Mind.' This pure *Love* would prove the Sum of the whole Gospel of Christ, and qualifie the Soul both for *receiving and improving* such Talents, as the Lord should be pleased to bestow on every one, for the mutual Edification of the whole Body.

§. 22. Some have observed on this Occasion, that of all the *Asian* Churches, none comes off without a Reproof, but the Angel of *Smyrna* and *Philadelphia*. The first of those seems to set forth the State of the Church under *Crosses and Tribulations*; (d) and the latter, that State wherein the  
b Spirit

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(c) *Quisquis recte proximum diligit, hoc cum eo debet agere, ut etiam ipse toto corde, tota anima, tota mente, diligat Deum.* De Doctr. Christ. lib. I. cap. 22.

(d) *Smyrna* signifies *Myrrh*, Matth. ii. 11. and this is from the Hebrew *Mar* Bitter or *Bitterness*. It sets forth that Period, wherein the Church tastes of the Cup of *Affliction*, and seems to represent the Time of the *Ten* great Persecutions under the *Pagan* Emperors, till *Constantine* embraced the Christian Faith. It was then that the Persecutions ceased; but another Temptation, far more dangerous, was brought into the Church by the Enemy of Souls. For it was then the Church



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Spirit of *Brotherly Love* begins to revive, and to get the Ascendant over the Spirit of *Rancour* and *Party*. It is certain, that worldly Splendor and Greatness hath generally impaired the *intrinsic* Worth of the Church; when Crosses and Trials have cleared it from Intruders and Hypocrites, and preserved the *essential* Parts in Health and Soundness. It was for this Reason the famous *Francis Xavier*, commonly stiled the Apostle of the *Indies*, used to say, that *Prosperity* was always formidable, even in the most pious *Undertakings*: That *Persecution* was more desirable, and a much surer Mark of *Christ's Disciples*. (e)

§. 23. The State of enlarged Love and Benignity, as it is a most noble Character of a *Missionary* of *Christ*; so it takes off, or moderates at least, the Spirit of *Envy* and *Partiality*, apt to mingle with the like *Undertakings*. 'Tis but too well known, how eminently those of the *Roman-Catholick* Church have signalized themselves, by sending their *Missionaries* to the most distant Parts of the World; and how they have overcome the most obstinate Difficulties that use to attend Attempts of this Nature. What *Principle* they have acted upon, and with what *Dexterity* they have managed it, I shall not here inquire. 'Tis certain, that many compass Sea and Land to make one *Profelyte*; and when he is made, they make him

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Church began to be *ἐν τρυφῇ*, in an elevated State, whereby she was tempted to a Love of worldly Greatness, and other sinister Ends, creeping in under the Cloak of doing Honour to Religion. As *Myrrh* was formerly used to embalm the Bodies of Men, and to preserve 'em from *Putrefaction*; so did Affliction preserve the Church from that spiritual Rottenness, to which soon after, in the State of worldly Prosperity, she did by little and little decline.

(e) *Xavier's Life made English by Dryden, Book I. p. 59.*



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*twofold more the Child of Hell than themselves:* Which Spirit of *Partiality*, as it very much sours the Mind, and renders it unfit for propagating true Wisdom; (for this is *without Partiality*, *Jam. iii. 17.*) so it spreads it self too much through all the Parties of *Christendom*. Many are more concerned about propagating their *peculiar Way of Worship*, with some little external Formalities, than the *TRUTH as it is in JESUS*; and so make but sorry Work towards promoting the Cause of Christ and the Good of the Church *universal*.

§. 24. A Spirit of *Catholick Love and Benignity*, which is so necessary for propagating the Gospel, will inspire the Mind with many and generous Designs, and free it from those mean and sinister *By-Ends*, of *Profit, Party, and Honour*, which are apt to break the best-constituted Projects. For let the Undertaking be never so noble, and the Method to act by, never so wisely forecast; if it falls under the Management of 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 Respect, having their Eye fixed on no other Mark, than the *getting a Living*? However, if Men wrought upon by irregular and *selfish Motives*, go so great a Length, as to venture Life and Limb for obtaining their Ends; who would not rationally infer, that the Spirit of God, and the Ardor of *pure 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 corrupt one*?



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§. 25. 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 required in those that are to manage a People, prepossessed with headstrong *Prejudices* against the Truth of Christianity. But in order to this, it would be necessary a *Missionary* should have first a sound Knowledge of the Motions of his own Soul, and of the various Stratagems, Turnings, and Windings of corrupt Nature, before he presumed to make an Experiment on others. Upon the whole: He ought to be acquainted with the State of the Soul *fall'n* in *Adam*, as well as with the *Recovery* thereof by Christ, and with the whole *Oeconomy* and *Method* of its Restoration. This will enable a *Missionary* to declare to others again the Movings of Grace he has felt upon his own Soul. And this will undoubtedly affect the Hearers more than all the Arts and polite Preaching ever could do. This *spiritual Scrutiny* of Souls will open to him so woful a Scene of the Depth of Man's Corruption, that he will do what he can, to bring him over to a saving Knowledge of *CHRIST*, rather than to a few external Formalities, unable to heal a wounded Conscience. For a Man may be incorporated into one *Form*, or into another; and yet perhaps never find himself ingrafted into Christ, as a Branch into the Vine, in order to draw from him that healing Virtue, which is designed for a Sinner's Soul. He may leave one, and embrace another Confession, whilst he continues void of a sound Conversion to God. 'Tis still the same Man, though wrapt up in another Cloak: And still he is as much a Stranger

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as ever to that Conversion, which is from *Darkness to Light*, from *the Power of Satan to God*, and from *Death to Life*, as the Apostles use to set forth the *Terms of Reconciliation* betwixt God and the Soul, and which a Minister of the Gospel is to inculcate on those whom he designs to convert.

§. 26. Any Person therefore designed for the Work of the *Mission*, should have a more *free* and *enlarged* Education, than what is commonly practised among us. He should be used to view Religion in its *primitive Amplitude*, before it was broke into Parties, and clogged with the *Inventions of Men*. The Effect whereof would be, that having Religion drawn from the Source, he would the better convey it to others again in the same Goodness and Purity. If this be neglected, and a Man be too strictly tied down to a *partial Scheme* of Religion, it may prove an Occasion of many dangerous Consequences. Not every Scheme which may be of Use in *Europe*, is fit to be used among *Heathens* and Infidels, where the *Externals* and *Circumstantials* must be varied, as the Exigency of Times and Persons doth require. If a Man would defend and propagate a peculiar Scheme in *India*, with the same Vehemency as it is commonly done in *Europe*, a *Heathen* might easily be induced to believe, as if this was the *Substance* of Religion, and the very vital Part of the *Christian Faith*. He would be in Danger to acquiesce in a *Form*, in a *Scheme*, in a *Name* and verbal *Confession*, instead of *JESUS CHRIST* himself, and of the Religion he hath taught us. The Conversion of most of those *Profelytes*, (to mention this by the Way) who having quitted the Church of *Rome*, embrace the Confession of



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*Protestants*, do, of those and the like Disorders, most visibly convince us.

§. 27. Their *Conversion*, such as it generally is, ought to be look'd upon with an Eye of Compassion. Those that gain over such a Man, do often pride themselves upon having gained a *Profelyte*; and the *Profelyte thus* gained, prides himself upon the Merit of his Change: Though perhaps neither he himself, nor the Person that turned him, is thoroughly acquainted with the *essential* Part of Piety, and the Terms wherein the grand Work of Conversion doth move. And since that Communion which he leaves, never gave him a sound Education; and the *Protestants* to whom he turns, being too careless to teach him the *Knowledge of Truth, which is after Godliness*; 'tis no wonder, to see him rove about in a Circle of various Opinions, (for what he quits, and what he takes in, is *in him* nothing but an Opinion, leaving no divine Impression upon the Mind:) and hardly get beyond the Sphere of a meer *Notional Divinity*. He perhaps shakes off one sort of *Idolatry*, and rests in another, which is more *refined*, but no less dangerous. And whilst he is suffered to value himself upon a bare Change of the *Externals*, he at the same Time sets up within him the Idol of a *vain Presumption*, a Thing exceedingly destructive of the Power and Life of Religion. He knows now as much (that is, as little) as before, of *unfeigned 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 of other substantial Points of Religion, which the Lord prescribed to those, whom he *HIMSELF* initiated into his Communion. On the contrary, he



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acquiesces in the Sentiments of others. He changes only his Party, being never more forward to take Things upon Trust, than in Matters of Faith. So pliant and ductile is the deceitful Nature of Man! It suffers it self to be moulded and modelled into various *Forms*, provided it can but escape the Work of a *REAL* Conversion, so troublesome to its earthly Propensions, and so contrary to its whole Byass.

§. 28. As in other Respects, so particularly in bringing Souls over to a wholesome Knowledge of God, 'tis highly necessary to distinguish betwixt the *Essential* and the *Accessory* Points of Religion. If a *Missionary* can but attain to the first, in his Application to the *Heathen*, the latter will soon be settled on a convenient Foot. It would be likewise of singular Use to distinguish betwixt the Errors of the *Will*, and of the *Understanding*. If the Obstinacy and rebellious Stubbornness of the *Will* was but in some Degree removed, the *Intellectual* Part would soon be redressed, and influenced by a divine Light: But if the first be neglected, and the latter only stored with speculative *Notions* about Church and Religion; the (so called) *Conversion*, springing up from thence, will certainly prove but a sorry and superficial Work; and instead of clearing the Mind from Error and Prejudice, will give it a wrong Byass, and indispose it as much as ever it was, for the Reception of a sound and saving Knowledge.

§. 29. *A CONVERSATION conformable to the Doctrine* the Missionary is to preach, is another, and a truly illustrious Character of a faithful Dispenser of the Mysteries of Christ in the *Pagan World*. For after all, it must be the *Heavenly Manners* that will prove the capital and



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most legible Letters; from the right Disposal and Connexion whereof, a *Heathen* will be able to spell out the soundest Conversion at last. These alone can describe Religion to the *Life*. They will be attended with many noble *Attractions* and strong *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 *Conversation* the fittest *Vehicle* to convey down the most unwelcome Truths. He will wipe off thereby that dismal Stain, wherewith our degenerate *Christians* have disgraced the best of Religions in both *Indies*. Those who have been concerned with the *Propagation of the Gospel in the Heathen World*, or been Eye-Witnesses at the same Time of the *vicious Lives* of Christians in those Parts, have left most woful Complaints upon that Head, and have set forth the *Hindrance* resulting from thence, as almost insuperable. And it is by Reason of these horrid Villanies of Christians, besotted with the Pursuit of *Pleasures* and *Riches* in *East- and West-India*, that the Name of *Christ* has been rendred scandalous to a Proverb. (f)

§. 30. The Gentleman that attended Sir *Thomas Roe*, in his Embassy to the Great *Mogol*, in the Time of King *James I.* and about the Year 1615. confirms the same in his *Description*

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(f) *Vid. e multis Jos. a Costa De procuranda Indorum salute, Lib. II. cap. 18.*

*Heurnii Admonitio de vocatione Ethnicorum & Judaeorum ad fidem christianam, Cap. VIII. pag. 285, 294, &c.*

*Tavernier Relation du Japon, Pag. 7, 8, seqq. & passim.*

*Xaverii Vita, Edit. Anglic. Lib. II. p. 92.*

*D. Mather Hist. of New-England in Mr. Eliot's Life, &c.*



on of the Territories of that Prince: (g) ' It  
' is a most sad and horrible Thing, *says he*, to  
' consider what Scandal there is brought upon the  
' Christian Religion, by the Looseness and Re-  
' misness, by the Exorbitances of many which  
' come amongst them, who profess themselves  
' Christians; of whom I have often heard the  
' Natives (who live near the Port where our  
' Ships arrive,) say thus in broken *English*, which  
' they have gotten: *Christian Religion, Devil*  
' *Religion; Christian much drunk; Christian*  
' *much do Wrong, much beat, much abuse others.*'  
Where he also takes Notice of the exact Ju-  
stice and Honesty of the *Hindoes*, or Heathens  
trading with the Christians: Those, after hav-  
ing set the lowest Rate upon the Goods exposed  
to Sale, and being yet offer'd far less by the  
Christians in these Bargainings, were apt to  
say: *What, dost thou think me a Christian, that*  
*I would go about to deceive thee?* Where this  
Author at last concludes: ' Truly, it is a sad  
' Sight there, to behold a drunken *Christian*,  
' and a sober *Indian*; a temperate *Indian*, and  
' a *Christian* given up to his Appetite; an *In-*  
*dian* that is just and square in his Dealing, a  
' *Christian* not so; a laborious *Indian*, and an  
' idle *Christian*, as if he were born only to fold  
' his Arms, &c. O what a sad thing is it for  
' *Christians* to come short of *Indians*, even in  
' Moralities! come short of those, who them-  
' selves believe to come short of Heaven!

§. 31. Alas! How would it be possible to pro-  
pagate the *Soundness* of Religion by Words,  
whilst

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(g) *Voyage to East-India, added to the Travels of Pietro della Valle, and printed in English 1665.*



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whilst the Life spreads nothing but a *Contagion* of spiritual Diseases and Maladies? To set forth the Lustre and Nobleness of the Christian Faith, whilst the Christian's Manners do darken its Light with Sin and Sensuality? To declare the Dignity of a spiritual Religion, and yet abandon the Life to the base Government of the Senses? To fix the Minds of others upon a future World, and yet at the same Time be entirely taken up with the Concerns of the present?

§. 32. This most obstinate *Prejudice* will never be removed, but by a *Life suited to the Doctrine of Christianity*. 'Twas St. Paul's Exhortation to Timothy, 1 Epist. iv. 12. *Be thou an Example of the Believers in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity*. And the same Apostle bids Titus, Chap. ii. 7. to be a *Pattern of good Works, &c.* — *that he that is of the contrary Part may be ashamed, having no evil Thing to say of you*. The Power of Religion burning within, and shining thro' the Manners and Conversation without, carries a secret Sting of a strong Conviction with it, and is the fittest Means to soften a hardened Sinner, at least into some Approbation of a divine Life. *Good Examples*, wherever they appear, use to stir up a Spirit of holy *Emulation*, and are generally accompany'd with some attractive Virtue, to awaken others to Imitation. 'It is a certain and experienced Truth, (to express my Mind in the Words of the excellent Lord Chief Justice Hales) (h) 'that Virtue and Goodness, especially that of *Humility*, hath a secret Party and Interest, even in the worst of Men; and Men 'secretly

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(h) *Contemplat.* Part I. pag. 162.



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secretly love, or at least approve it in another, though they practise it not themselves. For *Virtue, Goodness, and Humility*, hath a secret Congruity to the true and genuine Frame of the humane Nature : And though Mens Lusts and Passions may in a great Measure obscure the Consonancy to it, they can never extinguish it ; but the Mind and Conscience will give a secret Suffrage to it, wherever it finds it '

§. 33. There is another *Qualification* of a true *Missionary* and *Ambassador of Christ*, which we cannot here altogether omit, and whereby every one that takes on him this Office, ought first to try and examine himself. This is, the *Spirit of Martyrdom*. Without this, no great Advantage can be expected in so weighty an Undertaking. Had not the *Prophets* and *Apostles* been ready, on all Occasions, to *seal their Testimony with their Lives*, and boldly confess the Truth without Fear, they would have gained but few *Profelytes* for certain, if any at all. And we should have been in as gross a Darkness at this Day, as the most ignorant *Heathen*, whether in the *East* or the *West*, whom we pretend to have Charity for. But if indeed we have a true Charity for them, and seek, as we ought, the eternal Salvation of their Souls, benighted and lost in so thick a Darkness, we shall not be unwilling to *lay down our Lives* for them, and for so glorious an End ; being our selves hereon no Losers at all, but, on the contrary, Gainers to the highest Degree.

§. 34. Wherefore a true *Missionary*, both for the Enlargement of the Kingdom of his Lord, and for the Joy that is laid up for himself, will endeavour, above all Things, with *Patience to run the*



xxviii *A Preliminary Discourse concerning the Race that is set before him, and looking stedfastly to Christ, the Author and Finisher of his Faith, as well as of his Mission, will, after the Example of that great Cloud of Martyrs, with which he stands compassed about, offer up his Body upon such Considerations as these, and endure the Cross, without being wearied in his Mind: He will cheerfully resist unto Blood, and not accept Deliverance, that he may obtain a better Resurrection, and that Crown which is preserved for those that continue faithful to the End. He is fully convinced, that he cannot in such a Cause lose his Life, without finding it: As, on the contrary, if he would save it here, it would be the most ready Way to lose it hereafter. He will wisely consider, that there is no other Way (especially under such Circumstances as his are) for him to find Life, but by voluntarily losing it, and by presenting his Body to be a Sacrifice for the Cause of God and his Truth. He is to remember on this Occasion the Saying of the Lord: The good Shepherd giveth his Life for the Sheep, (John x. 11, 13.) thereby distinguishing himself from the Hireling, who will flee, and, through Fear, leave the Sheep, when he sees the Wolf coming upon them. He knows, that by overcoming Death, his Life shall be hid with Christ, so that it may be the more gloriously displayed hereafter. And that after this Victory, and patient Continuance in Well-doing, he shall obtain Glory, Honour, and Immortality, with eternal Life it self.*

§. 35. Let therefore a sincere Labourer in the Work of the Gospel, fear none of those Things which perhaps he shall suffer; but remember continually what his Lord hath declared for



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for his constant Encouragement: *Be thou faithful unto Death, and I will give thee a Crown of Life.* Let him go on courageously to the End, by keeping the *Word of Christ's Patience*, and copying unweariedly after the Pattern he hath left him. Let him hold fast what he hath, and answer the Grace which is given him for calling the *Heathens* to Christ's Flock, and for delivering the Commission of Life to the Prisoners of Death. In a Word: They that would be found *true Missionaries* of Christ, must in their Measure seek to approve themselves as the *Apostles* did of old; and in particular, as the *Angels of Smyrna and Philadelphia*, on whom no Fault was charged, because they *fainted not under the Cross, but through Love triumphed over all Things.*

§. 36. Upon the whole: It doth manifestly appear, that a *supernatural Assistance* is of absolute Necessity, for *Propagating the Gospel of Christ* in the *Heathen World*, and without which the best and most probable Methods will certainly come to nothing. Let *Paul* be never so good a *Planter*, and let *Apollos* with never so much Concern *water* what is planted by him; yet is neither *Paul* any thing, nor *Apollos*, but God is *ALL*, and consequently the Glory must be given to Him alone, who alone hath given the *Increase*. And again: Although God alone doth give the *Increase*, yet must *Paul* never grow *weary of planting*, nor *Apollos* of *watering*, but, as Labourers of the Lord, discharge the Work committed to them, and *in this Order* expect a Blessing from above. Such a *Labourer* will then truly prove an *Ambassador for Christ*, by whom the *Word of Reconciliation* is to be brought



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brought to the *Gentiles*. For as an *Ambassador* doth not act in his own *Name, Will, Strength, and Authority*, but in the *Name and Authority* of his Master; so will an *Ambassador for Christ*.

§. 37. As an *Ambassador* of an earthly Prince is to be received according to his Character; and as his Word is to be regarded as the Word of the Prince himself; so will a *Messenger* of Christ answer his Character by a holy Life, and by an *uncorrupt* Declaration of the Word, (2 Cor. ii. 17.) justify the Message which he is to deliver. And this will leave an awful Impression on those to whom he is sent. Marvellous are the Footsteps of Providence, which have always attended the Conversion of Nations to the Christian Faith; that it might appear to be of *G O D*, and not of *Man*; and to convince us, that nothing less than a *divine Power* is able to awaken a Soul from her *spiritual* Darkness, in order to receive a true Knowledge of Christ: Whom to know after the Spirit, is *Life everlasting*; and whom to serve according to his Knowledge, is both the highest Nobility, and most *perfect Freedom*.

§. 38. Wherefore if God hath put into the Hearts of any, an earnest Desire to advance his Glory, by *Propagating Christian Knowledge* at *Home* or *Abroad*; let them not doubt, but God will also support his own Motion in every one, and perfect his Work in the midst of all the united Oppositions that wicked Men and Devils can raise against it. For how great the Discouragement may prove from the Part of Men; yet there is *no Wisdom, nor Understanding, nor Counsel against the Lord*; so that no Man ought to sink under the Trials, which in a Work of this

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Nature he must expect. There is no doubt, but God will continue to him his powerful Assistance. He that wrought effectually in Peter, to the Apostleship of the Circumcision, the same will also be mighty in Paul, and his Successors, towards the Gentiles. The same Power which attended the Ministry of Paul in many heathenish Countries, will still go forth with a Planter of the Gospel, and conquer the Prejudices which the Heathens have raised against it, and this from the worse than heathenish Behaviour of the Christians. These, as they deny Christ before Men, so they can expect no less than to be denied by Him again before God and his holy Angels. Certain it is, that in most Colonies and Factories the Christians have erected abroad, Christ is as much denied by the Lives of Christians, as he is denied by the Words of Heathens and Infidels. This must needs prove a great Scandal to the Christian Faith and a Stain to our holy Religion. Hereby we do not only play the Heathen, under the Name and Mask of Christians; but we do all that is possible, to hinder Heathens and Infidels from coming into the Pale of the Christian Church, and furnish the Adversaries of Christianity with Arguments against the Divinity of its Institution. But of this something hath been said already.

§. 39. All this will manifestly appear from the following *Collection of Letters*; which give us a just Idea of the Sentiments and Prejudices of Heathens, with respect to the Christian Faith and its Professors; with proper *Hints* to be observ'd by those that have a Zeal to propagate the Gospel of Christ in Foreign Parts. And indeed, it must be acknowledged, that both the East- and West-Indians have some Rational Prejudices against the Chri-



xxxii *A Preliminary Discourse concerning*  
Christians of *Europe*, and the *Methods* generally  
taken by them for planting a *Form of Christianity*  
among 'em. If these *Prejudices* be not removed,  
both at *home* and *abroad*, the best Designs are like  
to prove abortive; and little Conquest will be  
made upon the Kingdom of Satan, for the En-  
largement of the *CATHOLICK* Church.

§. 40. An Account of some of these *Prejudices*  
was not many Years ago, given by one of the  
Three *Sweedish* Missionaries, from about the Ri-  
ver *Sasquahanah* in *America*: “ Particularly as  
“ they concern the State of the heathen World,  
“ the common Reason of Mankind, the Light of  
“ Nature, and the Light of the *Quakers*; the  
“ Nature of divine Revelation, and the Autho-  
“ rity of the Scriptures of the Old and New-  
“ Testament; the manifold Dispensations of  
“ God’s Providence, and his Method in Re-  
“ wards and Punishments, whether temporary  
“ or eternal; concerning Prescription or Tra-  
“ dition, and the pretended Humility of sub-  
“ mitting one’s Judgment to his Elders: And  
lastly, concerning the direct *Contradiction* of the  
*Lives of Christians to the Doctrine* they profess, as  
has been hinted already.

§. 41. This *Sweedish* Mission was undertaken in  
the Year 1697. But it soon appear’d, that there  
could be but small Hopes of an Harvest among  
the Heathens in those Parts, as long as so many  
strong *Prejudices* remained unanswered by the  
Christians, and whilst the best Religion was tram-  
pled upon by its own Professors. The *discouraging*  
Accounts, which both they and others have given  
of this Matter, may abundantly convince us, as of  
the *Insufficiency* of all *Humane* Methods, tho’  
carried on with Sincerity; so of the *Necessity* of  
the



*the Character of a Missionary.* xxxiii

the *Divine* Interposition, in order to effect what is intended. The Account sent over by the *Sweedes*, was indeed of very melancholy Consideration; (an Abstract whereof may be seen in the *Memoirs for the Curious*, printed in the Year 1701.) And what is given by the *Danish* Missionaries in the following Collection of Letters, will doubtless afford the same Reflexions to all impartial Readers.

§. 42. But here it will be expected, that something should be said as to the *Persons* themselves, that were moved to go in Confidence of the divine Aid, on so *unpromising* a Mission. But this shall be done in a few Words: They are both Natives of *Germany*. One of them, *viz. Bartholomew Ziegenbalgh*, is born at *Pulsnitz* in *Misnia*; and the other, *viz. Henry Plutschow*, at *Wesenberg*, in the Dutchy of *Mecklenburgh*. They are both Protestants, according to the Profession of *Augsbourg*; being educated at *Berlin*, under the inspection of Mr. *Joachim Langius*, who then had a Cure of Souls there, and was beside, Master of one of the Publick Schools in that Royal City: But is now one of the Professors of Divinity at *Hall*, in the Dominions of his *Prussian* Majesty. And this is the Gentleman who has successively publish'd this *Collection of Letters* in *High-Dutch*; some of them being address'd to himself by the said Missionaries, from whom, they probably received the first Directions for laying a firm Foundation in Piety, as well as in Learning.

§. 43. After they had imbibed in this Place, the principles, at least, of more substantial Learning, and got a Taste of true Theology; they were sent to the University of *Hall*, and committed to



xxxiv *A Preliminary Discourse concerning*

the further Care of the Professors of Divinity there. Here they were more and more formed to the *Pastoral Function*, and inspired with generous and Christian Resolutions, arising from a sound Sense of the things of Religion, and of the present State of Christianity in the World. (i)

§. 44. As for the Work it self, it hath met with an universal *Approbation* wherever it hath been known hitherto. Those who at first looked upon it as an Undertaking too *rash* and *hazardous*, and attended with too many Difficulties, seem now to be more favourably disposed towards it. And since at the Desire of the Missionaries that went over first, (k) Two more have been sent to assist them; we may hope, from the Goodness of God, that he will second the Work once begun, and revive in some of our *European Christians*, a Sense of *Catholick Love* to support it, and by generously employing part of their Substance, advance the Church *Universal*, and the Propagation of our holy Faith in the pagan World.

§. 45. For as at the first Plantation of the Gospel, when as yet the *miraculous Powers* attended the Ministers of Christ, there was Occasion for *stirring up even then the Charity of the Brethren* to this Purpose; (as from the Epistles of St. Paul doth appear :) so in this low State of Religion, to which we are reduced, we stand much more in need of outward Helps and Subsidies, for carrying on successfully a Work of this Nature. And it is therefore hoped, that Well-wishers to the Church *Universal* will the more freely promote the eternal Salvation of Souls by temporal Contributions, and

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(i) See also the Preface prefixed to Part II.

(k) In the Year 1709. See Part II. Let. II.



knowing that these will then be most eminently *sanctified*, whenever they are laid out for the Edification of the mystical Body of Christ, and the Propagation of his Knowledge among the Heathens. All this will at last prepare the Way towards an Accomplishment of those glorious *Predictions* that are recorded by the Prophets, and which do set forth that *vast Extent* the Kingdom of Christ shall gain upon Earth in the latter Days.

§. 46. All such Souls as are endued with a Spirit of *universal* Love and Benignity, must needs feel a Yearning of Bowels for so many Millions of People that remain as yet under the Power of Satan, and unto whom the healing Light of the Gospel hath not yet appeared. Verily, whosoever brings a *willing* Offering towards the Release of these Captives, be it either by hearty *Prayer*, or by good *Advice*, or by outward *Supplies*, or by kind *Intercession* with others, or by any other *Means* tending to the Building up a spiritual Temple in the Pagan World, shall not lose his Reward in that Day, wherein even a Cup of *cold Water* is not to be forgotten. Every Gift (whether *Temporal* or *Spiritual*) that is bestowed on each particular Member is given to *PROFIT* withal, and is to be applied for the Interest of the Church *Universal*, that so the whole Body may be edified thereby. But then is it *LOVE* that makes the *Circulation*.

§. 47. When these *Letters* did first appear in *Germany*, they left up and down a good Impression on the Minds of the Readers. Many were excited thereby, to wish well to so Christian an Undertaking, and others were animated to favour the same more effectually, according to their several Abilities. The *Request* of the Missionaries for being supply'd with some *charitable Relief* by the  
Chri-



# xxxvi *A Preliminary Discourse, &c.*

Christians of *Europe*, in order to maintain the better such Heathens as left all they had to follow Christ, and who could not be deterr'd from entering, even naked into the Lists of Christianity, hath produced already a good Effect. Several Sums have been successively transmitted to the Reverend Professor *Franck* at *Hall*, to be conveyed to *India* for the Benefit of the Mission. Now, as this shews, that there is still a Remainder left of that Christian Love, which is large and *universal*, and influences at this Day some Souls that are hidden from the World; so it deserveth so much the more our Regard, if we consider the Circumstances of a Country exhausted by many long and consuming Wars and Oppressions. However, *LOVE*, we know, is a Stock never to be exhausted.

§. 48. What good an Impression the *Account* of this Affair has made in *England* since the Year 1709, when the first *Edition* came out, shall be mention'd in another Place. However I cannot but gratefully acknowledge on this Occasion, the Readiness of the Honourable *East-India COMPANY* at *London*, in generously offering their Help as soon they came to hear of a *Project* set on Foot for the Conversion of the Heathen in *Malabar*. They have not only been willing to commit to their Ships such Books and Presents as were sent from *England*, by Well-wishers to the Mission; but have also offer'd their Hand and Assistance for settling a more fix'd Correspondence betwixt *Europe* and *India*: Which, under the Blessing of God, may prove in Time of very great Advantage, for facilitating the Propagation of Christian Knowledge among Heathens and Infidels.

§. 49. May the Lord have Mercy upon all Jews, Turks, Infidels and Hereticks! And take from them all Ignorance, Hardness of Heart, and Contempt of his Word: and so fetch them home to his Flock, that they may be saved among the Remnant of the true Israelites: and be made one Fold under one Shepherd JESUS CHRIST our Lord, who liveth and reigneth with the Father and the Holy Spirit, one God, World without End! Amen.



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A N  
Account of the Success  
O F T W O  
DANISH Missionaries,  
Sent to the  
EAST-INDIES,  
FOR THE  
CONVERSION  
O F T H E  
HEATHENS *in* MALABAR.

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L E T T E R I.

*Containing an Account of their Voyage from  
Denmark to the Cape of Good-Hope.*

**T**H E further we find our selves remo-  
ved from you, by the wonderful Pro-  
vidence of God, the more fervent and  
sincere grows our Love and Affection  
to you ; being assured, that, as we remember you  
both before God and in our daily Conversation,  
to our mutual Joy and Comfort ; so you, accord-  
B ing



## 2 Voyage to the Cape of Good Hope.

ing to your wonted Love, will be no less mindful of us, and consequently will gladly receive some Account of our present Circumstances. Seeing then we are by the Favour of God safely arrived in this long wished for Harbour, and have now light on a fair Opportunity of conveying Letters to *Europe*; we thought it our Duty, to send you the first News of our surprizing Preservation and happy Voyage to these Parts; to the Praise of God's Goodness, and the Edification of many well-disposed Souls.

The 29<sup>th</sup> of November 1705. We embarked with great Joy, in a Ship called *The Princess Sophia Hedwigh*, being dismissed by the Well-wishers to our Undertaking with Tokens and Presents convenient for our Expedition. This we looked upon as a Pledge, that God had not left our Acquaintance contracted in *Denmark*, without a Blessing. Thus attended with many hearty Wishes, we cheerfully went on Board, hoping that the Presence of God would go before, and lovingly incline the Hearts of that barbarous People to us, whom we were going to visit with the welcome Tidings of Salvation.

The 30<sup>th</sup> of November we set sail, and arrived the Night following at *Helsingoebr*. Here a Mariner of our Ship tumbling down from the Main-Mast, miserably broke his Neck, to our great Surprise; and another falling into the Sea, was narrowly caught by the Hair of his Head, and saved from Drowning. The Wind being contrary, we could not move hence, till the 4<sup>th</sup> of December; and the 6<sup>th</sup> instant we reach'd in stormy Weather a *Swedish* Harbour, not far from *Gottenbourgh*, surrounded with pleasant and delightful Rocks.  
Here



### *Voyage to the Cape of Good-Hope.* 3

Here we lay Wind-bound for eight Days together. The 14<sup>th</sup> of *December* we sailed again, and came the next Day into the North-Sea, where we both fell Sea-sick, but soon recovered, by the Help of God. The 16<sup>th</sup> we left *Norway* on the Right, and *Hitland* with other little Islands on the Left; near which a Boy, dead of the Small-Pox, was on the Side of our Ship buried in the wide Sea, having before a Funeral Sermon preach'd for him. The 22<sup>d</sup> we sailed by the Western Islands, called *Orcades*. After this we left *England* and *Ireland* on the left Hand. The 27<sup>th</sup> we entered the *Spanish Seas*, whose towring Billows received us very stoutly, the Ship seeming as if it were carried through a deep Vale, betwixt two lofty Mountains. The Sight we had of the marvellous Works of God, did not a little chear up our Spirits. And the more the Storms and Roarings of the Seas broke in upon us, the more increased the Joy and Praise of God in our Mouths; seeing we have such a potent and powerful Lord for our Father, whom we may daily approach, and as confident Children, put up our Prayers and Petitions to Him.

The 1<sup>st</sup> of *January* 1706. We met Two Ships bound from *America* for *England*. At the first sight, we took them to be *French Privateers*, and our Men fell a charging their Guns, expecting to be attacked. But they perceiving our Preparations in Order to receive them, suspected us likewise, none trusting to the Colours put up on both Sides. At last they sent one to inform us who they were, and hearing from whence we came, we parted after a Discharge of



#### A Voyage to the Cape of Good-Hope.

some of our Cannons. We sailed here commonly in a Day and a Night about forty or fifty Leagues, and pass'd at length the *Azoran* Islands, which we left on the right Hand. The 9th of *January* we drew near the Coasts of *Africa*, where the Weather began to be a little warmer. From thence sailing by *Turkish Barbary*, we were in danger of Pyrates; but under God's Protection we happily touch'd the *Canary-Islands*.

The 15th, passing under the Tropick of *Cancer*, to the Torrid Zone, we perceived the Heat to be very excessive, attended with Lightnings, and terrible Thunder-Claps. The 20th, we came to the *Souds Islands*. The 25th, we left *Cape Verde* on the left Hand. Here we had continually, till we came to the Equinoctial Line, a small Side-Wind. The Heat grew so piercing, that our Ship's Crew, to get a little Refreshment, would often throw themselves into the Sea, and stay there all the while the Ship was becalmed.

The 9th of *Febr.* we at length pass'd the Line very successfully. After this we had a contrary Wind for about Eight Weeks together, and were driven quite upon the Coast of *America*, and forced to sail all along the Coast of *Brasil*, towards the *South*, being but a few Miles from it. Under the 18th degree on this side the Equinoctial Line, near the Coast of *America*, lies an Island that is sunk into the Sea, called *Abrothos*; and we finding our selves very near striking upon it, our Seamen were not a little afraid, that they should be obliged either to sail back to the *Line*, with the Side-Wind that attended us, and to steer their Course up higher to the *East*; or that they might  
suffe



## *Voyage to the Cape of Good-Hope.* 5

suffer Shipwrack unawares, as had happened to many before. But by the Help of God we safely got over this Difficulty; which caused such an extraordinary Joy in the whole Company, that the next Day was not only kept as a Day of Thanksgiving, but we had also a considerable Collection made for the Benefit of the Poor.

The 5<sup>th</sup> of *March*, we passed the Tropick of *Capricorn*, being tossed up and down in the huge Ocean, according as we were driven by contrary Winds; and having passed some degrees, by sailing forty, seventy or more Leagues, at length we came sensibly again into the Cold, and so far Southwards, as perhaps no *East-India* Ship has ever reach'd before. The whole Company was desirous to put in at the *Cape*, partly to take in some Refreshments; partly because we knew not whether we should from hence find out so strait a Passage to the *East-Indies*, as from the *Cape*. Wherefore we steer'd our Course thither with as much Expedition as possibly we could. The 31<sup>st</sup> of *March* we came to an unknown and uninhabited Island, called *Tristante Conto*; from thence sailing towards the *North East*, we at last happily arrived here the 23<sup>d</sup> of *April*, after we had plied from *Copenhaguen* to the Equinoctial Line 1300, but from thence to this place 1500 Leagues; at which the Pilots by their Mathematical Instruments can make a pretty probable Guess.

And this is a short Draught of our Voyage thus far accomplish'd, and of the Adventures attending us on our way to this Place. As to the manner of spending our time all this while, we would have you know, that never a more convenient Opportunity has been offered us, than even



## 6 Voyage to the Cape of Good-Hope.

this, for obtaining some true and substantial Wisdom, so much pleasing to God. For the nearer we touch'd upon the very Brink of Death, the more we endeavoured thoroughly to acquaint our selves with the Great God, & to adore him in Spirit & in Truth; that so we might be ready prepared, whenever the Lord should be pleased to bury us in the merciless Waves of the Sea. And this Consideration must needs have been a Cause of much Good on our side. The Faculties of our Soul became hereby more and more purified, and consequently fit to receive the gracious Operations of divine Wisdom. Our Meditations, and whatever we read, saw, or heard, in things both *Spiritual* and *Natural*, we could now, under this Disposition of Mind, deeper penetrate into, and improve to its main and genuine Scope. Morning, Noon, and Night, we usually had some Exercise of Piety in the Ship, discoursing of the Word of God, Praying, Singing, and Praising the Lord for all his wonderful Mercies vouchsafed to us.

And this proved an Excitement to many others that were about us. The rest of the Day we employed likewise in reading and pondering some Scriptures, with such Discourses, as might stir up the Mind to contemplate the Wonders of God in the Works of Creation, which were now the daily Objects of our Senses. Sometimes we endeavoured to praise God with a Consort of Musick, both Vocal and Instrumental, and by some melodious Hymns awakened the inward Harmony of our Soul to praise and magnifie the Lord.

Thus we passed our precious Time, both with great Advantage and a delicious Entertainment of  
our



## *Voyage to the Cape of Good-Hope.* 7

our Minds, so that the same seemed rather too short than too long under such useful Exercises. Nay, we should now count it a small matter, if it was our Lot to live a Seafaring Life for some Years together, provided the Lord did grant us our Health. For this very Voyage has been hitherto an *Experimental School*, wherein we are not so much taught the bare Letter of Divinity, as the lively and practical Sense of the inward Power and Sweetness thereof. After this Manner has the Lord, under various Crosses and Trials, more and more opened unto us the Mysteries of Salvation hid in the Letter, and lively impressed the Divine Truths on our Minds, to the End we might be able to deliver it unto others again, with the greater Boldness, from the Stock of our own Experience. All which makes us intirely rely upon the Paternal Assistance of God, in the Discharge of that Office wherewith he has entrusted us, and not to be terrified at all by any Sufferings, Perplexities and Persecutions that perhaps may attend a Work of this Nature. And tho' in the Beginning we should meet with many Lets and Impediments, obstructing the Work of Conversion among the Heathens; yet we hope God will bestow a Blessing at least on our Conversation with the *Christians* residing there, of which we have had several Proofs in our Expedition to this Place.

In the mean time we trust, dear Friends, you will not cease to put up your hearty Prayers to the Lord on our behalf; to the End, that as we have hitherto enjoyed his blessed Influence upon our Souls; so we may be further encouraged, humbly to wait for the good Success of our



## 8 *Voyage to the Cape of Good-Hope.*

Labours, after having safely overcome the Difficulties we still are to pass through before the End of our Voyage. We cannot sufficiently express what Comfort we felt within us, whenever we remembered you and other Friends, allied to us in the Spirit of Love, being mindful of your incessant Prayer for enlarging the Kingdom of Christ. Therefore we would have you know, that as you have been with us, so we have been with you, when you were offering up your Supplications on our behalf. May the Lord unite our Hearts in this Bond of Love to all Eternity! May he graciously hear whatever we desire in one Mind and Spirit, for the Increase of his Glory, and the Propagation of his Truth!

Besides this, you must know, that the Lord has also supported our Bodies hitherto with things needful for our outward Subsistence. The Captain of the Ship, in whose Affection we had but a small Share at first, soon after proved so kind, that he made all things common with us. God inclined his Heart, with the rest that were in the Ship, in such a manner, as made him rejoice to lend us a helping Hand, whenever it did lie in his way; he being within himself, by the Means of our Ministry and daily Conversation, convinced that we were sincerely disposed for promoting the Good of their Souls.

Some other Things and Curiosities, which you might be willing to hear, we cannot at present, for want of time, give you a full Account of. However from what has been said, you may probably infer, that God is with us of a Truth, and that he perhaps is about to kindle and blow up the Fire of his Knowledge through our Ministry,  
chiefly



## *Voyage to the Cape of Good-Hope.* 9

chiefly among the Christians dispersed here and there; *and how glad would we be, if it was already kindled!*

Further : We found not a little Satisfaction in viewing the Wonders of God, gloriously displayed in the Seas. The various sorts of Fishes have many times afforded us innocent Sport and Diversion. It often seemed, as if a whole Multitude was gathered together in the Sea, with Intent to storm the Ship. Some marched in great Pomp and State, accompanied with a large Train of lesser ones. We caught a great many of those that are called *Hayen*. Some of 'em are above Six Yards long, having six Rows of Teeth in their Mouth, which is under the Belly. Their Skin is of the Thickness of a Finger, and their Brain is said to be useful in Physick. Their Strength exceeds that of many Men; and they, together with their Attendants, are very pleasant to look on, being never left by 'em, till they be drawn up by Ropes into the Ship. In warm Weather we saw every Day Flying-Fishes, hovering about us in great Numbers. It is impossible to mention particularly all the several other sorts that came within the Reach of our Sight.

Near the Line, a *Sea-Devil* (so called) swimming up to us, roved all Day long about our Ship, but we could not take him. He had great Horns, in Thickness and in Length equally proportioned, and was for the rest very ghastly to look on. We saw Birds of many differing sorts. In fair Weather we sat down on the Deck of the Ship, and gave Vent to our Mind, rejoicing in the Contemplation of the pleasant Scituation of the Skies and Seas; and from thence took an Opportunity  
to



## 10 *Voyage to the Cape of Good-Hope.*

to entertain our selves with Discourses concerning the Glory of the World to come, and the lively Hope of those that have a Share in it. But besides this, we had a particular Cabin in the Ship, reserved to our own Use, and very convenient for our Studies, and Exercises of Piety.

To sum up the whole : We cannot sufficiently thank God for the signal Benefits conferred upon us, in relation both to Soul and Body, in this otherwise so dangerous Voyage. And we write this to you in a deep Sense of Humility, for no other End, than that you may join with us in Prayers and Praises; nay, that all such as know us, and sincerely seek God, might see with what Glory, Wisdom and Providence, the Lord leads those that are of his Household, if they do but fully and resignedly depend upon his Paternal Goodness.

We hoped, we should have met with among the Christians here, such Souls, as might have a true Hunger and Thirst after the Word of God ; most of them being *German Lutherans*, left without a Minister : but hitherto we find little among 'em, besides a Religion raised on Maxims of State and Policy, void of all that substantial Piety and Truth which is in Jesus. Every one pretends, he cannot serve God so well in these Parts, as in his own Country ; and so they think they had rather put it quite off, till they come home again. On the contrary, we can't but own, that we found the *Dutch* here in a far better Condition as for Matters of Religion. They have set up a very useful Exercise for the *Catechizing* of Children. They had their *Bibles* always ready at Hand, and loved to hear us talk of Piety and Religion. Their Minister is a learned and wise Man, and very kind



## *Voyage to the Cape of Good-Hope.* 11

kind to the *Lutherans* here. We found with him many good Books of some of our best Divines, and hope our Conversation with him will not prove altogether useless. We presented him with Mr. *Freylinghausen's Fundamental Principles of Divinity*, lately published. We were overjoyed, to hear the Children of the *Blacks* answer so prettily to all the Questions of the Christian Religion; but were much amazed to see, that the Christians use their Slaves so hard, and (as it was said,) deny 'em the very Benefit of *Baptism*, whereby they might be initiated into the Christian Faith.

As soon as we landed, the *Hottentots* received us very kindly, in Hopes of a Present. They are truly a wretched and miserable People. They have no divine Worship at all, but live in little Cottages, not unlike our baking Ovens; they have Sheep-skins hanging about them, the Head and other Parts of the Body being every where left naked. The Women twist Sheep-Guts about their Legs, and wear all sorts of Metal in their Hair and Neck. They are very civil to Strangers, and make odd and ridiculous Postures. They have a Captain, who leads them; but God is called by 'em the *Captain-General*. Most of them speak *Low-Dutch* pretty well. We have been several times in their Huts, giving every one a piece of Money, or some other little thing, which made them love us so affectionately, that they cried after us in broken *Dutch*: *Good Christians, good Christians, fine Christian Men; We also such Christian Men, &c.* They observe many Ceremonies among them; but being asked, Why they do this or that? They can give  
no



## 12 *Voyage to the Cape of Good-Hope.*

no other Reason for it, than that it is the Manner of the *Hottentots*. When the Moon is full, they express an extraordinary Joy all the Night long with Hollowing, Shouting, and Dancing. Their Language is very uncouth, and a sort of Gibberish, which no Body can learn. They are otherwise of a Temper good enough, and of a suitable Proportion of Body; but stink terribly, greasing themselves daily with Fat. They are a People overfond of their Liberty, and not to be induced to subject themselves to the Christians. However, they make us Christians ashamed in many Particulars. They are very kind one to another, and so communicative in their Love, that if one has something that is good, he shareth it among all the rest. They are content with very little, If you will give them a *Ducat* they will hardly take it, requiring only a *Groat*, by reason they don't use to spend more in a Day; and they are unconcerned for the Morrow. They are very ready to serve one: If one giveth 'em a *Groat*, they will run as many Miles for it as you please. They are very faithful in things committed to their Care, and never pilfer the least Farthing from the Christians, tho' they should see great Store of Money about them. They are not seized with the Plague of *Ambition, Covetousness*, and of *anxious Cares* for the Belly, like our Christians in *Europe*. Every one is solicitous for the present Day only. There is no Precedence, or any Degree of Dignity observed among them, save that the Captain sits always in the middle of them, and is the first that falls to Eating or Drinking. We can truly say, that their Condition moved us to an hearty Compassion, giving  
us



## *Voyage to the Cape of Good-Hope.* 13

us at the same time a fair Opportunity, to thank God the more fervently for the great Mercies conferr'd upon us Christians beyond these Wretches.

We found here Mr. *Colben*, a Student from *Hall*, sent hither from *Berlin* by the Lord Privy-Counsellor *Crofeck*, to make Astronomical Observations in this Place the whole Year throughout. We took up our Lodging with a Student from *Coningsberg*. The 25<sup>th</sup> of *April*, we went up the *Lion-Mountain*, (so called) which is extraordinary high. And because we got up quite alone, we sung some spiritual Hymns to the Praise and Glory of God, in Consideration of his manifold Goodness. The *Taffel* and *Devil's-Mountain*, as they call it, being excessive high, we forbore to ascend. Truly we think, one has a World of Reason to be surpris'd at the marvellous Works of God, so conspicuously display'd in Nature.

The *Dutch East-India* Company has an extraordinary fine and spacious Garden here, stored with all manner of rare and precious Plants. We saw in it strange kinds of Beasts; as a *Sea-Cow*, resembling much the Description given by *Job* of *Behemoth*; a *Rhinoceros*, almost as big as an Elephant; an *Elk*, a *Wild-Horse*, being in part white and readstreaked; a *Moose-Dog*, *Badgers*, *Wild Goats* with crooked Horns; likewise *Harts* quite differing in Shape from those in *Europe*; *Lions*, *Fishes*, with strong sharp-edged Prickles instead of Fins. One of them had a Bump under the Belly, which when blown up, the Prickles rose up to that Degree, that no Body durst touch him. There was also at the same time a Fish caught in a Net, of so diffusive a Poison, that if one touched him only with his Shoe, he could



#### 14 *Voyage to the Cape of Good-Hope.*

could not walk for some time upon that Foot, feeling a sensible Pain struck thro' the whole Body. The Seamen could not remember that they ever saw such another. Besides this, the Country affords very good Corn, with other Fruits ; but their Crop was already gathered in *January* last. Their Winter had now begun, but it was even then so warm, as it useth to be with us in the hottest Summer-Days. The whole Country, with all its Product, is very healthy.

We hope to sail from hence in a few Days, to draw nearer to the *East-Indies*. The Lord be with us, as he has been hitherto, and accompany us with the Protection of his holy Angels ! May he keep us in his Fear, and grant us to walk constantly in the Way of Truth ! May he give us a holy Boldness to spread the good Savour of his Knowledge every where, that his Name may be praised in and by us, his Kingdom enlarged, and his Will be done wholly and perfectly ! And now, dear Friends and Brethren, be ye also heartily committed to the Grace and Love of God. The Lord support you by his divine Power in the daily Discharge of that Function, he has entrusted you with. May he inspire you with Courage, and an unshaken Presence of Mind, to carry on the Work of Reformation without fainting ; and reward at last your Fidelity with temporal and eternal Blessings ! Remember us to your Families, and to all them that are united to us in Love. The Lord Jesus be with your Spirit ! *Amen.* We remain,

*Yours, &c.*

*Dated in Africa, from  
the Cape of Good-Hope,  
April the 30th, 1706.*

*Bartholomew Ziegenbalgh.  
Henry Plutsch.*

L E T



## L E T T E R II.

*The Missionaries set out from the Cape of Good-Hope in Africa, and safely arrive at Tranquebar in the East-Indies, on the Coast of Coromandel.*

SINCE the Lord in his infinite Mercy has been pleased to bring us hither safe and sound; we find our selves in Duty bound, most humbly to return Thanks for so signal a Favour, and likewise to encourage our Friends to join with us, in so noble an Exercise; being fully assured, that your Prayers and good Wishes have all along attended us hither. After what manner we arrived at the *Cape of Good-Hope*, has been declared to you by *Letters* sent by way of *England* and *Denmark*, which we hope are come to your Hands. From this Place, where (after the mouldy Bread, dead Beer, and stinking Water we had lived upon for some while) we were refreshed with good and wholesome Cheer, we sailed the 8<sup>th</sup> of *May*, well victualled, and soon after met with great Cold. Returning from under the 30<sup>th</sup> to the 39<sup>th</sup> Degree, or thereabouts, towards the South, we had almost nothing else but Thunder, Lightning, and Hail, with such a violent Storm, that we never perceived the like beyond the *Cape*. One time the upper-part of the Main-Mast was split into three Pieces, and in the Cabin every thing was broke  
with



with prodigious Violence ; which might have proved very fatal to us, if the Lord had not been pleased to prevent it, to our no small Astonishment. The 24<sup>th</sup> of *May*, we reached the great Island of *Madagascar*, and shortly after *Mauritia*. Afterwards we fell sensibly a second time into the warm Climate, where our Men fell to fishing again. Having passed the Tropic of *Capricorn* on the 13<sup>th</sup> of *June*, we came the 24<sup>th</sup> to the *Maldivé-Islands*. Our Ship was daily stored with abundance of Birds, of so dull a Nature, that they of their own Accord flew into our Hands, or lighting down near us, would play with us. Nay, they would by no Means be turned off till they were driven away by Force.

The 27<sup>th</sup> of *June*, we happily passed the Equinoctial Line a Second time. After having plied a few Days, and getting no Sight of the Island of *Ceylon*, we began to be somewhat uneasie, being afraid we had taken a wrong Course in Sailing. We sounded the Depth with the Plummets every Day, and at last found our selves near some Land. Soon after perceiving we were got into the Tract of *Camerin*, we sailed back again. And now certainly supposing we should come in Sight of *Ceylon*, and yet still frustrated in our Hopes, we were not a little concerned, knowing that but a few Years ago a *Danish* Ship had unfortunately been cast away hereabouts : The Captain and the Pilate climbing up the Main-Top-Mast, look'd about. In the Stern of the Ship, they kept the Lead going, and so took every where the necessary Precautions in so critical a Juncture of time. The  
Wind



Wind blew so violently, that the Ship, like an Arrow, cut its way through the midst of the Waves. And it was then, when our Men cried out all on sudden, that there were huge Shelves of Sand just before us. This we shou'd not have been sensible of in the least, if the Wind had not been so boisterous, and with its vehement battering and beating back of the Waves, made such prodigious Ecchoing, and roaring a Noise. Here we seasonably remembered the Words of the 139 Psalm: *Whither shall I go from thy Spirit, or whither shall I flee from thy Presence? If I should take the Wings of the Morning, and dwell in the uttermost Parts of the Sea, even there would thy Hand find me.*

But the Lord happily delivered us out of this Danger, and soon after granted us to come in sight of *Ceylon*, which Island we touched very near, being refresh'd in our Passage with a delicate Fruit come from thence, called *Anas*. In calm Weather we could spy the Elephants walking on the Shoar.

At last all these Toils and Fatigues ended in happy Arrival, and on the 9th of July we cou'd say: *Hitherto the Lord hath helped us!*

*Contigimus Portum, quo mihi cursus erat!*

We arrived in good Health, and were received with great Joy. Whilst we were aboard, we passed our Time, among other things, with sitting down in Writing such *Meditations* as we composed upon certain Subjects, and particular- upon the Nature of *True Wisdom*, and the  
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*Harmony*



*Harmony betwixt the Kingdom of Nature and of Grace.* This Place lies under the 11th Degree this Side the Line, and is altogether inhabited by *Malabarian* Heathens; so that we shall find Work enough cut out for us here, without being obliged to go further up into the Country, for the present. We converse daily with them, and allow every one a free Access to us. Which is the Reason, that they begin to love us heartily. So much for the present. Our hearty greeting to all our Friends. Mr. *Plutschko* my dear Brother and Fellow-Labourer in the Work of the Lord, wishes you the Blessing of God upon your Function; and so do I myself, resting

*Yours*

*In the East-Indies, at Tranquebar, on the Coast of Coromandel, July the 12th, 1706.*

Bartholomew Ziegenbalg

*Minister of the Gospel among the Heathens.*

LETTE



L E T T E R III.

*Of the Gross and Blind Idolatry of the Malabarians. An Account of their several Idols. Their Notion of the Sun, and of other Celestial Bodies.*

HAVING made some Enquiry into the Principles both of the *Divinity* and *Philosophy* now in vogue among these Heathens, and finding a vast Difference betwixt their Divinity, and that which God has conferred upon us in *Europe*; I could not forbear to impart to you some Account thereof; to the End, that by comparing one with the other, we might learn the better to set a right Value upon the Grace vouchsafed to us by the Goodness of God.

First then, As for the *Divinity* of the *Malabarians*; (the Name whereby they are commonly known throughout the whole Tract of this Country,) I have observed, that the same is interlaced with a World of Fables and idolatrous fictions. They have many Hundreds of Gods, but own nevertheless but *one* Divine Being, to be the Spring and Original Source of all other Gods and Things. It is called by them *Isparretta*, which, in their Language, imports as much as a Deity. This *Isparretta*, they say, before any thing was created, transformed himself into an egg: Out of which the whole System of Heaven

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and



## 20 *Idolatry of the Malabarians.*

and Earth, and all that is contained therein, was afterwards produced.

From this Divinity, as their Tradition runs, did originally spring forth something, which they call *Kiwelinga*, and which they worship in their Temples for God. From this *Kiwelinga*, they say further, Three other great Gods took their Rise; viz. *Bramma*, *Wischtnum*, and *Isparas*. *Bramma* is said to create and make all things; *Wischtnum*, to rule over things created; and *Ispara*, to destroy 'em again. They are all Three set up here in large *Pagodes* or Temples. Perhaps this poor People have heard heretofore, that there is one divine Being only, but made manifest in Three Persons: For they ascribe in many things such Characters to *Bramma*, as we appropriate to J E S U S C H R I S T. They say, he has a humane Nature, but four Heads, and that he has given to Mankind four Books. The *First* of these did treat of Divinity, and of the first original Principle of all things. The *Second*, of Powers, and the various Metamorphoses or Transmutations of all things. The *Third*, they say, contains good Morals: And the *Fourth*, the Duties to be observed in their idolatrous Worship.

I was some Days ago with an old Teacher of theirs, and desired him to transcribe for my Use, the Three last of these Books in their own Language, offering him ready Money for his Labour: But I could not prevail with him; he pretending it to be contrary to their Laws, to communicate them to a Christian. However, he promised to copy out for me such Morals and Customs, as were usually observed among 'em.

ISPARA



## Idolatry of the Malabarians. 21

*ISPARA* is the Chief of all the *Malabarian* Gods, and worshipped accordingly. He is erected in a large *Pagode* or Temple, having Three Eyes; one of which is fix'd in the Forehead, and by them believed to burn up all whatsoever it looks on. On each Side he has Eight Hands, making Sixteen in all. In each of these he holdeth something particular; but I have not been able as yet to learn all the Mysteries figur'd out by these things. On his Neck hangeth a little Bell, such as the Cows use to wear in our Country. On his Forehead is seen a Half-Moon, and he is arrayed besides with Serpents and Tygers. His Bigness, they say, encompasses all the Seven Heavens above, and all the Seven Worlds beneath. There goes a Story among 'em, that this *Ispara* making once merry with his heavenly Spirits, and looking on his Bigness, fancied he had none like to himself. *Bramma* and *Wischtnum*, much nettled at the excessive Pride of their Fellow-God, pick'd a Quarrel with him, which at last rose to such a Heat, that *Bramma* lost one of his Heads by *Ispara's* Valour. The latter being soon after convinced of the false Step he had taken in this, fell a repenting for his disorderly conduct, and rambled about begging for twelve years together. What strange Adventures he met with, during that Interval, would be too tedious to relate here at large. *Wischtnum* seeing his poor Brother-God wander about in such a beggarly Condition, attempts to rescue him; and for that Purpose metamorphosed himself into a beautiful *Virgin*. But this Account is attended again with a long Train of Tales and Fictions, too prolix to be rehearsed

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## 22 *Idolatry of the Malabarians.*

here. However, these and many other impertinent Stories are set out by the *Malabarians* in so fine Flourishes of Wit, and adorn'd with such a poetical Air, as may make it pleasant enough to read them; though they refuse to impart them at large to any Christian, let there be never so much Money bid for them. I keep at present a particular School-Master in my House, whom I hope to prevail with, to transcribe for me the Stories and Transactions of their several Gods, in the Knowledge whereof he is extraordinarily well versed.

