



be one of the first-fruits of the Heathen!" There are no means of knowing whether this prayer was answered. Her subsequent history, like that of the Queen of Sheba, remains to be told at the last day.

9. But the Missionaries' attention was not confined to the Natives. There were many Germans in the service of the Danes at Tranquebar, who, not understanding Danish, were unable to avail themselves of the services of the Government Chaplains, and applied to Ziegenbalg and his colleague for the benefit of their ministrations. With this request of their countrymen they readily complied, assembling them for the purpose in their own house. The happy effects of this service were soon apparent; for notwithstanding much opposition and hostility, which, in the state of European society at that period, was excited against these religious services, such was the continual increase of the numbers who attended them, that the room soon became insufficient for their accommodation; and the Governor himself at length proposed to the Missionaries to remove their place of meeting to the Church. To this they readily assented, provided it could be done with the concurrence of the Danish Clergy. This being obtained, in December 1706 they commenced their German Service in the Church, where they continued to officiate for some time. This point, indeed, was not carried without some difficulty; but, through God's merciful Providence, all objections were over-ruled, and they found a blessing in the work to their own consolation and joy.

Divine  
Service in  
German.

10. There was another class of persons in whom these devoted men took a lively interest—the poor slaves. In those days it was very usual for Natives, in times of scarcity, to sell themselves for food and raiment; and many of these unhappy creatures were possessed by the Danes and Germans, who

Instruction  
of Slaves.



CHAP.  
III.

employed them in the most degrading offices. Seeing that no man cared for their souls, the Missionaries sent a memorial to the Governor, entreating him to order all the Protestant inhabitants of the place to send their slaves, two hours every day, to be instructed in sound principles of religion, with a view to their being admitted, when ready for baptism, into the Church of Christ. This memorial brought the Governor to their house, where, after some conversation, he promised to comply with their request. For his ready acquiescence in this and other proposals they considered themselves indebted, under God, to the orders which they had recently received from the King of Denmark, who commanded them to write to him as often as they had opportunity, and give him a particular account of every thing that either obstructed or facilitated the work in which they were engaged.

Towards the close of this year they began to foresee that they would require a larger supply of funds from Europe to carry on the Mission so happily begun; and Ziegenbalg wrote home in energetic terms, urging his countrymen to contribute liberally to the cause. He appealed to their Christian sympathy on the highest, the most legitimate, grounds. By the revealed will of God, who had loved them in His Son from eternity; by the love of Christ in dying for them; by the mercy which had brought them over from the darkness of Heathenism to the glorious light of the Gospel; by compassion for the millions of souls perishing for lack of knowledge; in a word, by every motive which his own affectionate heart and devoted spirit could suggest, he endeavoured to stir up Christians at home to meet the demand made upon them in a manner becoming their profession. We shall see that this appeal was not made in vain.

These exertions, together with his anxiety for the





success, or, it might indeed be said, for the very existence of the Mission, soon began seriously to affect Ziegenbalg's health. Before the expiration of the first year he describes himself as in an alarming state for more than a month, and as reduced to such a degree, that himself and others began to despair of his recovery. "However," he says, "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 less my health was expected."

11. The second year opened with a more systematic attention to the instruction of youth. They had now two Schools, one for Portuguese, and the other for Tamul: in the former, the children, who were principally Romanists, had already been exercised in the rudiments of Christian knowledge; and on the 22d of January 1707 the Missionaries began to catechize the Heathen children also in the Tamul School. Besides the Lutheran Catechism, which they had translated into Tamul, they expounded the New Testament, chapter by chapter, explaining as they proceeded the fundamental doctrines of Christianity, and questioning the children upon what they heard. Experience had taught them that such catechetical exercises made a much deeper impression on the youthful mind, than preaching to them a regular discourse.

12. These Schools were maintained for some time at a great expense of money and labour. For want of a printing-press they were obliged to employ native writers to transcribe, upon the palmyra-leaf, every Catechism and book they used with the children, or dispersed among the Heathen. In the same manner they procured, for their own use, copies of such works as they could obtain from the Heathen and from the Romish Missionaries. Impressed with the importance of their undertaking,

Instruction of Native Children.

Various impediments to the progress of the Mission.



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III.

they sacrificed their personal convenience, and often their actual necessities, to carry it forward. Sometimes they had to maintain no less than six writers, and several Catechumens and Schoolmasters, with the money received for their own support. Their difficulties were greatly increased by the occasional failure of their remittances from Europe; while they derived very little pecuniary aid from their countrymen in India: but God was with them, and therefore they were not cast down. When they saw His Word scattered abroad, and as a living seed, under the gracious influence of the Holy Spirit, springing up in the hearts of some, their faith could not fail. They verily believed that He who was prospering their work would provide the means of its completion.

One of the Natives whom they employed to teach them the Brahminical theology and philosophy was threescore and ten years of age. They read a great deal with this old man, and were astonished to find as much poetic beauty in the Tamul compositions as in any of the Greek and Latin classics, and as acute reasoning in their logic, rhetoric, and metaphysics, as in the much admired writings of Aristotle. Their Moonshee flattered himself that he should have the honour of converting his pupils to his own superstition, for he did not understand what could be the object of their minute investigations into the literature of the country, unless made with a view to conform to their religion; and in this expectation he took great pains to make every thing intelligible to them. The Missionaries, on the other hand, were hardly less sanguine in their hopes of converting him to Christianity; for, giving him credit for candour, they augured favourably from his intelligence. But a circumstance soon occurred which disappointed the expectations of both. A native merchant paying them a visit,





entered into a religious discussion with them and the aged Moonshee. The discourse ran upon the folly of the Hindoo idols, which the Moonshee stoutly defended; and the merchant, taking the side of the Missionaries, told their opponent plainly what great reason the Tamulians had to turn to the one and only true God. This conference tended to convince both parties how little grounds they had for their hopes of the conquest that each had expected to make of the other.

In other quarters the Missionaries were not without encouragement; for, on the part of several Heathen, and even Mahomedans, there was a manifest inclination to embrace the Gospel. But this favourable prospect was not without a cloud. God, who will not that His servants should put their confidence in man, permitted opposition to arise from the very quarter whence they had a right to look for assistance. They were now violently persecuted, even by their own countrymen, who ought to have gone hand in hand with them in their work. As soon as this was known in Denmark it was put down by peremptory orders from the King, the author and promoter of the Mission, who strongly expressed his disapprobation of such conduct.

The Romish Priests, also, were very watchful for opportunities to interrupt them, and had their emissaries always on the alert. The Missionaries, aware of their designs, defeated them by their Christian courtesy and prudence. On one occasion M. Ziegenbalg writes—"Their spies have been with us just now, but we civilly dismissed them." The King of Denmark could not serve them here; but they knew that their interest with the King of kings would avail them in every danger; and therefore did they pray, "May the Lord of Hosts, whose work we design to promote, protect us, and gather unto



CHAP.  
III.Mode of  
proceed-  
ing with  
Catechu-  
mens.

Himself at last a Church and peculiar people from among this wild multitude of Heathens! And then let the Devil and his infernal herd rage against it to the utmost: we know there is an over-ruling Power, confining him to such boundaries as he will not be able to transgress."

13. This faith sustained them in all their trials. Their engagements by this time had multiplied so fast, that they divided the services between them, Ziegenbalg now taking the Tamul, and Plutschou the Portuguese; from which it appears that they soon made an exchange of the language which they had each originally adopted.<sup>1</sup> They devoted two hours daily to catechizing the candidates for baptism; and as they went through the course of preparation for that sacred rite in no perfunctory manner, so neither did they meet with ordinary difficulties. The whole process, together with the impediments in their way, cannot be better described than in their own emphatic words. "As for the adult Heathen that are willing to be initiated by Baptism into the Christian Faith, they are carefully instructed for some months together, before that Sacrament is administered to them; that so the Missionaries may discover at least an operation of the Spirit of God working within, and inspiring them with a hearty desire to submit to the rules of the Holy Gospel. We must suppose that the Devil, as the god of this world, hath an extraordinary power in these vast pagan dominions, benighted so many ages in heathenish darkness, superstition, and idolatry: they are thereby become a cage of unclean birds, and a receptacle of demons and wicked spirits. This is, perhaps, the reason that some of the Catechumens are now and then haunted by most terrible temptations; the

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(<sup>1</sup>) See above, s. 5, note.





enemy of souls terrifying them one time with diabolical visions, and at another with frightful suggestions offered to the mind from within: so unwilling is he to quit one of his wonted palaces. And this usually befalls them much about the time of their approaching baptism: from whence it may appear what must be expected in attempts of this nature; namely, that the powers of darkness will, with the utmost malice and virulency, dispute every inch of ground whenever the time approacheth that the Gentiles shall be called to the light of the Gospel, and the kings of these pagan territories shall walk in the brightness thereof."

Under these circumstances, they resolved to exercise great caution in administering the Ordinance of Baptism. Had they been in haste to gather a numerous Church they would have attended less scrupulously to the character of their converts; but then, the Catechumens being baptized before their principles were established, they would have been more likely to disgrace than adorn the Gospel they professed. Whereas, when subjected to this preparatory discipline, dissemblers would be the more easily detected, and the sincere would become established in the faith which they had embraced. This was taking every human precaution against imposture; and they soon had cause to believe that the Divine blessing rested on their course. On the 12th of May 1707, only ten months after their arrival in the country, they celebrated their first Baptism, administering that ordinance to five adult Heathen slaves<sup>2</sup> belonging to Danish

First Baptisms.

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(<sup>2</sup>) *Dominorum danicorum mancipia*. Niecamp (p. 129) describes them as Portuguese Heathen (*Pagani Lusitani*). Ziegenbalg calls them "Heathens." (*Gospel in the East*, p. 69.) Their fathers had, no doubt, left them to be brought up by their Heathen mothers in the idolatries of their country, which was too often the case in those times.



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III.

masters. The service was publicly performed in the Danish Church at Tranquebar, after that the Catechumens had been examined in all the Articles of the Christian Faith. They gave their answers with such readiness of mind as to put to shame many old persons who were present; and the Missionaries themselves were satisfied that they rightly comprehended the solemn act which they outwardly performed. The service concluded with a sermon by M. Ziegenbalg upon the conversion of the Gentiles, in which he explained the best mode of preaching the Gospel to them. He stated that it was comparatively easy to train up the young in the paths of religion and obedience; but that the obstinacy and prejudices of adults required much more care, and a longer time to bend, than those tender plants, whose inexperience in the ways of ignorance and sin rendered them more susceptible of religious truth.<sup>1</sup>

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(<sup>1</sup>) This is mentioned by Niecamp (p. 129), and also by Ziegenbalg (Gospel in the East, p. 69), as their first baptism. The late Dr. Buchanan states, that at Tranquebar he found the name of the first Heathen baptized by Ziegenbalg, and recorded in his own hand-writing in the year 1707 (Christian Researches, p. 66); but we nowhere read of an *individual* separately baptized before or about that time. The apparent discrepancy of these statements induced the author to write to a friend at Madras, to obtain for him, if possible, information that might enable him to reconcile them. In consequence, the Rev. H. Cordes, at Tranquebar, has examined the registers of both the Tamul and Portuguese congregations from their commencement, and he finds that the baptisms mentioned in the text are the first; that the entry is dated May 12, 1707, not the 5th, as mentioned by Niecamp and others; and that no register of a single baptism occurs before the 12th of May. The name of the first Heathen convert alluded to by Buchanan is said to have been Modaliapa (Memoirs of C. F. Swartz, vol. i. p. 15); but Mr. Cordes states that he finds this name nowhere, though he has examined the books to the time of Ziegenbalg's death. We are as far, therefore, as ever from reconciling these two accounts, and it were to little purpose in this





14. After this, their congregation began to multiply so fast, that their private dwelling was no longer able to receive the numbers that flocked to hear the Word. They determined, therefore, to seek, without delay, means for erecting a Church. Not that the mere necessity which now pressed upon them first suggested this thought to their minds. Though they deemed it right to lose no time in publicly teaching the people around them with such accommodation as they could afford; yet, from the beginning, they purposed to erect a suitable Place of Worship as soon as circumstances would permit, even though the congregation should not be large enough at the time to require it. "We know," Ziegenbalg remarked, "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 publicly, we have been obliged to resolve upon raising a Church for our greater convenience; our own house being, on the one hand, too small for preaching, catechizing, and administering the Sacraments; and the Heathen, on the other, too shy to venture into the Churches of the Whites, who are generally adorned with fine clothes and all manner of gay apparel, while they themselves are black, and wear nothing but a thin cloth to cover their body."

Their difficulties, however, were greater than they seem to have anticipated. As soon as their intention was known, an opulent Native, who desired to embrace Christianity, proposed to build a Church for them at his own expense; but this

A Church  
built for  
Native  
Services.

this place to indulge in conjecture; but it is not unimportant to have certified the date and circumstances of the first baptism of Indian converts, as recorded in the text.



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III.

being reported, raised such a commotion in the country, and so violent an enmity against the man himself, that he was compelled to desist from his purpose, and even to retire for a season from Tranquebar. Notwithstanding this disappointment, the Missionaries, in hope of being supported by the King of Denmark, and relying upon the help of God, determined to build. The site selected was a short distance from Tranquebar; and they laid the foundation of the Church on the 14th of June 1707. As their building advanced, there were many, like Sanballat, Tobiah, and other enemies of the people of God, to treat them and their design with scorn, and to predict that it would come to nothing; but the Missionaries knew their duty too well to allow the contempt of the impious, or the violence of the malicious, to cause them to desist. Emulating the courage and disinterestedness of Nehemiah at Jerusalem<sup>1</sup>, they persevered, in defiance of all opposition. By these trials God strengthened their faith. They expended upon the work as much of their own stipends as they could spare from other pressing demands. At first they met with very little help from their neighbours; but their enemies, as they saw the building advance, became confounded; and some of them, we may hope, truly repented of their opposition, for they afterwards assisted in the work. "We began in great poverty," they remarked, "but with faith and confidence in God." And He did not forsake them. The Church was completed in the short space of two months, the building being finished August 14, 1707, and opened on the eighth Sunday after Trinity. Here was another triumph of faith and perseverance for the encouragement of all servants of the Lord under similar circumstances. At the dedication of the Church, which

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(<sup>1</sup>) Nehemiah, c. iv —vi.





they called New<sup>2</sup> Jerusalem, they preached, both in Tamul and Portuguese, to a crowded congregation of Christians, Hindoos, and Mahomedans. This solemnity was performed to the no small astonishment of many, "who," says Ziegenbalg, "visibly discovered the finger of God attending us all along in carrying on this work."

