



for they promised to leave his uncle, the present owner of the property, in quiet possession of it, if he would induce his nephew to return to their Church. Upon the uncle's rejecting their proposal, the priests stirred up their people against the whole family, who fled to the house of Rajanaiken's father for protection. Thither the enemy pursued them, violently assaulted the house, and wounded two of the old man's sons. In attempting to rescue the youngest from their grasp he was so seriously injured that he expired two hours after, with these words: "*O my father!*" Thus it is that this sanguinary Church, while professing the faith of Christ, pollutes herself with Christian blood; that so, by repeated murders, she may fill up the measure of her former sins, and call down upon herself the judgment predicted against her in the Word of God."¹ The priests endeavoured to screen themselves from the imputation of this murder by attributing it to the mob: but who stirred them up?² The perpetrators of the bloody deed afterwards confessed that the priests had urged them on with the promise of reward in heaven to all who should merit it by exterminating the heretics; and in the next week they renewed the assault with increased violence, having bribed the native magistrate not to interfere. Rajanaiken and Joshua fled from the house naked, but the people discovered their place of concealment, and were proceeding with their murderous work, when the military rescued them out of their hands.³ Thus, like St. Paul at Jerusalem⁴, they were indebted, through a watchful

(¹) Rev. xviii. xix. 1—6.

(²) It is thus that the advocates of Rome attempt to shift the blame of her wholesale murders everywhere upon the Civil Authorities, to whom they hand them over for execution.

(³) Niecamp, pp. 337 *et seq.*

(⁴) Acts xxi.

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III.

Providence, to Heathen soldiers for deliverance from those who, while professing to worship the same God, were thirsting for their blood.

The priests, disappointed of their prey, renewed their dispute about the family estate, his claim to which, at the Missionaries' suggestion, Rajanaiken had relinquished, and advised his family to do the same for the sake of peace. But this was not what his enemies desired. They had taken their resolution either to compel him to return to their Church, or to destroy him. The property was at last adjudged to the family by the court of law; but the enemy still kept possession of it, in hopes of his relations being induced to prevail upon Rajanaiken to abjure the Protestant faith, in order to recover the estate. But he dissuaded them from stirring any more in the business, by setting before them the example of our Lord's patient endurance of all His sufferings from the wicked, and that of the first disciples, who *took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance.*

Attempt to
murder
Rajanaiken.

54. But this forbearance, instead of commanding the admiration, or mollifying the enmity of his adversaries, only enraged them the more. After wreaking their vengeance on the defenceless Christians, and attempting to destroy his colleague, Joshua, in August 1732 they sent two assassins to murder Rajanaiken himself. In the darkness of night they entered the vestibule of his house, where they found a man sleeping whom they mistook for their intended victim, and thrust a spear at his head. Upon the man starting up they discovered their mistake, and took to flight. It was afterwards ascertained that the Jesuit, Beschi, was the cause of this attempt upon the life of Rajanaiken, and that he continued to direct all the violent



proceedings against him and his people.¹ But the Lord whom they faithfully served rescued them out of his hands.

55. The Christians in other parts, though spared the severity of such persecution, were tried by the solicitations and remonstrances of their kindred, or by the threats of the Heathen in authority. Two or three instances will suffice to exhibit the nature of these temptations, and the fidelity of those who resisted them. The Monigar (police magistrate) of Uluttucuppi threatened to cane and banish the Schoolmaster, the colleague of Sinappius, because he had refused to smear his forehead with the ashes of cow-dung, after the manner of the Heathen. The man was from home at the time; but the message was sent to Sinappius, who informed him what he had to expect when he came back. But instead of allowing himself to be deterred by such menaces, he did not hesitate to return home; and immediately on his arrival he went boldly to the magistrate, who manifested his displeasure by uttering bitter invectives against him. But the Schoolmaster's soft answer turned away his wrath²; and he became at length so pacified, that he invited him to remain and take some refreshment.

Fidelity of
Christians
under va-
rious trials.

Not long after, Sinappius himself was tried, though in a different manner. While distressed in mind by the alarming state of his wife's health, he was himself taken ill; and when confined to his bed, his kinsmen, together with some Brahmins and other Heathen in authority, tried hard to persuade him to return to their gods. Embracing him with affected tenderness, they entreated him, in gentle accents, to renounce a religion which, according to all appearance, they said had brought upon him

(¹) Niecamp, pp. 356—358.

(²) Proverbs xv. 1.

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the calamities with which he was afflicted. But this intrepid convert remained faithful to the cause which he had embraced. Having formerly despised their threats, he was now equally proof against their flatteries or affected sympathies. In a firm tone he bade them depart, adding, "In vain do you try to shake my constancy. I shall not die without the will of God. It is He, indeed, who has chastised me; yet not because I am a Christian, but because, perhaps, my faith in the truths of the Gospel is still imperfect, and not so bright as it ought to be. However, be that as it may, I shall not cast off my belief in the Christian Religion. Should the Lord permit my body to perish, He will not destroy my soul. I know that you have power over my body, to dispose of it as you choose; but you have none over my soul, which belongs entirely to Jesus Christ, the Redeemer of mankind, who bought it with His blood: and He is preparing it, not for temporal good, but for an eternal, a celestial inheritance." This faithful confession silenced their importunities.¹

Conver-
sion of a
dying
Romanist.

56. While their outrageous proceedings brought disgrace upon the cause which they were intended to subserve, some of the Romanists themselves were conciliated by the meekness and forbearance of the Protestants under such provocations, and especially by the kindness with which they returned good for evil whenever an opportunity occurred. One instance of this happy result, in the year 1733, may be given in illustration. It was the case of a Romish Catechist, who had been a furious enemy to the Protestants. This man was seized with a virulent distemper, which terminated fatally; but before his death he gratefully acknowledged the

(¹) Several more cases are reported by Niecamp, *passim*; but these two may suffice in this place.



attentions he had received from the very men whom he had formerly persecuted. Rajanaiken, especially, supplied him with medicine and whatever else he required; and at the same time he endeavoured to direct him to the great Physician of souls. This kindness was reported in favourable terms to Father Beschi, who, attributing it to the Missionaries' directions, wrote to thank them for the attention shown to his sick Catechist, and implored a blessing on them from the Lord, "who," he remarked, "showeth mercy to the merciful." Encouraged by the tenour of this letter, the Missionaries replied to him, and wrote also to the Bishop of St. Thomé, in conciliatory terms, requesting that their people, who gave no offence to any one, and desired to benefit all, might no longer be so cruelly persecuted as heretofore.²

But while M. Beschi acknowledged that this compassion deserved the favour of God, he did not seem to think it merited common justice from himself, when he found what effect was produced, by means of Rajanaiken's exertions, on the dying Catechist's mind. The poor man felt much more grateful for the instruction and consolation he had received for his soul, than for the relief afforded to his body. Convinced, at length, that it was a vain thing to put his trust in the merits and intercession of departed saints, he sought and found peace by faith in the "one Mediator between God and man, the man Christ Jesus."³ Once he thought that he was doing God service by pronouncing the doctrines of grace accursed; but now he clung to them as the ground of his hope, and found support in them to the last. In a word, the Spirit of God changed his character from the ferocity of the tiger

(2) Niecamp, pp. 375 *et seq.*

(3) 1 Tim. ii. 5.

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to the meekness of the lamb. In his affliction, devoutly pondering the past and the future, he was brought to repent and believe the Gospel, and died happy in the Lord. His last injunction to his friends was, that no money might be paid for the benefit of his soul after he was gone : and when his sister remonstrated with him against such a departure from the custom of their Church, he calmly reasoned with her upon its utter inutility when the soul had once departed from the body ; showing that the Church had adopted it from the Heathen, but that there was nothing in the Word of God to sanction prayers and offerings for the dead. He also explained to her how erroneously they had hitherto acted in worshipping the Virgin Mary, for that they had misunderstood all those passages of Scripture which their priests were accustomed to repeat in confirmation of that error.

But the Romish Priests were too much interested in maintaining these dogmas for M. Beschi to remain quiet when he found them so completely subverted by the doctrines of the Gospel. In consequence, forgetful of the kind offices of Rajanaiken, which he had just commended, he soon instigated the people to renew their hostility against him and the Protestants generally. But we have given instances enough to show the determination and wicked cruelty with which the Roman Priests resisted the progress of Christianity in Tanjore. They acted in character, indeed. Those who are resolved to tyrannize over the minds or bodies of mankind must ever be opposed to the diffusion of the knowledge that tends to counteract their design ; and the man that can wish to hold his fellow-creatures in bondage will not scruple at the means to be used for the purpose.

Rajanaiken visits
 Christian
 soldiers.

57. Some of his flock being in the army of Tanjore, Rajanaiken visited them from time to time,



when duty called them to the field, and admonished them to be on their guard against the tendency of the military service to lead their minds from God. He knew, by long experience, the temptations of a soldier's life, and was most solicitous to guard his people against them.

He next visited the Mogul's camp also, in the neighbourhood of Trichinopoly, where he found some Romanists, who discoursed freely with him on the doctrine of salvation by faith in the atonement of Christ. One man, who at first opposed him with great vehemence, was induced, after a while, quietly to listen to an exposition of the Gospel; and his remarks upon what he heard manifested an intelligent mind. He became convinced of the truth of what he heard; and, faithful to his convictions, abjured the errors of Rome, and joined the Protestant Church. But his old associates would not suffer him to depart in peace. At first they endeavoured to detain him by persuasion; but this proving of no avail, they tried the effect of violence. Where, however, the heart is right with God, what human power can prevail over the divine principle within? This Christian soldier, together with his wife and family, persevered to the consummation of their resolve to join the despised people of the Lord.

58. This was not the only instance of success which, through God's assistance, crowned the exertions of this faithful Catechist in the army of the Great Mogul; and another case of persecution, under a different form, will serve further to illustrate the various trials to which the faith of these simple Protestants was subjected. A Christian soldier, named Ignatius, whose exemplary conduct had for some time attracted the notice of his officers, was, in 1736, raised above the ranks. His comrades of the Roman Church, envious at his promotion, brought such evil reports against him

Vindication and Promotion of a Christian Officer.



before the Captain of his company, that he was not only degraded from his rank, but actually dismissed the service. Ignatius submitted in silence to this disgrace and wrong; but his friends were not so quiescent. They appealed to the commanding officer of the regiment, who, in consequence, had the case carefully investigated. The allegations were proved to be without foundation; and the commanding officer, convinced of the innocence of Ignatius on the present charge, and satisfied with his general character, which was developed in the course of the inquiry, not only restored him to the army, but even raised him to a higher rank than he held before. Rajanaiken, hearing of this triumph of truth, wrote to Ignatius, joining him in thanks to their Saviour, who, he said, before Pontius Pilate witnessed a good confession. He then exhorted him to continue stedfast in the faith.¹

Christians
persecuted
by the
Rajah.

59. But the trials and encouragements of Rajanaiken were perpetually alternating. He had soon to rejoice over the conversion of another Romish Catechist on his death-bed, who, as in the instance mentioned above, had been one of his most determined opponents; but almost immediately he was driven from Tanjore, and his flock were dispersed, by the influence of the officers of the palace, whom the Romanists, failing in all other attempts to stop him, had now bribed to persecute him and the Protestants to the utmost. In all his ways and troubles, however, he found consolation and support in a Divine promise to Jeremiah, which was strikingly appropriate to his own circumstances. To the complaints of the Prophet the Lord said, "If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let

(¹) Niecamp, pp. 439, 440.



them return unto thee ; but return not thou unto them. And I will make thee unto this people a fenced brasen wall : and they shall fight against thee, but they shall not prevail against thee : for I am with thee to save thee and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible."²

This promise, upon which his mind seems to have rested, encouraged him to meet every trial and every duty to which the Divine Providence manifestly called him. "The Lord," he remarked in his Journal, "hath appointed every thing concerning me both in time and eternity. If those afflictions which He sends upon me shall redound to His glory, it is all that my heart desires. Nothing can happen to me without the will of God, who hath granted me salvation."

