

# Dänisch-Hallesche Mission

## Propagation of the Gospel in the East

**Ziegenbalg, Bartholomäus  
Plütschau, Heinrich**

**London, 1709**

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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 Cor-  
respondents in *Europe*;

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

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

LONDON, Printed and Sold by J. Downing in Bartho-  
lomew-Close near West-Smithfield, 1709.

*For Mr. Neuberger.*



Propagation of the Gospel  
in the East:  
BEING AN  
Account of the Success  
OF THE  
Dutch Missionaries,  
Lately sent to the  
EAST INDIES  
FOR THE  
CONVERSION  
OF THE  
HEATHENS IN MALABAR.  
IN WHICH ARE  
CONTAINED  
A NARRATIVE of their VOYAGE  
to the Coast of Coromandel, their Settlement  
there, the History and Progress of the  
Mission, their Language and Customs, the  
Improvements attending their Conversion, the  
several Methods taken by them to extend the  
word of Providence among them, and the  
Progress they have already made.

Translated into English from the High Dutch, and  
with some Additions, by CORNELIUS  
DE JONGE, the Gospel in Foreign Parts.  
LONDON, Printed and Sold by A. MILLAR in Pall-mall.  
MDCCLXXIII.



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TO THE  
Most Reverend Father in GOD,  
**THOMAS,**  
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 its first Rise and Foundation. And it affords no small Matter of Comfort, if one silently trace and consider the first setting

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## *The Epistle Dedicatory.*

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

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

with



## *The Epistle Dedicatory.*

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

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



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Bodily Presence and Speech used to be weak and contemptible.

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

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



## *The Epistle Dedicatory.*

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

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



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

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



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spel of Christ in Foreign Parts. Since as by the Means of your generous 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 these Nations. Wherefore, as our Candle borrow'd its first Lustre from their Sun; So the *European* Nations may be glad, both to *walk* and to *re-joice* in the Light whilst they have it; nay, suffer themselves to be warm'd, moulded and enliven'd in such a manner by it, as their resplendent Life and shining Conversation of Faith and Love be scatter'd at last into the darkest Corners of a World, that lies buried, as in the thickest Night of Infidelity and Barbarity, of Superstition and Idolatry; and convey thither Healing to them under its Wings. For truly the Light of the *GOSPEL* must needs be of a *communicative* Nature:  
and



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

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

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



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

to



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

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A

# Preliminary Discourse

Concerning the

# CHARACTER

O F A

# MISSIONARY.

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

a

sprout-



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

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

4     §. 3. And as the *Decay of the Primitive Love* of Christians was that, which was the Ruine of the Church of *Ephesus* in particular; so we find, in like Manner, that the *Corruption of this Love*, which was, we know, the Fault of the *Nicolaitans*, was evidently the Destruction of the *Pergomean* Christians. For this corrupt Love, as it was tainted both with *political* and *carnal* Ends, drew that dreadful Denunciation of War from Heaven upon the Angel of the Church of *Pergamus*, by the Mouth of Christ himself, as a perpetual Monitory to all future Ages against defiling, or polluting the Mysteries of Christian Communion, as in the Bond of the Spirit. Herein it was declared, That without a speedy Repentance, they were to expect his sudden Coming to judge 'em; and certainly to depend upon it, that, however they might think to secure and skreen themselves from Men, by their sinful Compliances with the Times, or a wicked Complaisance for the Humours and Affections of fleshly Christians; they should never



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

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



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

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



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

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



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

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



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

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



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

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



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

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

§. 12. The Soul being united first to God, will undoubtedly unite it self to all such as in any manner belong to him, and by that unitive and loving Spirit received from on high, learn to add to *Brotherly Kindness*, *Universal Charity*, 2  
Pet.



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Pet. I. 7. This Spirit of *Universal Love* ties a Christian to all such as descend from God, but in a closer manner to such as by being born of God, bear now his Image in a more eminent degree.

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



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

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

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

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



## xii *A Preliminary Discourse concerning*

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

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

Hands



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

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

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

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



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

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



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

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

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*CONVERSATION* the fittest Vehicle to convey down the most unwelcome Truths. He will wipe off thereby that dismal Stain, wherewith the luxurious and vicious Lives of many professing themselves *Christians*, but not answering their Profession, have bespattered & disgraced the Religion of our Lord. The Complaints about the corrupt Manners of such degenerate Christians, are repeated over and over again in the following Collection of Letters, and the main *Hindrance* thence resulting, set out as almost impregnable and insuperable. The same hath been complained of by other Writers and Eye-Witnesses of these horrid Villanies of the Christians, so far besotted with the Pursuit after Pleasures, and hoarding up of Riches in the heathen World, that even the Name of a *Christian* has been rendered on this very Account, scandalous to a Proverb.

§. 21. The Gentleman that attended Sir *Thomas Roe*, in his Embassy to the Great *Mogul*, in the Time of King *James I.* and about the Year 1615. confirms in his Description of the Territories of that Prince (b) what hath been complained of by our Missionaries in their Letters. “ 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 Remissness, by the Exorbitancies of many  
“ which come amongst them, who profess them-  
“ selves *Christians*; of whom I have often heard  
“ the Natives (who live near the Port where

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(b) *Voyage to East-India*, p. 418. added to the *Travels of Pietro della Valle*, and printed in English at London, 1665.



“ 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 Justice  
 and Honesty of the *Hindooes*, or Heathens tra-  
 ding with the Christians: These, after having  
 set the lowest Rate to the Goods exposed to  
 sale, and being yet offered far less by the Christians  
 in these Bargainings, were apt to say: *What,*  
*dost thou think me a Christian, that I would go a-*  
*bout 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 *Indian* 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 themselves believe, to come  
 “ short of Heaven!

§. 22. Alas! how would it be possible, to  
 propagate the Soundness of Religion by Words,  
 whilst the Life spreads nothing but a general  
 Contagion of spiritual Distempers? To set out  
 the Lustre and Nobleness of Christianity, whilst  
 the Life and Conversation darkens its Serenity  
 with Filth and Sensuality? To declare the  
 Worth and Dignity of Christian Religion, and  
 yet abandon the Life to the base Government  
 of the Senses? To fasten the Mind of others  
 upon the invisible Rewards of a future World;  
 and



and yet at the same time be entirely taken up with the Concerns of what is present?

