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

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

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

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

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

From Six a Clock till Seven,

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

From Seven to Eight,

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

From Eight to Nine,

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

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

From Nine to Ten,

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

From Ten to Twelve,

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

In the Afternoon; From One to Two,

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

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From Two to Four,

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

From Four to Six,

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

From Six to Half an Hour after Seven,

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

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

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

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

From Six a Clock till Seven,

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

From Seven to Eight,

They repeat the Lessons they were taught the Day before.

From Eight to Ten,

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

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From Ten to Twelve,

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

In the Afternoon; From One to Four,

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

From Four to Six,

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

From Six till Half an Hour after Seven,

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

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

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

From Six to Seven,

THE greater Girls go to be catechiz'd by the *Missionary*, who, at this Exercise, expounds Matters of Faith to them with great Perspicuity. The little ones likewise come to the *Missionary*, who examines them in the Five principal Parts of the *Catechism*, which he explains to them at the same Time. The *Catechumens* also are present at this Exercise.

From Seven to Eight,

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

From Eight to Ten,

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

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From Ten to Twelve,

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

In the Afternoon; *From One to Two,*

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

From Two to Four,

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

From Four to Six,

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

From Six to Half an Hour after Seven,

They confer among themselves about divine Matters, asking Questions by Turns, as the Youths do in the first School.

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IV. *The Order of Instruction in the Portuguese-School; consisting of Twenty One Scholars of both Sexes, and a Master.*

From Six a Clock till Seven,

ALL of this School come to the *Catechist's* Chamber, who examines them in Order, out of the *Catechism*, which he explains. Other *Portuguese*, and some of the *Danish-School*, come hither likewise.

From Seven to Eight,

School begins with two Chapters taken out of the *New-Testament*, which are distinctly read. At the End of the first, the Master sets forth the several Parts contain'd in it, examining the Scholars over and over again, till they are perfect. He does the same by the other Chapter. The *Catechist* prepares some of the School with Instructions for holy Baptism.

From Eight to Nine,

The Master examines and instructs them in part of the *Catechism*, bringing Scripture-Proofs for the same, by Way of Question and Answer. The *Catechism* is so divided, that the first Part of it is finished in a Month and

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and the whole, from Beginning to End, in Half a Year. Of the little ones, some learn to read in the *Method of Salvation*, and some to spell in the *Primmer*. The *Catechist* at this Time calling to him some of this School, prepares them for holy Baptism. They that are disposed for the Lord's-Supper, being likewise present.

From Nine to Ten,

The elder learn by Heart some of the Proofs, by which the Doctrines were explained and confirmed the Hour before, to the End that in the Days of their Youth they may lay up incorruptible Treasures. The younger go on in the forementioned Lessons.

From Ten to Eleven,

The elder learn to cast Accompts; The younger learn the Scripture-Proofs of the Book called, *The Method of Salvation*.

From Eleven to Twelve,

The elder, together with some of the *Malabar* and *Danish* Scholars, confer about the Study of *Geography*, and the Use of the *Globe*, twice in the Week; at other Times, this Hour is taken up in reading *Portuguese* Epistles, that are of an elegant Style, or in writing Meditations. The *Catechist* teaches the little Children in the *Method of Salvation*.

In the Afternoon; *From One to Two,*

The elder go to the *Malabar-School*, there to learn and write that Language. The younger repeat Texts of Scripture to one another; or the *Catechist* tells them some Historical Passages out of the *Old* or *New-Testament*.

From Two to Four,

The elder improve their Hand-writing; the younger keep reading their Books, as between *Eight* and *Ten*.

From Four to Five,

The elder cast Accompts, as between *Ten* and *Eleven*; The younger go on in their Lessons of the Hour before.

From Five to Six,

The elder go to the *Malabar-School*, as they did before between *One* and *Two*; The younger learn the *Summary of Christian Doctrine*.

From Six to Half an Hour after Seven,

The elder have a catechetical Conference among themselves, in which they repeat the Points which they heard from the *Catechist* in the Morning, in the same Manner as in the first *Malabar-School*; but the little Children are instructed by the *Catechist* in *Christian Do-*

V. *The Method of Instruction in the Danish-School; consisting of Fourteen Scholars of both Sexes, with a Master.*

From Seven a Clock to Eight,

ONE of the Scholars having read a Chapter in the *New-Testament*, the Master asks every one what he has retained for his own Edification; which, for their better Instruction, he afterwards explains and enlarges upon, applying it to each of them for his spiritual Improvement. If there be any Spare-time left, he himself picks out a Text, and makes an useful Application of it.

From Eight to Nine,

The elder write Accounts; such as are not yet perfect in Reading, learn Lessons in the Bible; some in the Gospels; some in the Psalms, or the Hymns.

From Nine to Ten,

Some get by Heart the *Catechism*, with the Explication; some the principal Psalms; and others, Texts of Holy Scripture. On *Saturday*, at this Hour and the next, they learn the Gospel appointed for the following Day.

From

From Ten to Eleven,

The Master examines all that are in his School, according to the Catechism, with Questions and Answers; and takes Occasion, from the several Questions, to explain and apply the divine Truths in a clear and easie Method. Every *Wednesday* they are examined in the *Method of Salvation*. This School being up at *Eleven* a Clock, the Head-Scholars on *Tuesdays* and *Thursdays* stay the following Hour to learn Geography, and the Use of the Globes, with their Equals of the other Schools.

In the Afternoon; From Two to Four,

In the first Place, a Chapter is read out of the *Old Testament*; then the Master briefly sums up the Parts and Contents of it. After this, the elder Scholars learn to write. On *Tuesdays* the Master reads a Letter to them, which they must take in writing from his Mouth, and by that Means are brought to understand their Faults in Orthography. The little ones that do not yet learn to write, continue reading their Books, as between *Eight* and *Nine* in the Morning.

From Four to Six,

The elder proceed in *Arithmetick*. On *Wednesdays*, from *Four* to *Five*, they read *Danish Letters*; in order to acquire an *Epitolar* Style. Other Children go forward with their Lessons.

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Lessons in the Books appointed them. Some accustom themselves to read the *New-Testament* in *Portuguese*.

Concerning these Five Schools, the following Particulars are to be observ'd.

