

Dänisch-Hallesche Mission

Propagation of the Gospel in the East

Ziegenbalg, Bartholomäus
Plütschau, Heinrich

London, 1709

A Preliminary Discourse Concerning the Character of a Missionary.

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A

Preliminary Discourse

Concerning the

CHARACTER

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MISSIONARY.

THE 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

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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 Monitor 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, *hath 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 Darknefs, 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
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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

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

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nently those of the *Roman-Catholick* Communion have signalized themselves hitherto by sending Missionaries to the most distant Parts of the World, and overcome the most obstinate Difficulties attending usually so Hazardous Attempts as these. What Principle they have acted upon, and with what dexterity they have managed it, I will not here inquire into. 'Tis but too well known, that many compass Sea and Land to make one Profelyte, and when he is made, make him twofold more the Child of Hell than themselves. Which Spirit of partiality, as it very much 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

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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 ingage in another Party, without entring 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 Externals of Religion, he at the same time sets up within himself the *Idol of a vain and specious Presumption*, that is so hard to be conquer'd in the Work of Conversion. He knows now as much, (that is as little) as before, of *Repentance*, of a *living Faith*, of *Regeneration*, of *Self-denial*, of *Mortification*, of the *daily Renewing of our Mind*, of the *Cross and Imitation of Christ*; and other substantial Points of Religion, which the Lord prescribed to those, whom he HIMSELF initiated into his Communion. On the contrary, he acquiesces in the Sentiments of others, changing only his Side; as being never more forward to take Things upon Trust, than in matters of Religion. So pliant and ductile is the deceitful Nature of Man! It suffers itself to be moulded into numberless Forms, if it can but keep at a convenient distance from the irksome work of a real Conversion, so troublesome to its Earthly Propensions, and so contrary to its whole Biass.

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

(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

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

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“ 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 Darkneſs 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 Darkneſs, 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

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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-

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“ 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

(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-

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Christian Resolutions, from a sound sense begotten 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 *Copenhagen*, readily engaged 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 Difficulties 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 hitherto. 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

(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

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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.*

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