§. 23. This most obstinate Prejudice will never be removed, but by a *LIFE* suited to the Doctrine. '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, Ch. 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. Truly, the Power of Religion burning within, and shining through the Life and Conversation of a Christian, carries a secret Sting of Conviction with it; being the fittest Means to soften the most obstinate Sinners into some Degree of Approbation of a divine Life. Good Examples, where they appear, use to stir up a Spirit of holy Emulation: And are generally accompanied with some attractive Charm, 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*) (c) that  
“ Virtue and Goodness, especially that of Humi-  
“ lity, hath a secret Party and Interest, even in  
“ the worst of Men; and Men secretly love, or  
“ at least approve it in another, though they  
“ practise it not themselves. For Virtue,  
“ Goodness and Humility, hath a secret Congru-  
“ ity to the true and genuine Frame of the hu-  
“ mane Nature; and though Men's Lusts and  
“ Passions may in a great Measure obscure the  
“ Consonancy to it, they can never extinguish

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(c) *Contemplat. part I. p. 162.*



## XX *A Preliminary Discourse concerning*

“ it ; but the Mind and Conscience will give a  
“ secret Suffrage to it, wherever it finds it.

§. 24. There is another *Qualification* of a true Missionary and Embassador of Jesus Christ ; which we cannot here altogether omit, whereby every one that takes on him this Office, ought first to try and examine himself : And that is, the *Spirit of Martyrdom*. For without this, there can be no great Advantage here expected : since, had not the Prophets and Apostles been ready, on all Occasions, to seal their Testimony with their Lives, and boldly confessed 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 Darknes at this Day, as the most ignorant of Heathens, whether in the *East* or the *West*, that we, it may be, pretend to have a 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 Darknes, we shall not be unwilling to lay down our Lives for them, and for so glorious an End ; being our selves herein as secure as it is possible to be, that we also shall be no Losers by it ; but, on the contrary, Gainers to the highest Degree.

§. 25. Wherefore a true Missionary, both for the Enlargement of the Kingdom of his Lord, and for the Joy that is set before him, will endeavour above all, to finish the Warfare committed to him, with Patience : and looking stedfastly to Christ, both the Author and Finisher of his Mission, will, after his Example, and the Examples of that great Cloud of Martyrs, with which he stands compassed about, offer up his Body upon such Considerations



siderations as these ; and with him, and them, *endure the Cross*, without being wearied, or faint, in his Mind, cheerfully resisting unto Blood, and not accepting Deliverance that he may obtain a better Resurrection, and receive that Crown which is laid up for him against *that* Day. He will know of a Certainty, that he cannot in such a Cause *lose* his Life, without *finding* it : As also, if he would here *save* it, that this would be the most ready and certain way of *losing* it. 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 in the Cause of God and Truth, presenting his Body to be a Sacrifice. He will be sure to remember the Saying of his Lord, that *the good Shepherd giveth his Life for the Sheep*, (John X. 11, 13.) and so will labour to distinguish himself from the *Hireling* ; and conform himself to that great Exemplar of Patience and Love that is set before him, by resisting, in like Manner, even unto Death, for the Sake of the Souls that are most dear to him, and not leave his Charge through Fear, when he sees the Wolf or the Bear coming. For he knows, that by overcoming Death thus gloriously, his Life shall be hid with Christ, so that he may be *made alive* : And that to him, after this Victory obtained, it will be given to *eat of the Tree of Life, which is in the midst of the Paradise of God* : And that Christ will not fail, to crown him with the *Crown* which he promised to the Angel of the Church of *Smyrna*, and as many as should imitate his heroick Patience.



§. 26. Let him fear then none of these things which he shall suffer : but remember continually what his Lord has said to him for his Encouragement : *Be thou faithful unto the Death, and I will give thee a Crown of Life.* Let him go on courageously, keeping the *Word* of Christ's Patience, and copying after his *Works* unto the End ; holding that fast which he hath, even the Grace that is given him of God for the Calling in of the Heathens, and the Commission of Life to the Prisoners of Death ; That so, by reason of his Deserting, no Man may take from him his Crown. In a Word : they that would be found true *Missionaries* of Jesus Christ, let 'em seek to approve themselves as the Apostles did heretofore, and in particular, as the Angels of *Smyrna* and *Philadelphia*, with whom no Fault was found, because they fainted not under the Cross, but through Love, triumphed over all things.

§. 27. This may suffice to have been here hinted concerning some of the more common *Obstacles*, against the Propagation of the Gospel of our blessed Lord, and the Enlargement of his Kingdom, by bringing the *Fulness of the Heathens* to the Knowledge of his Name : As also concerning the properest *Methods* to be considered of by all that are any wise engaged, either at Home or Abroad, in this most pious and charitable Work ; with the *Qualifications* that are needful for those that are to be sent with such an *Apostolical* Commission. Which it was thought necessary, to premise to these *Historical Letters*, that have been lately sent from the *East-Indies*, by Persons whose Veracity cannot be questioned : And which do abundantly confirm, not only  
the







## xxiv *A Preliminary Discourse concerning*

through all manner of Difficulties, and the united Opposition of wicked Men and Spirits. How wonderfully God hath already appear'd for his own Honour, in the Foundation of this Mission, and the Prosecution thereof hitherto, will be here evidently seen, from the Relations that are given in these Letters, particularly in what relates to the Conversion and Conduct of that *Indian*, who at first met them. (See Letter 6th.)

§. 30. Whatever Discouragements therefore they may meet with from the Part of Man, if this be indeed the Work of God, and they abide *Faithful* unto the End, (as it is hoped) not sinking under the sundry Trials, which in an undertaking of this Nature they are to expect; there is no doubt, but God will, of his abundant Mercy, continue to them his Gracious Assistance, and gloriously crown his own Work so happily begun, let the prejudices be never so strong raised hitherto by the Heathens, against the TRUTH of Christianity, from the *disorderly and worse than Heathenish Behaviour* of such Christians, as deny Christ *before Men*, and can expect no less, than to be deny'd by Him again *before the Angels of God*. For most certain it is, that in the Colonies and Factories the Christians have abroad, to the greatest Scandal of our Faith, Christ is as much deny'd by the wicked and dissolute Lives of those that are call'd by his Name, as if he were openly deny'd by express Words. Since this denial of Christ is not only in *Words*, when by the Mouth we renounce Him, and our Faith and Interest in Him; but much more, and indeed more powerfully, when in our *Actions* we crucifie the Son of God, and in our *Lives* resist his Spirit; thereby not only playing the Heathen under



under the Name and Mask of Christians, but doing all that is possible, to keep the Heathens and other Infidels from coming into the Pale of the Christian Dispensation; and furnishing the Adversaries of Christianity with Arguments against the Divinity of its own Institution.