*ISPARA* has got Three Sons; all which are worshipped here as Gods in Three Temples. He has also one Daughter, whom they give out to be a great Princess among the heavenly Virgins. She is as black as a Coal, with Three huge Sow-tushes in her Mouth. Our Governour lending me a Horse one Day to take the Diversion of riding a little about in the Country, I had the good hap to see this Dame, set out in all her Fineries, and riding in a handsome Chariot.

The Third God, who is greatly esteem'd among the *Malabarians*, is *WISCHTNUM*; whom they report to be quite black, with one Head and four Hands. They'll tell you a World of Stories of his Life and Actions. Among other Fictions, they pretend that he is subject to a tenfold Transmutation, the last of which is still to come. And this perhaps may be the chief Cause, that hath given Birth to the Notion of the *Soul's Transmigration* after Death, now generally believed among these Heathens. The *First* Transmutation of this God was into a Fish; the *Second*, into a Tortois; the *Third*, into a Hog; the *Fourth*,



## Idolatry of the Malabarians. 23

*Fourth*, half into a Lion, and half into a Man; the *Fifth*, into a Bramin (a); the *Sixth*, into a fair comely Child; the *Seventh*, into a Ram. They tell us, that this God, in the Twelfth Year of his Age, understood 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 Achievements. 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 *Wischtnum* to a deal of Grief and Vexation. However he rescued her at last from her Captivity, after a long and tedious Combat, wherein he defeated 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 taking it in all in a huddle, have interlaced it with a World of Fables and Fictions.

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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 those 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 Priesthood 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 Pagodes, made in monstrous Shapes, which the ancient Brachmans are said not to have endured.



## 24 *Idolatry of the Malabarians.*

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 thereat, would let fall the World. And this would be the final Period of this World, and the Beginning of another.

This short Draught may serve, to give you a Smack of their ridiculous Theology. 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 born up by a swinging Serpent. In *Physical* and *Mathematical* Affairs, they don't seem to have any great Knowledge, tho' otherwise they be quick enough of Apprehension. To the *Sun*, *Moon*, and  
other



*Idolatry of the Malabarians.* 25

other *Stars*, they attribute humane Souls. And particularly concerning the Sun, they tell us, that he has Seven Eyes, whereof only one is 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 a Man 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 useless 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.

LET.



## L E T T E R IV.

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

HAVING given you, in the preceding Letter, some Account of the *Idols* of the *Malabarians*; I shall now proceed both to their own Language, and that of the *Portuguese*. With the latter of these, we have hitherto endeavoured to acquaint our selves, supposing it might prove a Help 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 in 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 of speaking it in *Portugal*. We thought it therefore necessary, to render the Fundamentals of this latter Dialect so familiar to us, that we might be able afterwards, to condescend also to the more vulgar Form of Speaking. In order to this, we had a strange Providence attending us, in getting a New-Testament in the native *Portuguese*, together with a *Grammar*, compiled for the Benefit of such *Portuguese* as have a Mind to learn *Latin*. By daily reading



## *Of the Malabarick Language.* 27

reading of these two Books, and continual hearing and speaking that Tongue, we have at last made so considerable a Progress in it, that we are able pretty well to catechize the Heathens in *Portuguese*. We design now to set down in that Language a Collection of the chief Heads of the whole Scripture, and of the Christian Doctrine, and then get them translated 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, who knows both Languages, and is fit enough to be an Interpreter.

Besides this, we did not intend to make any longer stay here, than the *Three Years* engaged for at our Departure. But at last it fell out so, that we agreed, one of us should resolve, either to continue here constantly, or at least a considerable time longer, and consequently should 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 hither for. In order hereto we cast Lots; and the Lot falling on Mr. *Plutsch*, he readily embraced it, and now applieth himself intirely to the learning of that Language. As for me, tho' I don't design to be quite without the Knowledge thereof, (spending an Hour or Two every Day to that Purpose :) Yet the chief Bent of my Endeavours will



## 28 Of the Malabarick Language.

will be to set down the more *substantial Points* of the *Christian Doctrine* in *Portuguese*, and get 'em translated by some able Interpreter into *Malabarick*, whereby one thing or other will stick to my Memory from time to time. To facilitate the whole Design, we maintain a particular School-Master in the House, in hopes that God will second it with his Blessing. But to give you a taste of the *Malabarian Characters*, or way of Writing, I will set down and decipher to you here the *Malabarick* Letters themselves, that at least you may see, that these Heathens are a People quick and sharp enough in their Way.

4. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 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*Of the Malabarick Language.* 29

of my Colleague. The Method we used was this : First, I had every Word of their Language rightly spelled, and written in the Presence of some *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. *Andatsh*, Domina. *Bottackam*, Liber. *Wattyjan*, Ludi Magister. *Pyrampu*, Baculus. *Athy*, Vapulare. *Watachù*, Lignum. *Welechaten*, Servus. *Atumey*, Sclavus. *Katty*, Culter. *Kattù*, Aer, &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* Nations. 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



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riched with Fables cunning enough, and trimmed 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 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* Stuff.

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 mean 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 true and substantial Knowledge.

Truly, the *Malabarians* being a witty and sagacious People, will needs be managed with a great deal of Wisdom and Circumspection. Our School-Master argueth daily with us, and requireth good Reasons and Arguments for every thing. We hope to bring him over to the Christian Knowledge; but he is confident as yet, that one time or other, we shall all turn *Malabarians*,  
and



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and in this Hope, he takes all the Pains imaginable, to render things as plain and easie to us as possibly he can.

This Day an eminent black Merchant paid us a Visit, and gave an occasion to many a good Discourse. The chief Stress of our Conference ran upon the Folly of the *Malabar-Idols*; and 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 to our selves. The *Roman-Catholicks* are in the mean time very vigilant, to play us some ill Trick or other, and their Spies have 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! And then let the Devil and his infernal Herd rage against it to the 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*

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

B. Z

LET-



## L E T T E R 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 seasonable 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 just a Twelve-Month to Day 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 Minds, or to bring 'em over out  
of



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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 to contain more curious and delightful Pastimes, than the revealed Word of our God ; which they think to propose nothing, but a deal of tedious mortifying Matters, not working 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) striking 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 on that One : Yet they don't think this a reason strong enough, to make 'em engage in the Christian Faith, or to take it for the on-true one. They believe that any one, who is but led an honest Life in this World, let

him



### 34 *Of the Impediments obstructing*

him be otherwise what he will, shall, after Death, receive a good *Lugas*, (as they call it) or Reward. Some had the Confidence to desire us to Day, that we would thrust a Book, containing the Principles of our Religion, into the Fire; and they would do the same with another, containing the Rites of their Worship: If theirs should happen to be consumed by the Fire, they would all turn Christians; but if ours should undergo that Fate, and theirs remain unhurt, we should then all come over to them, and entertain the same Belief and Fancies which they did. But in Case the Fire should destroy both the Books, then neither of the contending Parties should be in the Right. We replied: That we ought not to put the Great God to such trifling Trials, contriv'd by the Itch of a vain and wanton Curiosity, and no ways grounded on any Revelation of God's Will. We told 'em that every one had a *Conscience* given him as a Touch-stone to discern betwixt true and false, good and bad; and if they should prove disobedient and refractory to this Monitor; that then God had just Reason to bind 'em over to everlasting Torments, having obstinately rejected the Tender of Grace laid before them in this World.

*Thirdly*: Their Conversion is also very much obstructed by the *Conduct of the Roman-Catholicks*, who use to decoy 'em into Christianity, (so called) 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 Project or other contrived for that Purpose.

To remove this headstrong Prejudice, we have  
pro



## *The Conversion of the Heathens.* 35

protested all along, we never designed to use either *Force* or *Craft*, in the Conversion of their Souls; but leave every one entirely to his free Choice and Liberty.

*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 Household of their own Faith, either by maintaining the Poor in their Necessities, or by putting them upon some useful Employment, that so they might have no need of seeking 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 to come near them again. They look on him as the vilest and most miserable Wretch that ever liv'd. All these things are of fatal Consequence, and so obstructive to the Conversion of Heathens, that they seem to forebode, as if but little Good would be done among 'em. Nay, soon after our Arrival, we were like to be disheartned by the Christians themselves, residing here. And Mr. *N. W.* told us plainly, Though we might edify something for a while, yet all would be overthrown again with one Blow; he pretending to a certain prognostication, importing, that within the compass of Ten Years the whole City would



### 36 *Of the Impediments obstructing*

be swallowed up by the Inundation of the Sea. However, these ominous Prefages made little Impression upon us. The more we found ourselves destitute of all humane Support, Help and Encouragement; the more earnestly we applied ourselves to the Great God himself with Prayer, Watching, and Wrestling; knowing full well, that *HE* alone is able to carry us through so weighty an Undertaking as this. And because even this little time of our being here has not been left without a Blessing, (both Christians and Heathens having been so powerfully wrought upon, that every one's Eyes are fixed upon our Life and Conversation, and seem to expect more Good from that, than perhaps from a Sermon preach'd to them every Day ;) we think, we have Reason enough to depend, with the fuller Assurance, upon the Fatherly Goodness of God, hoping he will bestow further Supplies of 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 do daily implore 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. And though 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 greater Relief, and be helpful to promote the Work once begun. So much the more, and consequently may prove rather a Cause of Joy than of Sorrow. May the Lord be pleased to support us constantly with  
tha



## *The Conversion of the Heathens.* 37

that Presence of Mind, 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 a saving Conversion, which we labour after; yet at least by the earnest Tender of his Grace, offered to them for the Good of their Souls. In order hereunto we are now drawing up, with all Diligence, a *Scheme of the Articles of the 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*. If after this, we should think it necessary, to lay open also in Writing the Folly and Falsity of their Worship, it may then be 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 endeavoured 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 increase the Number of *Malabarian* Boys; not only providing them with Food, but instructing 'em also in their and our Language, and 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



### 38 *Of the Impediments obstructing*

like to come after us, to engage in the same Work. Truly, the *Training up of Children*, will be of the greatest Consequence in this Affair. If we were but able to purchase and to maintain a pretty many of 'em, the Work might by these Means be undoubtedly spread abroad in a little while, and under the Blessing of God, produce the desired Effect. Besides this, we find it very necessary, to lay 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, next to God's Grace, the greatest Benefit will accrue unto this Design from reasonable Supplies of well-disposed Souls. But there is no such Charity to be expected in this Country. We have indeed fastened 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, to advance the Conversion of these deluded Souls.

For this End, we beseech you, to communicate this Letter to all such, as are any way concerned



*The Conversion of the Heathens.* 39

concerned for the Welfare of their Fellow-Creatures, and inclined to open their Hearts to the Poor and 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 lay out for this Purpose whatever we can possibly spare from our Salary, and perhaps take up some Money upon Interest from the *Malabarians*; to the End we may, without any Loss of time, make the necessary Preparation, 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 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 with a handsome Present transmit them to the King of the *Malabarians*, called *Tanjour*, petitioning him withal, to examine and ponder the Contents thereof, with the wisest of his Men; and after due Examination, to favour 'em with his Protection, and so let 'em 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 way of carrying on this Design,



40 *Of the Impediments obstructing, &c.*

sign, and sent it to *Copenhagen*. 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 shall make us able to rescue, by the Gracious Influence of his Spirit, many Souls from their natural Ignorance, and bring 'em to a saving Knowledge of Christ! The same God be pleased also to second your Endeavours in carrying on his Work. Remember us and our Heathens in your daily Prayers. My dear Fellow-Labourer Mr. *Plutcho*, and my Servant *Modaliapa*, the first Fruits of the Heathens, send their kind Greeting to you in the Lord, &c. I remain,

*Yours,*

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

B. Z.

LETTER



## L E T T E R VI.

*A particular Providence attends the Missionaries in converting a Malabarian Gentleman. His Notions about the Malabarian Gods, and Questions concerning the Christian Religion. Evident Traces of God's Providence attending their Ministry. How they are introduced into the Acquaintance of the King.*

YOU may perhaps still remember the Words spoken once while we were yet 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 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 ? Whereupon I consulted with my Colleague, and we both thought it to be a Providence; and so took him into our Service. His Name is *Modaliapa*, of about Twenty Years of Age. His Mother being still alive, is of good Extraction; her Grand-Father having been a Prince of this Country. His Father served the *East-India* Company here, 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 would employ his Son in their Service, and see him well educated. And he deposited a certain Sum of Money for this Purpose. But all being come to nothing, both his own and his Mother's Estate being lost or consumed, this young Man hath been reduced to such a low Condition, that he is fain to go to Service for his Livelihood.

This young *Malabarian*, after he had been with us for about Eight Days, and seen our Life and Conversation, became extraordinary kind to us, insomuch that he would ask in the *Portuguese* Tongue, (which he understands very well) whether he might not stay always with us, and go over one time or other to *Europe*? We replied: If this was his earnest Desire, he ought then to imbrace 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 speak many things pretty well. We at that time understood 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 some others now and then 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



he 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, as expecting no such thing from a Heathen.

The 25th of July, one visited us, who was thoroughly acquainted with the *Portuguese* Language. To him *Modaliapa* applying himself in 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 likewise 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, that in this Dignity such only had 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 was now observed in the World betwixt Kings and Peasants, Blacks and Blanks. I caused him further to be ask’d, 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 *Blanks* or Christians, notwithstanding the Blackness of his bodily Shape, whereby he was distinguish’d from them. He said: “ This God was a Rewarder of Good, and  
“ a Pa-



#### 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 should 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 could 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 would  
 “ cry him down for a Liar, and do him all the  
 “ Mischief they could. I ask’d him again, what he  
 believed of *Jesus Christ*, and of the Doctrine of  
 the *Christian Religion*? “ I am, quoth he, not fully  
 “ instructed in this matter, and therefore can’t  
 “ at present give any satisfactory Account there-  
 “ of; but I heartily desire to have it explain-  
 “ ed to me, and to be taught such Things as  
 “ I am 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, nay, ra-  
 ther to suffer Banishment from all his Friends  
 and Relations upon Account of this saving  
 Knowledge, than to enjoy some transitory Plea-  
 sures here, 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 desired first to have a thorough Conviction

of



of all those Principles, the Christians did believe and own to be true. He said: "It won'd but make a great Noise among the *Malabarians*, if he should 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 and Providences he had passed through. He told us: "That his Neck, Hands and Feet, had formerly been all adorned with Gold Chains; but that he was brought now to such a low Ebb, as to be willing to serve others, tho' he himself 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 a Man had brought nothing into the World, so he could 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 Footsteps 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 overruling Providence. By this he suggested to him, that he likewise should entirely rely upon the Goodness of God, henceforth sincerely fearing him, and earnestly endeavouring to become intimately acquainted with Jesus Christ, whose Type *Joseph* had been. And then no doubt, but the Lord would give him

He-



## 46 *Of some particular Providences*

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 God's? 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  
"ways, in relation to the Place we are go-  
"ing to, are wrong; so fully I am also con-  
"vinced, that all that I have heard and seen  
"from you, is right and true; but our heathen-  
"ish Worship, erroneous and utterly displeasing  
"to God." I told him on this Occasion, that our forefathers in *Europe* had been formerly as blind Heathens as they were now; but that in Christ's time, and the succeeding Ages, they had been at length converted from their Darkness 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 listened to with great Attention, but could not forbear to say: that *almost all the Christians led a more vicious Life than the Malabarians did themselves*. I answer'd, he should not suffer the scandalous Life of Christians to divert him from that Work he was call'd to: On the other Hand, he should mind *our* Life and Doctrine, improving more and more that little spark of Light, which God, for the  
Good



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 inserted 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 World, than what is just necessary for maintaining his 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 astonished 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 obliged to suffer, and to die on that *Ac-*  
 " count ? How Christ was born without Sin  
 " quite alone, seeing that the general Birth of  
 " Men was polluted therewith ? 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 upon Earth, in spite of  
 " all his restless Insults and Devices ? Why all  
 " Christians were not saved ? Why the Num-  
 " ber



## 48 *Of some particular Providences*

“ber of Christians was so very small? Why  
 “one Man could not live as piously and reli-  
 “giously as another? From whence so many  
 “Sects had sprung up among the Christians?  
 “From whence the *Mahometans* had their Rise?  
 “Whether some of the Heathens, leading a  
 “religious Life, according to their Ability,  
 “could 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 other Christians were ig-  
 “norant of that which we taught daily? Why  
 “Baptism was so necessary for entring into the  
 “Christian Religion, since many, notwithstand-  
 “ing their Baptism, were damned? Whether  
 “God loved the Blacks (after being become  
 “Christians) as well as the Blanks 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 expresse our Meaning to him. But by daily  
 Exercise he has now already gained 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 Inter-  
 preter to the *Malabarians*. He has studied five  
 Years in the *Malabarick*-Schools, and is pretty  
 well versed in their Theology, 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

is



is 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 to *Europe*, and offers 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 *Malabar* 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 instructed in the Principles of Christianity: But the Parents of the one declared 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 prejudice 'em against coming 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 send their best Gifts and Refreshments laid up for 'em in the World to come; whereupon she desired us to pray for her, that she might be here with us one Time, and take part of those 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, though she is of a noble Pedigree. 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 here

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50 *Of some Particular Providences, &c.*  
is known almost over the whole Country; nor  
is King *Tanjour* any longer unacquainted there-  
with. One of his Officers paying us a Visit the  
6th of *August* last, we discoursed him by the  
Help of an Interpreter, wherewith he seem'd to  
be very well pleased. He asked us, whether we  
had not a mind to see the Country? If we had, he  
wou'd send us a Troop of Thirty Soldiers, as a  
Safe-Guard to attend us. He offer'd also to  
write to the King on our behalf, and make way  
for cultivating a good Correspondence with him.

Moreover we find by Experience, that for  
propagating the Gospel among the Heathens,  
next to the *GRACE* of *GOD*, nothing is more  
expedient (as for any outward Help,) than a *blame-  
less Life, and a seasonable Supplie of Money for esta-  
blishing all manner of good Foundations.* We de-  
sign to draw up a certain *Scheme or Proposal* a-  
bout 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  
by little and little, to promote so laudable Design  
as these. Surely God would undoubtedly second  
so noble Instruments, entirely bent upon the  
advancing 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



## L E T T E R VII.

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

AFTER I safely arrived here, under the Protection of God, with Mr. *Plutſcho* my Colleague and Fellow-Labourer ; and having now for some time conversed with the *Malabar*-Heathens, 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 would not fail then to impart unto you the signal Mercies of God I have hitherto enjoy'd ; that you and other Well-wishers to the 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 vitiated 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 preceding Letters.*

seeing him, that, since we had so little Aid and Encouragement to expect from *Men*, 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 that he himself wou'd bear witness to our Ministry among the Heathens. As soon as we arrived in these Parts, a young *Malabarian* coming on board our Ship ask'd us, whether we wou'd not take him for our Servant? We looking upon this as the Finger of God, readily receiv'd him into our Service. After he had been eight Days with us, and seen our Life and Conversation, he asked whether he might not stay with us constantly, and one time or other attend us to *Europe*? We told him, though this might be easily granted, yet that in order hereunto, he ought to ingage in the Christian Religion, and to 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 but little with them, having been destitute, on board the Ship, of all manner of Opportunities to learn any other Language besides the *Danish*. For this reason, we soon after our Arrival employ'd most of our time in learning the *Portuguese*; and we have by this time made



*A Rehearsal of the preceding Letters.* 53

a considerable a Progress in it, that we are able both to speak and to take down in writing every Thing, that may prove conducive to our Design. Afterwards we began also, to apply our selves to the *Malabarick* Language, maintaining for this Purpose a particular School-master, together with a little School in our House; and we hope, under God's Assistance, to overcome in time all the Difficulties that surround us as yet. We have composed already a small Tract containing the *Substance of the Christian Principles*, with the *Lord's Prayer*, and a Petition for true Conversion; being first written in *Portuguese*, and after translated into *Malabarick*, a Copy whereof I send you here. We have likewise met with opportunity enough to declare the Order of Salvation by Word of Mouth to these Heathens; not for their saving Conversion, yet for a Testimony, that God hath been pleased to offer them his Grace for that Purpose.

Thus in this small Compass of time there have been Motions both among *Christians* and *Pagans*, tending to a Conviction of their Souls: And our Work has been spread so far in the Country round about, that our Intention can't be longer a secret to King *Tanjour* himself; One of his Officers having visited us not long ago, with whom we have ever since kept up a Correspondence by Letters, and I am just now sending my Servant *Godaliapa* to him about the Dispatch of a certain Fair. A few Days ago we delivered a *Memorial* to the Governour here, intreating him, to order the Protestant Inhabitants of this Place, to send their Slaves two Hours a Day, on purpose to be instructed in sound Principles of Religion,



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

and afterwards initiated by Baptiſm into the Communion 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 Maſtey as often as an Opportunity offers, and to give a conſcientious 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; the 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 ſhould 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 that under his gracious Influence we ſhall be ready to ſeal the Teſtimony of the Goſpel with our own Blood, if the Lord ſhould 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 hindred by a bodily

dily



*A Rehearsal of the preceding Letters.* 55

dily Indisposition. You said then, to my no small Comfort: *If we could gain but one Soul to the Lord among such a Multitude of wild Pagans, it would be as much as if we did win Hundreds in Europe*; These being provided with Means sufficient to work out their Conversion, which are so greatly wanted among the Heathens here. Besides this, it has oftentimes made a comfortable Impression upon my Mind, what Mr. N. left me for a Memorial in my Paper-Book to this Effect: *Ideo nos facti sumus Christiani, ut plus de futurâ, quam de hac vita laboremur.* "For  
" *this reason, we are made Christians, that we shou'd*  
" *be more bent upon the Life to come, than upon*  
" *the present.* This is my daily Memorandum, lest I shou'd perhaps forget to consecrate my Life and Actions entirely to an invisible Eternity, little minding the World, either in its Glory and Smiles, or in its Frowns 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 our selves 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 *Analogy* and Coherence in all the fabulous Principles of their Faith. As for a *Future Life*, they have stronger Impressions, than our Atheistical Christians.



56 *A Rehearsal of the preceding Letters.*

They have many Books, which they pretend to have been deliver'd to them by their Gods, as we believe the Scriptures to be delivered 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 Variety 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 abovesaid 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 it self out 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, wherein *Isspara's* Lady (he being one of their first-rate Gods) is worshipped. Her Ladyship was surrounded with abundance of other Gods made of *Porcelain*. We, being deeply affected with the Sight of so foppish a Set of Gods, threw some down to the Ground, and striking off the Heads of others, endeavour'd to convince this de-

luded



*A Rehearsal of the preceding Letters.* 57

uded People that their Images were nothing but impotent and silly Idols, utterly unable to protect themselves, and much less their Worshippers. But one of their *Wathyjan*, or Doctors of Divinity, 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 on these Images, up to the Contemplation of the Life to come.*

We have often seen Thousands of these idolatrous 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 *abominable wicked Life of the Christians here.* This has inspired the Heathen 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 should answer in plain Terms, and lay things before them as they be, we should but render 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



58 *A Rehearsal of the preceding Letters.*

If any one resolves upon entring into our Religion, he must forthwith quit all his Estate and Relations, and 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 altogether impossible. We must needs say, that the erecting of a *Charity-School*, and buying up some *Malabar-Children* for that Purpose, wou'd prove highly advantageous to the Design. By these Means some might be made fit in Time, to lend a helping Hand, if not to us, yet perhaps to those that might come after us, and prosecute the same Business we are now 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 easie *System of the Christian Doctrine* in the *Portuguese* Tongue; and see it afterwards translated into the Country-Language, that it may be the better dispersed 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.



## L E T T E R 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 to carry on the Design.*

AS the God of all Mercy has been pleased to turn himself, with the joyful Tidings of the Gospel, 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 on 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 the Power of God unto Salvation, to every one that believeth, both unto us in the Church, and to those that are as 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 real Love and Kindness, viz. That such of 'em as, by the gracious Operation of God's Spirit, embrace the Christian Faith, 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 of their Estates, but also entirely banished from all their old Acquaintance, so that they must expect no manner of Favour from any *Malabarian* whatsoever; though otherwise the Impulse of natural Charity be arrived to that Degree in this People, that you may sooner find a Hundred Poor among Christians, than one *Malabarian* begging his Bread at another Man's Door. Nay, they are so far exasperated against such as 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 Outrages to persecute them, to beat 'em violently, to hurry 'em away, and now and then to kill 'em outright; exceedingly 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 the whole Design, we have set up of late, according as our Circumstances would allow. For the right settling and increasing whereof, we must buy such Children, (and this now and then at a high Rate too,) as



*For seasonable Supplies of Money.* 61

as their Parents are willing to part with; which 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 their Parents, and to sell 'em again, for a little Money, to accomplish some sinister End or other 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* is necessary for 'em to know, must first be put into the *Portuguese* Language, and out of that done again into *Malabarick*. And whereas the Art of Printing is not known in these Parts, *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 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 ourselves intirely to get the Language to Perfection; and to qualifie our selves, to deliver in time, by Word of Mouth, such Truths as concern the Welfare of these poor 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 *heartly Prayers* and *generous Alms* meet in so promising an Undertaking, the more the whole Design will be rendered 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 Wants, according to that 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. We follow herein the Example of the Apostles themselves, 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.

Induced by these and the like Motives, we, the unworthy Servants of the Word among the Heathens most heartily intreat those Souls, that are made partakers of the Love of God, seasonably to relieve us, or rather, such of this Nation, as by embracing the Religion of our Lord, are reduced to Want and Poverty. They will thereby shew forth one of the noblest Evidences of that *Faith, which 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

stance at your Hands, for the Relief of your Fellow-Christians; but it will prove also a Mean, 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, by bringing us over to the glorious Light of the Gospel, from heathenish Darkness; 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 Neighbour that stands in need of our Help. We shall reap a Thousand-Fold hereafter in Heaven, from what has been sown in Singleness of Faith here upon Earth. Let us, while we have any Time left, do Good to others; and not make our Selves unworthy of that Benediction and Reward, that is laid up for them, that have not disdained to serve Christ in his poor and indigent Members. The Lord is faithful! What we do to those, he takes as done to himself. Nay, he bears such a tender Regard to all who are willing to *communicate*; that the least Mite, or Cup of cold Water, shall be rewarded. These he will con-  
fess



64 *A Request of the Missionaries, &c.*

fefs before all Angels and Saints, saying : Come unto me, ye Blessed of my Father, inherit the Kingdom prepared 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 Plutsch, o,

Bartho. Ziegenbalgh

*Ministers of the Word among  
the Heathens.*

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LET



## L E T T E R IX.

*The Missionaries continue to learn the Malabarian Language, and to catechize therein. They build a Church, and preach both in the Malabarian 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, neither I, nor my Fellow-Labourer, have been induced 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 don't but feel the Concurrence of many Prayers from our Friends, whereof we reckon you to be the chief. And since we remember you, not only in our Prayers, but even in our daily Confession ; we could not but give you an Account of the *Rise and Progress* of the Work here are sent hither about, and of the signal Blessings



## 66 *Of the Progress of this Work.*

sings 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 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 so much the more excited me, entirely to spend the rest of my Days in the Service of God, by how much the less my Health was expected. My dear Colleague having renewed with me this Resolution, we began afresh to apply our selves to the Work we were sent about, notwithstanding the many Oppositions we are like to encounter; most certainly believing, that God would never forsake us in a Work sincerely begun for his Glory.

Our chief Care was now to learn the *Malabarian* 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 to the Words themselves, and the genuine *Construction* thereof; he being only able to teach us to read and 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 he spoke *Portuguese*, *Danish*, *High* and *Low-Dutch* fluently enough. This Man we hired, to be our Translator; and by this Means we made a choice

Co



*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 the better 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 fit for our Design; and after they were imprinted upon our Memory, we practically apply'd '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 am able to read, to write, to talk, and to understand this hard Language, if delivered by others. *Plutscho* hath likewise made a considerable progress therein; tho' indeed a Country so hot as this, doth not permit too fervent an Application to the Head. However, we thought it necessary,



## 68 *Of the Progress of this Work.*

now to agree, that whilst I was employed about 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 way the Work we were about; though he could be more glad to see it publicly done in the *Danish* Church here. We replied: We would begin in our own 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 in 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



brought about at last. We presented the *Danish* 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 hath 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 on Peoples Minds.

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



70 *Of the Progress of this Work.*

a Church among the *Malabarians* here; which seems the more marvellous to us, the greater the Difficulties were we 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 publickly, 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 these were generally adorned with fine Cloaths, and all manner of proud Apparel, but they themselves black, and wearing nothing 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 and rash Design, and cried us down for Sots, ven-

turing



*Of the Progress of this Work.* 71

turing 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 in *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 *Malabarick*, each Sermon being concluded with a short Catechizing of Children. The same is observed every *Friday*; only, that one Day we perform it in *Malabarick*, and the other in *Portuguese*. Multi-



## 72 *Of the Progress of this Work.*

tudes of People flock together to hear us, *Malabarians, 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, have their particular Seats fitted up for them.

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 a pretty many up and down, that have already received a favourable Impression of the Christian Religion. There is a blind Man in our Congregation, endued with a large Measure of the Spirit of God, who begins to be very serviceable to us in the Catechizing of others. He has such an holy Zeal for Christianity, 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 arriv'd to that degree; and our Forwardness to serve this Nation, is come to that pitch, that we are resolv'd 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 of returning home, though we be daily expos'd to the Persecutions of our Enemies on all sides, and taken up all the Day long with uninterrupted Business to carry on the Design once begun. I'm sure you wou'd wonder, if we shou'd  
give



*Of the Progress of this Work.* 73

give you an Account at large of all the Oppositions we have met with hitherto. Yet all these Engines, set on 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 Degree of 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 enabled to lay a firm Foundation for many noble Establishments, tending to a thorough Conversion of these wild and deluded Heathens. With the last Ship that sailed from hence, we sent you a Letter, to *prove 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 Books, treating



74 *Of the Progress of this Work.*

treating upon the Life and *Præctice of Religion*, together with Fifty *Pſalm-Books* of Mr. *Newman's* Edition; some of our Countrymen beginning to relish good and spiritual Treatises. I don't question, but many well-disposed Souls and Well-wishers to the publick Good, will gladly contribute something towards the Supply of our Wants. 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 shou'd 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.  
12. 1707.*

B. Z.

LETTER



## LETTER X.

*Some Presents of Malabarick Books sent over by the Missionaries. An Idol of Gold is transmitted to the King of Denmark, for a Present. They intreat the European Christians to assist 'em with Supplies of Money, Books, and other Necessaries.*

THE 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 *Malabarick*, after having them carefully perused according to the Original. To Mr. N. I send a *Catechism* in the *Malabarian* Tongue, translated by mine 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 *Malabarick* Sermons, preached in our new Church here, I would have sent to the Professors of Divinity at *Hall*: Besides which, you have here a small Book, exactly transcrib'd in *Malabarick* Letters, and containing the *Gospels*, as they are translated by Papists.

This



76 *Of some particular Circumstances,*

This I would have incorporated into the Cabinet of Rarities set up in the Hospital at *Hall*.

My dear Colleague has begun to translate Mr. *Freylinghausen's Fundamental 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 surrounded with Hundreds of *Malabarians*, to whom I can preach, whenever I please. They are wonderfully kind to me upon Account of their Language, and they 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, which hath been heretofore the Palace 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



stuff any Body's Brain with the useless Trash of *Aristotle's* Philosophy, though perhaps it may now and then prove some accidental Help for conveying good Notions to them about the substantial Points of the Christian Religion; true Divinity being the main Point we shall drive at in all our Conversation with 'em. Shou'd we be enabled to accomplish our Design in this, there is no question, but we should 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 the *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 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 Malabarick Tongue*. You may perhaps get it sent to you from *Copenhagen*, by 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 *Malabarick Vocabulary*, containing the more *Familiar Words* of that Language, together with an easy *Method* to introduce one into the



78 *Of some particular Circumstances, &c.*

the general Knowledge thereof. Whatever you design for us, 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, remaining in all Sincerity,

*Yours*

*Dated in the East-Indies  
at Tranquebar, upon  
the Coast of Coroman-  
del, Octob. 7. 1707.*

*Bartho. Ziegenbalgh.*

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*F I N I S.*



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*Propagation of the Gospel in the EAST:*

B E I N G A N

Account of the Progress

Made by some

*Missionaries at Tranquebar*

I N T H E

E A S T - I N D I E S.

F O R T H E

C O N V E R S I O N

O F T H E

H E A T H E N in M A L A B A R.

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*[Faint, illegible handwritten text, possibly bleed-through from the reverse side of the page.]*

RPJ 13



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TO THE  
READER.

**W**Hereas God in his infinite Mercy hath been pleased in these latter Days, to inspire some Souls, with a more than ordinary Vigour, to carry on the Work of Reformation ; the Effect resulting from thence, speaks already loud of so glorious and Christian an Enterprize. As I don't design to recite here at large the noble Effects those Efforts have produced in several Parts of Europe ; (being obvious to every one that doth not wilfully shut his Eyes against it :) so I can't but take Notice of that enlarged Benignity, which hath mov'd some so far, as to go beyond the Borders of Christendom, and to scatter some Rays of Christian Knowledge, both upon the Eastern and Western Paganism.

It can't be expected, that in so small a Preface as this is designed to be, I should set forth the Usefulness of so generous a Design ; much less that I should give an ample Account of the Success wherewith it hath been blessed already. However, I can't but mention in a few Words, what hath been done in the EAST ; and what might be further effected, if the Design now in Hand, should, under the gracious Influence of the Lord, meet with a favourable Encouragement from the Christian Nations in Europe.

In the Year 1705, the King of Denmark resolved to send some Missionaries to Tranquebar, upon the  
Coast



*Coast of Coromandel, to attempt the Conversion of the Heathen in that Country. The University of HALL being applied to for furnishing able Persons, to undertake so hazardous an Enterprize, Two young Divines bred in that University, were singled out for this Purpose. Those having embarked about the latter End of November 1705, arrived at Tranquebar in July 1706. What Progress they have made, what Impediments they have met with in prosecuting the Design, and what a Train of singular Providences hath attended them hitherto, was published the first Time from their own Letters, for the Edification of the English Reader, in the Year 1709, and 1710. Part I, and II.*

*But the Design did not end with those Two Labourers. They soon perceived how great the Harvest was in those Parts, and how few Hands, to carry on a Work of so great an Importance. Therefore at their earnest Sollicitation, Two more were sent after them. These arrived at the Cape of Good-Hope, in the Month of April 1709, and from thence gave an Account to their Friends in Denmark and Germany of what they thought useful for planting the Christian Faith in India. The Knowledge of the Portuguese Language, is in a special manner recommended by them as a MEANS highly conducive for Propagating the Gospel in those Parts. This Motion is thought just and necessary: However, as the divine Scripture, and particularly the New Testament, where-with they want to be supplied, is very scarce in that Tongue, or sold at least at a very high Rate, a new Impression will be required, to answer the End for which it is intended. And 'tis hoped some will lay to Heart so charitable a Design, and support the Work so happily begun in the East. By such a Return of Spiritual Gifts, the Temporal Riches our Europeans have hitherto*



## To the Reader.

v

*hitherto drawn from the Heathen World, would prove a greater Blessing to the Christians themselves, and our Religion would thereby in some Degree appear again like a City that is set on an Hill, and may be seen at a Distance. \**

*Nothing can be more productive of melting Impressions, than the Religion established by CHRIST. It softens the Heart into most tender Inclinations. It is of a communicative and overflowing Nature; whereas "Wicked Men (to use the Words of a very worthy Writer, †) "are of most narrow and confined Spirits; they are so contracted by the pinching Particularities of earthly and created things, so imprisoned in a dark Dungeon of Sensuality and Selfishness, so straitned through their carnal Designs and Ends, that they cannot stretch themselves, nor look beyond the Horizon of Time and Sense." A Soul that is made Partaker of this divine Amplitude, will expose her self to Hazards and Difficulties, to prevent the eternal Ruin of others. And if this Love makes those that are rooted in it, lay down their Lives for the Brethren; then, without Doubt, such must be utter Strangers to it, as stick to lay down a little Money for those that are in the way to embrace it.*

*We see how eager those of the Romish Party are, to push on their Designs up and down the Heathen World, extending themselves from the East to the West. Nothing is by them more loudly objected against us, than the Conversions they have made both in East and*  
*a* *West-*

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*\* The New-Testament was printed in Portuguese accordingly in the Year 1712, by the Contribution of charitable Persons, and a good Number of Copies has been successively made over to India for the Benefit of the Mission*

*† Mr. Smith's Select Discourse, p. 394.*



West-India, and the great Zeal of Numbers of their Clergy, ready to expose themselves to all manner of Perils, both by Sea and by Land, for the Propagation of the Christian Faith in the Infidel World. And it is well known, that some of 'em have boasted, (when they are maintaining theirs to be the Catholick Church) that their Loss in Europe, by what they call the Northern Heresy, has been more than made up by the Accession of such vast Numbers to their Communion, as within these Two last Centuries have been added to them, from among the Heathen Nations.

I know what the common Evasion of Protestants in Relation to the Popish Missionaries, is, viz.  
 “ That they do not act upon a good Principle; that  
 “ they have no other End in what they do, than to promote the Interest of their Party, and to aggrandize the papal Authority; which at last would prove an Obstruction, rather than a real Advancement of the Gospel of Christ. ” But as on one Hand I don't design to justify the Conduct of all the Romish Missionaries; (their Method being generally too light, and unbecoming the Gravity of a Missionary of Christ;) so on the other, I can't see for what Reason, Protestants should not act at all; because they observe others act irregularly. If the Popish Missionaries act upon a selfish Foundation, then Protestants ought to act on a more solid One. If they act upon a partial Principle, Protestants ought to act upon a Principle more universal, more savouring the Spirit of Christ, more raised on catholick Love and Benignity. If the Method of the Church of Rome seems to us too shallow, too deadish and superficial; then Protestants ought to carry it higher, by bringing over their Converts to the Power of Religion as well as to the Form. If those acquiesce in a dead, though pompous



*pompous Performance of a ceremonious Worship; then it becomes us so much the more, to preach up 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 a Sett of partial Sentiments; we ought not to take up there, but by a sincere Endeavour work up also the Will into a ready Compliance with the Commandments of God. And in fine, if those do venture Life and Limb, by compassing Sea and Land, to make Profelytes to a Party, and this too often by the bare Influence of HUMANE Authority; should not then Protestants, under the gracious Influence of GOD Himself, carry things considerably beyond what those are able to do?*

*What has been done in the East-Indies, in this Affair, the following Papers will give an Account of. Great Things cannot be expected from so few Hands, nor in so small a Compass of Time as they have been engag'd in this Work. However, thus much may be gathered from the various Oppositions and Difficulties they have all along met with, that the Endeavours of those Labourers are not altogether destitute of LIFE, though perhaps it be but as yet like a Grain of Mustard-Seed, and scatter'd too among a mean and contemptible sort of People. The Work of God begins generally with a low Ebb, but moves on by Degrees to its Spring-Tide: And the Religion of Christ still produces the same Effects, which it produced at its first Appearing in a corrupted World, viz. to set People at Variance against one another, to create Divisions, and to send Fire and Sword on the Earth.*

*For*



For though the Kingdom of Christ is to be built without Noise and Brawls ; yet will the Kingdom of Antichrist (on the Ruins whereof the spiritual Temple of Christ is to be raised,) never be pulled down, but with Rumour and Uproar ; the great Enemy of Souls never wanting, either by open Assaults of Malice, to persecute ; or by exquisite Arts of Policy, to disgrace the Promoters of that Religion, which will prove in fine the total Overthrow of all his usurped Dominions and Powers. Hence, as so hazardous an Enterprize as the Propagation of the Gospel is, cannot be carried on so silently, as not to allarm the Enemy of Souls into violent Oppositions ; so those that are acquainted with the Nature of the Religion of Christ, will be so far from being offended at such Commotions and Stirs, that they will rather conclude these to be the unavoidable Consequences of a pure and peaceable Gospel, preach'd in an impure and refractory World.

Something of what hath been said may be seen exemplified in the Conversion of a heathenish Poet to the Christian Faith. The Circumstances hereof are briefly related in this Narrative ; and deserve so much the more our Observation, since they raised so fierce a Storm among the Heathens in Malabar, supposing the Young-Man's Wit to be a sufficient Guard against the Religion of Christ. But this may show, that God is able to reclaim some, even of the most refined Wits and Disputers ; who, as they are generally most backward to submit to the Rules of a Crucified Saviour, so the Power of the Gospel doth the more visibly appear in their Conversion.



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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LETTER I.

*Account of the Labours of the Missionaries. Their mutual Conference. They receive Visits from the Heathens, and argue with them. Their Charity-School. Transcribing of Books. Genius of the Damulian Language. A Dictionary compiled in that Language.*

AS the Portuguese and Malabarick Language is of an absolute Necessity to such as enter upon the Propagation of the Gospel of Christ in these Parts ; so my Colleague and I agreed at last, that, whilst he was taken up with  
B the



the *Portuguese*, I should apply my self intirely to learn the *Malabarick*, to which I found now a singular Inclination. By the gracious Assistance of God, I made so considerable Advances, that within the Compass of Six Months, I began to perform the Part of a Catechist in this Language. At first we spent four Hours a Day in teaching viz. two Hours in catechizing some *Malabarians* in their native Tongue, and two in instructing those that understood the *Portuguese*: The rest of the Day was employ'd about practising the two Languages, and conversing with *Heathens*, *Moors*, and *Mahometans*. But the more the Number of those that came over to Christianity increased, the more our Labour increased also; and our Congregation being now become pretty numerous, we went without any Delay about building a Church, for the better Service of our young Christians. This Design we accomplished at last, after having passed through an abundance of Difficulties, which the Devil did raise against it. It cost 250 *Perdous*, and was consecrated August the 14th, 1707. and called *New-Jerusalem*. (a)

From this Day we have constantly preached therein three times a Week, both in *Malabar* and *Portuguese*. As for my self, (to whose share the learning of the native Language of the Country is fallen,) I have explained hitherto the Articles of the Christian Faith in Six and Twelve Sundays Sermons. These I dictated to a *Malabar*

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(a) See the IX Letter of the First Part, pag. 70 and 71.



## Gospel in the East.

3

*Malabarick* Amanuensis, and then got them by heart Word by Word. Every *Friday* I catechize both old and young, and on *Wednesday* I repeat with them the last *Sunday's* Sermon, but in an easy, and catechetical Manner: These plain and *Catechetical Exercises* having done much Good to such *Heathens* and *Mahometans* as use to be present in great Numbers. My Colleague keeps the same Method with the *Portuguese* Tongue; we endeavouring, as much as possibly we can, to go hand in hand together, and with one Spirit to promote the same Work.

As for the *Order* I observe daily in the Management of my Pastoral Function, and in preparing my self towards it, it is as follows: After Morning Prayer, I explain the Heads of our Catechism, from Six to Seven. From Seven to Eight, I repeat my *Malabarick* Vocabulary, and the Phrases gathered in this Language. From Eight to Twelve, I am entirely employ'd about reading such *Malabar* Books as I have never read before; a *Malabarick* Poet and Writer being present at the same time to assist me. The Poet is to give me a fuller sight into all the Circumstances of each Story recorded in the Book, and to clear up the more dark and intricate Passages of their Poems: but the Writer is to take down in Writing such expressions as I am as yet unacquainted with. At Twelve a Clock, I go to Dinner, having appointed one to read to me all this while out of the holy Bible. Betwixt One and Two, I usually rest a little, the excessive Heat in these Countries not permitting a Man to enter



upon serious Business immediately after Dinner. The Hours from Two to Three, I spend in catechizing; and then I fall again to read *Malabarian* Books till Five, when we begin an Exercise of Piety in our native Tongue, for the Edification of the *Germans* residing here. This lasteth till Six.

From Six to Seven, we meet for a mutual *Conference*, every one giving an Account of the Management of that particular Charge which is committed to his Trust, and of the *Difficulties* it is attended with.

After this, we consider of proper *Means* to remove such things as do retard the Work, and endeavour to order the whole Matter to the best Advantage. When this is over, a *Malabarian* reads to me out of one of their Books, till Eight a Clock: But then Choice is made of such Books only, as are done in a plain and familiar way, the Style whereof I use to express in my daily Labour and Conversation. Hence it has happened, that now and then one Author has been read an hundred Times to me, and never laid aside, till I was fully acquainted with every Word, and its entire Coherence with the rest. By this Means I have considerably improved my self in the Language. From Eight to Nine, I am at Supper, which being done, I enter upon a short Examination, both with my Children and my Friends about the things of that Day, and then I conclude my Day's Work with Singing and Praying.

This is a succinct Draught of the Management of my Labours in this Place, which, however, is interrupted in those Days when



wherein I use to preach ; and besides this, by many Visits I receive from the *Malabarians* and *Moors*, being unwilling to put away any one that comes to confer with me on religious Subjects. Some of their Poets come now and then a great Way off for this Purpose ; whose Visits I return, whenever conveniently I can. But besides this, I make often a Step into the adjacent Towns and Villages, and take a View of the Schools of the Heathens. Wherever I come, I am crowded with *Moors* and *Malabarians*, whom I discourse about the Way to Salvation. I must needs say, that notwithstanding this People be led away by a World of Errors and Delusions, they nevertheless give at Times so pertinent Answers in Matters of Religion, as perhaps I should have never thought on before. I remember that some of our Learned in *Europe* have writ entire Books upon *Methods and Ways of converting Heathens* : But well may they write Methods of Converting Heathens, whilst they all this while argue with themselves only, and fetch both the *Objections* and the *Answers* from their own Stock. Should they come to a closer Converse with the Pagans, and hear their *Shifts* and *Evasions* themselves, they could not then find 'em so destitute of Arguments as we imagine. They are able to baffle, now and then, one Proof alledged for Christianity, with ten others brought in against it. It requires an experimental Wisdom to convey a saving Knowledge into their Mind, and to convince 'em of the *Folly* of Heathenism, and of the *Truth* of Christianity. And this Wisdom is not to be had in the barren Schools of



*Logic and Metaphysics*, but must be learned at another University, and derived from God himself for this Purpose. The best way is, to keep the Mind constantly in that Temper and Serenity, that the Great God may influence it himself, and qualify it for so important a Work; that so in some Degree at least, may be obtained what the Lord hath promised to his Disciples sent out to preach the Gospel, *Matth. X. 19.*

The Heathens have Abundance of *Subterfuges*, whereby they endeavour to vindicate themselves, and to frustrate the Design of a Missionary. If Christians find *one* Error in the *Doctrine* of the Heathens, these will find *ten* in the *Life* of the Christians. It would be infinitely better, if never any Christian had been among 'em; for then their Mind would be less prepossessed against Christianity, the free Reception whereof is now stifled by many inveterate Sins and Customs, they have all along observed among Christians. However, the Lord is still able to reclaim some, and to break the Chains of these headstrong Evasions, whereby they are restrained from embracing the Gospel of Christ.

The greatest Efforts must be bestowed on the *Education of Children*. In these a solid and lasting Foundation may sooner be laid, than in those that are grown old in their heathenish Fancies and Superstitions. For this Reason, we soon after our Arrival here, began to set up a *Charity-School*, which afterwards was followed by another, and are hitherto both managed successfully by the Blessing of God. My Colleague is taken up with a *Portuguese*



*guese* School ; (where also *Danish* and *German* is taught) as I am with a *Malabarick* One, being assisted therein by two Ushers. *Eight* Children are freely boarded and provided with all Necessaries; and we are resolved to maintain all the Children of such Parents as come over to Christianity, that hereby we may gain the full Management of 'em betimes, and give 'em such an Education as is like to produce some good Effects in Time. We heartily wish to be supplied with a *Malabarick* and *Portuguese* Printing-Press, to save the expensive Charges of getting such Books transcribed as are necessary for carrying on this Work. I have hitherto employ'd Six *Malabarick* Writers in my House; which, however, considering our present Circumstances, will prove too chargeable in Time. 'Tis true, those Books which we get from the *Malabar* Heathens must be entirely transcribed, or else bought up for ready Money, if People will part with them; but such as lay down the Grounds of our holy Religion, and are to be dispersed among the Heathens, must be carefully printed off for this Design.

I have often sent some *Malabarick* Writers a great way into the Country, in order to buy up *Malabarian* Books from the Widows of the deceased *Bramans*. But there are a great many more of those Books, which being grown very scarce, are not so easily found out. However, I do what I can to get 'em into my Hands, and to purchase 'em at any rate, that so I may be able to unravel the better, the Mysteries and fundamental Principles of their Idolatrous Religion; which I hope



to lay open in Time, in all its black and odious Colours, and to confute it out of their own Writings. And on this Account a good Store of Books, you know, will do me much Service. However, my present Design is chiefly bent upon *Translating* the Word of God into the Language of the Heathens: And my daily Prayer is, that the Lord would qualify me for so important an Undertaking, which, in Process of Time, may establish the Religion of Christ on a firm Foundation in these Parts.

There is a vast Difference betwixt this, and all our *European* Languages: But notwithstanding this, I find it *expressive* enough for uttering and explaining therein the Oracles of God; tho' at the same time, it will be altogether impossible to keep close to that *Punctuation* or *Distinction* of Verses, which is obvious in our *European* Translations. The Reason is, that particular Genius and Idiom, whereby this Language is distinguished from all the rest I know of. It happens often that a Verse is to be placed in the End, which nevertheless in the *Greek* and *Hebrew* Text is put in the Beginning: And again what was in the End here, must there come in about the Beginning, if else you'll have the People should understand it. Besides this, there is neither *Comma*, nor *Colon*, nor *Semicolon*, to be met with in the Construction of that Language; and therefore no Verse can be concluded, but where there is a *Full-point* in our *European* Languages. If these particular Rules be neglected, no *Malabarian* will be able to pick out the true Sense of the Words. And this is the Reason, that now and then



two or three Verses must be contracted into one, when they come to be transfused into *Malabarick*. And in this Work of *Translating*, I am to embark quite alone, there being not one Man I know of, either among Christians or Heathens, here, qualified for lending me a Hand therein, or for composing but one entire Sentence without Faults.

By this short account you may learn, *Reverend Sir*, that we don't trifle away our Time, or spend it to no Purpose in these Parts. And as by the gracious Assistance of the Lord, we shall farther endeavour to answer the Character of *Missionaries*; so we hope you will be ready to second, on your Side, these weak Endeavours, and contribute what lies in you towards gaining more Ground among the Heathens. We did not a little rejoice when we were informed, how graciously His Majesty was disposed to favour this Work, and in Effect to promote it by a considerable Sum remitted lately for this Design. But this Present being unfortunately lost, and never come to our Hands, we have not been able hitherto, much to enlarge our Establishment among the Heathens here, &c.

*This is an Abstract of a Letter sent by Mr. Ziegenbalgh, to a Divine in Denmark, in the Year 1708, being accompanied with a Parcel of Writings, under the Title of Bibliotheca Malabarica. This contains Twenty Six Sermons preach'd in the Church at Tranquebar, call'd Jerusalem, and an account of Two Malabarick Dictionaries, (compiled for the Use of such as design to learn this Language,) which are to follow hereafter.*

*Of*



Of the first Dictionary the Missionary himself gives the following Account :

It comprises above *Twenty Thousand Words* and Phrases. In one Line the *Malabarick* is set down in its own Character, and in the other is placed the *Latin* Pronunciation, and in the Third the *German*. This Work has kept me employed these Two Years, having read over for that Purpose above Two Hundred *Malabarick* Authors, and taken down the most elegant Phrases out of every Book. And because this Language is very ample and copious, I make still daily Additions to this Dictionary. For rendring the Book as compleat as possibly I can, I have not only read over *Theological, Philosophical, and Historical* Authors, but likewise those that treat upon *Physick* and *Oeconomy*. However, I have not been able as yet to digest this Book into a regular *Order* or Method, the Words being heaped together confusedly, and as they happen'd to occur when I was reading. If I should gain Time to go through with it, and to rank every Word under its proper Head, I don't question but it will prove highly serviceable to all the young Learners of this Language. But this I can't promise to accomplish without the Conveniency of a *Printing-Press*. The Book it self is swelled already to *Four Alphabets*, and Additions are making every Day.

Besides this Dictionary, exhibiting the more *vulgar* Words, and intended for the common Benefit of Missionaries, I have also collected a *Poetical Dictionary*, taken out of all sorts of Poetical Writers. This Book, besides the vast Charge I have been at in compiling



piling it, hath cost me a deal of Toil and Labour. I have maintained in my House, for the space of Four Months, several *Poets*, being the greatest Masters of this Tongue. The whole is digested into *Twelve* Parts, and all the Names are reduced to their proper Heads.

The *First* Part contains the Poetical Denomination of the chief *Idols* of the *Malabarians*, every Name pointing out at the same Time the Qualities and Transactions of every Idol in particular. One Idol has often more than an Hundred Names given it; and since they have so vast a Multitude of Gods, (besides the 48000 *Rishi*, or great Prophets) 'tis no small Piece of Divinity to conn the bare Names of those Idols: Not to mention the great Deeds and Exploits performed by them in the Fourteen Worlds, where they command. But as for my Dictionary, it relates the Names of the Superior Gods only, these being most commonly mentioned in their poetical Fictions. There is almost so great a Difference betwixt the *vulgar* and *poetical Malabarick*, as there is betwixt *Latin* and *High-Dutch*. For notwithstanding the way of reading be the same, no common *Malabarian* can understand the Composures of the Poets without an Interpreter. And this is the Reason that there are so very few, that are able to give a competent Account of the Principles of their Worship; the religious Books being written in so dark and abstruse a Language, as no mean Person is able to dive into. But besides the Titles of the Gods, the *first* Part of this Dictionary comprehends also the Names of the *Heavens*, Planets, and of other  
ce-



12 *Of a Damulian Dictionary.*

celestial Bodies ; in the Description whereof the Heathens exactly agree with our *European* Scholars.

The *Second* Part of the *Poetical Dictionary* treats upon *Man*, and his several Ages, Sexes, Actions, &c. One *King* has often *Threescore* Names. In like manner do their *Hermits* and *Priests* abound in many differing Titles and Denominations.

The *Third* Part sets down the Names of all manner of wild and tame Beasts, Birds, &c.

The *Fourth* Part is filled with the Names of Trees, Flowers, &c.

The *Fifth*, with the Words concerning the World, Mountains, Rivers, Towns, &c.

The *Sixth* Part lays down the Names of Victuals, or things eatable ; likewise of Minerals, &c.

The *Seventh* Part treats on the several sorts of Weapons the *Malabar* Gods have made use of in their warlike Atchievements. Likewise of all manner of Utensils, and Household-Stuff, &c.

I freely confess that this Dictionary is of no great use to me in delivering the Word of God to my Congregation ; a *plain* Stile, you know, being the fittest for Instruction : However, it is a Key to unlock and to untie all those Knotts and Difficulties wherewith the *Malabar Poets* abound. And because I am resolved to expose, one time or other, all these heathenish Fopperies in their own and native Uglinefs, I found my self oblig'd to venture thus far into these spacious Fields of the Pagan *Poets*. Besides this, the many Visits I receive from the  
Poets



Poets themselves, seem to make it necessary ; they putting almost every thing they speak in a *poetical* Dress ; where I must understand at least what they say, in order to confute the better their silly Tales and Stories. Certainly, these importunate Scribblers have pester'd the Heathen World with an infinite Number of worthless Books. The best is, that there are but a few that understand them, and those are generally a great deal wiser than those that set up for *Poets*, and know all their bombastick Fictions to a Nicety.

There are a pretty many of the *Malabarians* favourably inclined to Christianity ; but hardly will any of these *poetical Wits* (who think themselves to be the *politer* Part of this World, and raised above the common Level of Men) give way to the *plain Truth* of the Gospel : Nay, instead of submitting themselves to true Religion, they will, out of Pride and Vanity, raise all manner of frivolous Disputes against it, and by many philosophical Shifts indispose themselves and others for the Reception of the Christian Faith.