Public Worship was henceforth regularly performed in this Mission Church, which the Natives were encouraged to regard as their own; so that all classes, Hindoos and Mahomedans, Papists and Protestants, freely entered at the time of Public Worship: a separate place, however, was reserved for the baptized Members of the Church. On Sundays, the Morning Service was performed in Portuguese, and the Afternoon in Tamul, each Sermon being followed by a short catechizing of the children. On Fridays, the Services were alternated; that in the morning being in Tamul, and that in the afternoon in Portuguese.

15. M. Ziegenbalg now deemed it advisable to preach a series of lectures, in Tamul, upon the Articles of the Christian Faith. These he composed with great care, dictating them to an amanuensis, and then committing them to memory. They amounted to twenty-six, and were afterwards published. Notwithstanding all this increase of labour, the Missionaries continued their ministrations to their countrymen, preaching, as heretofore, every Wednesday in the Danish Church; and their faith and diligence were in every way blessed of the Lord. On the 5th of September they baptized nine adult Tamulians, their first Hindoo converts; and on the same day the Lord's Supper was administered, for the first time, in the Mission Church. On the

Increase of  
Converts,  
notwith-  
standing  
opposition.

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(<sup>2</sup>) It was subsequently called the *Old* Jerusalem, when a new and more substantial building was erected.



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III.

fifteenth of the same month they had the satisfaction of baptizing several more of their catechumens; when Ziegenbalg remarked: "We hope more will shortly come over, there being 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 a holy zeal for Christianity that every one is astonished at his fervent and affectionate delivery in points of religion."

Under these encouraging circumstances, who can be surprised at the love which the Missionaries expressed for their newly-planted congregation? So closely were their converts entwined around their hearts, and so ardent was their desire to gather more Natives into the fold, that they resolved to live and die with them, though, by their original engagement, they were at liberty to return home after three or five years' residence in the country. But they could not think of leaving their little flock to be torn and scattered by the wolves that prowled around them. The Missionaries were themselves daily exposed to the persecutions of their enemies, whom they regarded as emissaries of the devil, set on to destroy their work. What, then, might the poor converts expect in their absence? But they resolved not to leave them. Holding fast their confidence in God, they remained at the post of duty; and He soon caused them to see that all this opposition served but the more to display His power; while this experience united them the closer to Him who is the only support of the distressed. They acknowledged that the Heathen and Mahomedans were kind enough to them, and glad to be in their company, notwithstanding that they dealt faithfully with them in laying open the vanity of





their idolatries and superstitions. But they complained of the Danes, who *pretended* to be *Christians*, but were worse than Heathen at heart. Yet even among the Europeans, some received their admonitions with humility and gratitude, and this was a compensation for their sufferings and disappointments.

16. We have seen their views upon the importance of educating the young. They resolved entirely to maintain the children of their converts who were willing to intrust them to their care, in order that they might obtain the sole management of them betimes, and prepare them for future work in the Mission. They looked to this Seminary as the nursery whence they hoped that, in due time, the Tamul Church would become enriched with such members as would prove an honour to the Christian profession. They thought also, at first, according to the custom of the country, which the Danes and the Romanists had followed, of purchasing the children of those Heathen who were willing to part with them for food in seasons of scarcity. Not that they intended to hold them in a state of bondage, as others generally did, but to take them into their Seminary, and educate them like the children of Christian parents. But, upon reflection, they deemed it expedient to drop their design, lest it should give the enemy occasion to raise an evil report against them, and thereby prejudice the Mission.

Besides the children in their School, they provided food and clothing for several of the converts also, who, by embracing Christianity, were reduced to a state of destitution. Many, like the primitive Christians, suffered the loss of all things, being turned out of their estates, and banished from the society of kindred and friends; so that they had nothing to expect from their countrymen in the way of charity, neither could they obtain employ-

Provision  
made for  
the Con-  
verts and  
Scholars.



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III.

ment among them. They were regarded as outcasts and the dregs of mankind; were beaten with violence; and, in a few instances, put to death. The Missionaries were, therefore, following Apostolic example in affording these suffering brethren all the aid and protection they might require; and this charitable attention to the converts produced a favourable impression upon some of the Natives who had never witnessed such an exhibition of Christian love. Almost the only anxiety they had hitherto seen in Christians was for the riches and luxuries of India, to obtain which they were ready to encounter any danger and submit to any privation. Indeed, the avidity with which they pursued these objects had brought reproach upon the Christian name; for the inhabitants could not tell how to discriminate between their conduct and their religion. The proselytes of the Romish Priests were generally neglected to such a degree, that after their baptism, if they had no resources of their own, they were often left to beg from door to door. At this conduct the Heathen were greatly scandalized, saying that it was but reasonable that Christians should provide for those who had become proselytes to their religion, and not leave them to the wide world, where they must perish in want and misery. Indeed, even some of the Romanists have lamented this want of charity in their Missionaries. When, about the year 1541, John III. King of Portugal, sent to India to ascertain the cause of the slow progress of Christianity there, this was one of the reasons assigned: and we have seen how zealously Francis Xavier exerted himself to reform this evil.<sup>1</sup> It is not surprising, then, that the more candid of the Heathen admired the opposite conduct of Ziegenbalg and Plutschou.

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(<sup>1</sup>) Book 2, c. iii. s. 11.





17. Though, however, attended with this advantage, it gave rise to a serious inconvenience. Some, like many who followed the steps of our Lord Himself, were induced to join the Mission for the sake of the meat which perisheth, rather than for that which endureth unto everlasting life.<sup>2</sup> This is human nature. In every country men are more generally found to care for the body than for the soul: no wonder, then, that it proved so at Tranquebar.

Wrong motives and instability of some professors.

Others, who came for instruction, went away again, unable to bear the cross of Christ. Like the stony-ground hearers in our Lord's parable, they heard the word, and anon with joy received it. Yet when tribulation or persecution arose because of the word, by and by they were offended.<sup>3</sup> Or some were, perhaps, highly pleased to hear the Missionaries talk about contempt of the world, an outward reformation of manners, and mortification of the flesh; for all this tended to flatter their self-righteousness with the notion, that, like the Heathen and the Romanist, they might entitle themselves to the favour of God by doing "some great thing." But when the Missionaries touched upon the doctrine of Jesus Christ as the alone foundation of our hope, and the vital principle of all religion when they insisted upon baptism as the introduction to spiritual life, they turned away, saying that they could be happy without all this. So true is it that Christ is unto the Jews a stumbling-block, and unto the Greeks, foolishness.<sup>4</sup> Men of less fidelity than Ziegenbalg and Plutschou would have yielded to such impediments, and been tempted to compromise the truth for the sake of winning these earthly minds to an outward conformity to the Church. But the faith and patience of the Missionaries stood the test; yea, their graces, like the powers of the

(<sup>2</sup>) John vi. 26, 27.

(<sup>3</sup>) Matt xiii. 20, 21.

(<sup>4</sup>) 1 Cor. i. 23.



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III.

Division  
of Missio-  
naries' time and  
work.

mind or the body, were actually strengthened by the trials with which they were exercised. Convinced that it was their duty faithfully to preach the Gospel, they persevered, whatever the apparent result. They knew that they were responsible only for the discharge of this duty, not for the success attending it; and that if it were not followed by the conversion of souls, it would at least be a testimony to those who refused to receive it, that the kingdom of God was come nigh unto them.

18. The demands upon their attention continuing to increase, they found it necessary to divide their time between their numerous duties. From early dawn until ten at night every hour had its appropriate occupation. By this means their avocations never interfered with each other, and they were able to redeem time for every new engagement.<sup>1</sup>

(<sup>1</sup>) It may interest the reader, and assist the Missionary, to know how Ziegenbalg apportioned his time to his work. After Morning Prayer he explained the Catechism from six to seven. From seven to eight he employed himself with his Tamul Vocabulary. From eight to twelve he studied Tamul with his native assistants. At twelve he dined, having the Bible read to him during his repast. From one to two he retired to rest, the excessive heat rendering him incapable of mental exertion immediately after dinner. From two to three he catechized the young; and then again studied Tamul till five. From five to six he was occupied with the Germans in devotional exercises. From six to seven all persons in the service of the Mission met together to confer about the duties, encouragements, and difficulties of the day; and to consider how to shape their course for the morrow by any thing that had occurred, or was to be expected. A native then read to him out of some Tamul book, in the colloquial language, till eight. The work read at this hour Ziegenbalg had repeated to him until he became thoroughly master of every word and sentence. He speaks of having one or two authors read over a hundred times; and says that it had considerably improved him in the language. By this means his ear became familiar with the native pronunciation of the language. From eight to nine he supped; after which he entered into a short examination with the children and himself about the occurrences of the day, and then concluded with singing and prayer.

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The schools also were conducted with the same careful distribution of the children's exercises between the hours of the day; but there was nothing in the arrangements worthy of special remark, except that reading the Word of God, and exercising the scholars upon the principles of religion, formed the chief part of their education.

19. In conference with the Heathen and Mahomedans Ziegenbalg derived very little help from the treatises of learned men which he had read in Europe, upon *the Methods and Ways of converting Heathens*. "Well may they write on this subject," he says, "whilst they 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 find them so destitute of argument as we imagine. They are able to baffle, now and then, one proof alleged for Christianity with ten others brought against it." There is rich truth in his following remark: "It requires an experimental wisdom to convey a saving knowledge into their mind, and to convince them 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 in 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: 'When they deliver you up,

Conferences with  
the  
Natives.

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This distribution of time afterwards varied according to circumstances; but the day was always fully employed, and every thing done in order.



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III.

take no thought how or what ye shall speak ; for it shall be given you in that same hour what ye shall speak."<sup>1</sup>

With a soul thus habitually confiding in God, in the year 1708 Ziegenbalg meditated a Missionary tour beyond the precincts of the Danish territory. Hitherto Tranquebar, with its fifteen towns and villages, had furnished him and his colleague with sufficient employment ; and for years to come they would have presented ample scope for the exertions of any two active Missionaries. But Ziegenbalg's energetic mind was perpetually looking out for openings where to introduce the Gospel to the benighted multitudes around him. Already was his name spread far and wide ; and Brahmins, Mahomedans, and other Natives, came from distant parts to hold conferences with him on religious topics. Although a favourable impression did not always appear to be made upon them at the time, yet the discussions in general ended amicably. The Missionary never failed to give them a word of advice at parting, when he expressed his best wishes for their souls. He also took the opportunity of inviting them to correspond with him after their return home ; and the interest which appeared to be awakened in the minds of some induced him to return their visits.

Accordingly, on the 5th of March 1708, he made his first excursion to a town in the kingdom of Tanjore, which he calls *Dirukuddeur*, where he held a conference with the Brahmins upon the nature and properties of their gods, and upon the duty of every one who knew better to reclaim his brethren from idolatry. The facility with which he spake in their own language, the boldness of his rebukes, and the good sense of his observations,

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(<sup>1</sup>) Matthew x. 19.





seem to have astonished them; but he does not appear to have derived any other satisfaction from the interview, besides what he felt in the hope that what he had spoken, and the sermons, written on the palmyra leaf, which he distributed among the people, would not be lost.<sup>2</sup>

On the 21st of March the Brethren committed to the grave the first convert whose death they had to record, when the whole congregation, now consisting of seventy persons, attended as mourners. It was an affecting occasion; and the respect paid to the remains of the deceased was calculated favourably to impress the minds of the spectators.<sup>3</sup>

Several persons had visited Ziegenbalg from Negapatam, the Dutch station on the coast, about twenty miles south of Tranquebar, by whom he was encouraged to undertake a journey to their country. For this purpose he set out on the 23d of July; but on reaching the territories of the Rajah of Tanjore he met with an interruption which he had been prepared to expect. A learned Native, who had recently visited him at Tranquebar, invited him to come to Tanjore, assuring him that the Brahmins and prophets would be delighted to

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(<sup>2</sup>) Vide a small volume in English, published shortly after, in London, entitled, "Danish Conferences with the Brahmins, &c." pp. 101, *et seq.*

(<sup>3</sup>) Missions-Berichten, or The original Journals and Letters of Missionaries, in German, in six vols. small 4to., from the first four volumes of which Niecamp compiled his *Historia*. The author has been obligingly allowed the use of the Church Missionary Society's copy of this work. The entire history of the Danish Mission given in these pages has been collated with it; and facts and circumstances are occasionally introduced which have not been noticed, or but partially given, by the other authorities referred to at the commencement of this chapter. When these occur, the volume and page of the original work will be mentioned. The first funeral in the Mission, given in the text, is recorded in the first volume of the Berichten, p. 243.





see him, and willingly confer with him. Upon Ziegenbalg's expressing his apprehension that no Christian Minister would be allowed to preach the glad tidings of the Gospel in that country, and reminding him that all communication, even by letter, between Tranquebar and Tanjore was strictly prohibited, the man declared, that many of the common people would be glad to see him; but he confessed, at the same time, that the King's officers, and especially the excisemen, would be likely to stop him, in order to exact as much money from him as they could, and then deliver him up bound to the King, who was a mortal enemy to Christians. Accordingly, the revenue officers of Tanjore stopped him, and demanded tribute-money. Immediately he alighted from his horse, and endeavoured to prevail upon them to let him pass, claiming the liberty which their Rajah always granted to religious teachers to go whithersoever they chose. "True," said they; "but we know that you are not one of our priests: you are the *Christian-maker* of Tranquebar." To this he replied by appealing to his exertions for the salvation of their souls; when a Brahmin, who was sitting among the officers, told him, that if the Rajah knew that he was passing through his territories, he would make him pay ten times more than was usually demanded from other white people, because of his zeal against their idols and ceremonies. Ziegenbalg then boldly avowed the object of his mission; and after some further discussion, the result showed, at least, that the Brahmin had nothing more to say, and that he seemed to be ashamed of the intrepid Missionary's exposure of his superstitions and falsehood in presence of the people. The man, anxious to get rid of him, stood up and said—"We know you have a long way to go: we will spare you from paying tribute for this time." The Missionary then gave a





few fanams to the officers to buy *betel areka*<sup>1</sup>, and they let him pass. On his way he rode by a celebrated pagoda, when the Brahmins came out, and, with the people, pursued him with a volley of imprecations. Upon this he dismounted, and asked what was the matter, and wherein he had offended them. The head man of the place told him that he ought to have known that this pagoda was a most holy place, and the chief residence of their god: that all men were forbidden to pass before it on horseback, or with an umbrella: that even the Rajah of Tanjore himself, on approaching this holy place, got out of his palankeen, or alighted from his horse, and walked past with great devotion: that therefore his riding by, and not alighting, offended them very grievously. This led him to expose the absurdity and wickedness of such superstitions; upon which the Mahomedans present shouted applause, and the Brahmins slunk away one after another, leaving the people to listen to the Missionary without interruption. He then preached to them the Gospel of salvation only by Jesus Christ, warned the multitude to turn from dumb idols to the Living God, and to beware of their vain, ignorant, and lying priests, who would lead them to perdition. They then suffered him to depart in peace.