60. On the present occasion the triumph of his enemies was short ; for the death of the Rajah soon after caused some respite to the persecution ; and on his return home Rajanaiken called the Catechists and people together, to unite in prayer, first for the young Rajah, and then for themselves, that they might lead a secure and peaceable life under his reign, and prosper in truth and godliness. Surely it were for the interest of rulers to cherish, rather than persecute, such subjects as these.

Death of
the Rajah.

61. In 1736 peace was concluded between the Rajah of Tanjore and the Great Mogul, when the Christians, who had been dispersed by the war, or attached to the army, returned home, and were suffered quietly to assemble again for public worship. But their joy was soon overcast by the death of their protector, Telunguraja. How far this prince received the truth, which had been so faith-

Death of
Telungu-
raja.

(²) Jer. xv. 19—21.

CHAP.
III.Increased
liberality
to the
Mission.General
state of the
Mission in
1736.

fully explained to him, there are not sufficient means to ascertain. God raised him up, like Frederic, Elector of Saxony, in the days of Luther, to defend those who embraced it. He had shown himself friendly to the Protestant Mission in various ways; and much is it to be regretted that he did not avow his belief in Christ before his death, and consent to be baptized in His name.

62. The young Rajah soon followed him, having survived the peace but a few days, when the affairs of the kingdom were thrown into great confusion. The Christians soon felt the want of their deceased protector; but the Lord was their defence.¹ And they were encouraged by accounts of the growing interest taken in their Mission, not only in Denmark, Germany, and England², but also in Sweden, Livonia, Russia, Siberia, and even in Italy. They were grieved, indeed, to learn, at the same time, that the enemies of the Mission were still circulating slanderous reports against them; but their friends assured them that they gave no heed to these misrepresentations, and promised them continued support. So that what was intended to injure them turned to their advantage.

63. Such was the result of the first endeavour to introduce Christianity into Tanjore. Hitherto we have given no account of the number of converts in this kingdom, since it was yet only a branch, though

(¹) Niecamp relates many more instances of their persecution, chiefly by the Romanists. On two occasions, they beat the Catechists Rajanaiken and Joshua till they left them for dead on the road, when they owed their recovery to Heathens and Mahomedans. Nor did even Aaron always escape their violence when visiting the country congregations. These cruel details form a great part of Niecamp's last chapters.

(²) They received several rich presents from Germany. And the Dutch Governor-General of Batavia, General Van Cloon, bequeathed one thousand crowns to the Mission at his death. Niecamp, pp. 428—433.



the most important one, of the Tranquebar Mission. It will therefore be included in the general remarks with which we proceed to close the present Decade.

The candid reader will have observed the discretion of the Missionaries in all their proceedings. Nothing could surpass their zeal for the glory of God ; but they do not appear to have suffered their feelings to have led them prematurely to adopt any measure. Their plans were formed with careful deliberation and fervent prayer ; and, in their execution, they followed the leadings of Divine Providence, so far as they were able to interpret them, and moved onward, or were restrained, according to the dictates of a sound mind.

The Mission Establishment consisted, at this time, of four Missionaries, a physician, a printer, with an assistant, one country Priest, eleven Catechists, eleven Sub-catechists, and about the same number of Schoolmasters. The congregations beyond the Danish territories were divided into six districts, which were served by eight Catechists and Sub-catechists, each district having its School, and all being under the superintendence of Pastor Aaron. The other native labourers were employed immediately under the Missionaries at Tranquebar ; and besides them, they had a blind young man in their service, who was very useful in teaching the Catechumens who could not read.³

The Tamul congregation at Tranquebar amounted

(³) An account has been given above of a congregation of German soldiers at Tranquebar. In 1736 the Missionaries acknowledge the assistance they received from sixteen of these men, and others in the Danish Service, who, when off duty, helped both the Catechists and bookbinders by two at a time. This was the best return they could make for the attention they had themselves received, and it is too honourable to their feelings to be omitted in this place.

CHAP.
III.

to nine hundred and twenty-eight; the Portuguese, to two hundred and sixty-one; and the country congregations together to eleven hundred and forty¹, making a total of two thousand three hundred and twenty-nine souls.² Since the commencement of the Mission eleven hundred and eighty-eight members had died; which, added to the number now living, will give a total of three thousand four hundred and sixty-nine converts in thirty years. There were, besides, one hundred and seventy-three Catechumens in different stages of progress for Baptism. It should be borne in mind, that, at this early period of the Mission, almost the whole of the persons baptized were adults.

The number of communicants amounted to six hundred and thirty-six—nearly two-sevenths of the whole; and when we consider the strict course of

(1) The names of these districts, with the numbers of their congregations respectively, are given by Niecamp, p. 453; viz.

No. 1. Majaburam.....	483
2. Tanjore.....	187
3. Madewipatnam.....	129
4. Tirupalaturei.....	252
5. Madagacudi.....	62
6. Marawar.....	27

1140

(2) The following are the numbers of converts for each year of the present Decade.

	Total.
1727, Tranquebar, 167.....	167
1728 129 + country districts, 143 =	272
1729 90 +	192 = 282
1730 172 +	124 = 296
1731.....	239
1732.....	381
1733.....	279
1734.....	451
1735.....	319
1736.....	278
	<u>2964</u>



examination to which every one was subjected before his admission to the Lord's Table, we shall regard this number as no unfavourable testimony to the general character of this infant Church. Where, in a Christian country, shall we find, in a population of the same amount, an equal proportion in constant attendance on this Sacrament?

But there are other proofs of their Christian character. An instance of apostasy was very rare indeed. We have seen how thoroughly many of them had been sifted by persecution. The Missionaries watched over them with untiring vigilance; immediately noticed every appearance of evil; carefully investigated the suspicious conduct of any member of their flock, and, when convicted of sin, subjected the offender to a course of discipline which generally brought him to repentance. Nor was he received back again until he had confessed his fault in the presence of the assembled Church, and humbly entreated to be restored. While the strictness and impartiality of this discipline made them all watchful against temptation, the instruction they constantly received, and the frequent opportunities of public worship afforded them, served to remind them of their every-day duties to God and man, to build them up in their most holy faith, and to cherish within them a spirit of devotion. No wonder that a people attended to with so much care remained united among themselves, amid the perils of war, the perils of robbers, the perils by their own countrymen. And the general effect of all this vigilance was the preservation of a moral and religious character among them, which often commanded the admiration of the very Heathen. Indeed, several instances occurred of wealthy Natives selecting the Tranquebar Christians for situations of trust; and they proved themselves worthy of the confidence reposed in them. This preference

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awakened, as might be expected, the jealousy of their determined enemies, the Romanists¹; but it was one of the strongest testimonies that could be borne in their favour; for their Heathen masters knew nothing of the principles that actuated them, and in some instances, perhaps, despised their religion. They had nothing to guide them but the Christians' established character; and had no other inducement in selecting them but the advantage which they calculated upon deriving from their faithful services. In these situations they were often placed in circumstances most unfavourable to their growth in grace. Their opportunities for attending divine worship were sometimes curtailed, and even suspended for a season. Surrounded by Heathen and Romanists, they were constantly tempted by the one or the other to renounce their profession. Yet they continued, with very few exceptions, to stand fast in the liberty wherewith Christ had made them free, and to maintain the character for integrity which had brought them into notice.

And this description applies generally to the Christians in the country, as well as to those at Tranquebar. There were not wanting malicious persons, indeed, who took pleasure in representing the whole as noxious tares; but their teachers knew them better. It is not pretended that the field was free from tares. Where was a Church ever found of which this could be averred? The good grain, however, was growing with luxuriance enough to prove that "the Lord of the harvest" had abundantly blessed His servants' labours; and this was sufficient to strengthen their hands, and encourage them to go forward with faith and hope in God.

The Mission Schools were at this period in a

(¹) Niecamp, p. 453.



promising state. The Charity School, formed after the model of the Orphan House at Halle, now educated and maintained about two hundred children, of whom the most promising for talent and piety were in training for the service of the Mission. They were first prepared for Schoolmasters; and when they had sufficiently approved themselves in that office, they were promoted, as the necessities of the Church required. In this manner the Missionaries had trained most of the Catechists whom they now employed, and their good conduct sufficiently commended the system which had produced such efficient workmen for the vineyard. The few Catechists not educated in this School were proselytes from Romanism, who, after a little instruction, were found competent for the office.

An account has been given also of three other Schools within the territories of Tranquebar, one Portuguese and two Tamul, for boys and girls. Several other Schools were opened in the villages where congregations were formed, and even in parts of the country inhabited only by Heathen. The course of instruction in these Schools was at present only elementary, and we have no account of the number of scholars at this period.

The printing-press was still a very important engine in the general operations of the Mission, and, through the liberality of the Christian-Knowledge Society², it was kept in active operation. By this means the Schools and congregations were well supplied with the books they required, and religious works were published for general distribution. We have seen, in the foregoing pages, several instances of the good effects produced by the seed thus scattered abroad.

(²) The contribution from the Society at this time, in money and stores, amounted to 1700*l.* sterling.—Society for Promoting Christian Knowledge Reports, 1735, 1736.

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We cannot contemplate this result of thirty years' labour, under circumstances so adverse, and with means comparatively so limited, without admiring the zeal of these devoted men, and rendering unto God our tribute of praise for their success. Though the harvest was still great, and the labourers few, they were not discouraged. They went on in faith and prayer, tilling the ground and sowing the seed for those who might enter into their labour; while, in the success vouchsafed, the Lord testified, both to them and to the world, His approval of their course. Thus confirming the past, He gave promise of the future, and, in the way of His providence, widened and deepened the channel for the flow of His mercies through this dry and barren land.

FOURTH
DECADE.
1737 to
1746.Arrival of
three Mis-
sionaries.

1. In the year 1736 three young men at Halle offered themselves for the service of God in India. Their names were, Godfrey William Obuch, John Christian Wiedebrook, and John Balthasar Kohlhoff. After their ordination they proceeded to England, where they arrived November 23d. The Christian-Knowledge Society welcomed them with their wonted kindness, and set them on their way, charged with costly presents for their Mission. In August 1737 they reached Tranquebar¹, where their

(¹) Missions-Berichten, Vol. iii. p. 1246. Here we lose the guidance of Niecamp, whose *Historia* closes with the year 1736. He promised a continuation of his history, but the author has not been able to meet with it. A History, in German, compiled from the Missionaries' Correspondence from 1737 to 1767 was published at Halle in 1772. This work is entitled *Missions-Geschichte*. It is a continuation of Niecamp, by Michael Meier; but it contains very little information besides what is given in the Reports of the Christian-Knowledge Society for the same period. The whole series of these Reports in the Society's library have been obligingly lent to the author for his use in composing the present work. The original Correspondence and



arrival was very opportune, the Mission being this year deprived of an efficient member, M. Schultze, who, by permission of the College at Copenhagen, was transferred to the Society for Promoting Christian Knowledge, for the purpose of establishing an English Mission at Madras.

The newly-arrived Missionaries had previously studied Tamul at Halle; and such was their progress in this language, that by the month of December they were able to preach in it, and to take an active part in the general work of the Mission.