1. **T**HE whole Number of Children is *seventy eight*, of which *fifty six* are lodg'd in our House. The Two first Schools of Boys, ~~with a~~ Master, in one Chamber; The Girls, with their Mistresses, in another; In a Third, the Girls of the *Portuguese-School*, with the Sempstress; In a Fourth, the Boys of the *Portuguese-School*, with the Catechist.

2. At Break of Day, all the Children, in their respective Chambers, devoutly kneeling, say the Morning-Prayer; besides this, Two of them conceive a Prayer in Words of their own; all concluding with a short Hymn. The same is done when they go to Bed.

3. At Noon, between *Twelve* and *One* a Clock, and in the Evening at *Eight*, they go to Meals, at Three several Tables. Whilst they sit at Meat, the Word of God is read with due Reverence. Sometimes, in their Order, they repeat Texts of Scripture, of which ~~they~~ tell likewise both the Doctrine and the Use. In the Morning, at *Eight* a Clock, they all take a short Breakfast.

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4. The eldest Five of the *Malabar*, and Two of the *Portuguese-School*, every *Wednesday* exercise themselves in the Word of Truth, by writing a Meditation; the former on *Leaves*, the others on Paper. The Missionaries propose a Theological Subject, shewing at the same Time how it is to be explained, and how improved to their Edification. Then every Scholar reads his written Meditation to the Missionary, who tells how this or that Thing may be corrected, or might have been done better in the Explication, or Application, or in the Style. In this manner these Children are, through the divine Grace, and by a careful Instruction, fitted, if it shall so please God, for the future Service of the Church of *India*.

5. On *Sundays* they repeat, every one in their Order at Home, the Doctrines which they heard preach'd at Church: The rest of the Time they read such Books as are useful for their Improvement and Edification.

6. All the Children of the Three *Malabar-Schools* go on *Mondays* to a certain Village, to be publicly catechized by a Missionary; and in the Presence of the Gentiles there gathered, to give Testimony to the Gospel of the Grace of God. When Catechism is done, they rise and pass into a Garden, where they wash their Bodies according to Custom. After this, they have Time given them to exercise themselves. Being come Home at Evening, they, from Six to Half an Hour after *Seven*, practise singing to *Malabarick* Musick, but have always some Christian Subject for their Songs. Likewise every *Sunday*, about
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Five a Clock, one of the Missionaries goes at the Head of those Three Schools, to some publick and open Place of this City, where he catechizes them in Christian Doctrines before the Pagans. The Boys of the *Portuguese-School*, with their Master, go twice a Week, in the Afternoon, to the Garden, where they wash and exercise their Bodies. The Girls of that School at the same time wash at Home.

7. Whenever there is a Sermon, or Catechizing at Church, or at Home, or in the Streets of the Gentiles, the Children of all the Schools that can read, have always that Book in their Hands which is explained, and mark diligently how the Missionary opens and applies the divine Truths: To the End that, by this Means, they may be rightly grounded in the holy Doctrines. All Catechizings and Lessons in the Schools, begin and end with a Hymn and Prayer, considering that Blessings, whether Spiritual or Temporal, are then only to be obtained, when sought after by the earnest Desires of a faithful Heart.

8. Every *Friday*, from *Four* a Clock till *Five*, they are divided into three Companies and are taken up in Supplications and Prayers. The Scholars of the first *Malabar-School*, with the Men of that Church, and a Missionary at their Head: The Girls of the third *Malabar-School*, with the Women, led by another Missionary; and the elder Boys of the *Portuguese-School*, with other Members of that Church, following the Catechist: All being upon their Knees, first the Missionary, then the rest,

conceive a Prayer, which is suited to the State of their Souls, the Necessity of our Church, and the Miseries of the Gentiles and Unbelievers, among whom we here converse, that those wretched Souls may be guided into the blessed Way of Truth: Not forgetting devoutly to supplicate the God of Mercy, that it may please him to remove all Stones of Stumbling, and Rocks of Offence, to destroy the Devil's Kingdom of Darkness of those misguided Souls, and to enlarge his holy Kingdom here, and throughout the World. In a more especial Manner they commemorate their Benefactors, both in the *Indies* and in *Christendom*, humbly praying, that God would be pleased, of his gracious Goodness, to pour abundantly into their Hearts his heavenly and incorruptible Riches in Jesus Christ, and excite them more and more, for the future, to the doing of Good, that, through their Works of Beneficence and Charity, more may be brought up in the blessed Knowledge of Salvation, which is in Jesus Christ our Saviour.

9. The same *Friday Evening*, from *Six* till *Seven*, there is a Meeting of the Missionaries, their Assistant, the School-Masters, the Catechist, and the Steward; where an Account is given of all that has been done the Week before, and what has been taught in the Schools: Whether the Children have been diligent; who have been obedient, and who not; or if there hath been any Failure in other Respects? The Missionaries say what they think useful for Edification, in all these Matters, exhorting those present to be faithful

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faithful in the Discharge of their Duties, and in giving good Examples to the Children.

10. At the Beginning of every Month, we have all the Five Schools under Examination, calling the Scholars of both Sexes before us; diligently trying every one of them apart, to see how far they have improved for the past Month; and giving them a fatherly Admonition, to increase more and more in Holiness and Wisdom in the Sight of God and Men. At the End of this *Examination*, one of the Scholars that wrote the Meditations beforementioned, stands up, and, in Presence of the rest, repeats by heart one of those Discourses or Meditations.

This is the *Method of Instruction* used in our Schools, which we have here briefly described with that Truth which becomes us. Any one that is present in this City, if he will come into the Schools, may, upon the Place, compare this Relation with the *Order* there observed, and he will, upon the strictest Inquiry, find it to be true in every Particular. For we give free Leave to all People, whether Christians, Gentiles, or Mahometans, to become Witnesses of all that passes amongst us.

By the marvellous Providence of God, *Fifty six* of these Children are maintained *gratis* with Meat, Drink, and Cloathing; *viz. Thirty nine* of the *Malabar-Schools*, and *Seventeen* of the *Portuguese*. The same is to be said of those that serve them, who, reckoning the School-Masters, amount to *seventeen* Persons in Number, besides those who do all sorts of Work. Once a Month we commonly pay all of them their Wages, according to their respective Employments.