The principal object of his visit to Negapatam was to hold a friendly conference with some learned Natives upon religious matters; and, on his arrival, one of the Dutch magistrates sent through the country, in all directions, to invite the most learned Brahmins, Rishis (prophets), and physicians, for the purpose. In consequence, they assembled on the

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(<sup>1</sup>) The betel-leaf (a species of pepper—the *piper betel*) is masticated along with the areka, or betel-nut and lime. It is used almost universally in India both by men and women.



27th of July, at eight o'clock in the morning: the persons invited were seated on chairs and cushions that were prepared for them, and the rest of the audience sat on mats behind. The doors, also, were crowded with a vast concourse of people anxious to hear the discussion. It lasted five hours; and the minds both of the Missionary, and of the learned Natives who took part in it, were fully exhibited to each other. They discussed freely all the principal arguments on both sides the question; and the impression on the native disputants was manifestly favourable towards the Missionary at least, if not towards the religion he recommended to their acceptance.<sup>1</sup> But it may be fairly questioned whether

(<sup>1</sup>) This was the first, and one of the best public conferences that the Missionaries held with the Natives, and is related more circumstantially than any other: we will therefore give it in detail; and since it contains the substance of what was said on other occasions, it will obviate the necessity of repetition.

M. Ziegenbalg opened the discussion, by signifying his pleasure at meeting them there, and his readiness to confer with them upon matters of religion; because, he remarked, it is the distinguishing characteristic of a rational being to be capable of discoursing about things relating to the Supreme Being.

Hereupon a Rishi answered, in the name of his countrymen, that they also were rejoiced to have an opportunity to talk now, for the first time, with a European about controverted points in religion, in their own Tamul language. "But," said he, "we find insuperable difficulties that of necessity will retard our union in matters of opinion, since there is no law owned and received by both Europeans and Tamulians, to which we may appeal as to a common principle. For if you speak of the excellency of your law, you cannot expect that it should make any impression upon a Tamulian audience, who know nothing of your European statutes: neither is it reasonably to be hoped that you Christians will embrace our law and religion merely upon our commendation of them."

M. Ziegenbalg answered—"I am very sensible that what you say is rational and weighty; and therefore it justly claims our first consideration to inquire into the nature and character of both our laws. But seeing that your law cannot be produced, and that you cannot read that of the Christians, this matter of debate must





the general result of such discussions has been such as to compensate the Missionaries engaged in them

must be adjourned to another opportunity. At present, then, let us argue the question of religion upon the undoubted and universally received principles of reason, and appeal to the decisions of unprejudiced conscience."

To this suggestion they unanimously agreed, and then invited him to propose some subject for their serious conference.

He began, by asking them whether they believed in the existence of one Supreme Being. To which they answered in the affirmative, saying, "We believe that there is one only God, the Maker and Cause of all other beings whatsoever. For if we did not believe in the existence of a Supreme Being, what should induce us to write so many books about the existence and attributes of the Deity; and so many voluminous works about the religious worship of this Supreme Being?"

Ziegenbalg replied: "This is very true. All nations, however barbarous and ignorant, do believe in the existence of one Supreme; but they know nothing of His attributes, which also must be believed by all who would worship this Being in a manner acceptable in His sight. Pray tell me, therefore, what you believe of this great God, whom you acknowledge to be the creating and efficient cause of all other beings."

The Rishi answered: "We call him, in our tongue, *Dewaddaduwam*; and sometimes, which is more expressive, *Barabarawastuwagira Saruwesuren*; that is—The Supreme independent Being, Lord of All."

Ziegenbalg rejoined: "Your definition of a Supreme Being is very excellent, and expressive enough of His spiritual perfections. But I would fain know whether you acknowledge any other god besides Him as the object of your religious worship."

The Rishi said: "We acknowledge no other god besides Him; though many persons, as His vicegerents, invested by Him with authority to govern the visible world, are commonly called gods."

M. Ziegenbalg: "How many such vicegerents are there in all?"

Rishi: "There are three principal gods—*Brahma*, *Vishnu*, and *Isuren*; who, having appeared to the inhabitants of this country at sundry times and places, under different forms, our forefathers gave them various names, expressive of some circumstance relating to the divine appearance."

Ziegenbalg then requested him to declare whether these gods were created or uncreated beings: to which he replied, "They have but a borrowed existence and precarious employments, which are to continue only until the restitution of all things to their





for the time and exertion they have required. The pride of intellect, or the fear of man, will move

their primitive state and condition; when the Supreme Being shall be *all in all*.

M. Ziegenbalg: "Do you, then, esteem these gods to be ministers only employed by the Primary Cause, or to be real and true gods?"

Rishi: "We esteem them to be such as execute the high commands of their Principal in the *punctilios* of a submissive and most profound obedience."

M. Ziegenbalg: "Then you make them omnipotent, omniscient, most holy, just, and good."

Rishi: "Yes; we believe them to be really such; and it is upon this supposition that we direct our prayers and supplications to them, and honour their altar with burnt offerings: and all this we do pursuant to the strict orders of the Supreme Being."

M. Ziegenbalg: "Then, if you are able to prove that the afore-said attributes do properly belong to your gods, I am ready to be one of your truest votaries; but in case you shall not make good your premises, I expect you forthwith to forsake your false, imaginary gods, and crown the convictions of conscience, by yielding unlimited obedience to the evidences of Truth."

An old Brahmin next stood up and said, "I have perused all the histories of our gods, and never doubted the truth of their divinity; and it would look very odd in a man of my age now to call in question a proposition so uninterruptedly and universally received."

Upon this the Rishi reproved him, as inconsistent with himself, and with all present; reminding him that they had all agreed that every thing should be tried by force of reason and evidence; "and more especially is this necessary," said he, "since he has promised to embrace our religion if we can produce evidence for the real existence of our gods."

M. Z.: "I will hear you patiently while reading or relating the history of the apparitions, wonders, lives, and achievements of your gods; but you must not expect that the relation of a history should be received as amounting to demonstration. You must *prove* that your gods are really and truly endued with, and possessed of, the forementioned attributes."

Then, after some consultation among themselves what answer to return, they said: "This matter requires a great deal of time. It is our opinion, therefore, that the conference should be adjourned to another opportunity, when we shall be better provided with books required for a question of such importance; and then we shall be able to give you entire and reasonable satisfaction."

M. Z.





many to resist conviction much more positively at a public disputation than in private conference.

M. Z.: "If you dare not now hazard a fair hearing of their cause, and an examination of their title to divinity and adoration, I am resolved to proceed with my intended evidences, and to demonstrate the vanity and nonentity of all your titular gods, insisting chiefly upon your own concessions, and the truths universally acknowledged by the Tamul nation.

"You destroy with one hand what you build up with the other, by asserting a plurality of gods, always setting each other at defiance, and acting in open hostility among themselves, supplanting, destroying, and murdering one another—as in the case of Vishnu and Maveli, and in that of Brahma beheaded by Isuren, and Dewaindoren deposed by some petty, subordinate deities. These, and similar inconsistencies, are destructive of all true religious worship. According to your system, it is altogether impracticable; because you do not well know where to address yourselves in time of danger. If you direct your prayers to one, another jealous deity is offended at your devotion; and the multiplicity of these intriguing gods have quite defeated and deprived the Supreme God of the worship due unto His Name. So that, although you own His existence and sovereignty, yet—which is as true as it is astonishing—you have neither a form of prayer invoking this Supreme Being, nor so much as a hymn composed in praise of Him, in all your books of devotion. Hence it comes to pass, that most of your ignorant people have learned by heart prayers and hymns in honour of Isuren, Vishnu, and Brahma; while the wisest among you know little or nothing of the nature and properties of the Great Supreme.

"But to come to the sundry apparitions of your god Isuren, who appeared sixty-four times in Madura under the name of Tsabokkenaden: in all these appearances on earth he did nothing but what runs counter to whatever is holy and just, and his actions are destructive of all the attributes of God. One of his apparitions was to a widow, in whose service he engaged himself, upon condition that he might have food enough; and immediately he began to eat voraciously, while neither menaces nor persuasions could induce him to perform any kind of work. At last the widow complained to the King against this voracious eater; when the King gave him such a blow that it was felt over the whole world; but at that moment Isuren disappeared. Many similar pranks are to be found in the history of this god.

"You say that Vishnu has appeared nine times, under the form of a swine, a tortoise, and other ridiculous transfigurations; which, if they should now appear before you in this assembly, you would all run away affrighted, and take him for a ghastly devil, and not for your much-beloved god Vishnu. And if you were not de-



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Ziegenbalg himself confessed, that but few of the inhabitants with whom he conversed in this public

prived of the common use of your understanding, in relation to religious matters, you would esteem him, if possible, worse than any devil; for his whole course of action is but a continued practice of theft, murder, adultery, and all other species of the grossest crimes.

"Time is too precious to be spent in repeating the infinitely extravagant actions of your other gods; for what I have already said is enough to make you sensible of the unreasonableness of your proceedings in the important matters of salvation. I beseech you, therefore, to reflect seriously upon the errors of your ways: break down the wooden images of your gods, and burn them in the fire."

The assembly then granted that all this was very true, but pleaded that the multiplicity of their gods was one of the Great Supreme Being's pastimes, who delighted Himself in varieties.

M. Z.: "Then at this rate you will make the greatest villainies and abominations to be the pleasure and delight of the Almighty, which destroys the difference between vice and virtue, and all that is called good and evil. It is from these wicked positions that many of you, not only emulate, but exceed your own gods in the practice of extraordinary wickedness."

The Rishi, feeling that they were driven into a corner, stood up and said, "It is not enough to blaspheme our gods, and vilify our religion: you must prove that your religion is better and more eligible, by giving us a brief account of all that Christians believe."

This challenge Ziegenbalg gladly accepted, and proceeded forthwith to show them that there was but one God, One in essence, Three in persons. He then mentioned the chief attributes of the Godhead, and explained how this glorious Triune God had created all things visible and invisible, and had made man after His own image: that man had lost that image by falling into sin, and had thereby brought upon himself all his miseries.

Next, he gave an account of the origin of idolatry and error; and explained how God afterwards revealed His will to mankind, to enable them to come to the knowledge of the truth.

Then he explained the means of salvation, and the reason of Christ's coming into the world; how, and in what manner, He has redeemed His people from their sins; and in what way men are made partakers of Christ's merits and sufferings. He spake also of the propagation of the Gospel among all nations; and, in conclusion, put faithfully before them the necessity of their conversion, and of forsaking their false gods, in true and sincere repentance; not omitting, at the same time, to explain to them the nature of such a repentance.

To all this they paid great attention, the Rishi, only, making several





manner about the things relating to their salvation ever endeavoured afterwards to put in practice his

several objections to the doctrine of the Trinity, and to the birth, sufferings, and death of Christ for the redemption of mankind.

Ziegenbalg answered him, generally, that, in order to understand these things, he must have his mind enlightened by the Spirit of God, assuring him that this was to be obtained by all that pray for it.

"Why then," said he, "you have only to pray to our gods, and you will come to understand and love all the mysteries and seeming extravagancies of our religion and worship."

M. Ziegenbalg replied: "What you attribute to your gods is contrary to reason and common sense; but there is nothing in our religion that implies a manifest contradiction. We allow that we have many truths in our system which are above human understanding; and therefore it is, that, with profound humility of mind, we believe them upon the testimony of God Himself. For though we do not see the reason of many things, yet we wisely suppose that there may be reasons which we cannot discover; and that it is highly reasonable to believe whatever God has revealed in His word."

Another then stood up, and said: "You are yet young, Sir, and your memory is faithful, relating what you have learned and read; but we are old, and our memories treacherous, and our capacities are not so bright and active as yours are. The best religion, therefore, may suffer in the hands of bad managers; and the worst may triumph in the hands of a skilful sophister."

Ziegenbalg answered: "Your religion has the advantage, at this time, with regard to the qualifications of its advocates; for old age carries a great deal of wisdom and experience with it, which are very considerable in managing conferences upon subjects of this kind; for the profitable discussion of such questions does not consist in a great facility in talking, but in comparing received, unexamined notions with the standard of unbiassed reason."

A native physician then asked some indifferent questions about the manners of Europeans; such as, whether they had any Universities where the medical and other sciences were publicly taught? How Christian priests were ordained? Whether Christians had different and distinct families, separated from other men by customs and modes of living peculiar to each tribe, and never intermarrying with another caste or clan? Moreover, he desired to know how their kingdoms were governed, and their marriages celebrated. To all these interrogatories the Missionary returned brief replies.

The physician was succeeded by a Brahmin, whose questions referred to the duration of the present, and the beginning of



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instructions, although at the time they allowed them all to be very true, and necessary to be observed.<sup>1</sup>

This accords with the experience of several who have followed in the same field.<sup>2</sup> In India, as in other countries, men are rarely candid enough to come to a proposed discussion on any subject, and especially on religion, prepared to weigh the opposing arguments, and to submit to the force of truth. They too commonly have their minds made up beforehand, and are secretly determined not to yield their opinions, although their arguments may be silenced. It is for this reason that so little fruit has been reaped from such conferences with the Hindoos. The simple preaching of the Gospel has ever proved much more successful; for men generally repair to this as a religious service, in which they know that they are expected only to listen with attention. While, therefore, a Missionary should always be ready for discussion when it fairly comes in his way, there can be no question that it is seldom advisable to invite it, and much more judicious to encourage the Heathen to attend upon the simple preaching of the Word of God.

another world; and whither the soul went after death: to which he received appropriate answers.

