

50 *Of some Particular Providences, &c.*

is known almost over the whole Country; nor is King *Tanjour* 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 would send us a Troop of Thirty Soldiers, as a Safe-Guard to attend us. He offer'd also to write to the King on our behalf, and make way for cultivating a good Correspondence with him.

Moreover we find by Experience, that for propagating the Gospel among the Heathens, next to the *GRACE* of *GOD*, nothing is more expedient (as for any outward Help,) than a blameless Life, and a seasonable Supply of Money for establishing all manner of good Foundations. We design to draw up a certain Scheme or Proposal 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 advancing of his Kingdom. And from this you may gather, that God has not left us quite without a blessing in these small Steps, we have taken towards settling this Work. Remember us in your Prayers incessantly, &c. I remain

Yours, &c.

At Tranquebar in the East-Indies, Sept.

the 10. 1706.

**B. Z.
LET.**

LETTER VII.

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

AFTER I safely arrived here, under the Protection of God, with Mr. *Plutcho* my Colleague and Fellow-Labourer ; and 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 would not fail then to impart unto you the signal Mercies of God I have hitherto enjoy'd ; that you and other Well-wishers to the Design may have the greater Opportunity for praising the Lord on our behalf. 'Tis true that at our Arrival here, we were like to be much cast down, by reason of finding every thing vitiated and corrupted among the Pagans, by the *Scandalous Life of our Christians*. Besides this, we perceived soon enough, that our ~~Attempt upon the Conversion of the~~ Heathens, seemed to the greater part of the Christians themselves a ridiculous piece of Work ; and some did not stick to discover their utter Dislike of an Undertaking of this Nature.

But notwithstanding all this, we continued in daily Prayers and Supplications to God ; be-
lieving

52 A Rehearsal of the preceding Letters.

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

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

A Rehearsal of the preceding Letters. 53

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

Thus in this small Compass of time there have been Motions both among *Christians* and *Pagans*, tending to a Conviction of their Souls: And our Work has been spread so far in the Country round about, that our Intention can't be longer a Secret to King *Tanjour* himself; One of his Officers having visited us not long ago, with whom we have ever since kept up a Correspondence by Letters, and I am just now sending my Servant *Modaliapa* 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;

54 *A Rehearsal of the preceding Letters.*

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

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

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

A Rehearsal of the preceding Letters. 55

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

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

56 *A Rehearsal of the preceding Letters.*

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

However, in the midst of these exorbitant Fancies and Delusions, they lead a very quiet, honest and virtuous Life, by the meer Influence of their natural Abilities; infinitely outdoing our false Christians, and superficial Pretenders to a better sort of Religion. They are wont to pay a great Deference to their Gods. When lately in the abovesaid Translation of the *Christian Principles*, a passage happened to be, shewing how we might become *Children and Friends of God*, our School-master startled at so bold a Saying, and offer'd to put in, instead of that Expression, that God might allow us to *kiss his Feet*. They own only one Divine Being, but say, that the same did branch it self out into many other Gods both in Heaven and Earth, for the constant Support and Government of Mankind. Yesterday taking a Walk in the Country, we came to an Idol-Temple, wherein *Issara's Lady* (he being one of their first-rate Gods) is worshipp'd. Her Ladyship was surrounded with abundance of other Gods made of *Porcelain*. We, being deeply affected with the Sight of so foppish a Set of Gods, threw some down to the Ground, and striking off the Heads of others, endeavour'd to convince this deluded

A Rehearsal of the preceding Letters. 57

luded People that their Images were nothing but impotent and silly Idols, utterly unable to protect themselves, and much less their Worshippers. But one of their *Wathajan*, or Doctors of Divinity, happening to be present, replied: *They did not hold 'em to be Gods, but only God's Soldiers, or Life-Guard-Men.* At last, we convinced him so far, that he was forced to own these things to be meer Fooleries; but said withal, that the Design of 'em was *to lead the meaner and duller sort of People, by looking on these Images, up to the Contemplation of the Life to come.*

We have often seen Thousands of these idolatrous Images crouded together in one Place. We have often convinced them, that the whole Pack of these Idolets, and all the Worship grounded thereon, is false and foppish. However, they spin out abundance of little Evasions, and offer in their Defence, many things to upbraid the Christians with, as inconsistent with the Opinion they have of God. One of the most obstinate Prejudices is, the *abominable wicked Life of the Christians here.* This has inspired the Heathen with an utter Detestation and Abhorrency of all Notions, that seem to border upon Christianity; supposing the Christians to be the vilest and most corrupted People under the Sun. This made them frequently ask us: *Whether the Christians led as wicked Lives in Europe, as they did in the East-Indies?* To which, if we should answer in plain Terms, and lay things before 'em as they be, we should but render the Work of their Conversion the more difficult. They neither eat nor drink with Christians; nay, they don't suffer *them* to come into their Houses.