To defray these and other necessary *Charges*, we possess no certain Fund that will supply the Expences of one Day. But whatever it be that we expend, we receive it from the Hand of God, and his gracious Bounty, with Prayer and Thanksgiving. For it is his Power and Goodness alone, which, without our Forecast and Knowledge, so disposes the Hearts of our Benefactors here in the *Indies*, (but chiefly in *Europe*,) that there are those among many Nations who take Delight in the Work of the Lord, and rejoice to offer up their temporal Goods, which they send beyond the Seas, where they may be useful towards *propagating the Gospel*, and the Maintenance of these Schools established among the Gentiles. And although, many times, we have not known where to find, in this heathen Wilderness, our necessary Sustenance for the next Day, or the next Week, God, who is all-sufficient, according to his gracious Providence over us, and over these little ones, hath so plentifully supplied our Wants to this Day, that in all our Necessities his Fatherly Assistance, Grace, Beneficence, and Consolation, have abounded towards us, and so confirmed our Faith and Confidence in Him, that we firmly believe this Work, among the Gentiles, to be His Work, begun, and carried on through all Temptations by his powerful Hand, and that he will continue to direct and advance it both at present, and in time to come. Wherefore we, the unworthy Servants of the Lord, are not dismay'd, but being strengthen'd with Power by his holy Spirit, in the inward Man, continue to carry on the Work of the Lord with Confidence, and without ceasing; as knowing that our Labour will not be

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in vain in the Lord, who always can do much more abundantly for us, than we can either ask or think.

To make it further known, that our daily Labour is not in vain, nor the Expences thrown away, which we are so readily supply'd with, through the Will of God, by charitable Benefactors; but that they may hereafter bring a great Blessing upon these *Eastern Countries*; we shall add, to what has been above written, something concerning the *End or Design* of these *Charity-Schools*: which is briefly comprehended in these Three Points:

1. The laying a Foundation of true Christianity in tender Souls.
2. The Preparation of Disciples for the future Service of Christ's Church.
3. The bringing in the Use of Books among Christians in the *East-Indies*.

Concerning the first Design, which is to lay the *Foundation of true Christianity* in tender Souls: We find, by daily Experience, that such as are in Years are not so well disposed, or able to apprehend the Christian Doctrines, and to attain to the Knowledge of spiritual Things, as younger Minds are: Besides, those that are grown up, being forced to work hard to get a poor Livelihood, cannot spare time for frequent Instruction: Wherefore it is our earnest Care, that our Scholars, of either Sex, should, in the time of their Childhood and Youth, be fed, as it were, and nourished with Christian Doctrines, so as that they may

not attain to a bare *historical* Knowledge, or even an outward Practice of many Christian Truths, thereby to *become like tinkling Cymbals*; but that their Minds, by means of what they learn, may be sanctified, regenerated, and renew'd, feeling within themselves the good and lively Word of God, and knowing by their own Experience, that true Christianity, and the *Kingdom of God in the Soul*, doth not consist in Words, but in a divine Power, and a real Taste of God's Goodness in the Heart: Consequently that the holy Doctrine of Jesus Christ, when learnt with such divine Efficacy, must necessarily be accompanied with a pious Life, and a holy Conversation.

This is the first and principal Point, which, by the divine Assistance, we are perpetually labouring to inculcate on our Children in the Schools, by continual Precepts, Admonitions, and Prayers.

Touching the second *End*, which is a worthy Preparation of *Disciples* for the future Service of the Church, and the Schools in *India*: Every Day's Experience gives us to understand, that, in order to have good and sufficient Masters, Catechists, Writers, and such others as may be useful on several Occasions, it is necessary they should be bred up in good Schools; and that not only on account of their being well rooted and grounded in all good Learning and Piety, but of their being skilful in such Methods of teaching as may be most for the Advantage of others. For, the Missionaries cannot do all themselves that is needful to be done in the Church and Schools, and

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and therefore such Catechists and Masters as have been trained up in Schools, from their Youth, to a mature Age, and fitted for such Employments, will be a mighty Help to them in their Ministry. And this Hope, which we conceive of our Scholars, will not, we are sure, be in vain; since God gives the Increase to such an Education, for his own Glory, and the future happy Enlargement of Christ's Church in the *East*.

As to the Third and last *Design*, which is, the bringing in a right *Use of Books* among Christians in the *Indies*; We know it, for a Truth, that the Want and Disuse of Books is that which chiefly hinders true Christianity, and such a holy Conversation as becomes the Gospel, from being introduced and propagated among Christians and Gentiles. How greatly the Distribution of *religious Books* tends to the Advancement of true Piety in *Europe*, is well known to those Persons, who have made it their Business to promote Religion and Virtue.

Now this want of Books in the *Indies* proceeds, in Truth, from the Want of well-order'd Schools, for the good Education of Children. Who can doubt but that the Corruption of the *Portuguese-Language*, in the *East-Indies*, proceeds, in a great Measure, from this Want of good Schools, and the Scarcity of Books? We say nothing of the Gentiles, and their Neglect of so necessary a thing; but only speak of those who call themselves Christians, and profess to be Converts from Heathenism, who, by reason

of their great Neglect of this Matter, know very little of the Christian Religion, either they, or their Children; and for the most part, cannot so much as write or read.

The Care of procuring good Schools belongs, in a special Manner, to the Missionaries, and the *Padres*, who are set over the Flock in *India*. But it is no small Grief to us when we consider, that there are such in the *Indies*, as seek their own things, and not the things of Jesus Christ.

Wherefore we earnestly beseech them, in the Name of the Lord, that they will, for the future, lay this Matter more to Heart, and shew a more tender Concern for the Institution of good Schools, and a Religious Education of Youth; this being the only way to raise a holy Church in *India*, that shall be well-pleasing unto God, in his Son. For our selves, though unworthy, we are very careful, that such as are under our Discipline, be they of either Sex, whilst they are instructed in Matters, the most necessary to be learnt, shall, at the same time, be taught to read and write well; this being a Means to promote the Design and Use of *Books* in the *Indies*. For in case those who shall hereafter become Christians, shall be able to search for the divine Truths in Books; there is no doubt, but such a Search, accompanied with the Operation of the holy Spirit, will mightily conduce to the attaining the true Knowledge of Jesus Christ, and his heavenly Doctrine, and to a pious Life, and holy Conversation of Christians among the Gentiles.