*Tranquebar in the East-  
Indies, August the  
22d, 1708.*

B. Z.

LET



## L E T T E R II.

*Two other Missionaries arrive at the Cape of Good-Hope. The Necessity of the Portuguese Language. The New Testament published in Portuguese by the Dutch Ministers. A Present is made to the Missionaries for Promoting their Design.*

WE have begun on board our Ship to apply our selves to learn both *Portuguese* and *Malabarick*; these being the Two Languages that will prepare us to propagate the Gospel in those Parts. I am sorry we were not provided at our Departure with more *Portuguese* Books, and thereby enabled to read and to practise this Language betimes. I have heard from some on board of our Ship, and who had been before great Travellers in many *East-India* Countries, that the *Portuguese* is of far greater and more extensive Use, than even the *Malabarick* Language it self; going almost through all the Parts of the *East*; whereas the *Malabarick* is confined to a certain Tract only.

'Tis pity we have no better Helps in *Germany*, for learning this Language to 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 came over. Here at the *Cape*, we got one Copy of the *New-Testament* in the *Portuguese* Tongue, printed at *Amsterdam*, in the Year 1681. 4to. which  
cost



*Of the New-Testament in Portuguese.* 15  
cost us *Three Specie-dollars*. And another small  
Treatise, in the same Language, was present-  
ed 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 spend on Ship-  
board, 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.

As for the aforesaid *New-Testament*, you must  
know, that it was translated in *Batavia*, by  
some *Dutch* Ministers there; but the first Im-  
pression proving very faulty, it was remitted 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 a Sett of *Latin* Types, it would effectually,  
and without any 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*,  
many whereof are of the *Lutheran* Confession.  
One of these presented me with *Sixteen Guilders*  
*Dutch* Money, 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 listed himself into  
the *Dutch* Service, and being arrived at the  
*Cape*, he settled himself here, and is now in  
very good Circumstances. He had read here  
the *Narrative of the Hospital at Hall*, and the  
wonderful *Footsteps of Providence* attending it;  
and



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 for the same 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 *Specie-Dollar* a Day.

*Cape of Good-Hope*

*April 20th, 1709.*

*J. E. Grundler.*

### L E T T E R III.

*From a Friend at Copenhagen.*

*Progress of the Mission. Malabarian Books described. One of the Missionaries disputes with the Bramans. He writes a Letter to them. Polytheism of the Heathen. The Genealogy of their Gods. Their Notion of the Creation, of the Soul, of Regeneration, Mortification, and of a future Life. Their Moralities, and their Prejudices against Christianity.*

**T**H E Letters that are sent over by this Ship, bring an Account, that the Missionaries gain Ground more and more among the Heathens in *Malabar*, and that God hath open'd them a Door to speak the Mysteries of Christ. They meet with various Oppositions from the common Enemy of Souls, who doth what he can to obstruct the Work of a saving Conversion in the Pagan World. How-



*Sent over by the Missionaries.* 17

However, their Congregation is increased at present to above one *Hundred* Souls, and they have Hopes of a considerable Addition in a little 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 the greatest Proficient in the *Malabarick* Tongue, has sent over several *Treatises* composed by himself in that Language. They bear the following Inscriptions: (1) *Twenty Six* Sermons preach'd at their *Jerusalem-Church*, upon the Articles of the Christian Religion. (2) A *Form of Examination* of such as are to be baptized. (3) A Book of *Salms*, usually sung in their 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 used by the Natives at all, but the Characters are by *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 the whole Set of Leaves is kept together; but when they must be untied or loosened, whenever the Prints of these Characters shall appear and be read.

They give a further Account, that both *Malabarians* and *Moors* did very much frequent their Sermons, but particularly their *Catechetical* Exercises. Besides this, they had many Visits from the *Malabar Poets*, and from such as were  
C thought



## 18 Of the Divinity of the Heathens.

thought to make up the *learned* Body among them. Those did often come from very distant Places, and put abundance of intricate *Questions* and other disputable Cases, to them. Whereby, however, the Missionaries took an Opportunity to intersperse their *Answers* with good and edifying Reflections, in order to fix the Minds of the Heathens on things wherein the greatest Strefs of the Christian Religion did lie, and to withdraw them thereby from those nice and useless Speculations, which they so greatly admired.

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. Having contracted an Acquaintance with some of the leading Men thereabouts, he obtained that a solemn *Disputation* might be set on Foot, and held in the Castle of that Town. Abundance of *Bramanes*, *Pantares* and *Poets*, and generally 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 in the Afternoon. The Missionary began the Address with a short *Oration* in *Malabarick*, and then he levelled his Discourse chiefly against the *idolatrous* Worship so much in vogue among the Heathens. But there was but one that would venture to give an Answer to what the Missionary said; and he is generally look'd upon as one of the greatest *Saints* in that Place.

After the Disputation was over, the Missionary concluded again with a short *Monitory* Or



*Of the Divinity of the Heathens.* 19

tion. This was answered by one of the eldest *Bramanes*, who at the same time did also return Thanks, in the Name of the whole Company, and expressed withal a great 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 sent 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 in that Town.

Of the *Divinity* and *Philosophy* of the *Malabarians*, the Missionary adds the following Particulars to what has been said already in other letters on that Subject: 'They have a very regular *Language*, which may be reduced to an exact 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 as regular and *methodical* a Manner, as our Scholars in *Europe*. They have a *Written Law*, from whence, as from the Fountain-Head, they derive all their Theological Deductions and Determinations.'

Concerning *G O D*, they'll tell you, they worship but *One* divine Being, which they set for the *original* and productive Cause of all other things; calling it accordingly *Barabara astu*, or the *Supremest Being of all*. Of this they express themselves in the following manner:



## 20 *Of the Divinity of the Heathens.*

manner: ‘ The Supreme Being doth not con-  
 ‘ cern himself immediately about things of lit-  
 ‘ tle Moment, that fall out either in this or  
 ‘ in some other World; but having created  
 ‘ some other great Gods as his *Vice-gerents*, he  
 ‘ doth thereby move and influence all the  
 ‘ Worlds, and all the Creatures contained  
 ‘ therein. These Gods have again their *subor-*  
 ‘ *dinate* Gods, who have their particular Station  
 ‘ and Government of things assigned to them.  
 ‘ By this *Middling* sort of Gods, Men are cre-  
 ‘ ated according to the Order of the Supreme  
 ‘ Being; and therefore it is but reasonable  
 ‘ they should also have *some* Kind of Worship  
 ‘ allotted them, not excluding even the ver-  
 ‘ lowest or *Third* Order of Gods; Since also be-  
 ‘ fore them many Tokens of Kindness were shew-  
 ‘ ed to Men. They add, that all these *inferior*  
 ‘ sorts of Worship are resolved at last into  
 ‘ the *sublimest* Worship of all, due only to the  
 ‘ *One Supreme Being.*’

The Missionary goes on: ‘ They pretend  
 ‘ likewise, that wise and understanding Men  
 ‘ among ’em, perform their Worship *without*  
 ‘ *Images*; these being design’d for Children  
 ‘ only, and the duller sort of People, who  
 ‘ know not what Idea’s or Representations to  
 ‘ frame of the heavenly Beings. They tell yet  
 ‘ that after the Supreme Being, there are  
 ‘ 3300000 Gods, all depending upon the first  
 ‘ or primary Substance. They say, there are  
 ‘ *Forty Eight Thousand Rishi*, or great *Prophets*  
 ‘ and an infinite Number of Angels, and other  
 ‘ inferior Officers.’

Th



## *Of the Divinity of the Heathens.* 21

The *Genealogy* or gradual Production of their Gods, is also remarkable, and is described by the Missionary in the following Series: (1) The Being of all Beings, or the Supreme God created Eternity. (2) Eternity brought forth *Tschimen*. (3) By this *Tschimen* 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 *Tschatatschimen*, and (8) this again brought forth another great God, call'd *Magesburn*. (9) From *Magesburn* 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 Prophets, they furnish out a large and long-linked Roll or *Genealogy*, too prolix and tedious to be inserted in this Place.

Of the Nature of their Gods, and of other eological Matters, the Missionary gives the following Account: 'The Heathens do freely confess their Gods are subject to various Changes and Mutations, as well as the Creatures them-



## 22 *Of the Divinity of the Heathens.*

' selves, and that each of 'em hath his fix'd Term  
 ' both of Life and Government allotted him  
 ' After the Expiration of all these set Times, eve-  
 ' ry thing 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 way, and another Party being more fond  
 ' of that. They say, that in old Times, their Gods  
 ' frequently appeared on Earth. And of these  
 ' *Apparitions*, they coin a World of ridiculous  
 ' Tales and Stories. They say there are *Four-*  
 ' *teen* 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. Whenever  
 ' they entertain you with an Account of some  
 ' strange Accident and Adventure, they only tell  
 ' you, that such a Thing happened in such and  
 ' such a World, without thinking themselves  
 ' obliged 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 in Process of Time multiplied to infinite  
 ' Numbers. To the Knowledge of the *Image of God*,  
 ' after which Man was created at first, and of  
 ' the deplorable *Loss* ensuing it, they are utter  
 ' Strangers. Their Notion about *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 *Bra-*  
 ' *manes* tell you, they are no Sinners at all, but the  
 ' Offspring of the great God *Bruma*; and conse-  
 ' quently



*Of the Divinity of the Heathens.* 23

quently do think themselves to be a perfectly pure and *sinless* Generation.

About the *Soul of Man*, they have a Multitude of strange and confused 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 all those Souls at once that were designed to enter 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 greatest Part of 'em think, that every one hath two Souls ; a good One, and a bad One. Touching the *Senses* of 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 the *Transmigration* of the Soul out of one Body into another, in order to obtain thereby a 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 a great many Sins, during their stay in the World, they 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. 'Tis then they are admitted to the holy Enjoyment and Company of the Gods. From this Principle they do 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 vile Condition: Where-



## 24 *Of the Divinity of the Heathens.*

‘ as those that have done a great deal of Good in  
‘ the World, but want however higher Degrees  
‘ of Perfection, are born again, some like Kings,  
‘ some like great Scholars, some like other Men  
‘ of considerable Note and Quality.’

To this Passage I’ll add another remarkable Paragraph extracted from the Missionaries Letters, and which explains the *charitable* Disposition and other *Morals* that are seen in the Pagan World :

‘ I must needs say, that in this vast Multitude  
‘ of People, hurried about with so many odd  
‘ and uncouth Notions, I have never as yet met  
‘ with so much as *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  
‘ World to come. Many will quit all they have ;  
‘ Wife, Children, and Estate, and retire into  
‘ some distant Solitude, to do Penance for their  
‘ former Life. Some will employ themselves entirely about Acts and Offices of Humanity, by  
‘ erecting up and down Numbers of *Charity-Houses*, wherein both indigent Travellers, and  
‘ other poor People, may find some Rest and Refreshment. There are likewise many 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 assured from good Hands, that she  
‘ entertain’d to the Number of Ten Thousand  
‘ *Brâmanes*



*Of the Divinity of the Heathens.* 25

*Bramanes* at free Cost. The same Benefit she conferr'd also on Abundance of Pilgrims or Travellers, in a particular Building set up for that Purpose, and which is continued by her Daughter to this very Day. And those and the like charitable Acts they perform in order to prepare themselves for another World, and to render themselves acceptable to the 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* Historian tells 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 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 Mansion is call'd *Tschauschium*, and *unites* its Inhabitants *entirely* to the supreme Being. Many, to render themselves worthy of so glorious a State, live a very *precise* and virtuous 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 bent up-  
ON



## 26 *Of their Prejudices against Christianity.*

‘ on 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, but  
‘ think themselves to be raised above the com-  
‘ mon Sett of Religions that are in Fashion among  
‘ the Heathens. They are ready to entertain you  
‘ with long Discourses concerning *Holiness* of  
‘ Life; but they have done with you as soon as  
‘ you touch upon the Article of *CHRIST*, and the  
‘ Difference betwixt theirs and the Christian  
‘ Religion; they being more willing to talk to  
‘ you of Purity of Life and Manners, than of  
‘ Christ and the Religion by him established.

‘ I forgot to tell you, that the abovesaid No-  
‘ tion of the *Transmigration*, and the various Re-  
‘ volutions of the Soul, makes one of the strong-  
‘ est *Prejudices* against the Christian Faith a-  
‘ mong the *Malabar*-Heathens; and it is besides,  
‘ one of the greatest Stratagems of the Devil,  
‘ whereby he makes many think slightly of the  
‘ most horrid Sins and Pollutions. For whilst  
‘ they don’t believe any other Punishment to be  
‘ inflicted upon the wicked, than these *Revolutions*  
‘ of the Soul, and the being *born again* and again  
‘ into the World, many of ’em grow quite fa-  
‘ miliar with this Fancy about the Rambles of  
‘ the Soul, and fall away into a loose and dis-  
‘ orderly Life. Some of ’em have been convinc-  
‘ ed of the Sottishness of this Notion, and entire-  
‘ ly put to a Non-plus in the way of Arguing;  
‘ but it being one of the eldest Articles of their  
‘ Faith, and handed down to them by a long and  
‘ uninterrupted Tradition, ’tis hard to remove a  
‘ Pre-



*Of their Prejudices against Christianity.* 27

‘ Prejudice so deeply riveted, and so generally received among ’em. ’

‘ And because I touch here upon the *Prejudices* the Heathens have conceived against our holy Religion, I must mention on this Occasion one more, whereby the Work of their Conversion is made very difficult: This is the *Prerogative they have of a purer and stricter Life*, beyond what they generally observe among Christians. For these letting loose the Reins to Sin and Vanity, render thereby the Name of that Religion, which they profess, very odious to the poor offended Heathens. For though the Pagans see the Christians punctually attend their religious Ways and Ordinances, and hear them boast of the only true Church and Worship, rejecting at the same time with Disdain, the 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 best and safest, whilst the *Lives* of those are so bad that profess it. ’ (b)

‘ All our Demonstrations about the Excellency of the Christian Constitution, make but a very light 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 the best Religion. But more particularly are they offended with that *Proud* and insulting *Temper*, which is so ob-

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(b) See also the V Letter in the First Part, pag. 33. and the VII. Letter, pag. 57.



## 28 *Of their Prejudices against Christianity.*

vious in the Conduct of our Christians here. 'Tis true, they too much value themselves on one Hand on account of their own Parts, Wit, and Abilities; and on the other, make too little of the poor Heathens, whom they treat with a haughty Look, call 'em *Dogs*, and other Names, and show 'em all the Spight and Malice they are able to contrive. Yea, some of our Christians are arrived to such a Pitch of Haughtiness, as to continue utterly ashamed of the Heathens even then, when they are brought over to Christianity by Baptism, and initiated into our holy Faith: Much less will they be induced to live with them as with *Brethren* in Christ; a Name so much used and beloved among the Christians in the primitive Days.

Many of the Heathens, it is true, are convinced of the *Soundness* of the Doctrine we have all along proposed to them; but casting their Eyes upon the profligate *Manners* of those that profess it, they are at a stand, and do not know what to betake themselves to. They suppose that a *good Religion* and a *disorderly Conversation*, are Things utterly inconsistent one with another. And because they see the Christians pursue their wonted Pleasure presently after divine Service; some of the Heathens have from thence taken up a Notion, as if we Preachers, in our ordinary Sermons, did teach People all those Debaucheries, and encourage 'em in so dissolute a Course of Life.

Now to remove, as much as in us lies, those headstrong *Obstacles*, we have endeavoured to give them a frequent Opportunity to hear the Word of God it self, if perhaps they might be



*Of their Prejudices against Christianity.* 29

‘ be induced to take that for a *Standard* of the  
‘ *Christian* Faith, rather than the corrupt Life,  
‘ and loose Conversation of the *so-called* Christi-  
‘ ans: For this hath leavened their Mind with a  
‘ World of Prejudices, and prepossessed it not  
‘ only against the Christians, but against Chri-  
‘ stianity it self. But finding our *Jerusalem-Church*  
‘ of too small a Compass, we have Thoughts of  
‘ enlarging it, as soon we are enabled to go a-  
‘ bout it.’

‘ Besides this, we are resolved to raise another  
‘ *Church* in a Town not far from hence. If this  
‘ be brought about, it will enable us to scatter  
‘ the Word of the Gospel among the Heathens  
‘ more abundantly. However, our present Ef-  
‘ forts are chiefly bent upon *Translating the New-*  
‘ *Testament* into *Malabarick*; in Hopes, that such  
‘ a Work may prove the Foundation of a plen-  
‘ tiful Blessing, if once it should happen to see  
‘ the Light. A *Malabarick* and *Portuguese* Print-  
‘ ing-Press, you know, would be highly service-  
‘ able for the whole Design; the Transcribing  
‘ of Books, being attended with almost insupe-  
‘ rable Difficulties.’

‘ Our *Charity-School* is now branched out into  
‘ Two, and the Number of Children considerably  
‘ increased. And we are more than convinced,  
‘ that here *the Beginning of a real Conversion must*  
‘ *be made among the Heathens*; the old *Malabari-*  
‘ *ans* being generally so fond of their accustomed  
‘ idolatrous way of Worship, as maketh them  
‘ unwilling to forsake it.’

Copenhagen June 14th,  
1709.

LET.



## L E T T E R IV.

*To a Friend at London.*

*A Malabarian Poet is baptized. An Account of what preceeded, and what followed his Baptism. Some Remarks thereon.*

AS the Lord hath on one Hand, not left our Labour altogether without a Blessing; so hath the Enemy of Souls not been wanting on the other; to set himself with might and main against it, and to destroy, if possible, the Work of the Gospel at its first appearing in the heathen World. Three Days ago a *Malabar-Poet* was christened by us, not without a great Commotion of the Heathens that inhabit those Parts. He has convers'd with us these Three Years past, and during that Time receiv'd many a good Conviction of the Truth of our holy Religion.

He has been particularly helpful to me both in purchasing abundance of *Malabar* Authors, whom he procured for me; and in getting a competent Insight into the *Poetry* of this Nation, which he himself gave me. Almost a Quarter of a Year ago, he writ a Letter, and directed it to all the *Learned* in *Germany*, together with 608 *Questions*, treating upon *Divinity* and *Philosophy*, wherein he wanted to have their Determination. I have indeed translated those Questions, but never could be induced to believe this young Man would ever embrace in good earnest our holy Profession; as being too much influenced by  
the



the Suggestions of his own corrupt *Reason*, which, you know, is apt to cast Mists before Peoples Eyes, and, when it gets the Sway, to adulterate the Simplicity of Christian Faith and Practice: But the Lord hath given a Check to this my Unbelief, the young Man being now lively touch'd, by the Operation of God's holy Spirit, and resolv'd to give himself up to the Conduct of a better Master.

We put him at first upon *Transcribing* such Books as we compos'd in *Malabarick*, for the Benefit of the Heathen; such as the Gospel of St. *Matthem*, and a Piece containing the First *Rudiments of the Christian Faith*. By being taken up with so sacred a Work, our Poet was wrought upon to such a Degree, as to enter into more serious Thoughts with himself, and at last to give way to the Divine Conviction about the *Pre-eminence* of the Christian Religion, beyond theirs. Hereupon we employed him daily some Hours in teaching in one of our *Malabar*-Schools: And it was then, he reduc'd the *Catechism* and the *History of Christ* into *Damulian Verse*, which at Night, when Business was over, he would sing with the Children at the Top of the House. And from these and the like Transactions, wherewith in all appearance he was extraordinarily pleased, we silently gather'd, there was perhaps some good Impression convey'd into his Mind, which in Time might gain more Strength, and conquer the opposite Sentiments of his Reason, for which he seem'd to be so great a Stickler. We endeavour'd also to blow up, by seasonable Instructions, this tender spark of Life, that began to break forth



32 *Of the Conversion of a Poet.*

forth in the midst of a Multitude of strong and inveterate Prejudices.

At last, he unbossomed freely to us the more interior Recesses of his Mind, which was to this Effect: “ I have read all along, *said he*, the Books  
 “ both of the *Malabarians* and *Mahometans*, and  
 “ left none unperused that came to my Hands:  
 “ I have publickly taught ’em in my School ; But  
 “ after all my Searches for Truth, I am obliged  
 “ to confess, that I never found any solid Rest  
 “ and Satisfaction in those Books: I am more  
 “ than convinced, they contain nothing but a pack  
 “ of Lies, and a Huddle of odd and confused No-  
 “ tions. But after I began to apply my self to the  
 “ reading of Christian Books, I met indeed with  
 “ Things that did much perplex and alarm me,  
 “ though as for their *fundamental Principles*, I  
 “ found them in the main, so strong and prevail-  
 “ ing, that I was oblig’d at last to yield to the  
 “ Conviction resulting from thence, and to own  
 “ this to be the *only true*, and saving Religion in  
 “ the World. I have not been easy in the very  
 “ Nights, nor would my Thoughts suffer me to  
 “ sleep quietly, till things were brought to this  
 “ pass. I have for this Purpose got by heart the  
 “ *Catechism* already, and given diligent Atten-  
 “ dance whenever it was expounded by you. ”

Hereupon he asked our further Advice and Instruction. We heartily rejoiced at so noble a *Con-  
 viction*, which, having work’d a while *within*, did  
 now, by a free and uncompelled Confession, vent it  
 self from *without*. We then explain’d to him the  
 Duty of *Prayer*, of *Repentance*, of a *living Faith*,  
 and of other such Points as did more nearly re-  
 late to the present Frame of his Mind. After this,  
 he



Being thus every where exposed to the Insults  
d Menaces of his enraged Country-men, he de-  
ed Leave from us, to retire to some Place of  
ivacy, in a House belonging to a Widow, which  
a Member of our Church. Here he designed  
lie concealed for two Days, and meditate up-  
the Word of God. But he soon was found out  
his Parents, who, with great Clamour and Vi-  
nce breaking in upon him, told him plainly,  
y would dispatch him with Poyson, if he should  
D persist



perſiſt any longer in a Love to that new Religion he was embracing; the Mother having a Doze of Poyſon ready prepared for effecting that black and wicked Deſign. Theſe *Threatnings* not producing the deſired Effect, they, both Father and Mother, fell down at his Feet, and with moſt endearing Words, endeavour'd now to gain by Offers and *Promiſes*, what could not be obtained by Spight and Malice. Home he went with his Parents, whence, after a long Diſcourſe with them, he returned to us again, accompanied by his Father, who, with many fair Words, entreated us to diſcharge his Son from the Service of our Houſe. To this we replied, we were willing to do it, if he himſelf did require any ſuch Thing. The Young Man admoniſhed all this while the Father not to fight any longer againſt God. Hereupon the Father quitted him with great Indignation, but ſoon after ſtirr'd up more than two Hundred *Malabarians*, who ſurrounding the Young Man at a convenient Time, haled him into a Houſe, and by Force would make him forſwear the Chriſtian Faith. He ſaid: *He was willing to forſwear what was bad, but not what was good.*

Being got once more out of their Clutches, he would venture no more among the Heathens hereafter; but moſt earneſtly entreated us to baptize him with all convenient Speed, fearing the Chief of the Country might combine againſt him, and hinder him, if poſſible, from receiving this Ordinance. When we ſaw his earneſt Deſire for holy *Baptiſm*, and conſidering the Neceſſity of going about it without Delay, we fix'd a Day for that Purpoſe.



*Of the Conversion of a Poet.*

35

But the *Poet* would by no means have this Baptismal Act performed *privately*: On the contrary, he offer'd to write a *Letter* to some of his Friends, and therein openly declare, that no irregular End, but the *Conviction of the TRUTH* it self, had brought him over to the Religion of Christ. No sooner did they receive that Letter, but away they trudge to the Governour, and with many Sollicitations intreat him to interpose his Authority, and thereby forbid the Reception of this young *Malabarian* into the Christian Church. Nor did the enraged Crew subsist there, but soon after dispatching a Letter to the Governour, did openly declare that, in Case he refused to restrain the Missionaries from their present Design, they were all resolved to abandon the Country, and for ever break off all Trade and Commerce with the Company here.

All these Threatnings we laid before the young Man, to see how he stood affected; but he readily answered: *He was willing to suffer with us, even unto Death, for the Truth of the Gospel. He did not see any Reason, why he should not bear Affliction and Reproaches, seeing that Christ himself and the Apostles had undergone the same so cheerfully in their Days.* At which Readiness, we did not a little rejoice, and after we had conferred together about it, baptized him the 16th of *October* last.

No sooner was this over, but another threatening Letter was sent to the Governour by some of the young Man's Friends living in the Country. They required the Governour to deliver up the Poet into their Hands, and thereby prevent further Mischief betimes. The *Poet* himself had a Letter sent him by an eminent *Black*, wherein his Friends



36      *Of the Conversion of a Poet.*

did promise to make him a Governour of a whole Country, and swear Obedience to him in the Presence of the *Bramanes*, provided he would return to his former Religion: But then again, they threatned to burn him, if he should presume to reject so splendid an Offer. Our Governour soon after received a third Letter from another of their leading Men, importing, he would shut up all the Avenues to the Town, unless he made the Poet return to his Duty. However, our Governour promised to return a smart Answer to these busy Heathens, in order to allay, if possible, the Commotion that put 'em upon such restless Contrivances.

The *Poet*, under these Difficulties, addressed himself to the *Governour*, and implored the Protection of the Christians against his enraged Friends and Relations. He told him, that he was not the first of the *Malabarians* that embraced the Christian Faith, but that many before him, and even some of the first Rank, were gone over to the *Roman-Catholicks*, and yet were never suffer'd to undergo so cruel a Usage as he was obliged to do.

Upon the whole, you see, *Sir*, that little Good will be done among the Heathens, except a Man be armed with Patience and an unshaken Firmness of Mind, to bear the Affliction which generally has attended the Propagation of the Gospel in all Ages. 'Tis true, much more might be effected, if Christians, and particularly those that sit at the Helm, were inspired with a greater Zeal for the Glory of God, and the Good of Souls, than what is commonly observed among them.



*Of the Conversion of a Poet.* 37

I was not a little affected when I lately read, that some of the *English* Nation were earnestly disposed to promote the Cause of Christ among the Heathens in the *West-Indies*. I wish they would exhibit the same Kindness to the poor benighted Nations in the *East*, and by sending over some able Men, attempt the Conversion of Souls in those Parts. Great is the Harvest here, but few Labourers! I hope the Lord will, in his time, bring Multitudes from among the Heathens to his Church, and polish 'em like so many Stones for the spiritual Structure of his most holy and living Temple.

*Tranquebar Octob.  
the 19th, 1709.*

B. Z.

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L E T T E R V.

*To a Divinity-Professor at Hall. Journey of a Missionary to Madras. He writes a Letter to the Malabarians. Disperſes Books among 'em. His Stay in this Town. St. Thomas's Mountain.*

WE have told you formerly, in one of our Letters, that we designed to address ourselves by Letters to King *Tanjour*, in order to obtain Liberty, for travelling freely in his Dominions, and preaching the Gospel to such of the Heathens as were willing to entertain it. But this Design hath since been laid aside, after we have received some Intimation that no such *Address* will be allowed by that King, except it be accompanied with great Gifts and Presents, which we are not able to make him. After this Disappointment it

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was



was resolved in one of our weekly *Conferences*, that I should take a Journey to *Madras*; to try, whether by the Way, and in the Town it self, 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. This I promised to do, having before publicly 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*. I layed down therein the most proper *MEANS* for their real *Conversion* to God, and invited them to espouse the Interest of their own Souls, whilst it was brought them so near Home. Of this Letter, I got a great many Copies transcribed with all 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*, which I presented to such of the *Bramanes*, as accidentally came in my Way. I hardly passed an Hour without talking to some Heathen or other, a fair Opportunity being offered to me almost in every Place we did touch at. We have past several large and populous Towns, and now and then taken up our Lodging with the *Bramanes* themselves. They entertained us kindly, and with great Attention hearkened to such Things, as we suggested to their Consideration. I have taken down all their Names, and design to

fettle



settle a *Correspondence* with them by way of Letters.

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

*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, safely arrived in this Place.

In one of my next Letters, I'll give you a fuller and more punctual Account of all such Things as have happen'd, during my Journey among the Heathens. I have taken with me a *Malabarick Amanuensis*, on purpose to write down in a *Journal*, all remarkable Passages that come in my way.

This Day at Twelve a Clock, we came to this Town, and were hardly enter'd the Gate, when the Governour sent for us up, and entertained us at Dinner.

This Place, I think, is after *Batavia*, one of the largest Towns in the *East-Indies*. I hope it will afford me a fair Opportunity to scatter the Seed of the Word among the Heathens. My Design is to make here a Month's stay for that Purpose. I touch'd to Day at *St. Thomas's* by the Way, but being in haste, I could not take an exact Survey of that Place. After a Day or two, I design to return thither again, in order to view the famous Mountain of *St. Thomas*, but chiefly to confer with the so called *Thomas Christians*, and to



make what Enquiry I can into the Truth of the Stories, that are handed about on their Behalf. At *Badutscheri* 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.

*Madras, in the East-Indies, January the 16th 1710.*

B. Z.

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## LETTER VI.

*To a Minister at Berlin. Account of a Journey from Tranquebar to Madras, and of some remarkable Passages attending it.*

**T**HE 7th Day of *January*, I began my Journey from *Tranquebar* to *Madras*. 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 I was carried in a *Palanquin*.

The *First* Day we marched *Four* (*German*) Miles, through several Towns and Villages. The most part of the Heathens knowing me thereabouts, came together to hear a Word of Exhortation



tation from me. The next Night we lodged in a large Town, call'd *Tschigari*, having about Sixty *Pagods* in it. Here I left one of the *Letters*, which I lately composed, to encourage the Heathens to embrace the Christian Faith, being directed to all the *Malabarian* Pagans, for that Purpose.

The next Day we travelled again *Four* Miles, and then took our Leave of King *Tanjour's* Country, which has cost us very dear. We enter'd now the Dominions of the great *Mogol*, which we were suffered to pass, without paying any Custom at all. We came first 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 to declare the Gospel of Christ both to *Heathens* and *Moors*.

The *Third* Day, we came in our Way to an *English* Town, whose Name is *Kudelur*. From thence we moved to *Fort St. David's*, where we lodged, and were received with great Civility, by all the *English* that are settled there. We stayed there the *Fourth* Day, when the Governor sent for us up to the Castle, and entertained us at Dinner. I spent almost the whole Day in discoursing the *Malabarians*. In the Evening I went to one of their *Pagods*, where I was quickly crouded with Hundreds of *Malabarians*, and at last, was invited to one of their Houses, where there was a grave Assembly of *Bramanes*, being Men of Note and Reputation among 'em. With these I argued about Points of Divinity, till it was



was very late at Night. At their Desire, I gave them a Copy of the aforesaid *Letter*, and of the *Principles of Christianity*; and having registred their Names, I promised to fix a *Correspondence* with them.

The *Fifth* Day, we reached *Budutscheri*, a *French* Town, and the chief Seat of their *Missionaries* in *India*. 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 *Deserts*, where I preached the Gospel of *Christ* to the *Inhabitants* of the *Woods*. 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 immediately killed. In a Town lying near this Place, the Name whereof is *Konschuméri*, I left another Copy of the aforesaid *Malabarick* Letter. 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 accidentally met upon the Road.

The *Eighth* Day, we marched through abundance of *Villages*, and reached *Sadrás 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 say to them. With these I stayed Three Hours, declaring to them the Word of the Gospel, and then left one of the *Malabarick* Letters in their Hands. About Night



## Tranquebar to Madras.

43

Night we entered a Desert again, and were kindly entertained by some *Bramanes*, whom we happily met with. I ask'd them many Questions about the State of their Religion. Having given me a good Insight into the Grounds thereof, they proposed again some Questions to me about the Nature of the Christian Faith; 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 seemed to be affected with what I told 'em of the Saviour of the World.

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

*Madras* is a large and populous Town, and besides, advantagiously 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 by Mr. *Boehm* at *London*, wherein he gives us some Hopes, that perhaps the *English* might be prevailed upon in Time to concern themselves in so promising and worthy a Design. I have for this Reason contracted an Acquaintance with some Gentlemen of that Nation residing in those Parts. I have also waited on one of their Ministers, who being glad of my Arrival, offer'd me



a Lodging in his House during my Stay in this Town.

The *Malabarick* Translation of the *New-Testament*, which hitherto has been one of my daily Labours, is now somewhat 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, designed for a *Charity-School*, and a Building was begun to be raised, just before my Departure from *Tranquebar*.

*Madras*, in the *East-Indies*, January the  
17th 1710.

B. Z.

## L E T T E R VII.

To a Friend at London.

*The Missionaries receive a Supply from England. The Number of those that are converted to Christianity. The Temper of the Malabar Youth. A Translation of the New-Testament into Damulick is attempted. Character of a Missionary. Method of the Papists in converting the Heathens.*

**I**N the Month of *October* last, I receiv'd a Letter from Mr. *Ludolf*, importing, that a Box with Books was sent by you from *London* for our Use ; and besides, that a Sum of *Twenty Pound* was to be paid us here, for promoting the *Propagation of the Gospel* among the Heathens. We sent

two



two Messengers from *Tranquebar* for those things; but it being not thought convenient to convey them to us after that manner, they have been safely kept till now. The Box was delivered 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 *Publick-spirited* Souls, to favour the Work, in spite of all the Opposition we have hitherto met with. This makes me hope, that the Lord, by such joint Endeavours as these, will in Time remove those Obstacles that lie as yet in our Way, and stifle the Progress of the Gospel in those Parts.

Your Letter hath given me no small Encouragement, and I am sending it now to my Fellow-labourers, for their mutual Satisfaction. I am about receiving the aforesaid *Twenty Pound*, which I have designed as a seasonable Help 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 new-planted Congregation is increasing, under the gracious Influence of God, though in its very Infancy surrounded 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 those that are as yet *catechized* in the Principles of Christianity, is increased to about one *Hundred and Sixty* Persons. Our *Malabarick* school is in a very good Forwardness, and provided with an able Master, who, before his Conversion,



Conversion, was one of the most noted Poets and School-Masters among the People at *Tranquebar*. His Conversion to Christianity, caused a great Commotion among the Heathens, who never expected any such thing. But now all is quiet again.

We have begun to set up some *Manufactures*, 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 do not question, but Hundreds of Heathens would have been initiated into the Christian Church by this Time. But such Supplies 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 holy Religion.

But I must not forget to tell you, that what taketh me most in this Affair, is the *Education of Children in India*. They are of a good and promising Temper; and being not yet prepossessed with so many headstrong *Prejudices* against the Christian Faith, they are the sooner wrought upon and mollified into a Sense of the Fear of God. To tell you the Truth, we look upon our Youth as a Stock or *Nursery*, from whence in time plentiful Supplies may be drawn, for enriching our *Malabar* Church with such Members, as will prove a Glory and Ornament to the Christian Profession. 'Tis true, there are but a few of the grown Heathens that are willing to be baptized into the Name of Christ; and yet 'tis no less true, that there is always a Concourse of People attending our Sermons, and other Parts of divine Service: and many undoubtedly return with  
strong



strong Convictions left upon their Minds. All this gives me a fair Prospect of getting a larger Door of the Word set open in time.

I have been all this while taken up with *Translating the New-Testament* into *Malabarick*. The *Four Gospels* are almost finish'd by this Time. Besides this, I have compos'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 Invitation* to all the *Malabar-Heathens*, and laid down therein the most substantial Points of the Christian Faith. Many Copies, both of this Letter, and of some of the Gospels lately translated, have been given away to the Heathens. I have passed through many populous Towns and Villages in my way hither, and every where declared the Gospel of Christ to the Heathens I met with.

I have also been at *Fort St. David*, where I had the Honour to acquaint the Governour, and the whole *English* Council, with the Design we were engaged in. I must needs say, the *English* have shew'd me much Love and Civility, and express'd no small Satisfaction, that some were sent 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 Corners as these are; and not to bid a kind Welcome to the first Dawnings of the glorious Day of the holy Gospel shining forth on these benighted Infidels?

In our Way hither, we lodg'd several times with *Bramanes*, who entertained us kindly, and with great Attention hearken'd to what we delivered



ivered about the *Means of Salvation*. Yesterday I arrived in this Town, and was kindly received, both by the Governour and other Gentlemen that are here settled. I design to stay a Month here, in order to preach the Gospel of Christ to such Heathens as are scattered hereabouts. This is truly a Town conveniently scituate for planting the Christian Religion among the Heathens in those Tracts; if the *English*, who own it, would but join in the same Design, intended for the common Good, and the Welfare of the *Pagan World*.

At this rate we should be enabled to erect a *Malabarick Church* here as well as at *Tranquebar*, and form other proper Methods for *Propagating the Gospel among the Heathens*. What an Advantage would this prove to the whole *East-India COMPANY*; and what a Blessing would they derive thereby on their Commerce! For whilst they did sow to the Heathen *Spiritual Things*, they would reap with the greater Increase the *Temporal Riches* of these Nations. If they should be unwilling to entrust us with the Management of so noble a Charity, we wish they would be pleas'd to send some of their own Country on so worthy an Errand. We shall always be ready to put 'em in the way to learn the Language with all convenient Speed. We would also fix a regular Correspondence with them, and by mutual Assistance, and combined Endeavours, go on with them in the Work of converting the Heathens to the Light of the holy Gospel.

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 deluded



deluded *Pagans*. For such as in the Ministration of *spiritual* things are hurried on by base and sinister *Ends*, and come over to gather up some Rarities in the Heathen World, or to purchase a few uncertain Riches, and so turn *Half-Merchants* at last: These, I say, would do no great Feats among the *Eastern Nations*, who commonly estimate the Christian Religion by the Life and Conduct that shines in its Professors.

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 at this Time. There is Store of *Promises* in divine Writ, tending to a more *universal* Display of the Gospel of Christ. 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 *Eastern Countries*. But since their chief Design is, to make Profelytes to a *Party* only, the Souls that fall under their Management, are left in the utmost Ignorance, without receiving so much as a real Tincture of inward Piety, or of a saving Conversion to God. 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 Pains to *train them up* to a competent Knowledge of divine things; but suppose they have sufficiently answered the Character of a *Missionary*, when the Heathens have learnt to perform the external and customary Formalities of the Church of Rome. And after this Manner they



convert Numbers of *Pagans* in a little Time, and with less Pains and Labour.

The Lord, I hope, will keep us free from all such base and *mercenary Ends*, (as are apt to intrude upon the best contriv'd Projects) and entirely fix our Eye on the *MAIN SCOPE*, viz. *The Conversion of Souls from Darkness to Light*, as the Word of God doth require. Your Endeavours to promote so laudable a Design in the *English Nation*, and to recommend it to the Well-wishers of the Cause of Christ, will prove a Blessing to you in the Day of Retribution.

We hope that not only *England*, but *Holland* also, *Germany*, *Denmark*, *Sweedland*, and other Protestants, will come in at last, and join their Endeavours in so good and glorious a Work. We shall be willing to settle a *Correspondence* for that Purpose with the more publick-spirited Persons of those Nations. Be pleased to remember us and our Concerns in your Prayers. *Fort St. David* is *Twelve German Miles* from *Tranquebar*, and *Fort St. George*, or *Madras*, where I write this Letter, is *Thirty Six Miles*; from whence we can have things transmitted to us almost every Week. I remain, &c.

*Madras, January the 17th, 1710.*

B. Z

LET



## L E T T E R VIII.

*Account of a Baptismal Act performed by the  
Papists in India.*

**I**N the Year 1709, and particularly towards the latter End thereof, every thing was very dear in this Country. The Scarcity was so great, that 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 up a great many of this poor People for Slaves, one being sold from Twenty to Forty *Fans*, or from Eight to Sixteen Shillings *English*. After they had purchased the Number of *Fourscore* Heads, the *Pater Vicarius* appointed a solemn Day for administering the *Baptismal Act* to all those Souls at once. At the set Day, they went in one Body or Procession, being accompanied by some who beat the *Malabar-Drums*, and others who play'd on the Flute; these being the usual Instruments the Heathens make use of both at their idolatrous Worship in the common *Pagods*, and in their publick Processions, when they carry their Idols about, as they use to do upon some 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.



## 52 *Of the Method of the Papists,*

The whole Pageantry being thus mustered up, the *Sacrament of Baptism* was ministred to those ignorant Wretches, without so much as asking them one Question about the Substance of these Transactions. Being *sprinkled* one after another, they were led back in the same pompous Manner; the aforesaid Father ordering abundance of *Cass* (a very small Coin, *Eighty* whereof make 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 yet tell: 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 beyond all others. At least we may learn by this Instance what to think of the high Boasts, wherewith some *Papish Missionaries* have filled their Books, and told the World, that they have converted *Thousands* of Heathens within the Compass of one Year. Which sort of Conversion, is undoubtedly much of the same Nature with what we have seen performed in this Town.

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* entreated us to lodge in our House for some time. We knew not whether he did sincerely de-

fire



fire to be instructed in the Principles of Christianity; or whether perhaps he might be an Emissary, sent to get Intelligence of our Life and Conduct. After having discoursed him a while, he at last confessed he had been baptized Five Years ago by the *Roman-Catholicks*, and so supposed he was become a Member of the true Church. All he knew of the Christian Religion was no more than that he had been *sprinkled with Water*, and thereby initiated into the Christian Church. He carried still about him the usual *Badge*, whereby these silly Priests do distinguish themselves from the common People, which is a little heathenish *Idolet* fastened before their Breast. He also still anointed, after the Way of the heathenish Priests, his Breast and Forehead, with an Ointment, made of Ashes and Cow-dung, and other filthy Ingredients. This is the unhappy Effect of a superficial Method of *converting* Heathens to the Christian Faith, and which, I fear, is too frequently used in *India*.

Tranquebar January the  
6th. 1710.

J. E. G.

E 3

*A Scheme,*



## IX.

*A Scheme, containing the whole Management of the Malabar-Children at Tranquebar; sent over with the English Fleet, and dated October the 19th, 1709.*

*In the Forenoon, from Six to Seven,*

ONE of the Missionaries says Prayers with the Children and the Catechumens in *Malabarick*, and then expounds to them a Part of the Catechism.

The same is practised in the *Portuguese School*. The Ushers that assist in this School are present at the same Time.

*From Seven to Nine,*

Are the ordinary School-Hours. One of the *Malabarick* Masters reads to the Children a Chapter out of the *Malabarick New-Testament*. After this, the Children are taught the *Principles of the Christian Religion*, done into *Malabarick* for their Use. The Children learn the Places of Scripture by Heart, each of 'em being provided with a Book for that Purpose.

The same Method is observed in the *Portuguese School*, with this Addition only, that some *Danish* Children, resorting to this School, are taught their Catechism in *Danish*.

Part of this time is also employed with such Women as are to be prepared for receiving the Sacrament of Baptism.

Likewise



## *Of the Management of the Schools.* 55

Likewise some Boys are put to Knitting; which is done in *Cotton*.

(After *Eight* a Clock, all such as belong to our House have a little *Panjar* given 'em for Breakfast. We have lately bought a spacious House both for our School and Dwelling-place. The Number of those that are freely maintained and lodged therein, are encreased to *Fifty four*. In the *Malabarick* School are taught *Twenty Five* Children, having Three *Malabar-Masters* set over them, who have embraced the Christian Religion before. The *Portuguese* School is made up of *Sixteen* Children, and has Two Masters to manage it. Besides this, we maintain Seven *Kanakappel*, or *Malabarick* Writers, to transcribe such Books as are required for carrying on the Design both in our Church and Schools.)

### *From Nine to Eleven,*

The *Malabar* Children continue their School-Hours. 'Tis concluded with a Repetition of a Part of the Catechism.

In the *Portuguese* School, some Children are taught to *spell*, to *read*, &c. Some learn Scripture-Sentences by Heart.

Some *Catechumens*, being Boys or Men, are instructed in the Knowledge of the Christian Faith.

The Women and Girls are employed about Knitting.

### *From Eleven to Twelve,*

All the Children in both Schools go to Dinner, with such *Catechumens* as are either poor, or unable to maintain themselves. Those that  
are



## 56 *Of the Management of the Schools.*

are preparing for Christianity, and are for this Reason, by their cruel Relations, deprived of all Necessaries, receive 15 *Cass* a Piece. The same is allowed 'em also for Supper.

### *From Twelve to One,*

Our Children have a resting Hour. From *One* to *Two*, they learn to write in the Sand, according to the Custom of the Country. But such of the Children as are better Proficients in writing, are used to handle the *Iron Tool*, in order to fit their Hand for Printing on Leaves such Copies as are laid before them.

In this Hour, the *Portuguese* Children are taken up with Knitting; and some of the *Catechumens* are employed about domestick Business.

### *From Two to Three,*

The *Malabar*-Children are used to read and to write Letters.

The *Portuguese* Children say their Catechism, and the smaller ones learn to spell, read, &c.

Some time is spent with instructing the *Slaves* in Christian Knowledge. They are taught distinctly by themselves.

Some of the *Catechumens*, being Men or Boys, are put to the knitting Business. When these have done, the Women and Girls come in about three a Clock.

### *From Three to Five.*

In the first of these Hours, the *Malabar*-Children are taught *Arithmetick*. In the other Hour, they read, write, and learn to understand *Poetry*: But then such *Poems* are chosen for this Purpose,  
as



## Of the Management of the Schools. 57

as contain the *History of the Bible*, or treat on some other religious Subject.

In the *Portuguese* School, the bigger Boys cast Accompts, and the smaller ones *read, spell, &c.*

Some time is allowed again to the Instruction of the *Slaves*.

### *From Five to Six,*

The *Malabarick* Missionary, hath all the *Malabarick* Youth, together with all the *Catechumens*, before him, and goes over with them a Part of the Christian Religion; and thus concludes the ordinary Lessons of the Day.

The same is done by the *Portuguese* Missionary, in the *Portuguese* School, where are now present *Catechumens, Children, and Slaves*.

### *From Six to Seven,*

The *Malabarick* Master, doth for his own and the Childrens Recreation, retire with these to the Leads of the House. Here he entertains 'em with some agreeable and useful Histories, about things natural, &c. Or he discourses upon the Heavens, and other celestial Bodies, &c. Now and then he sings with them some *Hymns* in their own Language, and at other times he makes the Children rehearse what they have learnt that Day, &c.

The *Portuguese* Masters do the same with the Company of Children committed to their Trust.

Besides this, there is *Four* Times a Week an *Exercise of Piety* kept by the Four Missionaries in this Hour. It is done in the *German* Language. There is a Chapter of Scripture read and practically applyed, and every thing concluded with



## 58 *Of the Management of the Schools.*

a hearty *Prayer*, wherein the Conversion of the Heathens is particularly offer'd up to divine Providence, and the Lord implored to bless the King of *Denmark*, under whose Protection, the present Attempt towards the Conversion of the Heathens hath been made, and not left without a Blessing. We pray also for all those who have been, and are still any ways helpful towards establishing this Work on a good and solid Foundation.

We have also two *Conferences* a Week, wherein we meet on purpose to confer about the Management and Improvement of the *Mission*. 'Tis kept from *Six* to *Seven*, on those two Days wherein we are not engaged in the aforesaid religious Exercise.

### *From Seven to Eight,*

Both *Catechumens* and *Children* eat their Supper, one or more Masters being present, who, during that Time, reads to them out of the *New-Testament*. After Supper, they say their Prayers, and about *Nine*, they lay themselves down on their Mats.

Besides these Circumstances relating to every Day's Work in particular, I would have you observe :

I. That there is every *Monday*, a *General Examination* in the *Malabarick* Tongue. 'Tis from *Five* to *Six* in the Afternoon. Here are present, (1) Those that belong to our own Congregation ; (2) Such *Malabarians* as are converted by *Roman-Catholicks*, and reduced to Straits and Poverty. Those begging their Bread up and down, give us many importunate Visits for getting Relief



*Of the Management of the Schools.* 59

Relief. Now to manage Things for the Good of their *Souls* as much as we can, we have order'd the *Roman-Catholick-Converts* to be present at this Hour; that so at least they may hear some useful Instructions for their Edification. After this, the Poor of our own Congregation receive a Supply; some one, some two, some more *Fano* a Week, according to their Necessity, and the Bigness of their Families. The *Roman-Catholicks* have likewise some *Cass* given 'em, according as our Circumstances will allow.

II. The Members of our Congregation are present every Day at the usual Hours of *Praying* and *Catechizing*; which is from *Six* to *Seven* in the Morning, and from *Five* to *Six* in the Evening.

III. Both the *Malabarick* and *Portuguese* Missionaries visit the Schools every Day, teaching themselves one or more Hours, as their other business will permit. The *Malabarick* Master must all this while be present, and by giving diligent Attendance to the *Method* used by the Missionaries, inure himself to a plain and easy way of catechizing.

IV. Every *Saturday*, the whole Company of our Boys is permitted to walk a little way out of the Town, where they wash themselves in a Pond all over their Bodies. This is the Custom of the Country. After this some go and visit their Parents.

V. We endeavour to spend the whole *Lord's-day*, as nigh as possibly we can, in Devotion, and Exercises of Piety. After the Two Sermons are over, one or other Article of Faith is repeated to the Children; Or the Children themselves are



60 *Of the Management of the Schools.*

are made to call over the Histories of the Old Testament, and to sing spiritual Hymns, &c.

VI. During the Time of Knitting, some useful Book is read to those that are employed about this Work.

VII. Once in *Six Weeks*, we repair with the Children to a Garden joining to a Village near this Town. This is done on Purpose, to afford the Children some profitable Refreshment by Walking. All the Missionaries and Masters attend them on this Occasion, and discourse them about the Works of *Creation* display'd in Nature. Many *Malabarians* gather about us all this while, and express a great Satisfaction at the pertinent Answers our *Black Lambs* (being but lately reclaimed from heathenish Vices and Superstitions,) do return to the Questions relating to God and Religion.

John XV. 16.

*I have chosen you, and ordained you, THAT you should go and bring forth Fruit, and that your Fruit should remain.*

F I N I S.



*Propagation of the Gospel in the EAST:*

BEING A  
COLLECTION  
OF  
LETTERS

FROM THE  
*Protestant Missionaries,*  
And other worthy Persons in the  
*East-Indies, &c.*

Relating to the Mission; the Means of Promoting it; and the Success it hath pleased GOD to give to the Endeavours used hitherto, for Propagating True Christianity among the Heathen in those Parts, but chiefly on the Coast of *Ceromandel*. With a Map of the *East-Indies*.

PART III.

Published by the Direction of the *Society for Promoting Christian Knowledge*.

L O N D O N:

Printed and Sold by J. Downing, in *Bartholomew-Close* near *West-Smithfield*, 1718.



Printed and Sold by T. Bowdler, in Strand,

near the Theatre Royal, in the Year 1790.

COLLECTION

OF

LETTERS

FROM THE

Rev. John Milner

And other worthy Persons in the

Anglo-American

Church in the United States of America, and the friends of the American Cause, to the Rev. John Milner, and the friends of the American Cause, in the United States of America.

PRICE

PART III.

Printed by the Direction of the Society for Promoting Christian Knowledge.

LONDON.

Printed and Sold by T. Bowdler, in Strand, near the Theatre Royal, in the Year 1790.





# TO THE READER.

**T**HE Conversion of the Gentiles to the Knowledge of JESUS CHRIST, is a Matter of Joy and Exultation to all such as wish to see the Church in a better and more flourishing State, than that wherein she doth appear at present. Whosoever maketh the Interest of our Blessed Saviour his own, and doth not act upon a Principle separate from that of his Master, must needs rejoice at the Enlargement of the Kingdom of Christ upon Earth: Particularly, the parched Wilderness of the Pagan World, should once begin to flourish; and the barren Church the Gentiles shout for Joy, at the numerous company of Children she is to bring forth. But this is a Work of Time, so our Waiting is like the Waiting of the Husbandman, who, after he hath done his Labour, expecteth with Patience the full Day of the Harvest.



The gradual Display of the Church's Glory upon Earth, is set forth Cant. VI. 10. where she is said, to look forth as the Morning, or the first Dawn of the Day, representing the Church in her Weakness and Minority. This State is mixed as yet with a great Deal of Darkness, and yields but a faint Glimmering of Light. But then, as the Dawn is a Fore-runner of the Day, so is this gloomy State of the Church a Fore-runner of a more glorious Display of the Gospel, which, by a gradual Increase of Light shall succeed. This is plain from the Beauty of the Moon, to which the Rising Condition of the Church is farther compared, though she be not yet free from Spots and Imperfections even in that State. However, what Fairness she has is altogether deriv'd from the Sun of Righteousness himself, by whose Rays she only desireth to shine. And this Lustre, though it be borrowed, yet is it fair, comely, celestial, and renders the Church more agreeable in the Eyes of an impartial Beholder, than all the Endowments of Nature ever could do. But then she must not acquiesce here neither, but shine more and more unto the perfect Day, and become at last as clear as the Sun himself. And 'tis then she begins to bear an unspotted Character, being elevated to the sublimest Perfection she is capable of in the World. She looks then Terrible as an Army with Banners, and appeareth in POWER and PURITY to her Enemies. For this will be the Crown of the Church in the latter Days, after the Winter of various Trials and Humiliations.



## To the READER.

v

's over, through which she shall have pass'd, in order to be duly qualified for that Dignity.

This glorious State of the Church will then doubtless appear, when the Fulness of the Gentiles is come in, and all Israel is saved at last. These will prove infinite Accessions to the Church both in Strength and Beauty, and make her arise and shine, as the Prophet expresseth it.

But what renders still more compleat the Glory of the Church in that Time, is the wonderful Order and Symmetry, which will then most conspicuously appear, both throughout the whole Body in general, and in every Member in particular. The Spirit of Division and Rancour, of Party and Animosity, of Strife and Envy, will be altogether banished from the Church, raised to that Dignity: Or if it should offer to disturb her, it will soon be vanquished by that Power, which hath made her a Terror to her Enemies. But all this she doth not do by her own Power, but by the Power of her Head, to whom she is rationally united by Faith. All the Members are animated by one and the same Spirit, nourished by the same Bread, begotten into the same Hope, united to the same Head, held together in the same Bond of Peace. The Variety of Gifts which appears among them, is so far from creating Divisions, that it will set off the Church with the greater Lustre and Amiableness. For as all the Gifts are sanctified by the same Spirit, so they tend all to the same End. And 'tis this Union, which maketh the Church look both beautiful and powerful, fair and terrible.

How



*How little there is seen as yet of this sweet and Majestick Power, in our modern Churches, so obvious to an impartial Eye, that it needs no farther Proof to evince it. And yet an industrious Observer of the Times cannot but take Notice, of the singular Providence of GOD, which in the midst of so heartless a State of Religion hath stirred up some who do not only grieve for the Affliction of Joseph, and the Decay of true Piety, but do also contrive Means to repair it.*

*Some do what they can to convey Life into those Churches, which have a Name and Form, that they live, but are dead. Some endeavour to instil sound Principles into Children, to make thereby the Church look fairer in the next Generation, than she doth in the present. Some endeavour to take away the Veil from the Jews that overspreads their Minds, and hath all along hindered them from looking to the End of the Law. Some have published, and do publish the Oracles of God in divers Languages, for spreading the Knowledge of Christ, among those, that are yet destitute of that Benefit. Some bend their Endeavours towards the Reformation of public Schools, in order to see them cleared from profane Customs, and inveterate Corruptions. Some do promote Christian LOVE among the differing Parties of Religion, as the only Foundation whereon the so long wished for Union among Protestants may be raised in Time. Some are employ'd about exercising the Severity of the Law, thereby to restrain a Sinner's Hand from doing Evil; while others display the Power of the Gospel, thereby to regenerate his Heart, in order to his doing Good. Some endeavour to support real Holiness, by private*

*Conj*



## To the READER. vii

*Conferences on the most practical Heads of Religion; whilst others do the same, by publishing and dispersing such Books as treat on edifying Subjects.*

*All these and the like Endeavours, cannot but be agreeable to a Well-wisher to the Cause of Religion, and may be deem'd as so many Presages of a better State of the Church upon Earth: For by such Efforts some Stones at least are polished, which will help to adorn that spiritual Temple which shall be raised in the latter Days.*

*To all these Attempts made towards a Reformation and Enlargement of the Church, may be added another, to which some Inclination hath appeared of late, among several Protestant Nations in Europe: And this is the Propagation of the Christian Faith in the East and West-Indies. Of what hath been particularly done among the Malabar Heathen in the East, the Historical Account published in two Parts will inform the Reader at large. It has been reprinted the third Time in the Year 1718, with this Title: Propagation of the Gospel in the East: being an Account of the Success of Two Danish Missionaries sent to the East-Indies, &c.*

*As Things of this Nature are generally subject to various Opinions and Reflections; so hath in particular this Undertaking met with the same Treatment, since it came to be known in Europe. It hath been highly approved by some, and disliked by others. Some, who do not suppose an Enterprize of this Nature to be altogether impracticable, do however think it now very improper, when  
every*



every one complains of hard Times, and is called upon by other Expences nearer at Home: And for this Reason they are for putting it off to a more convenient Season. Others have been startled at the Newness of the Thing, and are shy to venture into a Road so little beaten in this Age, and so much exposed to Danger and Difficulty. Others have been bare Spectators in this Matter, unwilling to judge of a Work, which like a tender Blade, did but just appear above Ground, not discovering as yet what its Fruit might prove. Others again, have taken a transient View of the Scheme, but declared their Unwillingness to be farther concerned, till they should see some eminent Men espouse it, and by their Example encourage others to engage in the same. Others are displeased with the Heathen themselves, who for the Sake of a little Gain, will conform to the Christian Name, but at the Approach of Danger quit it again, and relapse into their former Ways.