§. 31. All which will, I think, be made to appear manifestly from this *Collection of Letters*; which gives us a just Idea of the Sentiments and *Prejudices* of Heathens, with respect to the Christian Religion and its Professors; with proper Hints to be observ'd by as many as are inspir'd with a Zeal for *propagating the Gospel* of our Lord in *Foreign Parts*. And indeed, it must be acknowledg'd, that both the *East* and *West-Indians* have some *Rational Prejudices* against the *European* Christians coming to them, and the *Methods* generally taken for planting a Form of Christianity among 'em. These are worthy of the Consideration of all that are any wise employ'd in so laudable an Undertaking, as the spreading of the Gospel of Truth, and recovering of Souls out of Darknefs into Light; as without which all their Designs, both at Home and Abroad, will certainly prove Abortive; and very few, if any Conquest will be made upon the Kingdom of Satan, for the Enlargement of the *CATHOLICK* Church. An Account of some of these prejudices was not many Years ago, given by a Letter of one of the *Three Swedish Missionaries*, from about the River *Sasquahanah* in *America*: "as particularly concerning the State  
" of the Heathen World, the Common Reason  
" of Mankind, or the Light of Nature, and  
" the Quakers Light; the Nature of Divine  
" Reve-



xxvi *A Preliminary Discourse concerning*

“ Revelation, and the Authority of the Scrip-  
“ tures of the Old and New Testament; the  
“ manifold Dispensation of God’s Providence,  
“ and his Method in Rewards and Punishments,  
“ whether Temporary or Eternal ; concerning  
“ Prescription, or Tradition, and the pretended  
“ Humility of submitting 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 already said.

§.32 This *Swedish* Mission was undertaken in the Year 1697. But it soon appear’d, that there could be but little Hope of an Harvest among the Heathens of those Parts, so long as so many strong Prejudices were remaining, unanswered by the Christians ; and without a special Assistance of the Divine Grace and Power, bearing Testimony to the Truth of a Religion trampled upon by its own Professors. The discouraging Accounts, which both they and others have given of this matter, may serve abundantly to convince us, as of the Insufficiency of all *Humane* Methods, tho’ carry’d on with sincerity, so of the the Necessity of the *Divine* Interposition, in order to effect what is here propounded. The Account that was given by the *Swedes*, was indeed of very Melancholy Consideration. An Abstract whereof was in *English*, Printed in the *Memoirs for the Curious* of the Year 1701. (d) And that what is given by these *Danish* Missionaries will doubtless also afford several Reflections in all true Christian Hearts, as to the exceeding great Difficulty of this Glorious Design, as well as to the Power of God, manifesting it

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(d) *Num. I. Art. VI. Printed for A. Baldwin.*

self



self through weak and inconsiderable Instruments.

§. 33. But here it will be expected, that somewhat should be said, as to the *Persons* themselves, that were moved to go, in confidence of the Divine Aid, on so unpromising a Mission. Now then as for these, by whom the *Letters* here Publish'd were written, and sent to their Correspondents in *Europe*, the Reader is to know, that they are both Natives of *Germany*: One of them, viz. *Bartholomew Ziegenbalgh*, being born at *Pulsnitz* in *Misnia*; and the other, viz. *Henry Plutsch* at *Wesenberg*, in the Dutchy of *Mecklenburg*. They are both Protestants, according to the Confession of *Ausbourg*. They were Educated at *Berlin* under the Inspection of the Reverend Mr. *Joachimus Langius*, that hath a Cure of Souls there, and is besides Rector of one of the Publick Schools in that Royal City. And this is the Gentleman who has successively Publish'd this Collection of Letters in *High-Dutch*; some of them being address'd to him by the said Missionaries, from whom probably they receiv'd also the first Directions for laying a sure and firm Foundation in Piety, as well as in Learning.

§. 34. After they had imbib'd here, while they were under his Care, the Principles, at least, of a more solid and substantial Learning, and got a *Tast* of true Theology; they were sent to the University of *Hall*, and committed to the further Care and Education of the Divinity-Professors there. Under whose Conduct they made no small Proficiency, being day by day more and more form'd to a Virtuous and Religious Life, and inspired with Generous and Chri-



xxviii *A Preliminary Discourse concerning*  
Christian Resolutions, from a sound sense begot-  
ten in them of the Things of Religion, and of  
the present State of Christianity in the World.

§. 35. When in the Year 1705. the King of  
*Denmark* resolved upon sending some Missionaries  
to *Tranquebar*, upon the Coast of *Coromandel*, to  
attempt the Conversion of the *Malabar-Heathens*  
inhabiting that Country; the University of *Hall*  
was applied to, to furnish such Persons as were  
thought proper, for undertaking a Design of so  
great an importance. And thus it was the lot  
of the two Candidates aforesaid, to be pitched  
upon for this Work; who being sent to *Copen-  
hague*, readily ingaged in this Function, after  
having been for that End ordained by the Bishop  
of that place. What Progress they have made  
in this Work after their arrival, and what Dif-  
ficulties they have struggled with, to lay the first  
Foundation towards it, is in part related in the  
Letters here following.

§. 36. The Work hath met with an universal  
Approbation wherever it hath been known hi-  
therto. Those that at first look'd upon it  
as an Undertaking too *Hazardous*, and attended  
with insuperable Difficulties, seem now to be  
more favourably dispos'd towards it. And since  
we are credibly inform'd, that according to the  
desire of these two Missionaries now in the *East-  
Indies*, (e) two more have been sent over  
from *Denmark* to assist them in so weighty an  
Enterprize; 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

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(e) See the Letter pag. 74.



sense of Catholick Love and Charity, generously to employ part of their substance, to advance thereby the Good of the Church Universal, and the Propagation of our Holy Faith among Infidels.

§. 27. For as in the the first plantation of the Gospel by the Apostles of our Lord, there was even notwithstanding the miraculous Powers attending them, occasion for *stirring up the Charity of the Brethren* for this very End, as from St. Pauls Epistles is evident: So in the present Dispensation we are under, and that low Ebb of Religion we are come to, much more must we stand in need of outward Helps and Subsidies for carrying on successfully a Work of this Nature; which it is not doubted, but some charitably-disposed Persons and well-Wishers to the Church Universal, will readily afford, as laying up thereby in store for themselves a good Foundation against the time to come. Whence they may not only be ready, but even *glad*, to distribute of their temporal Substance towards such a Work as this: As well knowing, that it will then be most eminently *sanctified*, whenever it comes to be laid out for edifying of the mystical Body of Christ, and promoting His Kingdom among Heathens; that so the ancient glorious Prophecies concerning the Extent hereof, may have their full Completion in Time. Of this we are not this Day left without all Hope; it having pleased God in these very Dregs of Time, to excite many Souls, both in this and other Nations, to form Designs, and to make Attempts, for the Increase of Christs Kingdom, and the spreading of it in the remotest Parts of the Earth: Which may be as little Beginnings, or Preparations, to what may be expected yet to come to pass,  
out



### XXX A Preliminary Discourse concerning

out of the exceeding abundant Grace, and Love of God towards the Work of his own Hands.