2. With this accession, the Missionaries were able to attend to some applications which they had received for help. They sent to the Dutch Chaplain of Negapatam another Catechist for his native flock. The Governor of Ceylon, Baron Von Imhoff, had requested their assistance in establishing a Cingalese press; and they now sent him a type-founder, also an ample supply of paper and printing materials out of the stores just received from England. Ere long they had the satisfaction of knowing that, with this aid, the Cingalese New Testament was printed, besides several religious and instructive works in the same language, for the use of the Christians, Catechumens, and scholars. Not long after, a Tamul press also was set up, when most of the Cingalese works were translated and printed in this language, for the use of the Jaffna Christians.

Assistance
afforded to
Negapa-
tam and
Ceylon
Christians.

and Journals of the Missionaries are given in the Appendix to each Annual Report. The substance of the present Decade will be found in Reports 1737 to 1748 inclusive. When any thing is stated upon other authority, reference will be made to the work quoted; but, as in the case of Niecamp, it is deemed unnecessary to be perpetually referring to the Society's Reports. Any domestic transaction may always be found in the Report for the year in which it is recorded in this History; while *Indian* intelligence is generally given in the Report for the following year. In any statement likely to be questioned, special reference will be made to the Report where it occurs.

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III.Cases of
Converts.

But the number of Tamul books not being equal to the demand, a party of those people visited Tranquebar for the purpose of obtaining more copies of the Scriptures; and the Missionaries, ascertaining that they had made good use of those formerly received, sent them home enriched with a further supply. They sent, also, a large package of the Pentateuch and Historical Books of the Old Testament in Portuguese, for the Christians speaking this language in Ceylon, and one hundred and fifty copies of the same to Batavia. The Christian-Knowledge Society cordially approved of this appropriation of their bounty, and remarked of the Missionaries, "They labour, wish, and pray for nothing more, than that every tongue may confess that Jesus Christ is Lord, to the glory of God the Father; and that all the undertakings of the Society to that end might be attended with success."

3. Several of the numerous converts, in 1737 and 1738, were cases of peculiar interest. One was that of a brickmaker, about fifty years of age, who, while working one day at his brick-kiln, was accosted thus by M. Pressier, who happened to be passing that way: "My friend, as you give a form to the clay, so has God fashioned you; and as you can destroy the work of your own hands, so is it in your Creator's power to preserve or destroy you. If you will know Him and receive His Word, you shall live." This proved indeed a word in season to the poor man's soul. From that moment he began to inquire about this great God and His Word, and soon felt desirous of embracing Christianity; but his wife, fearing the reproach and persecution to which Christians were often exposed, was unwilling to join him in this desire, and did all she could to keep him from visiting the Missionaries. Some time after the man became almost blind, and hoping that they might be able to cure him, he went to



Tranquebar ; but they could not restore his sight. Under their instruction, however, the eyes of his understanding were opened to a fuller perception of sacred truth. He listened attentively to what he heard, made good progress in the knowledge of the Gospel, and gave evidence in his life that the Holy Spirit had regenerated his heart. His wife now participated in his sentiments and resolution. On one occasion he remarked : "Although it has not pleased God that I should recover my sight, yet He has, by the power of the Spirit, lighted up the darkness of my heart, and that of my wife, whereby we are enabled to see the wickedness of worshipping idols. Is not this better than if He had put one hundred eyes in my head ? I pray to Him daily that He would soften my hard heart more and more, and lead me in the way of life."

This is recorded in the Journals for May 1738, when the Missionaries remark : "Many instances like this occur among our new converts, which we thankfully receive at the hand of God as an encouragement under our weary labours."¹

Another is mentioned in the following September. It was that of a woman, who listened to their lectures with attention, and often felt very desirous to act upon the Christian principles which they inculcated. She was always deeply impressed when they spake of the wickedness of the human heart, and the fallen condition of mankind. While listening to their remarks upon man's rebellion against God, she would weep bitterly, and express her amazement at His love in becoming incarnate, bearing the punishment due for the transgressions of men, and giving them power to forsake sin.

Another of the converts this year was a man of superior ability, who was filled with grief on a

(¹) Missions-Berichten. Vol. iii. p. 1380.

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III.

Death of
M. Pres-
sier. M.
Walther
returns to
Europe.

Rajanaik-
ken's la-
bours.
Reason for
not ordain-
ing him.

retrospect of his abominable idolatries, committed, as he expressed himself, in the darkness of his soul, against so holy and gracious a Being as the true God. He also, like the simple-hearted woman mentioned above, was affected to tears whenever he heard of the Redeemer for sinners, and promised to declare these glad tidings to all his friends.¹

4. But while the Brethren were rejoicing over these tokens of the Lord's approval of their work, it pleased Him to try their faith by taking to Himself their valued colleague, Pressier, after twelve years of faithful and useful labour. In the year following (1739) they were deprived of M. Walther also, who returned to Europe. The places of these Brethren were supplied, indeed, next year, by the arrival of two young Missionaries from Germany, the Rev. Messrs. Fabricius and Zeglin; but they could not immediately enter into their work.

5. For some time past the health of Pastor Aaron had suffered from his exertions in visiting the country Churches, and the Missionaries had written home for permission to ordain another country priest. The character and abilities of Rajanaiken led the friends in Europe to consider him the most suitable person to be associated with Aaron in this office. Latterly his Journals had increased in interest, and they contained several important cases of conversion to the faith of Christ under his instructions. In one place, after he had explained to a party of Heathen the attributes of the living and true God, and the vanity of idols, the father of the family in whose house they were assembled presented his images before him, avowed his determination to worship them no more, and gave them up to be sent to Tranquebar, as trophies of the Truth. The other instances that occur of Romanists as well

(¹) Missions-Berichten. Vol. iii. p. 1448.



as Heathen, were equally decisive, and most of them were soon added to the Church.² It is not surprising, therefore, from the entire history of this exemplary Catechist, that the authorities in Germany should recommend his elevation to the priesthood; but there was an objection to their proposal which they seem not to have contemplated. He was of a low caste; and the Missionaries thus described, in a letter to the Principal at Halle, the difficulty which this created³ :—

“Not you only, but several of us, desired to ordain Rajanaiken to the office of priest. This might be done if he were to confine his labours to the Pariahs. It is true, there are several very honest and respectable persons among them, like Rajanaiken himself; still, from the general low character of those people, the Christians of higher caste avoid coming in contact with any of them. We take great pains to lessen these prejudices among our Christians; still, to a certain degree, they must be taken into consideration. Rajanaiken is very useful and successful, in his labours as a Catechist, in his four districts. But we should greatly hesitate to have the Lord's Supper administered by him, lest it should diminish the regard of Christians of higher caste for that Sacrament itself.”

6. Under these circumstances they deemed the impediment insuperable; and, instead of attempting to surmount it, preferred ordaining the Tranquebar Catechist, Diogo, to the priesthood, and placing him at Tanjore, with the charge of all the districts to the south. He was ordained accordingly, December 28, 1741, and preached on the occasion from Acts iv. 12.⁴

Ordination of Diogo.

(²) Missions-Berichten. Vol. iii. pp. 1105—1109. 1393.

(³) Ibid. p. 1503.

(⁴) “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”

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III.State of the
Mission.

Shortly after his ordination he removed to Tanjore, and the journal of his first visit, in March 1742, to that and the other districts placed under his pastoral charge, shows that he was well prepared for his sacred office; but it contains nothing to be specially noticed. We may, however, remark, that the Heathen and Romanists seem to have treated him with a deference which it is very doubtful whether they would have paid to Rajanaiken.¹

7. The Missionaries themselves continued their useful excursions up the country, which were sometimes attended with no little danger; but they were amply repaid for all their sufferings by the opportunity of spreading abroad the word of life, and the success which sometimes attended their endeavours. This year they were deprived of the services of Mr. Fabricius, who was transferred to Madras; and the diminution of their number unavoidably circumscribed their journeys within narrower limits. Their several congregations now amounted to four thousand one hundred and three, of whom eleven hundred were communicants; and these, together with their Schools and other branches of the Mission, demanded all their care. In a letter to the King of Denmark, dated December 1742, they describe the character of their people in these encouraging terms:—"Among those that are passed from time to eternity there are many, we trust, now before the Almighty's throne, praising Him for their salvation. Of those that are now living we enjoy daily proofs of a sincere conversion and regeneration of heart."²

(¹) Missions-Berichten. Vol. iv. p. 1176.

(²) Ibid. p. 1126. Two letters are preserved in this Work, addressed to Professor G. A. Franck, of Halle; one a joint letter by Aaron and Diogo, the other by Rajanaiken (pp. 1411 & 1415).



8. The Missionaries had taken great pains to circulate the Arabic Testament among the Maho-

Arabic
Scriptures
distributed
among the
Mahomedans.

The purity of sentiment, the simplicity of expression, the grateful emotions of these first Native Teachers, together with their affecting reference to the circumstances of their flocks, can hardly fail to interest the Christian reader.

"To M. Franck, a righteous servant of the Lord, the great Shepherd of souls, we, your humble servants, desire to write.

"The admonition you sent us, through the hand of our superior, although it came from a friend personally unknown to us, has much refreshed and comforted us. We saw from it how much love you bear towards us, and all our poor brethren covered with darkness. As to ourselves, we know that we are but unworthy servants, and men of low estate; yet we steadfastly believe, that He who has laid the foundation of this work will also raise it. We are greatly encouraged by the account you give us of the good people in your land; and whenever we tell our poor brethren of it, they wish them all God's blessing. The kings of this land know nothing of the Word of God; therefore the Christians here have to suffer much persecution and trouble; but they have no lack of heavenly things. Many there are in the Marawar country who wish to become Christians; and though yet but weak in faith and love, we trust that, through your prayers, and those of many faithful people, God will make them strong. We beg to salute all the servants of the Lord.

"Your humble servants,

"AARON AND DIOGO."

"The humble servant Rajanaiken to M. Franck, who is a labourer in Christ's vineyard, and so earnestly seeks to diffuse the light of the Gospel in India, and to destroy the kingdom of Satan.

"MY DEAR SIR—The kind providence of God has again specially shown itself, by sending me many liberal contributions. I made use of them, not for myself only, but for the glory of God. I include all my kind benefactors in my daily prayers, and trust that God will bless them for their goodness to me. It seems wonderful indeed that God should have chosen me as an instrument to spread His Word among the Heathen, and to make me an assistant to the Missionaries sent from your country. I am not worthy to bear such an office. Still, since God has thought fit to make use of me, I oftentimes pray to Him, *'What Thou wilt have done through my feeble powers, O Lord, enable me to do!* I pray also to be delivered from all that is earthly within me. I am glad that the inhabitants of Tanjore and the villages belonging to it have been awakened to the light of the Gospel. It is,

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medans, who had hitherto proved the most impracticable of all the inhabitants of India; but this work seems to have made its way to the hearts of some. Several officers of the Mogul army, on retiring from the Carnatic, carried home the Testament and other religious works in the same language, the perusal of which led to applications for more. On one occasion a Mahomedan officer sent for Rajanaiken, to explain the Scriptures to him. Arriving at his tent, he found seven other Mahomedans, to whom he expounded the fundamental doctrines of Christianity. The next day they sent for him again, to explain why Christ was crucified. One of them asked for a Persian Bible, as he did not well understand Arabic; and Rajanaiken promised to apply to the Missionaries for one. Some time after, in 1743, two Mahomedans came from a distance to Tranquebar, to obtain two copies of the Arabic Testament. In complying with their request, the Brethren gave them several other works in the same language; and they had afterwards the

however, very sad, that, in Tanjore itself, the residence of the King, the pride of the world and the darkness of Heathenism hold dominion over all. Many Romanists, also, are there, who will give no heed to the preaching of the Gospel. Although I do not need to be driven by man to do my duty, since God has stirred up within me a love for His work, so that I find pleasure in it; yet am I greatly hindered by the weakness of the body, which daily increases more and more. I have five Under-catechists to assist me, whom I often examine, exhort, and instruct, to prepare them for their duties in their several districts. I preach the Gospel to the Heathen; and those who have already embraced Christianity, I strengthen, warn, and encourage. The admonitions which the Missionaries send to them every month serve greatly to encourage them in their labours. All this I desired to tell you of our circumstances. I salute all that have shown me so much kindness.