'Tis not the Design of this Preface to examine at large the various Opinions and Judgments, which hitherto have been pass'd on this Affair: much less to determine how far they might be well-grounded, or how far perhaps they might be byass'd by Mistakes and Prejudices. However, thus much may be said in Answer to those, who on one Hand are so easily terrified by the common Calamities of the Times, and on the other, by the Expensiveness of the Design, that they seem to be little acquainted with the Ways and Dispensations of Providence. For if we take a Survey of the most considerable Transactions, both under the



Law and the Gospel, it will plainly appear, that generally the best of Works have been carried on in the worst of Times, and that they have triumph'd at last, (though after much Toil and Labour) over all the Clamours and Oppositions that wicked Men and Devils could raise against them.

The Prophet assures us, that Jerusalem was rebuilt in strait and troublous Times. And another of the inspired Writers tells us, that they were fain to work with one Hand, and to hold their Weapons in the other. And yet did the Work gain Ground in the midst of all those Adversities, and the Attempts made against it, were so far from disheartning the Builders, that they did but more encourage them to go on with their Labour, till they saw the Design brought to a happy Conclusion. However, it cannot be denied, that the Opposition is then most destructive and fatal, when it comes from those that are within the Pale of the Church, and who, under an external Shew of the same Confession, destroy the Vitals of the Christian Faith.

How backward the Jews were in building the Lord's Temple, and under what frivolous Pretences they put off so unwelcome a Work, doth plainly appear from the Reproof given them by the Prophet. The Time is not come, the Time that the Lord's House should be built, was the common Plea for their Sloth and Drowsiness: But then the Effect was, that whilst Governours, Priests and People, were wholly bent on advancing their worldly Interest, and shamefully neglected the Lord's House, their Vines and Olives did not yield their Increase, and the Earth denied her



her Fruits. All which may possibly convince us that even outward Prosperity doth in a great Measure depend upon the Care employed in the Worship of God, and its Enlargement among Jews and Heathens.

Nor have those a sufficient Plea for themselves that undervalue a Design, because it is new and because it hath been little attempted by Protestants. Truly, this should rather be an Inducement, (not to stifle the Work in its Infancy but) to inflame that little of the Spirit of Power and Love, which is left among us. Should we be also willing to die, because we see so many dead about us? I mean, so many who are supine and negligent in the greatest Concerns of Life and Happiness. Should we not rather strengthen the more the Things which remain but are ready to die, except they be supported sometimes? Which Consideration should make us shake off that natural Drowsiness, which confineth the Mind to narrow Ends and Purposes, and indisposeth it for any generous Enterprize. Nothing is more common, even among those who call themselves Christians, than to frame new Ways and new Methods for increasing their Stock, and to improve every Opportunity offer'd for that End. Almost every Year produceth new Schemes, and these new Pursuits after the Things of this World. Let a Design be never so new and uncommon, it will soon be embraced, if it be but profitable, and conducive to some temporal End or other. Why should a Christian then be shy of a Work, because it is new, when it may carry with it a  
never-



## TO the READER. xi

never-fading Reward? Should not he be as ready and watchful to lay up Riches in Heaven, as the profane Worldling is to improve his Income on Earth?

But to return to the Affairs in India; 'tis true, that what we see at present is but an Embryo, and a Seed as it were, scattered by the Missionaries among that numerous People; and a Seed cannot be sown, and its Product reap'd in one Day. However, a wise Man doth not despise, even the Day of small Things. He knows that one soweth, and another reapeth; but that both shall rejoice together in due Season, and be rewarded according to their Pains, not according to their Success. The whole Undertaking, such as it is at this Time, may give the impartial Reader a fair Prospect at least, that a Work of this Nature is not altogether impracticable; and that the LORD, who is the only Author of Success, will direct the Steps of those who are engaged, or shall engage in a Design, tending so much to the Enlargement of the Church of Christ upon Earth.

Nor ought we to be deterred from so Christian an Enterprize, by the perverse Conduct of some Heathen, who, out of Regard to a temporal Benefit, will for a while conform to the external Confession of the Christian Faith, but return to their former Idolatry again, as soon as the Hope of their Gain is gone. For this is a very old Practice, and may be traced through all the Ages of Christianity. Our Blessed Redeemer  
himself



himself complained, that some would seek him only for the Sake of the Loaves they did eat. And the Apostle of the Gentiles taketh Notice of some, who professed Godliness for the Sake of Gain and Preferments; and yet did neither the Lord himself, nor the Apostle sent by him give over the Preaching of the Gospel for that Reason.

These, and many other Impediments, which generally attend any good Undertaking, may render indeed a Gospel-Labourer more vigilant in trying the Spirits, and more cautious in admitting them within the Pale of the Christian Church: But then they must never make him despair of Success in the Dispensation of the Gospel. 'Tis certain, that a spiritual Discretion of the various Dispositions of Souls, is one of the principal Branches of the whole Ministerial Function. For, if a spiritual Guide be altogether destitute of this Judgment of Trying the Spirits, he must needs make many a wrong Application of the Promises of the Gospel, and thereby most dangerously unhinge the whole Chain and Oeconomy of Salvation. But as such a Judgment is altogether grounded on Practice and Experience; so it requireth Time, and a careful Observation of the various States of Souls, in order to obtain a competent Measure thereof.

As for the Historical Account, which herewith is presented to the Reader; he is to observe, that the first Collection of Letters came out in English in the Year 1709. and chiefly contain'd



## TO the READER. xiii

*a Narrative of the Voyage of the two first Missionaries to the Coast of Coromandel, and their Settlement at Tranquebar, together with some Account of the Language and Manners of the Inhabitants, and of the Divinity and Philosophy of their Priests and Scholars. The Missionaries do in those Letters more particularly insist on the many Obstacles and Difficulties they were like to meet with, in so hazardous an Undertaking; and which hitherto had been so little attempted by Protestants. They speak more at large of the Immoralities of the Christians in those Parts, wherein they not only exceeded the Heathen themselves, but exposed also the best of Religions to the Contempt and Reproach of the barbarous Nations with whom they convers'd. This the Missionaries discover'd at their very first Entrance upon this Enterprize: A Misfortune which has ever been complain'd of by all good Men, that have concern'd themselves in a Work of the like Nature!*

*The first Collection of Letters was dedicated to the Venerable Society for Propagating the Gospel in Foreign Parts, and proved a Motive to many charitable Benefactions contributed by well-disposed Persons for advancing this Mission. The last Letter in the said first Collection, is dated in October 1707, soon after the Missionaries had rais'd a Church for the Benefit of the Heathen, and begun to preach the Gospel of Christ in the Damulian and Portuguese Languages.*

*In*



*In the Year 1710. A Continuation of the most material Circumstances of this Affair was published, and the Historical Thread brought down to the Beginning of the Year 1710. About this Time Two other Missionaries sent on the same Errand arriv'd at Tranquebar, and from thence acquainted their Friends in Europe with the most remarkable Occurrences during their Voyage to India. The Impression both of this and the first Part being dispersed in England, they were reprinted in the Year 1711, with some Preliminary Hints concerning the Character of a Missionary prefix'd to the first, and a Proposal added to the last, for printing the New-Testament in Portuguese, for the Benefit of the Natives on the Malabar Coast, and for furnishing proper Helps to the Missionaries sent thither to attempt their Conversion.*

*The aforesaid Proposal was crown'd with so signal a Blessing of charitable Donations from all Ranks of People, that a Copy of the said New-Testament was forthwith put to the Press, and happily finished in the Year 1712. And of this Edition considerable Numbers have been since convey'd to India, for Promoting the whole Design, and for settling the Portuguese Church and School on a better and more promising Foundation.*

*In the Year 1715, a Letter writ by the Missionaries to the Reverend Mr. George Lewis, then Chaplain to the Honourable East-India Company, at Fort St. George; was translated from the Portuguese printed at Tranquebar, and published*



## TO the READER.

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published by it self in English, for the Satisfaction of all Well-wishers to this Design. The Intent of this Letter was, to explain the Order and Method used in their several Schools, and hath for the same Reason been inserted again in the following Collection of Letters.

Whilst Things thus went on in the Indies, and carried with them a fair Prospect of Success, several Nations in Europe were not wanting to second so promising a Work, and by seasonable Supplies, to water as it were, the Seed of the Gospel scattered among the Heathen. And since, as the wise Man says, in the Multitude of Counsellors there is Safety; His Majesty the King of Denmark resolved to settle a College or Corporation for the better Management and Enlargement of this Mission, which now required more Hands to advance it. A Brief Account of these Measures taken in Denmark was publish'd in English, in the Year 1715. with a Letter from the Assessors of that College to the Society in England, for Promoting Christian Knowledge, wherein they express a most grateful Sense for all the Favours hitherto deriv'd from Great-Britain, on the Protestant Mission established in India. Both these Pieces have been reprinted in the ensuing Account, that the Reader may see in one View the entire Connexion of this Affair, and the several Steps that have been taken to settle it on a good Foundation.

The third Part of the Propagation of the Gospel in the East, comprised in the following Collection of Letters, begins with the Year 1711, after



after the second Part was brought down to the Year 1710. This third Part endeth with Mr Ziegenbalgh's Return to India, where he arrived in August 1716. All the Letters contained in this Volume are not written by the Missionaries themselves, but some are sent us by such Persons as wishing well to the Design, have freely imparted their good Advice on so important a Subject. It were to be wish'd, that all those who are in any Degree affected with the deplorable State of the Heathen in India, would generously suggest such Hints as they thought proper, for improving this Undertaking to a greater Maturity, than wherein it appears at present.

As for the Letters themselves contain'd in this third Collection, the Reader is to know, that we have followed the Thread begun in the first and second Part of this Narration; some of the Letters being exhibited entire, and some by Way of Abstract only, as they were thought worthy the Reader's Perusal.

Anth. Will. Boehm.

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A N



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A N  
A C C O U N T  
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*Protestant Missionaries,*  
Sent to the  
E A S T - I N D I E S,  
For the Conversion of the  
H E A T H E N in MALABAR, &c.

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P A R T III.


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L E T T E R I.

To the Reverend Mr. Boehm at London:  
From the Printer who was sent from  
England to India.

*gives an Account of his Voyage to, and Arrival at St. Se-  
bastian. What Trials he met with in this Voyage. Some No-  
tice taken of the State of Religion in Brasil, and of the Negro  
Slaves: Likewise of the Siege of that Town, and of some other  
Accidents. He is taken Prisoner, and, after many Hardships, at  
last released.*

Reverend Sir,

 H O P E these will find you in good  
Health, together with all my Bene-  
factors and Friends I left at London.  
The Sight of this Letter from the  
place mentioned hereafter, may perhaps  
B seem



seem somewhat strange to you, till the following *Historical Account* of our Circumstances set things in a clearer Light.

I hope you have received my Letter (a) of the 15th of *May*, dated near *Porto-Santo*, in 33 Degrees of *North Latitude*. I committed it to the Care of an *English Ship* going to *Carolina*, and related therein some of the most material Occurrences, happening betwixt *England* and *Porto-Santo*, when we had steer'd our Course towards the *Equinoctial-Line*, betwixt the *Canary-Island* and the Coast of *Africa*. The nearer we approached the Line, the more we found our selves becalmed, the Ship being near a whole Month in the same Place, and for Want of Wind, in no Condition to go either forwards or backwards. The Heat began to be exceeding great, particularly in the 12th Degree *North Latitude*, and it was the 8th of *June* when we had the Sun just over our Head. The Refreshments I had taken with me were now very useful and seasonable.

The 14th of *July* we happily passed the *Equinoctial Line*, and directed our Course constantly towards the *South-West*, till the 10th of *August*, we thought ourselves in Sight of *Brazil*; but it proved a Mistake, it being *Cape St. Thomas*, and soon after we came to an Anchor at the Isle of *St. Anne*, not far from that Cape: Here we continued a few Days taking in some provision of Fish and Fruit, which we stood in need of, having sailed near four Months after our Departure from *England*.

Th

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(a) Note: This Letter never came to Hand.



Part III. *Voyage to Brazil.* 3

The 15th and 16th of *August* we sailed along the Coast toward *Cape Frio*, and the next Day we entered the River *Janeiro*, but were stop'd without the Fort of *Santa-Cruce*, the *Portuguese* being willing to inform themselves about our Business, and whether our Stay there might, perhaps, prove disadvantageous to their Trade. At this Place we were inform'd that a Fortnight before, two *English* Ships bound for the *East-Indies*, called the *Mountague* and *Litchfield*, cast Anchor here, and afterwards made the best of their Way towards the *Cape of Good Hope*.

These two Ships were found to be very sickly, having lost near Half of their Men by a burning Distemper that raged among them; the Captain of the latter of these Ships being dead, and buried here in *Brazil*. The 18th of *August* we got into the Harbour. Here we cast Anchor, after having saluted the Fort with the Discharge of five Guns, which however the *Portuguese* did not answer. I can't but take notice by the Way, of the kind Providence of God over us, which visibly appear'd in the small Number of Men we have lost, in this long and tedious Voyage. We have had in all but three dead, and a few sick of the Scurvey; whereas other Ships miss great Numbers of Men carry'd off by malignant Distempers. I should have been able to give you a full Account of all the remarkable *Contingencies* relating to our Voyage hither: (having kept an exact *Journal* for that Purpose;) But my *Journal* has undergone the same Fate as the rest of my Papers, of which I shall speak by and by.



*Hitherto the Lord hath helped us, and delivered us out of many visible Dangers, when human Wit and Reason seem'd to be put to a Nonplus. Under these Circumstances, a Man hath a daily Opportunity for improving himself in Prayer, Patience, Resignation, and particularly in a hearty Reliance upon the Power and Goodness of God, whose Help then generally begins, when human Support is at a Stand. As for those Tryals in particular, that happened within the Ship itself, I must previously acquaint you, that our Vessel was unfortunately crouded with Abundance of profane and disorderly People. The Character of the Generality of my Fellow-Travellers is drawn up at large, *Psal. lxxiii.* which *Psalm* as it hath often afforded me Matter of Meditation, so it hath left the deeper impression on my Mind, after I have seen the dreadful Disaster which befel those Men who did but a little before boast of their Sins, and did not hide them. As for Governour Collet, I must needs say, that from the very first Hour of my being admitted into his Acquaintance, he hath expressed to me much Kindness, and a Readiness to favour the Design in which I am engaged.*

Two Days after our Arrival here, he invited me to accompany him into the Town, which I readily did, but desired him withal, that I might not go as a bare Passenger, but as one of his domesticks or Officers. This he comply'd with. And I found afterwards, that such a Caution was very necessary, in a Place over-run with gross Idolatry and Superstition. Besides this you must know, that the *Inquisition* is (as in all the other Portuguese Territories,) so very Flagrant



Part III. *Voyage to Brazil.* 5

in *Brazil*, that one can't take sufficient Precaution amongst a People so much enslaved by the Authority of *Rome*. At our Arrival here, near a Hundred Persons were just embarking for *Portugal*, in order to be tried there at the *Holy Office*. They were suspected of favouring *Judaism*. However, I had a great Mind to disperse some Copies of *St. Matthew's Gospel* among them, which you know I had by me in the *Portuguese Language*. But how these were disposed of, you shall hear in the Sequel of my Account.

What concerns in particular the *State of Religion* in these Parts, I cannot write of it without a tender Compassion towards a People buried in Darkness and Ignorance. The Clergy are so Ignorant, that in Ten you hardly find one who has got so much *Latin* as to read *Mass*: And though I easily allow, that one may be a good and useful Man without *Latin*, yet those People being altogether destitute of any other Bible, but what we call the *Vulgar Latin*; I think in this respect the *Latin Tongue* would prove to them a necessary Help for fetching Knowledge from the divine Writings. The common People are swallowed up in Sensuality, and their Care centers in heaping up Gold and Silver. The Jesuits have a *College* here, which is a very stately Building. I have been several Times in Conversation with them; They always singled out one of their Number, who was best skilled in *Latin*, to be their Speaker, and the Rest of 'em heard only what we discoursed of. I generally moved something of true *Practical Divinity*, without touching upon any Controversy at all: But they, it seemed, could rather argue upon Points of Divinity in



a scholastick Manner: I told 'em the Circumstances of Time and Place did not suffer me at present to enter upon Controversies. When they desired them to procure me *Thomas-à-Kempis* his *Christian Pattern* in *Portuguese*, (which I had a mind to buy;) they did not so much as know that Author: A thing which I greatly wondered at, since this his Treatise is so universally known and approved, for ought I know, by all the Nations and Denominations of Christians in *Europe*. When they heard me mention *Thomas-à-Kempis*, they asked, whether I meant perhaps *Thomas Aquinas* his Works, who is one of their great School-Divines, and left many voluminous Books behind him. I found but very few *Portuguese* Books worth my purchasing.

The *Negro-Slaves* making up in Number near eight Thousand Souls, are in a pitiful Condition. All the Evidence they have of their Reception into the *Christian Church*, amounts to no more than the Knowledge they have of their being sprinkled with Water, together with the *Pater Noster*, which they are taught to rehearse. Besides this, they have Images of some of their Saints, as for Instance, that of *St. Francis*, or *St. Anthony*, &c. hanging about their Neck, as a Badge of the *Christian Religion*. But to return.

We were anchoring in *Rio de Janeiro*, when on the 24th of *August* Old Stile; Intelligence was brought to the *Portuguese Governour* here that a Fleet of about 15 or 16 sail was seen to approach the Coast of *Brazil*. Some would not believe it; and others were afraid, that if the *French* should once get footing in these Parts they would then revenge to the Purpose the harsh

Usag



Usage their Countrymen met with here a Year ago : Where I must mention by the Way, that in that Action, which happened last Year, the *Portuguese* took eight Hundred Prisoners from the *French*, together with the General that Commanded them. They massacred afterwards the General in cold Blood, and about Half of the Officers and Soldiers miserably perished under the Cruelty of the *Portuguese*. The Remainder of these Men we saw here in a starving Condition : They expressed a great Satisfaction at the Arrival of an *English* Ship, in Hopes they would commiserate their hard and deplorable Circumstances.

And now the *Portuguese* began to prepare for a Defence, being afraid of a Siege, which also fell out accordingly the first of *September* following. It was then the Governour of *Santa Cruce* fired some Guns, to give notice to the other Forts of the Approach of the Enemy. This was attended with the *French* Fleet it self, consisting of Fifteen Sail, which in an Hours time entered the Mouth of the River, and two Hours after cast Anchor in the best and safest Place of the Harbour.

The next Day Admiral *Trouin* landed *Three Thousand Five Hundred* Men, partly in a small Island lying on one Side of the Town, and partly on the firm Land on the other Side, to fire from these two Places upon the *Portuguese* Forts, whereof there are Eight in number. What relates to our Ship in particular, we had no time to weigh Anchor ; wherefore Captain *Austin* ordered to cut the Cables, and to remove with all Speed, out of the Reach of the Enemy's Cannon :



This was done accordingly, and the Ship was now four *English* Miles off of the *French* Fleet and it was then I returned on Board with Governour *Collet*, with whom I had been in Town. The Day following, the Governour went a-Shore again, and retired farther up in to the Country, to get some Intelligence of the Siege the *French* had laid to the Town; but declined attending him again, being resolved to stay in that Post which I thought Providence had assigned me, and there patiently to wait the Issue of our deplorable Circumstances.

But now I must leave the *French* a little in pushing on their Siege, and give an Account of a thing which happen'd within our own Ship, to the great Surprise of all honest Men, and which hath in particular afflicted me more sensibly than any other of all the Hardships and Adversities I have undergone hitherto, and which are incident to so long and tedious a Voyage. Six of our own Men had the unaccountable Boldness, as to break open the Place where the *Company's* Treasure was kept; and having taken away what Money they found there, and carried it into the Pinnace, they conveyed it away in so clandestine a Manner, that none were aware of it, till it was gone; all the Men of the Ship being in a dead Sleep, besides those that attended the Watch. Thus my Money, and that designed for the *Mission*, underwent the same Fate: For as it was laid up in the same Place, so 'tis now unfortunately fall'n into the Hands of these Pirates. This affected me the more sensibly, because it was done by our own Men, and especially at such a Time, when



When we could not yet see what Issue the Siege of *St. Sebastian* might have. What a Disorder arose upon this in our Ship, on Account of so unlucky an Accident, I can't sufficiently express. Captain *Austin* and his Officers drew up immediately a *Protestation*, which amongst the rest I signed also. The Copy thereof you find here inclosed.

After this small Digression, which was too material to be passed by, I return now to the Siege of *St. Sebastian*. We expected the Besieged would make a vigorous Defence, being provided with all Necessaries for that Purpose. There were in the Town one Thousand Men regular Troops; two Thousand Mariners; four Thousand Citizens, and eight Thousand *Negro-Slaves*; in all fifteen Thousand Men: but notwithstanding this numerous Garrison, plentifully furnished with every thing necessary, the *Portuguese* ran away after they had been cannonaded eight Days, and left the Town, full of Silver and Gold, a Prey to the Enemy. The *Portuguese* burnt three of their own Ships, and a Fourth foundered after it was driven a-Shore, being all Men of War. Abundance of other Ships, most Merchant-Men, were sunk by the French. The Loss of Men on both sides is very inconsiderable, and hardly taken Notice of. The Eleventh of *September*, the *French* took possession of the Town, and plundered it the Day following. They threatened to reduce the whole Town to a Heap of Rubbish, but the *Portuguese* prevented that by paying a Sum of 5000 l.

All



All this while the *French* did not molest in our Ship, and suffered us to be Lookers on of the Disaster befalling the *Portuguese*. But we could not but suppose they would also make us an unwelcome Visit, which we were obliged to receive without Opposition; being hemmed in on every Side, and in no Condition to make our Escape. The 13th of *September*, the Gentlemen of our Ship deliberated what to do in this present Juncture. Governour *Collet* was now returned on Board, and soon afterwards surrendered himself with his Son Prisoners of War. Captain *Austin* did the same, and surrendered himself and the Ship, of which soon after a *French* Captain and twenty Men took Possession. They fell immediately to plunder the Ship, and this was done with so great a Fury that nothing escaped their Hands but the Stores laid up in the Bottom of the Ship. I often cast a sorrowful Eye towards my Books, Papers, &c. but in a Trice all was gone, and not a Scrap of any thing left, except what I had in my Pockets which was little enough; and it was a Mercy in the Midst of these Calamities. that they did not strip us stark Naked, or at least search our Pockets, as some supposed they would.

The next Day we were all made Prisoners, and dispersed among the Enemy's Ships, some being confined to one, and some to another Ship. My Lot was to be transferr'd to the Vice-Admiral's Ship, called *Le Brillant*, where I was not sooner fixed, but I took a Survey of what things I had left of the Goods I was provided with at my Departure from *England*, the Whole of which now consisted in the following Pieces: One Coat  
on



Part III. *Voyage to Brazil.* 11

one Shirt, one Cravat, One Bible, and one Copy of *Arndt* his *True Christianity* in *Latin*. Besides this, I had the unwelcome News told me, that we were altogether ordered to *Martinico*, before we must so much as think of our going to *France*. These and a great many other dismal Accidents, together with the melancholy Consideration of what I had suffered already, and what I was still to suffer, ruffled me with various Doubts and Perplexities. When I endeavoured to dispose my Mind to a Liking of, and Submitting to divine Providence, I found myself altogether incapable to fathom the Appointments which now surrounded me; the Devil, you know, never failing to improve outward Afflictions to his own Advantage, by tempting the Soul to *Unbelief*, *Mistrust*, and other black and sinister Thoughts about the Dispensations of an over-ruling Providence.

One time I thought, shall now that Work be destroyed in its Infancy, which hath been attended with so many favourable Marks of Providence; and shall those Goods and charitable Supplies, to which so many well-dispos'd Souls in *England* have contributed, to support thereby the poor Heathen converted to Christianity, be left in the Hands of Men, who will employ 'em to quite other Ends and Purposes? Such and the like Thoughts did rise within me, when I considered the Loss of what I had about me. When I looked upon my own Person, I thought I might perish perhaps under the Hardships that would undoubtedly befall me as yet. Whatever of *Selfishness* and *Self-seeking* adhered to this Work on my Side, was plainly discovered



ed to me in so violent a Conflict of Thoughts. This I was not so much aware of, whilst things went on in a smooth Manner, without Trial or Troubles : However, in the Midst of these black Reflections, tossing my Mind up and down, I found now and then, a little Ray of Comfort in my Heart, overcast with the Clouds of dark and dismal Judgments, particularly some Verses in the xviii. *Psalms* left a comfortable Impression on my Mind, where the *Psalmist* calls the Lord his *Stay in the Day of Calamity*, bringing him at last into a *large Place*. By such and the like Scriptures, seasonably coming into my Thoughts, I did somewhat recover, and began to hope, that all this Adversity might serve as a real Teacher, to inculcate the more upon my Mind the great Lesson of *Self-Resignation* to the divine Will, a Qualification so highly necessary to those that will do any good in a corrupted World.

As for my bodily Circumstances, during my Confinement, they were pretty tolerable. The Captain of the *Brillant* shewed me some Kindness, and as he seem'd to be something of a Scholar, he loved to speak *Latin* with me.

After I had been a Week confined in this Ship, a Rumour was spread that Governour *Collet* was Capitalating with the *French* Admiral about his own Ship, in order to pursue his Voyage to *India*. No sooner did I hear this piece of News, but I writ a Letter to Mr. *Collet*, wherein I desired his Answer to the three following Questions: (1.) *Whether he thought there was any Hopes of Obtaining from the French the*  
*Printing.*



Printing-Press, (b) with the things belonging to it?  
2) Whether he would be pleased to offer a tolerable Ransom for it, if the French should be willing to part with it? (3.) What his Thoughts were about my own Person, and whether there was any Likelihood for him of regaining my Liberty, and of attending me to the East-Indies? These and a few other Hints I set down in Writing, and designed to send them to Mr. Collet's Ship. But the French Captain, in whose Hands I was, was so Civil as to allow me a Boat to carry me on Board Mr. Collet's Ship, to confer with him my self upon this Subject. Governour Collet did not sooner hear of my Proposal, but promised, in most obliging Terms, he would do all that lay in him to get my Liberty, and to take me and my Goods on Board his Ship, if ever he should be able to purchase one from the French: But soon after one Difficulty was started, which seemed to be almost insuperable. Governour Collet declared, that after so many Losses and Disasters he had hitherto suffered, he was resolved to go directly to *Bencoulee*, to enter upon his Government there, without touching at *Madras* at all, or at any other *English* Fort on that Coast. This seem'd to stifle again my reviving Hopes: However, after a little Consideration, I came to a Resolution in my Mind, which I imparted to Mr. Collet, and it was to this effect: That he would be pleased to take me on Board his Ship, which

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(b) Note: A Printing-Press with all its Utensils, and a Font of Types, commonly called Pica, were sent in this Ship to the Missionaries, by the Direction of the Society for promoting Christian-Knowledge:



which he was now purchasing from the *French* and land me and the Goods, in Case I should be released, at the *Cape of Good Hope*, where I designed to stay, till by Providence, another *English* or *Dutch* Ship should pass by, by Means whereof I might be carried to the End of my Voyage. This was agreed upon, and so I returned to my Confinement.

The *first* Day of *October* following was a Day of good Tidings to me. Before I had any such Thought, Governour *Collet* unexpectedly sent a Boat to fetch me away out of my Confinement and to replace me on Board the *Jane*, which I had purchased in the mean Time, with all the Goods and Appurtenances, and was now almost ready to sail for the *East-Indies*. This was as joyful a Day to me, as perhaps I ever had in my Life. Thus I took my Leave from the *French Brilliant* and return'd to my old Quarters in the *Jane Frigate*. As soon as I came on Board Mr. *Collet*'s Ship, he declared to me that he was resolved to carry me and my Goods Freight-free to *Madras*, including also my Diet, which he did generously offer me on Board his Ship. The Printing-Press, Letters, Utensils, Paper, Books &c. he rated at 300 *l.* Sterling, and said, he might claim this of all Reason, as due to him, because he had purchased the Ship and Cargo at the Prime Cost, sending his Son as an Hostage to *France*, till the Sum agreed on should be paid. However, to declare the singular Regard he had to the *Honourable Society* and their worthy Design in the *East-Indies*, he would come down to half that Sum, viz. 150 *l.* which he hoped they would readily refund, towards making up the great Losses he

ha



d sustained in this Voyage. And now let every one that is but a little acquainted with the Steps of divine Providence judge, whether the Finger of God be not visibly seen in all these Transactions? For my Part, I cannot but confess, that I find my self more convinced than I am able to express, that the Lord is still with the Design, and that he will bring to a happy Conclusion, a Work, which hitherto hath met with so many fierce Obstructions from the common Enemy of Souls, that so his Glory may be raised in the Midst of our Weakness.

I desire you in particular to assure my Friends at *Gosport* and *Portsmouth*, that their Benefaction, which I gathered whilst I was among them, has had a peculiar Blessing attending it; it being the only Money I have saved of my whole Treasure: The Reason is, because I had paid this Money into Mr *Collet's* Hands before my Departure from *England*, who has given me fresh Assurances to repay me this Sum at *Madras*, notwithstanding his own great Losses and Sufferings. Thus hath this Money been kept safe from the Fury of the Enemy.

As for the Copies of St. *Matthew's* Gospel, which you know I had by me, they were all taken by the *French*, and happily dispersed among the *Portuguese* here. After my Release, I have been several Times in Conversation with the Priests and Monks of this Country, and found Means to put some *Latin* Pieces, as the *Enchiridion Precum*, and *Arndtius de Vero Christianismo*, into their Hands. As for the Goods, which after this Capitulation with the *French* are come to my Hands again, they are as follows: No. 1. Printing-



Printing-Prefs. No. II. Materials belonging to the Prefs. No. III. Paper. No. IV. Papers and Letters. No. V. Letters. No. VI. Oyl. Part of No. VII. consisting of Books. No. IX. Book for the Reverend Mr. *Lewis*, Chaplain at Fort St. *George*. These are the Goods I have recovered: Besides this, I have in my Hands Madam *Delben's* Bill of Exchange of 10*l.* Payable by Governour *Harrison* and Mr. *Edward Fleetwood*. I have also saved Mr. *Hoare's* Bill of Exchange of 25*l.* payable by Mr. *Francis* and *John Cook* tho' I fear (c) these Bills will be protested against, because the Letters of *Advice* which accompanied them, were by Captain *Austin's* Order thrown over Board. I have also recovered some Letters writ to the Missionaries.

We hope now, by God's Blessing, to set sail in a few Days, after we have taken in some Provisions and Refreshments wherewith the *French*, according to the Tenour of our Agreement, are to supply us. We have also taken a *French* Pass for seven Months. Captain *Austin* and all other Officers are to be sent Prisoners to *France*. Instead of the old Officers, by whom Governour *Collet* was so uncivilly used, we have taken in a new Set all *English* Men, who had served in another *English* Ship lately taken by the *French*. Mr. *Collet* has been obliged to deliver to the *French* Admiral an exact List of all such Persons as are on Board our Ship, in order to have as many of his Countrymen released out of the Hands of the *English*. I desire to give my humble and obedient Service to the Gentlemen of our Society, and

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(c) Note: *These Bills were paid.*



Part III. *Voyage to Brazil.* 17

and excuse my not Writing to them in *English*.  
I hope they will bear with my present Circum-  
stances, which do not allow me to write many  
Letters. I remain,

S I R, &c.

St. Sebastian, near  
the River Janeiro in  
Brazil, the 20th of Oc-  
tober, 1711.

Jonas Finck.

[The foregoing Letter is Translated from  
the *High-Dutch*.]

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L E T T E R II.

To Mr. Henry Newman.

[Translated from the *High-Dutch*.]

The Missionaries Gratitude for the Support  
sent 'em from England. Their Readiness  
to correspond with Europe. Of the Obstructi-  
ons they meet with. They have a Print-  
ing-Press and other Goods made over  
from England; And desire some Maps and  
Books.

WE have greatly rejoiced at the Christian  
Care and Charity wherewith you are af-  
fected toward the Mission in *India*. We assure  
C you



18 *The Acknowledgment of the* Let. II.

you hereby of our hearty Gratitude for your Labour of Love : May the Lord be pleased not only to keep constantly open such Hearts, as he, in Love, hath once inclined to this Work, but stir up also more such Souls, as by all possible Means may support the Propagation of the Gospel of Christ in *India* !

It hath, indeed, proved a powerful Motive to us, to praise the Lord, when we read in the two Letters sent us by the *Honourable Society for Promoting Christian Knowledge*, what considerable Steps had been taken, both in *Great-Britain* and the *West-Indies*, towards Magnifying and Exalting the Lord JESUS in the Souls of Men. Truly those that are Children of God, cannot but relish such heavenly Works.

To this is to be added, that the said *Society*, by the Providence and Influence of the Lord, have now begun these two Years past to concern themselves also about our heathenish *East-India*, and to contrive Ways and Means whereby the Light of Life may be conveyed to these dark Regions, to enlighten the Hearts of Men : Particularly, that they are pleased to assist us, the most unworthy Servants of God among the Heathen, with good Advice and seasonable Contributions : By all this, we have been the more excited to praise and extol the Name of the Lord with our Congregations gathered in these Parts.

We send here a Letter to the *Honourable Society*, with some additional Papers joined thereto, and we heartily wish with them that by such a *Correspondence* once establish

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### Part III. *Missionaries for Benefits receiv'd.* 19

ed the Work of GOD may be powerfully promoted among the Pagans. We shall think it no small Satisfaction to give you a continued Account of the *Progress* of this Undertaking, as often as possibly we can, either by *English* or other Ships. We freely own, that God hath fill'd our Hearts with a fervent Desire to labour after the Salvation of the Heathen in these Countries, and his Mercy hath signally attended us hitherto. And although the *Obstruction* we have met with, doth still continue to hinder us from making any considerable Progress in a Work, the Possibility of which we are fully convinced of; yet we know also, that though the Lord seems to tarry with his Help, he will certainly come in his Time, and not tarry. We shall then go on with the greater Readiness, after our Labour, by various Tribulations, hath been tried and refined from the adhering Dross of Corruption. By such Tryals, the Work of Converting the Heathen is raised on a firm and strong Foundation, and 'tis hoped, will grow up at last to that Strength, that *the Gates of Hell shall not prevail against it.*

About the Delivery of the Press and Paper, several Difficulties have been started at *Madras*, which, however, have at length been so far removed, that now we are in Possession of it. We are now busie about fixing the Press in our House, and are in Hopes, that we shall be able to print a few Sheets within three Months, by way of a



20 *The Acknowledgment of the* Let. II.

Specimen, in order to send some Copies for a Satisfaction to our Benefactors, either by such *English* Ships, as are now ready to sail, or by those that depart in *January* next from *Madras*. And truly as our Benefactors in *England* are the first that have found Ways to convey to us a Press, and thereby to disseminate the Word of God on this heathenish Coast; so they have the greater Reason to rejoice at it, particularly, because they have a Share in all the future Blessings, which are like to spring up among the Heathen by this Means. In the mean Time, we hope that you will take Care to see the Ransom paid for it again. The seven Chests with things sent us by the last Ships, have by the industrious Captain *Martin*, been safely delivered to us.

The Contents were in a safe Condition, except that the Terrestrial Globe was somewhat thrust out of the inferior *Crena*, and thereby a little damaged; but 'tis now pretty well repaired. The Clock with the Pendulum is come over very safe, and actually set up for the Service of our House. But the Purse you mention with 366  $\frac{3}{4}$  *Spanish* Ounces in Pieces of Eight, and which, as you say, hath been delivered to the Treasurer of the *East-India* Company, hath been a long while seeking no Body knowing whether it was come over or no. But after all the Searches, it was found at last in one of the Company's Chests, and we shall have it transmitted to us very suddenly, by the Care of

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### Part III. *Missionaries for Benefits receiv'd.* 21

Mr. *Jennings*, whose Pains he taketh for us, together with his Love and Industry, we have good Reason to recommend upon this Occasion: The same Mr. *Jennings* has assured us, in a Letter we received four Days ago, that in Case of Need, he will furnish us with Money, and assist us as much as lyeth in him, under our Troubles and Sufferings. The Friendship and Assistance of such Gentlemen is highly conducive to us, and 'tis our hearty Request to you, that you would endeavour, by your Letters, to dispose others also, to kind and charitable Impressions towards us. Mr. *Lewis* hath been likewise kind to us, when lately one of us happened to be at *Madras*.

We have not been able to find a Map of the River *Euphrates*, as you desire. In three Weeks a Ship goes from hence to *Persia*, where we shall make Enquiry, whether one may be had here. We have seen at *Madras* a Globe, and part of *Europe*, done in *Greek* Letters, engraven at *Padua* 1700, and sold at *Venice*. We want of this kind a Map of the Terrestrial Globe, and the four Parts of the World in a large Size, to explain it the better to our *Malabar* Youth, and to add upon Occasion the Names of the Places in *Damulian* Letters. In the mean Time, the two Globes lately transmitted will do us very good Service. We have also seen at *Madras*, a *Portuguese-English* Dictionary in Folio, which might also prove helpful unto us. One of us being lately at *Madras*, left a Packet of Letters for you



22 *Of the Press, Types, &c.* Let. III.

in Mr. Jennings's Hands, which we hope will arrive safe with this Letter. We commit you to the Protection of divine Grace, and remain,

Much esteemed Friend,  
Yours, &c.

Tranquebar,  
Sept. 23. 1712.

B. Ziegenbalgh  
J. E. Grundler

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### L E T T E R III.

To the Society for Promoting Christian  
Knowledge.

[Translated from the Original in *Latin*.]

*The Missionaries are encouraged by the Correspondence offer'd 'em by the Society. Their grateful Acknowledgment for the Benefits received; particularly for being chosen Corresponding Members. An Account of their Church and Schools. They propose some Heads for the Good of the Mission.*

*Reverend, and Honourable Sirs,*

**W**E receiv'd both your Letters: The former being dated the 4th of January 1710. was delivered to us the 9th of June 1712

Bu



Part. III. *sent to the Missionaries.* 23

But the latter being wrote the 21<sup>st</sup> of *December*, was delivered to us the 12<sup>th</sup> of *August*, 1712. With Hands lifted up to the Lord, we do from the Bottom of our Hearts render most humble Thanks to that great and good God, who, by his heavenly Call, hath excited you, worthy Gentlemen, to concern your selves about Promoting the Knowledge of *Christ*, not only in *Europe* and the *Western* Parts, but also in the distant *East-Indies*, and thereby to rescue such Souls as are lost in the Idolatry of the Heathen: The blessed Effect whereof will be, that, after the Clouds of Superstition and Darkness are chased away, the serene Light of the Gospel of *CHRIST* will the more freely shine in upon them. Your last Letters gave us a large and undoubted Hope of a great Harvest to come among the *Eastern Indians*, and also encouraged us to possess our Souls in Patience under all the Adversities we were like to encounter.

We were exceedingly rejoiced in reading your Letters, and in understanding thereby:

1. That Mr. *Finck* was sent to help us in carrying on the Work of the Lord.
2. That he was furnished, at the Expence of our Friends, with a Press and a Set of Types.
3. That he had a Sum of Money to carry with him, designed to promote our Labour among the Heathen in *India*.
4. That he was provided with Books and other Necessaries, for Supporting the Design. For this liberal Help and Assistance, we return to the most benign God, and to you our Friends and Patrons, most humble and hearty Thanks,



24 *Of the Press, Types, &c.* Let. II

befeeching the Lord that his spiritual Riches with every heavenly Benediction, may be plentifully returned into your Bosom, and upon those that are Benefactors to so Christian an Undertaking.

But then we were not a little afflicted at the Death of Mr. *Finck*, and at the Loss of other things that attended it. We immediately wrote to Mr. *Lewis* at *Madras*, to be better informed of what had happened ; and having been acquainted, that both the Press and the Types provided at so great an Expence of our Friends, had been happily preserved ; it was agreed that one of us should take a Journey to *Fort St. George*, there to receive such things as were designed for our Use. This being now successfully performed, we entreat you, most worthy Sirs, that you would be pleased to take Care that sufficient Satisfaction be made to the Gentleman, who hath so generously *redeemed* the Press out of the Enemy's Hands. May God graciously grant, that the Truths of Christianity to be printed by this Means on Paper, may be also deeply impress'd by his holy Spirit on the Minds of such Pagans and Infidels as shall happen to read them! Thus the true End will be obtained which the Benefactors did piously intend. We found also two lesser Chests, (though opened) with Books on several Subjects. But of Mr. *Finck*'s Equipage, of the Copies of *St. Matthew's Gospel* in the *Portuguese* Language, and of other Presents committed to the Ship, we have not been able to recover any thing. The two *Bills of Exchange*, sent by two Ladies to promote our Design among the Heathen, were

presented



Part III. *Sent to the Missionaries.* 25

presented to Governour *Harrison* and Mr. *Cook*; the former being valued at 22 *Pagodes*, 8 *Fanos*, and the latter at 55 *Pagodes*, 20 *Fanos*. These Benefactions proved a seasonable Relief under our pressing Necessities. May Christ refresh the Souls of those Ladies abundantly with his Goodness, as they have refresh'd the Lambs of Christ with their charitable Contributions!

During the stay of the said Missionary at *Madras*, five Ships very opportunely arriv'd from *England*, and brought with them your last most acceptable Letters with seven Chests of Goods. The Press, 100 Ream of Paper, and Books, have been convey'd to *Tranquebar*. The 213 Copies of the *New-Testament* in the *Portuguese* Tongue, are used in our *Portuguese* Church and Schools to very good Purpose. The Mathematical Instruments, and other Materials, we accept with a most thankful Mind, and shall apply them as much as we can, to the Use for which they are designed.

You have also been pleased, *Reverend Gentlemen*, to chuse us, though undeservedly, into the Number of *Corresponding* Members of your worthy *Society*, with a confident Hope, that by a mutual Intercourse of Letters, by Christian Advice, and united Labours, the Work of God may be every Day farther extended in the Heathen World. You wish that those pious *Proposals* and Instructions contain'd in the Books and Papers you are pleased to send us, be rendered practicable, as far it may be convenient, in this distant Country. You also earnestly desire that our Friendship, begun with the Clergy of the *English* Nation, for propagating the Gospel



pel in the *East*, may be constantly improved, and that by mutual Help and Advice, we may comfort each other in the several Works we are engaged in: And as you know that nothing is more encouraging for the whole Design, than the frequent *Consideration of the Example* of us by the Christians in the first Ages of the Gospel; so you lay their Life and Conduct before us, exhorting us, that by looking on them we may preach the Truths of Christianity as they did, *viz.* not only in Words, but in Deeds in Life and in Manners, according to the Saying of one of old: *The Man whose Life is Lightning his Words must needs be Thunder.* (d) Upon the whole, you wish that by the Energy of a divine Faith the Suggestions of our own depraved Reason, apt to despond under Trials and Adversities, may be happily overcome, together with all such Obstacles as the common Enemy of Souls, by his Instruments, hath hitherto thrown in our Way.

All these, and other *Exhortations* contained in your Letters, and suggested to us with paternal Affection, we receive with a filial Awe and Regard; and as with you, so with us, nothing is more desired, than that we may go forth as chosen Vessels, by which the quickening Power of God be most effectually displayed in these Parts, and the Work of Salvation begun among the Heathen, be happily accomplished at last.

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(d) *Cujus vita fulgur est, ejus verba sunt tonitrus.*



part III. *Sent to the Missionaries.* 27

As for the Increase of our *Malabarick* Church and Schools, and the Method we observe in the Management of the Heathens here: We have drawn up some *Rules* and *Orders* relating to this Affair, and which we herewith most humbly offer to your Consideration. We have digested these *Rules*, in order to confer with, and take the Advice of other Persons knowing in such Matters, and have not only sent them to the Minister of the *English* Church at *Madras*, and to other Friends in that Town, but also to the Pastors of the *Dutch* Churches, as well at *Nagapatnam*, as in the Isle of *Ceylon*; nay, even to the *Romish* Missionaries residing at *Madras*.

To this we add, that at present we have five Schools for Boys and Girls, viz. Three *Malabarick*, one *Portuguese*, and one *Danish*.

In the first *Malabarick* Schools, are Boys—11.

In the Second—————18.

In the Third, which is designed for Girls, are 10.

In the *Portuguese* School, there are }  
Boys and Girls ————— }<sup>17</sup>

The Number of the *Danish* Children, }  
both of Boys and Girls, amounts to }<sup>14</sup>

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In all 70.

Moreover, within these three Months, the former Schools have been increased by an Addition of Ten Children more. Two *Malabarick* Masters



Masters take Care of the *two first* Schools, Widow is Mistrefs of the *Third*, a *Portuguese* Master of the *Fourth*, and a *Dane* is set over the *Fifth*. We chose rather to increase the Number of Schools, than of Children in the Schools, that we may get the sooner a competent Knowledge of the Temper of the Children, and train them up the better to Christian Maturity. In the *four first* Schools, both Boys and Girls, with *Eight* Persons to attend them, have their Cloaths, Diet and Lodging *gratis*; but the Children of the *fifth* School are provided with Food and Raiment by their Parents. The *Catechists*, the Masters, the *Malabarick* Writers, the Steward, and the rest of the Servants, have their Wages paid them every Month. In the *Malabarick* Church there were baptiz'd last Year *Eight* Persons, Young and Old; and the Number of Members incorporated into the same, amounts to *One hundred and seventeen*. In the *Portuguese* Church *four* Persons have by Baptism been initiated into the Christian Faith, their Number being at present *eighty three*. To which be pleased to add, fifteen *Malabarick*, and five *Portuguese* Catechumens.

*Most Honourable Gentlemen,*

As your and our Desire is, that the Work of the Lord, by his powerful Influence, may daily gain Ground in the *Eastern* Countries, and the Light of the Gospel of Christ effectually arise in these dark and benighted Places; so we hope that by such and the like Means, vast Numbers, who hitherto have sacrificed to Demons, may be made Partakers of the Spirit of Christ Jesus, and by Virtue hereof, bring forth Fruits worthy



worthy of Christians. Give us Leave therefore, to submit in all Humility the following *Heads* to your Judgment; that after your Advice there-  
 we may carry on the whole Design the more  
 prosperously, and with greater Hope of Success:

I. We humbly request, that by way of a Letter, you would address his Majesty the King of *Denmark* on our Behalf. There is no Doubt, that a Representation coming from so Honourable a Body would make him favour the more with his Royal Protection this Infant-Design of the Mission, and by his powerful Patronage, put a Stop to such Hindrances as do still obstruct the Work wherein we are concerned.

II. *Madras* is a populous City, abounding not only with a vast Number of *Malabarians*, but also with many other Nations besides; so that next to *Batavia*, there is hardly a City so fit and conveniently placed for *Propagating the Gospel* of Christ in *India*. And because more than twenty four distinct Languages are spoke in this Place, we very much wish that the Preaching of the Word of the Lord may begin in that City, and that from thence, as formerly from *Jerusalem*, the Gospel of Christ, both by Sea and by Land, may go forth, and spread it self over all the Parts of *India*. But in what Manner, and by what Support so laudable a Work may be begun and promoted; you your selves, whose Care and Concerns are constantly bent upon the Welfare of Souls, will best foresee and direct.

III. We heartily wish that a *Seminary of Missionaries* be erected in *India*, and that such Men be educated therein as by their Life and Conduct



30 *Of some particular Heads, &c.* Let. I  
duct, may give us some Hopes of Success in  
important a Work. We say that such a College  
be raised in *India*, where the same Languages  
spoke, which in Time those Candidates are  
use in the Discharge of their Trust : The principal  
Languages, by which the Propagation of the  
Truth of Christ may be promoted at present  
are, *Portuguese, Malabarick, Malaick, Peguan, Ge-  
tue, Wardick, Armenick*, and the Language called  
*Kirendum*. And truly some particular Signs  
of the Times afford us great Reason to hope  
that the glorious Morning of the Gospel will  
shortly begin to dawn among the *Eastern Nations*.

IV. Out of this *Seminary* should be sent Students  
qualified for Missionaries, to *Bengal*, to  
the City of *Bombay*, to the Kingdom of *Pegu*, to  
the City of *Cudalur*, or *Fort St. David*, to *Armenia*,  
and other Parts, to lay the Foundation of  
Schools in these Places. But then it is requisite  
that the Students be sent forth from the *Seminary*,  
as *ordained Ministers* of the Gospel ; and  
in what Manner that may best be done, your  
most worthy Gentlemen, will consider : Every  
one of the said Students or Missionaries may  
take to himself one, or more of the Scholars  
educated by us, to the Place appointed for him.  
We have been surprized, (when, upon several  
Occasions, we have made a Progress to other  
Places, and taken with us one or two Scholars  
out of our School,) to find how much this had  
contributed to the Conversion of Souls, both among  
Heathens and Christians.

V. Th



Part III. relating to the Mission. 31

V. The Ministers of the *English* Nation, who resided at *Bengal* and *Bombay*, being dead, we hope you will think it very proper, to consult the worthy Directors of the *East-India* Company, about the Ability of those who are to succeed them; that they may both in *Truth of Doctrine*, and *Sanctity of Life*, prove shining Patterns to the Heathens and Christians here: Likewise that they joyn their Endeavours with ours, and in brotherly Love and Harmony, concern themselves with us about *Propagating the Gospel* in these Parts: True and faithful Dispensers of the Word, being highly necessary in *India*, where false and worldly-minded Christians do so much Mischief.

VI. It would certainly have a good Influence upon the whole Design, if, by Means of your Correspondence, the Governour at *Fort St. George*, was intreated to lend us a Hand in spreading the Saviour of the Knowledge of Christ in these Parts: And if the worthy *Directors* would be pleased to do the same in their Letters, to the Governour and Council in *India*; such Recommendation would prove an effectual Help, for farthering and enlarging the Concerns of the Mission.

VII. It is humbly requested, that hereafter *Duplicates* be sent of all your Letters, and that they be committed to two distinct Ships. The same shall be carefully observed on our Side.

VIII. If ever any *Fellow-Labourer* should be sent over to assist us in this Work; we humbly request, that not *one alone* be sent, but that *Two* or *Three* transport themselves on board the same Ship, for their mutual Help and Comfort.

IX. As



32 *Of some particular Heads, &c. Let. I*

IX. As we read in some of your Books of the continued Increase of your *Honourable Society* by an Addition of Members in *Holland, Germany, Switzerland, &c.* so we do on this Occasion earnestly entreat you, to recommend the Work of the *Mission* to your *Corresponding Members* in general, and in particular to those in *Holland*: For as the *Dutch* possess a large Field fit to be Planted with the Gospel of Christ, so they can do more in this respect than other Nations in *Europe*.

X. We do earnestly wish some *Commentaries* upon the Bible, either in *Latin* or *Hig Dutch*, may be transmitted to us with the first Opportunity: For being employed at present about translating the *Old Testament* into the *Dumilian* Tongue; we hope, that a competent Number of such Books will prove serviceable for accomplishing the better so good and important a Work.

We might add many other things concerning the present *State* of our *Churches* and *Schools* on this Coast: But having drawn up of late, a particular *History* of the *Beginning, Progress* and *Impediments* of this Undertaking, and sending it over with these Letters, we refer you to the same, and hope that you and other Well-wishers to the Conversion of the Heathens, will praise the Lord for his divine Goodness hitherto bestowed on this Work. *May JEHOVAH be your Shield and your great Reward!*

Tranquebar, on the Coast of  
Coromandel in the East-  
Indies, Sept. 23. 1712.

*We are, &c.*

*Bartholomew Ziegenbalgh  
John Ernest Grundler.*



Part III. Of the Management of the, &c. 33

The following Account is referred to, in the pre-  
ceding Page.

[Translated from the Original in Latin.]

The Order and Method observed in the Management of the Churches and Schools in Tranquebar; thereby to propagate the saving Knowledge of CHRIST among the Pagans in India; especially among the Damulians, commonly called Malabarians.

THE End of what hitherto has been done, and is still doing at Tranquebar, is no other, than that by the Grace of God, and the auspicious Patronage of his Majesty the King of Denmark, a lively Knowledge of JESUS CHRIST may be planted in this dark Country, and the Souls of such Heathen as prove obedient to the Gospel, be saved from everlasting Ruin. The more speedily to attain this End, (considering the Place where this is to be done,) Two distinct Languages are necessarily required: One is the Damulian, commonly called Malabarick; (which is here chiefly in Use;) and the other the Portuguese: For this Reason, we also carry on the Work in Two Congregations, one of which consists of such Members as have the Word preached to them in the Damulian Tongue; and the other is made up of those, to whom it is declared in Portuguese. Of each of these, take the following Particulars:

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The *Damulian* Congregation, consists of Persons partly Baptized, and partly to be Baptized: In order to this, we have *Three* Schools, who are, both in Publick and Private, instructed in the Principles of the Christian Faith.

In *Publick*, two Sermons are Preached every *Lord's-Day*, to all the Members incorporated into our Church, called *Jerusalem*. (e) In the Morning-Sermons the *Gospel* for each *Sunday* is expounded in a plain and easy Style, free from Colours of Eloquence, and other Ornaments of humane Learning. After this, the Word is applied to the spiritual Edification of the Mind, and to the Practice of a Christian Life and Conduct. We also take Care, rightly to *divide the Word of Truth* among our Hearers and apply to every one what is suitable to his inward Condition. After the same Manner, the *Catechism* is handled in the Afternoon, with the Exposition of the pious Dr. *Spener*. We are already gone through the Articles of the Christian Faith, and the Epistles for every *Sunday* in the Year. Every *Friday* we have a *Catechetical Exercise* in the *Damulian* Church, upon the several Books of the New-Testament, in that order as they are ranked in our Bible.

Our *private* Labours consist chiefly in this. We do in our own House daily Catechize the Members of the *Damulian* Church, divided into two Formes: For we have both *Beginners* and *Proficients* in our Congregation.

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(e) See of this Church Part I. Let. IX. pag. 70, 71 And Part II. Let. I. pag. 2.



Part III. *Schools and Churches.* 35

The *Beginners* are the smaller Boys and Girls educated in our Schools. To these may be added some of riper Years, that desire to turn from Pagan Idolatry to the Church of Christ: They are called *Catechumens*, and are train'd up, and catechized in the Christian Doctrine, and the Method of Salvation. After they have well imbibed the Principles of the Christian Faith, and arrived to a sound Knowledge of the Will of God; we then do *openly examine* them before the whole Congregation, and then present them at last to be grafted into Christ and his Church by holy *Baptism*.

By *Proficients*, we mean the bigger Boys and Girls, and other Members of the Church, who have attain'd to a higher Degree of the Knowledge of the Truth, which is *after Godliness*. To these, we daily explain the Writings of the Apostles in a catechetical Method. But as the best Wheat has always some Chaff mixed with it; so there are too many among these, who rest satisfied with a mere *Historical* Knowledge of divine Things. Some however do by Prayer, seek a more lively Knowledge, and a spiritual Disposition of Mind. These meet together every *Friday*, and spend an Hour in religious Exercises. They use to pray one after another, as they are able to express it from their own Experience. The Men and Boys meet together in one Room, and the Women and Girls in another. And we observe, that the Youth of both Sexes do always exceed their Elders, both in the Knowledge of the Truth of Christ, and also in the Exercise of Prayer to God.



Moreover we have some certain Labours incumbent on us, which we may call the *most private of all*: Such as these: (1.) *Visiting* our Flock at home. (2.) *Conference* with the Members of our Church, according to every one's internal and spiritual, or external and corporal State. (3.) *Translations* out of the *German* into the *Damulian* Tongue; one of us being employed at present about turning Mr. *Freylinghausen's* *Grounds and Principles of Theology*, and another Dr. *Spener's* Exposition of the Catechism, into the Language of this Country. (4.) *Composing* of certain Treatises to be remitted every Year to *Europe*, in order to give our Countrymen a fuller Discovery of the Nature of that Heathenism to the weakening whereof we have been sent to this Place. For which End we have drawn up two Tracts this Year, one treating on *Paganism* in general; and the other relating to the Art of *Physick*, as it is commonly practised among the Heathen on this Coast.

But now we must also take Notice of the several *Seminaries* of that Church which is to be planted among the Heathen in *India*; we mean the *Damulian* Schools. In the *First* School, those Boys are instructed who are more advanced in Age. They read the New-Testament, and learn Texts of Scripture by Heart: They also apply themselves to the Study of Theology, to the History of the Old-Testament, Arithmetick and the Art of Writing upon *Damulian* Leaves

commonly



commonly call'd *Oles*. (f) They do every Week compose an *Exercise*, containing a short *Meditation* upon a Text of Scripture. This they explain and apply according to the Analogy of the Christian Faith: Which Exercise we afterwards correct. The Scholars in this School are so well prepared, that in a short Time, 'tis hoped, they will be able to serve with good Success in this Work, in the Quality of *Writers*, *School-Masters* and *Catechists*. In the *second* School, which hath also its Sub-divisions, are lesser Boys, and of different Proficiencies. Some learn Texts of Scripture, and the small Treatise concerning the *Method of Salvation*: Others read the sacred Hymns, and learn the Catechism, some with the Exposition, and some without it. The lowest of all learn the Letters, and when they know them, they write them in Sand with their Fingers. In the *third* School the Girls are instructed. Some read the New-Testament and the History of the Old: They learn the *Compendium* of *Theology*, and Sentences of Scripture. Others are made to rehearse the Treatise, writ about the *Method of Salvation*, likewise the Catechism, and the Letters of the Alphabet. Two Masters are employed in the Management of the two former Schools, and a certain Widow of an approved Life and Conversation is set over the Girls, who also hath the

D. 3      Or-

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(f) Of the Way of Writing used among the Malabarins, see the Account of the Religion, Learning, &c. of the Malabarians, sent by the Danish Missionaries to their Correspondents in Europe, pag. 27. seqq.