By this time they had spent five hours in close conference: M. Ziegenbalg therefore deemed it prudent to conclude for the present, expressing his approbation of all that had been rationally spoken on their part. The Rishi also, on the part of the assembly, assured him, that what he had offered to their consideration had been kindly received, and that they would more deliberately weigh and consider what he had objected against their several gods and their religion.

They were then regaled with *betel-areka* and sweetmeats; and the Missionary took his departure, after writing down the names of the most sensible among them, and obtaining their promise to correspond with him.

This is the fifteenth Conference in the Danish Collection referred to above.

(1) Ibid. p. 136.

(2) Missionary's Vade Mecum, pp. 70, &c. 79, &c.





M. Ziegenbalg generally concluded a conference with some pious injunction to the person or persons with whom he had been engaged. For instance, to a Brahmin, who, on one occasion, had been conversing with him about the origin of good and evil, and the means of salvation through Jesus Christ, he said, "The necessity of faith in Christ I have laid before you already; but to give you this faith is not in my power. Go home, dear friend, and prostrate your soul before the refulgent throne of the Almighty Creator of the Universe, and implore Him to enlighten your mind in the great truths relating to your eternal happiness; and you will then find how necessary it is to believe in Jesus Christ."<sup>3</sup> The man departed, thanking him kindly for his advice. Such a mode of address could not but make a favourable impression on the native mind; for it would produce a conviction at least that the Missionary desired their good, and this would dispose them to listen to his future instructions.

20. About this time Ziegenbalg and his colleague sent to Denmark encouraging accounts of their progress, together with urgent appeals to Christians at home to send them more ample supplies, that they might "be able to raise the work to a higher degree of perfection." "It is true," they wrote, "the grace of God is the spring of all good motions; but if this should be accompanied with seasonable supplies, and beneficial contributions of public-spirited persons, we should then be enabled to lay a firm foundation for many noble establishments, tending to a thorough conversion of these wild and deluded Heathens."

This appeal was made to the King and people of Denmark, accompanied by several of their works

Disappointed of  
succours  
from  
Europe.

(<sup>3</sup>) Danish Conferences, pp. 16, 17. See also pp. 24, 116, &c.



in Tamul, and a Hindoo idol of gold, which had been brought to the Missionaries by some of the Natives who had embraced the Christian faith. This trophy of the Gospel seems to have made a considerable impression upon those who beheld it, and the sight tended to confirm the representations sent home of their success, their prospects, and their necessities. But their faith and patience were to be subjected to a further trial, the succours which they expected happening to fail at the very time when most required. A Danish vessel which was conveying to them one thousand crowns was lost at Tranquebar; and a second vessel, bearing a similar sum, was wrecked nearer home: and though the money this time was saved, it was sent back to Denmark, instead of being forwarded to India. The Missionaries heard of these disasters at a season when they were reduced to great extremity, and knew not where to look for help, except to that God who had never forsaken them. Their disappointment was trying to their feelings, but it was not without advantage; for it tended to exhibit in greater beauty and more prominent relief their resignation to the will of Heaven.

Native Romanists not permitted to colonize near Tranquebar.

21. In a former part of this History<sup>1</sup> we have given an account of the cruel persecution of Romanists in the kingdom of Tanjore, provoked by an outrageous insult which the Jesuits offered to the Hindoo idols. On that occasion they were dispersed abroad in various directions, many of them seeking refuge in the dominions of the Great Mogul. Some of these refugees heard of the Missionaries at Tranquebar, and in the month of August 1708 paid them a visit. Their bodies were seamed with frightful scars, which bore evidence of the tortures which they had endured. They told the Missionaries

(<sup>1</sup>) Book vi. c. iv. s. 5.





that they were deputed by many thousands of their brethren, both to ascertain what doctrines they taught, and also to inquire whether they could obtain permission for them to settle upon some of the uncultivated lands that lay in sufficient quantity in the environs of Tranquebar. Had this boon been granted it would have filled those waste places with an industrious population, already disposed to embrace the form of Christianity which was maintained by teachers of whom they had received such favourable reports. At this time, however, the Missionaries were in too little favour with some persons of influence at Tranquebar to succeed with their application in behalf of these poor people, and they had the mortification of seeing them depart without hope of obtaining the settlement they desired. This was bad policy, even upon secular considerations, on the part of the Danish Government. The residence of a numerous body of peaceable subjects upon their lands, now unoccupied, would have increased their revenue and their power; while in the event of these people embracing the reformed faith, they would have become attached to their rulers by a community of temporal and spiritual interests, and been ready to rally around them in times of danger. This was not the only instance of the Missionaries' failure in their applications for the benefit of the poor Natives, so completely did those in power suffer their prejudices against the Mission to darken their perception of their nation's welfare in India.

22. By this time Ziegenbalg had made sufficient progress in the Tamul to turn his thoughts to the translation of the Scriptures into that language. Having studied all the native works he could procure, and already translated and composed several religious treatises, on the 17th of October 1708 he made a beginning with the New Testament. This

Com-  
mence-  
ment of  
the trans-  
lation of  
Scriptures,  
and the  
composition  
of a  
Dictionary.



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was a work on which his heart had long been set, for he knew that the progress of Christianity in the country could not be looked for to any extent until the people possessed the Word of God. The undertaking was attended with great difficulties, as the native teachers were not able to render him much assistance; but, with God's help, he surmounted them all. Besides the Greek text, which he followed closely, he consulted the Latin, German, Danish, Portuguese, and Dutch versions, together with the best Commentaries upon them at his command.

This was the first attempt to give the Natives of this country the Sacred Scriptures in their own tongue: for the Tamul version, commenced a short time before by the Dutch Missionaries in Ceylon, was not suited for the inhabitants of the Continent; while the Romish priests never seem to have thought the Bible necessary for their proselytes. They had translated several other works; such as, "The Lives of Saints," "Directions for Confession," a few Catechisms, and some Comedies composed from their legendary tales, to be acted on a stage erected in their Churches for the purpose, at the celebration of the festivals of their saints. But the pure Gospel of Jesus Christ they had withheld from their flocks to that day, though more than 200 years had elapsed since their first arrival in the country. The honour of opening this treasury of Divine wisdom to enrich the millions of South India was reserved for Bartholomew Ziegenbalg. He began the work when he had been little more than two years in the country, and God prolonged his life to bring it to a successful conclusion. It has been justly remarked, that, on this account alone, he has a much better claim than Xavier, or any other man, to the title of *the Apostle of India*.<sup>1</sup>

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(<sup>1</sup>) La Croze, Histoire &c. pp. 547. 560. This learned historian





But he did not allow this great undertaking to divert his attention from his other apostolic labours. Besides the schools, Catechumens, Tamul and German congregations, which occupied him daily, he was engaged in composing an elaborate Tamul Dictionary, which already contained above twenty thousand words. This work was divided into seven parts, and arranged in three columns. The first column contained the Tamul; the second, the pronounciation of the words in Roman characters; and the third, the meaning in German. Here, then, we have a sufficient answer for the Journalists of Trevous, who could not be content with lauding the fatigues and privations of the Missionaries of their own order, without showing their jealousy of the devoted Ziegenbalg's unexampled labours in the same field, by insinuating that he neglected other duties for his translation.<sup>2</sup>

23. But the Missionaries had enemies nearer than these; men from whom they were entitled to expect protection and support. It was no new thing, indeed, for the wicked in power to persecute the preachers of righteousness and truth; nor for the servants of God, while administering to the happiness of others, to be unable to defend themselves from harm. The Apostles could perform miracles on the suffering bodies of men, and preach salvation for their souls; but they had no temporal power to shield themselves from the malice and violence of the ungodly: yea, the Son of God, who possessed all power in heaven and earth, and had legions

Missionaries' troubles—Ziegenbalg imprisoned.

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rian speaks with great pleasure of a copy of Ziegenbalg's translation, presented to him by the pious and celebrated Professor Franck, of Halle: and the author may, perhaps, be excused for stating here that he also possesses a copy, and has had the satisfaction of seeing the original work at Tranquebar.

(<sup>2</sup>) La Croze, Histoire, &c. p. 547.





of angels at His command, yet submitted to be led as a lamb to the slaughter. We shall know hereafter why the Lord permits those engaged in works of purest benevolence to be exposed to the cruel scorn of the world. Meanwhile the Ministers of the Gospel will go onward, through evil report and good report, confiding in their Master's wisdom, power, and love. Such an example we have in the conduct of Ziegenbalg and Plutschou under present circumstances. Their numerous works, which required that their minds should be free from extraneous care, were actually conducted under sufferings from want and oppression. The monthly expenditure upon their Schools was now increased to between forty and fifty dollars—a large sum to pay out of their own scanty stipends: and while struggling with pecuniary difficulties, their enemies, whose rage against them was fomented instead of appeased by their meekness and perseverance, proceeded so far as to procure the incarceration of Ziegenbalg for four months, on some frivolous charge, which proved unfounded. But he sought no redress; and the spirit in which he endured these wrongs will be best seen in his own account of them: "Not only had we to suffer persecution and hindrances on all sides, but for a considerable time we had received no kind of assistance, and our salary was in the meanwhile withheld from us. Although we could, humanly speaking, see no possibility of deliverance from this trouble, yet we still doubted not that God would make a way for our escape. We sought help in prayer and supplication that He would maintain the honour of His name, and not suffer our enemies to rejoice over us, or to cause His holy name to be blasphemed among the Gentiles by overthrowing the work which we had undertaken for the advancement of His glory. While we continued instant in prayer, choosing to suffer destitu-





tion ourselves rather than close the Schools, and so deprive the children and our servants of instruction, a person from whom we least expected an act of kindness, came forward and begged our acceptance of forty dollars, to be repaid on the arrival of the first vessel from Europe. A month after this was expended, another friend came to offer twenty dollars, on the same understanding. In this way we received, by degrees, two hundred dollars. Soon after we had our salary granted us again: and by all these means we were enabled to carry on the work till the arrival of the vessels from Europe, which brought us so ample a supply that we were able to clear all our debts."

Thus did the Lord show Himself mindful of His promise never to forsake His servants in their time of need. They received all this relief as coming from His hands, and rendered unto Him the tribute of grateful praise.

24. The above letter was written in February 1709, at a time when they were encouraged by this manifest interposition of Divine Providence to proceed with accelerated zeal. Besides their other duties, they were specially attentive to the instruction of the Catechumens, in whose progress they found an ample compensation for all the contradiction of sinners against themselves. At this time their congregation had increased to one hundred souls, and they had hopes of a considerable addition to their number.

Progress  
of the  
Mission.

They witnessed, also, with grateful emotions, a growing impression on the Natives in favour of their proceedings. Some Hindoos and Mahomedans came from distant parts to converse with them and hear them preach; and they succeeded in maintaining a friendly understanding and correspon-



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Arrival of  
three new  
Missiona-  
ries with  
supplies.

dence with some of them of the first respectability. These parties seem to have felt entire confidence in the Missionaries' goodwill towards them, and they communicated with them freely on religious subjects. This intercourse led, as we shall see, to favourable openings for the instruction of the Natives up the country.

25. While God was thus preparing the way before them, He brought to them the means of advancing. In the month of July 1709 three Missionaries arrived from Europe—Messrs. J. E. Grundler, J. G. Böving, and P. Jordan. As these young men had studied Portuguese on the voyage they were ready to give some assistance to the Mission almost immediately after their arrival. Besides this important aid, they brought out a very acceptable supply of money—two thousand and twenty-seven dollars from Denmark, and eleven hundred and seventeen contributed by some friends in Germany. They were charged, also, with a number of valuable books for the Mission Library, and a complete medicine chest, furnished with an extensive variety of the best drugs.

While this seasonable relief inspired the hearts of the Missionaries with gratitude and delight, it discouraged their enemies, who had hoped that their own opposition and the brethren's poverty would have driven them out of the country, and that they would have returned to Europe covered with disgrace for having abandoned their post. But God disappointed their malicious expectations; for, together with these seasonable succours, imperative commands arrived from the King of Denmark to the Governor of Tranquebar to render them whatever assistance or protection they might require. So that this officer was now compelled, not merely to desist from the opposition which he had hitherto shown, but even to defend them against





the hostility of others, who were still disposed to molest them in their work.<sup>1</sup>

Hitherto the Missionaries had been obliged to rent a house for their establishment; but they were now able to purchase a more commodious building, for which they paid one thousand dollars. The premises were sufficiently spacious for themselves, their assistants, servants, and three schools—Tamul, Portuguese, and Danish. This purchase was effected on the 23d of July, a few days after the arrival of their remittance, and they took possession on the 31st, dedicating the building to the service of God with prayer and thanksgiving.<sup>2</sup>

26. This year they were further encouraged by the conversion of a celebrated Tamul poet, named *Kanabadi Vathiar*, about twenty-four years of age, the eldest son of a teacher under whom M. Ziegenbalg had studied Tamul. The young man had been in the service of the Missionaries almost from the period of their arrival, and had proved very useful in procuring for them native works, and teaching them to read the Tamul poems. They employed him also to translate their Catechism and other works, some of them refuting the idolatries of the country, and others inculcating the Christian Religion. By these means light dawned upon the young man's mind, and he soon began to

Conversion of a  
Native  
Poet.

(<sup>1</sup>) La Croze, after mentioning the arrival of these succours and the King's commands, adds: "I shall pass over in silence a great number of edifying letters which M. Ziegenbalg and his colleague received from Germany to animate them in their labours. These letters are in print, and may truly be called *Edifiantes*, in opposition to some others that bear the name, which appear to have been dictated by self-love, rather than by the love of truth."—*Histoire* &c. p. 549. The historian alludes here to the correspondence of the Jesuit Missionaries, entitled *Lettres Edifiantes et Curieuses*, &c., which have been frequently quoted and referred to in the former Volumes of this History.

(<sup>2</sup>) *Missions-Berichten*. Vol. i. p. 261.