"To Christ, who has appeared in the flesh, the Almighty Father, and the blessed Spirit, be praise, and honour, and glory, for ever and ever. Amen.

"*Tanjore, 4th January 1743.*"



satisfaction of hearing, from a Christian who resided far up the country, that these books had proved of great service in the propagation of Christian knowledge.¹

9. The exertions of Diogo in the country seem to have given general satisfaction. He was known to many of the Christians and other inhabitants of the villages, who had seen him at Tranquebar when seeking refuge and succour there in times of famine and war. His uniform kindness to the suffering strangers on those occasions had prepared them to welcome him among them as their pastor; and the increasing number of converts, under his instructions and those of his Assistants, proved his acceptance with the people. In the first year after his ordination one hundred and forty-eight persons in his district embraced Christianity. Pastor Aaron generally accompanied him in his journeys; and they took with them two or more Catechists, and were out from two to six weeks at a time, examining the Schools and Catechumens, instructing the Christians, administering the Lord's Supper at the three great festivals of the Church, admonishing and encouraging their flocks to continue steadfast in the faith, and directing the Heathen everywhere to the Saviour of the world.

Diogo's
exertions.

10. The effect of these proceedings again stirred up the ire of the Jesuit, Father Beschi, who, with his numerous emissaries, endeavoured to stop the progress of these devoted men. They probably hoped to be more successful against them than against the Missionaries; but herein they were mistaken. Every effort to counteract their influence proved unavailing. The Romish Priests are described as using the most unlawful means to deter their own people from joining the Reformed

Opposition
of Roman-
ists.

(¹) Missions-Berichten. Vol. iii. pp. 1118, *et seq.*

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Church, and on all occasions doing what mischief they could to the Protestants in the country. They treated in a barbarous manner those of their own community who showed any kindness to the Catechists or others belonging to the Mission, and went so far as to deny them the Sacrament ; while in all their processions and theatrical exhibitions, which they performed in their Churches, after the manner of the Heathen, they mimicked the Protestants with so much buffoonery, that it succeeded in deterring some of the Heathen from embracing Christianity. Others, however, were indignant at their intolerance and injustice, which, on the whole, tended to promote the very cause it was designed to crush. As in almost all other instances of persecution, the suffering party were brought into greater repute with those who rightly considered these proceedings ; so that, as was justly remarked at the time, " God was pleased to recompence them double." ¹

Fidelity of
a Native
Officer
and others.

11. Another instance occurred about this period of a native officer, named Nijanamuttu, in command of fifty men, who was dismissed the army in consequence of the Romanists' false accusations. The case was so similar to that of the officer Ignatius, mentioned above ², that it may suffice to say, that, upon inquiry into their allegations, this man also was found, not merely free from blame in the present cause, but worthy of commendation for his general conduct ; and he was immediately promoted to the command of one hundred men. After this, his circumstances became so prosperous, that he erected a small Church for himself and his family, and some Christians under his command. This instance of gratitude to the Lord for His

(¹) Report of the Christian-Knowledge Society for 1744. Appendix.

(²) Decade 3. s. 58.



protection speaks much for the lessons inculcated by the Protestant teachers; and one is surprised that it did not cause their enemies to reflect, that, in persecuting such characters, they were fighting against God. But they were fighting for the Church of Rome, and this fortified them against the restraining tendency of all such considerations.

Other instances of the good character of the Christians occurred in those parts that were far removed from the two Pastors. The demands of Tanjore left them little time to bestow upon the Marawars; but one of them went to their country once a year at least: and in 1743, Aaron, after ministering to the Christians, instructed and baptized seven persons, "under many troubles and abuses, both from the Romanists and Heathen." Diogo, in one of his visits to those parts, met with a Heathen who had a Christian in his service, whom he employed as herdsman; and after giving "him an extraordinary character," he expressed to the Pastor his wish that "he had more Christian servants."³ It will be remembered that a similar testimony to the good conduct of the Christians was borne before; but it will not be deemed unimportant to know, that, as the Mission extended in the country, they continued to adorn their profession.

12. The flock at Tranquebar was now increased beyond the capacity of the Church for their accommodation. They had for some time, indeed, felt the necessity of a larger building, but had hitherto met with too many impediments to the accomplishment of their wishes. Nevertheless, they waited upon the Lord in faith and prayer; and in the year 1743 they succeeded in laying the foundation of a spacious Church, out of the town, near the

Erection
of a new
Church at
Tran-
quebar.

(³) Society for Promoting Christian Knowledge Report, 1744.
Vide also Abstract of the Society's Reports, p. 63.

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III.State of
Schools.

village Poreiar. For this building they received a valuable contribution from Ceylon, the Dutch Governor having sent them two hundred spars and four hundred laths for the roof, and the officer of the forest transmitting them freight free. Thus were they repaid with materials for their temporal fabric, for the aid which they had rendered towards the edification of the spiritual Church established in the island. They received pecuniary assistance also from the Governors of Madras and Pulicat, besides other generous friends; and under these auspices the work advanced with such rapidity, that it was finished in little more than two years, when it was solemnly dedicated to the worship of God, by the name of Bethlehem.

13. The Mission Schools continued to improve. In the year 1746 the Scholars at Tranquebar, and in the immediate vicinity, amounted to two hundred and eighty-one, nearly two hundred of whom were entirely maintained by the Mission. Diogo had established two superior Schools in his districts, which soon became nurseries for the Tranquebar Seminary, whither several youths were transplanted, being found capable of a higher degree of knowledge than the Country Schools could furnish. The Heathen had for some time begun to express their approbation of what their children learned in these Schools; and in the year 1745 they gave a substantial token of their approval, by contributing towards the erection of three rooms in the country, for the Schools which the Missionaries had established at their request; and in the next year they added a fourth. In this growing demand for Schools the Missionaries found the advantage of their Seminary, which furnished as many Masters as were required, who had been trained under their own care.

Character
of the
Scholars.

The following instances are given as pleasing



examples of the blessed influence of the Word of God upon the hearts of their pupils. A Heathen boy, who had been sent to their School more for the benefit of secular instruction than for the sake of religion, becoming impressed by the Scriptures, wrote to his father in these terms:—"It often makes me quite sad to think that you, my father, should still remain a Heathen, worshipping idols. Have you no desire to know Him who made heaven and earth? This ought no longer to be the case, my dear father, for you are growing old. Next time the Catechist brings the people to be prepared for baptism, do come with him. Delay no longer. If you earnestly desire it you can do it. I, your only child, who have found the true religion, was anxious to mention this before death overtakes you. If you wish to go to heaven and be saved, then come and listen to the law of truth."

Another instance was that of a female scholar, who had been but a short time in the School, when she was obliged to return to her heathen friends. Upon being admonished not to forget what she had learned, and to continue in the fear of the true God, she remarked, "Have I not the Holy Spirit within me? He will keep me from sin."¹

14. The operations of the press had been retarded, since the year 1738, by the loss of their type-founder, a European, whose place they had not yet been able to supply; and also by the want of paper and other printing materials. They had contrived, however, to print the greater part of another edition of the Scriptures, both in Tamul and Portuguese, besides a few other useful works.

Operations of
the Press.

15. Mention was made above of the prevalence of slavery at Tranquebar, and of the Missionaries' attention to the poor captives, several of whom

Suppression of
traffic in
slaves.

(¹) Missions-Geschichte, pp. 134, *et seq.*



they had baptized, after careful instruction. In the year 1745 they expressed their happiness in having to record that this inhuman, unchristian practice was, by the good providence of God, entirely suppressed: this result is to be ascribed principally to their own intervention.

Increase
of Con-
verts.

16. The baptisms during the present Decade, in the town and country congregations, showed that the Kingdom of God was steadily advancing in the country. They amounted to three thousand eight hundred and twelve¹; a number exceeding that of the last Decade by more than one thousand, and making a total of seven thousand four hundred and seventy-seven since the commencement of the Mission.

Death of
Pastor
Aaron.

17. But while the Brethren were thankful to God for this measure of success, their rejoicing was moderated by sorrow for the loss of three of their number within a short period. The first was the faithful Pastor Aaron, who died June 14th, 1745, at the age of forty, leaving a widow and nine children. His health had for some time been declining, and his end was accelerated by his long journeys and fatigue. Although Diogo was ordained for the express purpose of relieving him,

(¹) The following are the numbers for each year. The baptisms in the Tanjore and Marawar countries are not reported separately:—

1737.....	484
1738.....	609
1739.....	738
1740.....	375
1741.....	236
1742.....	145
1743.....	548
1744, adults, 212; children, 80 =	292
1745.....	181
1746.....	204



yet feeling that there was work enough for both, he persisted in taking part in the duties as long as he could move. Only a few days before his death he set out on a journey to the south, but was taken ill on the road, and obliged to submit to be carried home again, where he arrived June 11th, in a state of excruciating pain, and expired on the 14th, committing his soul in peace to the Saviour in whom he believed.

This devoted Minister of the Gospel had now served the Lord eleven years in the pastoral office, during which time he was the means of converting "many hundred souls." His holy conversation, Christian temper, and exemplary labours, endeared him to all that could appreciate such a character. It is recorded, that even "the Heathen who knew him could not but lament his death." So highly had they esteemed his judgment and integrity, that they frequently chose him for umpire in their disputes among themselves, and all parties were glad to abide by his decision. By the Missionaries his loss was deeply felt; and the Christians under his ministry gave several touching proofs of their unaffected sorrow at his death. He was buried at the Old Church, and M. Obuch addressed those assembled round his early grave, little suspecting how soon he himself would follow him to rest.

18. This young Missionary, from the time of his arrival in the country, had constantly suffered from the climate; and he began rapidly to sink soon after Aaron's removal. Feeling his end approach, he sent for his Brethren, who found him earnestly admonishing a heathen attendant to depart from his sinful ways, and drawing his attention to the difference between the death-bed of an idolater and that of a Christian.

Death of
M. Obuch.

Yet the end of this servant of God was not quite undisturbed. A doubt of his interest in the

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Redeemer's love was suffered to darken his mind from time to time; and while the cloud hung over him he suffered acutely. In these distressing moments he would say, "The devil is at work as long as there is life in this body. His arrows are sharp. Art thou here, my God? Oh, my God, forsake me not utterly!" And he was not forsaken. The darkness fled before his prayer of faith, and immediately he regained his wonted hope. Although, during the nine years of his residence in India, he had laboured conscientiously in the discharge of his duties, persevering even to the disregard of his health, so that his colleagues described him as a faithful and affectionate brother, and one of the most laborious Ministers; yet, conscious of imperfections in his best services, which escaped their observation, he now expressed sorrow for not having been more zealous in the work of the Lord. While, however, thus lowly in his own eyes, he rested on the Rock of his salvation, and departed without a struggle August 23, 1745.

Death of
M. Dahl.