§. 38. Truly, any one that is himself a true Member of Christ, must needs be melted into most tender Inclinations towards the poor deluded Pagans, by such endearing Marks of God's overflowing Goodness as he has had confer'd on him: And will feel a yearning of his Bowels for so many Millions of Souls remaining still under the Power of Satan, unto whom the Light of the Gracious Gospel hath not yet appear'd. 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 any other Means, tending to the Enlargement of the Church, will not lose his Reward in that Day, wherein even a Cup of *Cold Water* shall not be forgotten. Every Gift (whether Temporal or Spiritual) that is bestow'd on each Member, is given to *PROFIT* withal: that so the whole Body may be edify'd in Christ Jesus. 'Tis LOVE makes the Circulation.

§. 38. When these *Letters* appear'd first in *Germany*, they left up and down a very good Impression upon Peoples Minds, abundance being excited by them, heartily to wish well to so Christian an Undertaking, and to favour the same according to their Ability. The Request for being supply'd with some charitable Relief by the Christians of *Europe*, for the Maintenance of such *Malabarians* as have left all they had, to follow Christ, and could not be 'deterr'd from entering even naked into the sacred Lists of Christianity; has produced already a most noble effect. The Sum which was hereupon at several times transmitted to the Reverend Professor *Franck* at *Hall*,  
for



for this End, by well-disposed Souls, did amount to *Twelve Hundred Rix-dollars*: The which has been made over, for the Use aforesaid, by the Fleet that sail'd lately from *Denmark* to these Parts. Now, as this shews, that there is still a remainder left of that true Christian Love, which is *Universal*, influencing at this Day some Souls that are hidden from the World ; so it is the more here to be wonder'd at, if we consider the Circumstances of a Country exhausted by many and continued Wars. However, *LOVE*, we know, is a Stock never to be exhausted.

§.41. I cannot but gratefully acknowledge upon this Occasion, the Readiness of the Honourable united *East-India* Company at *London*, in generously offering their Assistance, so soon as they came to hear of a Project set on foot for the Conversion of these Heathens. Nor were they only willing to commit to their Ships a Parcel of Books sent from *England*, by some Well-wishers to these Missionaries ; but freely also offer'd their help for settling of a more fixt Correspondence betwixt *Europe* and those Parts of the *East-Indies*. Which, under the Blessing of God, may in time prove of very great Advantage, for advancing the Work of *Propagating Christian Knowledge among Infidels*.

§. 42. *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.*

A N







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

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L E E T T E R I.

*Containing an Account of the Journey from  
Denmark to the Cape of Good Hope.*

*Dear Friends,*

**T**H E further we find our Selves re-  
moved from you, by the wonderful Pro-  
vidence of God, the more fervent and  
sincere grows our Love to you ; being  
assured, that as we remember you both before  
B God,



## 2 Voyage to the Cape of Good Hope.

God, and in our daily Conversation, to our mutual Joy and Comfort ; so you, according to your wonted Love, will be no less mindful of us, and consequently gladly receive any account concerning our present Circumstances. Seing then we are by the favour of God safely arrived in this long wished for Harbour, and now lighting on a fair opportunity to convey Letters to *Europe* ; we thought it our Duty, to send you the first News of our surprising Preservation and Happy Voyage to these Parts ; to the Praise of God's Goodness, and Edification of many well-disposed Souls.

The 29th of November 1705. We imbarqued with great joy in a Ship call'd the *Princess Sophia Hedwig*, being dismissed by the well-wishers to our Undertaking with Tokens and Presents convenient for our Expedition. This we look'd 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 Prefence of God would go before, and lovingly incline unto us the Hearts of that barbarous People we were designed for.

The 30th of November we set Sail, and arrived the Night following at *Helsingoehr*. 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 and saved. The wind being contrary, we could not move hence, till the 4th of December and the 6th Instant we reach'd in stormy weather a *Swedish* Harbour, not far from *Gottenborough*, surrounded with pleasant and delightful Rocks. Here we lay Wind-bound  
for



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

for eight Days together. The 14<sup>th</sup> of *December* we failed 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 failed by the Western Islands call'd *Orcades*. After this we left *England* and *Ireland* to the left. The 27<sup>th</sup> we enter'd 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 increas'd 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 unto, and as confident Children, put up our Prayers and Petitions to him.

The 1<sup>st</sup> of *Jan.* 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 some of our Cannons. We failed here commonly in Day and Night about forty or fifty Leagues, and pass'd at length the



#### 4 *Voyage to the Cape of Good Hope.*

*Azoran* Islands, which we left on the right Hand. The 9<sup>th</sup> of *January* we drew near the Coasts of *Africa*, where the Weather began to be a little warmer. From thence sailing by the Turkish *Barbary*, we were in danger of Pyrates; but under God's Protection we happily touch'd the *Canary-Islands*.

The 15<sup>th</sup> 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 20<sup>th</sup> we came to the *Souds-Islands*. The 15<sup>th</sup> we left *Cape of Verde* on the left Hand. Here we had continually, till we came to the Equinoctical-Line, a small side-Wind. The Heat grew so piercing, that our Crew, to get a little refreshment, would often throw themselves into the Sea, and stay therein all the while the Ship was becalmed.

The 9<sup>th</sup> of *Feb.* we pass'd at last the Line very successfully. After this we had a contrary Wind for a matter of eight Weeks together, and were quite driven upon the Coasts of *America*, and forced to Sail all along the Coast of *Brasilia* towards the South, being but a few Miles from it. Under the 18<sup>th</sup> degree on this side the Equinoctial-Line, near the Coast of *America*, lies an Island, that is sunk into the Sea, called *Ambrothos*; 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 suffer Shipwrack unawares, as had happen'd 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



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

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 and more Leagues. At length, we came sensibly again into the Cold, and so far towards South, as perhaps no *East-India* Ship has ever reached before. The whole Company was desirous to put in at the *Cape*, partly to take in some Refreshment; partly because we knew not, whether we should from hence find out so strait a Passage to the *East-Indies*, as from the *Cape*. We steer'd therefore our Course hither with as much Expedition as possibly we could. The 31<sup>st</sup> of *March* we came to an unknown and uninhabited Island, call'd *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 plyed from *Coppenhaguen* to the Equinoctical Line 1300, but from thence to this place 1500 Leagues; of which the Pilots by their Mathematical Instruments can make a pretty probable guess.