The SOCIETY (at LONDON) for Promoting Christian Knowledge, considering how necessary the Distribution of Books is to the Propagation of the Christian Faith, have sent us, last Year (from England) a Printing-Press, with a Font of Portuguese Letters, with which we have already printed four Books, for the Benefit of Christians in these Parts. And this Year we expect to receive, if it so please God, a Set of Malabarick-Types, by the Ships that shall come from Europe, that we may likewise publish the Word of Salvation among the Malabarians, in their own Damulian Language, and introduce the desirable Use of Books, for their temporal and spiritual Advantage.

We may remember on this Occasion, how much the Art of Printing contributed to the Manifestation of divine Truths, and the spreading of Books for that End, at the Time of the happy Reformation, which we read of in History, with Thanksgiving to Almighty God. Grant, O living God, that the Christians here in India, and the Multitude of Gentiles, may, with Hearts full of Gratitude, become sensible of this great Benefit, and receive with Joy that Word of Life which is, and shall be laid before them, printed in their own Languages; that the lively and spiritual Knowledge of our Saviour Jesus Christ may enlighten their Souls, in order to their unspeakable and endless Happiness.

That it may be known likewise how we have here, on all Occasions, employ'd our Care and Time, in order to bring in the Use
of

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of *Books*, we shall now give an Account of such Books as have been written by us in both Languages these Six Years last past.

In the *Malabarick Language*, we have written and translated the following Books :

1. **T**HE *New-Testament*.
2. A *System of Divinity*.
3. A *Compendium of Divinity*.
4. The *History of the Old-Testament*.
5. The *Gospels and Epistles* appointed for *Sundays and Holidays*.
6. *Luther's Catechism*.
7. *Christian Morals*.
8. *Six and Twenty Sermons upon the Articles of Faith*.
9. *Eleven Sermons upon divers Subjects*.
10. *Fourteen Sermons upon Points of Divinity*.
11. The *History of Christ*.
12. The *Method [or Way] of Salvation*.
13. A *Description of the four principal Religions in the World*.
14. *Ecclesiastical History, in Questions and Answers*.
15. A *Circular Letter to the Malabarians*.
16. *Several Letters to the Malabarians*.
17. *Letters out of Europe to the Christians of our Church*.
18. A *Letter from Madras to the Members of our Church*.
19. The *Rites of the Danish Church*.

20. The

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20. The Book of *Hymns*, set to *European Tunes*.
21. The same set to *Malabarick Mulick*.
22. *Christian Prayers*.
23. *Short Questions concerning the whole Christian Doctrine*.
24. *The Catechism*.
25. A *Dictionary* written on *Paper*.
26. A *Dictionary* on *Leaves*; in which, under every primitive Word, the Derivatives are written.
27. A *Poetical Dictionary*.
28. A Book of *Malabar-Arithmetick*.
29. A *Spelling-Book*.
30. An *A, B, C*, with the Variations.
31. *Christian Rules of Faith*.
32. A *Malabarick-Grammar*.

Besides these, we have *Fourteen Books* written by *Romish Missionaries*: *An Hundred fifty six Books* of *Malabarick Theology, Physick, and Philosophy*: *Twelve* concerning the *Mahometan Religion*.

In the *Portuguese-Language*, we have the following Books, Ten of which have been written and copied by our selves, and *Eleven* sent us by Friends:

1. *A N A, B, C*.
 2. *The Method of Salvation*.
 3. A *Summary of Christian Doctrines*, set forth in *Questions and Answers*.
 4. An *Explication of the Christian Doctrines*, according to the Order of the *Catechism*.
- These Four have been printed here.

5. An

108 *Method of Instruction* Let. XIII.

5. An *Abridgment of Divinity*, written.
6. A *Prayer-Book*, written.
7. A *Book of Hymns*, written.
8. *Ecclesiastical Rites*, according to the Use of the Church of Denmark, written.
9. A *Dictionary in Quarto*, written.
10. A *Portuguese Grammar*, written.
11. The *New-Testament*, in 8vo.
12. The *New-Testament*, in 4to.
13. The *Book of Common-Prayer*, according to the Use of the Church of England, together with the *Psalms of David*.
14. The *Catechism*, and *Liturgy* of the reformed Christian Churches.
15. A *Breviary of the Christian Religion by way of Dialogue*.
16. A *short Examen of the principal Points of Christian Religion*.
17. *Ars Grammatica pro Lingua Lusitanica ad-discenda. Latino Idiomate*.
18. A *Rustick and Pastoral Dialogue between the Curate of a Village, and a Keeper of Sheep*.
19. The first Part of the *History of the Dominican Order, in the Kingdom and Conquests of Portugal*.
20. A *Compendium and Summary for Confessors, extracted from the Manual*; by a *Friar minor*.
21. The *spiritual and posthumous Works of F. Antonio das Chagas*.
22. A *Dictionary*, written in *Folio*.

So that there are at present Two hundred thirty seven Books in our Malabarick and Portuguese Library.

Reve-

Reverend Sir,

Thus much we have thought fit to write at this Time, in order to acquaint you with the *Method of Instruction* used in our Charity-Schools. We beg the Continuance of your Prayers, of your good Counfels, and of your Affection to us, and to the Work of propagating the Gospel of Christ among the Gentiles. In our Prayers, we supplicate the Father of Heaven, that he will strengthen you with his Power, by the Influence of his holy Spirit, and assist you in all your Ministerial Functions, for the Good of Christ's Church, to the Glory of his holy Name, and Advancement of the Eternal Kingdom of our Saviour!

Reverend Sir,

Your most obliged,

and affectionate Servants,

Tranquebar, in the
East-Indies, on the
Coast of Coroman-
del, April 7. 1713:

Bartholomew Ziegenbalgh.
John Ernest Grundle.

LETTER XIV.

To the Society for Promoting Christian
Knowledge.

[Translated from the Latin.]

The Impression of the New-Testament in the
Damulian Tongue is begun. Some other
Treatises are printed in that Language. The
Number of the Children, and of those that
have been baptized. The Missionaries are
reduced to great Straits.