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III.

feel disturbed by apprehensions of the truth of Christianity. But, alarmed at his growing convictions, his imagination was incessantly forging objections against the truth, and this year he wrote a Letter, addressed to the most learned men of Germany, desiring their answers to no less than six hundred and eight questions upon divinity and philosophy. These M. Ziegenbalg translated and sent to Europe; but without any hope, he remarked, that his disciple would ever be induced cordially to embrace our holy religion, "seeing that he was too much influenced by the suggestions of his own corrupt reason, which is apt to cast mists before people's eyes, and, when it gets the sway, to adulterate the simplicity of Christian faith and practice. But the Lord hath given me a check to this my unbelief, the young man being now touched in a lively manner by the operation of God's Holy Spirit, and resolved to give himself up to the conduct of a better Master."

The Missionaries now employed him daily in one of their Schools; and, while thus engaged, he turned their Catechism and the History of Christ into Tamul verse, which, according to the native custom with their poets, he would sing with the children, in the cool of the evening, upon the house-top.<sup>1</sup> While, however, he delighted to substitute Christian themes in his poems for the legends of the Hindoo gods, he had yet to contend with the sophistries of reason. But of these the Missionaries took little notice, while endeavouring, by seasonable instruction, to cherish the spark of divine life, which seemed to be beginning to break forth through the mists of numerous prejudices, and gradually dispersing the clouds that darkened his understanding.

(1) These and similar Christian Poems are still much esteemed by the Tamulian Christians. The author possesses several of them in MS.





At length he freely unbosomed himself to his teachers, to the following effect: "I have read all along the books both of the Tamulians and the Mahomedans, and left none unperused that came into my hands; I have also publicly taught them in my school; but after all my search for truth I am obliged to confess that I never found any solid rest and satisfaction in those books. I am moreover convinced that they contain nothing but falsehood, together with strange and confused notions. But after that I began to apply myself to the reading of Christian books I met indeed with things that did much perplex and alarm me; though, as for the fundamental principles, I found them, in the main, so strong and prevailing, that I was constrained at last to yield to the conviction they produced, and to own this to be the only true and saving religion in the world. I have not been easy, even at night, nor would my thoughts suffer me to sleep quietly, until matters were brought to this pass. I have for this purpose already got the Catechism by heart, and given diligent attention whenever it was expounded by you."

He then requested of the Missionaries some further instruction and advice. They were greatly rejoiced to hear him thus freely give vent to the deep and effectual conviction silently wrought within him; and they immediately explained to him the nature of prayer, of repentance, of a living faith, and such other points of doctrine as were suitable to his present state of mind. After this, he gave daily more manifest proofs of a principle of grace operating within, which brought him, at last, to an entire determination to espouse the cause of Christ.

The rumour of his conversion was soon spread abroad; and as the young man was held in great estimation for his poetic talents, a strong sensation



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was produced in the country, and a general effort made by the Heathen to retain him. They began to reason among themselves, that if such a man were converted, there was great cause to fear lest, by the influence of his example as well as by his abilities, he should induce many others to forsake the Brahmins and their idols. Therefore, to turn him from his purpose, they first tried the effect of violence and threats, openly insulting him wherever he went. His parents also persecuted him with great vehemence, keeping him in close confinement for three days, without food. After this, his friends and neighbours endeavoured to carry him off by force to a Heathen festival.

He now retired to the house of a Christian widow, where he remained quietly meditating on the Word of God, until, after two days, his parents discovered the place of his concealment, and, breaking in upon him, threatened him with death if he persevered in his resolution: the mother was actually provided with a dose of poison for the purpose. Their menaces failing, they altered their tone, and, throwing themselves at his feet, conjured him, with tears and loud lamentations, not to disgrace his family, of which he was the honour and support. He was their only son. Moved by this appeal to his feelings, he went home with them; but he resisted their endeavours to detain him, and soon returned to the Missionaries, accompanied by his father, who implored them to dismiss him from their service. They replied that he was at liberty to go if he wished; but he declared that he had no such wish, and solemnly admonished his father to cease fighting against God. Upon this the old man left him, in great indignation, and soon returned with above two hundred men, who forced him away. But he withstood all their efforts to compel him to abjure the religion of Christ, telling them





that he was willing to forswear what was bad, not what was good.

Escaping from them again, he returned to the Missionaries, and entreated them to baptize him without further delay, lest the people should combine to prevent it. The day was soon fixed, and the Missionaries proposed to perform the service in private, in consequence of the people's threat to carry him off before it was concluded; but to this he would by no means consent. Instead of desiring any concealment, he wrote to some of his friends, apprising them of what he was about to do, and explaining his reasons for taking this decisive step. On the receipt of his letter they went to the Governor of Tranquebar, entreating him to prevent the young man's baptism; and upon his refusal to interfere, they threatened to leave the place, and break off all intercourse with him and his people: but he knew that they understood their own interest too well to execute their threat.

The Missionaries again set before their disciple his imminent danger; but he remained immovable, saying that he was ready to suffer with his teachers even unto death for the truth's sake: that he knew not why he should refuse to bear affliction and reproaches, since the Apostles, and even Christ Himself, had so cheerfully suffered. The Missionaries were satisfied; and, rejoicing in his bold confession, they received him into the Church.

His countrymen were now more furious than ever against him, and endeavoured to frighten the Governor into a compliance with their wish to have him delivered up to them; but they received only a sharp rebuke for their threats. They then sent to the convert the most flattering promises if he would return to them, threatening, at the same time, to burn him alive if he rejected their



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proposals ; but both their menace and their promises were without avail. Some time after he was seized with a dangerous sickness, and there was reason to suspect that poison had been secretly administered to him. From this he recovered ; but whenever he ventured out the Heathen followed him with expressions of derision and scorn. And he met with little better treatment from the Danes ; for though the Governor felt obliged, by his last orders from home, to throw over him the shield of his protection, yet neither he nor the other Europeans showed him any favour. The Missionaries and Native Christians were his only friends. Thus generally despised where he had formerly been honoured, his spirit at length gave way, and he became sad. A Jesuit at Tranquebar, observing his dejection, recommended him to retire to a French station on the coast, probably Pondicherry. Not aware of the man's design to entrap him in the snares of Rome, he took his advice, and left him, with flattering promises, and letters of recommendation to the Jesuits at the place whither he was going. As soon as his departure became known it occasioned as much joy to the enemies of the Mission among the Danes, as grief to the Missionaries. Ziegenbalg wrote to him, persuading him to return to his duty, and received an answer filled with expressions of tenderness and gratitude : at the same time he confessed that it was the treatment he had received from Christians which drove him from Tranquebar.

He soon saw enough, however, of the Jesuits ; and, escaping from the jeopardy of his soul among them, he returned to Tranquebar, where he found the storm had subsided, and he soon became a useful servant to the Mission. He was appointed master of the Tamul School, which made good





progress under his care ; and the Natives now left him to pursue his work without further molestation.<sup>1</sup>

The circumstances here detailed will serve to show what the first converts under the faithful preaching of Christianity in India had sometimes to contend with. It was a hard struggle between nature and grace ; but the Missionaries committed all their disciples to Him who judgeth righteously. They knew that the doctrines which they inculcated must, through the Spirit of God, ultimately prevail, and they patiently abided the result. And often, as in the present instance, they did not believe in vain.

27. In the beginning of September in the same year (1709), Ziegenbalg resolved to venture upon a preaching excursion into the kingdom of Tanjore ; and knowing the jealousy of Europeans that prevailed there, he assumed the native costume. He advanced as far as Perumulei, about three miles within the Rajah's dominions, when he was recognised by some respectable inhabitants of the place, who had seen him before. They treated him with great respect, and assured him that they knew he would teach nothing but what was good, for that all his discourse would be about God ; and that every wise and enlightened man would willingly listen to his words, and take pleasure in conversing with him : but they added that there were few such people in those days, the world being very corrupt, and almost all men thinking of nothing else but heaping up riches. They told him that it was, therefore, of no use to proceed ; and moreover set before him the danger of advancing any further. In consequence of the prejudice raised against Christianity by the conduct of the Jesuits, recorded

Ineffectual  
attempt to  
penetrate  
Tanjore.

(1) "Account of the Religion, Government, &c. of the Malabarians," by the Danish Missionaries, pp. 45, 46.



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above<sup>1</sup>, the Rajah had issued a standing order, that every European who entered the kingdom without his express permission should be arrested. This order, however, these men, some of whom were collectors of the tribute, assured him they would not obey in his case; but they warned him, that, if he went on, he would soon be arrested and thrown into prison; and that, though they did not think his life would be in danger, he would not be set at liberty without a heavy ransom. Under these circumstances, he proposed to send a memorial to the Rajah, soliciting permission to travel and preach in his dominions; but on their informing him that his memorial must be accompanied with a costly present, which he had no means of providing, he was constrained to desist from his purpose; and after thanking the revenue officers and others for their civility, they parted, with mutual expressions of friendship, and he retraced his steps to Tranquebar.

Though disappointed in the immediate object of this journey, the respect shown to his person by men hostile to his religion, and actually under orders to arrest him, was one of the strongest testimonies they could give of their estimation of his conduct. By the Natives everywhere he was generally esteemed. Often did they show that they appreciated his motives, even though unwilling to receive his instruction: and who can tell how far the influence of his individual character prepared the way for those triumphs of the Gospel in Tanjore which we shall soon have to record?

Romish  
Priests  
baptize  
ignorant  
slaves  
*en masse.*

28. About this time one of the Missionaries, M. Grundler, gave an account of what he called "a baptismal act performed by the Papists in India." During the prevalence of a grievous famine in the Carnatic many of the Natives perished for want:

(<sup>1</sup>) B. vi. c. 4. ss. 5, 6.





others in their extremity, like the Egyptians in the days of Joseph, were induced to sell, not their children only, but themselves also, for food.<sup>2</sup> The Portuguese at Tranquebar bought eighty of these poor sufferers for slaves, at the rate of from twenty to forty fanams<sup>3</sup> each; and the Vicar-Apostolic appointed a day for their public baptism *en masse*, without giving time for them to receive any instruction in the Christian faith. When the day came, they were marched in order to Church, with drums, wind-instruments, and splendid banners, such as the Heathen commonly use in the processions of their idols. Arrived at Church, these ignorant slaves were baptized with water, without a question being put to them as to the nature of the ordinance to which they were obliged to submit. They were then marched back again as they came, and, by the Vicar's order, a quantity of cash<sup>4</sup> was thrown among them, for which they scrambled.

It was notorious in India, that, in a similar manner, additions were frequently made to the Church of Rome; "and these ceremonies," M. Grundler remarks, "were extolled by them as extraordinary acts of devotion, and their Church set forth as the *most flourishing* of all others." But he justly adds, that "all accessions made to the Romish party by such means will prove, at last, but a sorry ornament

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(<sup>2</sup>) This is mentioned, in Forbes's Oriental Memoirs, as a common practice in India; and the author quotes the following provision in Hindoo Law in favour of persons under these distressing circumstances: "Whoever, having received his victuals from a person during the time of a famine, and hath become his slave, upon giving to his provider whatever he received from him during the time of famine, and also two heads of cattle, may become free from his servitude." The reader will remember a similar law for the Children of Israel in such circumstances: Leviticus xxv. 47. *et seq.*

(<sup>3</sup>) From 3s. 4d. to 6s. 8d. each.

(<sup>4</sup>) A small copper coin about the ninth part of a farthing.



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to a Church that pretends to so many prerogatives beyond all others;" and further, that "we may learn by this instance what to think of the vauntings wherewith some *Popish* Missionaries have filled their books, telling the world that they had converted thousands of Heathens within the space of one year."<sup>1</sup>

Some of these converts found their way, from time to time, to the Danish Missionaries, who often discovered that they knew not a word of the Lord's Prayer. On one occasion they were visited by a Brahmin also, who begged to be allowed to take up his abode with them for some time. This was so unusual a request, that at first they knew not whether to believe that he came with a sincere desire for Christian instruction, or to suspect him of being an emissary sent by their enemies to watch their mode of living and conduct. They soon ascertained, however, that he imagined himself to be a member of the true Church, because some Romish Priest had baptized him about five years before. The only account he could give of Christianity was, that he had been sprinkled with water; but he had no notion what this ceremony meant. He continued to wear the *poitu*<sup>2</sup>, and had his breast and forehead smeared with the ashes of cowdung, after the manner of the Heathen.

The first  
Contribution  
of the  
English  
to the  
Mission.

29. A few days after Ziegenbalg's return from his attempt to enter the kingdom of Tanjore, the Missionaries consulted together what means to use,

(<sup>1</sup>) An "Account of the Religion, Government, &c. of the Malabarians." Letter viii. By J. E. Grundler, pp. 51—53.

(<sup>2</sup>) The cord worn over the shoulder to distinguish Brahmins from the inferior castes. We have already seen, and shall yet have frequently to notice, the policy of the priests of Rome in India, to allow all their converts to retain their pagan customs and symbols; so that often they have not even the semblance of Christians.





both for their protection from the annoyances with which the Danes continued to interrupt them, and also to obtain increased pecuniary support. It was unanimously agreed to depute one of them to visit Europe for both purposes; but various obstacles arose to the immediate execution of this design. Meanwhile Divine Providence was opening for them a source of relief in a quarter whence they, perhaps, little expected aid. We have noticed the contributions raised for them in Germany, in consequence of the publication of their correspondence. Encouraged by this success, the Rev. M. Boehm, Chaplain of Prince George of Denmark, the consort of Queen Anne, published, in 1709, an English translation of several letters which he had received from the Missionaries, dedicating his work to the Archbishop of Canterbury, President, and to the other Members of the Society for the PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, which was established by royal charter in 1701. Shortly after the publication of these letters the Society resolved to render some assistance to the undertaking, and sent the Missionaries twenty pounds sterling, with a case of books, and letters of encouragement to persevere. In one of these letters the following pious sentiments occur:—"May the Lord bless you whom He hath counted worthy to sow the first seed in a work which, in time, may grow to a tree in whose branches the birds of the air may build their nests. Your confidence in your work may gather strength from the evidence you already have of the power of God in carrying it on thus far. For though yet but small, still it is as a grain of mustard-seed, which, by its indwelling vitality and strength, makes itself known by touching the hearts of men. Love and humility must be the two pillars whereon to raise your edifice, if it is to have an immediate foundation which no turbu-



Arrival of  
their  
succours.

lence of storms or waves shall be able to overthrow. Upon many a one has the door, once opened, been shut again, because he has not kept it open with a holy fear, humility, and love. If we do not shut it upon ourselves, the promise remains, 'No one shall close it.' We may go forth boldly, but it must be in the name of Christ: we may go on, but it must be in His strength. When all who profess the name of Christ throughout the world shall hold together, as members of one body, in holy love, they will show forth great strength, and exercise a mighty, though secret, influence over the Heathen, who then cannot but see, hear, and feel, that there is a power residing in us to which they are strangers.<sup>1</sup>

30. This remittance arrived at Madras in October 1709, when the Missionaries sent two messengers from Tranquebar to receive the money and the package of books; but the British authorities deeming it inexpedient to intrust them to Natives, and having in those days no convenient mode of conveying them, M. Ziegenbalg went for them himself, and on his arrival they were handed over to him immediately.