And this is a short draught of our Journey thus far finish'd, and of the Adventures attending us hither. As to the manner of spending our time all this while, we would have ye know, that never a more convenient opportunity has been offer'd us, than even this, for gathering in 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



## 6 *Voyage to the Cape of Good Hope*

acquaint our selves with the Great God, and to adore him in Spirit and in Truth; that so we might be readily 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 Souls 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. In the Morning, at Noon, and at Night we had usually some Exercise of Piety in the Ship, handling the Word of God, Praying, Singing and Praising the Lord for all his wonderful Mercies vouchsafed unto 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 the Creation, which were now the daily objects of our Senses. Sometimes we endeavour'd to Praise God with a Consort of Musick, both Vocal and Instrumental, and by some melodious Hymns awakened the inward Harmony of our Souls to Praise and Magnifie God.

Thus we passed our precious time, both with great advantage and delicious repast to 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 Sea-faring Life for some Years together,



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

ther, 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. At this rate has the Lord, under various crosses and tryals, opened unto us more and more the Mysteries of Salvation hid in the Letter, and lively impressed the Divine Truth 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 might attend a Work of this Nature. And tho' in the beginning we should meet with many lets and impediments, obstructing the Work of Reformation among Heathens; yet we hope God will bestow a Blessing on our Conversation with the *Christians* residing there, of which we have had several Proofs in our Expedition hitherwards.

In the mean time we trust to you, 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 a good Success of our Labours, after having safely overcome the Difficulties, we still are to pass thorough before our Journey's end. We cannot sufficiently express what comfort we felt within us, whenever we remembered you and other Friends, allied to



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

us in the Spirit of Love, being mindful of your incessant Prayer for the enlarging of the Kingdom of Christ. Therefore we would have ye 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 Propagating 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 inclin'd his Heart with the rest that were in the Ship, in such a manner, that he rejoiced in lending us a helping Hand, whenever it did lie in his way ; he being within himself, by the means of our Ministry and daily Conversation, convinc'd, 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 blow up a fire of his Knowledge through our Ministry, chiefly amongst 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  
ed



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

ed in the Seas. The various Sorts of Fishes have afforded us many an innocent sport and diversion. It often seemed, as if a whole multitude was gather'd 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 catch'd a great many of those that are call'd *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 attendance 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 so call'd *Sea-devil* swimming up to us, roved all day long about our Ship, but we could not take him. He had great Horns, in thickness and 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 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, left to our own Use,



## 10 Voyage to the Cape of Good Hope.

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 Expedition. 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 substantial Piety and Truth that 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 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



sented 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 Benefit of *Baptism*, whereby they might be initiated into the Christian Religion.

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; live in little Cottages, such as with us are the 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 'em speak pretty well *Low-Dutch*. 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 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



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

and a sort of Gibberish which no Body can learn. They are otherwise of a Temper good enough, and 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 would give them a *Ducat*, they will hardly take it, requiring only a *Groat*, by Reason they don't use to spend more a Day; and being for the next unconcerned. 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 a Store of Money about them. They are not seized with the Plague of *Ambition*, *Covetousness*, and *anxious Cares* for the Belly, like our Christians in *Europe*. Every one is solicitous for the present Day. 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 at the same time a fair Opportunity, to thank God the more fervently for the great Mercies conferred upon us Christians beyond these Wretches.

We found here Mr. *Colben*, a Student from *Hall*, sent hither from *Berlin* by the Lord Privy-Counsellor *Crosek*, to make Astronomical Observations in  
this



this Place through the whole Year. We took up our Lodging with a Student from *Coningsberg*. The 25th of *April*, we were upon the so called *Lion-Mountain*, which is extraordinary lofty. 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 *Tassel-* and *Devil's-Mountain*, as they call it, being excessively 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 here an extraordinary fine and spacious Garden, 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 red-streaked ; a *Mouse-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 Body, which when blown up, the Pricks 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 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



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

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 move near 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 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 intrusted you with. May he inspire you with Courage, and an unshaken presence of mind, to push 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-



## LETTER II.

S. 9

*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.*

*Dear Friends,*

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 ywhile) we were refreshed with good and wholesome Cheer, we sailed the Eighth of *May* well victualled, and soon after met with great Cold. Returning 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, the like we never perceived beyond the *Cape*. One time the upper-part of the Main-Mast was split  
into



into Three Pieces, and in the Cabin every thing was broke with a 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 went again to Fishing. Having passed the Tropic of *Capricorn* on the 13<sup>th</sup> of *June*, we came the 24<sup>th</sup> to the *Maldiv*e-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, wou'd play with us. Nay, they wou'd by no Means be turn'd off, till they by force were driven away.

The 27<sup>th</sup> of *June* we happily passed the Equinoctical-Line a second time. After having plyed a few Days, and getting no Sight of the Island of *Ceylon*, we begun to be somewhat uneasy, being afraid we had taken the wrong Course of sailing. We sounded the Depth with the Plummet 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 violent, that the Ship, like an Arrow, cut its Way through the midst of the Waves. And it was then, when our Men cry'd out all on a sudden, that large Sand-banks were just before us. This we shou'd not at all have been sensible of, if the Wind had not been so boisterous, and with its Vehement battering and beating back of the Waves, had not made such a prodigious ecchoing and roaring Noise. Here we seasonably remembred 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 a 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 taking down in writing such *Meditations* as we made upon certain Subjects, and particularly upon the Nature of *true Wisdom*, and the *Harmony betwixt the Kingdom of Nature and Grace*. This Place lies under the 11th Degree this Side the Line, & is altogether stocked with *Malabarian Heathens*; so that we shall find Work enough cut out for us here,

C

with-



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. *Plutshow*, my dear Brother and Fellow-Labourer in the Work of the Lord, wishes you with me the Blessing of the Lord upon your Function. I rest

*Yours*

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

Bartholomew Ziegenbalgh,

*Minister of the Gospel among the Heathens.*

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[LETTER]



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 other Ce-  
lestial Bodies.*

**H**AVING 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 *Europeans*; I could not forbear to impart to you some account thereof; to the end, that by comparing one with the other, we might learn thus to set a right value upon the Grace vouchsafed unto us by the Goodness of God.

*First* then, As for the *Divinity* of the *Malabarians*; (This is the Name whereby they are commonly known in the Tract of the whole 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 *Isparetta*, which in their Language imports as much as a Deity. This *Isparetta*, they say, before any thing was created, transfor-



med himself into an *Egg* : Out of which the whole System of Heaven 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*, which is worshipped in their Temples like God. From this *Kiwelinga*, they say further, three other Great Gods took their Rise ; viz. *Bramma*, *Wischtnum*, and *Ispara*. *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 may have once heard, that there is one Divine Being, but made manifest in Three Persons ; they ascribing 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



and Customs, as were usually observed among 'em.