THOUGH we sent an Account of the Pro-
gress of our Mission three Months ago, (of
which you will find here another Copy inclosed)
yet we judged it proper to lay hold of this
Opportunity, and to add a few Things to our
former:

Having finish'd the Impression of the two
Malaccian Treatises, we immediately put to
the Press the New-Testament in the same Lan-
guage, and have wrought it off to the Fourth
Chapter of St. Matthew. We have enclosed
Copies of both Treatises. That in *Ostia* is
entituled: *The Abomination of Paganism, and
the Way for Pagans to be sav'd.* The other,
contains *The chief Points of the Catechism, and
the Method of Salvation, for the Use of Cate-
chumens and Pupils in the Schools.* The
last

Part III. New-Testament.

III

last in *1640*. contains the first *fourteen* Chapters of the Gospel of St. *Matthew*. By reason we were not provided with a sufficient Number of Letters in the *Malabarian* Tongue, we could cast off but very few Copies. This Defect however has, for these three Months past, been wholly supplied by our Founder. The two first *Treatises*, just mentioned, we have introduced into some of the *Malabarian* Schools: Others of them we have dispers'd among the Heathen, as Occasion offer'd, and sent them to divers Places upon the Coast of *Coromandel*. Sometimes the Heathen have ask'd for them themselves. We are confident, they will reap a small Advantage from these Pieces, whenever they come to be better known in *India*.

We continue, with all possible Care, the Translation of the *Old-Testament*, into both the *Malabarian* and *Portuguese* Languages; and, by the divine Assistance, we have finish'd the Translation of the first Book of *Moses*, in both the said Languages.

May God Almighty prosper our Labours by his heavenly Blessing, and grant that his holy Word, like an incorruptible Seed, may be scattered among these Nations, to preserve them from eternal Destruction!

We had also begun to print the Book of *Genesis* in the *Portuguese* Tongue; (as you will see by the proofs here enclosed :) but finding that this Impression was like to prove an Obstruction to the Design of printing *Damulian* Books, we have laid it aside at present, till a more convenient Opportunity offers.

112 Of the Number of Children. Let. XIV.

The Children of our Schools were increased to the Number of *Ninety two* : But some of them being taken off by Death, they have exchange'd this Life for a better ; so that the Number of Children of both Sexes amounts at present to *Eighty five*. We hope they grow daily in Grace, and that many at least will prove as *Salt* among their Brethren in *India*. They learn the sacred Truths of Scripture, not as a meer *Historical* Knowledge, void of spiritual Life and Affection; but as a Doctrine, which (as the Apostle requireth) is *according to Godliness*, and which must needs be attended with an experimental Knowledge in *Faith* and *Practice*. This we speak chiefly with Respect to many of our *Malabarian* Scholars, who outstrip the *Portuguese* and *Danes*, not only in Knowledge and Probity, but also in Prayer, and in Meditating on the divine Word.

In the three last Months, we have receiv'd *Nine* Members by Baptism into the Bosom of the Church ; whom (as far as their advanced Years, and in some a decrepit Age, will permit) we endeavour to bring up more and more in the true Spirit of Christianity, that so the Image of *Satan* may be destroyed in the Hearts of the Pagans, and the Image of God be renewed in its Stead.

We have herewith sent you a short *System* of Divinity, summ'd up in *Thirty four* Heads or Articles. It is written on Leaves in the *Malabarian* Manne, and we hope you will allow it a Place in your Library. We designed to add also a *Malabarian New-Testament*, (having heard that the Copy we se. you two Years

Part III. Of the Straits of the Missionaries. 113

ago miscarried) but we have not one Copy ready at present.

As to our temporal Concerns, our Straits are now more pressing than they have ever been before; and if God does not become a present Help in this Want, the Help of Man seems very remote as yet, since no *Danish* Ship is arrived, by which we might expect some Relief. May the Almighty support and comfort us with his Favour, especially when our Enemies, by Reason of those Difficulties, do boast, that this Work will come to nothing at last, and, as much as in them lies, endeavour to stop the Stream of other Peoples Beneficence.

We beseech you therefore, most worthy Patrons, with all possible Earnestness, that that helping Hand which you have hitherto so piously lent to this Work, may be also continued hereafter for our Support and Encouragement, in so weighty an Undertaking: Particularly, (since it is your Endeavour, as well as ours) that the Knowledge of *JESUS CHRIST* may be planted in the uncultivated Hearts of the Heathen.

May God Almighty preserve you by his divine Providence, that you may long continue to promote the saving Truth that is in *JESUS*.

We are,
Very Reverend and Honourable,
Your most humble, and most
obedient Servants,

Tranquebar, in the
East-Indies, on the
Coast of Coromandel,
January 3. 1714.

Bar. Ziegenbalg.

J. E. Grunler

1

LET.

LETTER XV.

To the Society for Promoting Christian Knowledge.

[Translated from the Latin.]

The Missionaries express their Gratitude for the Society's Present. Of the Precept against Idolatry. Party-Names to be avoided in India. The Gospels and Acts printed in the Damulian Tongue. Of a Paper-Mill, Types, and a Portuguese Bible. The Missionaries hold Conferences, and an Epistolary Correspondence with the Heathen. A Design to enlarge their Church. Seminary in India.

THOSE Things which you judg'd necessary to write to us about the 24th of December 1713, did safely come to our Hands upon the Coast of Coromandel, the 8th of August 1714. where we received, with the profoundest Respect, the Councils and paternal Instructions you have been pleased to give us.

The usual Present of Books, together with the Sum of 700^{l.} English Money, collected by you for the Benefit of this Mission, and transmitted for our Assistance here, we receive with the highest Gratitude; humbly beseeching the most gracious God to reward the Bounty of the

Part III. Of Party-Names. 115

the Benefactors with a plentiful Return of heavenly Riches.

As to what concerns in particular, most worthy Gentlemen, the Intimation about the Commandment against *Idolatri*, we have placed it in our Catechism, *Page 16*. But in such a Manner, as to serve for a fuller Explanation of the *first* Commandment in the Decalogue. Besides this, we inculcate this Precept against *Idolatri* with all possible Diligence, and render as contemptible as we can, the *Idolatri* and *Polytheism* of the Pagans.