19. In the following year the senior Missionary, Nicholas Dahl, was likewise called to his rest, after twenty years of faithful labour in this vineyard. He left behind him a corrected version of the Portuguese Bible, and several religious works in the same language, which the surviving Brethren are said to have "esteemed a choice treasure."

FIFTH
DECADE.
1747 to
1756.

Missionaries'
confidence
in trouble.

1. These losses, which God only could repair, sorely tried the faith of the survivors. They were troubled, also, by the contentions of the English and French armies in the Carnatic; for though Denmark took no part in the war now raging between those two powers, yet Tranquebar was too near the scene of hostilities not to be seriously affected by them; and in several parts of the country Missionary operations were, from this cause, suspended for



a season. Yet the Missionaries' faith did not fail. Writing to the Christian-Knowledge Society in 1747, they entreat them "to persevere in the work of the Lord, which was begun in their several Missions, notwithstanding the many difficulties, disappointments, and distresses they had already met, and might still meet with; nothing doubting but that the Kingdom of God and of Christ should at last, in His own wisely-appointed time, prevail and flourish throughout the East Indies also."¹

2. The congregations at Tranquebar consisted chiefly of persons in humble circumstances; but when they heard of the dispersion of their fellow-Christians in the English territories, in consequence of the progress of the French in 1746, they were greatly moved; and out of their deep poverty contributed no less than two hundred dollars towards the sufferers' relief. The Missionaries, while happy in being the bearers of "this great and seasonable help," as they call it, to their brethren driven from their homes, were thankful, at the same time, for this token of their people's love for believing strangers in tribulation; for it was no light proof that their own hearts were right with God.

Liberality
of poor
Christians
to their
brethren.

3. Pastor Diogo continued to re-visit the districts, and his exertions were crowned with success. He seems now to have become more acceptable to the Romanists, except where the priests interfered to stir them up against him. The Mahomedans also received him kindly; while to the Heathen he was almost everywhere acceptable. But in the year 1748 his growing infirmities began to disable him, so that he could no longer undertake the usual tour of his districts. It was therefore deemed advisable in the following year to ordain an approved Catechist, named Ambrose, to the pastoral

Another
Catechist
ordained
Pastor.

(¹) Society's Report for 1748. Appendix.

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III.Rajanaiken's
diligence
and suc-
cess.

office, and appoint him to the country congregations. Ambrose, who was an experienced Christian, had been very useful at distant Stations; and he now proved equally serviceable as the colleague of Diogo.¹

4. Rajanaiken also was growing in years; but there does not yet seem to have been any diminution of his zeal in the Saviour's cause. He was still faithful and active, preaching "the pure Gospel of Christ" in the kingdom of Tanjore; and he was honoured with great success, even among the Romanists, many of whom saw at last that they were wrong in opposing him, became convinced of their errors, embraced the truth as it is in Jesus, abjured Popery, and joined the true Church. In one of his Reports, in 1747, he attributes this favourable change in one place to the influence of a friend in authority. He says: "The Lord has cut short the persecution of the Romanists in Tanjore. The Governor of the town, who had continually stirred them up against our converts, was discharged from his office. The person who now fills the post is a well-meaning man, with whom I have long been on very friendly terms. With the Mahomedans I have had much success lately, though chiefly among the lower classes."² He diligently availed himself of these improved circumstances for the benefit of the people, not knowing how long they might last. The Missionaries describe him at this time as cheerfully attending to his ministerial duties, and reading the Scriptures very diligently, to qualify himself more and more for his sacred office.³

Effect of
Arabic
Testament
and other
works.

5. He gave a copy of the Arabic Testament, with the Tract entitled "Conversation between a Christian and a Mahomedan," to one of the Rajah's

(¹) Missions-Geschichte, pp. 296—300.

(²) Missions-Berichten. Vol. vi. p. 1146.

(³) Ibid. p. 1272.



servants, named Mira Saibhu. After reading the books, the man told him that he now observed the difference between Protestants and Romanists—the former giving their attention to the Word of God, the latter attending only to outward observances.

Saibhu wrote also to one of the Missionaries, thanking him for an Arabic Psalter which he had sent him, and expressing the pleasure he took in conversing with Rajanaiken. He had proposed several hard questions, he said, on the subject of baptism, which Rajanaiken answered so entirely to his satisfaction, that he immediately turned to one of his servants in attendance, who did not understand Tamul, and translated and explained the subject to him.⁴ The result, either upon Saibhu himself or his servant, does not seem to have been mentioned in any subsequent Report.

6. This faithful Teacher was successful with the son of a Romish Catechist, who had several private interviews with him; but the young man became at length so convinced of the truth of the Gospel, that he ventured to attach himself openly to Rajanaiken, and constantly attended upon his public instructions. This so exasperated his father and several other Romanists, that they threatened—still, it appears, at Father Beschi's instigation—to use violent measures to compel him to desist; but the young man remained unmoved, and held fast the truth which he had embraced. The steadiness of his perseverance made so deep and general an impression on the Romanists, both high and low, that they went to Rajanaiken to ascertain the cause, and they sat in his house for days together, listening to his arguments against the abuses and superstitions of their Church. One man, named Pitshanner,

Favourable
movement
among
Romanists.

(⁴) Missions-Geschichte, p. 259.

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Appeal to
Society
for Pro-
moting
Christian
Know-
ledge, and
favourable
response.

avowed his conviction of the truth of what was spoken, and openly declared that he would never again return to his former abominations; that he would henceforth serve the Lord with all his heart; and that if his enemies should kill his only child, who was more precious to him than great riches, or even take away his beloved wife, he would not, on that account, part with the salvation of Christ. Very soon after, this man, with his family, took up his abode at Tranquebar, and joined the Protestant communion.¹

7. In concluding their Report for 1749, which, notwithstanding the troubles in the country, possessed some encouraging features, the Missionaries made a devout appeal to the Christian-Knowledge Society for the continuation of their support; and this appeal was not made in vain. Hostilities between England and France had now ceased for a time; and, "relying upon that gracious Providence, which had wonderfully prospered them in their several designs and undertakings; and considering, further, the good prospect that was then opening to all the Protestant Missions in the East Indies²;" the Society determined to assist and support the Missionaries to the utmost. Then, after mentioning the stores and three new Missionaries recently sent to Tranquebar, they express their confidence, at the conclusion of the same Report, that means will not be wanting for the accomplishment of all their designs, in these terms: "Not but that the Society are well aware that they shall thus bring upon themselves an expense that their East-India Fund will in no wise bear at present³; however, frequent

(¹) Missions-Geschichte, pp. 277—279.

(²) Society for Promoting Christian Knowledge Report for 1750. See also Abstract of the Society's Reports, pp. 72, 73.

(³) Ibid. Appendix. This special fund amounted, in 1750, to no more than 69*l.* 19*s.* 6*d.*, including a Legacy of 50*l.*



and happy experience has taught them the wisdom and duty of depending upon God's blessing, and upon the riches of their liberality who have this Christian and benevolent design at heart, with abilities to carry it on: knowing, also, that such persons will never be weary in well-doing; and believing, further, that their zeal and charity will be excited and provoked to abound, by the good spirit that is now moving in the Civil Government of those places, to join hand in hand with them for the furtherance of the Gospel in its natural simplicity and purity, and as reformed from the *abominations and corruptions* of Popery."

8. The three Missionaries referred to in the extract given above from the Society's Report were, Christian Frederick Swartz⁴, David Poltzenhagen, and George Henry Hutteman. After completing their education at Halle, they repaired, in 1749, to Copenhagen, where they were examined by the Primate, and ordained by another Bishop of the Church of Denmark. They then proceeded to England, by way of Halle; embarked at Falmouth March 12th, 1750; made the Coromandel Coast July 6th; and on the 30th reached Tranquebar in perfect health.

Arrival of
three new
Missiona-
ries.

9. They had studied Tamul at Halle, and were soon able to discourse with the Natives in their own language. Swartz preached his first Tamul Sermon on the 23d of November, within four months after his arrival: and Poltzenhagen soon followed him. Their success far exceeded their own expectation. Swartz especially had apprehended some difficulty, probably in the pronunciation. But he now said, "God has removed this difficulty, which appeared

Their
success in
Tamul
and Por-
tuguese.

(⁴) Originally, and more correctly, spelt *Schwartz*. But the Author has preferred adopting the orthography now generally followed with a name so celebrated in Missionary Annals.

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III.

to me so great; for after we had once preached, it became more and more easy.”¹ Their knowledge of Portuguese also was sufficient to enable them to enter upon this department of the Mission; and besides conducting Public Worship in both languages, they soon began to prepare Catechumens for baptism, to superintend the Schools, and to catechize “the youngest lambs,” as Swartz remarked; “and thus,” he added, “I learned to stammer with them.” They made daily excursions also among the Christians and Heathen; and while instructing the ignorant in religion, they were improving their own knowledge of the language and native character.

M. Hutteman was transferred to Cuddalore shortly after his arrival, for reasons to be explained in a subsequent chapter. He seems to have made equal proficiency in both these languages, and was soon enabled to engage with facility in Missionary work.

Instances
of piety in
Native
Christians.

10. The beneficial results of this accession were soon apparent in the increasing number of converts; and a few examples, while serving to show their character, will also evince the care with which they were instructed.

During a general scarcity, when the magazines of grain were closed, a Christian woman, in great want, said, “I have a fanam, but could get no rice to-day; I had no other food, therefore, than water; but I have spiritual food which has comforted my heart.”

“A Hindoo came with his wife to be instructed by the Missionaries, being induced by the meekness and patience with which his mother, who was a believer, had endured his reproaches. On M. Swartz visiting her, she told him that she prayed night and day,

(¹) Dean Pearson's Memoirs of C. F. Swartz, Vol. i. p. 81.



and put her trust in God alone ; that He provided her with work ; and that she was well contented, if she could only sometimes gather a few herbs, as she was then doing, for her support."

"Another poor convert, being exhorted not to care anxiously for the body, answered, 'He that planted the tree, will He not water it? Whether He gives us life or death, we will not forsake Him.'"²

To see a people so poor become rich in faith—so unlettered, made wise unto salvation—shows how abundantly the Lord had blessed the labours of His faithful servants.

11. In the year 1752 three companies of German soldiers arrived at Tranquebar. As they had no knowledge of the Danish language, the Governor requested the Missionaries to preach to them and administer the Lord's Supper in their native tongue. Although this was the more appropriate duty of the Chaplains, yet probably the Danish Clergymen then at Tranquebar did not understand German well enough for the purpose. But whatever was the cause of the application, the Missionaries deemed it their duty to attend to it, and God blessed them in their work. This additional labour they contrived so to distribute among them that it caused no interruption to their Mission duties.

Missionaries minister to German Soldiers.

12. In the following year they were much disturbed by the contentions of the native powers, in which the English and French espoused opposite sides. Though the Danes remained neutral, yet their country flocks were again exposed to all the calamities of war, which deterred many Natives from embracing Christianity. In Tanjore fresh troubles were occasioned by the intrigues and

Fresh troubles, especially in Tanjore.

(²) Ibid. Vol. i. pp. 94, 95.

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arrogance of the Romanists in their contentions with the Natives about their civil and mercantile affairs. These disputes were carried to such a height that the Rajah was provoked to cast many of them into prison, and treat them, says Swartz, "with great severity; upon which many of them renounced Christianity, both verbally and in writing." From "that time the Romish Christians in the Tanjore country" were "roughly handled:" and so general was the odium which their conduct had brought upon the Christian name, that the Protestants also, as heretofore, were in several places involved in their troubles, though in Tanjore they did not suffer so severely as the Romanists. Swartz adds to this report, "May our faithful God arm us with grace, resolution, and strength!" How tremendous the account which those will have to render unto the Lord, who thus caused His Holy Name to be an abomination in the sight of the Heathen!