*ISPARA* is the Top of all the *Malabarian* Gods, and worshiped 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 the Mysteries figur'd out by these Things. On his Neck hangeth a little Bell, as the Cows use to wear in our Country. On his Forehead is seen a half Moon, and is for the rest arrayed 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 Quarel with him, which at last arose to such a heat, that *Bramma* lost one of his Heads by *Ispara's* valour. The latter being soon after convinc'd of the false step he had taken in this, fell a repenting for his disorderly doings, and rambled about begging, for twelve Years together. What strange Adventures he did meet with, during that interval, would be too tedious, to relate here at large. *Wischtnum* seeing his poor Brother-God wander about in such a beggerly Condition, attempts to rescue him; and for that purpose metamorphoseth himself into a Beautiful *Virgin*. But this Account is attended again with a long



train of Tales and Fictions, too prolix to be rehearsed here. However, these and other impertinent Stories are set out by the *Malabarians* in such fine Florishes of Wit, and adorn'd with such a poetical Air, that it may be pleasant enough to read em; tho' 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 Cole, with three huge Sow-tushes in her Mouth. Our Governour lending me one Day his Horse, 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* Trans-



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

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



## 24 *Idolatry of the Malabarians.*

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

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

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



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

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

*Yours*

*Tranquebar, Sept. the*  
2d. 1706.

B. Z.

LET-



p. 14

## LETTER IV.

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

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

L<sup>a</sup>



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

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

will



# 28 Of the Malabarick Language.

will be, to set down in *Portuguese*, the more substantial Points of *Christian Doctrine*, and by Means of an able Interpreter, see 'em translated into *Malabarick*; whereby one thing or other will still stick to the Memory. 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 here and decipher to you the *Malabarick* Letters themselves, that at least you may see, that these Heathens are a People quick and sharp enough in their Way.

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 ११. १२. १३. १४. १५. १६. १७. १८. १९. २०.  
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 ९१. ९२. ९३. ९४. ९५. ९६. ९७. ९८. ९९. १००.

A few Days ago, I caused the *Lord's-Prayer* together with another for true Conversion, first done in the *Portuguese* Tongue, to be put into *Malabarick*, for the Use of such Heathens as have a Mind, to embrace the Christian Religion. I began also to collect a *Dictionary*, with the Help 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



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. *Bottacham*, Liber. *Wattyjàn*, Ludi Magister. *Pyràmpu*, Baculus. *Athy*, Vapulare. *Watachù*, Lignum. *Welechaten*, Servus. *Atumey*, Slavus. *Katty*, Culter. *Kattù*, Aër, &c. The greatest Difficulty lieth in the *Gutturals* ; which we have not all in our Languages. Hence it is, that the Pronunciation of their Words cannot be so nicely described in *Latin*. They on t'other Hand, are not a little puzzled with the *Labials* of the *Europeans*, much less can they prick 'em down in their own Language.

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



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

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

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

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



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

*Yours*

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

B. Z.

LET



## LETTER V.

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

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

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



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

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

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Some



## 34 *Of the Impediments obstructing*

Some had the Confidence to desire of 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 Wopship: If theirs should happen to be consumed by the Fire, they wou'd all turn Christians; But if ours shou'd undergo that Fate, and theirs remain unhurt, we should all come home to them in the same Belief and Fancies: But in Case the Fire shou'd destroy both the Books, then none of the contending Parties should be in the Right. We replied: That we ought not to put the Great God to such trifling Trials, set on 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, they having obstinately rejected the Tender of Grace in time.

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

*Fourthly*:



*Fourthly*: Another Obstacle of the Conversion of Heathens, is the woful Sight they have of some Hundreds of Corverts 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 to 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 come near 'em again. They look on him as the vilest and most miserable Wretch that ever lived. All these things are of a fatal Consequence, and so obstructive to the Conversion of Heathens, that they seem to forebode, that but little Good was to be done among 'em. Nay, soon after our Arrival we were like to be disheartned by the Christians themselves, residing here. And Mr. *N. W.* told us plainly, Though we might edifie 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 be swallowed up by the Inundation of the Sea. However, these ominous prefages made little Impression upon us. The more we found our selves destitute of all humane Support, Help and Incouragement; the more earnestly we applied our selves to the great



God himself, in Praying, Watching, and Wrestling; knowing full well, that he alone is able to carry us thorough so weighty an Undertaking as this. And because even this little time of 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, then perhaps from a Sermon preached to them every Day) we think we have Reason enough to depend with the fuller Assurance upon the Paternal Goodness of God, hoping he will bestow further Supplies of his Grace upon our Life and Conduct, and not let us pass one Day without some Blessing attending our Endeavours.

We know that Hundreds of Souls daily 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 Good, and be helpful to promote the more the Work once begun, and so consequently prove rather a Cause of Joy than of Sorrow. May the Lord be pleased to support us constantly with that Presence of Spirit, he hitherto has freely conferred upon us, and enable us to spend the Residue of our Days intirely in his Service, that so we may justly bear the Character of sincere *Witnesses of his Truth*. In the mean time I am fully convinced, that God will be praised through our Ministry among the Heathens: if not by a  
fa-



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 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 Restoration 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 Way, it may then the easier be carried on, by observing the same Method. This is the Reason, why I have taken some Pains to unravel the *Histories of their Gods*, by frequent Conversation with one or other upon this Subject, and endeavour'd to get 'em transcribed, as things that may prove subservient to the *main Scope* of our Business here.

We have also begun to set up a small *Charity-School*, designing by little and little to encrease the Number of *Malabarian* Boys ; not only providing them with Food, but instructing 'em also in their and our Language, but chiefly in the fundamental Principles of Christian Knowledge, in Hopes, they may one time prove useful, if not to us, yet perhaps to those that are like to come after us, and ingage in the same Work. Truly, the *Training up of Children*, will be of the greatest Consequence in this Matter. If we were but able, to purchase and maintain a pretty many of 'em, the Work might by these Means be undoubtedly spread in a little while, and under the Blessing of God, produce the desired Effect. Besides  
D 3 this,



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

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



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

And now, dear Friends, let a plentiful Blessing come to us over Water, and assure yourselves, that the Lord will reward you an Hundred Fold. We have drawn up certain *Proposals*, and therein delivered our Thoughts, about a successful carrying on of this Design, and sent it to *Copen Hague*. May the Lord gloriously display his great Name, in these latter times, over the whole Face of the Earth! May he bestow such a Measure of Grace and holy Boldness upon us his unworthy Servants here among the Heathens, as to make us able to rescue, by the gracious Influence of his Spirit, many Souls from their natural Ignorance, and to bring 'em over to a saving Knowledge of Christ! The same God be pleased to second also your Endeavours in carrying on  
D 4 his



40 *Of the Impediments obstructing, &c.*

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

*Yours*

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

**B. Z.**

**LET.**



LETTER VI.