Ordering of such Works as do principally relate to her own Sex. At Six of the Clock in the Evening, the two Schools of Boys meet together, in order to be catechized. The Scholars of the first School supply the Place of Catechists, and ask the others many Questions concerning the Christian Truths, which they have heard of the Missionaries in the catechetical Exercise, performed in the Morning. The rest of the Boys answer the Questions they propose; and so do the Girls in their Turn. This is done however, under the Inspection of their Masters. Every Morning and Night they pray together in two distinct Companies, as they are able to express it. Once in a Month we have a *general Examination* of these Schools, and enquire into the Progress every one has made: But in the mean Time, we do not neglect to visit the Schools every Day wherein at present are *Thirty four* Boys and Girls wholly maintained by the common Stock.

It remains now briefly to shew what Way and *Methods* we use for scattering the Seed of the Word among these Pagans, on whom the Light of the Gospel hath not yet begun to dawn. Of this we will mention a few Particulars: Some times we go abroad to a Company of Pagans, on Purpose to discourse with them concerning the *Fall of Man*, the *Will of God relating to his Recovery*, the *Means of receiving Man into Favour* again through the Mediation of Christ and other Heads of that Nature. At other times we lead our little Scholars into the open Streets of the Villages, and into the Houses built for Travellers to rest in. In such publick Places as these, we catechize the Children before the Pagan



that happen to be present. After a brief Explanation of what we are upon, we do not fail to apply the Whole to the Heathens that are gathered about us.

Besides these Means, which we have hitherto used, we do also, upon any Occasion, disperse such *Books* and *Treatises* as explain the Christian Religion, and are translated into the *Damulian* Tongue, for the Benefit of this Nation. Not to mention at present other such *Means* as are practised in the Prosecution of this Work, and of which more hath been said in a particular *Treatise*, we sent two Years ago to some Friends in *Europe*.

But now we must also give a brief Account of the other Congregation, or the *Portuguese* Church, so call'd from the Language wherein we preach, and which is only used in those Sea-port-Towns, where the *Europeans* have established *Factories*, for the better carrying on their Commerce. To this latter Church doth also belong a Number of Persons that are Baptized, and a School wherein they are previously instructed. But because the *Order* observed here, is for the most Part the very same which is practised in the *Damulian* Church already described, we shall mention but a few Particulars, wherein some Difference betwixt both these Churches, doth appear.

Every *Lord's-Day* a Sermon is preached in *Portuguese*, at Nine of the Clock, when the *Damulian* Church is done. In every Sermon we go through an Article of Faith, with respect to what a Christian ought both to *Believe* and to *Practise*. This Article, after it is publicly proposed in



the Church, is afterwards privately repeated in our House, by way of *Catechising*, in order to judge the better what attention both Young and Old have given to the Word, and to confirm their Minds the more in the Truth declared to them. Every *Wednesday* they are examined in Publick, from the *Compendium of Divinity*, set forth by Mr. *Freylinghausen*, and translated into *Portuguese* for this Purpose.

When we catechize in private, as we do every Day in our own House, we then expound the *Catechism* and *Method of Salvation*, both to the Youth, and to the Catechumens, and other Members of the Church. The Catechist does also at certain Hours, more particularly instruct the Catechumens in the Practice of the Christian Religion.

In the *Portuguese* School, the bigger Boys learn the *Compendium of Divinity*, the *Exposition of the Catechism*, likewise *Arithmetick*, and *Writing*: They read the New-Testament, and give Verses of Scripture by Heart. They also give two Hours a Day to the *Damulian* School, to learn the Language there. The younger Children learn their Letters, *Luther's Catechism* and the *Method of Salvation*. In this School are *twelve* Boys and Girls, who as well as the Thirty four above mention'd, together with those that attend them, are cloath'd, fed, and taught *gratis*. The Schoolmasters, the *Damulian* Writers, and the rest employed in this Work, receive their Salaries every Month. Not to say any thing here of what is given to the Poor.



May the infinitely great and good God, who has given his Son to be a Light to the Gentiles, and a Saviour unto the Ends of the Earth; establish this Work more and more! May he strengthen it against the Force and Wiles of the Enemy, that the Glory of his own everlasting Name, and the eternal Salvation of the Heathen, may be thereby happily promoted! The Name of the Lord be praised from the Rising of the Sun to the Going down of the same!

Tranquebar in the East-Indies,  
upon the Coast of Coromandel,  
June 20. 1712.

# LETTER IV.

To Mr. Henry Newman.

*The Opinion of the English Chaplain at Fort St. George, concerning the Protestant Mission.*

I Have received several Letters from you, both by the *Marlborough* and the *Jane* Frigate; to which, if I do not return you an Answer by the first Ships, I beg you would not impute it to a Want of that due and just Respect I ought to have, both for that pious Society, in whose Name you write, and for your self. The Subject of your Letters is of the greatest Moment, and therefore not to be hastily and rashly answer'd. The Missionaries at *Tranquebar* ought, and must be encouraged. It is the first Attempt the *Protestants* ever have made in that



42      *Of the several Labours,*      Let. V.  
that Kind. We must not put out the smoaking  
ing Flax: It would give our Adversaries, the  
*Papists*, who boast so much of their Congrega-  
tion *de Propaganda fide*, too much Cause to tri-  
umph over us. I do design, by the *January*  
Ships, to let the Society and your self under-  
stand, that I am a hearty Well-wisher to your  
Honourable, Pious, and Christian Undertakings

I am, Sir, with very sincere Respect,  
the Society's and your  
most obedient, humble Servant,

Fort St. George,  
October 1712.

George Lewis

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L E T T E R   V .

To the Society for Promoting Christian  
*Knowledge.*

[Translated from the *Latin.*]

*Books printed by the Missionaries. They settle  
an Epistolary Correspondence with the Heathen.  
They exhort the Protestants to propagate the  
Gospel in India.*

WE have here enclosed *Duplicates* of both  
the Letters sent you last Year. The  
State of our Church and Schools continues the  
same



me as we have described in our former,  
 z. The Number of Persons baptiz'd, two  
 hundred and seven; Of Catechumens, twenty  
 x; Of Boys and Girls in the several Schools,  
 twenty eight; Of Persons deceased, thirty  
 ve; Of Servants, twenty five; And Persons  
 ieted, sixty five.

Besides the Book, entituled, *The Order of  
 alvation*; we have put to the Press a *Primmer*,  
 and an Exposition of *Luther's Catechism*. We  
 ave herewith sent ten Copies of the first Book,  
 hree of the second, and three of one half of  
 he *Catechism*, which is all that is yet wrought  
 ff. The great Scarcity of *Almanacks* in this  
 art of the World, moved us to Print a *Sheet*  
*Almanack*, which will not only be vended on  
 he Coast of *Coromandel*, but also on that of  
*Malabar*, and in *Bengall*. By this Means, we  
 hope, our Printing-Press will come to be  
 known to other Nations and Countries here-  
 abouts. Of this *Almanack* we have likewise sent  
 you ten Copies.

About three Months ago, we began a *Corre-  
 spondence* by Letters, with the *Damulians* or  
*Malabarians*. This for many Reasons we judg-  
 ed not only useful to the Design in Hand, but  
 we also thought their Letters deserved to be  
 translated from the *Damulian*, into the *German*  
 Language, with proper Notes annexed thereto.  
 This we have done accordingly, and communi-  
 cated the said *Collection* of Letters to the *Europeans*,  
 in a Book with this Title: *The Malabarian Corre-  
 spondence, or miscellaneous Letters written by the*  
 Damu-



*Damulians to the Missionaries at Tranquebar.* We make no doubt but many Persons will be more and more excited by these *Damulian* Letters, as well as by the former Accounts, to give their charitable Assistance to the Pagans towards Promoting their Conversion.

The *Protestants* are in Possession of many fair Plantations and Cities in *India*, and, we hope not without the Divine Will and Providence. We do most earnestly wish, that those *Protestants* in *Europe*, who have the Propagation of the Gospel at Heart, would heartily endeavour not only to send able Missionaries to their several Plantations; but that also the Governours of the same may receive such Instructions, as to count it an Honour and Joy to apply themselves to the glorious Work of Promoting Religion, and of enlarging the Kingdom of the Lord JESUS in these Parts. The *Roman* Missionaries themselves, confessed to us at *Madras* that their Congregation in that Place consisted of *Twelve thousand* Members. And truly, what was possible for them and their Predecessors to do, will be much more possible for the *Protestants* to effect, if they be but armed with the Divine Assistance; and if the Governours be prevailed upon to lend them their Hand, in the external Management of such Things as are necessary for furthering the Design.

May the Spirit of our Lord JESUS CHRIST effectually bless your Councils, that the corrupted State of the Church in *Europe* be re-form'd to such a Degree, as to reach at last

*India*



did it self, and to rescue the Heathen from  
eternal Destruction!

We are,  
Most Reverend and Honourable,

Your most dutiful, and most  
devoted Servants,

Tranquebar,

January 9, 1713.

Bartholomew Ziegenbalgh,  
John Ernest Grundler.

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LETTER VI.

To Mr. Henry Newman.

[Translated from the *High-Dutch*.]

The Missionaries expect a good Effect from  
their Correspondence with England, and  
from the Printing-Press sent over from  
hence. Of the Thermometer. They wish to  
be supplied with some Books, and express a  
hearty Desire for the Rise of the Gospel in  
India.

OF the Letters which in the Year past we  
have dispatched both to the Honourable  
Society and to you, we send here fresh Copies.  
we have added a new Letter to the worthy  
Society,



*Society*, dated *January* the 9<sup>th</sup>, which you will find here enclosed ; we hope that this *Correspondence* to which we are admitted, will have a blessed Influence upon our Undertaking, and every Year facilitate more and more the *Propagation of the Gospel of CHRIST* in these Parts.

Of what we have been printing hitherto, we send some Copies for a Satisfaction to our Benefactors : The Press being set up, proves helpful to our Design, that we have Reason to praise the Lord for so signal a Benefaction. Our Printer, a Native of *Germany*, is in the *Danish* Company's Service here ; being Printer and Composer too at the same Time. We are in Expectation of a new Magistrate, who may perhaps arrive with the next Ship, and then we hope to get off this Man entirely from the Company's Service, in order to have him constantly employed in Printing of Books. He desireth that the few *Letters* and *Signs* marked down on a Paper here inclosed, may be sent him in a larger Quantity, than what we have received with the Press.

We have made our Observations on *Patrick's Thermometer*, having every Day strictly observed the whole Month of *December* last, Old Style. What Observations we have made, you find here set down on a particular Paper, where you may see the Difference, or Degrees of *Heat* and *Cold*. As soon as we come to the hottest Days, we design to make another Experiment of which we shall give you an Account with the first Shipping. As for the uppermost Glass fill'd with Quick-Silver, we do not know the



of it, nor how to manage it. (g) If it could lie in your Way to procure us the following *Portuguese* Books, it would be an acceptable Present to us:

(1.) A good *Portuguese* Dictionary. (2.) A *Portuguese* Grammar. (3.) A Book teaching Arithmetick. (4.) A Book of Geography. To these may be added, a Sett of *Mapps* of the four Parts of the World, and one more containing the Globe in *Plano*; but they must be of a large Size, as has been mentioned in another Letter.

We highly intreat the Favour to write to us as often as possibly you can. The 29th of November last, two *English* Ships came to anchor at a Place called, the *Pepper-Coast*. They sent two Packets of Letters thro' *Tranquebar* to *Madras*. We are also in Expectation to find some for us enclosed in these Packets, coming from *England* or *Denmark*; and the 3d of January we dispatched a Messenger to Mr. *Jennings*, to make some Enquiry about it. We cannot but remember you once more to recommend this Affair as much as possibly you can, to the *English* Governour at *Madras*. This perhaps might pave the Way for attempting in Time something at *Madras*, as well as at *Tranquebar*. If the Christian Governours would but espouse the Matter more heartily, a considerable Progress might then be made in a little

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(g) N. B. The *Mercury* being screwed up to the Top of the *Glass-Tube*, for safer Conveyance, they were not then acquainted with the Way of unscrewing it.



little while. I remember, upon this Occasion that whenever the Sun riseth in these *Eastern* Tracts of the World, it is always surrounded with thick Clouds. The common People of the *Malabarians* tell us, that these Clouds are huge overgrown Giants, thro' which the Sun every Morning must fight its Way, before ever it can appear in its compleat Lustre and Brightness. This is a Fancy of the vulgar Sort of our *Malabarians*; but the Application we might make of it, will hold too true in every Respect. The Sun of Righteousness would fain begin to rise in these benighted Parts of the World. But what Opposition, what Contradiction does this Sun meet with, even from those who should help to remove the Clouds and Obstacles which hitherto have intercepted his Light and Appearance; and this too, while the Light begins but just to break forth, and to appear in its first Dawn and Morning Red? However, 'tis to be hoped that the Light will triumph at last over the Powers of Darkness, and spread its Rays over all the Regions of Heathenism and Superstition. And it is for this Reason we ought to stir up one another, to have a Share in so great and glorious an Undertaking.

The 28th of *December* last, New Stile; we had here early in the Morning, an *Eclipse of the Sun*: It began about four, and lasted till seven; but for the Reason aforesaid, that the Sun, even in his ordinary Course, riseth with thick Clouds, we could make no Observations with the Telescope: Of this *Eclipse* some



Part III. *of the Missionaries.* 49

Something has been said by a *Malabarian*, in the fifty eighth Letter of our *Malabar Correspondence*, a Collection whereof is sent to Mr. *Boehm*.

We remain,

Tranquebar, *January*  
11. 1713. *St. N.*

*Barth. Ziegenbalgh.*  
*J. Ernest Grundler.*

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L E T T E R VII.

From a Gentleman in the *East-Indies*,  
that conceals his Name, to Mr. *Boehm*.

*An Account of some Voyages to China. State of Religion in China. What Obstruction the Gospel meets with in this Country. Of the New-Testament in Portuguese. Of the Mahometan Religion; and of Confucius his Philosophy, mixt with Christianity.*

I Shall make no Excuse for this Trouble, but tell you the Occasion and Design of doing it to so Reverend a Person, to whom I am wholly a Stranger, and submit to your Censure both my self, and what I have taken the liberty to write.

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I lately met with a Book, treating of the *Malabar* Mission by the *Danes* to *Tranquebar*, in which I find, that which I often wish'd, which was, that the *Protestants* would send their Ministers Abroad, to teach those *Eastern* Pagans the true Christian Faith; which has been so blended with Superstition by the *Roman* Missionaries, that many of their Converts repent of being made Christians; especially the *Chinefe*, who are a wise and understanding People, Masters of Reason, and learned in natural Philosophy. I have been fourteen Voyages to *China*, and carried many of the *French* Mission to *Emoy* and *Canton*; have discoursed them often, and found most of them lov'd the Riches and Grandeur of *China*, more than the Souls of the poor Pagans; and accordingly made earnest Application to advance themselves to Places of Dignity, more especially the *Jesuits*. It must be acknowledged, they liv'd unblameable in other Respects.

The *Portuguese* Padres at *Macao*, are scandalous beyond Expression, and are a great Obstacle to the Propagation of Christianity. The *Chinefe* say: *If they believed what they taught themselves they would live better.* The *Chinefe* are great Lovers of Mathematical Arts, for which Reason most of the Missionaries are Masters of that Art, the easier to get Favour at Court or with the Governours of Provinces or Cities and most of them are better Mathematicians than Divines. They seldom preach but on a Saint's Day, that is, one of their Modern Saints and among them St. *Xavier* is most worship'd



in China, calling him *the Apostle of the East*, and ascribing to him many Miracles. (b)

I heard a Jesuit, in the Pulpit at St. Paul's, in Macoa, say: *He had done more than our Saviour and all the Apostles.* The Chinese are offended at the Religion, for exposing our Saviour on the Cross in full Proportion, almost naked; and will not suffer the Women to go into the Church of the *Naked God*. It is true, the Clerico's do not expose him so, for which the Jesuits hate them, and call them in Derision, *Asinos Dei*, to carry the Gospel.

Another Offence to them is, their Preaching down China-Idolatry, and Preaching up the Europe-Idolatry. The Chinese say, they have more Reason to worship China-Saints, than Europe-Saints, of whom they know nothing; and are willing to lay aside the Worship of Images wholly, but will not change for those of Europe, giving many Reasons for what they alledge. The Chinese are offended at the *Indulgences* given for Money, to do several Things, which otherwise are damnable Sins: This they say is *Priest-Craft*, and a Design to enslave the People to the Church-Government. I knew an eminent Merchant that threw off his Religion, being denied to eat Pork in *Lent*, without paying to the Church, which he was not then able to do; and without it he was to be damned, which startled him: Upon which he ask'd, why he might not eat the Flesh, as

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(b) See his Life written in French by Father Bohours: It was done into English by Mr. Dryden, 1688.



well as Fish fried in Pork-Fat; which all the Christians in *Mocao* were allowed to do. So he told the *Padre*, that if his Salvation depended upon so nice a Point, as the Difference is between *Fat* and *Lean*, he should no longer be of that Religion. He is now living, and gives this Reason for returning to *Paganism*. His Name is *Angua* of *Emoy*, speaks *Portuguese* very well, and has often asked, why the *English* did not send *Padres* to teach their Religion, which worshipped no Images, nor gave so much Power to their *Padres*, who he had seen in the *Europe* Ships, and they only taught the People, and meddled not with every Man's Business, as the others did; saying, that our Religion would be much approved among them.

In the Conclusion of the Book, it is said, that many *Portuguese* Testaments are to be printed and sent to *China*. It is my Opinion, that they will be of no Use in that Country: For no *Chinese* reads that Language, though many speak it; and the *Roman* Missionaries will get an Order to gather them in, and burn them, pretending they are seditious Books. They practised this upon the Coast of *Coromandel*, buying up all the *Portuguese* Common-Prayer-Books, and destroying them; so that little will be done in *China* that Way: But if any Divines that understand *Mathematicks* and *Physick*, would attempt the Mission, and learn the Languages, they may then translate the *New-Testament*, which the *Roman* Missionaries have not done, it not being for their Purpose; but have translated many Stories of the  
Saints.



*Saints*, and the Office of the *Blessed Virgin*, and some Mathematical Books and Histories, especially of *France*. The *Mahometan* Religion increases there, being more agreeable to the Custom of *China*, allowing Plurality of Wives, or a Concubinate Way of Living: However, many refuse that Way of Worship, because it forbids eating of Pork, which is the chiefest Support of the labouring People; all their Fasts forbid nothing but eating Pork, which I take to be political, to preserve the Breed at certain Seasons. This Religion was planted here by several *Tonkeers*, or stroling Priests, who travelled from *Industan* and the Borders of *Persia* over Land, behind *Bengall*, through the Country of the *Bawes* and *Caues*. I met one of these Priests at the City of *Canton*, who had been fourteen Years on his Mission, and made many Converts, and designed to return the same Way he came, having Money too, being rich with Gold, of which I bought 40*l.* Weight. He had many Rubies, but I did not care to buy them, he knowing how to value them too well.

The *Tartars* that conquer'd *China*, have some of the *Mahometan* Religion among them, but have agreed with the *China* Paganism, eating Pork, and several Sorts of Fish and Flesh that are unclean, and few of them are circumcised; so that their Devotion is not very strict; and by what I could perceive, they were *Deists*; only in Compliance with the Law of the Empire, which obliges every Person once a Year to make a Publick Confession that there is one God, who made all Things. In Practice they



54      *Of the State of Religion*      Let. VII.

are *Epicures*, indulging all their Senses, studying to gratifie their Appetites, and fatisfie their Lusts, no Wonder if Christianity sits uneasie upon them at first: Therefore the Change must not be sudden and violent, running from one Extream to another; they must be won by sound Reason, and convinced that a real Good is designed to be done them, not teaching them to worship they know not what, as the *Romanists* teach them; of which they complain.

The Patriarch attempting to purge out the Philosophy and Idolatry of *Confucius*, which the *Jesuits* had mixed with the *Roman* Superstition, to the Scandal of that Church; so incensed the *Jesuits*, that they represented him to the Emperor, as a Person dangerous to his Government; and procured an Order to confine him in the City of *Macao*, where he ended his Days, despised and neglected, and all his Adherents forced to leave *China*: And now *Pagan-Christianity* triumphs under the Management of the *Jesuits*, till God Almighty shall punish them, as in *Japan*, by a general Persecution in *China*, which I have heard many good grave *Chinesse* say, is no farther off than the Days of this Emperor's Death, who is now fifty three Years of Age.

At a great Solemnity, when they choose Doctors of Law, and others to serve the Emperor in Places of Trust, out of the College of *Confucius*, in *Canton*; Padre *Tonglang*, Prior of the *Jesuits*, and *Tajon* or Messenger from Court, assisted at the Sacrifice to *Confucius*, and dipped his Finger in the Hog's Blood that lay



lay upon the Altar; of which being accused by several Persons, *French* Gentlemen, he presently answered, like a *Jesuit*, that tho' he assisted as a *China-Mandarine*, he said the Prayers of a Christian all the Time of the Ceremony.

I am now to beg your Pardon,  
and remain.

January 10. 1712-13.

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LETTER VIII.

To Mr. Henry Newman.

*A Present of Books sent by the Society. The Writer's Acknowledgment for being chose a Corresponding Member. A Method proposed to Propagate the Gospel in India. Of the Casts.*

I Have, in my last, acknowledged the Receipt of several Letters from your Hands this last Year, both by the *Marlborough* and the *Jane*.

The Society for *Promoting Christian Knowledge*, (whose pious Endeavours I beseech GOD to prosper) have been at a considerable Charge,  
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I find, to send out Books, and other Materials to carry on their Undertaking. What came in the *Marlborough*, for the Use of the Gentlemen Missionaries at *Tranquebar*, and directed to Mr. *Jennings* and my self, came safe and were delivered to the Persons they were designed for. What came upon the *Jane*, were part sav'd, and part lost ; as doubtless the Gentlemen of the Mission will inform you. The Books designed for my self by the *Jane* I never received ; (i) The Box of Books for a Library in this Place, and another for a Library in *Bengall*, by the *Marlborough*, were both received ; and I return the worthy *Society* my humble Thanks for their Charity.

I have often wonder'd with my self, that in so many Years that we have been possessed of large Plantations, Settlements, &c. in the *East- and West-Indies*, that no such Thing has been set on Foot. And I bless God that there has at length appeared such a truly pious, and publick Spirit of Christianity in the Gentlemen of our Nation ; and I give the *Society* my Thanks for the Honour they have done me, in choosing me one of their *Corresponding Members*. As to converting the Natives in the Dominions of the *Rajahs*, and the Great *Mogul*, I believe it may be done in either without Notice taken, provided we do not sound a Trumpet before us. In the *Mogul's* Dominions, Eight  
Parts

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(i) See the first Letter of this Volume, wherein a fuller Account is given of the Loss of these Goods.



Parts in *Ten*, in most of the Provinces, are *Gentiles*, and he never troubles his Head what Opinion they embrace. But to tamper with his *Mussulmen* is not safe.

But to give you my Sentiments in the Matter ; I think we ought to begin at Home : For there are Thousands of People, I may say some hundreds of Thousands, who live in the Settlements, and under the Jurisdiction of the *Honourable Company*, at *Bombay*, *Fort St. David*, *Fort St. George*, *Calecuta* in *Bengall*, on the *West Coast*, &c. who may be converted to Christianity without interfering with any Country-Government whatsoever ; and while we have so large a Harvest at Home, let us first gather in that, and then it will be Time enough to look Abroad.

The Way to effect it, in my Opinion, will be, to set up so many *Schools* and *Hospitals*, especially the last, to bring up Children in, as there can be found Funds for that Use. By Hospitals, I mean such Foundations where the Children are maintained wholly by the House. For the Poor in these Parts are very numerous, and those so poor, that in Time of Scarcity, (which often happens) they are forced to sell their Children in great Numbers, and sometimes themselves ; and such Miscreants would, at such a Time, be glad of an Hospital to receive them. Besides, there are at all Times Numbers of poor People, who will part with their Children to any one that will bring them up ; and of those who are able to bring up their Children at their own Charge, there are many, that for the Sake of having them taught for nothing, would send them to any good School, and



and those who are train'd up in the Christian Religion from their Youth, it is to be hoped may prove good Christians in their Age: But for those who are grown up in their Idolatry I conceive that, in the main, no great Good can be done upon them. For, as for the rich and great, there are so many Obstructions to hinder them from changing their Faith and thereby losing of their *Cast* or *Tribe*, that it is easier for a Camel, &c. For the Moment that they lose their *Cast*, they can no longer converse, eat, or drink with any of their *Cast* or Kindred, nor indeed with those of any other *Cast*; so that such must, in a true literal Sense, forsake Wife, Children, Houses, Land, Friends, &c. Which is a Degree of Faith few or none of them could ever arrive to. And as to the poorer Sort, and such as have no *Cast* to value themselves upon, they are so vile a People, that, for a little Rice, they will be of any Religion, and for as small a Consideration leave it again; and it is out of this that the *Romish* Priests chiefly make their Proselytes, whereby it comes to pass that the Christians in these Countries, I mean Natives are the Scoundrel Part of Mankind, and perhaps hardly a viler Generation in the World and a Man had better have to do with an Infidel, Heathen, Turk, or any Thing, than with them.

I remember some Years ago, Governour Pitt was pleased to ask me to give my Opinion how this Garrison might be brought to consist of all *Protestants*? I deliver'd him my Opinion in Writing, which he thought fit to communicate



cate to the *Company*, and their Answer was, they would consider of it. The Substance of it in short was this, that the *Company* should erect two large *Hospitals* or *Nurseries*, one for Boys, and another for Girls, to bring them up in the *Protestant* Religion; and if such Schools or Nurseries were set up, then it would be of great Use to have some *Catechisms*, *Common-Prayer Books*, and *New-Testaments*, &c. printed in *Portuguese*, for the Use of these Nurseries: But until that is done, they can be but of little Benefit in those Parts; For who is there in all *India* that read and write *Portuguese*, except the *Portuguese* themselves, and they of the politer Sort. And I do declare, that in all the Time I liv'd in *India*, I do not remember ever to have known a *Gentue*, *Mahometan*, or one of any other Persuasion, except Christians, that pretended to write or read that Language. There is a Kind of *Lingua Franca*, or *Jargon*, call'd *Portuguese*, spoke in most of the Trading Towns on the Sea-Coast, in which many of the Natives can so far express themselves, as to be able to buy or sell; but you must speak to them in their own *Jargon*, or you will not be understood.

Thus, Sir, I have freely given you my Sentiments in this important Affair. I beseech *GOD* to bless the venerable *Society*, and to prosper them in all their pious Undertakings!

I am with sincere Respect,

S I R, Your most humble Servant,

Fort St. George,

Feb. 1. 1712-13.

George Lewis.

LET-



## L E T T E R IX.

To Mr. Henry Newman,

*The Professor is highly sensible of the Endeavours used in England, for Promoting the Conversion of the Heathen. Whether the Encouragement given by him to the Mission has proved an Obstruction to the Orphan House.*

CONsidering the great Efforts and marvelous Concurrence of the most Honourable Society for Propagating Christian Knowledge towards Promoting the Conversion of the Malabar Heathen in the *East-Indies*; I find myself in a particular Manner oblig'd to return my most humble Thanks to the Society. It was already worthy the greatest Praise to hear that the Society had done so much as to encourage others to promote such an Enterprise: But the appointing a *Standing Committee* for these *Malabarian* Affairs; The Society's Resolution to choose the *Danish* Missionaries *Corresponding* Members; The Pains which they took to receive the charitable Contributions; To Print the whole *New Testament* in the *Portuguese* Tongue; Together with the fitting out a Printer, and giving him a *Printing-Press*, with all other Necessaries, was more than any one could have expected of them.

But



### Part III. Endeavours used in England. 61

But what astonish'd me more is, on one side, the kind, solemn, and generous Reception of Mr. *Plutſcho* in the Society; (k) and on the other, the unparallel'd Zeal of these Gentlemen, and their undeserved Favour they shew'd to Mr. *Berlin*, and his other Fellow-Travellers, whereof they gave me, as to every particular Thing, an exact Account in a Letter; in which I learn'd, that not only some ready Money, and a large Quantity of Paper, had been presented to them, but also the Charges for the Baggage at the *Custom-House*, by the Intercession of the Society, facilitated. I can't but acknowledge the Whole as a Token of a special Providence of *G O D* Almighty in these latter Days; neither shall I be wanting to give a just Idea of their indefatigable Vigour and real Assistances, to the *German* Reader in Print, as soon as the *fifth Continuation* of the *Letters* of the Missionaries appears, which will be very soon: Posterity shall learn by it how one Nation can help the other in the common Cause of Propagating the Christian Religion, finding that the *German* Nation assisted the *Danes*, as the *English* do both.

I must acquaint you here, that in the Beginning of my Design to promote this glorious Enterprize of the *Danish* Nation, I very much scrupled, whether I should embark in it or no: For I thought, to meddle with a Foreign Work, would not only hinder ours here, but even diminish it; considering the vast Expences required to provide every ensuing Year for

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(k) See the *Speeches* made on that Occasion, at the End of this Collection.



62      *Of the good Effect of, &c.* Let. IX

for the whole *Orphan-House*, so many School Masters, and other innumerable Accidents without any certain Foundation. But I overcame that Scruple with a deep Reflection on so many signal Steps of the *Divine Providence* in Works of this Nature, since I laid the first Stone of the *Orphan-House*, and other Building wherein I was engag'd: Yea, I found by Experience, of which you may be certain that the Promoting this Foreign Work was not only no Hindrance to our own, but that even the Heavenly Blessing was more signally shower'd upon it. Moreover, that I was not neither shall be for the future in the wrong I was convinced by the Conduct of the *Society* whom I perceive to go with the same Stream out of no other Reason, as I am fully persuaded but because they found that the Undertaking of converting the *Malabarian* Heathen to the Christian Religion, was a *Catholick* Work worthy to be Promoted by all charitable and publick-spirited Christians.

But I fear my Letter will be too long; I shall add no more, than that I desire of you again to return my humble Thanks to the *Society*, for their great Care in the Matter concerning the Missionaries. Be pleased likewise, dear Sir, to present, in a particular Manner, my humble Service to the Reverend Dr. *Bray*, and the Honourable Mr. *Chamberlayne*.

I commend you to the Grace of our Lord *JESUS CHRIST*, remaining,

S I R,

Your very humble Servant,

Hall in Saxony,  
Feb. 26. 1713.

*August Hermann Francke*

LET-



L E T T E R X.

To Mr. Henry Newman.

[Translated from the *High-Dutch*.]

The Missionaries gratefully acknowledge the Present sent them by the Society. Translation of the Old-Testament into Portuguese. Some Books Printed in India.

AT the sudden and happy Arrival of the Persons designed to manage the Press, we have safely received the Duplicates of the Letter of the Honourable Society for Promoting Christian Knowledge, and we shall not fail to return our Answer November next, with a farther Account of our present Circumstances, and some Thoughts relating to this Country, and the good Influence it might have upon the Propagation of the Gospel in these Parts.

The Present of the Society, consisting of seventy five Reams of Paper, is safely come to our Hands, being designed for the Impression of the New-Testament. May the Lord be pleased to reward abundantly so signal a Kindness, whereby the Honourable Members of the Society have so well deserv'd of the Heathen here! Nor are we less sensible of their kind Intercession with the Directors of the East-India Com-



Company, in Favour of the three Young Men  
(1) and of their free Passage in one of their Ships

We are not a little afflicted at the great Loss and Expence the *Honourable Society* has undergone on Account of this Work; both in relation to the *Press*, purchas'd a second Time, and the Miscarriage of their Money two Years ago, on Board the *Jane* Frigate: All which would have gone a great Way in increasing our *Malabar* and *Portuguese* School here. We heartily wish and pray, that the overflowing Goodness of God may make up so considerable a Loss, by exciting some other well-dispos'd Persons to a liberal Contribution, for facilitating the Work of Conversion among the Heathen in *India*. If our Letters and Papers sent to *England* the last Year, are safely arriv'd, and the most substantial Points translated into your Language, we hope you will thereby understand, how carefully we lay out the Money bestow'd by charitable Persons, and how we endeavour to improve those Gifts to the eternal Benefit of the Pagan World; in Hopes that from such *Temporal* Seed, as we stand in need of as yet, a *Spiritual* Harvest may spring up in Time among the *Malabar* Heathen. To which End, that the Father of Lights would direct both your Charities and our Labours, is our Prayer, whenever we apply our selves to him, from whom all good Gifts do come.

Two

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(1) Mr. Berlin, Mr. Adler, and Mr. Adler, jun. They arrived at London from Hall in Saxony, the 20th of December, 1712. and embarked about the latter End of January, 1713. for India.



As we have been assured, both from *Germany* and *England*, that the *Society* have been concern'd about Promoting the Design of the Mission both in *London* and other Parts of the Kingdom, so we wish that the Lord Himself, whose Honour they seek, would reward their Labour of Love with the richer Incomes

F

of



66 *Of some Portuguese Books.* Let. X.  
of his heavenly Kindness manifested in *CHRIST*  
*JESUS* our Lord.

With these first Ships, you are to receive  
some Copies of such Pieces as have hitherto  
been published by Means of our *Portuguese*  
Press, for which we stand indebted to the  
Kindness of our good Friends in *England*.  
As soon as they come to your Hands, be pleased  
to send a Copy of each of these Pieces to Pro-  
fessor *Franck* at *Hall*. In a little Time we  
hope to enter upon the Impression of a Book  
in the *Damulian* Language, for which we are  
now making the necessary Preparation. May  
the Lord bless all our Planting and Watering  
with his heavenly Increase ! to whose gracious  
Protection committing you,

We remain,

S I R,

Yours, &c.

Tranquebar,  
September 12, 1713.

*Bartholomew Ziegenbalgh,*  
*John Ernest Grundler.*

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LET.



L E T T E R   X I.

To the Society for Promoting Christian  
*Knowledge.*

[Translated from the *Latin.*]

*Of the afflicted State of the Church in India. The Missionaries design to print the New-Testament in the Damulian Tongue. Account of some Treatises printed in Portuguese. Portuguese Translation of the Old-Testament. The Number of the Converts, and the daily Expences of the Missionaries.*

**I**T was with the greatest Pleasure we perus'd the Letter, you were pleased to honour us with, and which is dated *December 31. 1712.* You express therein your earnest Desire, pious Wishes, and hearty Prayers for the more plentiful Blessing of Almighty God in the further Progress of the Conversion of the *Indians* to the Christian Faith.

We adore the good Hand of Providence, which has not only confirm'd your Minds in a continued Care and unwearied Labour of Love to this Work; but orders it also so wisely, that the evil Designs, and malicious Detractions of Worldly-minded Men, do but turn to the greater Benefit of his Church.

F 2

Our



## 68 *Of some Portuguese Books.* Let. XI.

Our Church, which has been called forth out of the Midst of Pagan Darkneſs, is indeed even to this Day, (as the Prophet ſpeaks) *afflicted, tossed with Tempeſt, and not comforted* and we the Miſſionaries are as Way-faring Men, expecting every Moment Storms and Tempeſts. However, being protected by the Grace of the Lord, we are not afraid of the Terror of evil Men; but truſt that the Wiſdom of God will convert into Good, what wicked Men do contrive againſt us.

We return our moſt hearty Thanks for the Copies of the *New-Teſtament* you were pleaſed to ſend us in the *Portugueſe* Language, Printed at your Coſt: Likewise for the Preſent of *Paper* tranſmitted for Printing the ſame in the *Damulian* Tongue. As ſoon as we have re- viſ'd and mended our *Malabarick* Tranſlation which ſhall be done with all poſſible Care we deſign to put it without Delay to the Preſs ſo that we may be able the next Year to return ſome Copies to *Europe*. In the mean time, we have made an Experiment of the *Malabarick* Types, and have ſent enclorſed, a Copy of a ſmall Tract in that Language, entituled: *The Abomination of Paganism, and the Way for the Pagans to be ſav'd*. We have this Year likewiſe printed in the *Portugueſe* Language, the following Treatiſes:

1. *An Explication of the Chriſtian Doctrines after the Method of the Catechiſm*, in 12°.
2. *A Summary of Chriſtian Doctrines for the Uſe of the Catechumens*, in 24°.
3. *A Letter to the Reverend Mr. Lewis Chaplain to the Eaſt-India Company at Madras*

com



Part III. Of some Portuguese Books. 69

concerning the Institution and Method of our Schools,  
in 4.

4. A Collection of sacred Hymns containing in  
Number an Hundred, in 12°.

5. The History of the Passion, Death, Resur-  
rection, and Ascension of Jesus Christ, according  
to the four Gospels, in 12°.

Of all which we sent some Copies the last Month,  
and directed them to Mr. Secretary Newman.

The Reverend Mr. Lewis favoured us with a  
Manuscript Translation of some Parts of the  
Old-Testament in Portuguese. This has proved  
a happy Inducement to us to translate the  
whole into that Language, and accordingly we  
have already begun to print the first Book of  
Moses. Next we do also intend to enter upon  
the Translation of the Old Testament into  
Damulian. May God prosper these pious and  
difficult Undertakings!

As to the Increase of the Church in these  
Parts, God has been pleased, of his great Mercy,  
to call and to receive by Baptism into the  
same five and thirty Souls, Young and Old;  
which (as well as the rest of our Flock) we are  
careful to instruct, and do what we can, to  
render them truly sensible of the vast Diffe-  
rence betwixt the frothy Moralities of the  
Heathen, and the Power of Faith resulting  
from the Gospel of CHRIST. This Faith  
being the vital Principle of all good Works  
and Motions, will make our Converts more  
concerned about the Creation of a new Heart,  
and the daily Renovation of their Mind to the  
Image of GOD, than about some empty Spe-  
culations, or the carrying about a Form of an



70 *Of the Expences of the Mission.* Let. XI.

outward Profession, without the inward Life and Power thereof.

We forbear at present to speak of our Schools, and of the Number of Children educated therein; since we have largely treated thereof in the forementioned Letter to Mr. *Lewis*: We shall only add, that the Increase of the Scholars, and the Arrival of the three Persons from *Europe* to manage the Press, hath put us upon a Necessity to purchase another House for their Reception: The Price whereof we design to pay when the next Ships arrive from *Denmark*. By the Delay of Ships coming from *Europe*, our Poverty must needs be much increased, and for Want of Money, the Enlargement of our Schools, as well as of other good Establishments, much retarded. The ordinary Expences of our Household are now 40 *Pagodes per Month*, and the extraordinary Charges arise from 20 to 50 *Pagodes per Month*: Not to mention such Debts as we have contracted, for keeping up, in some tolerable Degree, what we have begun. But after all, the Promise of God: *I will never leave thee, nor forsake thee*; is our Support under our present Want and Necessity.

As we are as yet unacquainted with the Resolutions your *Honourable Society* may have taken upon our Thoughts, we communicated to you, partly by Letters, and partly by our Colleague Mr. *Platfcho*, so we do earnestly desire your good Advice, about the further Enlargement of the Knowledge of *CHRIST* in the *Eastern World*, then proposed to you. We do grate-



Part III. *Request of the Missionaries.* 71

gratefully acknowledge the abundant Favour you were pleased to confer on our said Colleague when in *England*, and do most heartily beseech you, to continue your good Will and Assistance to the Propagation of the Gospel of Christ in *India*; that the Kingdom of God may come to the Pagans, and his holy Name be hallowed among them. May the overflowing Goodness of God reward the *English* Nation with heavenly Riches, for all the Good they have done, (and, we hope, will continue to do) towards carrying on the Work of the Lord in the Pagan World! And may the Almighty preserve you all many Years, for the greater Benefit and Comfort of his Church!

We are,

Very Reverend and Honourable,

Your most humble,

most obedient, and

most respectful Servants,

Tranquebar, on the Coast  
of Coromandel, in India,  
October 6. 1713.

Bartholomew Ziegenbalgh.  
John Ernest Grundler.



## L E T T E R XII.

*To Henry Hoare, Esq;*[Translated from the *High-Dutch*.]

*Of the Difficulties attending the Missionaries and of their Hopes under them. Of the Education, Number, and Employment of the Children. Manufactures. Of the Damulian Printing-Press; And of Theological Controversies to be avoided in India.*

**Y**OUR kind Letter of the 22<sup>d</sup> of January, 1712. is safely come to our Hands, and has brought us the welcome News, that the respective Members of the *Society* continue their Affections towards the Work here established, notwithstanding the many Difficulties hitherto raised against it. This Assurance has given us fresh Encouragement in our Labours, and new Hopes that they will constantly second such *Schemes*, as in our last Letters and Narratives have been laid before them.

As to the Court of *Denmark*, we can tell you, that we have likewise Assurance, that those Obstacles, which have all along surrounded us here, shall be remov'd, and that every Thing tending to facilitate this Work, shall be put on a better and more promising Foundation. But since the *Danish Ship*, which we have expected this Year, is not arrived, and consequently



### Part III. and Employments of the Children. 73

quently the Money design'd for us, not come to Hand, we continue in great Straits, and are altogether unable to enlarge the Work we are engag'd in. In the mean Time, both the Labour and Cost increaseth under our Hands in the midst of Want and Poverty: However, we are in Expectation, that by the Arrival of our next Ships, both our Indigency will be reliev'd, as also Orders sent over for carrying on the Design with greater Ease, and Prospect of Success. The whole Number of Persons christen'd in the *Malabar* and *Portuguese* Church amounts at present to *Two hundred forty six*; viz. *one hundred twenty five* Women, and *one hundred twenty one* Men. Many of these People must work very hard for their Livelihood; some gaining their Subsistence at Sea, some by other Employments on this Coast. For since we our selves have been left so long without a sufficient Help to maintain us, we have been unable to put them in the Way of getting their Living. The whole Number of those that have been carried off by Death, is *fifty seven*. We have lost within these two Months, six Children of the *Malabar* School, and two of the *Portuguese*; there being some Sort of a contagious Distemper got among them. Two of them are still in a languishing Condition.

As to your Question: *Whether any of those that have been educated among us, be returned to Paganism?* We answer, that we know of no such Instance: But this we must own, that some, under sharp Trials of Want and Poverty, are gone over to the *Papists*; and this chiefly  
by



74 *Of the Education, Number, Let. XI*

by the Instigation of those, that should have help'd to secure them against such Temptations.

Our *Malabar* School consists still of *forty seven* Children; the *Portuguese* of *nineteen*; and the *Danish* likewise of *nineteen*; to whom are join'd some Catechumens prepared for Baptism. We can assure you, *Sir*, it is with Joy and Satisfaction we set about this Business, being visibly convinc'd, that our Labour is not altogether in vain. Those of the Heathen that are not so much incumber'd with temporal Cares, and consequently in a Condition to attend our Instructions more regularly, grow daily in the Practice of Christianity, and imbibe more thoroughly the Principles of our Holy Religion. They often joyn in Prayers together and yield an unfeigned Obedience to the Doctrine they have been taught. But then are those more backward that are put to hard Shifts and Labour, to gain their Bread, and have no Leisure to give frequent Attendance to our Instructions. However, we do what we can to give them a Taste of the general and more *essential* Principles of the Christian Faith: Some of them are also very stubborn and disobedient, and create no small Uneasiness to those that are employ'd about the Good of their Souls. But as for the Children that are under our Care, we have them intirely left to our own Disposal and Management and can train them up from their tender Years in Christianity: And these are those that give us the greatest Hope of working in Time some Good in the Pagan World.

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### Part III. and Employments of the Children. 75

As for your Desire, *Honoured Sir*, to know, what Trade or Employment we usually put our *Boys* to? We answer, that an Undertaking of this Nature stands in need of able *Catechists*, *Teachers*, *Transcribers*, and other such Officers: and since the Boys educated hitherto by us, have a Genius which inclines them that Way, we prepare them for such and the like Employments. As the Work increases, we shall likewise want *Physicians*, *Stewards*, *Printers*, *Composers*, *Founders*, *Bookbinders*, &c. and we have begun already to train up some to several of these Professions; and we shall continue to do. After we are tolerably provided with such Labourers as relate more nearly to the Advancement of the Design, we can then set up such *Manufactures* as may prove profitable, even to our Nations in *Europe*: The chief whereof are the *Weaving* of Cotton, and the Art of *Painting*; which, for ought we know, are the most advantageous Trades in *India*, and every where liked of. We are also resolved to set up in Time, a *Paper-Mill*, which will employ some more Hands.

In a Word: There is Variety of Trades, Arts, and Manufactures, which Young Men might be inur'd to; but which cannot be brought to bear, till such Time as we shall be supplied with Help from *Europe*. And though the Erecting of such *Manufactures* may be expensive at first, yet we don't question but they will answer the Cost, after they have been once set on a good Foundation; affording not only a Livelihood to many Persons about us,



us, but contributing also something toward carrying on the Undertaking it self to greater Perfection. And probably we should have long ago set about a Work of this Nature, if the Want of Money, &c. had not render'd it altogether impracticable: So that we have been glad to keep up our Schools as well as we can, without taking up any Thoughts about enlarging the Work. Now and then we are brought so low, that we have not one *Shilling* in Cash: However, Providence has still made Way for us; so that by Borrowing and other such Helps, we have tolerably well preserved our Schools: And we hope the Lord will further excite some Souls to promote the Conversion of the Heathen, by contributing to so Christian a Design.

As to what concerns the *Girls* in our *Charity-Schools*, they are taught *Sewing*, and the like Domestick Employments. We observe this Order among them every Day in the Week: They are by Turns employed in the Kitchen, and us'd to manage the Affairs of the House. And this at the same Time affords them some Exercise, or Motion of the Body, so useful for preserving their Health. As for the whole Management of our Schools, we have given a full Account of it in a printed Letter, address'd to the Reverend Mr. *Lewis* at *Madras*; having about the same Time sent a Translation of it to Mr. *Boehm*, in *High-Dutch*. The *Malabar-Press* and *Foundry* is now in pretty good Forwardness, and we are entering with all possible Expedition upon the Impression of the *New-Testament* in this Pagan Language. We are likewise going about the  
Tran-



Translation of the *Old-Testament*, both into *Portuguese* and *Damulian*: Of which, by the gracious Assistance of the Lord, we hope to make a considerable Progress, with all convenient Speed. But after all, we look upon these Endeavours as so many *Preparatory Steps* only, towards the ensuing great Harvest of the Heathen World. We do nothing as yet but break the Ice, that those who come after us, may find a Way beat out for them, and propagate the Gospel of Christ with the greater Ease and Success. And altho' we feel our selves surrounded on our Side with many infirmities, yet we confide in the Goodness of *G O D*, that he will regard the Sincerity of our Intention, and confer still a greater Blessing upon those Endeavours, than we have hitherto seen.

Your Admonition relating to unnecessary Points of *Controversy*, we most thankfully embrace; and assure you, that we shall carefully avoid them in our Applications both to Heathen and Christians, and inculcate the wholesome Doctrine of Faith, in as plain and edifying a Manner as we are able to do. We have not seen the Treatise of *Franciscus Xavier*, upon the *Passion of Christ*, nor any other of his Pieces; otherwise we should have readily translated them for your Satisfaction. Of the History of the *Malabar Paganism*, (a Copy whereof was committed to Mr. *Plutsch*o,) we have given some Account to Mr. *Boehm*, to whom we have also transmitted some other Pieces relating to the Heathen in *Malabar*.

We



78      *Of Controversies, &c, Let. XII*

We have sent a *Letter* to the *Honourable Society* in *October* last, attended with some Copies of our Print in *Portuguese*. We send now second *Letter*, accompanied with some *Malabar* Pieces, and particularly with Copies of the *Exposition of the Christian Doctrine* in *Portuguese* wrote heretofore on *Palmer Leaves*.

We return you our most humble Thanks for the singular Affection you express to this Work, and the particular Marks of your Favour bestow'd on Mr. *Plutsch*, during his Stay in *England*: (m) We beseech the Lord to bestow your great Reward!

We remain, &c.

Tranquebar,  
*December 11. 1713.*

*Bartholomew Ziegenbalgh*  
*John Ernest Grundler.*

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(m) *About the Beginning of November 1712. Mr. Henry Plutsch, one of the two first Missionaries, arrived at London, after having embarked at Madras, on Board an English Ship, Sept. the 15th, 1711. He laid before the Society several Heads relating to the State of the Mission together with the Impediments whereby it was obstructed and some Means, whereby it might be advanced if those that confess the Christian Religion, would but unite Heart and Hands, in attempting so good a Work; particularly in such Countries, as are already subject to the Protestant Powers in Europe.*



## LETTER XIII.

to the Reverend Mr. Lewis, Chaplain  
to the East-India Company, at  
Fort St. George.

[Translated from the Portuguese.]

te. This Letter was first printed in Portuguese at  
Tranquebar, and afterwards translated into English,  
and reprinted at London with the following Recom-  
mendation of it from the Reverend Person to whom  
it was address'd; which, for the Reader's Satisfaction,  
is here also inserted, and is as follows: *Viz.*

THE Intent of the following Letter was  
to set forth the Method used, and the  
Progress made by the Protestant Missiona-  
ries in Tranquebar, in converting the  
Gentiles in those Parts to the Faith of Christ.  
And the directing of it to me, being then at Fort  
St. George, was intended to satisfy the World  
of the Truth of what they wrote. Those Two  
Places being not so far asunder, but that I might  
easily inform my self in the Truth of these  
Things: And therefore it must be supposed,  
they would not represent Matters otherwise to  
me than indeed they were.

It is easie to observe, in all the Parts of this  
Letter, with what Zeal and Diligence those  
Gentlemen do carry on the great Work they are  
employed in; and considering the Methods used  
in



## 80 To the English Reader.

*in these Western Parts, in teaching Children they may seem rather to overact, and to require more of their Pupils, and to keep them to strict and more constant Duties, than is consistent with those Years. As to this Particular, we must allow them, who are upon the Place, to be the best Judges in these Things: Besides, it is known, that the Indians keep their Children stricter to their Learning, and bring them up to Business much sooner than here with us.*

*But what requires to be considered most of all in the following Letter is, the great Charge those Gentlemen are at in keeping of so many Schools, and in maintaining so great a Number of Children wholly upon their own Cost; for which they have very little Helps but what come from Europe; and those, we have Reason to fear, are too short to answer their constant and great Expences.*

*It were to be wish'd, that those, whom God hath blessed with Means, and hath likewise blessed with a good Inclination to employ them to good Ends, should come to a right Knowledge of this great and Christian Undertaking. And possibly they would think, that some of that Money, which they design for pious and good Uses, might be usefully employed this Way, as in any Work of Charity whatsoever.*

*London 25.*

*Jan. 1714-15.*

GEORGE LEWIS  
TO



To the Reverend Mr. George Lewis.

*Concerning the Method of Instruction used  
in the Charity-Schools, &c. at Tran-  
quebar.*

*Reverend Sir,*

**I**T is a Thing known to all understanding Persons, that the general Good of any Country or Nation depends upon a Christian and careful *Education of Children* in Schools; due Care and Diligence in this Matter producing wise Governours in the *State*, faithful Ministers of the Gospel in the *Church*, and good Members of the Common-wealth in *Families*. For which Cause, many Persons in *Christendom*, of all Ranks, laying to Heart a Thing so needful, have agreed to employ their Cares that Way. Happy *England* more especially, as we understand from Accounts of its well-order'd *CHARITY-SCHOOLS*, publish'd every Year, hath set a most excellent Example in this respect, which some of other Nations have followed with great Zeal: But it is not our Business, at present, to make particular Mention of them.

Only this we say, that we likewise are fully perswaded, that true Christianity, and all that can make for the common Good of the *Gentiles*, at least here in the *East-Indies*, must be founded and built upon *Christian Schools for Children*,

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who growing up from their Infancy in the Knowledge and Fear of God, may, by the divine Blessing, become a Means of planting a Church of Christ, deeply rooted in the Word of Truth. Wherefore we being sensible of this Truth from our own Experience, and it being the End of our holy Calling, that Men may be turned away from their abominable Idolatry unto the Living God, we make it our principal Business to procure, by the divine Assistance, the *Establishment of Christian Schools* for Children of the *Gentiles*; to which we have been likewise stirred up by Letters from *Europe*.

And since the *Latin* Relation sent by us last Year, gave you an Account in general of our Proceeding in the Work of *Propagating the Gospel of Christ* here among the *Gentiles*, we now find our selves obliged to acquaint you particularly, with *The Methods of Instruction us'd in our Schools*. And to the End that they, who here in the *Indies*, and elsewhere, take Delight in the Works of the Lord, might know what that *Method* is, we have thought fit to write this Letter in the *Portuguese* Language.

Please then, *Reverend Sir*, to receive it favourably, since it is in Truth, but an Answer to a Question, put by your self in the Presence of one of us, *viz. What was our Method, especially in our Charity-Schools?*

For the greater Benefit and Improvement of the Scholars of both Sexes in Religion, and other Knowledge, there are Five Schools appointed, *viz. three Malabarick, one Portuguese and one Danish*.

I. The



I. *The Order of the First Malabarick School; consisting of Eleven Scholars, and one Master.*

*From Six a Clock till Seven,*

THOSE of riper Years being come to one of the *Missionary's* Chambers, do there hear a *Catechetical* Discourse on the Articles of Faith, which are clearly and thoroughly explained and apply'd: Likewise Men and Women of the *Malabarick* Church come thither to hear the Word of Salvation.

*From Seven to Eight,*

All being in the School, learn the principal Texts or Proofs out of the *New Testament*, which are gathered according to the Order of each Chapter, and written in a Book for that Purpose, taking Notice withal of the Doctrines contain'd in them.

*From Eight to Nine,*

The Scholars read by Turns, one Day the *New-Testament*, another Day the *History* of the *Old-Testament*. At the End of every Chapter, they repeat the most remarkable Passages, that, by this Means, they may be well instructed in the Word of God, both as to the Doctrine, and the History. Besides this, they are dili-



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gently admonished, that, like careful *Doers of the Word*, they put in Practice what they learn.

*From Nine to Ten,*

They are exercised in Matters of Faith, reading one Article several Times over in an Hour; and that not only in order to understand the Doctrines and their Coherence; but likewise to apply them to the Improvement of their Meditations, which they write down every Week.

*From Ten to Twelve,*

The Scholars read Books of *Malabar* Poetry, that they may both understand Verse, and have an Insight into the abominable Idolatry of these People, by discovering the horrid Blindness of their false Doctrines. Likewise they read Letters written on divers Subjects, that they may learn to write themselves in an agreeable Style. The upper Boys, on *Tuesdays* and *Thursdays*, learn likewise *Geography*, and the Use of the *Globes*.

In the Afternoon; *From One to Two,*

They all go to the *Portuguese* School, there to learn that Language, which they use themselves to speak on all Occasions.

*From*



Part III. *used in the Charity-Schools.* 85

*From Two to Four,*

They return to the *Malabar* Schools, where they transcribe on (n) *Leaves* with a Steel-pen, such Books as they have themselves occasion for at School. Some learn to write a good Hand on such *Leaves*.

*From Four to Six,*

They learn to cast *Accompts* according to the *Malabar* Arithmetick, from a Book on that Subject; Part of which they say by Heart every Day, and write Examples to the Rules.

*From Six to Half an Hour after Seven,*

Half of the younger Boys, belonging to the other *Malabar* School, come to the Elder, and they have a *Catechetical* Conference, concerning those Points of Doctrine, which they heard from the *Missionary* in the Morning. The Elder, one by one in their Order, put Questions, which the rest, with the Younger, answer, passing on from Period to Period. By this Means, through the Assistance of the Holy Spirit, they gain not only the necessary Knowledge of the Christian Religion; but likewise a due Assurance in discoursing upon a Subject. This Hour, on *Sundays* and *Fridays*, is set apart for the Repetition of those sacred

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Truths,

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(n) *Leaves* of a Tree called *Palmeira*.



Truths, which they heard at Church by the *Missionary*; which is likewise done by Way of *Questions and Answers*.

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II. *The Order of the Second Malabarick School; consisting of Twenty one younger Boys, with one Master.*

*From Six a Clock till Seven,*

THESE Boys go to another *Missionary*, to be taught and examined in the *Catechism*, which is expounded to them with due Simplicity and Plainness.

*From Seven to Eight,*

They repeat the Lessons they were taught the Day before.

*From Eight to Ten,*

They say their Lessons in Order to the Master. Some are taught the Letters with their Variations, and learn to spell; some learn to read the Hymns which are sung at Church; some the *Catechism* with the Scripture Proofs; and others the Book call'd, *The Method of Salvation*. Then the Master sets them new Lessons to be said in the Afternoon, between Four and Six.

*From*



Part III. *used in the Charity-Schools.* 87

*From Ten to Twelve,*

The Master teaches such as cannot yet read, the principal Parts of the *Catechism*, with some *Prayers*: Others get by Heart the *Catechism*, with the *Explication*; *The Method of Salvation*, and the *Proofs* from the *New-Testament*.

