

Dänisch-Hallesche Mission

Propagation of the Gospel in the East

Propagation of the Gospel in the East: Being a Farther Account of the Success Of The Danish Missionaries, Sent to the East-Indies, For The Conversion Of The Heathens in Malabar

Böhm, Anton Wilhelm

London, 1714

To The Reader.

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TO THE READER.

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

The gradual Display of the Church's Glory upon Earth, is set forth Cant. VI. 10. where she is said, to look forth as the Morning, or the first Dawn of the Day, representing the Church in her Weakness and Minority. This State is mixed with a great Deal of Darkness as yet, and affords but a dawning Principle of Light. But then, as the Dawn is a Fore-runner of the Day, so is this State of the Church a Fore-runner of a more glorious Display of the Gospel, which, by a gradual Increase of Light, will succeed. This is plain from the Beauty of the Moon, to which the rising Condition of the Church is farther compared, though she be not yet free from Spots and Imperfections even in that State. However, what Fairness she hath, is altogether deriv'd from the Sun of Righteousness himself, by whose Rays she only desireth to shine.

And this Lustre, though it be borrowed, yet is it fair, comely, celestial; and being by Faith made her own, it renders her more agreeable in the Eyes of an impartial Beholder, than all the Endowments of Nature ever could do. But then she must not acquiesce here neither, but shine more and more unto the perfect Day, and become clear as the Sun. And 'tis then she beareth an unspotted Character, being elevated to the sublimest

TO the READER.

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limest Perfection, she is capable of in this lower World. She looks then terrible as an Army with Banners, and appeareth in POWER and PURITY to her Enemies. For this will be the Crown of the Church in the latter Days, after the Winter of various Trials and Humiliations is over, through which she was fain to pass, in order to be duly qualified for that Dignity.

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

But what renders still more compleat the Glory of the Church in that Time, is the wonderful Order and Symmetry, which will then most conspicuously appear, both throughout the whole Body in general, and in every Member in particular. The Spirit of Division and Rancour, of Party and Animosity, of Sect and Envy, will be altogether banished from the Church, raised to that Dignity: Or if it should offer to disturb her, it will soon be vanquished by that Power, which hath made her a Terror to her Enemies.

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mies. But all this she doth not do by her own Power, but by the Power of her Head, to whom she is graciously united by Faith. All the Members are animated by one and the same Spirit, nourished by the same Bread, begotten into the same Hope, united to the same Head, held together in the same Bond of Peace. The Variety of Gifts which appears among them, is so far from creating Divisions, that it will set off the Church with the greater Lustre and Amiability. For all the Gifts are sanctified by the same Spirit, and tend to the same End. And 'tis this Union, which maketh the Church look both beautiful and powerful, fair and terrible.

How little there is seen as yet of this sweet and Majestick Power, in our modern Churches, is so obvious to an impartial Eye, that it needs no farther Proof to evince it. And yet an industrious Observer of the Times cannot but take Notice, of the singular Providence of the Lord, which hath stirred up some to lay to Heart the great Decay of Religion, and contrive Means to repair it.

Some do what they can, to convey Life into those Churches, which have a Name that they live, but are dead. Some endeavour to

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

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

To all these Attempts made towards a Reformation and Enlargement of the Church, may be added another, to which some Inclination hath appeared of late, among several Protestant Nations in Europe: And this is the Propagation of the Christian Faith in the East- and West-Indies. What hath been done particularly, in relation to the Malabar-Heathens in the East-Indies, the ensuing brief Narrative will inform the Reader. To give an Idea of the whole Undertaking, in one uninterrupted Series, together with the various Obstructions and Encouragements it hath all along met with, a few Hints have been here again inserted out of the Two preceeding Parts, relating to this Design, and publish'd the second Time in the Year 1711. with this Title: Propagation of the Gospel in the East: being an Account of the Success of Two Danish Missionaries sent to the East-Indies, &c.

In this Third Part, the Thread of the Historical Narration is brought down to the End of the Year 1712, or the Entrance of the Year 1713; when the last Letters came away. The whole Undertaking, such as it is at this Time, may give the impartial Reader a fair Prospect at least, that a Work of this Nature is not altogether impracticable; and that the LORD, who is the only Author of Success, will be ready to direct the Steps of those who are engag'd, and shall engage in a Design tending so much to the Enlargement of the Church of Christ upon Earth.

'Tis true, what we see at present is but an Embryo, and a Seed, as it were, scatter'd among that numerous Nation; and a Seed cannot be sown, and its Product reap'd in a Day. However, a wise Man doth not despise, even the Day of small Things. He knows that one soweth, and another reapeth; but that both shall rejoice together in due Season, and be rewarded according to their Pains, not according to their Success. Nor ought we to be deterred from so Christian an Enterprize, by the perverse Conduct of some Heathens, who, out of Regard to a temporal Benefit, will conform to the external Confession of the Christian Faith for a while, but return to their former Idolatry again, as soon as the Hope
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of their Gain is gone. For this is a very old Practice, and may be traced through all the Ages of Christianity. Our Blessed Redeemer himself complained, that some would seek him for the Sake of the Loaves only they did eat; and the Apostle of the Gentiles taketh Notice of some, who professed Godliness for the Sake of Gain and Preferments; and yet did neither the Lord himself, nor the Apostle sent by him, give over the Preaching of the Gospel for that Reason.

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

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Judgment is altogether grounded on Practice
and Experience; so it requires Time, and a
careful Observation of the various States of
Souls, in order to obtain a competent Idea
of it. The Lord himself, who provided Godliness for
the Soul of Man, and the Path to the Kingdom
of Heaven, has also provided the Means of
obtaining it. He has given us the Word of
Life, and the Spirit of Truth, which are the
Gifts of God, and the Foundation of our
Faith. He has also given us the Holy Spirit,
who is the Comforter, and the Guide of our
Souls. He has also given us the Word of
God, which is the Light of our Lives, and
the Foundation of our Faith. He has also
given us the Holy Spirit, who is the Comforter,
and the Guide of our Souls. He has also
given us the Word of God, which is the Light
of our Lives, and the Foundation of our Faith.

That we may obtain the Kingdom of Heaven,
we must first obtain the Word of God, which
is the Light of our Lives, and the Foundation
of our Faith. We must also obtain the Holy
Spirit, who is the Comforter, and the Guide
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IN A
FACULTY OF DIVINITY
THE UNIVERSITY OF
CAMBRIDGE
IN THE YEAR 1711
BY
JOHN HUGHES
BACHELOR OF DIVINITY
AND
OF THE SACRISTY OF THE
UNIVERSITY OF CAMBRIDGE

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