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

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

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



## 42      *Of some particular Providences*

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

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



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

The 25<sup>th</sup> of July one visited us, who was thoroughly acquainted with the *Portuguese* Language. To him *Modaliapa* applying himself in a Discourse, began to talk of the Kings in *Europe*, rehearsing them all over one after another. I gave him to understand by that Friend, who also spoke *German*, that true and real Christians were *spiritual Kings*, and Inheritors of many glorious Possessions purchased by Christ. His Answer was: "He believed all this, but, said he, in this  
" Dignity such had only an Interest, as had here  
" constantly conversed with God, and been en-  
" tirely 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 Distin-  
" ction of Degrees, as there is now observed in  
" the World betwixt Kings and Peasants, Blacks  
" and Blancs." I caus'd him further to be ask-  
ed, whether he believed only one God? He  
replied: " There was no more but One, who  
" had created him, with all other things in the  
" World besides, and to this God he belonged  
" as well as the *Blancs* or Christians, notwith-  
" standing the Blackness of his bodily Shape,  
" whereby he was distinguished from them. He  
said: " This God was a Rewarder of Good, and  
" a Pu-



## 44 *Of some particular Providences*

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

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



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

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



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

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



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 time, than what is just necessary for maintaining one's Body, provided he might but partake of what he had heard, and what he was so lively affected with.*

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



## 48 *Of some particular Providences*

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

In these and many other Questions of that Na-  
 ture we have partly instructed him our selves,  
 partly by the help of an Interpreter, when per-  
 haps we wanted one word or other in *Portuguese*,  
 to express our meaning to him. But by daily Ex-  
 ercise he has now already gain’d so much of  
 the *High-Dutch*, and we so much of the *Portu-  
 guese*, that we can make shift to understand one  
 another, he being at the same time our Interpre-  
 ter to the *Malabarians*. He has studied five  
 Years in the *Malabaric*-Schools, and is pretty  
 well versed in their Theologie, Philosophy, Arith-  
 metick, and fair Writing. But to render him  
 more accomplish’d in every thing, that in time  
 he may prove serviceable to us, in translating  
 Books, and in performing other useful Services,  
 I keep a particular School-Master for him, who  
 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 into *Europe*, and offer to stay with me constantly, I think he may be as useful to his Country-People by being in *Europe*, as he possibly cou'd be here, *viz.* by keeping a settled Correspondence with them, and putting forth such Books, in the *Malabarian* Language, as treat upon true and substantial points of Christianity.

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

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

E

here



50 *Of some particular Providences, &c.*

here is known almost over the whole Country, nor is King *Tranjon* any longer unacquainted therewith. One of his Officers paying us a Visit the 6th of *August* last, we discoursed him by the help of an Interpreter, wherewith he 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.

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

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

B. Z.  
L E T-



LETTER VII.

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

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

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



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

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

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

in



in it, that we are able both to speak, and to take down in writing every Thing, that may prove conducive for our Design. Afterwards we began also, to apply ourselves to the *Malabaric* Language, maintaining for this Purpose a particular School-Master, together with a little School in our House, and 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 Christian Principles* with the Lord's Prayer, and a Petition for true Conversion; Being first written in *Portuguese*, and after translated into *Malabaric*, a Copy whereof I send you here. We have likewise met with occasion enough to declare the Order of Salvation by Word of Mouth to these Heathens; if not to their saving Conversion, yet for a Testimony, that God was 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 *Tranjon* himself; One of his Officers having visited us not long ago, with whom we since have kept up a Correspondence by Letters, and I am just now sending my Servant *Modalia-pa* to him about the Dispatch of a certain Affair. A few Days ago we delivered a Memorial to the Governour here, intreating him, to order all the Protestant Inhabitants of this place, to send their Slaves two hours a Day, on purpose, to be instructed in sound Principles of Religion, and afterwards initiated by Baptism into the Com-



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

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

There are abundance of *Germans* here, who often have desired us, to preach once a Week to them; 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 shou'd undergo great Persecutions on this Account, as in all likelihood we shall; yet all this, as it usually doth, may rather spread, than hinder the Work of God. We have resigned our selves to the Guidance of God, hoping under his Gracious Influence to be ready for sealing the Testimony of the Gospel with our own Blood, if the Lord shou'd be pleased, to dignify us with so Glorious a Character.

I often remember the Words, you were pleased to tell me, when I one time expressed my Readiness to go to some distant Countries upon a good Design, but was then hindred by a Bodily Indisposition. You said then, to my no  
small



small Comfort: If we could gain but one Soul to the Lord among such a Multitude of Wild Pagans, it wou'd be as much, as if we did win hundreds in Europe; These being provided with Means sufficient enough to work out their Conversion, which are so greatly wanted among the Heathens. Besides this, it has oftentimes made a comfortable Impression on my Mind, what Mr. N. left me for a Memorial in my Paper-Book to this Effect: *Ideò nos facti sumus Christiani, ut plus de futurâ, quam de hac Vita laboremur.* "For  
" this reason we are made Christians, that we should be  
" more bent upon the Life to come, than upon the present. This is my daily Memorandum, lest I shou'd perhaps forget, entirely to consecrate my Life and Actions to an invisible Eternity, minding little the World either in its Glory and Smiles, or in its 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 us, and among the Heathens, we are sent to. Besides this, we find a great Comfort in the Gracious Promises of God, and in the Prayers of many Souls in Europe. As for these *Malabar*-Heathens, we must needs say, they are a People of a great deal of Wit and Understanding, and will not be convinced but with Wisdom and Discretion. They have an exact *Analogie* and Coherence in all the Fabulous Principles of their Faith. As for a *future Life*, they have stronger Impressions, than our Atheistical Christians. They have many Books, which they pretend,



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

to have been deliver'd to them by their Gods, as we believe the Scriptures to be 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 plenty of pretty Stories about the World to come. And at this rate the Word of God, which we propose, seems to them to contain nothing but dry and insipid Notions.

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



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

We have often seen Thousands of these Idol-Images crouded together in one place. We have often convinced them, that the whole pack of these Idolets, and all the Worship grounded thereon, is false and foppish. However, they spin out abundance of little Evasions, and offer in their Defence, many Things to upbraid the Christians with, as inconsistent with the Opinion they have of God. One of the most obstinate prejudices is, *the abominably wicked Life of the Christians here.* This has inspired them with an utter Detestation and Abhorrency of all Notions, that seem to border upon Christianity ; Supposing the Christians to be the vilest and most corrupted People under the Sun. This made them frequently ask us : *whether the Christians led as wicked Lives in Europe, as they did in the East-Indies ?* To which, if we shou'd answer in plain Terms, and lay Things before 'em as they be, we shou'd 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 any one resolves upon entring into our Religion, he must forthwith quit his whole



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

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

*Yours*

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

**B. Z.**

**L E T-**



LETTER VIII.