*In the Afternoon; From One to Four,*

They sit on the Ground, (o) *writing* with their Fingers in Sand, (which is spread on the Floor for that Purpose,) the Lessons which every Child hath been taught in the Morning, chanting, with an audible Voice, the Names of the Letters or Words, as they write them.

*From Four to Six,*

They repeat to the Master the Lessons he had set them between *Eight* and *Ten*, and then take new ones for the next Day.

*From Six till Half an Hour after Seven,*

One half of these younger Boys being at this Time at the *Catechetical Exercise* with the Elder, the other Half, who are the youngest of all, are instructed by the *Catechist* apart, in the principal Points of Christianity, contain'd in the *Method of Salvation*; and this is done in so easy a Way, that these little ones readily apprehend those first Rudiments of Christian Doctrine.

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III. The

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(o) *The common Way of teaching young Children to read and to write in the East-Indies.*



III. *The Order of the Third Malabarick School; consisting of Eleven Girls, with a Mistress.*

*From Six to Seven,*

**T**HE greater Girls go to be catechiz'd by the *Missionary*, who, at this Exercise, expounds Matters of Faith to them with great Perspicuity. The little ones likewise come to the *Missionary*, who examines them in the Five principal Parts of the *Catechism*, which he explains to them at the same Time. The *Catechumens* also are present at this Exercise.

*From Seven to Eight,*

They learn by Heart the principal Proofs out of the *New-Testament*.

*From Eight to Ten,*

The elder Girls have a Conference about those Matters of Faith, in which they have before been sufficiently instructed and catechized by the *Missionary*. In this School, they go through one Article every Day. The little ones learn the *Catechism*, the *Method of Salvation*, and the spiritual Hymns. They likewise begin the *Abridgment of the Christian Doctrine*.

*From*



*From Ten to Twelve,*

The elder read the *New-Testament*, and the History of the *Old*; The younger go on in their former Lessons.

*In the Afternoon; From One to Two,*

They all repeat by Heart their Proofs from the *New-Testament*.

*From Two to Four,*

The elder learn to use their Needle of a Sempstresses; The younger write (chanting the Lessons they have learnt) with their Fingers in Sand.

*From Four to Six,*

The elder, with a *Malabarick* Pen of Steel, practise writing on *Leaves*, in Order to get a fair Hand; The younger say their Lessons out of the Books mentioned before, in the same Manner as they do between *Eight* and *Ten*.

*From Six to Half an Hour after Seven,*

They confer among themselves about divine Matters, asking Questions by Turns, as the Youths do in the first School.

IV. *The*



IV. *The Order of Instruction in the Portuguese-School ; consisting of Twenty One Scholars of both Sexes, and Master.*

*From Six a Clock till Seven,*

ALL of this School come to the *Catechist* Chamber, who examines them in Order out of the *Catechism*, which he explains. Other *Portuguese*, and some of the *Danish-School*, come hither likewise.

*From Seven to Eight,*

School begins with two Chapters taken out of the *New-Testament*, which are distinctly read. At the End of the first, the Master sets forth the several Parts contain'd in it, examining the Scholars over and over again till they are perfect. He does the same by the other Chapter. The *Catechist* prepares some of the School with Instructions for holy Baptism.

*From Eight to Nine,*

The Master examines and instructs them in part of the *Catechism*, bringing Scripture Proofs for the same, by Way of Question and Answer. The *Catechism* is so divided, that one principal Part of it is finished in a Month



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the whole, from Beginning to End, in half a Year. Of the little ones, some learn to read in the *Method of Salvation*, and some to spell in the *Primmer*. The *Catechist* at this time calling to him some of this School, prepares them for holy Baptism. They that are disposed for the Lord's-Supper, being likewise present.

*From Nine to Ten,*

The elder learn by Heart some of the Proofs, by which the Doctrines were explained and confirmed the Hour before, to the End that in the Days of their Youth they may lay up incorruptible Treasures. The younger go on in the forementioned Lessons.

*From Ten to Eleven,*

The elder learn to cast Accompts; The younger learn the Scripture-Proofs of the Book called, *The Method of Salvation*.

*From Eleven to Twelve,*

The elder, together with some of the *Malabar* and *Danish* Scholars, confer about the Study of *Geography*, and the Use of the *Globe*, twice in the Week; at other Times, this Hour is taken up in reading *Portuguese* Epistles, that are of an elegant Style, or in writing Meditations. The *Catechist* teaches the little Children in the *Method of Salvation*.

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In the Afternoon; *From One to Two,*

The elder go to the *Malabar-School*, there to learn and write that Language. The younger repeat Texts of Scripture to one another; and the *Catechist* tells them some Historical Passages out of the *Old* or *New-Testament*.

*From Two to Four,*

The elder improve their Hand-writing; the younger keep reading their Books, as between *Eight* and *Ten*.

*From Four to Five,*

The elder cast Accompts, as between *Ten* and *Eleven*; The younger go on in their Lesson of the Hour before.

*From Five to Six,*

The elder go to the *Malabar-School*, as they did before between *One* and *Two*; The younger learn the *Summary of Christian Doctrine*.

*From Six to Half an Hour after Seven,*

The elder have a catechetical Conference among themselves, in which they repeat the Points which they heard from the *Catechist* in the Morning, in the same Manner as in the first *Malabar-School*; but the little Children are instructed by the *Catechist* in *Christian Doctrines*.

V. The



*The Method of Instruction in the Danish-School; consisting of Fourteen Scholars of both Sexes, with a Master.*

*From Seven a Clock to Eight,*

ONE of the Scholars having read a Chapter in the *New-Testament*, the Master asks every one what he has retained for his own Edification; which, for their better Instruction, he afterwards explains and enlarges upon, applying it to each of them for their spiritual Improvement. If there be any spare-time left, he himself picks out a Text, and makes an useful Application of it.

*From Eight to Nine,*

The elder write Accounts; such as are not yet perfect in Reading, learn Lessons in the Bible; some in the Gospels; some in the Psalms, or the Hymns.

*From Nine to Ten,*

Some get by Heart the *Catechism*, with the Explication; some the principal Psalms; and others, Texts of Holy Scripture. On Saturdays, at this Hour and the next, they learn the Gospel appointed for the following Day.

*From*



*From Ten to Eleven,*

The Master examines all that are in School, according to the Catechism, with Questions and Answers; and takes Occasion, from the several Questions, to explain and apply the divine Truths in a clear and easie Method. Every *Wednesday* they are examined the *Method of Salvation*. This School being up at *Eleven* a Clock, the Head-Scholars *Tuesdays* and *Thursdays* stay the following Hour to learn Geography, and the Use of the Globes with their Equals of the other Schools.

*In the Afternoon; From Two to Four,*

In the first Place, a Chapter is read out of the *Old Testament*; then the Master briefly sums up the Parts and Contents of it. After that the elder Scholars learn to write. On *Tuesdays* the Master reads a Letter to them, which they must take in writing from his Mouth, and by that Means are brought to understand their Faults in Orthography. The little ones that do not yet learn to write, continue reading their Books, as between *Eight* and *Nine* in the Morning.

*From Four to Six,*

The elder proceed in Arithmetick. On *Wednesdays*, from *Four* to *Five*, they read *Dan* Letters; in order to acquire an Epistolary Style. Other Children go forward with their Lessons.



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sons in the Books appointed them. Some  
custom themselves to read the *New-Testa-*  
*ment in Portuguese.*

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*Concerning these Five Schools, the following  
Particulars are to be observ'd.*

THE whole Number of Children is  
*seventy eight*, of which *fifty six* are  
drg'd in our House. The Two first Schools  
Boys, with a Master, in one Chamber;  
the Girls, with their Mistrefs, in another;  
a Third, the Girls of the *Portuguese-School*,  
with the Sempstrefs; In a Fourth, the Boys of  
the *Portuguese-School*, with the *Catechist*.

2. At Break of Day, all the Children, in  
their respective Chambers, devoutly kneeling,  
say the Morning-Prayer; besides this, Two of  
them conceive a Prayer in Words of their own;  
all concluding with a short Hymn. The same  
is done when they go to Bed.

3. At Noon, between *Twelve* and *One* a Clock,  
and in the Evening at *Eight*, they go to Meals,  
at Three several Tables. Whilst they sit at  
Meat, the Word of God is read with due  
Reverence. Sometimes, in their Order, they  
repeat Texts of Scripture, of which they tell  
likewise both the Doctrine and the Use. In the  
Morning, at *Eight* a Clock, they all take a short  
Breakfast.

4. The



4. The eldest Five of the *Malabar*, and Two of the *Portuguese-School*, every *Wednesday* exercise themselves in the Word of Truth, by writing a Meditation; the former on *Leaves*, the other on Paper. The Missionaries propose a Theological Subject, shewing at the same Time how it is to be explained, and how improved to their Edification. Then every Scholar reads his written Meditation to the Missionary, who tells how this or that Thing may be corrected, or might have been done better in the Explanation, or Application, or in the Style. In this manner these Children are, through the divine Grace, and by a careful Instruction, fitted if it shall so please God, for the future Service of the Church of *India*.

5. On *Sundays* they repeat, every one in their Order at Home, the Doctrines which they heard preach'd at Church: The rest of the Time they read such Books as are useful for their Improvement and Edification.

6. All the Children of the Three *Malabar Schools* go on *Mondays* to a certain Village, to be publicly catechized by a Missionary; and in the Presence of the Gentiles there gathered to give Testimony to the Gospel of the Grace of God. When Catechism is done, they rise and pass into a Garden, where they wash their Bodies according to Custom. After this, they have Time given them to exercise themselves. Being come Home at Evening, they, from Six to Half an Hour after Seven, practise singing to *Malabarick* Musick, but have always some Christian Subject for their Songs. Likewise every *Sunday*, about

Five



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*Five* a Clock, one of the Missionaries goes at the Head of those Three Schools, to some publick and open Place of this City, where he catechizes them in Christian Doctrines before the Pagans. The Boys of the *Portuguese-School*, with their Master, go twice a Week, in the Afternoon, to the Garden, where they wash and exercise their Bodies. The Girls of that School at the same time wash at Home.

7. Whenever there is a Sermon, or Catechizing at Church, or at Home, or in the Streets of the Gentiles, the Children of all the Schools that can read, have always that Book in their Hands which is explained, and mark diligently how the Missionary opens and applies the divine Truths: To the End that, by this Means, they may be rightly grounded in the holy Doctrines. All Catechizings and Lessons in the Schools, begin and end with a Hymn and Prayer, considering that Blessings, whether Spiritual or Temporal, are then only to be obtained, when sought after by the earnest Desires of a faithful Heart.

8. Every *Friday*, from *Four* a Clock till *Five*, they are divided into three Companies, and are taken up in Supplications and Prayers. The Scholars of the first *Malabar-School*, with the Men of that Church, and a Missionary at their Head: The Girls of the third *Malabar-School*, with the Women, led by another Missionary; and the elder Boys of the *Portuguese-School*, with other Members of that Church, following the Catechist: All being upon their Knees, first the Missionary, then the rest,

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conceive a Prayer, which is suited to the State of their Souls, the Necessity of our Church, and the Miseries of the Gentiles and Unbelievers, among whom we here converse, that those wretched Souls may be guided into the blessed Way of Truth: Not forgetting devoutly to supplicate the God of Mercy, that it may please him to remove all Stones of Stumbling, and Rocks of Offence, to destroy the Devil's Kingdom of Darkness of those misguided Souls, and to enlarge his holy Kingdom here, and throughout the World. In a more especial Manner they commemorate their Benefactors, both in the *Indies* and in *Christendom*, humbly praying, that God would be pleased, of his gracious Goodness, to pour abundantly into their Hearts his heavenly and incorruptible Riches in Jesus Christ, and excite them more and more, for the future, to the doing of Good, that, through their Works of Beneficence and Charity, more may be brought up in the blessed Knowledge of Salvation, which is in Jesus Christ our Saviour.

9. The same *Friday-Evening*, from *Six* till *Seven*, there is a Meeting of the Missionaries, their Assistant, the School-Masters, the Catechist, and the Steward; where an Account is given of all that has been done the Week before, and what has been taught in the Schools: Whether the Children have been diligent; who have been obedient, and who not; or if there hath been any Failure in other Respects? The Missionaries say what they think useful for Edification, in all these Matters, exhorting those present to be faithful



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faithful in the Discharge of their Duties, and in giving good Examples to the Children.

10. At the Beginning of every Month, we have all the Five Schools under Examination, calling the Scholars of both Sexes before us; diligently trying every one of them apart, to see how far they have improved for the past Month; and giving them a fatherly Admonition, to increase more and more in Holiness and Wisdom in the Sight of God and Men. At the End of this *Examination*, one of the Scholars that wrote the Meditations beforementioned, stands up, and, in Presence of the rest, repeats by heart one of those Discourses or Meditations.

This is the *Method of Instruction* used in our Schools, which we have here briefly described with that Truth which becomes us. Any one that is present in this City, if he will come into the Schools, may, upon the Place, compare this Relation with the *Order* there observed, and he will, upon the strictest Inquiry, find it to be true in every Particular. For we give free Leave to all People, whether Christians, Gentiles, or Mahometans, to become Witnesses of all that passes amongst us.

By the marvellous Providence of God, *Fifty six* of these Children are maintained *gratis* with Meat, Drink, and Cloathing; *viz. Thirty nine* of the *Malabar-Schools*, and *Seventeen* of the *Portuguese*. The same is to be said of those that serve them, who, reckoning the School-Masters, amount to *seventeen* Persons in Number, besides those who do all sorts of Work. Once a Month we commonly pay all of them their Wages, according to their respective Employments.



To defray these and other necessary *Charges*, we possess no certain Fund that will supply the Expences of one Day. But whatever it be that we expend, we receive it from the Hand of God, and his gracious Bounty, with Prayer and Thanksgiving. For it is his Power and Goodness alone, which, without our Forecast and Knowledge, so disposes the Hearts of our Benefactors here in the *Indies*, (but chiefly in *Europe*,) that there are those among many Nations who take Delight in the Work of the Lord, and rejoice to offer up their temporal Goods, which they send beyond the Seas, where they may be useful towards *propagating the Gospel*, and the Maintenance of these Schools establish'd among the Gentiles. And although, many times, we have not known where to find, in this heathen Wilderness, our necessary Sustenance for the next Day, or the next Week, God, who is all-sufficient, according to his gracious Providence over us, and over these little ones, hath so plentifully supplied our Wants to this Day, that in all our Necessities his Fatherly Assistance, Grace, Beneficence, and Consolation, have abounded towards us, and so confirmed our Faith and Confidence in Him, that we firmly believe this Work, among the Gentiles, to be His Work, begun, and carried on through all Temptations by his powerful Hand, and that he will continue to direct and advance it both at present, and in time to come. Wherefore we, the unworthy Servants of the Lord, are not dismay'd, but being strengthen'd with Power by his holy Spirit, in the inward Man, continue to carry on the Work of the Lord with Confidence, and without ceasing; as knowing *that our Labour will not be*



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*in vain in the Lord, who always can do much more abundantly for us, than we can either ask or think.*

To make it further known, that our daily Labour is not in vain, nor the Expences thrown away, which we are so readily supply'd with, through the Will of God, by charitable Benefactors; but that they may hereafter bring a great Blessing upon these *Eastern Countries*; we shall add, to what has been above written, something concerning the *End or Design* of these *Charity-Schools*: which is briefly comprehended in these Three Points:

1. The laying a Foundation of true Christianity in tender Souls.
2. The Preparation of Disciples for the future Service of Christ's Church.
3. The bringing in the Use of Books among Christians in the *East-Indies*.

Concerning the first Design, which is to lay the Foundation of true Christianity in tender Souls: We find, by daily Experience, that such as are in Years are not so well disposed, or able to apprehend the Christian Doctrines, and to attain to the Knowledge of spiritual Things, as younger Minds are: Besides, those that are grown up, being forced to work hard to get a poor Livelihood, cannot spare time for frequent Instruction: Wherefore it is our earnest Care, that our Scholars, of either Sex, should, in the time of their Childhood and Youth, be fed, as it were, and nourished with Christian Doctrines, so as that they may



not attain to a bare *historical* Knowledge, or even an outward Practice of many Christian Truths, thereby to *become like tinkling Cymbals*; but that their Minds, by means of what they learn, may be sanctified, regenerated, and renew'd, feeling within themselves the good and lively Word of God, and knowing by their own Experience, that true Christianity, and the *Kingdom of God in the Soul*, doth not consist in Words, but in a divine Power, and a real Taste of God's Goodness in the Heart: Consequently that the holy Doctrine of Jesus Christ, when learnt with such divine Efficacy, must necessarily be accompanied with a pious Life, and a holy Conversation.

This is the first and principal Point, which, by the divine Assistance, we are perpetually labouring to inculcate on our Children in the Schools, by continual Precepts, Admonitions and Prayers.

Touching the second *End*, which is a worthy *Preparation of Disciples* for the future Service of the Church, and the Schools in *India* Every Day's Experience gives us to understand, that, in order to have good and sufficient Masters, Catechists, Writers, and such others as may be useful on several Occasions it is necessary they should be bred up in good Schools; and that not only on account of their being well rooted and grounded in a good Learning and Piety, but of their being skilful in such Methods of teaching as may be most for the Advantage of others. For the Missionaries cannot do all themselves that needful to be done in the Church and School

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and therefore such Catechists and Masters as have been trained up in Schools, from their Youth, to a mature Age, and fitted for such Employments, will be a mighty Help to them in their Ministry. And this Hope, which we conceive of our Scholars, will not, we are sure, be in vain; since God gives the Increase to such an Education, for his own Glory, and the future happy Enlargement of Christ's Church in the *East*.

As to the Third and last *Design*, which is, the bringing in a right *Use of Books* among Christians in the *Indies*; We know it, for a Truth, that the Want and Disuse of Books is that which chiefly hinders true Christianity, and such a holy Conversation as becomes the Gospel, from being introduced and propagated among Christians and Gentiles. How greatly the Distribution of *religious Books* tends to the Advancement of true Piety in *Europe*, is well known to those Persons, who have made it their Business to promote Religion and Virtue.

Now this want of Books in the *Indies* proceeds, in Truth, from the Want of well-order'd Schools, for the good Education of Children. Who can doubt but that the Corruption of the *Portuguese-Language*, in the *East-Indies*, proceeds, in a great Measure, from this Want of good Schools, and the Scarcity of Books? We say nothing of the Gentiles, and their Neglect of so necessary a thing; but only speak of those who call themselves Christians, and profess to be Converts from Heathenism, who, by reason



of their great Neglect of this Matter, know very little of the Christian Religion, either they or their Children; and for the most part, cannot so much as write or read.

The Care of procuring good Schools belongs in a special Manner, to the Missionaries, and the *Padres*, who are set over the Flock in *India*. But it is no small Grief to us when we consider that there are such in the *Indies*, as seek their own things, and not the things of Jesus Christ.

Wherefore we earnestly beseech them, in the Name of the Lord, that they will, for the future lay this Matter more to Heart, and shew a more tender Concern for the Institution of good Schools and a Religious Education of Youth; this being the only way to raise a holy Church in *India*, that shall be well-pleasing unto God, in his Son. For our selves, though unworthy, we are very careful, that such as are under our Discipline, be they of either Sex, whilst they are instructed in Matters, the most necessary to be learnt, shall, at the same time, be taught to read and write well; this being a Means to promote the Design and Use of *Books* in the *Indies*. For in case those who shall hereafter become Christians, shall be able to search for the divine Truths in Books; there is no doubt, but such a Search, accompanied with the Operation of the holy Spirit, will mightily conduce to the attaining the true Knowledge of Jesus Christ, and his heavenly Doctrine, and to a pious Life, and holy Conversation of Christians among the Gentiles.

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The SOCIETY (at LONDON) for Promoting Christian Knowledge, considering how necessary the Distribution of Books is to the Propagation of the Christian Faith, have sent us, last Year (from England) a Printing-Press, with a Font of Portuguese Letters, with which we have already printed four Books, for the Benefit of Christians in these Parts. And this Year we expect to receive, if it so please God, a Set of Malabarick-Types, by the Ships that shall come from Europe, that we may likewise publish the Word of Salvation among the Malabarians, in their own Damulian Language, and introduce the desirable Use of Books, for their temporal and spiritual Advantage.

We may remember on this Occasion, how much the Art of Printing contributed to the Manifestation of divine Truths, and the spreading of Books for that End, at the Time of the happy Reformation, which we read of in History, with Thanksgiving to Almighty God. Grant, O living God, that the Christians here in India, and the Multitude of Gentiles, may, with Hearts full of Gratitude, become sensible of this great Benefit, and receive with Joy that Word of Life which is, and shall be laid before them, printed in their own Languages; that the lively and spiritual Knowledge of our Saviour Jesus Christ may enlighten their Souls, in order to their unspeakable and endless Happiness.

That it may be known likewise how we have here, on all Occasions, employ'd our Care and Time, in order to bring in the Use  
of



of *Books*, we shall now give an Account of such Books as have been written by us in both Languages these Six Years last past.

In the *Malabarick Language*, we have written and translated the following Books :

1. **T**HE *New-Testament*.
2. A *System of Divinity*.
3. A *Compendium of Divinity*.
4. The *History of the Old-Testament*.
5. The *Gospels and Epistles* appointed for *Sundays and Holidays*.
6. *Luther's Catechism*.
7. *Christian Morals*.
8. *Six and Twenty Sermons upon the Articles of Faith*.
9. *Eleven Sermons upon divers Subjects*.
10. *Fourteen Sermons upon Points of Divinity*.
11. The *History of Christ*.
12. The *Method [or Way] of Salvation*.
13. A *Description of the four principal Religions in the World*.
14. *Ecclesiastical History, in Questions and Answers*.
15. A *Circular Letter to the Malabarians*.
16. *Several Letters to the Malabarians*.
17. *Letters out of Europe to the Christians of our Church*.
18. A *Letter from Madras to the Members of our Church*.
19. The *Rites of the Danish Church*.
20. The



Part III. *used in the Charity-Schools.* 107

6. The Book of *Hymns*, set to *European* Tunes.
7. The same set to *Malabarick* Musick.
8. Christian Prayers.
9. *Short Questions concerning the whole Christian Doctrine.*
10. The *Catechism*.
11. A *Dictionary* written on Paper.
12. A *Dictionary* on *Leaves*; in which, under every primitive Word, the Derivatives are written.
13. A *Poetical Dictionary*.
14. A Book of *Malabar-Arithmetick*.
15. A *Spelling-Book*.
16. An *A, B, C*, with the Variations.
17. *Christian Rules of Faith*.
18. A *Malabarick-Grammar*.

Besides these, we have *Fourteen* Books written by *Romish* Missionaries: *An Hundred fifty six* Books of *Malabarick* Theology, Physick, and Philosophy: *Twelve* concerning the *Mahometan* Religion.

In the *Portuguese-Language*, we have the following Books, Ten of which have been written and copied by our selves, and Eleven sent us by Friends:

1. **A**N *A, B, C*.
  2. **A** The *Method of Salvation*.
  3. A *Summary of Christian Doctrines, set forth in Questions and Answers*.
  4. An *Explication of the Christian Doctrines, according to the Order of the Catechism*.
- These Four have been printed here.

5. An



5. *An Abridgment of Divinity*, written.
6. *A Prayer-Book*, written.
7. *A Book of Hymns*, written.
8. *Ecclesiastical Rites*, according to the Use of the Church of Denmark, written.
9. *A Dictionary in Quarto*, written.
10. *A Portugeze-Grammar*, written.
11. *The New-Testament*, in 8vo.
12. *The New-Testament*, in 4to.
13. *The Book of Common-Prayer*, according to the Use of the Church of England, together with the Psalms of David.
14. *The Catechism, and Liturgy of the reformed Christian Churches.*
15. *A Breviary of the Christian Religion by way of Dialogue.*
16. *A short Examen of the principal Points of Christian Religion.*
17. *Ars Grammatica pro Lingua Lusitanica accipienda. Latino Idiomate.*
18. *A Rustick and Pastoral Dialogue between the Curate of a Village, and a Keeper of Sheep.*
19. *The first Part of the History of the Dominickan Order, in the Kingdom and Conquests of Portugal.*
20. *A Compendium and Summary for Confessors extracted from the Manual; by a Friar minor.*
21. *The spiritual and posthumous Works of Fr. Antonio das Chagas.*
22. *A Dictionary*, written in Folio.

So that there are at present Two hundred thirty seven Books in our Malabarick and Portugeze Library.

Reve



Reverend Sir,  
Thus much we have thought fit to write  
this Time, in order to acquaint you with  
the *Method of Instruction* used in our Charity-  
schools. We beg the Continuance of your  
Prayers, of your good Counsels, and of your  
Protection to us, and to the Work of propa-  
gating the Gospel of Christ among the Gen-  
tles. In our Prayers, we supplicate the Fa-  
ther of Heaven, that he will strengthen you  
with his Power, by the Influence of his holy  
Spirit, and assist you in all your Ministerial  
Functions, for the Good of Christ's Church, to  
the Glory of his holy Name, and Advance-  
ment of the Eternal Kingdom of our Saviour!

Reverend Sir,

Your most obliged,

and affectionate Servants,

Tranquebar, in the  
East-Indies, on the  
Coast of Coroman-  
del, April 7. 1713:

Bartolomew Ziegenbalgh  
John Ernest Grundler.

LET-



## L E T T E R XIV.

To the Society for Promoting Christian  
Knowledge.

[Translated from the *Latin*.]

*The Impression of the New-Testament in the  
Damulian Tongue is begun. Some other  
Treatises are printed in that Language. The  
Number of the Children, and of those that  
have been baptized. The Missionaries are  
reduced to great Straits.*

**T**Hough we sent an Account of the Pro-  
gress of our Mission three Months ago, (of  
which you will find here another Copy inclosed)  
yet we judged it proper to lay hold of this  
Opportunity, and to add a few Things to our  
former:

Having finish'd the Impression of the two  
*Malabarian* Treatises, we immediately put to  
the Press the *New-Testament* in the same Lan-  
guage, and have wrought it off to the *Fourteenth*  
Chapter of *St. Matthew*. We have enclosed  
Copies of both Treatises. That in *Octavo*  
entituled: *The Abomination of Paganism, and*  
*the Way for Pagans to be sav'd*. The other  
contains *The chief Points of the Catechism, and*  
*the Method of Salvation, for the Use of Cat-*  
*chumens and Children in the Schools.* The  
la



in 4to. contains the first *fourteen* Chapter<sup>s</sup> of the Gospel of St. *Matthew*. By reason we were not provided with a sufficient Number of Letters in the *Malabarian* Tongue, we could print off but very few Copies. This Defect however has, for these three Months past, been wholly supplied by our Founder. The two first *Treatises*, just mentioned, we have introduced into some of the *Malabarian* Schools: Others of them we have dispers'd among the Heathen, as Occasion offer'd, and sent them to divers Places upon the Coast of *Coromandel*. Sometimes the Heathen have ask'd for them themselves. We are confident, they will reap a small Advantage from these Pieces, whenever they come to be better known in *India*.

We continue, with all possible Care, the Translation of the *Old-Testament*, into both the *Malabarian* and *Portuguese* Languages; and, by the divine Assistance, we have finish'd the Translation of the first Book of *Moses*, in both the said Languages.

May God Almighty prosper our Labours by his heavenly Blessing, and grant that his holy Word, like an incorruptible Seed, may be scattered among these Nations, to preserve them from eternal Destruction!

We had also begun to print the Book of *Genesis* in the *Portuguese* Tongue; (as you will see by the Proofs here enclosed :) but finding that this Impression was like to prove an Obstruction to the Design of printing *Damulian* Books, we have laid it aside at present, till a more convenient Opportunity offers.

The



112 *Of the Number of Children.* Let. XIV

The Children of our Schools were increased to the Number of *Ninety two* : But some of them being taken off by Death, they have exchanged this Life for a better ; so that the Number of Children of both Sexes amounts at present to *Eighty five*. We hope they grow daily in Grace and that many at least will prove as *Salt* among their Brethren in *India*. They learn the sacred Truths of Scripture, not as a meer *Historical* Knowledge, void of spiritual Life and Affection, but as a Doctrine, which (as the Apostle requires) is *according to Godliness*, and which must needs be attended with an experimental Knowledge in *Faith* and *Practice*. This we speak chiefly with Respect to many of our *Malabarian* Scholars, who outstrip the *Portuguese* and *Danes*, not only in Knowledge and Probity but also in Prayer, and in Meditating on the divine Word.

In the three last Months, we have received *Nine* Members by Baptism into the Bosom of the Church ; whom (as far as their advanced Years, and in some a decrepit Age, will permit) we endeavour to bring up more and more in the true Spirit of Christianity, that so the Image of *Satan* may be destroyed in the Hearts of the Pagans, and the Image of God be renewed in its Stead.

We have herewith sent you a short *System of Divinity*, summ'd up in *Thirty four* Heads or Articles. It is written on Leaves in the *Malabarian* Manner, and we hope you will allow it a Place in your Library. We designed to add also a *Malabarian New-Testament*, (having heard that the Copy we sent you two Years



Part III. *Of the Straits of the Missionaries.* 113

ago miscarried) but we have not one Copy ready at present.

As to our temporal Concerns, our Straits are now more pressing than they have ever been before; and if God does not become a present Help in this Want, the Help of Man seems very remote as yet, since no *Danish* Ship is arrived, by which we might expect some Relief. May the Almighty support and comfort us with his Favour, especially when our Enemies, by Reason of those Difficulties, do boast, that this Work will come to nothing at last, and, as much as in them lies, endeavour to stop the Stream of other Peoples Beneficence.

We beseech you therefore, most worthy Patrons, with all possible Earnestness, that that helping Hand which you have hitherto so piously lent to this Work, may be also continued hereafter for our Support and Encouragement, in so weighty an Undertaking: Particularly, (since it is your Endeavour, as well as ours) that the Knowledge of *JESUS CHRIST* may be planted in the uncultivated Hearts of the Heathen.

May God Almighty preserve you by his divine Providence, that you may long continue to promote the saving Truth that is in *JESUS*!

We are,  
Very Reverend and Honourable,  
Your most humble, and most  
obedient Servants,

Tranquebar, in the  
East-Indies, on the  
Coast of Coromandel,  
January 3. 1714.

Bar. Ziegenbalgh.  
J. E. Grundler.  
LET-



## L E T T E R XV.

To the Society for Promoting Christian  
Knowledge.

[Translated from the *Latin*.]

*The Missionaries express their Gratitude for the Society's Present. Of the Precept against Idolatry. Party-Names to be avoided in India. The Gospels and Acts printed in the Damulian Tongue. Of a Paper-Mill, Types, and a Portuguese Bible. The Missionaries hold Conferences, and an Epistulary Correspondence with the Heathen. Design to enlarge their Church. Seminary in India.*

**T**HOSE Things which you judg'd necessary to write to us about the 24<sup>th</sup> December 1713, did safely come to our Hands upon the Coast of Coromandel, the 8<sup>th</sup> of August 1714. where we received, with the profoundest Respect, the Councils and paternal Instructions you have been pleased to give us.

The usual Present of Books, together with the Sum of 70*l.* English Money, collected by you for the Benefit of this Mission, and transmitted for our Assistance here, we receive with the highest Gratitude; humbly beseeching the most gracious God to reward the Bounty



Part III. Of Party-Names. 115

the Benefactors with a plentiful Return of heavenly Riches.

As to what concerns in particular, most worthy Gentlemen, the Intimation about the Commandment against *Idolatry*, we have placed it in our Catechism, *Page 16*. But in such a Manner, as to serve for a fuller Explanation of the *first* Commandment in the Decalogue. Besides this, we inculcate this Precept against *Idolatry* with all possible Diligence, and render as contemptible as we can, the *Idolatry* and *Polytheism* of the Pagans.

Upon the whole: We are entirely of your Opinion, as to the *distinct* Expression of this Commandment among the *Ten* Words, and we have taken Care accordingly to see it added to the new *Edition* of the Book, entituled: *Summario das Doutrinas Christianas por uso dos Catechumenos*; as you will find in the Copies sent over to *England*: Tho' we still retain our first Division of the *Ten* Words; the Division being not of *divine*, but of *humane* Authority.

As to what relates to *Party-Names*, or *Distinctions*, the divine Wisdom, which is *without Partiality*, has taught us to abhor them. Our Scholars know not so much as the bare Name of *Luther* or *Calvin*: But as for the Name of *Popery* and *Papist*, it is every where known in *India*, by reason of the vast Number of *Papists* who wander about in this Country; being abandoned both to the grossest Darkness and Ignorance, and to the most scandalous Vices and Practices.

When we ask our Scholars, what Religion they are of? They answer, we are *Tschettiawedakarer*;



karer; i. e. *Christians* bound to observe the truly divine Law; the Word *LAW* being taken in that *comprehensive* Sense, whereby it contains in it both the *Law* and the *Gospel*. After all, we assure you that we allow of no *Party-Names* to be used, either in the *Mala-barick* or *Portuguese* Pulpit: And we design to be equally cautious in the Books which we shall happen to print.

As it is no small Grief unto us, that we are destitute in the Pagan World of such Persons as in hard and difficult Cases might supply us with good and wholesome Advice; so we shall the more gratefully accept those sound Instructions you shall be pleased to impart to us for the better Discharge of our Trust: The blessed Effect whereof is like to be, that the Church planted in *India* will, as it were, from the first shooting of the Blade, become truly *Christian*; and, by the divine Grace, be happily preserved from such Spots and Defilements, as are apt to intrude into the best Constitution.

We congratulate you, most worthy Gentlemen, on Account of the Translation of the *New-Testament* into the *Damulian* Tongue, designed for the Use of the Heathen World. We have finished at last the Impression of the *four Evangelists*, and of the *Acts of the Apostle* and some Copies are herewith sent to *England*. One whereof we present, with a filial Respect to the most Reverend President of the Society Dr. *Thomas Tenison*, Arch-bishop of *Canterbury*; another to the University of (p) *Cambridge*; and the rest to your selves, and other Benefactors to the Mission.

(p) Note. A considerable Benefaction had been sent the Missionaries from *Cambridge*.



Part III. *in the Damulian Tongue.* 117

The Scarcity of Paper has hindred us from pursuing the Impression to the End of the Epistles: For of the *seventy five* Ream of the largest Paper you were pleased to send us last Year, only *six* remain; but of the lesser Size, which made up your first Present of Paper, we have *thirty* Ream left in our Store. For the setting up a *Paper-Manufacture* here, though we do not think it altogether impracticable, yet our perpetual want of Money has not permitted us hitherto to attempt any such thing. The *Malabar*-Types which were sent from *Germany*, proved so very large, that they consumed Abundance of Paper: To remove this Inconvenience, our Letter-Founder has, about *two* Months since, cast another Type of a smaller Size, wherewith we design to print the remaining Part of the *New-Testament*.

We have also translated the two first Books of the *Pentateuch* into the *Malabar*-Language. However our continual Labours to this Day, have not suffered us to make any farther Progress in so useful a Work: We design to return to so sacred an Undertaking with all convenient Speed, in order to see it at last happily finished, under the gracious Influence of the Lord. We have also in our Possession almost all the *Old-Testament* in a *Portuguese* Manuscript. Some of the Books we procured from the *Dutch* Cities of *Nagapatnam* and *Palleacatta*; others we obtain'd from the Reverend Mr. *Lewis* at *Madras*, before his Departure thence; so that only the Books of *Ezra*, *Nehemiah*, *Esther*, and the *Canticles*, with the *Apocrypha*, are wanting. But by Reason of the various Aberrations from the



118 *Of the New-Testament, &c.* Let. XV.

Original Text, and the Negligence of the Transcriber, the Whole needs to be revised: And herein we have proceeded so far as the two first Books of the *Pentateuch*. The Translator of these *Manuscripts* has so closely followed the *Spanish* Version, that he has used that Interpretation almost Word for Word, and very often retain'd the *Spanish* Phraseology it self. We wish with all our Hearts, that a Beginning may be made in Publishing this Work: But the Printing of the *Old* and *New-Testament* in the *Danulian* Tongue, will take up a considerable Time, as this Year's Experience has abundantly taught us. Last Year we gave you an Account of the Number of the Christians in our *Malabarick* and *Portuguese* Churches. God Almighty has added to them *Twenty eight* Persons more, than have been catechized this Year; though the Opposition we have hitherto met with, has very much hindered the Increase both of our Churches and Schools. The mighty Hand of the Lord, we hope, will at length remove those Obstacles, together with our Grief which caused thereby.

We have transmitted *Eighteen* Letters to *Europe*, filled with the Substance of such *Conferences* as we have held with the Heathen this Year. To these is added a Collection of *Forty six* Letters, wrote to us by the Heathen themselves, and which we thought worth while to translate into *High-Dutch*.

Our Congregation of *Malabarians* will very soon require a more spacious Edifice for their publick Devotions, and we propose to build upon so large a Foundation, both for Length and



Part III. Of a Seminary of Missionaries. 119

and Breadth, as may be sufficient to receive all our future Assemblies. This Affair, most worthy Gentlemen, we beg leave to recommend to your Fatherly Care and Affection, that as you have been pleased hitherto readily to afford us your Help and Assistance in the Propagation of the Gospel, and the Conversion of the Heathen to the Christian Faith; so you would farther enable us to accomplish the Raising of so useful an Edifice.

We have sent to the Reverend Mr. Boehm an Account of our *Receipts* and *Disbursements* for the last Year; the Continuation whereof shall be laid before you, that you may also know our Expence for this Year, of which the Sum at present amounts to *two Thousand seven Hundred and seventy Dollars*.

Our Thoughts concerning a *SEMINARY for Missionaries*, to be made up of Students sent from *Europe*, and of *Indians* educated in our Schools, are every Day growing to a greater Maturity. We hope that such young Men, after they have been duly prepared in the Knowledge of Languages, and fitted for the Design, the Churches of Christ planted in the *East-Indies* may reap from thence a considerable Benefit for their daily Increase.

Mr. Jennings, who has been a singular Help to us, went this Month from *Madras* to his Government at *Vizagapatnam*. In the meantime we hope that the Kindness of the Reverend Mr. Stevenson, will supply the Place of that Gentleman; he having generously express'd himself to this purpose in one of his last Letters: "Mr. Jennings being absent, I promise to assist



120 *Of a Seminary of Missionaries.* Let. XV.

“ you in your Affairs, and to do what I can to  
“ serve you : You may rely upon me for my  
“ good Offices ; I will not fail your Expectati  
“ on. ”

After all, we do with a filial Reverence re  
commend to your Care whatever may serve to  
advance the *Propagation of the Gospel of Christ* in  
the *Eastern* Parts of the World ; that by your  
Help and Support, your Councils and Prayers  
the Hearts of the Unbelievers, destitute of  
heavenly Life and Spirit, be made the Temple  
of the Lord, and become holy and living Sacrifi  
ces, well pleasing to God ! We are,

Honoured and Reverend Sirs,

Your most humbly

Devoted Servants,

Tranquebar in  
the East-Indies,  
Sept. 27. 1714.

Bartholomew Ziegenbalg  
John Ernest Grundler.

LET



## L E T T E R XVI.

To Mr. Henry Newman.

*Mr. Stevenson begins a Correspondence with the Missionaries at Tranquebar. Of a Charity-School to be erected at Madras, for the Benefit of Protestant Children. A Malabar School.*

BY the *Frederick*, I sent an Answer to your's of the 22d of *December* last; and by the *Joseph*, I answer'd your other Letter, dated *December* 31. relating to the Reverend Mr. *Derham's* Observations, &c.

Mr. *Jennings* being now gone to reside at *Vizagapatnam*, I have begun a Correspondence with Mr. *Ziegenbalgh* and Mr. *Grundler*, whom I shall always serve to the utmost of my Power. They sent me a Bundle of Papers for you, which I put up in a Box of the Reverend Mr. *Lewis's*, and directed to Mr. *Charles Dubois*, Treasurer to the *East-India* Company; who will forward the Parcel to you, as soon as the *Aurengzebe* arrives.

The Books you sent by that Ship will not be so useful here, as the Society expects: However, I wish you had sent a List of such as are bound, because, I suppose, they are designed to make a Part of the *Lending Library*, you wrote of to Mr. *Lewis*. When the Honourable Society shall come to some fixed Resolutions about



about it, I shall be glad to know them, that I may comply with their Orders.

*Sir*, I know not what Kind of *Charity-School* Mr. *Lewis* propos'd to erect here; you intimated, that 'tis to be such as the Missionaries founded at *Tranquebar*: But I must freely own, I have little Hopes of seeing such *Proposals* made effectual, though nothing shall be wanting on my Part to encourage so useful an Undertaking.

In the mean Time, *Sir*, I am using my best Endeavours to get a *Charity-School* erected after the Model of those in *England*, for the Education of poor *Protestant* Children, who are maintained out of our Churches Stock, but being boarded with ignorant, mean People, live in a straggling Manner, and are far from reaping the lasting Advantages of a regular Education. It is such a School as this, I believe, *Sir*, that the Reverend Mr. *Lewis* had in View: Because he could not but be sensible how much it is wanted, and it is what we ought in the first Place to procure: For though we are oblig'd to *do good to all Men as we have Opportunity*, we ought more *especially* to provide all Things that are necessary both for the Souls and Bodies of those, *who are already of the Household of Faith*.

However, *Sir*, such a *Charity-School* as this, cannot in the least hinder the founding of another for Profelytes, that may be gain'd over to our holy Religion: For if the Fund we shall establish for the Education of *Europeans*, does more than answer the Design of it, as it probably will; (there being seldom above *Twenty*  
poor



poor Children in this Place) the *Superplus* could not be better bestow'd, than on the Maintenance of such, as shall hereafter be converted to the Christian Faith.

Pray, *Sir*, let me know the honourable Society's Thoughts on this Subject; and if I can any Way assist them in promoting their pious Designs, I shall do it with the greatest Readiness and Satisfaction.

SIR,

I am

Your most obedient Servant,

Fort St. George,  
October the 7th, 1714.

*William Stevenson.*

Note. Mr. Stevenson succeeded Mr. Lewis as Chaplain at Fort St. George.

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LET-



## L E T T E R   XVII.

*To the Reverend Mr. Boehm in London;  
Member of the Society for Promoting Chri-  
stian Knowledge.*

[Translated from the *High-Dutch*.]

*Of a College to be set up in Denmark for the  
Benefit of the Mission. The Mission is re-  
commended to the Society for Promoting  
Christian Knowledge in England.*

**I** Can now tell you, to your Satisfaction, That the King of *Denmark* hath actually begun to set up a *College of Missionaries*, for facilitating and enlarging the Work of the Mission in the *East-Indies*.

We are much obliged to you for having recommended this Design to the *Honourable Society in England*, who have given hitherto so good a Countenance to the Undertaking: Of which, both His Majesty, and many Well-wishers to the Design, have received a satisfactory Account, partly from the *Preface* prefixed to the *Sixth Continuation* of the *Malabar Narrative*, printed in *High-Dutch*; and partly from the verbal Relation of Mr. *Plutscho*.

As we shall be very ready to impart to you whatever Measures shall be taken here for furthering this Work; so we earnestly intreat you, to recommend it farther to the continued Favour of the *Honourable Society*, and to communicate to us, at Times, whatever in

*England*



part III. in Denmark. 125

England is thought proper for setting Things  
on a better Foundation.

We shall perhaps make bold hereafter to  
apply our selves to the Society, in Hopes that  
by such an Epistolary Correspondence, this  
small Beginning of Converting the Heathen  
may in Time receive farther Encouragement,  
and be carried to a higher Perfection.

I am, &c.

Copenhagen,  
December the 22d. 1714.

Chr. Wendt,  
Secretary to the College at  
Copenhagen, for Promo-  
ting the Mission to the East-  
Indies.

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LET-



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L E T T E R XVIII.

From the College or Society at Copenhagen, for Propagating the Gospel in the *East-Indies*, to the Society at London for Promoting Christian Knowledge.

[Translated from the *Latin*.]

*They gratefully acknowledge the Endeavour used in England with Respect to the Mission and desire to settle a Correspondence with the Society for Promoting Christian Knowledge.*

*Honourable and Reverend Gentlemen,*

**T**HE *British* Nation has been ever famous for the many and signal Expressions of their Care for the *Propagating of Christianity*.

And your *Society* in particular at *London* has in a short Space of Time given as many Proofs of their Zeal in this Matter, as many Ages before can scarce parallel. Your constant Application to the Service of Foreigners shews that you seek not your own Advantage but that of others; and that it is not the Honour of the Nation, but the Glory of GOD, which you pursue.

W



Part III. the Endeavours used in Eng. 127

We forbear, most *Worthy Sirs*, to relate in Writing, what our Mr. *Platfcho* has frequently made honourable Mention of, concerning your good Inclinations towards the *Indians*, under the *Danish* Government at *Tranquebar*.

The single Instance of your having presented a *Printing-Press*, with a Font of *Portuguese* Types, to the *Malabarians*, will make the Remembrance of your Concern for them, as lasting as the Books themselves published from thence.

His *Danish* Majesty has received a singular Satisfaction from this, which He has been graciously pleased to declare, both in Publick and Private: And all good Men, who have a Regard to the Salvation of Mankind, thought they had a seasonable Opportunity given them, of adoring with Him the signal Providence of our gracious God.

We are obliged in Duty to testifie to you this great Goodness of our *August Sovereign*, and this Joy of all good Men. His Majesty has been pleased to erect a particular *College*, to which He has committed the whole Care of Establishing and Carrying on the Mission already set on Foot among the *Indians*: And we, whose Names are underwritten, being appointed *Members* of this College, cannot forget that it is the first Part of our Office, to publish this *Royal Institution* to the World, and most earnestly to invite all, who have a hearty Concern for the Salvation of the Heathen, to join with us in Promoting the same.

This



128 *They gratefully acknowledge* Let. XVIII

This hath been done by two Pamphlets lately published, in the *Danish* and *German* Languages. The last of which we have sent to the Reverend Mr. *Boehm*, a Person very zealous for the Conversion of Unbelievers, that a Translation thereof may be offered to your Society for their Perusal.

And that which we publish'd to every Body we were particularly induced to impart to you, *Gentlemen*, both by the Nearness of our Design, and by that singular Affection we have observed in you to the *Danish* Mission.

You your selves did freely undertake this Business; you freely carried it on, and we question not, but you will with the same Freedom proceed in it; being persuaded, that all Thanks that are due to you, as well as all further Intreaties, will upon that Account be needless and superfluous.

We only add thus much, that whatever Encouragement shall be given to this Design, either by your Assistance or Counsel, shall be thankfully acknowledged, and both with Industry and Circumspection applied to that End.

That we may therefore with our united Powers prosecute this good Work, dedicated to the Honour of Almighty GOD, and the Service of Men, we desire to maintain a *Friendly Correspondence* with you by Letters, that whatever is transacted on either Side in this Affair, may be to the other mutually communicated.

G O D grant, that all our Consultations may tend to the Glory of his Name, and the Salvation of many. May the same Divine Grace preserve you in particular, that you may be

able



Part III. *the Endeavours used in Eng.* 129

ble to carry on effectually your pious Designs, and that the Fruits of your Labours may grow continually! We conclude with this Wish, being with the utmost Respect to so many worthy Persons of the *English Nation*,

Gentlemen,

Your most humble Servants,

*Copenhagen,*  
March 7.  
1715.

*J. G. Holsten. Will. G. Munch.*  
*J. Steenbuck. J. Lodberg.*  
*Chr. Wendt.*

A N

# ABSTRACT

Of the King of *Denmark's* Instructions to the COLLEGE, or Incorporated Society, lately by Him established for Propagating the Gospel in the *East-Indies*: Mentioned in the foregoing Letters, pag. 124 and 127.

**T**HAT all the Counsellors, Bishops, Divines, and Gentlemen, named for that Purpose, be Assessors or Members of this College or incorporated Society, and that full  
K Liberty



130 *Instructions for the College.*

Liberty be allowed to every one to express his Mind freely, in such Things as shall fall under their Debate: But if any Difference arise, that then the Votes of the respective Members or Assessors be collected, and the Majority of them be conclusive.

II. That one of our *Privy-Council*, whom we shall name for this Purpose, be *President* of the said College, having full Power to summon the several Members upon any Emergency; and that one of the Members be made *Secretary*, to take the Minutes of their Proceedings, and to manage the Correspondence with other Persons.

III. Every Member is to think it his Duty after hearty Prayers put up for that Purpose to lay to Heart a Work of so great a Concern and to employ what Gifts Providence hath bestowed upon him for advancing so Christian a Design, *viz.* That the Gospel of Christ be preached to the *Gentiles*, and thereby many Souls be brought over to *Jesus Christ*; and particularly that the Mission designed by US for that Purpose, be supported, furthered, and facilitated.

IV. You are to make it your particular Care, to assist the *Missionaries* already employed in this Work, *viz.* to afford them useful Instructions, to correct in them what is amiss, to encourage them in the Pursuit of the Work, to contrive Ways for their timely Supply, that they may cheerfully prosecute so good a Design.



Part III. *Instructions for the College.* 131

and readily attend the Function they are engaged in.

V. You ought seriously to consider of procuring more *Labourers* to be sent on the same Errand, after they have been sufficiently tried, and found duly qualified for that Work, and fit to succeed the Missionaries, if need be, in so weighty a Station.

VI. You ought to consider what *Methods* may be taken with the Heathen, even after they have embraced the Christian Religion, thereby to promote their Spiritual and Temporal Interest: *viz.* How they and their Children (besides the Knowledge of the Principles of Christianity,) may be instructed in other useful Arts and Sciences, and how also they may be employ'd, according to their respective Dispositions and Capacities.

VII. You are to draw up, and to lay before US, certain Instructions for regulating the Conduct of the Governour and Council at *Tranquebar*, with regard to the Mission. You are also to confer with the Directors of the *East-India* Company here ; in order to have such *Obstacles* timely removed, as have hitherto obstructed the Work.

VIII. You are intrusted by US, with a full and unlimited Power to transact, manage, and determine all such Things as relate to the Mission, independently of any other of our Courts of Justice ; provided you do every thing in the  
K 2 Presence



132 *Instructions for the College.*

Presence of GOD, according to the Dictates of your Consciences, and the Tenor of your Allegiance to US. You are only required to lay a faithful Account of such things before US, as have been dispatch'd, and of such remarkable Occurrences as shall come to your Knowledge.

IX. If you should meet with any unexpected Difficulty or Obstruction, which you are not able to remove: Or if any new additional Work were to be raised and regulated; you are then to lay it before US, acquainting US at the same Time, with such Methods as you shall think proper on this Head. And WE shall not be wanting on Our Part, to support you with our Assistance and Protection, in such Things as shall tend to the Furtherance of so Christian and Worthy an Undertaking, &c.

FREDERICK R

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A BRIE



A BRIEF

A C C O U N T

Of the Measures taken in *Denmark*,  
for the Conversion of the HEATHEN  
in the *East-Indies*, &c. Mentioned be-  
fore pag. 124, &c.

I.

IT must be acknowledged by all, who are  
sensible of the Difference between a State  
of *Sin* and Wrath, and a State of *Grace*, to  
have been an inestimable Blessing to these Nor-  
thern Countries, when the Gospel of *CHRIST*  
was received by our Fore-Fathers about *Nine*  
*Hundred* Years ago, and Heathenism thereby in  
a great Measure abolished, and expelled from  
these Parts of the World.

II.

And it must be confess'd, that this Blessing  
was again renewed to us, under the happy  
Reign of our pious King *FREDERICK I.*  
when Christianity, by means of *Luther's* Refor-  
mation, recovered much of its ancient Lustre  
and Glory.

III.

Praised be *GOD*, who, of his infinite Mer-  
cy, has vouchsafed unto us, to enjoy that Be-  
nefit, for the Space of near *Two Hundred* Years,  
which many others stand depriv'd of to this  
Day!



## 134 *Measures taken in Denmark*

### IV.

Praised be likewise the same most merciful GOD, who, of his abundant Goodness, hath reserved this farther Glory to our Nation, that the same Grace which was received by us, (and that not altogether in vain) doth now again go forth from us, and spread it self in far distant Countries, whereby Protestant Churches may at last see the Possibility of that, which, by many, was deem'd altogether impracticable.

### V.

'Tis now sufficiently known to the World, what pious Care His Majesty of *Denmark*, *FREDERICK* the IVth, our most gracious King, has taken ever since the Year 1705. to have *the Gospel of Christ preached* unto the Heathen in the *East-Indies*, and a Church gathered there to the Author of our most holy Religion.

### VI.

Nor is the *Progress* that has been made in this Work, since its first Rise and Beginning, unknown to those who rejoice at the Enlarging of *Christ's Kingdom*, or indeed to any who do in the least observe what passes in the World; since the Accounts of its Success have been from time to time communicated to all in Print.

### VII.

How much pious and publick-spirited Persons have been pleased with this laudable Undertaking of our most gracious King, may easily be gathered from the Love and affectionate Concurrence they have shewn hitherto to the Mission, and from their hearty Endeavours to promote it; so that it is hoped, there are but few



Part III. *for Converting the Heathen.* 135

few that are not highly sensible of the Excellency of so Christian an Enterprize.

VIII.

Of what Importance the Institution of such a Mission is, and how great Advantage may be expected from it, will be best understood by those who have obtained Grace to work out their own Salvation, and are endued with an ardent Desire of Rescuing also their Fellow-Creatures from a State of Darknefs and Ignorance.

IX.

Nay, should this Mission be attended with no other Effect, than that the Light of the Gospel has, by this Means, been happily put on a Candlestick, and shone for several Years among the Heathen; yet hereby is there abundant Cause administred to glorifie GOD on that behalf.

X.

For as there are now among the Heathen, faithful Labourers, who constantly and affectionately Preach *Jesus Christ* to them in their native Language; so it is evident, that if they do not wilfully reject these Tenders of Grace, they may readily be made Partakers of the Benefits of the Gospel.

XI.

But any one that will seriously consider the signal and blessed Success with which GOD hath vouchsafed to crown the fervent Zeal, and unwearied Application of our *Missionaries*, will be easily induced to believe, that He seems to be pleased with this Work, as tending so much to his Glory, and the Salvation of Souls.



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### XII.

We joyfully remember, upon this Occasion the most happy Effect of *Luther's* Reformation; since by this Means we have recovered the free Use of the holy Scriptures, and the Liberty to read them in our own Language, whereby we our selves are enabled to search the sacred Oracles, and to know the Will of G O D revealed in them.

### XIII.

And since the Missionaries have not only Translated the whole New-Testament into *Malabarick*, but are now engaged in the Translation of the Old: It must be acknowledged to be a very great Blessing to the *Malabar* Heathen, to have the Gospel laid before them in their native Tongue, whereby they have an Opportunity to learn and embrace the Counsel of G O D, and the Offers of his Grace, for their eternal Happiness.

### XIV.

Any one who is engaged in the great Work of *Converting others*, and has thereby experimentally learnt how difficult a Matter it is to gain Souls to *Christ*, will easily believe it to be no small Success, that G O D has so far blessed the Labours of the Missionaries, as to enable them to gather a Congregation, and to erect a Church, where the Heathen publickly and constantly may hear the Word of G O D in their own Language.

### XV.

And whereas the Missionaries have not thought it enough to instruct the grown People only, but have bestowed much Charge and Labour



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Labour on the *Education of Children*; we have good Reason to hope, that in a little Time we may see the blessed Fruits of their having set up, and for some Years maintained, several *Portuguese* and *Malabarick* Schools, as Nurseries wherein young and tender Minds might be train'd up and prepar'd for the Service of GOD and their Neighbour.

XVI.

As soon as the Effect of the *Portuguese* and *Malabarick* Printing-Press shall appear, by furnishing the Heathen with a sufficient Number of printed Copies of the Word of GOD, and other Treatises concerning the Christian Faith, and the Duties of our holy Religion; we shall have a fresh and signal Occasion to praise the Lord's most holy Name, for this new and singular Instance of his Mercy, and to return our hearty thanks to all those, who have spared neither Pains nor Cost to promote and further the same.

XVII.

Thus has the gracious Providence of GOD, in a short Time, vouchsafed unto this Mission such Success, as gives us a fair Prospect of its further *Progress*, and a promising Harvest to follow in due Season, if it shall please Him to continue to the Missionaries, as we hope He will, his divine Support, not suffering them to be frustrated in their Undertaking by any Disasters, or to be discouraged by any Hardships or Obstacles which usually attend Works of this Nature: But all Difficulties will the sooner be overcome, if the Benefactors in *Europe* shall continue to exert themselves on their behalf.

XVIII.



## XVIII.

His Majesty, our most gracious King, having a very great Affection to this Work, continues not only steadfast in so Christian a Resolution, but becomes more and more zealous to advance it; being fully determined to furnish on his Part, whatever may be judged necessary to settle the Undertaking on the strongest and most lasting Foundation.

## XIX.

And since Experience has convinced his Majesty, that many things are required to support and promote the Work of the Mission, and that great Care and Diligence must be us'd therein. He has resolved to entrust this Work to more Persons than have been hitherto engaged in it, and those of different Ranks and Orders: And for this End, He has constituted a *College*, (or *Incorporated Society*) on purpose to propagate the *Gospel of Christ*, and has been pleas'd to nominate us the Under-written, to be *Assessors* or Members thereof.