If

58 *A Rehearsal of the preceding Letters.*

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

Yours,

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

B. Z.
LET-

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 to carry on the Design.

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

Besides

60 *An Humble Request of the Missionaries,*

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

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

For seasonable Supplies of Money. 61

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

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

62 *An Humble Request of the Missionaries,*

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

Induced by these and the like Motives, we, the unworthy Servants of the Word among the Heathens most heartily intreat those Souls, that are made partakers of the Love of God, seasonably to relieve us, or rather, such of this Nation, as by embracing the Religion of our Lord, are reduced to Want and Poverty. They will thereby shew forth one of the noblest Evidences of that Faith, which worketh through Love. And that you should do so, is not only the Will of God, but also, born bodily and spiritual Assistance

For seasonable Supplies of Money. 63

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

Alas, dear Souls! Who would not endeavour, readily to perform the Will of him, who in his Son has loved us from all Eternity? And who would not lay hold on any Opportunity, to magnify the Name of him, who not only has born infinite Love to us and our Fathers, by bringing us over to the glorious Light of the Gospel, from heathenish 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 Neighbour that stands in need of our Help. We shall reap a Thousand-Fold hereafter in Heaven, from what has been sown in Singleness of Faith here upon Earth. Let us, while we have any Time left, do Good to others; and not make our Selves unworthy of that Benediction and Reward, that is laid up for them, that have not disdained to serve Christ in his poor and indigent Members. The Lord is faithful! What we do to those, he takes as done to himself. Nay, he bears such a tender Regard to all who are willing to communicate; that the least Mite, or Cup of cold Water, shall be rewarded. These he will con-

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

fels before all Angels and Saints, saying: *Come unto me, ye Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. For I was an hungred, &c. We remain*

Yours

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

Henry Plutsch,

Bartho. Ziegenbalgh,

*Ministers of the Word among
the Heathens.*

LET.

L E T T E R IX.

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

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

66 Of the Progress of this Work.

sings of the Lord attending our Endeavours hitherto; in hopes, it may perhaps afford some Edification both to you and to others.

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

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

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Of the Progress of this Work. 67

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

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

68 *Of the Progress of this Work.*

now to agree, that whilst I was employed about the *Malabarian* Language, he might attempt the *Portuguese*; both these Languages cutting out Work enough for us every Day. And hitherto he has spent two Hours daily, in catechizing in *Portuguese*, as I have in *Malabarick*.

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

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

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

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

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

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

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

72 *Of the Progress of this Work.*

tudes of People flock together to hear us, *Malabarians, Blacks, and Christians*, every one being allowed to come in, let him be *Heathen, Mahometan, Papist, or Protestant*. However, our small Congregation more nearly committed to our Charge, have their particular Seats fitted up for them.

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

Of the Progress of this Work. 73

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

All our Endeavours are now entirely bent upon this, how we may be able to raise the Work to a higher Degree of Perfection. We have sent some *Proposals* to his *Danish* Majesty relating to this Point. 'Tis true, the Grace of God is the Spring of all good Motions: But if this shou'd be accompanied with seasonable Supplies, and beneficial Contributions of publick-spirited Persons, we shou'd then be enabled to lay a firm Foundation for many noble Establishments, tending to a thorough Conversion of these wild and deluded Heathens. With the last Ship that failed from hence, we sent you a Letter, to prove the Sincerity and Forwardness of the Love of our *European* Christians, in relation to the poor Heathens; and we hope, that at the Arrival of the next Ship, we shall receive a Blessing from you. In the mean time, we desire you, to send us some more Books, treating

74 Of the Progress of this Work.

treating upon the Life and Practice of Religion, together with Fifty Psalm-Books of Mr. Newman's Edition; some of our Countrymen beginning to relish good and spiritual Treatises. I don't question, but many well-disposed Souls, and Well-wishers to the publick Good, will gladly contribute something towards the Supply of our Wants. We have likewise desired, that Two Persons more might be sent over to assist us in the Work so happily begun. Remember us constantly in your Prayers. It would afford us a great deal of Satisfaction, if we shou'd see you once here amongst our heathenish Flock, to hear us preach to them in the *Portuguese*, and their own Native Language, &c.

In the East-Indies, at
Tranquebar, Sept.

12. 1707.

B. Z.

LETTER

LETTER X.