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

**A**S the God of all Mercy has been pleased to turn himself, with the joyful Gospel-Tidings to the poor deluded Heathens, called the *Malabarians*; even as he did heretofore, graciously look upon our Fathers, then Heathens too: So we are in duty bound, humbly to acknowledge both the Mercy bestowed on our Fathers, and by that Means unto us, and this new *Gospel-Visitation* shining forth upon these Heathens; most heartily beseeching the God of Heaven, that he would be pleased, more and more to display the Fragrancy of his Gospel, which is a Power of God unto Salvation, to every one that believeth, both unto us in the Church, and to those that are 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 a real Love and Kindness, *viz.* That such of 'em as by the gracious Operation of God's Spirit, embrace the Christian Religion, may find wherewithal to maintain themselves. The Truth is, That, as the Primitive Christians lost their Friends, by going over to this Religion; so the *Malabarians*, by engaging in Christianity, are not only turned out from their Estate, but also entirely shut out from all their old Acquaintance, so that they must expect no manner of Favour from any *Malabarian* whatsoever; although otherwise the Impulse of natural Charity is arrived to that degree, in this People, that you may sooner find a Hundred Beggars among Christians, than one *Malabarian* begging his Bread at other Peoples Doors. Nay, they are so far exasperated against these, that from among them, come over to us, that they use to call them *Racker*, which imports no less, than the very *Dregs of a Nation*. Hence they don't stick in their furious Outrage to persecute them, to beat 'em violently, to hurry 'em away, and now and then to kill 'em too; they being extraordinary imbibbered against those, that are lately become *Christians*.

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



as the 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 the Parents, and to sell 'em again, for a little Money, to accomplish some sinister Designs, they have in View. Not to enumerate now some other chargeable Circumstances attending our Efforts in this Country.

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

We



## 62 *An Humble Request of the Missionaries*

We hope indeed, That his Majesty the King of *Denmark*, at our most humble Request, will be pleased to second us with a seasonable Relief. However, the more *heartly Prayers* and *generous Alms* meet in so promising an Undertaking, the more the whole Design will be rendred effectual. And since it has been the Will of God, by the Means of our most gracious King, to chuse us for this Work ; we shall, for our part, endeavour to our utmost, faithfully to discharge this Duty, and to assist these People both in their spiritual and bodily want, according to 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, following herein the Example of the Apostles, who, being under the same Circumstances, most deeply laid to heart the Care for the Poor in the several Churches, the Management whereof was committed to their Trust.

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



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

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

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# 64 *An Humble Request of the Missionaries, &c.*

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,

Bartho. Ziegenbalgh.

*Ministers of the Word among  
the Heathens.*

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LETTER



LETTER 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 be, 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 can't but feel the Concurrence of many Prayers of our Friends, whereof we reckon you to be the first. And since we remember you, not only in our Prayers, but even in our daily Conversation, we could not but give you an Account, of the Rise and Progress of the Work,

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

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

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



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

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



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

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



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

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

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a Church



a Church among the *Malabarians* here, which seems the more marvellous to us, the more Difficulties we have met with in bringing it about. We know very well, that the Dispensation of the Gospel, in the New-Testament, requires chiefly an *inward* and invisible Worship, and that many of the Christians dote too much on a fine Set of outward Formalities, confined to Churches. However, since God is a God of Order, and requireth to be worshipped, both privately and 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 having nothing about 'em but a thin Cloth to cover their Body.

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



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

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



tudes of People Flock together to hear us, *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, has their particular Seats fitted up for 'em.

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

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

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

beginning to relish good and spiritual Books. 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 want. We have likewise desired, that two Persons more might be sent over to assist us in the Work so happily begun. Remember us constantly in your Prayers. It wou'd afford us a great deal of Satisfaction, if we 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.  
12th 1707.

B. Z.

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LETTER X. 9

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

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 *Malabaric*, after having them carefully perused according to the Original. To Mr. N. I send a *Catechism* in the *Malabarian* Tongue, translated by my own Hand. And you'll find here two *Malabarick* Sermons preached by me in this Language, to be delivered to Mr. N. The other eight *Malabaric* Sermons preached in our new Church here, I wou'd have sent to the Divinity-Professors at *Hall*. Besides this, you have here a small Book exactly done in *Malabaric* Letters, and containing the *Gospels* as they are translated by Papists. This I wou'd have incorporated into the Cabinet of Rarities set up in the Hospital at *Hall*. My dear Colleague has begun to translate Mr. *Freylinghausen's* fundamen-  
tal



## 76 *Of some particular Circumstances*

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

In the midst of this Town is a very spacious Building, having been heretofore the Residence of a *Malabarian* Prince. Shou'd we be so happy as to see this put into our Hands, we shou'd then undoubtedly be able to enlarge our *Charity-School*, and render it more beneficial to a great many People. However, for the present, we are destitute of all necessary supplies for carrying on the Work; being in daily Expectation of the happy arrival of the Ships coming from *Europe*. I wish heartily you wou'd send us all sorts of Authors treating upon the several parts of *Philosophy*, and especially upon the *Mathematicks*, wherein some of the Pagans, as I find now, are pretty well versed. Truly, we don't design to stuff any Body's Brain, with the useless trash of *Aristotle's Philosophy*, though perhaps it may now  
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and then prove some accidental help for conveying good Notions to them about the substantial Points of Christian Religion; true Divinity being the main point we shall drive at in all our Conversation with 'em. Shou'd we be inabled to accomplish our Design in this, there is no question but we shou'd see a commotion in the whole *Malabarian* Paganism; Some of 'em being convinced already of the sottishness of their way of Worship. Besides this, we wish we might be provided with Books treating on *Church-History*, on the various *Religions* in the World, and particularly on the *Mahometans*, whom we frequently converse with. Likewise, with an Account of *Lives of pious Souls*, and other pieces of *True and real Christianity*. We don't doubt, but some will be willing to advance so useful a Design by some generous Contributions.

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



## 78 *Of some particular Circumstances, &c.*

must be sent to *Copenhagen* in the Month of *September* or *October*. Our hearty Service to all our Friends. My present Affairs increasing more and more, make me hasten to a Conclusion, remaining in all sincerity,

*Yours*

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

**B. Z.**

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**F I N I S.**



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