A Missionary accompanies an Ambassador to Tanjore.

13. As the interests of the Danes were in great jeopardy from this violence against the Christians, it was resolved to send an Ambassador from Tranquebar to the Court of Tanjore, to solicit protection. The person chosen for this duty was a Captain of the Danish navy, who proposed to the Missionaries for one of them to accompany him. M. Wiedebrock acceded to the proposal, and often found opportunity to preach the Gospel, both on his journey and at Tanjore, without impediment. The political effect of this embassy does not appear in the Missionary's Journal.

Two Missionaries visit Cuddalore.

14. Not long after, in Feb. 1754, two of the Brethren, Messrs. Kohlhoff and Swartz, paid a visit to Cuddalore. Owing to the disturbed state of the country, and the continuance of persecution

(1) Memoirs of C. F. Swartz, Vol. i. p. 96.



in Tanjore, the journey was attended with danger ; but they strengthened themselves in God, uniting with their Brethren in prayer for His protection, and drawing encouragement from meditation upon the 74th Psalm.

According to the Missionaries' practice on these journeys, they lost no opportunity to preach the Gospel to Heathen, Mahomedans, and Romanists, some of whom seemed to attend to their instructions. At one place, a robber, one of whose feet had been struck off by the headsman of Chillumbrum, begged a plaister, which the Missionaries gave him, with a direction to the only Physician of souls for the healing of his spiritual wounds. A Romish Christian, in disguise, made himself known to them in private ; but they admonished him of the duty of openly confessing Christ before men ; and when he urged the difficulty of doing this in India, he was reminded of our Lord's words, Matthew x. 32, 33. One man said, "We follow our rulers." "Then," replied the Missionaries, "follow God. He is the Supreme Ruler of us all." A merchant of high caste, but reduced in circumstances, accompanied them from Porto Novo, and offered to become a Christian ; but his views appearing to be those of worldly interest, he was warned against hypocrisy. These few incidents will show the manner in which they endeavoured to improve every opportunity to glorify God and benefit the souls of men.²

After some further exertions for the benefit of the Natives, and devout exercises for their own improvement, they returned home, scattering the good seed of the Divine Word by the way. Arrived at Tranquebar, their Brethren, and some Danish

(²) For a more particular account of this journey, see *Memoirs of Swartz*, Vol. i. pp. 98—107.

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III.

military officers, united with them in a tribute of thanks to the great Guardian of their steps, and in prayer that the journey might be blessed both to the travellers and to all whom they had addressed, that so the cause of the Redeemer might be furthered.

Though the country was now suffering severely both from famine and war, yet the Brethren write much more in terms of thanksgiving to the Lord, for His loving kindness in preserving their health and prospering their work, than in those of lamentation for these two sore judgments on the land; and, notwithstanding these trials, their congregations continued steadily to increase.

The Governor
rescues a
child from
a life of
iniquity.

15. About this time a new Governor arrived at Tranquebar, and the Brethren were soon encouraged by the favour with which he looked upon their work, and the interest he took in promoting the happiness of the people. One instance of his humanity deserves to be noticed. A Heathen woman, who had sold her little daughter to a neighbouring pagoda, to be brought up as a dancing-girl, subsequently embraced Christianity, and then became anxious to rescue her poor child from the life of iniquity to which she was to have been devoted. The Danish Governor, hearing of her distress, resolved to ransom the child, and paid much more than the purchase-money for her. He then sent her to the Mission School, and defrayed the expenses of her education. She was afterwards baptized, and, in process of time, married to a respectable Native Christian.¹

A Missionary and
Printer
arrive.

16. In the year 1755 the Mission was strengthened by the arrival of another fellow-labourer, M. Peter Dame, and a printer, M. Meissel, whose services

(¹) Swartz's Memoirs, Vol. i. pp. 109, 110.



were soon put in requisition. The Tamul New Testament, and the Bible in Portuguese, were still in the press, and in the following year the latter work was finished.

At this time a retired German officer, who had served the Rajah of Tanjore, continued to reside in the country, with permission to retain a Clergyman in his service, in capacity of Chaplain. At his request, two of the Brethren visited him at Negapatam, and the protection which he afforded them opened the way for them to preach the Gospel in parts which they had not visited before. This proved an important advance in the progress of Christianity in the Carnatic.

A fresh opening in the country.

17. There were now eight Missionaries at Tranquebar; but their number was soon diminished. In 1756 the Danish Government sent a party of colonists to establish a commercial settlement in the Nicobar Islands, calling them *Frederick's Islands*, after the name of the King of Denmark. M. Poltzenhagen being requested to accompany them as Chaplain, assented, with the Brethren's concurrence, in hope of being able to found a new Mission in those parts. As soon as he arrived he began to study the language of the islands, which was found to be very hard to learn, owing to its poverty in words. He succeeded, however, in making himself understood by the islanders, but did not live long enough to turn this good beginning to much account. The climate proved very insalubrious, and in a few months, after a short but acute sickness, his valuable life was brought to a close in the flower of his age. The remainder of the Colonists soon followed him to the grave, and in a few years the enterprise was relinquished.²

Failure of an attempt to found a Settlement at the Nicobar Islands.

(²) Society for Promoting Christian Knowledge Report, 1758. Appendix 72. Hamilton's Gazetteer. Swartz's Memoirs, Vol. i. p. 112.



Increasing troubles in South India.

18. This Decade closed, as it had opened, with the Carnatic under the scourge of war. The predatory hordes of Mahratta cavalry, who were auxiliaries to the French, spread desolation through the country, sparing neither age nor sex. In this time of general calamity, the Romish Priests, taking advantage of the temporary successes of the French, resumed their persecution of the defenceless Christians with all their wonted bitterness. About the same time the Rajah of Tanjore invaded the Danish territories, which aggravated the distress of the Christians, whose church at Poreiar was materially injured by the lawless violence of the troops. The Missionaries state, that the Rajah's prime minister individually was by no means unfriendly to them. He acknowledged that there was but one true God, and that their idols ought to be broken and thrown into the sea. But such was the tyranny and injustice of the Government, notwithstanding these sentiments of the minister, that many of the Natives expressed their wish that the English would take possession of the country. In this feeling, however, the Brahmins did not concur, fearing that they would favour the introduction of Christianity. Though these apprehensions were reasonable, yet, alas! how groundless did they afterwards prove.

Instance of the Tanjore Rajah's inhuman tyranny.

19. An instance of the Rajah's cruelty is given, which serves to confirm this description of his Government. Being informed of a considerable subterranean treasure, which was guarded by demons, who would not permit it to be removed without the sacrifice of five hundred human beings, he dispersed fifty kidnappers through the country, who, by throwing what they called a magical powder upon their victims, pretended to deprive

p. 112. A subsequent attempt made to propagate Christianity in these islands will be explained in the account of the Moravians' Eastern Missions.



them of their senses, and thereby to secure them. This so much alarmed the credulous inhabitants, that scarcely any but Christians would venture, for some time, to travel from one place to another.¹

20. The Christians were thus encouraged, no doubt, by the example as well as the instruction of their teachers, who, instead of being deterred by this combination of perils, remarked, that they knew not how better to express their gratitude to the Lord for their preservation hitherto, and for the continued prosperity of the Mission, notwithstanding the mortality and other calamities that had prevailed, "than by going about strengthening and confirming the souls of those who were become disciples already, and inviting such as were afar off into the Christian fold, to the end that they might all become children of God by faith in Jesus Christ." At the same time they record it, to the glory of His Name, that "their ministry had been so exceedingly blessed among the Heathen, that very many had come over to them, and been instructed in the doctrine of Christ."²

Increasing exertions of the Missionaries.

21. The number added to the Church during this Decade was about three thousand, allowing for the year which does not seem to have been reported.³

State of the Mission.

(¹) Swartz's Memoirs, Vol. i. pp. 113, 114. It is not said how far the kidnappers succeeded, or whether their victims were actually sacrificed, or any treasure found.

(²) Society for Promoting Christian Knowledge Report, 1758.

(³) The following are the Annual Returns:

1747.....	579
1748.....	420
1749.....	245
1750.....	211
1751.....	400
1752.....	240
1753. . No return.	
1754.....	251
1755.....	285
1756.....	192

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III.Jubilee of
the Mis-
sion.SIXTH
DECADE.
1757-1766.Continued
interrup-
tion from
the war
with
France.

This number was much greater than could have been expected under the present circumstances of the country. Such a measure of prosperity in these troublous times shows the character of the Church planted in this ungenial land ; just as the flourishing of an exotic from a temperate climate, when exposed to the rigours of winter, proves the vigour of the plant. Nothing but the truth could have survived, much less flourished, through a season like this.

Their Schools also made steady, though not rapid progress, containing upwards of three hundred children, about twenty more than at the close of the last Decade. Almost the half of these children were girls, a proof that the native prejudice against female education had begun to decline with the Christians. The number in the Charity School, maintained by different benefactors, was two hundred and forty-six.

22. On the 9th of July 1756 the Missionaries celebrated their first Jubilee, being the fiftieth anniversary of the arrival of Ziegenbalg and Plutschou at Tranquebar. During this period about eleven thousand souls had been added to the Church of Christ ; a number quite sufficient to inspire the Brethren with gratitude for the past, and with hope for the future.

1. Amid the troubles that arose from continual war in the Carnatic, the Missionaries maintained their confidence in God. This enabled them to possess their souls in patience, and even to rejoice in hope of seeing better times, when they should

N.B. The children of Native Christians sometimes formed a large proportion of the baptisms. In 1747, the numbers were as follows : Christians' children, 191 ; converts from Heathenism, 300 ; converts from Popery and Mahomedanism, 88. The different classes are not always specified in the Missionaries' Reports.



be able to go on in the delightful work of their Mission peaceably and prosperously as heretofore. The unsettled state of the country may account for the scanty reports of their proceedings at this period; but there was no relaxation of labour. They went on in prayer, patiently waiting "for the former and the latter rain from the Lord."¹

2. The management of every department of the Mission was so well arranged, and the order of the whole establishment so preserved, that during the whole of this Decade two or more of the Brethren were constantly visiting the Native Churches and their own countrymen in distant parts. This was rendered the more necessary at the present time, in consequence of the greater danger to the Catechists than to Europeans, from the incursions of the native cavalry. The principal Stations visited were Madras, Cuddalore, Negapatam, Tanjore, Seringham, Trichinopoly, and the intermediate places. In these excursions they preached and administered the Sacraments to Germans and Native Christians, and examined the Schools, encouraging the Catechists and Schoolmasters to be faithful in these times of tribulation. They also expounded the Word of God to the Heathen and others who were willing to hear, and distributed religious books among them. The proceedings on these journeys were so similar to what occurred on other occasions, that to relate them would be little more than a repetition of much that has been recorded above: we shall therefore mention only such occurrences as may seem to be worthy of note.

Missionaries undertake several journeys.

3. In February 1758, when Messrs. Kohlhoff and Swartz were on the way to Negapatam, at one place, seeing a number of Natives passing them

A Brahmin commits suicide.

(¹) Society for Promoting Christian Knowledge Report, 1759.