In an age when England pours forth her tens, yea, hundreds of thousands for the propagation of the Gospel in foreign parts, twenty pounds will appear a very trifling contribution for this object—as the small dust in the balance of India's necessities; but in those days it was no inconsiderable sum to be taken from the limited means at the Society's disposal, which were raised, it should be remembered, for another object—the supplying of the *British Colonies* with Clergymen: and we look back to this incipient effort with interest, as the first-fruits of the Missionary movement in England—

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(<sup>1</sup>) Missions-Berichten. Vol. i. p. 273.





"the beginning of those favours which the Danish Missionaries afterwards received from this illustrious Society, with whom they henceforth maintained an intimate union, which could not fail to produce great fruits for the establishment of Christianity among the Heathen."<sup>2</sup>

In acknowledging the receipt of this seasonable supply, M. Ziegenbalg renders praise to God for stirring up the hearts of public-spirited persons in England to provide for their wants; mentions, that with the money he designed to found another Charity School for Tamul children; and gives a brief account of the state of the Mission. The Portuguese School contained eighteen children; the Tamul, twenty-six; and the converts, at the close of the year 1709, amounted to one hundred and sixty. The Tamul Schoolmaster he describes as a man of good abilities, and formerly one of the best among the native teachers. This was the young poet mentioned above, whose conversion had caused so much disturbance. His School was now in a prosperous state.

31. With this packet the Missionaries received a letter from the Rev. M. Boehm, giving them hopes that the English would interest themselves yet more in their promising work. This intelligence induced Ziegenbalg to seek the acquaintance of some English gentlemen at Madras. He called upon one of the Chaplains, who received him with great kindness, and entertained him during his sojourn there. In his letters, written from Madras, it appears that he was greatly refreshed in spirit by his visit. He spake of the kindness he received in the warmest terms; and expressed his hope of

Ziegenbalg  
visits  
Madras  
and other  
parts.

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(<sup>2</sup>) La Croze, pp. 552, 553. It was not with this, but with the Society for Promoting Christian Knowledge, that the union here mentioned was maintained, as we shall soon have to explain.



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England's uniting with the other Protestant States of Europe in a holy emulation to convert the Heathen "from darkness to light, and from the power of Satan unto God."

But his attention was not confined to the English. He preached to the native inhabitants during his sojourn at Madras, as well as on the journey thither and home again, wherever he halted, and was always listened to with attention. He was never idle in his appropriate calling, and lost no opportunity to invite sinners to the only Saviour of the world. About this time he was called also to visit the Natives at Negapatam, and other places nearer Tranquebar, who, for some reason unexplained, were not permitted to enter the Danish territories. In some of these visits M. Grundler accompanied him; but nothing worthy of note arose out of them, except the baptism of a catechumen, who seemed to be at the point of death, and with whose confession of faith in Christ the Missionaries were satisfied.<sup>1</sup>

New  
Station  
formed  
with the  
Contribu-  
tions from  
England.

32. In November 1809 they purchased a garden in the village of Poreiar with money received from England. The place was not far from Tranquebar, and they hoped to occupy it as an advanced post, with a view to extending their visits into the interior of the country. Here they erected a small house, which was finished in February 1710, and not long after one of the Brethren removed thither and opened a small Tamul School; but at first they were so much disturbed, and even assaulted by the Heathen, that they deemed it prudent to return for a time to Tranquebar. When the inhabitants of Poreiar became somewhat pacified, the Missionaries returned; and as they intended, if possible, to collect a Christian congregation there, they

(<sup>1</sup>) Missions-Berichten. Vol. i. Part ii. pp. 82, 83, 463.





ventured, in October 1710, to baptize one of their catechumens, a promising youth in the School at Tranquebar, aged fourteen, who was the first-fruits of M. Grundler's labours among the Heathen. "I am persuaded," that Missionary wrote, "that God has wrought a change of life in him, as is manifest by his obedient conduct, his longing after spiritual and godly instruction, a deep sense of the sinfulness of his heart, his perseverance in prayer, and other unquestionable proofs. Such experience fills our hearts with joy and gratitude before God, and strengthens us to overcome all the impediments and afflictions we encounter in our work." This baptism was celebrated at Poreiar; and it was the commencement of Divine Worship, with public catechizing in a more regular manner, at this station. But the Heathen would not allow them to go on quietly; and in the following year they were obliged again to return to Tranquebar, till the Lord should incline the people's hearts to let them prosecute their work. Still, however, they continued to visit the place, and persevered in catechizing the children and catechumens in presence of the Heathen.<sup>2</sup>

Finding the country in so many directions shut against them, and desirous of diffusing the message of salvation everywhere, in 1710 M. Ziegenbalg addressed a circular letter to the Heathen, in which he represented the perils of idolatry, entreated them to flee from it, and invited them to enter the way of salvation by faith in Jesus Christ. He also distributed the Gospel of St. Matthew and other works, in Tamul, in Tranquebar and its vicinity, and had them circulated also through the country as far as Madras. Nor was this labour

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(<sup>2</sup>) Missions-Berichten. Vol. i. Part ii. pp. 179. 275.



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Society for  
Promoting  
Christian  
Know-  
ledge  
patronize  
the Mis-  
sion.

lost. He had reason to believe that some of these little winged messengers conveyed the glad tidings with which they were charged to the souls of men.

33. This year (1710) a second Abstract of the Missionaries' Correspondence was published in England, giving an account of their progress and their difficulties. This publication was received with augmented interest; and many persons, ashamed that such an enterprise should have been so sparingly encouraged by Protestants, entered with great zeal into the cause. It was manifest that the Mission required much more assistance than the Gospel-Propagation Society could afford to render; and it was likewise considered that this was not their proper sphere of action, the terms of their charter expressly directing them to the *British Colonies* in North America and the West Indies. It was therefore resolved to commend the interests of the Danish Mission at Tranquebar to the *Society for Promoting Christian Knowledge*, which was established in 1699. It was considered, however, that this Society also would be stepping out of its proper sphere in appropriating towards the support of a Danish Mission to the Heathen, moneys contributed for *Promoting Christian Knowledge* in Great Britain and her Colonies. It was therefore determined to open a separate fund for this purpose; and the Society made it publicly known that they would undertake the management of such sums as might be raised, or should afterwards be contributed, towards this specific object. The spirit in which this appeal was answered the historian, La Croze, has thus described: "Nothing could be more gratifying than the liberality of the English who distinguished themselves on this occasion. People of all ranks, nobility and clergy, ladies and gentlemen, citizens and merchants, contributed to a





large amount, some without wishing it to be known." Though the management of these funds was transferred to another Society, it remained very much in the same hands, Archbishop Tenison and Mr. John Chamberlayne, the President and Secretary to the Gospel-Propagation Society, continuing to use their best exertions in the cause. Indeed, these two distinguished persons are described by La Croze as "the very soul of these collections."<sup>1</sup>

34. Part of the money contributed on this occasion was expended in a judicious manner, for the benefit of the Tranquebar Mission, in the purchase of books, a set of mathematical instruments, and a complete printing-press. At this juncture, a German, named Jonas Finck, offered his services as printer to the Mission. This young man had long been interested in the publication of the Missionaries' Correspondence, and felt a secret desire to devote himself to the same cause. Observing their want of means to print their translations, he resolved to learn the art of printing, and then to offer his services in this way. He now made his proposal to the Christian-Knowledge Society, who, satisfied with his letters of recommendation, accepted him, and entrusted to his care the press, paper, ink, and other packages, together with a remittance in money. A Portuguese edition of the New Testament was at this time in the press in London, but only two hundred and fifty copies of St. Matthew's Gospel could be got ready for Mr. Finck. Together with these liberal supplies, the Secretary of the Society wrote an affectionate letter to the Missionaries, encouraging them to persevere.

35. Mr. Finck sailed from Portsmouth in April 1711, and arrived in Rio de Janeiro in the month

They send  
out a  
Printer,  
Press, and  
supplies.

Supplies  
captured  
by the  
French.

(<sup>1</sup>) "*Comme les ames de ces collectes.*" Histoire, &c. p. 557.





of August. Here the vessel on which he sailed was captured by a French Privateer; but the Governor of Madras being on board, he ransomed the ship, the captors taking the cargo. When the Frenchmen examined the books which they had seized, and found among them the Gospel of St. Matthew in Portuguese, they distributed the whole two hundred and fifty copies among the inhabitants of the place, to whom the sacred volume was almost unknown. Mr. Finck found even the priests of Brazil extremely ignorant, none but the Jesuits understanding Latin, though their ecclesiastical language. There were also among the books several copies of a useful treatise in Latin, entitled *True Christianity*<sup>1</sup>, by John Arnd, which the French distributed among those who would accept them: and it was hoped that the seed of divine truth thus providentially sown in this fallow-field would be watered with the dew of Heaven, and bring forth fruit to the Redeemer's praise. This hope was some alleviation to the disappointment of the friends at home and the Missionaries abroad.

Printer  
dies on the  
passage.

36. After some delay, the vessel pursued her voyage, carrying the printing-press for Tranquebar, which, being stowed away in the hold, had escaped notice; but it arrived without the printer, who had resolved to devote to its operation the remainder of his days: he was not spared to fulfil his pious intention; for he died of a fever on ship-board before they reached the Cape of Good Hope: and thus, for some wise purpose beyond man's comprehension, did God see fit to draw a cloud over the bright prospect just dawning on this Mission.

Comple-  
tion of the  
Tamul  
New Tes-  
tament.

37. The loss of the expected printer was felt the more at Tranquebar, in consequence of the Tamul New Testament being ready for the press. This

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(<sup>1</sup>) Published in London in 1708.





translation M. Ziegenbalg commenced, we have seen, October 17, 1708; and he finished it on the 21st of March, 1711, having been employed upon it about two years, allowing for his four months' imprisonment, when it was suspended. To aver that this was a perfect work, were to assert what it would be unreasonable to expect: this, indeed, can be said of no *first* translation of the Scriptures into any language whatever. But this we affirm, that it was accurate enough to be of essential service to the Schools and Congregations of the Mission for many years: it has likewise formed the foundation of all subsequent translations of the Tamul Testament; and we maintain, that if Ziegenbalg had done no more for India than this, he would deserve to be had in remembrance to the latest age, as one of the richest benefactors, under God, to the Churches in the East.

M. Ziegenbalg had for some time meditated a tour along the coast, for the purpose of visiting all the European Stations, hoping to awaken a general interest in behalf of the Natives, and to unite all Protestants, of whatever nation, in the cause of their conversion; but hitherto his translation had kept him at home. Being now released from this work, he set out, on the 9th of July 1711, proceeding northward to Madras, where he again met with a cordial reception and response from the English Chaplain, the Rev. George Lewis<sup>2</sup>, and other gentle-

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(<sup>2</sup>) This gentleman, in reply to a letter which he had received from the Secretary of the Christian-Knowledge Society, inquiring into the state of religion on the coast, commended the Tranquebar Missionaries to his special attention, remarking, that they "ought and must be encouraged. It is the first attempt the Protestants ever made in that kind. We must not put out the smoking flax: it would give our adversaries, the *Papists*, who boast so much of their Congregations *de Propaganda fide*, too much cause to triumph over us. I do design, by the January ships, to let the Society



CHAP.  
III.

Plutschou  
returns to  
Europe.

men, who were interested in his Mission. He visited Meliapore, St. Thomas's Mount, and other places in the vicinity, where Romanists were stationed, and found both priests and people profoundly ignorant of religion. The ecclesiastics knew as little of Tamul, the language of their flocks, as the people did of Latin; and he seems to have derived very little satisfaction from his intercourse with either party.

38. This year the Mission was deprived of the services of M. Plutschou, whose declining health constrained him to return to Europe. He sailed from Madras on the 15th of September, leaving the scene of his labours with painful regret. He was charged with the interests of the Mission in Denmark, Germany, and England, and was accompanied by a native youth of great promise, who was baptized at Tranquebar by the name of Timothy, and was sent to be educated at Halle for the service of the Mission. The sight of this Tamulian Christian, the first that had visited Europe, awakened a lively interest in behalf of his country wherever he went. M. Plutschou took him to England, where they were both kindly received by the Society for Promoting Christian Knowledge. The Missionary submitted to the Committee's consideration the present state of the Mission, its existing impediments, and the means of promoting its advancement. His suggestions were favourably entertained; and, while in London, the Society employed him to draw up a short Treatise, in Portuguese, on the *First Principles of Christianity*, to be substituted for the *Primer*,

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Society and yourself understand, that I am a hearty well-wisher to your honourable, pious, and Christian undertaking."

"I am &c. &c.

"Fort St. George, October 1712."

"GEORGE LEWIS.

—Account of the Tamulians, Part iii. pp. 41, 42.





hitherto used in the Tranquebar Schools. When finished, the Society ordered a thousand copies of the work to be printed immediately, and half of them were sent to India by the next fleet.

39. On the 20th of December 1712, while the Society was deliberating how to supply the place of the printer they had lost, three young men arrived in London from Halle, destined for Tranquebar. One, named John Berlin, was to superintend the school, and the other two, who were brothers, named Alder, the younger being a youth of fourteen years of age, were to take charge of the press. They brought with them a fount of Tamul types, cast in Germany. The Committee regarded their arrival at this juncture as a gracious interposition of Divine Providence. They rendered them all the assistance they required in the transaction of their business in London, supplied them with seventy-five reams of paper and a quantity of Portuguese books for the use of the Mission, and obtained for them a free passage on board the East-India Company's fleet. They sailed in the following month, being specially commended to the Society's Correspondents at Madras, with a request that they would render them what aid they might require.

Three  
Germans  
sail for  
Tran-  
quebar.