## XX.

His Majesty, in His most gracious Instructions, has intrusted us with every thing relating to the right Management of this important Affair; and that with so much Ardor and Zeal, that we have reason to tremble at those important Words wherewith He concludes his Royal Instructions:

“ This is Our most gracious Will, which we  
 “ expect you will observe with all Deference  
 “ and such an Application of Mind, as you will  
 “ answer the same here and hereafter, before  
 “ t



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the great Judge and Lord of us all. Do ye therefore, on your Part, as becomes the faithful Servants of G O D, and of your King, that our Ardor and Zeal may not be lost, nor your Labour be in vain.

XXI.

Besides this, His Majesty gave us most graciously to understand, that it would tend very much to His Satisfaction, if by our Endeavours and Consultations we could find out *Ways* and Means to answer what His Majesty has intended long ago, with regard to one Part of his *European* Provinces, viz. his Subjects in *Finmark*, who, like Heathens, still continuing in Blindness and Ignorance, stand in need as much as any Nation of being instructed in the Word of Salvation.

XXII.

In Order therefore to carry on a Work of so great a Concern, in which there cannot well be too many engaged; we thought it prudent not to rely wholly on what the above-mentioned *Society* alone might find advisable for this purpose; but should be very glad if every one that rejoiceth at the common Good, wrought in the Church of Christ, would join with us in so Christian a Work, which would mightily facilitate the whole Undertaking, and bring it to a greater Perfection in Time.

XXIII.

Accordingly we have communicated our Design to, and have settled a Correspondence with such Persons in *Denmark*, *Norway*, *Germany*, and *England*, as heartily wish the Conversion  
of



140 *Measures taken in Denmark*

of the Heathen, and have hitherto shewed good Will to this Work, not only by affording their Advice, but by contributing liberally its Support and Enlargement.

XXIV.

For the same Intent and Purpose, we publish these Presents, and hereby make known to all and every one in particular, this *Royal Institution*, designed for the Conversion of the Heathen, and other Nations who sit still in Darkness; that if any one unknown to us should have a hearty Affection for promoting the said Work, he may know by this means where to direct or address himself.

XXV.

'Tis therefore our hearty and humble Request to all sincere Lovers of the Salvation of Mankind, that they would lay hold of this fair Opportunity which now offers it self unto them, in the happy Beginning made in the *East-Indies*, and in the charitable Design upon *Finmark*, and also *Northland*; and by their Advice, and their Contributions, effectually assist us to rescue a Multitude of precious and immortal Souls from eternal Ruine, especially when they see how willing we are to receive such Advice as shall be communicated to us, and shall be always ready to make such use of, as is most likely to obtain the End for which it is design'd, and which we have entirely at Heart.

XXVI.

And we humbly intreat, in a more particular Manner, all Ecclesiastical Persons, *Bishops*, *Superintendents*, *Provosts*, and other Clergymen, well in the Dominions subject to our most gracious

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Part III. *for Converting the Heathen.* 141

ous King, as in Foreign Kingdoms and Countries ; that they would zealously apply themselves to the Advancement of so important Work as the *Conversion of the Heathen* is ; and in their Conversation with other good Christians and publick-spirited Persons, consider of Ways and Means to promote it, and then communicate by Letters to our Society, whatever they shall think proper for settling the said Work on the most solid Foundation.

XXVII.

Students in Divinity, whether they be His Majesty's Subjects, or Foreigners, who may either now, or hereafter, find themselves inclin'd to assist in the Conversion of the Heathen, are hereby earnestly desired, that after fervent Prayers and serious Examination of themselves, they would either address to the Society in Person, or if at too great a Distance, communicate their Mind by Letter ; and then they may, according to their Abilities and other their Circumstances, expect such Help, as may prove conducive to the furthering of the Design.

XXVIII.

Those that are engaged in *Civil* Employments, are also heartily desired to concur in this good Work ; particularly since, in their several Stations, they may perhaps have had frequent Opportunities to have made useful Observations on the Matter in Hand, and consequently will be able to suggest many proper Hints for good *Orders, Methods, Regulations, &c.*  
that



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that may prove of singular Use in Managing a Work subject to many Difficulties and Changes.

XXIX.

Private Persons, who make Conscience of daily Addressing their heavenly Father in Secret, are intreated to remember this Work, as a proper Subject in their constant *Prayers* and *Supplications*. The more fervent they are in their *Addresses* to G O D, the more shall we be bound to recommend them to his divine Favour and Protection; and the greater also we trust will be the Blessing of Almighty G O D upon the whole Undertaking.

XXX.

Let us therefore, with one Accord, and with united Hearts and Hands, joyfully embrace the Opportunity which now offers it self of doing what the good and gracious Will of G O D enjoins, and the Misery of so many Nations requires. The Harvest is very great. Oh! let us do Good whilst we have Time, that in due Season we may reap the Fruit thereof to all Eternity.

XXXI.

May the Lord Himself, the eternal G O D give the Encrease to our Planting and Watering, that the Seed of his holy Word scattered among the Heathen, may spring up and bring forth a Hundred-fold. *Faithful is he that hath promised, who will also do it.* To Him be all Praise, Honour and Glory from this time forth and for evermore.

Copen



Part III. for Converting the Heathen. 143

Copenhagen, Jan. 19th, 1715.

|                             |                             |
|-----------------------------|-----------------------------|
| <i>Joh. Geo. von Holst.</i> | <i>Will. Mauritz, von</i>   |
| <i>Kt. Privy Counsellor</i> | <i>Buseck, alias Munch,</i> |
| <i>to his Majesty the</i>   | <i>Kt. and Steward</i>      |
| <i>King of Denmark,</i>     | <i>of the Queen's Hou-</i>  |
| <i>Norway, and</i>          | <i>shold.</i>               |
| <i>Bailif in Sundern.</i>   |                             |

|                        |                      |                     |
|------------------------|----------------------|---------------------|
| <i>Joh. Steenbuck,</i> | <i>Jac. Lodberg,</i> | <i>Chr. Wendt,</i>  |
| <i>Divinity-Pro-</i>   | <i>Divinity-</i>     | <i>Governour</i>    |
| <i>fessor in the</i>   | <i>Professor,</i>    | <i>of the Pages</i> |
| <i>University, and</i> | <i>Rector at</i>     | <i>of his High-</i> |
| <i>Assessor in the</i> | <i>Mary</i>          | <i>ness Prince</i>  |
| <i>Consistory.</i>     | <i>Church, and</i>   | <i>Charles.</i>     |
|                        | <i>Prelate in</i>    |                     |
|                        | <i>Sealand.</i>      |                     |

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LET-



L E T T E R    X I X .

To the Society for Promoting *Christian Knowledge*.

[Translated from the *Latin*.]

*The Missionary's Departure from India, and Arrival at the Cape of Good-Hope. The Reasons which moved him thereto. His Labour on Shipboard, and what he designs to effect in Europe.*

THREE Months ago we sent an Answer to your most kind Letters, received the last Year at *Tranquebar*. We have therein described, as briefly as may be, the present State of our Churches and Schools, their Increase and Number: Likewise the *Hindrances* we have met with in carrying on this Work, as well as our hearty *Desires* to see \*em at last removed. We have also sent the first Books of the *New-Testament*, printed with *Malabar* Types.

After we had seriously weighed all the Circumstances relating to this Work, it was at length thought advisable, that one of us should go to *Europe*, to see such *Obstacles* removed as had hitherto lain in our Way, and obstructed the Conversion of the Gentiles so happily begun: But upon this express Condition, that Matters being adjusted in *Europe*,  
the



the Missionary sent thither, should return to the *East-Indies* either in a *Danish* or *English* Ship. Being thus, as it were compell'd by an unavoidable Necessity to undertake this Voyage, I embark'd, in the Name of GOD, on board a *Danish* Ship, and am now, under the Protection of good Providence, safely arrived at the *Cape of Good-Hope*.

My Departure from *India* was for divers Reasons, not only uneasy to my self, but also to many others, both Christians and Heathens. The Members of our Church did particularly express a deep Concern at this Voyage: But nevertheless we judg'd it very necessary in respect of their future Advantage, which we hope will certainly ensue, some fair Prospect offering it self to our View.

Every one of our young and old Men have wet even my Hands and Feet with their Tears, and would not consent to my Departure, till I had solemnly engaged my Word, that, with God's Leave, I would most certainly return to *India*.

I have undertaken this Voyage with the greater Confidence, (and without which indeed it would have been very grievous to me,) that I know that my beloved Fellow-Labourer Mr. *Grundler*, is capable, in my two Years Absence, of managing the whole so far, as to keep up Things, not only in the State wherein they are at present, but also through his unwearied Application and Care, under divine Providence, more and more to advance 'em.

And that particularly, our *Printing-Press* might not be unemploy'd with Books of the

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*Malabar*



*Malabar* Character; I committed into the Hands of my Fellow-Labourer one Part of the *New-Testament*, revised: Likewise a Book of *Hymns*, and one treating on *Doctrinal* Divinity, with several others, composed for the Use of our Schools: And I do not question, but he will take all possible Care to see them exactly Printed, since he very much applies himself to the Study of the *Malabar* Tongue. His Assistant has also solemnly promised, faithfully to discharge all such things as relate to the Books to be printed in the *Portuguese* Language.

As to my Labour on board the Ship, I beg Leave to acquaint you, that I have discharg'd hitherto my Pastoral Duty, with respect to those that travel with me. I have also begun to translate part of the the *Old-Testament* into the *Malabar* Tongue. Besides this, I hope to get Time for composing a small *Damulian* Grammar, to be printed in *Germany*, for the Service of those who desire to learn this Language in *Europe*. But lest this Tongue, during so long a Voyage, should become less familiar to me, I have brought with me a young Man out of our *Malabar* School, in order to converse with him in this Tongue, and constantly to hear from his own Mouth. He writes down everything with his Steel Pen which is to be translated into the *Malabar* Language. He is a Young man of a good Disposition, and who, by the Quickness of his Genius, comprehends things easily, and communicates them to others again, by a lively Way of speaking and writing in his native Language. I hope this Voyage will give an Addition to the Qualities of his Mind, and th



he will be able, after his Return to *India*, to describe the spiritual Happiness of *Europe* to the Men of his own Nation, and to sow the Seeds of true Wisdom among the Unwise.

If God shall please to conduct me safe to *Europe*, it will be necessary that I go first to *Denmark*, where Things being well adjusted, I hope to go to *Germany*, and then, most Reverend Gentlemen, (if it shall seem useful and necessary to you) I design to wait on my Friends in *Great Britain*. But Man only proposes, G O D disposeth in all things, His Will be done.

There are indeed, many things which I should endeavour to effect in *Europe*, for enlarging the whole Undertaking. However, the Principal of 'em I reduce to the following Heads : (1.) That the Obstacles and Impediments, which hitherto have obstructed the Work, be taken away. (2.) That a *Royal Privilege*, so highly necessary to the good Success of our Labour, be solicited. (3.) That besides the ordinary *Charges*, some Help be procured for Building a new and more spacious Church : Likewise for erecting diverse other Edifices and *Manufactures*. (4.) That in the several parts of *Europe*, Endeavours be used to dispose wise and good Men, for laying to Heart the Conversion of the Pagans in *India*, and for directing all Things to a happy Success thereof. And lastly, That I may receive Help and Advice from prudent and well inclined Persons, for the right Discharge of my Duty.

Most Reverend Gentlemen,

In all these things, I easily promise my self your Help and Benevolence ; knowing for certain



tain your daily Care and Meditation to be im-  
ployed about the Enlargement of the King-  
dom of Christ upon Earth, the Propagation of  
the Christian Doctrine, and the eternal Salvati-  
on of all Nations.

That the great God may grant his abundant  
Grace to all Nations, assist your Endeavours  
and prosper all your Councils directed to that  
End, is the hearty Prayer and Desire of,

Most Honourable and Reverend *Sirs*,

Your most obliged humble Servant,

*Dated at the Cape of  
Good-Hope, January  
15. 1715.*

*Bartholomew Ziegenbalg*



L E T T E R XX.

To Mr. Henry Newman.

*Straits of the Missionaries. English Settlements to be provided with able Chaplains. Of the Air in, and Voyage to India.*

S I R,

**T**H E *Arrangezebe* carried home a Bundle of Papers for you, which I received from Messieurs *Ziegenbalgh* and *Grundler*, and sent in a Box directed to Mr. *Dubois*, marked *G. L. No. I.* And now I have delivered such another Parcel to Captain *Osborn*, Commander of the *Hanover*. There are two other Packets directed to you, which I shall send among the Company's Letters on the *Hanover* and *Cardigan*.

I hear frequently from Mr. *Grundler*, who seems to be a very worthy Man, endued with a true Sense of Religion, and an Apostolical Zeal: But I am afraid he has too great a Weight upon him now in Mr. *Ziegenbalgh*'s Absence; so that I wish the next Ships may bring him some Assistant. In his last Letter dated *January 20*, he acquainted me, that if the *Danish* Ships he expected should not arrive within less than a Month, he must be very much straiten'd for Money; so I wrote to him, that in case he were disappointed, he should draw on me for the Va-



lue of *fifty* Pound; and if that be not enough to supply his Wants till Relief come from *Europe*, I shall advance him *fifty* Pound more. I hope, *Sir*, the Concerns of the Mission will be effectually recommended to the Gentleman that shall be appointed to succeed our present Governor, and then I shall be able to shew my Kindness and Concern for it in a more powerful Way than I do now.

*Sir*, While the Honourable *Society* is employed in propagating the Christian Religion among the Heathen, I know they are at the same time using their best Endeavours to promote a true practical Knowledge among those that already profess it: To which End, I believe, *Sir*, it would not conduce a little, that they solicit the Directors of the *East-India* Company, to send out Chaplains to their chief Settlements in the Parts, where they are wanted; I mean *Bombay*, *Fort St. David*, and *Bencoulen* on the *West-Coast*, in which Places there are *Romish* Priests, and as I hear, Chappels too: And seeing Papists are reckoned a sort of Christians, even though they be Idolaters, our poor People are easily drawn over to their wicked Superstitions. For they who have the least Value for Religion will be prevail'd on to join in any kind of Worship, rather than have none at all.

But, *Sir*, I need not lay before you the Necessity and great Advantages of what I propose: Nor can the *Directors* themselves (some of whom I shall write by this Ship) have any thing to object against it: For Charity obliges me to believe, that they will sooner grudge an Expence than a Minister's Salary.



### Part III. *Of the English Settlements.* 151

It is said that they cannot find Persons sufficiently qualified, who will undertake to serve as Chaplains in the *Factories* above named : But that is a Difficulty which I hope the *Honourable Society* will take Care to remove. I know there are but too many of the Clergy, who reckon Preferment in this Part of the World, only a *gentle Kind of Banishment* ; and therefore chuse rather to starve almost upon *twenty or thirty* Pound a Year, where they can do but little Good, than to live handsomely on *two hundred* Pound, where they may do a great deal. But for my part, I do not repent of leaving about *one hundred* a Year to come hither, although I had a Family to bring with me.

It is true, *Sir*, this is one of the best Settlements the Company have ; but the Ministers here have far more Trouble than in any other Place, and yet we have no greater Salary, nor more Advantages than other Chaplains might have in the other *Factories*. As for *Fort St. David*, I found it one of the most pleasant and healthful Places in *India*. *Bombay* is now so much improved, that it is little inferior to the other, with regard to Health and Pleasure, and preferable in other Respects : And even the *West-Coast*, as I am informed, proves fatal to such chiefly as ruin their Health by Negligence or Excess. There, and throughout all those Parts, the hot Land-Winds are somewhat incommodious, during *two or three* Months in the Year : But then they seldom blow *three* Days together, and sometimes there is a *Sea-Breez* daily throughout the Season : And although I was very sensible of the Land-Winds last Year, they were



152 *Of the English Settlements. Let. XX.*

no more troublesome to me, than the bleak *North-Winds* used to be at Home. In short : The Winter here is a continual Spring, and our Summer a warm Autumn ; the one being extremely delightful, the other various indeed, but always tolerable.

The *Voyage* hither is neither so tedious nor so dangerous as to be discouraging. Mine was finished in less than *four Months*, which I spent as pleasantly as any other part of my Life : Nor is the Danger greater, (as I am assured by the best Judges) than in sailing round from *London* to *Bristol*. And if one does meet with more Difficulties than are usual these are abundantly rewarded by the kind Reception he meets with, after his Arrival here in *India* ; where, so far as I could ever observe or learn, the *English* are more regular in their Conduct, more kind to their Ministers, and more hospitable to Strangers, than in any other Settlements abroad, or any Parish at Home so that it must be a Clergyman's own Fault, if he does not meet with all the Favour, Respect and Encouragement he can reasonably desire.

*Sir*, I have enlarged (perhaps too much) on these Particulars ; but I thought the Knowledge of them might help you to remove the *Prejudices*, that the young Clergy generally have against going to the *East-Indies*.

To conclude, *Sir*, if the *Company* should happen to send more Chaplains abroad, I wish there may be none recommended to their Choice but those who, besides a sufficient Stock of Learning, (which our young *Masters of Arts* are not always provided with) and some Know-  
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Part III. *Of the Voyage to India.* 153

edge of the World, have good *Characters* as to their *Probity* and *Temper*: For though it be a very hard Case that any of our Settlements should be without a Minister, I think it is still better so, than to have a *vicious* one; seeing the want of Instruction may in some Measure be supplied by good Books: But no *Preaching* can counter-balance the bad Influence of a Minister's ill Example.

I hope, Sir, you will lay this Matter before the Honourable Society, and assure them that I am with the utmost Respect and Submission, their obliged humble Servant,

And Yours,

Fort St. George,  
February the 4th,  
1714-15.

*William Stevenson.*

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LET-



L E T T E R XXI.

*To the Society for Promoting Christian  
Knowledge.*

[Translated from the *High-Dutch*.]

*The Missionary giveth an Account of his Ar-  
rival in Norway.*

N O T knowing whether my Letters from the *Cape of Good-Hope*, of the 15th of *January* last, sent by an *English Ship*, be safely come to your Hands, be pleased to accept a *Copy* thereof here inclosed; that you may know the Reason for which I am come from the *Indies* to *Europe*, and what is chiefly proposed to be effected by my Ministry, for the Conversion of the Heathen, during my Stay in *Europe*.

I am now safe arrived in this Harbour, and will take the first Opportunity of going to *Denmark*. Among other Labours on board the Ship, I have, according to my Promise, prepared a *Danulian Grammar* in the *Latin Tongue*, for the Use of such as may be desirous at this Time to be instrumental in bringing the Heathen to the saving Knowledge of Christ. I will take Care to get it printed in *Germany*, and then I shall not fail to send some Copies of it to *England*.

May



Part III. In NORWAY. 155

May God, who wills that all Men should be saved, evermore assist you in *Propagating the Gospel* of Christ, and grant, that by your Endeavours in all Parts of *Great Britain*, many Encouragers of Truth may be raised up! Thus with my best Wishes I bid you farewell; and begging the Continuance of your Favours,

I remain, &c.

Bergen in Norway,  
May 31. N. S.  
1715.

Bartholomew Ziegenbalgh.

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LET-



L E T T E R XXII.

*To the Reverend Mr. Boehm at London.*

[Translated from the *High-Dutch*.]

*The Missionary relateth his Arrival at Hamborough, and designs to go to Denmark. Of Manufactures to be set up in India. Character of a good Missionary.*

I Am arrived at *Hamborough* by Water, and design to set out for *Copenhagen* very speedily, in order to wait on the King, and to acquaint His Majesty with the Reasons, that engaged me in so long and tedious a Voyage.

I was told in *Norway*, the King designed to apply to the Professors at *Hall* for more Missionaries to be sent to the *Malabar-Coast* to assist us. If this proves true, I hope Providence will also find Means, not only for their Subsistence, but also for the Enlargement of the whole Undertaking, and for rendering it more beneficial to the Heathen in every respect. We hope also, that, after these Men have been duly prepared, the *East-India Company* at *London*, will give Liberty to settle two of 'em, either at *Madras*, or *Fort St. David*, or *Vizagapatnam*, or *Bombay*, &c. to begin under their Protection, the Work of Conversion among the Heathen: For in all these Places,

the



Part III. At HAMBOROUGH. 157

The *Damulian* is the current Language, and consequently the fittest Vehicle for conveying the Christian *TRUTHS* to these People; especially since we have printed several Books in this Language, which we hope will be of good Use to those that shall hereafter engage in the same Design.

The setting up *Manufactures* in these Parts, we think highly necessary, not only on account of drawing from thence some Help and Supply for carrying on the Work it self; but chiefly on account of employing the New-converted Heathen about some useful Business at Home; lest they be left to the wide World, and thereby exposed to various Temptations and Dangers. I wish you would lay all this before the Gentlemen of the Society, and encourage, as much as you can, the sending over some able Men from *England*, or at least to vouchsafe us the Continuance of their Help and Assistance in this Affair.

In things of this Nature, great Care must be taken of the first Men that enter upon the Business: If they be easily terrified at the Appearance of Dangers and Hardships, the Undertaking is like to die away in its Infancy, and so will come to nothing. For what Inducement will others have to follow, when they see those that should break the Ice, give over the Work so soon, and shrink back at the Sight of some Difficulty? But after all, our greatest Hope is in the *Seminary*, or *College of Missionaries*, designed to be erected in *India* it self;  
if



158 *The Missionary's Arrival* Let. XXIII.  
if ever God Almighty should enable us to  
bring about so useful a Work in the Pagan  
World.

I remain, &c.

Hamborough,  
July the 18th,  
1715.

Bartholomew Ziegenbalgh.

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L E T T E R XXIII.

To the Reverend Mr. Boehm at London.

[Translated from the *High-Dutch*.]

*The Missionary gives an Account of his Arrival at Hall, and of the Success he has had at the Court of Denmark. He desireth to return to India on Board the English Fleet.*

**I** Am at last arrived at *Hall*, after I have brought to a happy Conclusion those Concerns which occasioned my Coming to *Europe*. I have had better Success than I could well suppose at my first Arrival at *Copenhagen*.

The Directors of the *East-India-Company* have sent as ample and pressing Instructions, to the Governour at *Tranquebar*, as I could desire; in order to see the Mission set on a better Foundation, and to remove such Difficulties as hitherto have obstructed its Progress. This will make me return with Joy to those Parts, and I hope your  
next



Next Letter will bring the agreeable News  
of having obtain'd the desired Passage on  
board the *English Fleet*.

I am, &c.

Hall in Saxony,  
Octob. the 20th,  
1715. N. S.

Bartholomew Ziegenbalgh.

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LETTER XXIV.

To the Reverend Mr. Boehm at London.

[Translated from the *High-Dutch*.]

The Missionary reneweth his Request of return-  
ing to India, on Board the *English Fleet*.  
His Employment at Hall.

THE pressing Necessity relating to my  
return to *India*, obliges me to renew  
my Request of obtaining a Passage on Board  
the *English Fleet*, bound for the *Malabar-Coast*.  
Not one *Danish Ship* is to go thither this  
Season; and the *Dutch Fleet*, designed for *Co-  
lumbo*, is ready to sail this Month of *Novem-  
ber*; by which time, 'tis impossible for me to  
get ready, having still several things to dispatch  
for the Good of the Mission before my Depar-  
ture: Not to mention now the hearty Desire  
I have of seeing our Benefactors in *England*,  
before I quit *Europe*. The Broils between the  
Danes



160 *The Missionary's Arrival, &c.* Let XXIV

*Danes* and the *Moors*, which you mention, can be of no great Consequence. They are raised about the *Danish* Factory at *Bengal*: But no War being proclaimed at *Tranquebar*, where the chief Governour resides, this Bustle will soon be extinguished.

I am now entirely employed about Printing the *Malabar* Grammar, mentioned in my former, and which I hope will be of good Use to those, who hereafter may enter upon the same Design of *Propagating the Gospel* in the *East*. Besides this, I am publishing the IX *Continuation* of the *Malabar Narrative*, with an *Historical Preface*, containing such *Observations* as I have made, during my *Voyage to Europe*. In the same Preface I also acquaint the Publick with my intended Return to *India*, on Board an *English Vessel*.

I am, &c.

Hall in Saxony,  
November the  
1<sup>st</sup>, 1715.

Bartholomew Ziegenbalgh.



L E T T E R XXV.

From the College at Copenhagen, to the  
Society (at London) for Promoting  
Christian Knowledge.

[Translated from the *Latin*.]

*They express their Satisfaction on Account of  
a Correspondence, settled with the Society  
in England. The State of Finland and  
Lapland briefly described, with some En-  
deavours proposed to reform it. Difficulties  
started about the Missionary's Return to  
India.*

*Most Illustrious, and Reverend Gentlemen,*

**T**HOUGH we were well assured of your  
Zeal for promoting the *Mission* to the  
*East-Indies*, from the Proofs you have given  
thereof hitherto; yet is it most acceptable to  
us, to find by your Letters those Inclinations  
more at large confirm'd and explain'd. And  
whereas a *Correspondence by Letters*, among other  
Things, may be a Means of imparting Advice  
to each other; since you have begun so good  
a Design, the Society here will be so much the  
more enabled happily to do their Duty.

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We



We had some Time ago, according to Promise, renewed our Applications to what concerns the *Indian* Affairs among us; had not our most gracious King been pleased to commit to our Care another Matter, which relates to the Conversion of Souls, besides that of the *Indian* Mission; for which Reason, the Affairs of the latter have been suspended for some Time, particularly such Things as were requisite to reconcile those who are the Principal Traders among us to *India*. But since Mr. *Ziegenbalgh* is arrived, whom we have long desired to see, we have renewed our Application to the *Indian* Affairs, as he will more largely inform you, when the divine Providence shall permit him to arrive at *London*.

The Business which has taken up our Thoughts, relates to our own Confines, which are at this Time involv'd in thick Darkness of spiritual Ignorance. There are some Inhabitants of the utmost Coasts of *Normay*, Subjects to our King, call'd *Finlanders* and *Laplanders*; a Nation very rough and unpolished which have not yet attain'd to the true Worship of God, by the Light of the Gospel, though shining in their Neighbourhood, but continue to live indolent after an Heathenish Manner.

The odd Way of Living used among the *Finlanders*, continues to be their Rule to this Day: For whereas they are beholden to Beasts for their Food and Raiment, which in their Language are called *Reensdyre*, (a Kind of Stags; they never fix in any certain Habitation, but

after



Part III. *Of the State of Finland, &c.* 163

after the Example of those wild Beasts, that look for Moss instead of Pasture, they wander here and there through the Mountains and Woods like the *Scythians*, accustomed to Cold and Hardship. These His Royal Majesty has appointed to be instructed in the Principles of the Christian Religion by Missionaries and Catechists, that are to be sent thither: Which Appointment of our most gracious King, we will endeavour, by the divine Assistance, and Favour of the Weather, to put in Execution next Spring.

In the mean Time, that we may prepare our Way, and get necessary Aids, we are employ'd in providing some Books, such as *Catechisms*, *Books of Hymns*, and *Prayers*, the *Bible* and *New Testament*, being solicitous, as much as lies in our Power, to get them at the lowest Rate. We also seek after *Fishermen*, who do not cast their Net for *the Sake of Worldly Lucre*, as your Letters piously and prudently advise us. May Heaven favour our Desires! In Order to this, we propose to have a *Seminary*, to prepare those who shall be devoted to this Service; and if you, Illustrious and Reverend Sirs, shall be pleased to supply us with any further Council or Advice in this Affair, we most earnestly beg you would signify it, commending the common Cause to your Prayers and Endeavours.

To conclude our Letter, ye may be pleased to know, Illustrious and Reverend Sirs, that our Mr. *Ziegenbalgh* is preparing to set out for *London*; that having visited his Benefactors and Well-wishers there, he may embark for



164 *A Passage to India desired.* Let. XXV.

*India* in one of your Ships. But by Mr. *Ziegenbalgh's* Letter we are inform'd, that the Troubles risen between us and the *Great Mogul*, have given Occasion to those, who direct the *East-India Trade in England*, to refuse their Consent to Mr. *Ziegenbalgh's* Voyage in their Ships, lest they should seem to favour either of the disagreeing Parties: Therefore we earnestly desire you, Illustrious and Reverend Gentlemen, that if the Directors of the *Indian Trade in England* persist to deny a Passage to Mr. *Ziegenbalgh*, you would interpose your good Offices, by which we hope this Difficulty may be remov'd. If you should find that any Thing might be done by our Letters, herewith sent to the aforementioned *Directors*, 'tis left to you to deliver or send them back to us as you please.

May the most High give Success to your and our pious Cares and Endeavours, in promoting the Knowledge of GOD, in Order to the Salvation of so many Souls, who are as yet in the Abyss of Ignorance. May God grant our Wishes herein!

Copenhagen, *Novemb.*

26. 1715.

*Will. G. Munch.*      *J. Lodberg.*  
*J. Steenbuck.*      *Chr. Wendt.*

LET.



L E T T E R XXVI.

To the Society for Promoting Christian Knowledge.

[Translated from the *Latin*.]

*The Duty and Difficulty of a Missionary. A Supply of Paper, &c. is sent to the Missionaries from England. Concerning two Points, recommended to them by the Society. Necessity of the Portuguese Tongue. Christianity is to be taught in its Purity. A Damulian School erected among the Heathen. Of a Reflection cast on the Damulian Version, and of an Epistolary Correspondence set up with some Protestant Ministers.*

Y O U R paternal Councils, pious Wishes, divine Consolations, and sincere Excitements to an indefatigable Industry in the Exercise of our Function; your necessary Exhortations to the Use of that Prudence in our whole Conduct, offer'd to us in your most acceptable Letters, dated *December 24. 1714.* have greatly refreshed, strengthened, and so-  
laced our Minds; we being well assur'd, that you, *most kind Patrons*, communicated them to us, to the End, that we may manfully go thro' the *good Fight of Faith*; and by daily increasing  
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166 *Of the Translation* Let. XXVI.

in divine Strength and Assurance, faithfully discharge the great Trust committed to us, so as to finish it at last with Joy.

It's true indeed, that whosoever undertakes the Charge of a *Missionary*, must expect to encounter a World of Troubles and Hazards: But yet as strong and numerous as they are, a stedfast Faith, and unshaken Reliance on the Rock of Salvation, will be able to dissipate them at last.

Just as we began to labour under some Difficulties in Printing, by Reason of the Charge of Paper, and of other Expences necessary to purchase the Materials for that Purpose; the *English* Ships brought us a seasonable Supply of Things we wanted; viz. *Fifty five* Reams of Paper, and *Thirty* Pound in Money, together with Books in several Languages, and other very acceptable Presents. God be prais'd, who so influences your Hearts, that from them, as from a Fountain of Love, we receive a perpetual Influx of those good Things, our Circumstances so much require, in order to the carrying on our Affairs with Comfort. They are all employed to their proper End for which they are designed, namely, the *Glory of God and Christ*, by promoting the Salvation of Souls.

Your *two Admonitions*, whereof one relateth to a more frequent *Converse* with the *Heathens*, and the other to that Exactness which is required for framing a sound *Translation* of the *divine Oracles* into the Pagan Language, are of the greatest Importance. But during the Absence of my Fellow-Labourer Mr. *Ziegenbalg*

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and by Reason of the Variety of publick and private Labours, which now lie wholly upon me, I have not been able fully to answer this Admonition. However, I have not altogether neglected to converse with the Heathen when an Opportunity offer'd: Neither have I been unmindful to inspect, at Times, the *Damulian* Version of the *New-Testament*; and to correct such Faults as happen'd to come in my Way. Those excellent *Authors* you have sent this last Time, came very opportunely to my Hands, and were of great Service to facilitate this Design: We shall constantly observe these *Cautions* you are pleased to give us, whenever God Almighty, the great Disposer of humane Affairs, pleases to grant Mr. *Ziegenbalgh* a happy Return to *India*.

I agree with you, *Gentlemen*, that the Study of the *Malabarick* Language, and the frequent printing of Books in the same, is far more conducive for the Propagation of the Gospel in those Parts, than the *Portuguese*: But then I cannot quite cast off the latter, as altogether useless in this Undertaking. *Eight Years Experience* has fully convinced me, that this Language is necessary, tho' not altogether so necessary as the *Damulian*; and we have hinted as much in our *Historical Account* printed at *Hall*, Page 300. in these Words: ' And in ' Order to the more expeditious carrying on ' this Design, according as the Nature of it ' requires, two different Languages are necessary; viz. the *Damulian* or vulgar *Malabarick* ' in the first Place, and the *Portuguese* in the ' second.' Moreover, the *Malabarick* Youth



never learn the *Portuguese* Tongue, as if they were to imbibe by this Means the Principles of Christianity: But every one hath the Christian Religion proposed to him in his own Native Language: The other they understand only so far as is necessary for *Conversation* and Correspondence with others. Our *Portuguese* School consists of *Twenty four* Children, and not one of them is a *Malabarian*. They are either a Mixture of *Europeans* with *Indians*, or they are native *Portuguese*, or else Strangers sent hither from *Bengall*, and other Parts of *India*; who are all instructed in their native Language, viz. the *Portuguese*: Not to mention at present our adult Converts. There is a new Institution among the *Dutch* at *Palleacatta* and *Nagapatnam*, upon the Coast of *Coromandel*, where they have large Congregations taught in this Language, under the Care of a *Portuguese* Catechist, inspected by a *Dutch* Divine.

Your Advice that some one or other of the *European* Scholars should apply himself to learn the *English* Language perfectly, I have so far comply'd with, as to choose a Boy out of the *Portuguese* School, and to send him to *Madraspatnam*, supposing that in two Years Time he may, in Mr. *Stevenson's* House, and the *English* School there, comprehend in good Measure that Language. When I communicated this Design to the worthy Mr. *Stevenson*, he answer'd in these Terms: ' I will freely  
' take any Boy you shall please to send out of  
' your School, into my House: I wonder you  
' should talk of the Charges; let them be what  
' they



‘ they will, take you no Care, I will be responsible for them.’ Truly, I am wonderfully oblig’d to that Reverend Gentleman: He is very ready upon any Occasion to assist me in the Discharge of my Function, and as a most faithful Friend, to support me with his Council and good Advice.

I scarcely know what to say as to the erecting the *Malabarick* School at *Madraspatnam*. I made Use of Mr. *Stevenson*’s Interest with the Governour, in Order to promote this pious Design; who answered me, ‘ That his Honour does not wholly condemn the Design, only he started several Objections and Difficulties about it: But at last he said, Letters were shortly expected from *Europe*, from which perhaps he might receive Advice, concerning the Resolution of the *Honourable Company* in *England* about the Affair.’ It prov’d according to Expectation. Your commendatory Letters came to the Governour and the rest of the Council; for being reminded of it afterwards, he immediately writ to our Governour here to this Effect: ‘ The Correspondents of your *Missionaries* have greatly recommended their Design to the *East-India* Company in *England*, and many Peers of the Realm, and those too of considerable Note, favour their Undertaking.

The Reverend Mr. *Stevenson* has promised me a Visit about the Close of this Year: partly out of a Desire to see our *Method* of *Discipline*; and partly (which I think very necessary upon several Accounts) to confer with me about the  
Concerns



Concerns of the *Mission*. I have for this Reason deferr'd our Purpose of erecting a School, till that Time. In the mean while, we are provided with School-Masters of our own, sufficiently qualified to manage the Affairs with Advantage.

As to the mingling of other Doctrines with the Principles of Christianity: Likewise what relates to singular *Notions, Controversies*, unprofitable *Speculations, Opinions* of various Authors, profane *Histories, Emblems*, and other Colours of humane Eloquence; we assure you, that we are intirely averse to any such Leaven, using our utmost Endeavours to render our Explanations of Scripture pure, simple, and intelligible, such as the divine Spirit doth teach, and the Writings of the faithful Servants of God do by their Testimony countenance and explain. This true Sense of God's Word is not to be found in the perplext and crabbed Commentaries of the *Schoolmen* and *Philosophers*; but by a diligent comparing of Scripture with Scripture, endeavouring to follow in all Things, and above all, the Spirit of GOD himself, who by his divine Illumination teaches what ought to be avoided, and what ought to be embraced; what is profitable, and what is to be rejected. And since we are surrounded on all Hands with the Emissaries of the Church of *Rome*, who too much laying aside the pure Word of God, obtrude the Dotages of humane Wit and Invention upon unthinking Persons; We take all proper Occasions to detect them with a Christian Sincerity, and to reprehend them with  
such



such a Moderation as becomes a *Missionary* of Christ.

We know, most *Honourable Patrons*, that the same God, who hath intrusted us with the Grain of *Mustard-Seed* to be sown in his Garden, has hitherto also supported the Sowers, and given his divine Increase, we have this Year gained *Four and Twenty* Souls to our holy Religion, who are now as so many Branches ingrafted into the Tree of Life, *CHRIST JESUS*. We confess indeed, that after so many Years Labour, we don't see as yet, such Fruit as we could heartily wish for: But we know that this is the *Seed-time*. Let us therefore be faithful and indefatigable. The Word which God has put into our Mouth will not return again empty, but will answer the End for which it was sent; and to use the Words of our blessed Lord: *He that sows, and he that reaps, shall rejoice together.*

Moreover, be pleased to understand, that, besides our *ordinary* Schools, we resolved about *four* Months ago to erect a new *Damulian* School, for the Use of the *Malabarian* Children. When I consider'd that the young *Damulians* might be better instructed in the Christian than Heathen Schools; I communicated my Thoughts to certain Members of our Church, and afterwards to the *Honourable Governour* himself. The former concurring with me, and having obtain'd Leave of the latter, I immediately drew up some *Orders* for the Management of the School, and getting them printed, fixed them up on the Church Gate, and at our own House. Many that read the *Proposal* hesitated a while,  
and



and many, on the other Hand, joyfully embraced the Opportunity offer'd them, and sent their Children to this new School; which now, contrary to my Expectation, are increased to the Number of *Seventy*, who are taught in two distinct Chambers by three Christian Masters. It's very proper that such Schools should be every where erected among the Heathen in *India*, whereby their Youth may imbibe Christian Principles in their very Childhood.

We have, by God's Help, printed off the remaining Part of the *New-Testament* in the *Damulian* Language, for the Benefit of the *Malabarians*: And whereas the short *Catechism*, and *Means of Salvation*, in the *Malabarick* Language, as also the little Book of *Principles* in the *Portuguese* Tongue, are all dispersed Abroad, we have now printed them a second Time.

After this, we designed to have sent to the Press, a *Theological* Treatise, compiled according to the excellent Method which the Reverend D. *Spenerus* hath used in his *Theologia Thetica*: But Scarcity of Paper has oblig'd us to defer this Design to another Opportunity. However, that we might keep the Press a going, we found so much Paper as to print in *Portuguese*, *A Summary of the Principles and Precepts of Christianity*, under the Title of *A verdadeira Religiao*; which Professor *Franck* hath published in his *Idea studiosi Theologiae*, Page 71. seq. (q)

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(q) Published the second Time in High Dutch, 1713.



The Reverend Mr. *Stevenson* will transmit a Copy of each of these Books in the Packet, which he sends to the Honourable Society. The Paper you sent us, is now brought hither from *Madraspatnam* by Sea, upon which we have begun to print the abovementioned *Treatise* in a new Character. The *Types* have been thrice alter'd, and the Character is now of a Size between the first and the second.

The great God has so mercifully preserved us this Year, that in the Midst of our Poverty he has shewed us some Tokens of his Paternal Care over us. The Lord made us poor, and has again enriched us; he brought us down, and has lifted us up. You make mention in your kind Letters of a *Danish* Ship, which you hop'd had long since, in some Measure, reliev'd our Want; but she is not yet arriv'd.

Although by this Means we were reduced to very great Streights; yet hath the Goodness of God reliev'd our Want at last, by the Remittance of a plentiful Supply from *Europe*. For your Ship brought us *Two Hundred and eighty* Pound, besides an additional Sum of *Three Hundred and seven* Pagodes; and at the City of *Columbus*, *Three Thousand* Dollars lie ready for us from *Denmark*, which will be of great Service to us in carrying on this Affair.

'Tis certain that some *Papists* in *India*, and particularly some of their Missionaries, bear no good Will to the *Protestant* Settlements here. They do what they can to render odious, both the Truth of the Gospel printed on this Coast, and the Christian Flock we have gathered from among



among the Heathen in *India*. But what supports us, is the Word of the Lord: *Blessed are ye when Men shall revile you, and shall say all Manner of Evil against you falsely for my Sake*

In the Town of *Pontischery*, a Jesuit was heard to say: 'That our *Malabarick* Version of the *New-Testament* was full of Errors. Being credibly inform'd of his Assertion, I drew up a Letter, bearing Date *May 13. 1715*. Wherein I proposed to him the following Terms: 'Since I cannot discover any of these Faults my self, I entreat you to shew me where the Translation is not agreeable to the Text, and you will really do me a singular Piece of Service: But then I do also desire you to compare our *Damulian* Version not only with your Vulgar *Latin*, but also with the Original *Greek* it self; and then I shall hope, you will find the Error to have been *imaginary*, and the Translation faithfully performed.' But I have not yet received this Gentleman's Answer, nor the Catalogue of Errors wherewith he hath threatned our Version.

Our Correspondence by Letters this Year, hath tended much more to the Furtherance of the Gospel in the *East*, than formerly. I do not only cultivate this profitable Exercise with the Reverend Mr. *Stevenson*, but I have set the same on Foot with Mr. *Briercliffe* of *Bengall*, and have continued the same with the *Dutch* Pastors on our Coast, and several other Gentlemen and Friends. We find by Experience that such an Epistolary Commerce is of great Use to the Design, wherein we are concerned

These



These, worthy Sirs, are the Things I judged necessary to communicate to you at this Time. May the great God establish and increase in you daily, that sincere Affection towards the Design we are carrying on, and which hitherto you have so constantly espoused! And may He crown your Labours with a suitable Success, and enrich you with all spiritual Blessings out of his heavenly Treasures! So prays,

*Most Illustrious, Reverend, and*

*Honourable Sirs,*

Your most obedient Servant,

Tranquebar,

August 28, 1715.

*John Ernest Grundler.*

*[Who signs alone in the Absence of his Collegue  
Mr. Ziegenbalgh.]*

LET-



L E T T E R XXVII.

From the Reverend Mr. Cobbe, Chaplain  
at *Bombay Castle* in the *East-Indies*.

To Mr. Henry Newman.

*He gratefully owns the Receipt of the Society's  
Pacquet. He is chose a Corresponding Mem-  
ber. Some Account of the State of Religion,  
and of the Climate in those Parts.*

YOURS I received with a very worthy  
and acceptable Present of Books from  
the *Honourable Society*, which I have disposed  
of accordingly, to the Gentlemen of the  
*Factory at Bombay*, who return them Abundance  
of Thanks for the same; and would have  
made them a more substantial and suitable  
Return, had not their good Intentions been  
diverted by an Object more immediately before  
them, the erecting and rebuilding our ruined  
Church at *Bombay*, to which they have sub-  
scribed unanimously and freely to the utmost,  
and some even beyond their present Abilities.  
I likewise return my particular Thanks  
to the *Honourable Society*, for doing me the  
Honour of Electing me one of their *Corre-  
sponding* Members; whose good and charitable  
Designs I shall, upon all Occasions, freely con-  
cur with and promote.

The



The *Portuguese* were highly offended at the Pamphlets, as they call them, *the short Instructions*, and *the New-Testaments* I brought with me: They will not allow them to be a true Version. However, they dare not speak so freely here as at *Goa*, and other Places of their own Settlements, where they swarm with *Padres* and *Clericoes* to above the third Part of the Inhabitants: They amuse the People here with their Pageantry and fine Shows, keeping them in Ignorance and Poverty together.

I desire you would intercede for us to the *Honourable Court of Directors*, &c. to send us a School-Master or two, such as are brought up in your Charity-Schools, well vers'd in the Ways and Methods of Teaching: For here is a large Field, and Encouragement sufficient. Here is Variety of Worship, and different sorts of Religion tolerated; so that you may see Idolatry and Superstition abound almost in every Quarter.

Mr. *Stevenson* and Mr. *Long* at *Madras*, are both well, though I have not yet heard from them: I am pretty well inur'd to this Country Climate, though it is comfortably warm before the *Monsoon's* Time, which are continual Rains falling constantly in the Heat of Summer, and lasting generally from the Beginning of *June* till the latter End of *September*, and not a Drop of Rain to speak of, all the Year after. The Island is much healthier now, than heretofore, or than was commonly reported; which may be owing to the late Order of Prohibiting the Inhabitants dunging their Ground and Trees with Fish, and to the stopping up several



178      *Of the State of, &c. Let. XXVIII.*

ral Breaches of the Sea, which formerly overflow'd a third Part of the Island, so that with a little Care and Caution one may live here as comfortably as in any Part of *England*. I am with due Respects to your Honourable Society,

S I R,

Your obliged Friend,

and very humble Servant,

Bombay, *October*  
11th, 1715.

*Richard Cobbe.*

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L E T T E R    XXVIII.

*To the Governour of Fort St. George.*

[Translated from the *Latin*.]

*A Proposal about erecting a School under the English Government.*

*Illustrious Sir, great Patron,*

**A**S the renowned *East-India-Company* in *England* have judg'd you worthy to be promoted to that Honour, wherein you are as  
a



Part III. *Of a Charity-School.* 179

a Hand to that Honourable Body, whereby Justice may bear sway, Commerce and so many Plantations may flourish, and be happily governed with their Inhabitants, so the most *Venerable Society for Promoting Christian Knowledge* is firmly confident, that by your Assistance the Rise of the future Propagation of the Gospel of Christ may succeed both at *Madraspatnam* and *Dewanapatnam*.

Whereupon they have made known to us, in their most acceptable Letter, that they had a Mind, with your Leave, most *Honourable Sir*, and under your Protection, first to open some *Christian Schools* among the Heathen in these Parts, wherein the *Indian Youth* may imbibe Christian Principles from their Infancy: For which Purpose they have also commanded us to send some *Christian School-Masters* from the *Malabarians*. But, most *Honourable Sir*, altho' I question not but you will grant your Protection, and favour this pious Design to your uttermost, yet give me Leave to speak my Sentiment in this Matter in one Word, viz. that this pious Design, so profitable to Commerce, cannot well be begun by a *School-Master* without a *Missionary* sent from *England* to *Madraspatnam*. Nevertheless, I altogether relie in this Matter upon your Advice and Direction, to which every thing shall be made subservient.

I have received by the Hands of Mr *Stevenson* 307 *Pagodas* 16 *Frankens*, from your Treasury; for which I return you my most humble Thanks, beseeching God that he will prosper all your



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Labours and Designs to the Glory of his  
Name, the Advantage of the Illustrious *East-  
India-Company*, your self and noble Family!  
Which are the earnest Wishes of,

Illustrious Sir,

Your most humble Servant,

Tranquebar,  
*Octob. the 21<sup>st</sup>.*  
1715.

*J. Ernest Grundler.*

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L E T T E R XXIX.

*From the Governour of Fort St. George,  
to the Reverend Mr. Grundler, at  
Tranquebar.*

[Translated from the *Latin*.]

*The Governour signifies his Readiness to assist  
the Missionary, in Promoting his Design.*

*Reverend Sir,*

I Received your most acceptable Letter, bearing date, *October 21<sup>st</sup>.* and shall always think my self happy, if in the Discharge of my Office,



Part III. *Of a Damulian School.* 181

I can by any Means promote your pious and laudable Endeavours for Propagating the Gospel of Christ, either here, or in any part of our Territories. Moreover, I am most ready to assist your Endeavours whenever you intend to put your Design in Execution. If you had rather begin at *Dewanapatnam* than here, our Vice-Governour shall be ready to defend your Cause. And whereas I have more than once understood, by your worthy Friend Governour *Hassius*, that you are very well dispos'd, and most capable of this glorious Undertaking, I cannot foresee any Hindrances, unless what may arise from the dark Superstition of those whom you have a Mind to instruct in the Christian Faith. I promise that there shall be no Impediment on my Part. In the mean Time, till you certify us by what Method you'll proceed in the Execution of your Design, I bid you farewell.

I wish you Health and Success in your Labours, and am,

Reverend Sir,

Your assured Friend,

Fort St. George,  
October 25. 1715.

*E. Harrison.*

N 3

LET.



## LETTER XXX.

To the Society for Promoting Christian Knowledge.

[Translated from the *Latin*.]

*A Damulian School is to be erected in the English Territory. A Paper-Mill is begun to be builded for the Benefit of the Mission.*

**I** Transmitted a Duplicate of those Letters I wrote last Year, bearing date *August 28th*, by your's and the *Dutch Ships* to *Europe*.

Your Design of erecting *Damulian Schools* at *Madraspatnam*, as well as at *Dewanapatnam*, hath met with better Success than I at first expected. When I first began a *Correspondence* by Letters with Governour *Hastings* of *Fort St. David*, or *Dewanapatnam*, I likewise wrote to the *Honourable Governour Harrison* of *Fort St. George*, or *Madraspatnam*, who in his Answer, not only shew'd a Liking to this Mission, and granted Leave to erect a School, but likewise enquired into the *Means* we proposed for the Execution of our Design. Having afterwards drawn up and laid before him three *Methods*, he particularly approv'd the first, or any other I had a Mind to pitch on: But having at present much Business on my Hands, I am of O-

pinion.



Part III. Or Malabarick School. 183

pinion, that good Design must be deferr'd till the happy Return of Mr. *Ziegenbalgh*.

The Reverend Mr. *Stevenson* had purposed to make me a Visit this last *December*; but by reason of an extraordinary Rain could not undertake so great a Journey without Danger: And in this Month of *January*, he is so hurried with Business, that he cannot by any Means come hither before the *English* Ships have set sail for *Europe*. In the mean Time, by the Care and Pains of this Gentleman, an *English* Charity-School is opened at *Madraspatnam*, wherein eighteen Boys under the Tuition of two Masters, and twelve Girls under the Care of a pious Widow, are taught and maintained gratis: To which pious Design the *Printing-Press* presented by you to this Mission is greatly subservient. The above mentioned Gentleman gives this Account of the *Portuguese* Lad I sent to him to learn the *English* Tongue: 'Andrew is in good Health, he diligently applies himself to the Study of the *English* Tongue, and gives content to us all.' It were to be wish'd the Reverend Mr. *Briercliffe* of *Calcutta* in *Bengal* would follow the Example of Mr. *Stevenson*, and again renew the *English* School there. For he wrote to me in the following Terms: 'Formerly there was an *English* School in this Place, but we made no Progress therein, and now a great Laziness has possess'd us.' But if such a Design were again set on Foot there, I don't doubt but the *English*, who always readily contribute to so good Designs, would crown it with Success.



Our Governour *Hassius* is exceeding kind to me: (which is owing to the Goodness of the Almighty) He entirely loves me, and promotes my Office and Mission as much as possibly he can: He has also by his recommendatory Letters procur'd me the Love and Favour of the Honourable Governour *Harrison*.

We are now very busie in building a *Paper-Mill*, for the Benefit of the Mission. Our Honourable Governour defrays Half the *Expence*, and I, on the Mission's Account, the other Half. The Timber-work belonging to this Fabrick is finished, and a few Days after we begun the Edifice it self. If this Design under God meets with Success, it will be very advantageous both to this Mission and to all *India*.

We have now printed a Treatise of *Divinity* in *Damulian* Characters; the three first Sheets whereof, together with some other small *Tracts*, which we have hitherto Published, I have here inclosed.

May the Almighty preserve your Honours, and more and more adorn you with his divine Grace, and protect you with his all-powerful Arm!

I am,  
Most Reverend  
and most Honourable Patrons,  
Your most devoted Servant,

Tranquebar,  
January 16.  
1716.

*John Ernest Grundler.*

P. S. I have sent you a Draught of our Paper-Mill.

LET-



L E T T E R XXXI.

*From the Reverend Mr. Samuel Briercliffe, Chaplain at Calcutta in the Bay of Bengal, in the East-Indies.*

*To Mr. Henry Newman.*

*He expresses a Satisfaction at being chose a Corresponding Member by the Society. Some Account of the State of Religion in those Parts.*

I Received your Letter, dated *January 4. 1714-5.* with much Pleasure, and I am proud the *Society* should take such Notice of me, who am unworthy of it. It is a generous and noble Design you are carrying on, not only providing for mortal Bodies, but also for immortal Souls: For the Institution of Youth in the Principles of Christianity, will not only put them in a Method of getting a Livelihood in an honest and useful Way, both for themselves and Publick, but also conduct them in their Way to Heaven, whose blessed Spirits will then point out those happy Persons, (shining like the Stars of Heaven) that contributed themselves as glorious Instruments of bringing them thither.

Sir, As to your *Enquiries*, I shall give you the best Answer I can, and in that order you make them:



them: (I.) A *Malabarian* School-Master will be of no Use in this Place, because the Languages chiefly spoken are *Portuguese* and *Bengals*.

(II.) The Christians in *Bengal* bear but a very small Proportion to the *Mahometans* and *Gentoes*. In this Settlement, we are not above one in *two Thousand*: We have few Protestants in this Place besides those of our own Nation. There are indeed, great Numbers of *Portuguese* Christians, (in Comparison to us) who have got a very large Church, and they are daily making Profelytes. For the *Portuguese* Language being well understood by many of the Natives, and very current withal in Matters of Business, does the easier introduce the *Romish* Religion. The *Portuguese* have also another Church at *Hughly*, about *twenty* Miles above us, upon the River *Ganges*, and they have one at *Balafore*, and one at *Chittigon*; in all which Places they have many Converts.

(III.) The *Portuguese* have not carried on their Religion by Means of Schools, but chiefly by bringing up their Slaves and Servants, while young, in their own Faith: Many of which have afterwards throve, in the World, and accordingly educated their own Children, Slaves, &c. in that Religion; which is the Reason they are now so numerous in *India*.

(IV.) When I came here first, I proposed to have a School set up in this Place, and that I should willingly spend an Hour or two in a Day to overlook it, and assist in such an Undertaking, but my Project dropp'd again. If such a thing was to be carried on, there ought to be



Part III. *Of the Pagan Divinity.* 187

be both Languages taught, *English* and *Portuguese*; for it would be a tedious while before Slaves and Servants could understand our Language.

(V.) A Man can't Lodge and Board here tolerably well under *forty Rupees per Month, i. e. five Pound.*

(VI.) The *Portuguese* have made no Progress in the Inland Countries: What they have done is chiefly in Port, or Trading-Towns. There is one *Felix*, a *Roman* Missionary, (by relation, a very moderate Papist) who has travelled very far into the Country, but is not able to make any Converts, neither indeed dares he own his Calling; for the *Mahometans* have as severe an *Inquisition* against those that endeavour to convert any from their own Religion, as the Church of *Rome* can have. He is a very good Physician, and endeavours to recommend himself to the Natives by administering Medicines. And this has been the Method of *Rome*, to send out no Missionaries, but what have some Knowledge of *Physick* or *Mathematicks*, and to these is owing the Progress they have made in *China*.

(VII.) As to their *Traditions*, I don't know much. Their Notions concerning the *Creation* of the World, (I now speak of the *Gentoes* or *Pagans*) are various: Some believe it to have been from all Eternity, others hold it to have been *Created*, and that God made one Man and Woman, and left them to multiply. The Universal Word for Man is *Adame*, which differs from the *Hebrew* only in the last Letter.

(VIII.) Their Notion of the *Deluge* is very particular, though they allow it to be General  
and



and Universal, but to have happened upon a different Account, from that we meet with in the Holy Scriptures. They believe two great Prophets of God had a Quarrel against each other: The one was Master of *Fire*, and the other of *Water*, but the Water put out the Fire. And they have as odd a Tradition concerning the *Ganges*, (which is one of the greatest Rivers in the World) that its Original was the *Sweat* of God; though it is most certainly owing to the great Rains we have, when the Sun is in this *Tropick*, and to the Dissolution of the Snows on the Mountains of *Tartary*.

(IX.) As to our Blessed *Saviour*, they have no Notion, and know nothing of his *Birth* or *Passion*; but they have a Tradition, that God has been *incarnated* ten Times, and that the last time he was attempted to be murdered: But as God could not die, he thereupon left the Earth and ascended up to Heaven. The latter Part of this is not very unlike the Story of *Astrea*, we meet with in the heathen Mythology, who left the Earth because of the Iniquity of Mankind.

Lastly, We have no *St. Thomas* Christians in these Parts, but I hear there are some on the Coast of *Coromandel*, and accordingly I have wrote to Mr. *Stevenson* to give you an Account of them.

I received the Packet of Books, sent on the *Heathcoat*, and have distributed them accordingly. But in my Opinion there are some other Tracts that would be as edifying, if they are not too chargeable; I mean, some that were written

ten



Part III.      *Of Madagascar.*      189

ten by the late Bishop *Beveridge* upon the *Sacrament*, the *Creed*, &c.