CHAP.
III.Death of
one of the
first Con-
verts.New
Church
built at
Nega-
patam.

hastily, they inquired what it meant, and were told that a Brahmin had drowned himself under the pressure of pain; upon which they took occasion to point out the wretched condition of their guides, and exhorted them to seek the grace and peace of God in their hearts, which would enable them patiently to endure calamities. Some of them insinuated that God had predestinated the Brahmin to his miserable end; but the Missionaries testified that God was not the author of evil, but was a lover of our temporal and eternal happiness.¹

4. In the same year, November 21st, they record a striking contrast to the wretched end of this man, in the peaceful death of an aged Christian woman at Tranquebar. This was one of the first five converts to Christianity baptized by Ziegenbalg and Plutschou, May 12, 1707, forty-one years before. She was born and educated a Mahomedan, and was already of adult age when she became a Christian. Her life had since been irreproachable, and she had regularly attended the public services of the Mission. At her funeral, which was numerously attended, a short address was delivered in the Old Mission Church.²

5. In their visits to Negapatam, the Missionaries were greatly encouraged, both by the anxiety of the German soldiers there for instruction and their manifest improvement, and also by the attention of the Dutch Governor to whatever they suggested for the benefit of the Europeans and Natives of the place. In January 1759 they were glad to find that he had fulfilled his promise, made to them on a former occasion, to build a Church, in which they now performed Divine Worship, and it was set apart for the use of the Protestant Mission; but its regular consecration was postponed.

(¹) *Memoirs of Swartz*, Vol. i. pp. 117, 118.

(²) *Ibid.* pp. 127, 128.



6. This year they lost their printer, M. Meissel, by whose death the printing of the Portuguese Testament and several Tamul works was suspended for a season. In reporting this mournful event to the Society for Promoting Christian Knowledge, they recommend them to publish the Portuguese Testament in Europe, representing that this would be a much cheaper and more expeditious plan than printing it in India. The Testament and other works in Tamul had been printed at Halle, under the superintendence of a retired Missionary; but this was not found so advisable as printing them in India, a European, though well acquainted with the language, being always in want of native assistance in revising every new edition of a translation, as well as in correcting the press. But these difficulties would not occur in printing the Portuguese or any other European language in England.

Death of
the
Printer.

7. In the month of April M. Swartz embarked for Ceylon, by invitation from the Christians there, and arrived at Jaffna on the 30th. After some days, which he usefully employed for the people's instruction, he proceeded to Columbo, where he was favourably received, and the Governor opened for him a field of usefulness far more extensive than he had anticipated. It was arranged, with the concurrence of the Dutch Clergy, that he should administer the Lord's Supper at Columbo; and he was engaged for several days in preparing those who intended to receive it. In the midst of these useful exertions he was interrupted by severe indisposition, brought on, probably, by his long and fatiguing journey from Jaffna in that hot season. After his recovery he resumed his pious work; and on the 17th of July he preached a sermon, preparatory to the Holy Communion, on Matthew iii. 2, in which he dwelt on the nature of the motives of true repentance. The next day he preached again on

Swartz's
visit to
Ceylon.

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1 Cor. xi. 28, expatiating on the happy effects of approaching the table of the Lord, and then administered the Sacrament to no less than four hundred persons, many of whom afterwards acknowledged the powerful impression made on their minds in the participation of the sacred ordinance.

He then proceeded, by invitation, to Point de Galle, where his ministrations were similar to those at Columbo; and one hundred and twenty-six persons communicated together. After this, he administered the Sacrament at Caleture, on his way back to Columbo. In a short time he embarked for Jaffnapatam, where he celebrated the Lord's Supper, both in the church and at the hospital, where he paid special attention to the afflicted inmates. Among the persons at this Station upon whom his instructions seem to have made a salutary impression, was a gentleman who had been inclined to infidelity. He opened his mind to M. Swartz, who dealt faithfully with him, and was enabled, through God's assistance to them both, to remove all his doubts on the subject of religion, and to lead him to an acknowledgment of the truth. This person soon gave evidence of the sincerity of his convictions, by sending for a neighbour with whom he had hitherto been at enmity, and becoming reconciled to him.

After a week of useful labour at this place, M. Swartz went to Point Pedro, to see the umbrageous tree under which Baldæus addressed his first discourse to the Natives.¹ Here Swartz also had the satisfaction of conversing with some Tamulians, to whom he explained the Gospel of Christ. He then returned, and embarked for Negapatam, where he arrived on the 9th of September, after an absence of about five months. His Journal of this visit to Ceylon concludes in these unassuming terms:

(¹) Vide B. 7. c. 2.



"With an humble heart I bless the name of the Lord for the grace, help, and protection He has vouchsafed to me. May He pardon, for Christ's sake, all my sins of omission and commission; and may a lasting blessing rest on all I have done and spoken in my infirmity, agreeably to His Word! Amen."²

8. At Tranquebar M. Swartz found the aspect of affairs brighter than when he left, the French having sustained one defeat after another, until they were compelled to retreat. The country was now more open for the Missionaries to go whithersoever duty called. In January 1761 Messrs. Kohlhoff and Swartz went to Cuddalore and Madras, exhorting the people by the way to embrace the Gospel of their Saviour. Persons of all castes listened with attention; and upon some, among whom was a respectable Mahomedan, a favourable impression seems to have been made. Near Pondicherry a Native Romanist and his wife joined them, expressing their belief that happiness was to be derived only from the pure Gospel of Christ.

French
army re-
treats.
Mission-
aries visit
Madras.

9. Since the fall of Pondicherry, which surrendered in 1761 to the British arms under Colonel Coote, Tranquebar had been crowded with Romanists. While this gave the Missionaries a favourable opportunity to instruct them, it also called for great vigilance to preserve their own people from the infection of Romish errors and superstitions. The Jesuits sought to avail themselves of the occasion to diffuse their pernicious dogmas among the Christians; but the Missionaries were no less on the alert to counteract their designs; and they expressed their gratitude to God, that the efforts of those restless and insidious enemies to the Truth

Jesuits
foiled in
their at-
tempt to
pervert the
Christians'
faith.

(²) Memoirs, Vol. i. pp. 134—142.

had not answered their desire.¹ It does not appear that they induced one Protestant to renounce his faith ; while they lost many of their own people, who acknowledged the superior advantage of the unadulterated Gospel over the confused doctrines of Popery and the traditions of men, which, as they felt, oppress the conscience, rather than give it relief. M. Swartz visited them at their houses with his wonted diligence, and was generally welcomed, and listened to with attention, as he affectionately invited them to convince themselves of the firm, the only foundation of faith, to be found in the full, perfect, and sufficient sacrifice, oblation, and satisfaction, made by Christ for the sins of the whole world. He assured them that, believing this, they would enjoy peace of conscience, and be made partakers of all the benefits obtained by the sacrifice of the cross. At the same time he pointed out to them how widely the Church of Rome had deviated from the right path.² By means of these exertions the interference of the Jesuits turned to the advantage of the Church.

Death
of four
senior
Catechists.

10. The work now advanced steadily ; but their happiness in the progress of the Churches and Schools was disturbed, in 1763, by the loss of four of their most able Catechists, Schavrimootoo, Rajaspen, Joshua, and Sinappen.³ These good men ended a life of active service in the Saviour's cause by a departure full of hope and peace. To them to live was Christ, and to die was gain.

Improve-
ments in
the affairs
at Tanjore.

11. The Church at Tanjore had been in great jeopardy during the siege of the French in 1758 ; but when compelled to raise the siege and retreat, the Christians thanked God for their deliverance.

(¹) Society for Promoting Christian Knowledge Report, 1763.

(²) Memoirs of Swartz, Vol. i. pp. 146, 147.

(³) Missions-Geschichte, p. 518.



A Captain Berg, in the Rajah's service, afforded them every encouragement in his power, and gave Rajanaiken a house near the garrison of the native troops, on condition that he would assemble those who were willing for prayers every morning and evening. This faithful Catechist was now, in 1758, suffering in his health, and beginning to feel the infirmities of age; but he gladly acceded to this proposal, rejoicing in the opportunity of doing good. At first the soldiers seemed to dislike the Service; but after a time they were much pleased with Rajanaiken, and cheerfully joined him in his prayers.⁴

12. Next year two Missionaries, Zeglin and Swartz, visited Tanjore, with the Rajah's permission, and at the request of some German soldiers in his army. They remained there ten days, preaching and administering the Lord's Supper both to Europeans and Native Christians. Thence they proceeded to make a tour of the Churches in the country, to comfort, instruct, and confirm them in the faith. They were glad to find that the poor people had generally remained faithful in the midst of the temporal afflictions with which they had just been tried.

Missionaries' visit
to Tanjore.

The Brethren now frequently repeated their visits to Tanjore; and on one occasion, in 1762, when M. Swartz went into the fort, he was requested to enter the Rajah's palace, where he had a long conversation with one of the principal officers of the Government. A few days after, the Rajah himself sent for him, when he was received by a great company of courtiers and the Rajah's son, to whom he expounded the truths of the Gospel. The Rajah did not appear; but Swartz was afterwards informed that he was concealed behind a screen, and heard all that passed.⁵

(⁴) Missions-Geschichte, p. 459.

(⁵) Ibid. p. 503. Society for Promoting Christian Knowledge Report, 1764.

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III.M. Zeglin's
labours at
Tanjore.

13. In 1765 Captain Berg requested that one of the Missionaries might be spared to instruct his own children. Accordingly, M. Zeglin went to Tanjore for the purpose, considering that this duty would require but a small portion of his time, and that he would have a favourable opportunity to carry forward the Missionary design. Many Christians resorted to Tanjore to benefit by his instructions; and when not engaged with his young pupils, he travelled about the country, either with Captain Berg or Rajanaiken, preaching and conversing with Hindoos and Mahomedans, and inviting them to enter into the Kingdom of God.¹ While at Tanjore, he undertook Rajanaiken's Tuesday Lecture, leaving that indefatigable man at liberty to spend his time among the Heathen and others. He remarks of him, in one of his Reports, "One is accustomed to hear every thing that is good of Rajanaiken;" and then proceeds to state what he had recently done², in confirmation of the character already given of him in these pages.

Death of
M. Dame.

14. In 1766 Zeglin returned to Tranquebar, his place at Tanjore being supplied by M. Dame, who arrived April 7th, and immediately began to preach in Tamul, German, and Portuguese, besides his occupation in the family of Captain Berg. He was indefatigable, also, in preparing Catechumens for baptism, and converts for the Lord's Supper. But his health soon began to decline; and on the 3d of May he was obliged to resign the Tamul Service to Rajanaiken. That night his illness increased, and a messenger was despatched for M. Swartz, who was then at Trichinopoly. He set off without delay for Tanjore, but came too late, his young friend having expired a short time before his arrival. Swartz was much affected by the sudden death of

('1) Missions-Geschichte, p. 538.

('2) Ibid. p. 541.



one to whom he was peculiarly attached, the same spirit of piety and zeal having soon drawn them, it is said, "into the strictest bond of Christian friendship, the sublimest of all earthly affections. Their prayers, their labours, and their souls, were united in the same glorious and never-dying cause, for which they had both resigned all temporal prospects." Swartz preached at his funeral, from John xi. 11., in the small church lately erected at Tanjore, where the remains of this young Missionary were interred.³

15. A few weeks before, April 9th, M. Wiedebrook, the senior Missionary at Tranquebar, was likewise taken to his rest, after a faithful service of thirty-one years. For some time he had been regarded as the father of the Mission, and his loss was deeply felt by all the Brethren, and by the Native Christians. The very Heathen, also, highly esteemed him; and a Brahmin remarked, "that he never met with any other European or Native Christian whose zeal and devotedness to the welfare of his brethren could be compared to his. He never refused to give advice or comfort to any who sought it, and was ever ready to afford relief to the needy, and instruction to the ignorant. Many a time he convinced us of our errors, always unflinchingly telling the truth."⁴

Death of
M. Wiede-
brock.