Upon the whole: We are entirely of your Opinion, as to the *distinct* Expression of this Commandment among the *Ten Words*, and we have taken Care accordingly to see it added to the new *Edition* of the Book, entituled: *Summario das Doutrinas Christianas por uso dos Catechumenos*; as you will find in the Copies sent over to *England*: Tho' we still retain our first Division of the *Ten Words*; the Division being not of *divine*, but of *humane* Authority.

As to what relates to *Party-Names*, or *Distinctions*, the divine Wisdom, which is *without Partiality*, has taught us to abhor them. Our Scholars know not so much as the bare Name of *Luther* or *Calvin*: But as for the Name of *Popery* and *Papist*, it is every where known in *India*, by reason of the vast Number of *Papists* who wander about in this Country; being abandoned both to the grossest Darkness and Ignorance, and to the most scandalous Vices and Practices.

When we ask our Scholars, what Religion // they are of? They answer, we are *Tschettian* etc.

116 Of the New-Testament Let. XV.

karer; i. e. *Christians* bound to observe the truly divine Law; the Word *LAW* being taken in that *comprehensive* Sense, whereby it contains in it both the *Law* and the *Gospel*. After all, we assure you that we allow of no *Party-Names* to be used, either in the *Malabarick* or *Portuguese* Pulpit: And we design to be equally cautious in the Books which we shall happen to print.

As it is no small Grief unto us, that we are destitute in the Pagan World of such Persons, as in hard and difficult Cases might supply us with good and wholesome Advice; so we shall the more gratefully accept those sound Instructions you shall be pleased to impart to us, for the better Discharge of our Trust: The blessed Effect whereof is like to be, that the Church planted in *India* will, as it were, from the first shooting of the Blade, become truly *Christian*; and, by the divine Grace, be happily preserved from such Spots and Defilements, as are apt to intrude into the best Constitution.

We congratulate you, most worthy Gentlemen, on Account of the Translation of the *New-Testament* into the *Damulian* Tongue, designed for the Use of the Heathen World. We have finished at last the Impression of the *four Evangelists*, and of the *Acts of the Apostles*, and some Copies are herewith sent to *England*: One whereof we present, with a filial Respect, to the most Reverend President of the Society, Dr. *Thomas Tenison*, Arch-bishop of *Canterbury*; another to the University of (p) *Cambridge*; and the rest to your selves, and other Benefactors to the Mission. The

(p) Note. A considerable Benefaction had been sent to the Missionaries from *Cambridge*.

The Scarcity of Paper has hindred us from pursuing the Impression to the End of the Epistles: For of the *seventy five* Ream of the largest Paper you were pleased to send us last Year, only *six* remain; but of the lesser Size, which made up your first Present of Paper, we have *thirty* Ream left in our Store. For the setting up a *Paper-Manufacture* here, though we do not think it altogether impracticable, yet our perpetual want of Money has not permitted us hitherto to attempt any such thing. The *Malabar*-Types which were sent from *Germany*, proved so very large, that they consumed Abundance of Paper: To remove this Inconvenience, our Letter-Founder has, about *two* Months since, cast another Type of a smaller Size, where-with we design to print the remaining Part of the *New-Testament*.

We have also translated the two first Books of the *Pentateuch* into the *Malabar*-Language. However our continual Labours to this Day, have not suffered us to make any farther Progress in so useful a Work: We design to return to so sacred an Undertaking with all convenient Speed, in order to see it at last happily finished, under the gracious Influence of the Lord. We have also in our Possession almost all the *Old-Testament* in a *Portuguese* Manuscript. Some of the Books we procured from the *Dutch* Cities of *Nagapatnam* and *Pallecatra*; others we obtain'd from the Reverend Mr. *Lewis* at *Madras*, before his Departure thence: so that only the Books of *Ezra*, *Nehemiah*, *Esther*, and the *Canticles*, with the *Apocrypha*, are wanting. But by Reason of the various Aberrations from the

118 *Of the New-Testament, &c.* Let. XV.

Original Text, and the Negligence of the Transcriber, the Whole needs to be revised: And herein we have proceeded so far as the two first Books of the *Pentateuch*. The Translator of these *Manuscripts* has so closely followed the *Spanish* Version, that he has used that Interpretation almost Word for Word, and very often retain'd the *Spanish* Phraseology it self. We wish with all our Hearts, that a Beginning may be made in Publishing this Work: But the Printing of the *Old* and *New-Testament* in the *Damulian* Tongue, will take up a considerable Time, as this Year's Experience has abundantly taught us. Last Year we gave you an Account of the Number of the Christians in our *Malabarick* and *Portuguese* Churches. God Almighty has added to them *Twenty eight* Persons more, that have been catechized this Year; though the Opposition we have hitherto met with, has very much hindered the Increase both of our Churches and Schools. The mighty Hand of the Lord, we hope, will at length remove those Obstacles, together with our Grief which is caused thereby.

We have transmitted *Eighteen* Letters to *Europe*, filled with the Substance of such *Conferences* as we have held with the Heathen this Year. To these is added a Collection of *Forty six* Letters, wrote to us by the Heathen themselves, and which we thought worth our while to translate into *High-Dutch*.

Our Congregation of *Malabarians* will very soon require a more spacious Edifice for their publick Devotions, and we propose to build it upon so large a Foundation, both for Length and

Part III. Of a Seminary of Missionaries. 119

and Breadth, as may be sufficient to receive all our future Assemblies. This Affair, most worthy Gentlemen, we beg leave to recommend to your fatherly Care and Affection, that as you have been pleased hitherto readily to afford us your Help and Assistance in the Propagation of the Gospel, and the Conversion of the Heathen to the Christian Faith; so you would farther enable us to accomplish the Raising of so useful an Edifice.

We have sent to the Reverend Mr. Boehm an Account of our Receipts and Disbursements for the last Year; the Continuation whereof shall be laid before you, that you may also know our Expence for this Year, of which the Sum at present amounts to two Thousand seven Hundred and seventy Dollars.

Our Thoughts concerning a SEMINARY for Missionaries, to be made up of Students sent from Europe, and of Indians educated in our Schools, are every Day growing to a greater Maturity. We hope that such young Men, after they have been duly prepared in the Knowledge of Languages, and fitted for the Design, the Churches of Christ planted in the East-Indies may reap from thence a considerable Benefit for their daily Increase.