40. Meanwhile the printing-press had arrived at Tranquebar; but receiving it without the printer whom they had been led to expect, the Missionaries hardly knew whether to rejoice or mourn. For the moment, the feeling of disappointment predominated; for they had cherished the hope of speedily going to press, not only with the New Testament, but also with some other very needful works which they had prepared. This trial, however, was soon relieved by the happy discovery of a man in the Danish army who had been brought up a printer. Having succeeded in their application for his services, they immediately set up their press, and

Press  
arrives,  
and is set  
to work.



CHAP.  
III.

Further  
Supplies  
from  
England.

printed two small elementary works—a Primer for the use of the Portuguese Schools, and a treatise on *The Method of Salvation*. This little work they called the “first-fruits of the Word of God bestowed on the Heathen by their benefactors in England.” They sent several copies to their English friends, who regarded them as more than mere curiosities from the East.

41. Towards the close of this year the Missionaries received from the Christian-Knowledge Society a large supply of Portuguese Testaments, together with many other books, and some mathematical instruments, in lieu of what were taken by the French. These packages, with a remittance of one hundred pounds sterling, came safe to hand, and proved a seasonable relief. In their joint expression of thanks to the Society, transmitted through their friend, the Rev. M. Boehm, they take the opportunity of explaining the necessities of India, and appealing to the sympathies of all Christians for further aid.<sup>1</sup>

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(1) This spirited letter is printed at the end of the Danish Conferences with the Brahmins, quoted above. As it cannot but interest the Christian reader, we will give it here entire.

“Oh, when will the time be,” they write, “that all the Protestant nations will join hands and hearts, to destroy the worship of devils, and break in pieces the idols of the Heathen, that the name of Jesus may be known to all the nations of the earth? The undertaking is great and feasible, backed with many precious promises both from the Old and New Testament, viz. that all the kingdoms of the world will become the kingdoms of God and his Christ.

“We see before our eyes that the harvest is very great, and ripe for the sickle; but we want hands—we want temporal subsidies—and therefore the labourers are too few to till so large a vineyard. Surely, such Christians as are averse to this pious work can have no real love to the Christian Religion.

“We would humbly propose to the Protestant Churches to supply us with learned students in divinity, and send them here to be instructed in the *Indian* languages, to qualify them for future service, under our direction, who have, by our long practice among



State  
of the  
Mission  
in 1712.

42. The Missionaries wrote this letter under circumstances which caused them painfully to feel the necessities of their situation. M. Ziegenbalg's health was much impaired by his incessant exertions; and his zeal appears at times to have carried him beyond the bounds of prudence. He is described as taking no care of his body, riding about in the sun, and exposing himself in a manner that very few European constitutions can bear in a tropical climate. M. Böeving was gone, his delicate health constraining him to leave the country. He remained for some time studying the Tamul language, but retired to Bengal in 1711, about two years after his arrival, and soon sailed thence for Europe. M. Jordan was engaged in the Portuguese department of the Mission, and M. Grundler occupied the Station vacated by Plutschou, as well as his own. Under these circumstances they could not but apprehend the most serious consequences to their infant Mission unless succours should speedily arrive.

But they did not relax in their exertions. Ziegenbalg was indefatigable in the work of translation and the composition of his Tamul Dictionary, besides maintaining a correspondence with Natives of respectability, which had now increased to

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among these people, dived into their inclinations, and know, by our own experience, what sort of arguments are most likely to gain their approbation, and persuade them to bear patiently the admonitions of the Lord. But these students must be men truly fearing God and hating covetousness; disengaged from all earthly ties of self-seeking, and free from any propensity to rule over God's inheritance. For if the Ministers of the Gospel are otherwise minded, all their learning will have no other effect than to persuade Christians to turn Heathens, and to confirm Heathens in their infidelity.

"If we were blessed with faithful labourers in this great work, we have the fairest prospects of spreading the knowledge of Christ among many populous nations of the Indies."



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III.

a great extent.<sup>1</sup> M. Grundler, uniting the duties of M. Plutschou with his own, continued, with Ziegenbalg and Jordan, to attend unremittingly to the various departments of the Mission.

Being greatly at a loss for paper, they tried to manufacture it; and succeeded, after several attempts, in producing some of an inferior quality, though good enough for ordinary purposes. This saved them much expense.

The state of the Schools and Congregation at the close of 1712 was sufficiently encouraging. The converts amounted to two hundred and twenty-one. Thirty-four deaths had occurred, which made the total of conversions, from the first, two hundred and fifty-five. In the Schools there were seventy-eight children, of whom twenty-seven were girls. Fifty-nine of these scholars were entirely maintained by the Missionaries; and they report of them at this time, "We have much reason to rejoice in our young people."<sup>2</sup> Some of the more advanced Tamul Scholars gave promise of being qualified, ere long, for employment as Schoolmasters, Catechists, and Writers.

Together with this report they sent home a catalogue of thirty-two Tamul works in manuscript, some of which they had composed, others they had translated into that language. This catalogue included Ziegenbalg's New Testament and Dictionary. To these were added five Tamul works by Romanists, which they were able to use, after having "purged them," they say, "of whatsoever might savour of *Popery*."

In Portuguese, they had the New Testament and the Liturgy of the Church of England, both in

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(<sup>1</sup>) Several of these Natives' Letters are published with the Danish Conferences already quoted, pp. 307 *et seq.*; but they do not seem of sufficient importance to be introduced here.

(<sup>2</sup>) Missions-Berichten. Vol. i. Part ii. p. 335.





print, and twelve smaller works, chiefly in manuscript.

Such were the fruits of the Divine Blessing on the labours of these devoted men in little more than six years from the establishment of their Mission. The Society for Promoting Christian Knowledge had continued to make honourable mention of their progress in their Reports, beginning with that for 1709; and in that for 1712 this short, but very striking and significant remark occurs, relating to the responsibility of the English, which descends to us with the accumulated weight of more than a century of years, and has gathered force through all that period:—

“The same Missionaries, by their last letters to Europe, signify, that what is attempted there in the Danish factories, towards gaining the Heathens to Christianity, is much more practicable in the British Settlements on the coast of Coromandel, by reason of the great sway that the Britons have in those parts above other nations: and it is hoped that the Hon. East-India Company will be induced to make an essay of the like nature in a manner worthy of themselves, when they see the success that has attended the endeavours of their neighbours.”<sup>3</sup>

43. In the month of June 1713 the three young men just mentioned reached Tranquebar in safety, with the valuable supplies committed to their charge. They encouraged the Missionaries, not only by their presence and the contents of their packages, but also by the report which they were able to make of the growing interest in Great Britain in behalf of the Mission. Of this they soon had further proof by the arrival of another remittance; so that, by the month of August 1713, they had received from England the sum of eleven hundred

Arrival of  
the three  
Germans.

(<sup>3</sup>) Society's Report, 1712. Also, “An Abstract of their Reports,” &c. p. 3.



CHAP.  
III.

Printing  
of the  
Tamul  
New Tes-  
tament.

Ziegen-  
balg's  
voyage to  
Europe.

and ninety-four pounds sterling, besides the valuable presents mentioned above.

44. The printing of the Tamul Testament, which had been delayed in expectation of this assistance, was now begun with all convenient speed, and the historical parts were finished by September 1714. For some time they used the types brought from Germany; but as they were of an inconvenient size, a smaller fount was cast at Tranquebar. They also commenced a quarto edition of the Testament this year, which was finished in 1715.

45. But Ziegenbalg did not remain to carry these editions through the press. His health rendered it advisable for him to undertake a voyage to Europe, and he hoped by his presence still further to advance the interests of the Mission in Denmark, Germany, and England. As soon as his intention became known, the Governor of Tranquebar, who had hitherto shown him and the Mission no favour, became alarmed lest Ziegenbalg should report his misconduct to the King of Denmark. He therefore sought to be reconciled to him before his departure, and begged that a deed of amnesty might be drawn up and authenticated, for the purpose of being laid before the King. This concession it was not difficult for such a Christian as Ziegenbalg to make. Laying at the foot of the Cross all the ill-treatment he had received from this man, he executed the deed, consenting to convey it to the King, and to make it publicly known in Europe.

Committing to M. Grundler the superintendence of the printing of the New Testament, in the month of October 1714 Ziegenbalg embarked on a Danish vessel, accompanied by M. Jordan and a young native named Maleiappen<sup>1</sup>, with whom he conversed

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(<sup>1</sup>) This was, probably, Modaliapa, supposed to have been the first baptized convert. P. 128, note.





in Tamul and Portuguese throughout the voyage, in order to keep up his knowledge of those languages. Maleiappen was a convert whom he had employed for some time in the capacity of Secretary, and had found him very useful in his work of translation. With his assistance he carried on his version of the Old Testament on board ship, which he had begun in September 1713<sup>1</sup>; and by the time they reached the Cape of Good Hope he had finished to the end of the Book of Joshua. He likewise officiated as Chaplain while on board, and was very attentive to the spiritual and temporal wants of the crew. Leaving the Cape Feb. 15, 1715, he employed himself, during the remainder of the voyage, upon his Tamul Dictionary.

46. On the first of June he arrived at Bergen, in Norway, whence he proceeded to Hamburg. Finding that the King of Denmark was engaged in the siege of Stralsund, in Pomerania, he went thither, and had the honour of preaching before his Majesty, who gave him a gracious reception. The King had already received a copy of the Tamul Testament, which was dedicated to him; and Maleiappen, when introduced, returned him thanks, in the name of all the converted Indians, for the expense that his Majesty had incurred, in order to communicate to them the truths of the Gospel. After this interview, M. Ziegenbalg proceeded, with Maleiappen, to Copenhagen, and was well received at Court, where his name and mission were held in great estimation. Having visited several other places, and spent some weeks with Professor Franck at Halle, he sailed for England, where he arrived about the close of the year.

His favourable reception by the King and Court of Denmark.

47. Here his reception was highly gratifying to his feelings. Archbishop Tenison had been dead

Encouraging reception in London.

(<sup>1</sup>) Missions-Berichten. Vol. i. Part ii. p. 676.



CHAP.  
III.

some months; but his successor, Archbishop Wake, proved no less friendly to the Mission. On the 2d of January 1716 M. Ziegenbalg was introduced to the Committee of the Christian-Knowledge Society, who delivered to him an address, in Latin, expressive of their affection and sympathy, of the lively interest they took in his Mission, and of their determination to render him every assistance in their power. Ziegenbalg, in reply, gratefully acknowledged the favours he had already received, committed himself and his fellow-soldiers to their further assistance and prayers, and expatiated upon the vast, the eternal importance of the work in which they were engaged. He spake in the Tamul language, giving, at the same time, a Latin translation of what he said. It is doubtful whether the known or the unknown tongue excited the deeper interest in the minds of the audience.

The Committee next presented to Ziegenbalg a donation of twenty guineas, in token of their continued affection and goodwill towards him; and for this new instance of their favour he returned thanks, at the same time begging the Committee to accept twelve copies of his Tamul Grammar, recently printed at Halle.<sup>1</sup>

While in London, Ziegenbalg was introduced to the King, George the First, and to the Prince and

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(<sup>1</sup>) Niecamp has preserved the original Addresses. *Hist. Missionis*, pp. 190—195. They are too long for insertion here; but we will give the conclusion. The Secretary, when he presented Ziegenbalg with the twenty guineas, said: “*Jussit Veneranda Societas munus hoc aureum tibi, Reverende vir, offerri, tanquam novum argumentum propensi sui et benevoli in te adfectus.*” To which Ziegenbalg answered: “*Humiles ago gratias, Venerandi Viri, pro novo hoc vestri in me favoris specimine. Et quum in meis viribus non sit, vel aliquantulum retribuere tot in me collata beneficia; volui tamen munusculum hoc chartaceum in grati animi signum vestris offerre manibus, in usum propagationis evangelii in India orientali concinnatum.*”





Princess of Wales, who received him courteously, entered upon the subject of the conversion of the Indians, and assured him of their patronage. He received similar assurances from the Archbishop of Canterbury and the Bishop of London; and every one of these distinguished personages afterwards redeemed the pledges they had so kindly given. In a word, his visit to England answered all his expectations: it proved both serviceable to his Mission, and honourable to himself.

48. Before his embarkation, Ziegenbalg married a Miss Saltzman, who was educated at Halle, and had formerly been his pupil. She now devoted herself to the Missionary cause, and is described as exhibiting in her correspondence great piety and a strong mind. Such a wife could not but prove a sweet solace and a valuable help-meet to our indefatigable Missionary. They remained in London till the 26th of February, when they proceeded to Deal, and embarked March 4th. On the 9th of August they reached Madras, where they were cordially welcomed by the Governor and the Chaplain. When sufficiently refreshed by the hospitality and society of their English friends, they pursued their journey to Tranquebar. Great was the joy of the meeting with the Brethren and the converts there, especially when Ziegenbalg told of his reception everywhere, and of the promises he had received in "generous England."

Marries,  
and re-  
turns to  
India.

49. During his absence the work of the Mission went on, but the account of their proceedings in the interim is very brief. Among the baptisms, the number of which is not preserved, Grundler mentions one of their writers, who, by the study of the New Testament and other religious works, had become acquainted with the history and principles of Christianity, and gave evidence, in his life, of the power of the Gospel to convert the heart and save

Proceed-  
ings of the  
Missiona-  
ries in  
Ziegen-  
balg's  
absence.



CHAP.  
III.

the soul. He was baptized soon after Whitsuntide in 1714, receiving the name of Nicodemus. He afterwards learned the art of book-binding, and became very serviceable to the Mission in various ways.<sup>1</sup>

During the absence of his colleague, M. Grundler found a kind friend in the Rev. William Stevenson, who succeeded Mr. Lewis, mentioned above, as Chaplain at Fort St. George. This gentleman pledged himself to Grundler to render him what assistance he could<sup>2</sup>; and, in February 1715, he sent the following account of this active Missionary, and his necessities, to the Society for Promoting Christian Knowledge:—"I hear frequently from M. Grundler, who seems to be a very worthy man, endued with a true sense of religion and an Apostolic zeal. But I am afraid he has too great a weight upon him now in M. Ziegenbalg's absence; so that I wish the next ships may bring him some assistance." In his last letter M. Grundler had stated, that, if the Danish ships which he expected should not arrive within less than a month, he must be very much straitened for money: Mr. Stevenson therefore authorized him to draw upon himself for what he might require until he should receive his remittance from Europe.<sup>3</sup>

With this encouragement, in April 1715 M. Grundler opened another Charity School, under the Danish Governor's patronage, which succeeded so well, that, in four months after its commencement, it contained seventy children. He next contemplated the execution of a design which M. Ziegenbalg had previously formed, for the establishment of a higher Seminary, in which their most promising scholars should be exercised in the study of

(<sup>1</sup>) Missions-Berichten. Vol. i. Part ii. p. 870.