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

THE inclosed Letters will give an Account both to you, and to other Friends, how matters go with the Ministry we are entred upon among the Heathens. Since my last I sent to you, our Congregation is still increased, and we are in hopes of seeing it still more and more enlarged. I send you here the Four Gospels done into *Malabarick*, after having them carefully perused according to the Original. To Mr. N. I send a *Catechism* in the *Malabarian* Tongue, translated by mine own Hand. And you'll find here two *Malabarick* Sermons, preached by me in this Language, to be delivered to Mr. N. The other Eight *Malabarick* Sermons, preached in our new Church here, I would have sent to the Professors of Divinity at *Hall*: Beside which, you have here a small Book, exactly transcrib'd in *Malabarick* Letters, and containing the Gospels, as they are translated by Papists.

This

76 Of some particular Circumstances,

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

My dear Colleague has begun to translate Mr. *Freylinghausen's Fundamental System of Divinity*, together with all the Scriptural Places quoted in it. I perceive, I shall in time express my self as fluently in this heathenish Language as in my own; the continual Practice of it rendering it more and more easy to me. When at Times I take a Walk in the Country, I am surrounded with Hundreds of *Malabarians*, to whom I can preach, whenever I please. They are wonderfully kind to me upon Account of their Language, and they like to argue with me about Points of Religion. 'Tis not long since I had one of their Idols made of Gold, presented to me by such of the *Malabarians* as had received the Christian Faith. It had been worshipped in one of their Idol-Temples, but we made of late a Present of it to his Majesty the King of *Denmark*.

In the midst of this Town is a very spacious Building, which hath been heretofore the Palace of a *Malabarian* Prince. Shou'd we be so happy as to see this put into our Hands, we shou'd then undoubtedly be able to enlarge our *Charity-School*, and render it more beneficial to a great many People. However, for the present, we are destitute of all necessary Supplies for carrying on the Work; being in daily Expectation of the happy Arrival of the Ships coming from *Europe*. I wish heartily, you wou'd send us all sort 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

Ruff any Body's Brain with the uselefs Tralh of *Aristotle's* Philosophy, though perhaps it may now and then prove some accidental Help for conveying good Notions to them about the substantial Points of the Christian Religion; true Divinity being the main Point we shall drive at in all our Conversation with 'em. Shou'd we be enabled to accomplish our Design in this, there is no question, but we should see a Commotion in the whole *Malabarian* Paganism; Some of 'em being convinced already, of the Sottishness of their Way of Worship. Besides this, we wish we might be provided with Books treating on *Church-History*, on the various *Religions* in the World, and particularly on the *Mahometans*, whom we frequently converse with. Likewise, with an Account of the *Lives of pious Souls*, and other Pieces of *True and real Christianity*. We don't doubt, but some will be willing to advance so useful a Design by generous Contributions.

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

78. Of some particular Circumstances, &c.

the general Knowledge thereof. Whateveryou
design for us, must be sent to *Coppenhagut* 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,

Tours

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

Bartho. Ziegenbalgh.

F I N I S

*Amptiam
sementior*

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Propagation of the Gospel in the EAST:

BEING AN

Account of the Progress

Made by some

Missionaries at Tranquebar

IN THE

EAST-INDIES,

FOR THE

CONVERSION

OF THE

HEATHEN in MALABAR.

Of the *Methods* by them taken for effecting this Work; of the *Obstructions* they meet with; and of the *Proposals* which they make in order to promote it.

TOGETHER WITH

Some Observations relating to the *Malabarian* Philosophy and Divinity: And concerning their *Brahmans, Pantares, and Poets.*

Translated and Extracted from the Original Letters of the said Missionaries, and humbly recommended to the Consideration of the most Honourable CORPORATION for the Propagation of the Gospel in Foreign Parts.

PART II

The Third Edition.

LONDON: Printed and Sold by Joseph Downing, in Bartholemew-Close, near West-Smithfield, 1718.

TO THE
 READER.

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

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

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

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

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

To the Reader.

v

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

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

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

a

West-

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

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

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

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

pompos

pompous Performance of a ceremonious Worship; then it becomes us so much the more, to preach up an inward and vital Principle, sending forth good Works, as so many free and unconstrained Emanations. If those at the best, inform the Understanding only, and charge the Memory with a Sett of partial Sentiments; we ought not to take up there, but by a sincere Endeavour work up also the Will into a ready Compliance with the Commandments of God. And in fine, if those do venture Life and Limb, by compassing Sea and Land, to make Profelytes to a Party, and this too often by the bare Influence of HUMANE Authority; should not then Protestants, under the gracious Influence of GOD Himself, carry things considerably beyond what those are able to do?

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

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

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

(11)

A N
Account of the PROGRESS
OF SOME
Danish Missionaries,
Sent to the
EAST-INDIES.
For the Conversion of the
HEATHENS in MALABAR.

LETTER I.

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

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

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

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

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

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

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

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

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

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

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

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

It requires an experimental Wisdom to convey a saving Knowledge into their Mind, and to convince 'em of the Folly of Heathenism, and of the Truth of Christianity. And this Wisdom is not to be had in the barren Schools of

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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