Mr. Jennings, who has been a singular Help to us, went this Month from Madras to his Government at Vizagapatnam. In the meantime we hope that the Kindness of the Reverend Mr. Stevenson, will supply the Place of that Gentleman; he having generously express'd himself to this purpose in one of his last Letters: "Mr. Jennings being absent, I promise to assist you

120 *Of a Seminary of Missionaries.* Let. XV.

“ you in your Affairs, and to do what I can to
“ serve you : You may rely upon me for my
“ good Offices ; I will not fail your Expectati-
“ on. ”

After all, we do with a filial Reverence re-
commend to your Care whatever may serve to
advance the *Propagation of the Gospel of Christ* in
the *Eastern Parts of the World* ; that by your
Help and Support, your Councils and Prayers,
the Hearts of the Unbelievers, destitute of
heavenly Life and Spirit, be made the Temples
of the Lord, and become holy and living Sacri-
fices, well pleasing to God ! We are,

Honoured and Reverend Sirs,

Your most humbly

Devoted Servants,

Tranquebar in
the East-Indies,
Sept. 27, 1714.

Bartholomew Ziegenbalgh.
John Ernest Grundler.

LET-

LETTER XVI.

To Mr. Henry Newman.

Mr. Stevenfon begins a Correspondence with the Missionaries at Tranquebar. Of a Charity-School to be erected at Madras, for the Benefit of Protestant Children. A Malabar School.

BY the *Frederick*, I sent an Answer to your's of the 22d of December last; and by the *Joseph*, I answer'd your other Letter, dated December 31. relating to the Reverend Mr. Derham's Observations, &c.

Mr. Jennings being now gone to reside at *Vizagapatnam*, I have begun a Correspondence with Mr. *Ziegenbalgh* and Mr. *Grundler*, whom I shall always serve to the utmost of my Power. They sent me a Bundle of Papers for you, which I put up in a Box of the Reverend Mr. *Lewis's*, and directed to Mr. *Charles Dubois*, Treasurer to the *East-India Company*; who will forward the Parcel to you, as soon as the *Aurengzebe* arrives.

The Books you sent by that Ship will not be so useful here, as the Society expects: However, I wish you had sent a List of such as are bound, because, I suppose, they are designed to make a Part of the *Lending Library*, you wrote of to Mr. *Lewis*. When the Honourable Society shall come to some fixed Resolutions about

about it, I shall be glad to know them, that I may comply with their Orders.

Sir, I know not what Kind of *Charity-School* Mr. *Lewis* propos'd to erect here; you intimated, that 'tis to be such as the Missionaries founded at *Tranquebar*: But I must freely own, I have little Hopes of seeing such *Proposals* made effectual, though nothing shall be wanting on my Part to encourage so useful an Undertaking.

In the mean Time, *Sir*, I am using my best Endeavours to get a *Charity-School* erected after the Model of those in England, for the Education of poor Protestant Children, who are maintained out of our Churches Stock, but being boarded with ignorant, mean People, live in a straggling Manner, and are far from reaping the lasting Advantages of a regular Education. It is such a School as this, I believe, *Sir*, that the Reverend Mr. *Lewis* had in View: Because he could not but be sensible how much it is wanted, and it is what we ought in the first Place to procure: For though we are oblig'd to *do good to all Men as we have Opportunity*, we ought more especially to provide all Things that are necessary both for the Souls and Bodies of those, who are already of the Household of Faith.

However, *Sir*, such a Charity-School as this, cannot in the least hinder the founding of another for *Proteſtants*, that may be gain'd over to our holy Religion: For if the Fund we shall establish for the Education of *Europeans*, does more than answer the Design of it, as it probably will; (there being seldom above Twenty poor

poor Children in this Place) the *Superplus* could not be better bestow'd, than on the Maintenance of such, as shall hereafter be converted to the Christian Faith.

Pray, Sir, let me know the honourable Society's Thoughts on this Subject; and if I can any Way assist them in promoting their pious Designs, I shall do it with the greatest Readiness and Satisfaction.

SIR,

I am

Your most obedient Servant,

Fort St. George,
October the 7th, 1714.

William Stevenson.

Note. Mr. Stevenson succeeded Mr. Lewis as Chaplain at Fort St. George.

LET:

LETTER XVII.

To the Reverend Mr. Boehm in London;
Member of the Society for Promoting Christian Knowledge.

[Translated from the *High-Dutch*.]

Of a College to be set up in Denmark for the Benefit of the Mission. The Mission is recommended to the Society for Promoting Christian Knowledge in England.

I Can now tell you, to your Satisfaction, That the King of Denmark hath actually begun to set up a College of Missionaries, for facilitating and enlarging the Work of the Mission in the East-Indies.

We are much obliged to you for having recommended this Design to the Honourable Society in England, who have given hitherto so good a Countenance to the Undertaking: Of which, both His Majesty, and many Well-wishers to the Design, have received a satisfactory Account, partly from the Preface prefixed to the Sixth Continuation of the Malabar Narrative, printed in *High-Dutch*; and partly from the verbal Relation of Mr. Plutsch.

As we shall be very ready to impart to you whatever Measure shall be taken here for furthering this Work; so we earnestly intreat you, to recommend it farther to the continued Favour of the Honourable Society, and to communicate to us, at Times, whatever in
England

Part III. in Denmark. 125

England is thought proper for setting Things on a better Foundation.

We shall perhaps make bold hereafter to apply our selves to the Society, in Hopes that by such an Epistolary Correspondence, this small Beginning of Converting the Heathen may in Time receive farther Encouragement, and be carried to a higher Perfection.

I am, &c.

Copenhagen,
December the 22d. 1714.

Chr. Wendt,
Secretary to the College at
Copenhagen, for Promo-
ting the Mission to the East-
Indies.

LET-

126 They gratefully acknowledge Let. XVIII.

L E T T E R XVIII.

From the College or Society at Copenhagen, for Propagating the Gospel in the *East-Indies*, to the Society at London for Promoting Christian Knowledge.

[Translated from the *Latin*.]

They gratefully acknowledge the Endeavours used in England with Respect to the Mission, and desire to settle a Correspondence with the Society for Promoting Christian Knowledge.