Before I conclude, I must give you an Account of an Information of *Madagascar*, I have from Captain *Read*, who has lately been there: He says, they are the best disposed People on that Island for the Reception of the Gospel, that he has met with in any part of the World. They worship two Gods, the one out of *Love*, the other through *Fear*, but acknowledge the good God to be Supream. Their only Objection that he can imagine, would be against Christianity, is *Polygamy*, which is very frequent amongst them: He has sent home a large Account of that Island to the Honourable *Company*, and gives them great Encouragement to make a Settlement there. The Particulars you may learn more fully from their Secretary.

I sincerely pray, that the divine Blessing may always attend the Consultations and Endeavours of the *Society*, for enlarging the Kingdom of our Blessed Lord and Saviour!

I am,

Sir,

Your most humble Servant,

Calcutta, Dec.  
31<sup>th</sup>, 1715.

*Sam. Briercliffe.*

LET-



L E T T E R XXXII.

To Mr. Henry Newman.

*Of a Sum of Money sent over to India. Journey to Tranquebar obstructed. A Damulian School is designed, and a Protestant School actually erected at Fort St. George.*

**I**N the Letter I sent you in *September* last, among other Things, I acquainted you that at Mr. *Grundler's* Desire, I sold the Silver sent on the *Heathcoat* for 770 *Pagodas*, which is equal in Value to 346 *l.* 10 *s.* which I immediately sent to *Tranquebar*, upon a *Danish* Sloop that was then ready to sail: And that I had likewise received out of the Company's Cash, 370 *Pagodas* 16 *Frankens*, being the Value of 138 *l.* 7 *s.* paid to the Company in *England* by Mr. *John George Hayck*, as a charitable Gift to the Missionaries, &c.

The unusual Rain that fell this Season all over the Country made Travelling impracticable, so that I could not hitherto set about my intended Journey to *Tranquebar*: However, I prevailed upon Mr. *Grundler* to begin a Correspondence of Letters with our Governour. These *Addresses* were so well received, that the Governour has given Mr *Grundler* repeated Assurances of his Protection and Favour, whenever he shall think it proper to open a *Malabarian*



Part III. *Of a Damulian School.* 191

*rian School*, either here or at *Fort St. David*. Mr. *Grundler* thinks it better to delay the Execution of this difficult Project till Mr. *Ziegenbalgh's* Arrival; but when I have discoursed with him upon the Subject, (which I hope will be about a fortnight hence) I believe he may be prevailed upon to begin sooner. In the mean Time, *Sir*, I am perswaded it will be a great Satisfaction to you to hear that my Endeavours to get a *Charity-School* erected here, for the Education of poor *Protestant* Children, are at length become effectual: For having laid my former *Proposals* before the Governour and Council, when they were at Leisure to consider them, they readily approved of the Design: And I must do the Governour that Justice as to own, that he was particularly forward in promoting it.

We have already upwards of *Thirty* Children, who are not only cloath'd and taught, but likewise maintained by a *Monthly* Collection that is made in the Church. The *Boys* live in one Apartment under the Charge of a Master and Usher, and the *Girls* in a separate House under the Care of a Mistress and Assistant. Inclosed you have a Copy of the *Proposal* that I first offered to the Governour, the Fundamental *Rules* and Orders agreed upon in a Vestry, and an *Account* how the Children are to employ their time. When we opened the School about two Months ago, we had a Fund of about 350*l.* *Sterling*, by two Legacies bequeathed to this Foundation; and we have had a generous Contribution among the Inhabitants since, which will increase the School-Stock to 1000*l.* *Sterling*



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ling and upwards, of which the Governour gave 225 *l.* and others have contributed likewise very liberally; so that there will be nothing wanting to make the School flourish, but a good Spot of Ground within the Fort or *English* Town to build a spacious School-House or Hospital. The only convenient Place is a large old House called *Jersey-House*, which belongs to the Company, and is ready to tumble down. We have purposed to purchase it, but the Governour hopes the Company will give it to the School, he having proposed this to them in the *general Letter* now sent home, wherein he has strenuously recommended our new Foundation, and shewn them that they are likely to reap great and lasting Advantages from it. If the Directors can be prevailed upon to give that House for building an Hospital; I do not doubt but within a very few Years it will be in as flourishing a Condition as any School in *Europe*, for it meets already with the greatest Encouragement imaginable.

I have not yet received the Packets that Mr. *Grundler* sends Home by these Ships, but I expect them in a Day or two, and shall then take Care of them.

If the Honourable *Society* should send out any more little Books of Piety to this Place, I wish they may be such as are wanting in our new School, I mean *Primmers*, *Catechisms*, (especially the Scripture one) *Prayer-Books*, and *New-Testaments*. I had one hundred Copies of the *Horn-Book* from *Tranquebar*, and when I go thither, intend to get as many of a short *Spelling-Book* printed off, they being necessary for present Use, the other

Sort



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Sort of Books now named, we can wait for till we are supplied from *Europe*. I am in great Haste, the Ships being to sail very soon.

I am,

Sir,

Your, &c

Fort St. George, Jan.  
21. 1715-6

*William Stevenson.*

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L E T T E R XXXIII.

*From the Governour and Council at Fort  
St. George.*

*To Mr. Henry Newman.*

*The Governour and Council signifie their Readiness to encourage the Mission. A Protestant School erected at Fort St. George.*

S I R,

Finding our selves guilty of a very great Omission, in not answering by the last Ships, a very handsome Letter from the worthy Society for Promoting Christian Knowledge,  
O which



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which happen'd by a Change in our Secretary's Office, whereby the said Letter was mislaid; we take this Opportunity to beg their Pardon through your Means, and to assure them, that we are, and will be ready upon all Occasions to patronize and encourage that noble and useful Design, which they are pleas'd to recommend to us. We have offer'd our Service to the Missionaries at *Tranquebar* more than once, promising them our utmost Assistance, whenever they think fit to extend their *Malabar* Schools to any of our Settlements, under this Presidency. We should be glad to see some capable Men of our own Nation in Holy Orders, that are not above undertaking a Work of this Nature: Till that happens, we can see no great Prospect of the Success you propose in opening a glorious Scene of the Christian Church in these Parts.

However, we have made a Beginning this Year in as handsome a Manner as we could, to erect and establish a *Charity-School* for the Education of poor *Protestant* Children, such as are born of mixt Parents, and, for Want of due Care, have been very frequently seduc'd by the *Roman Catholick* Missionaries in these Parts, which, by the Grace of God, we hope to prevent for the future: And whenever you are pleas'd to signify to us, which Way we can be serviceable to the great and pious Design you have in Hand, we intreat you to believe, and perswade your worthy Society, that we will very readily set about it which



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which, with our humble Thanks for their good Wishes, is what offers at present from,

S I R,

Your very humble Servants,

Fort St. George, Jan,  
the 26th, 1716.

E. Harrison,  
Tho. Frederick,  
William Jennings,  
Richard Horden,

Thomas Cooke,  
John Legg,  
Jos. Cooke,  
Rand. Fowke.

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L E T T E R XXXIV.

To Mr. Henry Newman.

*He expresses a great Readiness to encourage the Mission. A Charity-School is set up for the Benefit of Protestant Children.*

S I R,

I Am favour'd with your very obliging Letters of the 22d of March 1714, the 19th of October 1714. and the 4th of Fannary following. It is now some Time since I last did my self the Honour to write to you, having been much indispos'd in my Health since my

O 2

Removal



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Removal to *Vizagapatnam*; but am, I hope, now in a Way of Recovery by God's Help; and while I live here, I shall not be wanting in my Endeavours to do all the good Offices I am able to the Missionaries at *Tranquebar*, or any others engaged in so commendable a Design; I am very glad to understand the King of *Denmark* has given such Encouragement to them. It was a great Loss they suffer'd by the *Danes Bourgh*, which was so unfortunately lost in her Passage out from *Copenhagen*; and it must be very pleasing and delightful to see their King so well affected towards promoting the Work they are engaged in, by a further Supply necessary for them.

I did not return here till the 7<sup>th</sup> of *October* last, when I received the Packet of Books sent to me by the Society, which are distributed by one of our Chaplains here, among such as they will be most serviceable to: The several Parcels also, mentioned in yours of the 4<sup>th</sup> of *January* 17<sup>14</sup>. were also received by him in my Absence here, who is a Day or two ago gone to *Fort St. David*, to take his Journey from thence over-Land, to visit the Missionaries at *Tranquebar*.

I shall not fail to supply the Money Mr. *Hoare* mentioned, if there be Occasion, as I have great Hopes a little Time more will demonstrate; A *Charity School* being last Month set up for poor Children to be brought up and maintain'd, which has a fair Prospect of being largely improv'd by the Countenance our *Governour* is pleased to give to it, and his charitable



Part III. *Of a Protestant School.* 197

ritable Contribution thereto. It is not yet in the Method the *Danes* pursue at *Tranquebar*, there being only our Soldiers and other *Europeans* poor Children at present entertain'd, in Number about *Thirty* Boys and Girls: And as to what you are pleased to mention touching the Natives, I shall by the *Heathcoat*, daily expected to call here from *Bengall*, offer some further Materials, if it please God I am well; and am in the mean Time,

S I R,

Your most obedient

humble Servant,

Fort St. George, Jan.  
the 24<sup>th</sup>, 17<sup>15</sup>/<sub>16</sub>.

*William Jennings.*



L E T T E R   XXXV.

To Mr. Henry Newman.

*An Account of the Management of the Church and Schools at Tranquebar. Of a Paper-Mill begun to be erected. The most convenient Place for a Charity-School.*

S I R,

I Sent you a Letter by the *Mary*, and inclosed some Papers in it, to give you the clearer Notion of the *Charity-School* that we founded lately at *Fort St. George*.

Since that, I have been at *Tranquebar*, where I spent *three* Days with great Satisfaction. On *Sunday* I heard Mr. *Grundler* preach to the *Malabarian* Converts in their own Language; and Mr. *Berlin* made an useful earnest Lecture in *Portuguese*. The People seem'd far more attentive, serious, and composed in their Behaviour, than our *Europeans* generally are: And the Children whom I heard catechiz'd in *Portuguese*, have juster Notions of Religion, and are greater Proficients in true Christian Knowledge, than those of a more advanced Age are among us.

I have no Time to enlarge upon the *Order* and good *Discipline* that are kept up in the *three* Schools, nor the continual successful Labours of the Missionaries. The Governour  
and



and the *Danish* Minister of *Tranquebar*, gave Mr. *Grundler* an extraordinary Character, and confirm the good Opinion I always had of him. He is a Man of great Probity, Sobriety, Prudence, and every good Quality, necessary to render him capable of carrying on the Work of the Mission.

Mr. *Berlin* is also a very pious, diligent Youth, and seems to have a Genius for Languages, which is very requisite in a Missionary: He made so great a Progress in the *Portuguese* Tongue, that he was Master of it in one Year, and now preaches in it with great Ease and Fluency.

As for Mr. *Adler*, he is an Artist so useful and ingenious, that he deserves the greatest Encouragement. I saw the *Paper-Mill* he is now a making: It is in great Forwardness, and will be finish'd, he says, in a few Months. Governour *Hassius*, who is half concern'd in the Project, is afraid it may miscarry for Want of those Linen Rags they use in *Europe*: But if this Country-Linen can be serviceable, they will get a considerable Profit by their *Manufacture*, besides their furnishing Paper for the Use of their own Presses.

In my next Letter, I shall lay before you the *Obstacles* that at present retard the Progress of the Mission in these Parts, and what *Methods* are most likely to promote it.

Mr. *Grundler* and I are of Opinion, that it will be most proper to begin a Charity-School (for the Heathen Children) here in *Fort St. David*, rather than at *Fort St. George*; because this Place being not above 60 or 70 Miles distant from *Tranquebar*,



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one of the *Missionaries* can easily go over and direct the Management of the School. Whereas a Journey to *Madras* is both more tedious and chargeable. Besides, the Country-People here seem to be less prejudiced, and less engag'd in Commerce and the other Affairs of Life, than those in the populous Town of *Madras*: And as they have more Leisure, so it is likely, they will have greater Inclination to learn and practise the Doctrines of the Gospel. But Mr. *Grundler* thinks it altogether necessary, that he or Mr. *Ziegenbalgh* be upon the Place at the first Opening of the School. And I advis'd him, when he sets about it, to bring two or three of the *Tranquebar* Scholars with him to this Place, to begin the School, and to encourage People to send their Children thither for Instruction.

In my former Letter, I desir'd, that if the *Society* were inclin'd to send out any more pious Books, they might be such as are most wanting in our Charity-School at *Madras*, I mean, *Prayer-Books*, *New-Testaments*, and the best *Catechisms*.

Mr. *Hastings*, the Governour here, sent Mr. *Grundler's* Packet of Letters by our *English* Ships, and recommended them to Mr. *Wolley's* Care.

I am,

S I R,

Your most obliged, humble Servant,

Fort St. David, Feb.  
the 3<sup>d</sup>, 17<sup>15</sup>/<sub>16</sub>.

*William Stevenson.*

LET-



L E T T E R XXXVI.

*To the Reverend Mr. Boehm at London.*

[Translated from the *High-Dutch*.]

*Mr. Ziegenbalgh being arrived at Deal, hath a Pacquet and Letters sent after him: His Concern about the Mission, and Acknowledgment of the Civility received in that Place.*

I Have received at *Deal* the Copies of the *Two Speeches*, delivered before the Society when I first waited upon them at *London*. I desire you, to send thereof a Copy or Two, both to *Copenhagen* and *Hall*, with the first Opportunity.

Here goes a Report, that Mr. *Collet* was shortly to be translated to the Government at *Madras* in *India*. If this be so, I don't question but the *Honourable Society* will think fit to recommend the Concerns of the Mission to that Gentleman. If the Wind continues fair, we are like to put to Sea this Day. I have with my Family, already spent some Days on Board the Ship, and fitted up every Thing for our better Conveniency. I have received the Society's Letter, designed for Mr. *Grundler*, with some others directed to Gentlemen that reside at *Madras*. The Gentleman to whom we were recommended at *Deal*, hath used us very civilly, and been helpful to us on several Accounts.

Be



202 *The Missionary's Return* Let. XXXVI.

Be pleased to assure our Benefactors at *London* of our grateful Sense for all Favours we have enjoyed during our Stay among them.

I remain, &c.

*On Board the Prince Frederick,  
near Deal,  
March the 4th, 1716.*

*Bartholomew Ziegenbalgh.*

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Note : The following Letter having been omitted in its proper Place in the Beginning of this Volume; the Reader is desired to accept of it here, as it contains an Account of some memorable Circumstances, not improper to precede the two Speeches that follow it.

LET.



## LETTER XXXVII.

To the Reverend Mr. Boehm.

[Translated from the *High-Dutch*.]

*Mr. Plutscho arrives at the Cape of Good Hope. He explains the Motive of his Voyage, and designs to come to England. An Account of Mr. Finck's Death, and of the Goods that were preserved for the Benefit of the Mission.*

I Am now, under the Protection of the Lord, safely arrived at the *Cape of Good Hope*, where I landed the 22<sup>d</sup> of *December* last, on Board an *English* Ship, after *Three* Months Voyage. I am fully resolv'd to see you in *England*, (if God permits it) and to confer with you about the Work of the Mission, and particularly the Removal of such Things as hitherto have obstructed its Progress. This last must be chiefly effected in *Europe*. For since these Obstacles are for the most Part caused by the *Christians* themselves, nay, by those that call themselves *Protestants*; 'tis certain they must be removed there, where they take their first Rise.

I am enter'd upon this Voyage with an entire Approbation of my Fellow-Labourers in the Mission, who are in Expectation, that from  
my



my Presence in *Europe*, some Help may accrue to their Labours in *India*. For the same Reason I am also to continue in *Europe*, and do what lieth in me, both in *Denmark* and other *Protestant* Countries, to promote the Design wherein we are engaged. But of all this I hope to give you a larger Account, whenever Providence shall be pleased to carry me safe to *England*; whither our Vessel, call'd the *Tankerville*, is shortly to sail.

The Frigate wherein Mr. *Finck* was embark'd, had the Misfortune to fall into the Hands of the *French*, who having taken the Money, and other Things of Value, did, upon certain Terms, return the *Printing-Press*, (r) &c. which the *Society* was pleased to send us for scattering the more effectually the Word of the Gospel among the Heathen in *India*. Thus indeed the Press is, with a few other Things, happily preserved for the Use of the Mission; but Mr. *Finck* himself, who was to attend it, is said to have died of a malignant Fever that seized him in *Brazil*, and carried him off, after they had sailed a Day or two from that Coast.

Some Letters and Papers that were found upon him, were returned by the Enemy, and have been deliver'd to me here. The chiefest whereof are as follows: (1.) A *Bill of Exchange* of *Twenty Five Pound*, presented to the Missionaries by a charitable Lady in *England*. (2.) A Letter writ in *English* by a well-disposed Gen-

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(r) See the First Letter of this Collection, page 13. seq.



Gentlewoman, with a Translation thereof added in *High-Dutch*. The Letter says, that two *Broad Pieces* had been wrapt up in it for the Benefit of the Mission. And indeed one of these Pieces had happily escaped the Enemies Hands, and was found sticking in one of the loose Papers, scattered about in the Ship. May the Lord be an abundant Reward to these Persons, and may He constantly quicken them with the Light of his Countenance! (3.) A Letter from the worthy *Society*, wherein they do us the Honour to invite us into the Number of their *Corresponding Members*. (4.) A Letter from a Friend at *Gosport*. (5.) A Letter from Mr. *Ludolf*. (6.) A Paper containing some *Remarks* to be observ'd by Mr. *Finck*. (7.) A Letter from your selves, wherein you give us some Hopes of several *Protestant Churches*, who are like to promote the Mission.

I am of the same Opinion, that the Time approaches, wherein the Lord will visit the Heathen with the Light of the Holy Gospel: And I wish with you, that all those who engage in so Christian an Enterprize, may be indued with a true *Singleness of Eye*, in the Management of their Trust: Likewise, that they may lay *Humility* for a Foundation of all their Proceedings, that so the Temple of God may be raised with the greater Hope of Success in the Pagan World! I am, &c.

Cape of Good-Hope,  
Jan. the 3d, and Feb.  
the 6th, 1712.

Henry Plutschow.

The



\* \* \*

*The following Orations were pronounced in Latin before the Society for Promoting Christian Knowledge, upon the Occasion mentioned in the Inscriptions of them. The Translation is annexed, for the Satisfaction of the English Reader.*

*Oratio coram Venerabili Societate de promovenda Christi cognitione habita Londini Novemb. 13, 1712; cum Vir Reverendus Henricus Plutschovius Danie Regis Missionarius, ex India Orientali redux, in Conventu ejusdem Societatis reciperetur, A Joanne Postlethwayt, Scholæ Paulinæ Rectore, & dictæ Societatis Socio.*

*Reverende in Christo Frater !*

**Q**UOD nos assiduis precibus orare jussit docuitq; Christus, ut *Regnum Dei adveniat*, id ipse tum demum futurum pollicitus est, cum *plenitudo gentium advenerit*, & quod inde secuturum est, cum gens Judaica ipsum Messiam suum amplexa, adoraverit. Quandoquidem vero neutrum horum solis precibus nostris impetrandum sit; propterea Ecclesia Christiana iisdem opibus augenda est, quibus primum fuit constituta. Ut Christus olim Apostolos suos in gentes omnes emisit, ita ex ipsa



ipsa ejus Ecclesia homines Zelo Dei & affectu vere Apostolico perciti, in gentes, Dei veriq; ejus cultus ignaras, emittendi sunt.

Et profecto Ecclesiæ *Reformatae* in hac parte officio suo non defuere. De *Pontificia* nihil dico, ex qua emissi, a Dæmonum malorum cultu, ad veri quidem Dei, sed cum eo simul ad Angelorum, hominum defunctorum, & quæ utrosq; referant, imaginum cultum, homines traducunt.

De pio illo Ecclesiæ nostræ *Anglicanae* studio, exteris nullis, nedum tibi, *Vir Reverende!* ignoto, non est hic dicendi locus: Neq; sane par exterarum Ecclesiarum studium nobis minus notum, vel laudatum est. Inter cæteras vero, Ecclesiæ vestræ *Danica* pietas, prudentia & felicitas præcipue spectanda est, & merito admiranda, quæ viros operi tanto omnium maxime idoneos, in ultimas terrarum oras, emisit.

Si cæpti hujus vestri eventum spectemus, is etiam si nondum talis fuerit, qualis optandus erat, felicior tamen multo fuit, quam in gente barbara prorsusq; inculta, sine singulari quadam ope Divina, expectari potuisset.

De hoc Ecclesiæ Christianæ augmento, hæc hominum optimorum & Religionis vere Christianæ domi forisq; propagandæ studiosissimorum, Societas, Deo Optimo Maximo gratias agit, vobisque hunc laborum vestrorum fructum gratulatur.

Hoc porro est, quod ipsorum nomine, jussuq; vobis pollicear; si præter enixissimas apud Deum preces, humanarum suppetiarum quidquam



quam ad hoc opus promovendum ab ipsis præberi poterit, id vos non modo postulatum, sed ultro oblatum, certo expectabitis.

Tibi speciatim, *Vir Reverende*, gratias agunt, qui se prius, quam tuos, salutare non gravatus fueris, & rei omnium longe gratissimæ, Ecclesiæ Christianæ auctæ, nuntium retuleris, indiesq; augendæ spem facias.

Id denique restat, ut tibi felicem in patriam reditum, vitam cum salute integerrima longissimam, tandemque studiorum laborumq; tuorum præmium in cœlis æternum, precentur.











The foregoing Speech in English.

*A Congratulatory Speech delivered before the Honourable Society for Promoting Christian Knowledge, November 13, 1712. when the Reverend Mr. Henry Plutsch, one of the first Danish Missionaries, upon his Arrival in London from the East-Indies, was received in an Assembly of the said Society: By the Reverend Mr. John Postlethwayt, Master of St. Paul's School, and Member of that Society.*

*Reverend Brother in Christ!*

**T**HAT which Christ hath taught us to ask in our daily Prayers, *that the Kingdom of God may come*, he has promis'd shall at length be effected when *the Fulness of the Gentiles shall be brought in*; and in Consequence of that, the Jewish Nation having embraced Him as their Messiah, shall adore Him. Wherefore since neither of these can be obtain'd by our Prayers alone, the Christian Church is to be increased by the same Means by which it was first planted: As Christ heretofore sent his Apostles to all Nations, so from the Church of Christ, Men mov'd with a truly Apostolick Zeal and Affection for God, must be sent among the Nations ignorant of God and his true Worship.

P

And



And indeed the Reformed Churches have not been wanting in this Respect. I say nothing of the *Romish*, whose Emissaries lead Men indeed from the *Worship of Devils* to that of the true God, but withal to that of Angels, and the Dead, or which respects both, to the *Worship of Images*.

This, *Reverend Sir*, is not a proper Place to speak of the pious Endeavours of our Church of *England*, not unknown to Foreigners, much less to you; nor indeed are the like Endeavours of the Foreign Churches less known or commended by us: But among others, the Piety, Prudence, and Felicity of your *Danish* Church, in sending Men excellently qualified for so great a Work, to the utmost Parts of the Earth, is chiefly to be regarded, and justly to be admir'd.

If we consider the Success of this your Undertaking, though it be not yet such as might be wish'd, it is however much more happy than could be expected, without the singular Blessing of God, among a barbarous and uncultivated People.

For this Increase of the Christian Church our *Society*, earnestly desirous of propagating the true Christian Religion, both at Home and Abroad, give Thanks to God, and congratulate you upon this Fruit of your Labours.

And I am further desir'd to assure you in their Name, of the Continuance of their most earnest Prayers to God, and that if there be any Thing in their Power of humane Assistance for promoting this Work, you may depend on their anticipating your Desires.

The



### Part III. Mr. Postlethwayt's Speech. 211

They particularly thank you, *Reverend Sir*, that you have vouchsafed to visit them before your own Countrymen; and have brought the most welcome Tidings of the Enlargement of the Christian Church, with the Hopes of its daily Increase.

It only remains, that they pray for your safe Return to your Country, that you may enjoy long Life with perfect Health, and that at length your Labours and Endeavours may be eternally rewarded in Heaven.

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*Reverendi Dn. Plutschovii Responsio ad  
Orationem præcedentem.*

*Viri Nobilissimi & admodum Reverendi !*

**H**Umillimas primum cœlesti Patri gratias persolvo, qui per varios casus rerumq; discrimina, quibus terra mariq; circumvallatus hætenus fui, salvum me tandem & incolumem ad *Magnæ Britanniae* oras deduxit, ut & Vobis, Dignissimi Viri, pro exhibitis *Indis* Beneficiis, gratias agere possim. Multa instat in *India Orientali* messis, sed perexiguus est operariorum numerus. Ipsæ *Nigrorum* terræ ad messem subalbescunt; sed Christianorum mores, nulla fere bonorum fructuum maturitate conspicui, messem impediunt. Deaurata Paganorum Idola musco hinc inde obducuntur; sed *auri*



*sacra fames*, quæ Christianorum pectora occupat manusque, nimium ubiq; Gentilium ostendit oculos. Margaritam quidem in *India* quærunt Christiani; sed non *unicam* illam & æternum duraturam, propter quam prudens *Negotiator* vendit omnia, quæ habet. Hinc vero male audit Religio Christiana in Ethnicorum orbe! Dubitant Pagani, (nec sine ratione!) an Religionis puritas, quam ore jactamus, cum vitæ impuritate, quam moribus prodimus, consistere possit. Vita Christianorum terrenis inhians, Religionem, quæ ad superna tendere dicitur, secum ad terrena rapit, & contemptui exponit.

Vos vero, Patroni maximi, eo allaborastis hætenus, ut in *India* tam *Orientali*, quam *Occidentali*, propriis radiis denuo corruscare incipiat nostra Religio. Gratulor ex animo de dignitate hac, quam præ aliis nationibus conferre vobis voluit divina Providentia. Pergite tramite, quo cœpistis: Tales *Indis* nostris concedite Doctores, qui sanctitatem doctrinæ, vitæ etiam sanctimonia condecorare satagant: *Quorum vita fulgur sit, & verba tonitrua*: Qui nec ad *Pseudo-Christianorum* minas, nec ad *Paganorum* insultus, expavescant.

Varia illa *Impedimenta*, quæ tanti momenti negotium circumstant, vos non terreant; nec sinistra hominum judicia animum vestrum *Paganorum* bono intentum, frangant. *Per Gloriam & Dedecus!* veri Missionarii *Symbolum* est, & omnium, qui sub Christi vexillo strenue militant. Magna vos manet merces in cœlis! Ardua res est *Propagatio Evangelii*, quippe quæ non



Part III. *Oratio Dn. Plutschovii.* 213

non tam arte humana, quam Zelo, Divina Gratia nitente, perficienda est. Cœlestem ad hoc sapientiam, studium & conatum ex animo vobis adprecor, & tam meipsum, quam comilitones meos post me in *India* relictos, favori vestro continuo, auxilio & protectioni humillime commendo.

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*The Reverend Mr. Plutschov's Answer to the foregoing Speech, translated into English.*

*Honourable and Reverend Sirs!*

**A**fter rendring most humble Thanks to Almighty God, who has, through many Difficulties and Dangers with which I have been encompassed by Sea and Land, at last brought me safe to *Great Britain*; I return all possible Thanks to you, most worthy Sirs, for all the Favours you have shewn to the Mission in *India*. The *Harvest in the East-Indies is plenteous*, but the *Labourers are few*. (s) The very Countries of the *Negroes* are growing *white to the Harvest*, (t) but the Lives of many Christians, not remarkable for bringing forth good Fruit, greatly retard it. In some Places, the golden

P 3

Idols

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(s) *Matt.* ix. 37.

(t) *John* iv. 35.



Idols of the Pagans begin to be covered with Moss ; but the vile Avarice which engrosses the Hearts and Hands of the Christians, gives general Offence to the Heathen. The Christians indeed seek Pearls in *India*, but not that goodly one of great Price and eternal Duration, for which the wise Merchant sells all that he hath. (u) Hence it is, the Christian Religion has no more Reputation in the Heathen World : The Pagans doubt, (and not without Reason !) whether the Purity of the Christian Religion, which in Words we boast of, can consist with the Impurity of Life which we discover in our Manners. The Life of Christians, intent upon earthly Things, sinks Religion to Things below, which should raise us to Things above, and exposes it to Contempt.

But you, most worthy Patrons, have hitherto labour'd so vigorously, that our Religion begins at last to shine, with its own Rays, in the *East*, as well as in the *West-Indies*. I heartily congratulate you, that it has pleas'd the divine Providence to confer this Honour upon you above other Nations. Go on in the Way which you have begun. Send such Instructors to our *Indians*, as may use their utmost Endeavours to adorn the Holiness of their Doctrine, with the Innocency of their Lives ; whose Life may be as Lightning, and whose Words as Thunder : Who may neither be affrighted at  
the

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(u) Matt. xiii. 46.



Part III. Mr. Plutsch's Speech. 215

the Menaces of false Christians, nor the Insults of Pagans.

Let not those various Difficulties, which attend an Affair of so much Consequence, terrify you; nor the Prejudices of Men alter your good Intentions towards the Heathen. By *Honour and Dishonour*, (w) is the *Motto* of a true Missionary, and of all that manfully fight under Christ's Banner. Great Rewards remain for you in Heaven! The *Propagation of the Gospel* is a Matter of such vast Importance, that it cannot be perform'd so much by humane Art, as by a Zeal relying on divine Grace: And for the carrying on this Work, I heartily wish you heavenly Wisdom, Zeal, and Resolution, humbly recommending myself and Fellow-Labourers left behind me in *India*, to the Continuance of your Favour, Assistance, and Protection.

P. 4

Oratio

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(w) 2 Cor. vi. 8,



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*Oratio coram Venerabili Societate pro promovenda Religione Christiana, habita Londini Decemb. 29. 1715. Cum vir Clar. Barth. Ziegenbalgius, Missionarius Danicus ex India Orientali redux, in Conventu ejusdem Societatis reciperetur, A Gulielmo Nicols, A. M. Ecclesiae Stockportensis Rectore, & dictae Societatis Socio.*

**I**Mpositum mihi a *Venerabili Societate* munus detrectare nec possum, nec volo. Te igitur, Vir clarissime, in *Europam* reducem, & jam ad nos peramanter divertentem, ipsorum nomine libenter saluto; tibi gratias agens quamplurimas, quod tanto animi ardore, tot exantlatis laboribus, tot periculis terra mariq; superatis, inter barbaras gentes, Indos nimirum Orientales, Evangelistæ munus feliciter obieris, lucem in tenebris sedentibus attuleris, regnum Christi egregiè promoveris, Scholas institueris, Ecclesias plantaveris, & multas animas ad salutem perduxeris.

Accepimus literas tuas, pietate, prudentia & zelo verè Apostolico, plenas; ex quibus nascentis Ecclesiae statum didicimus: Deo Patri luminum, ut par est, gratias agimus, quod tuis, sociorumque tuorum laboribus, ipse demum, qui solus potest, tam prosperos successus dederit. At Christianorum quorundam



dam *ἡθροῦς* moribus pessimis, avaritia, luxuria, partium studio, fraterno denique odio Evangelii cursum in illis orbis partibus aliquantò impediri, vehementer dolemus: Alios sic vivere, ut decet eos, qui fide, charitate, & omni virtutum genere ad gloriam & immortalitatem aspirant, magnopere gaudemus.

Curam & laborem tuum in transferendo Evangelia in linguam *Damulicam*, laudamus, non dubitantes, quin Versio illa adducendæ genti ad fidem Christianam, magno usui sit futura: ut vero reliquos sacræ Scripturæ libros transferre, & impressos primo quoque tempore evulgare velis, obnixè oramus.

Quod proximis literis tuis res *Britannicas* in meliorem statum jam feliciter mutatas, nobis gratulatus fueris, fecisti ut virum optimum decuit, & gentis nostræ amantissimum. Singulari Dei providentia factum est, ut Reginæ pietate insigni, & modo in cælum receptæ, *GEORGIUS* bonorum omnium votis successerit, à quo beneficia quamplurima Populus *Britannus* accepit, & majora adhuc sperat; quum illo Rege nihil in terris majus meliusve sit, nec erit,

*Quamvis redeant in aurum  
Tempora priscum.*

Amisimus Archiepiscopum Cantuariensem, *Thomam Tenisonum*, virum omni laude dignum, hujus Missionis Fautorem eximium:

Sed ——— *Non deficit alter  
Aureus;*



Illi ab optimo Principe cum totius gentis applausu is datus eſt Succellor, quo nemo tanto munere dignior, temporibus hiſce neceſſarius, vir pietati promovendæ, paci reſtaurandæ, bonarum literarum ſtudiis reſtituendis, natus, & planè à Deo laboranti Eccleſiæ ſuæ datus. Ille Societatis *de promovendo Evangelio in partibus tranſmarinis* inſtitutæ, jam Socius, mox Præſes futurus, operam dabit, ut Evangelii lux longe lateque per orbem terrarum ſpargatur.

Fore aliquando, ut omnes gentes ad Chriſtum convertantur, omnes linguæ laudent Dominum, oracula divina nobis fidem faciunt: Id eventurum temporibus noſtris, (dignos in vineam ſuam emittente Deo operarios) cur non ſperemus? Certè nos ea facere decet, quæ ad tantam felicitatem maximè conducunt, & Deo, qui bonorum votis, precibus, ſtudiis, laboribus ſemper adeſt & favet, eventum relinquere.

Tu vero, Vir optime, de Patria, de Nobis, de bonis omnibus bene mereri perge; & Deum laborum tuorum omnium, quos Eccleſiæ ſuæ cauſa ſuſcepisti, Remuneratorem inventurum te aliquando, conſtanter, quod facis, ſpera.



The foregoing Speech in *English*.

*A Congratulatory Speech before the Honourable Society for Promoting Christian Knowledge, Decemb. 29. 1715. When the Reverend Mr. Bartholomew Ziegenbalgh, one of the first Danish Missionaries, upon his Arrival in London from the East-Indies, (with a Design to return thither again) was received in an Assembly of the said Society, By William Nicols, M. A. Rector of Stockport, in the County Palatine of Chester, and Member of that Society.*

**T**H E Commands of the Honourable Society, I neither can, nor will disobey. In their Name therefore, I most willingly congratulate you, *Reverend Sir*, upon your Return into *Europe*, and making us this kind Visit. We rejoice, that after you had encountered so great Perils by Sea and Land in *the Way*, and surmounted still greater Difficulties and Dangers on *the Place*; you have no less fervently, than happily, performed the Work of an Evangelist, among a numerous, but barbarous Nation in the farther *India*, and brought Light to them who sat in Darkness, mightily promoted the Kingdom of CHRIST, erected Schools, planted Churches, and thereby brought many Souls to Salvation.

We



We received Your Letters, full of Piety, Prudence, and a Zeal truly Apostolical, acquainting us with the State of the Infant-Church; and we render most humble Thanks, as becomes us, to God, the Father of Lights, that He, who alone can, hath vouchsafed you, and your Companions in this Labour of Love, so prosperous a Success. We grieve indeed, that the Course of the Gospel hath met with any the least Obstruction by the depraved Manners, the Avarice, Sensuality, Party-Hatred, and Divisions of Christians falsely so call'd: But we rejoice to hear, that others live as become those, who, by Faith, Charity, and all kind of Virtues, aspire to Glory and Immortality.

We praise and admire your great Care and Labour, in turning the sacred Gospels into *Malabarick*; and doubt not, but that Translation will be of singular Use to the bringing that Nation to embrace the Christian Faith; and we earnestly beseech you, *Sir*, to give a like Version to the other Books of holy Writ, and when Printed, to publish them with all Expedition.

You congratulate us in your last Letter, on the happy Change of our *British* Affairs; and in this you do, as becomes a good Man, and a Lover of our Nation. It is by the singular Providence of Almighty God, that, conformably to the Desires of all good People, King *GEORGE* is become Successor to the Pious *QUEEN*, now in Heaven; a King, from whom the *British* Nation hath received great Benefits, and hopes still to receive greater;



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greater; since nothing on Earth is greater or better than this King, nor perhaps ever will be,

— *Quamvis redeant in aurum  
Tempora priscum.*

We have lost that most excellent Person, Dr. Thomas Tenison, Arch-Bishop of Canterbury; a Man worthy of the highest Commendation, and an eminent Promoter of this generous Undertaking; but,

— *Non deficit alter  
Aureus.*

Such a Successor is given him by the best of Princes, and that with the concurrent Voice of the whole Nation: *That there is not a Man more worthy of so weighty a Charge; a Man necessary for these Times, born to promote Piety, restore Peace, revive Learning; in a Word: A Prelate bestowed of God, for the Establishment and Support of his Church, who, being in a short Time to preside in the Society for Propagating the Gospel in Foreign Parts, will exert his utmost Endeavours to display its saving Light throughout the World.*

The Divine Oracles give us just Ground to believe, the Time is coming, when all the Nations of the Earth shall bow to CHRIST's Sceptre, and with one Heart, and one Voice, glorify the God of Heaven. Why should we not hope, that this may be accomplished in our Days? Let us do those Things which conduce to so great a Happiness, and leave the  
mighty



222 *Oratio Dn. Ziegenbalgii. Part III.*  
mighty Event to God, who hath promised, and  
is Faithful.

Go on then, *worthy Sir*, to deserve well  
of your own Country, of Us, and the whole  
World, firmly hoping, that you will find the  
great and good God a plentiful Rewarder  
of all the Labours you sustain, for the En-  
largement of his Church and Kingdom on  
Earth.

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Reverendi Domini Ziegenbalgii Re-  
sponsio ad Orationem præcedentem.

*Speçtatissime Domine Præses: Viri admodum  
Reverendi, Illustres & omnium ordinum  
Honoratissimi.*

**G**RATIAS ago *DEO TER OPTIMO  
MAXIMO*, quod pro sua benignitate  
hinc & illinc inter Christianos hoc tempore  
viros excitaverit, & indies excitet, qui non  
solum in orbe Christiano de promovenda veræ  
pietatis praxi maxime solliciti sunt, sed & labo-  
rem suum, studium, diligentiam, curam denique  
omnem adhibent, ut doctrina Christiana in  
*Paganorum* quoq; orbe plantetur, propagetur &  
simulacrorum cultores per verbi divini præ-  
dicationem ad veram conversionem (quæ di-  
cente



Part III. *Oratio Dn. Ziegenbalgii.* 223

cente gentium doctore, *a tenebris ad lucem* fieri debet,) invitentur.

In talium virorum numerum, Vos *Patroni Maximi*, imprimis refero. Postquam enim aliquot ante annos de Evangelii radiis inter Paganos Orientales sparsis, in *Exropam* delata est fama, Vos divino commoti Spiritu, propagationi Evangelii consiliis atq; auxiliis ultro subvenistis. Non modo nos indignissimos Paganorum doctores ad utilissimum literarum commercium evocastis; non modo singularem benevolentiam, favoremq; variis modis & documentis exhibuistis; non modo ad Ecclesiæ Scholarumq; nostrarum incrementum multa subsidia contulistis; non modo complures alios nobis excitastis in *Magna Britannia* fautores; sed apparatus insuper Typographicum, ad evulganda divina oracula, *Malabaricæ* genti ultro concessistis.

Hinc vero non modo Serenissimum *Daniæ* Regem, *FRIDERICUM QUARTUM* (qui admodum benigno in *Missionem* est animo;) propensum in vos habetis, sed bonorum omnium vota vobis conciliaastis & gratulationes, quod littoris *Coromandelini* incolis, eorum filiis & iis, qui nascentur ab illis, media obtulistis, quibus ad vitam æternam ab ineunte ætate erudiri queant. Ad hoc accedit, quod variæ adversariorum calumniæ, quibus cœptum inter Paganos conversionis opus oneraverunt hætenus, verbiq; cursui obicem ponere studuerunt, animos vestros a nobis & toto *Missionis* negotio, alienare non potuerint.

Quare



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Quare Vobis omnibus, *Illustres Viri*, humilissimas ago gratias, pro vestris beneficiis, tam largiter & cumulate in nos & nostræ Ecclesiæ cives, hætenus collatis. Et quia nec ego, nec commilitones mei, nec etiam ii, qui vestrorum beneficiorum in Paganorum orbe participes facti sunt, in his terris debitas vobis refundere gratias valemus; imploramus Deum, omnis boni Remuneratorem, (& Autorem) ut centuplicem vestrorum laborum ac beneficiorum fructum suo tempore vobis largiatur; nulli dubitantes, quin omnes illi, qui vestra beneficentia ex Paganorum grege ad vitam æternam sunt servati, vobis omnibus in Triumphante Ecclesia æternas acturi sint gratias.

Si cœpti operis successum spectemus, nondum quidem talis est, qualem ipsi optamus: Temporum iniquitas, operariorum paucitas, Christianorum vitæ perversitas, ipsorum Paganorum ruditas, negotii ipsius dignitas, & nostra ad illud curandum imparitas, necessariorum subsidiorum penuria, & id genus alia *impedimenta*, in causa fuerunt, quod cœptum *Missionis* opus altius emergere nondum potuerit. Ipsa semina verbi hinc inde dispersa, quasi mortua nobis viderentur, nisi *contra spem sub spe* crederemus, post varias tempestates ea fructus suos suo tempore ubertim esse allatura. Deus enim qui plantantibus ac rigantibus nunquam deest, nobis aut successoribus nostris in arduo hoc negotio, talia incrementa dare potest, qualia ex parvulis his initiis fortasse nunquam sperassemus.



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Eram elapso mense *Januario* in non incelebri *Africa* portu, *Caput bona spei*, dicto, cum *Anglica* navis illuc appulsa, primum afferret nuncium de *GEORGII* ad *Magna Britannia* coronam, accessione: Cum vero talem Regem ad *Britannica* scepra evexerit providentia, ei; in *Oriente* & *Occidente* amplissimum aperuerit campum, in quo Evangelii semen sub Ejus auspiciis spargatur; merito vobis multisq; aliis nationibus, de singulari hoc eventu, digiti Dei pleno, gratulamur.

Interea doleo Vobiscum Venerabilis *Tenisoni* vestri & nostri, obitum; quippe quem *Indico* etiam sub sole filiali semper amore sum prosecutus. De continuo ejus auxilio consilioq; optima quæq; sperare jubebat propensus ejus in *Missionem* animus; de quo indubitata post se reliquit vestigia. Cum autem dignissimus Successor Antecessoris virtutum donorumque exacte sit æmulus; cur dubitemus, quin ipse jacturam hanc nobis sit reparaturus, Ecclesiolam nostram *Indicam* in tenello infantiae statu, auxilio suo, consiliis monitisq; pastoralibus, pascendo, fovendo, rigando?

Quod ad me attinet, ex viva experientia & interna convictione, Dei promisso nitente, fateor, magnam inter Paganos instare messem, & hoc nostro tempore multos per verbum divinum ad veram conversionem excitari posse, si modo Christiani mediorum salutis possesores, debitam adhiberent diligentiam, & sua in hanc rem consilia; conferre vellent. Ipse me totum huic negotio consecravi, & divina Gratia me corroborante, porro consecrare pergam.



Et in certa hac spe, de *Gentilium conversione adhuc futura*, rursus ex *Europa ad Indiam Orientalem* proficiscor; implorans Divinum Numen, ut per varia maris pericula me saluum eo perducere, & conatus meos ad multorum salutem dirigere, dignetur. Polliceor mihi in hoc opere vestras preces, vestrumq; auxilium, & commendo me ac commilitones meos omnes, continuo vestro favori ac protectioni.

Salvator universalis totius mundi, *CHRISTUS JESUS*, cujus cognitionem ubiq; in mundo propagare studetis, semper vobis Spiritu suo adsistat, animos vestros viribus divinis imbuat mutuoq; charitatis vinculo uniat, vestra consilia efficacia reddat, & cura vestra studioq; in *Christianorum* pariter ac *Paganorum* orbe, multas animas ad æternam salutem perducatur, vobisq; tandem æternum in cœlis præmium concedat !

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The Reverend Mr. *Ziegenbalgh's* Answer to the foregoing Speech, translated into *English*.

*Reverend and Honoured Gentlemen,*

**A**LL Praise and Glory to Almighty God, who, of his infinite Mercy, hath raised up, in divers Parts, and daily stirs up among Christians,



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Christians, Men, who are not only solicitous in Promoting the Practice of true Piety in the Christian World, but employ also much of their Labour, Study, Diligence and Care, in Planting and Propagating Christianity in Heathen Countries, that the Worshippers of Idols may be invited, by the Preaching of the Gospel, to adore the true God, and so, as the great Apostle of the *Gentiles* teacheth, *be turned from Darknes unto Light.*

In the Number of these Persons, I rank you in a particular Manner, most worthy Patrons: for when it became known in *Europe*, (some Years ago) that the Light of the Gospel began to shine out to the *Indian* Heathen in the East, you, *Noble Sirs*, excited by the divine Spirit, did, by your Counsel and Assistance, greatly further the Propagation of it. You did not only invite us, most unworthy Teachers of the *Pagans*, to a friendly Correspondence with you by Letters; you did not only testify to us, by several eminent Instances, your singular good Will and Favour; not only vouchsafe us many Helps for the Increase of our Church and Schools; not only procure us many other Contributors to this Design in *Great Britain*: But also, of your own free Will, you generously furnished us with a Printing Press, for Publishing the Divine Oracles in the *Malabarick* Tongue, for the Benefit of that Nation.

Hence it is, that you have not only His most Serene Majesty, *Frederick IV.* King of *Denmark*, (the first and great Promoter of this Mission) very much your Friend; but also



gain'd to your Selves the Wishes, and Prayers, and Congratulations of all good Men, by supplying the Inhabitants of the Coast of *Coromandel*, their Children and latest Posterity, with the happy Means of being instructed from their Infancy in the Way to Eternal Life. Add to this, that the Calumnies of our Adversaries, with which they have plentifully loaded the Endeavours used for the Conversion of the Heathen, (studying thereby to put a Stop to the Course of the Gospel,) have not been able to alienate your Minds from us, nor from the whole Design of this Mission.

Wherefore, I give you most humble Thanks, *Illustrious Gentlemen*, for the many Benefits you have so readily and abundantly conferred on us, and on the Members of our Church. And since neither my self, nor my Fellow-Labourers, nor yet the Pagans, who have been Partakers of these Benefits, can render you in this World deserved Acknowledgments; we implore Almighty God, the Rewarder (as well as Author) of every good Work, to recompence your Beneficence to us an Hundred-fold in the next; not doubting but those Pagans, preserved through your kind Assistance to Life Eternal, will for ever thank you for it in that happy State.

If we consider the Success of this Mission from its first Beginning; it hath not yet indeed been answerable to our Desires: The Iniquity of the Times, Fewness of the Labourers, the perverse Lives of some Christians among us, the Rudeness of the Pagans, the Dignity of the Employment it self, and our



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own Insufficiency for it; the Want still of more necessary Helps, together with other Impediments, have been the Cause, why this Work hath hitherto made no greater Advances. The Seed of the Word sown here and there, would have seemed as dead to us, unless we had *believed in Hope even against Hope*, that after so many Tempests and Commotions, it would in Time spring up, and bring forth Fruit abundantly. Almighty God, who is never wanting either to the Planter or to the Waterer, can give that Increase to us, or to those who may come after us in this arduous Affair, as was hardly to be expected from so small Beginnings.

I was at the *Cape of Good Hope* last January, when an *English* Ship arriving there, first brought Advice of King *GEORGE*'s peaceable and happy Accession to the Throne of *Great Britain*. Now that the Divine Providence hath raised up this great and good Prince to sway the *British* Scepter, and opened to Him a large Field both in the *Eastern* and *Western* World, for Spreading of the Christian Faith under his Royal Favour and Protection, we justly congratulate you and other Nations on this mighty Event, which nothing but the Finger of God could have accomplished.

In the mean time, I condole with you the Death of the most Reverend Archbishop *Tenison*, your Friend and ours, whom I always embraced with a most filial Affection, even in the distant *Indies*; whose favourable Opinion of, and good Wishes to this Mission, (whereof he hath left behind him the surest Testimo-  
nies)



nies) gave us Reason to hope the best Things from his paternal Counsel and Support: But since his most worthy Successor stands compleatly blest and adorned with all the Virtues and Advantages of his great Predecessor, why should we doubt, but he will abundantly make up the Loss we have sustained; and by his Ghostly Counsel, and Pastoral Admonitions and Encouragements, feed and cherish our little *Indian Church* in this her Infant-State?

For my own Part, I must acknowledge, from a lively Experience and an inward Conviction founded on the Promises of God, that to me there is an Appearance of a mighty Harvest amongst these Pagans, and that great Numbers of them might, even in our Days, be gained over to a true Conversion by the Ministry of the Word, if Christians, who have the Means of Salvation put into their Hands, would use their best Endeavours, and exert that Diligence, that Zeal and Vigour that is necessary for bringing about so glorious, so desirable an End. I have wholly devoted myself to this Work, and will, by the Divine Grace strengthening me, go on still to devote myself.

In this sure Hope of the Conversion of the Gentiles, I leave *Europe*, to return to the *Indies* again, imploring the Divine Majesty, that He would be graciously pleased to conduct me safe thither, through all the Perils of the Deep, and to direct and prosper my Endeavours of guiding many Souls to Salvation. I promise myself, *Gentlemen*, your Prayers and Assistance in this Work, commending myself and Fellow-Labourers



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Labourers to your wonted Favour and Protection.

May JESUS CHRIST, the Saviour of the whole World, (the Knowledge of whom you study to diffuse throughout the Universe,) assist you always by his Spirit, strengthen your Minds by his Divine Power, unite you by the Bond of mutual Charity, render all your Deliberations effectual, and by your painful Labours and Endeavours bring many Souls, both in the Christian and Pagan World, to Eternal Happiness, and at length crown you all with an everlasting Reward in Heaven!

F I N I S.









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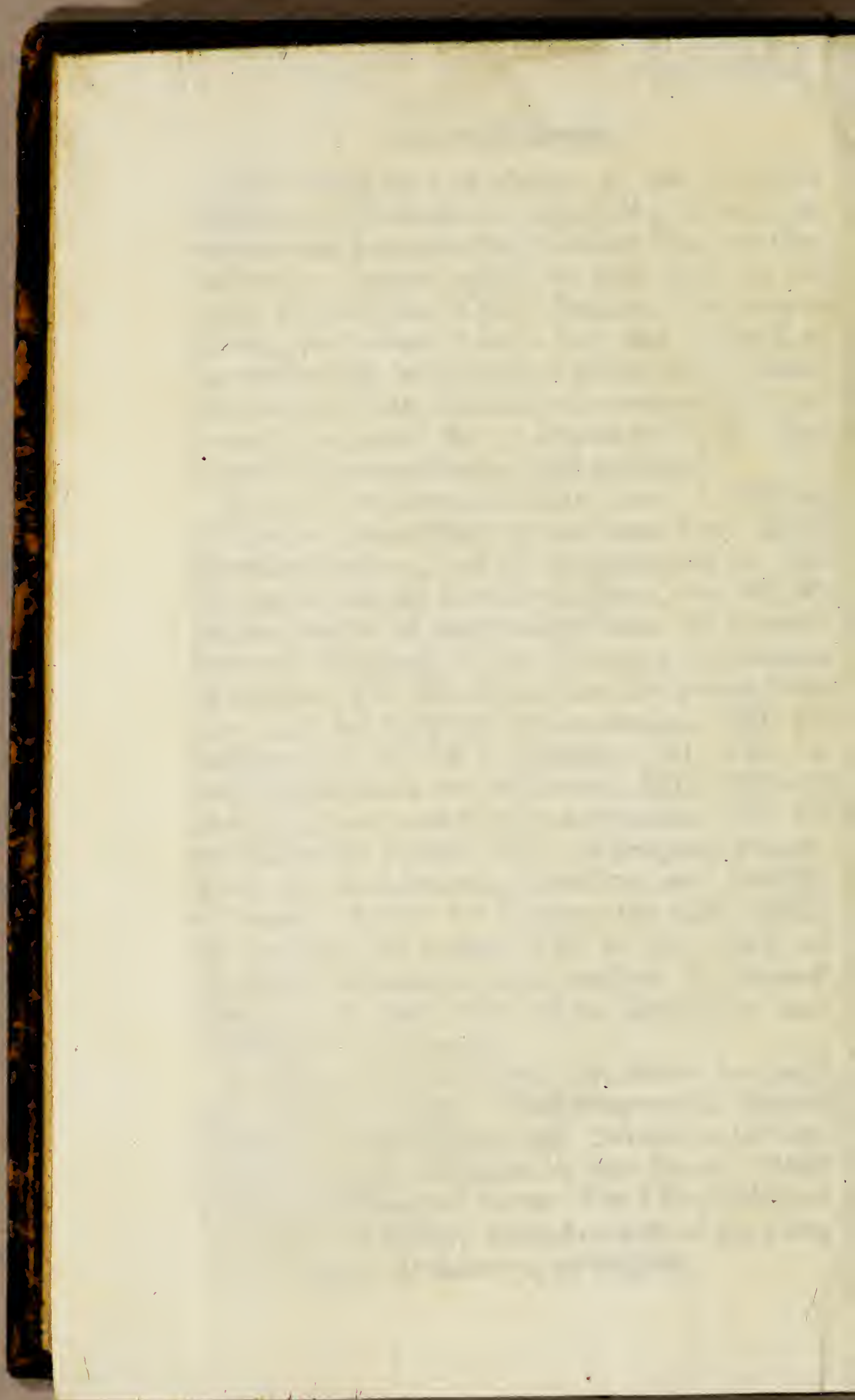
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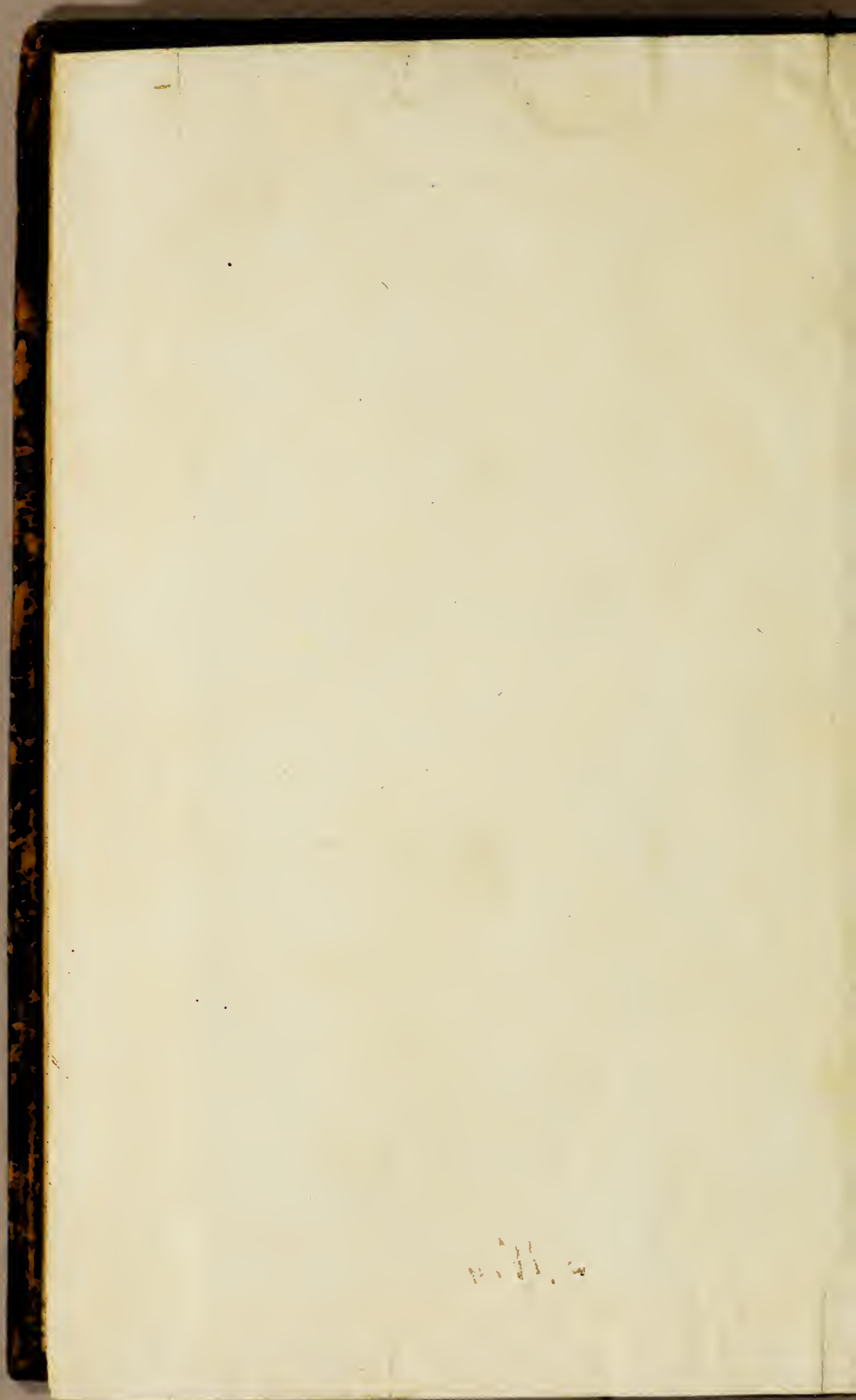














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