(<sup>2</sup>) Account of the Tamulians, Part iii. pp. 119, 120.

(<sup>3</sup>) Ibid. pp. 149, 150.





the Bible and divinity, and prepared for the service of the Mission. "I feel sure," he remarked, "that they ought, under God's grace, to be fully informed in the science of theology, and well prepared for the ministerial office by a holy life. This, I know, will be a difficult task: still, under God's grace, I trust they will be enabled to go forth with divine authority among their own people." The Missionaries had already prepared several of their upper class for employment as Writers, Schoolmasters, and Catechists; but they were not yet ready for the establishment of their projected seminary.<sup>4</sup>

50. Though we have few statistics of the Mission at the close of this Decade, yet very honourable testimony is borne by the Rev. William Stevenson, to its state at this period. In the month of August 1716, after visiting Tranquebar, he sent home the following Report to the Society for Promoting Christian Knowledge:—

An English  
Chaplain's  
Report  
of the  
Mission.

"I spent three days at Tranquebar with great satisfaction. On Sunday I heard M. Grundler preach to the Tamul converts, in their own language; and M. Berlin gave an earnest, useful lecture, in Portuguese. The people seemed far more serious, attentive, and composed in their behaviour than our European congregations generally are. The children, whom I heard catechized in Portuguese, have juster notions of religion, and are greater proficient in true Christian knowledge than those of a more advanced age among us. I have no time to enlarge on the order and good discipline that are kept up in the three schools, nor on the successful labours of the Missionaries. The Governor and the Danish Minister at Tranquebar give M. Grundler an extraordinary character, and confirm the good opinion I have always had of him.

(<sup>4</sup>) Missions-Berichten. Vol. i. pp. 152. 851. 864.



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III.

M. Berlin is also a very pious, diligent young man, and seems to have a genius for languages. He made such great progress in the Portuguese, that, in one year, he was master of it, and now preaches in it with great ease and fluency. As for M. Alder, he is an artist so useful and ingenious, that he deserves the greatest encouragement. I saw the paper-mill which he is now making: it is in great forwardness, and will be finished in a few months."<sup>1</sup>

Such was the progress and character of this primary Protestant Mission on the Indian Continent at the termination of its first Decade; and, time and circumstances considered, it has not been surpassed by any Romish Mission that preceded, or any Protestant Mission that has followed.

SECOND  
DECADE.  
1717 to  
1726.

Ziegen-  
balg re-  
sumes his  
work:  
opens  
Native  
Schools at  
Cuddalore  
and  
Madras.

1. Messrs. Ziegenbalg and Grundler now prosecuted their work with renewed energy, encouraged by the approval of the devout both at home and abroad, and by the liberal support and promises which they had received. One of their first objects was to establish the seminary which they had for some time contemplated, for training Catechists and Schoolmasters. This institution proved, as they had anticipated, the nursery of their Mission.

Under the auspices of the Society for Promoting Christian Knowledge, in July 1717 they opened a school at Cuddalore for Tamul and Portuguese children; and this was soon followed by another at Madras, which they established at the request of the Governor and Chaplain of Fort St. George, who rendered them all the aid they required. This was the first movement on the part of the British authorities in India to enlighten the multitudes under their sway; and though but a feeble effort, it was the opening of that dawn, which, we may

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(<sup>1</sup>) Niecamp, pp. 200—204.





devoutly hope, will shine more and more unto that perfect day, when darkness shall be chased from the millions of Hindostan, and the light of heaven illumine every soul.

2. The Missionaries kept a watchful eye upon all the native agents in their service; and the following exercise, as described by Ziegenbalg, greatly conduced to the harmony and efficiency of their operations:—

Conferences  
with the  
Native  
Teachers.

“The weekly conference, which we hold every Friday with all the labourers, is of the greatest utility in keeping the Mission work in order. For on that day in the forenoon we pray to God for wisdom and counsel, and each relates how he has been employed, or what has occurred in the congregations and schools, and in the printing and book-binding offices, and in the private houses. Here every thing which might occasion disorder or detriment is adjusted, and those means are adopted which may best promote the general good. The conference being ended, the Portuguese and Tamul assistants make a report of their labours, and of whatever may be wanting, that, as far as possible, it may be supplied.”<sup>2</sup>

3. For some time past their church had been too small for their increasing congregation; and, in 1715, they projected the erection of another, but were prevented by an extensive irruption of the sea, and other impediments. In 1716, all obstacles being removed, they were able to execute their design; and on the 9th of February the Governor laid the foundation-stone of the new building in Tranquebar, when prayers were offered for the Divine blessing on the work, and Ziegenbalg preached from 1 Corinthians iii. 11: “Other foundation can no man lay than that is laid, which is

A new  
Church  
built at  
Tran-  
quebar.

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(<sup>2</sup>) Memoirs of Rev. C. F. Swartz, Vol. i. p. 103.



CHAP.  
III.

The first  
Letter of  
King  
George I.  
to the  
Missiona-  
ries.

Jesus Christ." The building was completed in September 1717, and opened on the 11th of October, the Services being prolonged through the following day. Three discourses were preached on the solemn occasion<sup>1</sup>, to three separate congregations, in German, Tamul, and Portuguese. This church received the same name as the other, New Jerusalem. The old church was appropriated to the use of the Catechists. The Missionaries also preached there at the funerals of their members, who continued to be interred in the adjoining cemetery.

4. Encouraged by the condescension of the King of England, mentioned above, Ziegenbalg and Grundler wrote to his Majesty this year, giving an account of their Mission, to which they received the following gracious answer:—

"George, by the grace of God King of Great Britain, &c., to the reverend and learned Bartholomew Ziegenbalg, and John Ernest Grundler, Missionaries at Tranquebar.

"Reverend and Beloved—Your letters, dated the 20th of January of the present year, were most welcome to us; not only because the work undertaken by you, of converting the Heathen to the Christian faith, doth, by the grace of God, prosper; but also because that, in this our kingdom, such a laudable zeal for the promotion of the Gospel prevails.

"We pray you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success; of which, as we shall be rejoiced to hear, so you will always find us ready to succour you, in whatever may tend to

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(<sup>1</sup>) The texts were, Jer. xvi. 19—21. Haggai ii. 7—10. Matt. xxviii. 18—20. The Danish Chaplain had some appropriate verses in Latin inscribed over the font.





promote your work and to excite your zeal. We assure you of the continuance of our royal favour.

“GEORGE R.

“Given at our Palace of Hampton Court, the 23d August, A.D. 1717, in the fourth year of our reign.”

Such a letter from the first of the House of Brunswick called by Divine Providence to rule over the British empire, augured well for that Protestant faith which he was exalted to defend. May God vouchsafe grace to every future monarch of this dynasty, to take a similar interest in the propagation of the Gospel wherever the British standard is unfurled! Thus showing themselves true to their title—*Defender of the Faith*—their people may hope in God that the star of Brunswick will never set upon the land.

In their answer to this letter, after expressing their gratitude to the King for the encouragement he had condescended to afford them, and their thanks to God for inclining his Majesty's heart to “add to the glorious title of Defender of the Faith the noble character of its zealous promoter,” not only by supporting the reign of Jesus Christ in his own dominions, but also by extending it among the Heathen in the most remote parts of the world, they speak of themselves and their labours in the language of hope; and describe their difficulties of various kinds, yet declare the triumph of the Gospel, in many cases, over all impediments. They then conclude with an acknowledgment of the favours which they had received from his Majesty's subjects in India in grateful terms, and invoke the blessing of God on themselves, on their work, and on his Majesty.<sup>2</sup>

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(<sup>2</sup>) This letter was dated Tranquebar, Nov. 24, 1718, and signed by the two senior Missionaries, Ziegenbalg and Grundler. This correspondence is preserved in Latin, as well as the letters of the Archbishop of Canterbury to the Missionaries, which remain  
to



CHAP.  
III.Ziegen-  
balg's  
Transla-  
tion of  
the Old  
Testament  
to the  
Book of  
Ruth.

This year Ziegenbalg again visited Cuddalore, and several other places along the coast, everywhere holding discussions with the Natives upon the folly and error of their superstitions and the truth of Christianity. His character was by this time so well established in the country, and the inhabitants were so convinced of his good intentions towards them, that they always listened to him with attention, whatever he said; and many received his word to the saving of their souls.

5. His translation of the Old Testament was now proceeding apace; and by the year 1719, after about ten years of unremitting exertion, he had advanced as far as the Book of Ruth. His English patrons called this "the grand work." And truly did they designate it; "For," it has been well remarked, "wherever the Scriptures are translated into the vernacular tongue, and are opened and common to all, inviting inquiry and causing discussion, they cannot remain a dead letter. When the Scriptures speak to a Heathen in his own tongue, his conscience responds, 'This is the Word of God.' How little is the importance of a version of the Bible in a new language understood by some!" "The incorruptible seed of the Word of God can never die. After ages have revolved it is still producing new accessions to truth and human happiness."<sup>1</sup>

to be noticed. They are to be seen in Niecamp, pp. 212, *et seq.* The date of these and other documents will readily direct the reader to the original in Niecamp, who gives the date of the year at the top of each page. See also Buchanan's Researches, pp. 62—64.

(<sup>1</sup>) Buchanan's Christian Researches, p. 59. This author states that Ziegenbalg finished the translation of the Bible in Tamul in 1719: but he was misinformed. It does not appear that he advanced beyond Ruth; and we shall soon see that it was afterwards taken up at that book by another. Fabricius, Lux Evan. p. 611. Niecamp, pp. 223, 224.





6. At the beginning of this year the Archbishop of Canterbury, as President of the Society for Promoting Christian Knowledge, wrote to the Missionaries the following paternal letter:—

Archbishop of Canterbury's first Letter to the Missionaries.

“To Bartholomew Ziegenbalg and John Ernest Grundler, Preachers of the Christian Faith on the Coast of Coromandel.

“As often as I behold your letters, Reverend Brethren, addressed to the Venerable Society instituted for the promotion of the Gospel, whose chief honour and ornament ye are; and as often as I contemplate the light of the Gospel, either now first rising on the Indian nations, or after the intermission of some ages again revived, and, as it were, restored to its inheritance; I am constrained to magnify that singular goodness of God in visiting nations so remote; and to account you, my Brethren, highly honoured, whose ministry it hath pleased Him to employ in this pious work, to the glory of His name, and the salvation of so many millions of souls.

“Let others indulge in a ministry, if not idle, certainly less laborious, among Christians at home; let them enjoy, in the bosom of the Church, titles and honours, obtained without labour or without danger: your praise it will be (a praise of endless duration on earth, and followed by a just recompense in heaven,) to have laboured in the vineyard which yourselves have planted; to have declared the name of Christ where it was not known before; and, through much peril and difficulty, to have converted to the faith those among whom ye afterward fulfilled your ministry. Your province, therefore, Brethren, your office, I place before all dignities in the Church. Let others be Pontiffs, Patriarchs, or Popes; let them glitter in purple, in scarlet, or in gold; let them seek the admiration of the wondering multitude, and receive



CHAP.  
III.

obedience on the bended knee:—ye have acquired a better name than they, and a more sacred fame: and when that day shall arrive when the Chief Shepherd shall give to every man *according to his work*, a greater reward shall be adjudged to you. Admitted into the glorious society of the Prophets, Evangelists, and Apostles, ye, with them, shall shine, like the sun among the lesser stars, in the kingdom of your Father for ever.

“Since, then, so great honour is now given unto you by all competent judges on earth, and since so great reward is laid up for you in heaven, go forth with alacrity to that work to which the Holy Ghost hath called you. God hath already given to you an illustrative pledge of His favour, an increase not to be expected without the aid of His grace. Ye have begun happily: proceed with spirit. He who hath carried you safely through the dangers of the seas to such a remote country, and who hath given you favour in the eyes of those whose countenance ye most desired; He who hath so liberally and unexpectedly ministered unto your wants, and who doth now daily add members to your Church; He will continue to prosper your endeavours, and will subdue unto Himself, by your means, the *whole continent of Oriental India*.

“O happy men! who, standing before the tribunal of Christ, shall exhibit so many nations converted to his faith by your preaching; Happy men! to whom it shall be given to say, before the assembly of the whole human race, ‘Behold us, O Lord, and the children whom thou hast given us;’ Happy men! who, being justified by the Saviour, shall receive in that day the reward of your labours, and also shall hear that glorious encomium, ‘Well done, good and faithful servants, enter ye into the joy of your Lord.’

“May Almighty God graciously favour you and





your labours in all things! May He send to your aid fellow-labourers, such and as many as ye wish! May He increase the bounds of your Churches! May He open the hearts of those to whom ye preach the Gospel of Christ, that, hearing you, they may receive life-giving faith! May He protect you and yours from all evils and dangers! And when ye arrive (may it be late!) at the end of your course, may the same God, who hath called you to this work of the Gospel, and hath preserved you in it, grant to you the reward of your labour, an incorruptible crown of glory!

"These are the fervent wishes and prayers of,

"Venerable Brethren,

"Your most faithful fellow-servant in Christ,

"From our Palace at Lambeth,

"GULIELMUS CANT."

Jan. 7, 1719."

7. Before this paternal epistle arrived Ziegenbalg was called to his rest: but it came opportunely to comfort his Brethren in their sorrow for his loss. When first attacked by the disease that alarmed them, he was subjected to medical treatment which required entire cessation from labour; but he could not be prevailed upon to relax any of his ordinary duties until his sufferings were increased to such a degree as to confine him to his bed. This was in October 1718; and in a few weeks he was so much improved, that at Christmas he was able to preach, and also on New-Year's Day; but this was his last effort in the pulpit. A relapse ensued, accompanied with much pain; but he was a patient sufferer. Throughout his sickness nothing was heard from his lips but prayer and devout ejaculations of praise, in the language of that Sacred Volume in whose translation he had been so long engaged. On the morning of his last day on earth he rose early, and, as he was wont, joined with his wife in prayer. Soon after he was seized with

Ziegen-  
balg's  
Sickness,  
and Death.