Honourable and Reverend Gentlemen,

THE British Nation has been ever famous for the many and signal Expressions of their Care for the *Propagating of Christianity*.

And your Society in particular at *London*, has in a short Space of Time given as many Proofs of their Zeal in this Matter, as many Ages before can scarce parallel. Your constant Application to the Service of Foreigners, shews that you seek not your own Advantage, but that of others; and that it is not the Honour of the Nation, but the Glory of GOD, which you pursue.

We

Part III. the Endeavours used in Eng. 127

We forbear, most *Worthy Sirs*, to relate in Writing, what our Mr. *Platſcho* has frequently made honourable Mention of, concerning your good Inclinations towards the *Indians*, under the *Danish* Government at *Tranquebar*.

The ſingle Instance of your having preſented a *Printing-Preſs*, with a Font of *Portugueſe* Types, to the *Malabarians*, will make the Remembrance of your Concern for them, as laſting as the Books themſelves published from thence.

His *Danish* Maſteſty has received a ſingular Satisfaction from this, which He has been graciously pleaſed to declare, both in Publick and Private: And all good Men, who have a Regard to the Salvation of Mankind, thought they had a ſeaſonable Opportunity given them, of adoring with Him the ſignal Providence of our gracious God.

We are obliged in Duty to teſtifie to you this great Goodneſs of our *Auguſt Sovereign*, and this Joy of all good Men. His Maſteſty has been pleaſed to erect a particular *College*, to which He has committed the whole Care of Eſta bliſhing and Carrying on the Miſſion already ſet on Foot among the *Indians*: And we, whoſe Names are underwritten, being appointed *Members* of this College, cannot forget that it is the firſt Part of our Office, to publiſh this *Royal Inſtitution* to the World, and moſt earneſtly to invite all, who have a hearty Concern for the Salvation of the Heathen, to join with us in Promoting the ſame.

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This hath been done by two Pamphlets lately published, in the *Danish* and *German* Languages. The last of which we have sent to the Reverend Mr. *Boehm*, a Person very zealous for the Conversion of Unbelievers, that a Translation thereof may be offered to your Society for their Perusal.

And that which we publish'd to every Body, we were particularly induced to impart to you, *Gentlemen*, both by the Nearness of our Design, and by that singular Affection we have observed in you to the *Danish* Mission.

You your selves did freely undertake this Business; you freely carried it on, and we question not, but you will with the same Freedom proceed in it; being persuaded, that all Thanks that are due to you, as well as all further Intreaties, will upon that Account be needless and superfluous.

We only add thus much, that whatever Encouragement shall be given to this Design, either by your Assistance or Counsel, shall be thankfully acknowledged, and both with Industry and Circumspection applied to that End.

That we may therefore with our united Powers prosecute this good Work, dedicated to the Honour of Almighty GOD, and the Service of Men, we desire to maintain a *Friendly Correspondence*, with you by Letters, that whatever is transacted on either Side in this Affair, may be to the other mutually communicated.

GOD grant, that all our Consultations may tend to the Glory of his Name, and the Salvation of many. May the same Divine Grace preferre you in particular, that you may be
able

Part III. *the Endeavours used in Eng.* 129

able to carry on effectually your pious Designs, and that the Fruits of your Labours may grow continually! We conclude with this With, being with the utmost Respect to so many worthy Persons of the *English Nation*,

Gentlemen,

Your most humble Servants,

Copenhagen,
March
1715.

J. G. Holsten.

Will. G. Manch.

J. Steenbuck.

J. Lodberg.

Chr. Wendt.

A N

ABSTRACT

Of the King of *Denmark's* Instructions to the COLLEGE, or Incorporated Society, lately by Him established for Propagating the Gospel in the *East-Indies*: Mentioned in the foregoing Letters, pag. 124 and 127.

I. **T**HAT all the Counsellors, Bishops, Divines, and Gentlemen, named for that Purpose, be Assessors or Members of this College or incorporated Society, and that full

K

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130 *Instructions for the College.*

Liberty be allowed to every one to express his Mind freely, in such Things as shall fall under their Debate: But if any Difference arise, that then the Votes of the respective Members or Assessors be collected, and the Majority of them be conclusive.

II. That one of our *Privy-Council*, whom we shall name for this Purpose, be *President* of the said College, having full Power to summon the several Members upon any Emergency; and that one of the Members be made *Secretary*, to take the Minutes of their Proceedings, and to manage the Correspondence with other Persons.

III. Every Member is to think it his Duty, after hearty Prayers put up for that Purpose, to lay to Heart a Work of so great a Concern, and to employ what Gifts Providence hath bestowed upon him for advancing so Christian a Design, *viz.* That the Gospel of Christ be preached to the *Gentiles*, and thereby many Souls be brought over to *Jesus Christ*; and particularly that the Mission designed by US for that Purpose, be supported, furthered, and facilitated.

IV. You are to make it your particular Care, to assist the *Missionaries* already employed in this Work, *viz.* to afford them useful Instruction, to correct in them what is amiss, to encourage them in the Pursuit of the Work, to contrive Ways for their timely Supply, that they may cheerfully prosecute so good a Design, and

Part III. *Instructions for the College.* 131

and readily attend the Function they are engaged in.

V. You ought seriously to consider of procuring more *Labourers* to be sent on the same Errand, after they have been sufficiently tried, and found duly qualified for that Work, and fit to succeed the Missionaries, if need be, in so weighty a Station.

VI. You ought to consider what *Methods* may be taken with the Heathen, even after they have embraced the Christian Religion, thereby to promote their Spiritual and Temporal Interest: *viz.* How they and their Children (besides the Knowledge of the Principles of Christianity,) may be instructed in other useful Arts and Sciences, and how also they may be employ'd, according to their respective Dispositions and Capacities.

VII. You are to draw up, and to lay before US, certain Instructions for regulating the Conduct of the Governour and Council at *Tranquebar*, with regard to the Mission. You are also to confer with the Directors of the *East-India* Company here; in order to have such *Obstacles* timely removed, as have hitherto obstructed the Work.

VIII. You are intrusted by US, with a full and unlimited Power to transact, manage, and determine all such Things as relate to the Mission, independently of any other of our Courts of Justice; provided you do every thing to the