The Missionaries at Tranquebar were now reduced to four; and the loss of these two Brethren, together with the absence of M. Swartz⁵, caused

(³) Missions-Geschichte, p. 553. Memoirs of Swartz, Vol. i. p. 165.

(⁴) Ibid. pp. 573—579.

(⁵) M. Swartz was at this time absent at Trichinopoly, where the Christian-Knowledge Society were projecting the establishment of a new Mission, and negotiating for M. Swartz to be stationed there. The record of his proceedings is therefore postponed until we shall give the history of this Mission.

CHAP.
III.

Progress
of the
Church
during this
Decade.

them to feel the want of more labourers ; but again they learned in their affliction that the Lord does not leave His bereaved servants comfortless, and they had soon to rejoice in the arrival of two fresh labourers.

16. The numbers added to the Church during this Decade exceeded two thousand¹, making a total, from the commencement of the Mission, of thirteen thousand one hundred and ninety seven.² The testimony borne to the general character of these converts is as satisfactory as could be desired. "Many of them," the Missionaries report, "declared with great earnestness, that, in life and in death, they would hold fast to the religion of Christ;" and grace was vouchsafed to several who had died to keep their resolution. "The work of the Holy Spirit was evident in many, especially on receiving the Lord's Supper. One of them, whose former friends endeavoured to dissuade him, first by entreaties, and afterwards by threats, from embracing Christianity, stood firm against all their attempts. At last they dragged him away by force, in order to compel him to draw the car of one of their idols that was then going in procession; but he refused: and such was their violence

(¹) The following are the Returns for each year:

1757.	No return.
1758.	201
1759.	229
1760.	232
1761.	255
1762.	210
1763.	342
1764.	218
1765.	194
1766.	265
	—2146

(²) Missions-Geschichte, p. 573. In the first thirty years there were 3517; in the second thirty, 9680. Total, 13,197.



in trying to constrain him, that he fell to the ground, and expired after a few hours."

17. "Many similar instances might be produced," the Missionaries remark, "of the great earnestness and sincerity in the profession of our converts: yet, knowing the frailty of the human heart, and the great temptation to which they are often exposed, we refrain from mentioning them, lest one and another might fall short of their profession. But when they have finished their course, and have proved to the end of their days the work of God in their hearts, we no longer hesitate to make known what God has done for them."

Proofs of
the Chris-
tians'
piety.

"We will mention here," they proceed in the same Report, "only some of the expressions used by a few of them on their death-beds. One said repeatedly, that he wished for Christ only; that he placed his dependence upon none other but Him, and had no wish but to be with Him. Another, who, during his illness, had suffered much from actual want, never once asked us for any relief for his body; but often begged that we would come and pray with him, and comfort him, and assist him to prepare to meet his Lord. Again: a poor dying woman said, with many tears, 'I pray continually to Christ, that He might forgive my sins, and call me soon to His rest.' Often did she beg our pardon for any grief she might have caused us by her sinfulness."³

Such testimonies need no comment. They speak with sufficient intelligence to the character both of the teachers and their disciples.

1. From this period the account of the Tranquebar Mission will be almost confined to the operations within the Danish territories, the country congregations, which the Missionaries had hitherto

SEVENTH
DECADE.
1767-1776.

Deaths in
the Mis-
sion.

(³) Missions-Geschichte, pp. 530 *et seq.*



superintended, being now associated with the Missions of Trichinopoly and Tanjore, established in 1767. We must be prepared, therefore, for less variety of detail in the future history of the Tranquebar Mission than heretofore. The returns will show that the Brethren faithfully discharged their allotted duties; but it is obvious that the quiet cultivation of a comparatively small field, already enclosed, must furnish less materials for the page of history than the more adventurous exertions of those who go forth to redeem the barren waste.

Arrival of
two new
Mis-
sionaries.

In March 1767 M. Cnoll, the physician, died, after having served the Mission nearly thirty-five years with great acceptance. In the same year the Missionaries lost an old Portuguese Catechist, Bastian. These bereavements, coming so close upon those of last year, caused them, at first, to regret the absence of M. Swartz; but their anxiety was soon relieved by the arrival of two young men, Messrs. Leideman and Koenig, from the College at Copenhagen, charged with a set of Tamul types, a good supply of books, medicines, and other stores, from the Christian-Knowledge Society.

Cargo of
timber
from Cey-
lon.

2. The trials of the Missionaries seldom failed to awaken the sympathies, and call forth the assistance of their friends. About this time, amongst acts of kindness from other quarters, the Governor of Ceylon, M. Falck, sent them eight hundred trees, chiefly palmyra, to repair their Tamul School, a violent hurricane that swept along the coast having damaged the roof, which was in a dilapidated state, and other Mission buildings; but a gracious Providence shielded them from harm.

Consecra-
tion of a
Church at
Negapa-
tam.

3. The two young Missionaries made rapid progress in the study of Tamul and Portuguese; and the year after their arrival M. Koenig accompanied M. Kohlhoff to Negapatam, where they consecrated the new church built by the Governor, for the use



of the Germans, and also the Native Christians, who now formed a respectable congregation. The Governor and other Dutch residents did not let them depart without a valuable contribution to their Mission treasury.

4. In June 1770 two more Missionaries arrived from Europe, Messrs. Müller and John; but the former was soon attacked with hypochondria, and prevented thereby from entering upon any work. He lingered till December 30th, when he was called to his eternal rest. The gloom which had hung over him was graciously dispersed before his removal, and his Brethren described him as happy in death.¹

Arrival of
two Missionaries.
One of
them dies.

5. About this time, "at the earnest request," the Brethren say, "of some who longed to hear the Word," M. Leideman visited Ceylon, where he passed nearly six months, preaching and administering the Holy Communion; and he had reason to believe that his labours were profitable, as well as acceptable, both to Europeans and Native Christians.

A Missionary visits
Ceylon.

6. In the year 1772, died the two faithful Catechists, Rajanaiken and his brother Sinappius, after forty-four years of labour and suffering in the Redeemer's cause. Rajanaiken had recently been removed from Tanjore to Aventure, a village to the south, but he did not long survive the change of station. His death was rather sudden, happening immediately after preaching to his flock. His brother soon followed him; and as they had long suffered and toiled together, so together almost they laid down to rest. These two men are encouraging specimens of what the Lord may accomplish by means of Native Teachers, even of the

Death of
Rajanaiken and
Sinappius.

(¹) Society for Promoting Christian Knowledge Report for 1772. In the next Report (1773, p. 81), the arrival and death of M. Müller are mentioned as happening in 1771; but the former is most probably the correct date.

CHAP.
III.Ordination
of Pastor
Philip.
His
history.

lowest caste. Great was their success ; and thereby it was proved, that when the Holy Spirit applies the Word, it is as "quick and powerful" from the lips of illiterate and low-born men, as when spoken by the learned and the eloquent.

Sinappius had been for some time the Catechist of Combaconum, and his place was soon supplied ; but the Missionaries could not so readily meet with a suitable successor to Rajanaiken. His widow, however, a woman of genuine piety, who had long taken an active part in the quiet details of her husband's work, was appointed to continue her services. She employed herself principally in teaching the Catechism to Catechumens in the adjacent villages, and was in this way for some time usefully occupied.

7. This year (1772) the Missionaries ordained their senior Catechist, Philip, to relieve the Pastors Diogo and Ambrose, who were becoming too infirm for active duty. In the history of Philip there was something remarkable. When ten years old he was kidnapped, and brought to Tranquebar, whither his mother followed, seeking him everywhere she could think of, but in vain. At length, being informed that the Mission Church was dedicated to the one true God, she made a vow that if He would restore her son within ten days they would both become His servants. She found him within the given time, but, unmindful of her promise, presented her thank-offering to an idol, and took the boy home. Not long after, her vow was recalled to her remembrance in a dream. Instantly she awoke, conscience-smitten ; told the matter to her son ; and, without conferring with her kindred, returned with him and her daughter to Tranquebar. Here she presented herself before the Missionaries, proposing at once to fulfil her vow. After hearing her story, they admitted her and her children into the class of Catechumens, and when



sufficiently instructed they were baptized together. The mother continued for many years a faithful and useful member of the Church, and was employed to teach the Catechism in private. Philip was received into the School, where he made good progress; and was afterwards taken into the service of one of the Missionaries, who kept him until competent for the situation of Schoolmaster. Having approved himself in this office, he was promoted to that of Catechist, and rose, by degrees, to the situation of Head Catechist, when his fidelity and abilities pointed him out as a fit person for the higher functions of a Pastor. The Danish Governor and several other gentlemen were present at his ordination, together with a great assemblage of Native Christians. The two Government Chaplains and the country Pastors assisted the Missionaries on the solemn occasion; and many were the prayers, and great the hopes, that he might prove as faithful in this higher office as he had been in those more subordinate.¹

Who can read this simple narrative without believing that vows are registered in heaven; or without admiring the forbearance of God when their fulfilment is delayed, and His loving-kindness in accepting even their tardy performance?

8. The Carnatic was at this period the scene of general distress, arising from the dearth that prevailed. The Mission family also, in this and the

Severe
trials from
death and
other
causes.

(¹) It would seem, from the Society's Report for 1772 (p. 118), that the appointment of Philip "to be the third country Priest" was made in 1770; but it appears, from a letter of the Missionaries, dated January 1773, that he was ordained December 28, 1772. (Society's Report, 1774, p. 87.) Similar discrepancies in the dates of different transactions occur occasionally in the Missionaries' journals and letters, and it is not always easy to adjust them. In the present instance, Philip's ordination was probably postponed, after his appointment, until the time mentioned in the latter Report.

CHAP.
III.

following year, was in an unhealthy state; and in May 1774 the Head Master of the Tamul School died. He was a Native Christian of great piety and superior abilities; and besides the duties of the School, he made himself very useful in preparing converts for their public admission into the Church. His loss was therefore severely felt.

The last and greatest trial of this eventful period was the death of M. Leideman, who was taken away in the springtide of active and useful exertion. His Brethren had indulged the expectation that the course which he had so well begun would be extended through many years; but it pleased God to determine otherwise. They saw him cut off in the midst of his days, and were called to mourn over their blighted hopes, which his piety, talent, and zeal had awakened. But though great their disappointment, and deep their sorrow, they bowed in silence to the inscrutable will of the Almighty.

Missionaries' increased diligence and success.

9. Reporting the calamitous circumstances of the Mission in 1775, the Missionaries remarked, that though they were still few in number, and some of them labouring under bodily infirmities which rendered them unequal to the burden that lay upon them; yet that they had, through Divine mercy, been able to go through their duties, without interruption to any department of the Mission, notwithstanding the great increase of their scholars and Catechumens. They had little time now for travelling up the country; yet we still find one and another paying an occasional visit to the distant Churches: and it is animating to observe the energy with which, through God's sustaining grace, they rose above circumstances so calculated to depress their spirits.

Arrival of a new Missionary.

10. In the year 1776 they had the happiness of hailing the arrival of another Missionary from Europe, M. John Peter Rottler. He completed



his education at Copenhagen, where he was ordained by the Bishop of Zealand in 1775, and embarked shortly after for Tranquebar. His appearance was doubly welcome to the Brethren in this their hour of need, and he was soon able to render them effectual assistance.

11. Notwithstanding the trials of the past few years, the numbers added to the Church during this Decade exceeded those of the last, amounting, according to the returns for only nine years, to nearly two thousand five hundred.¹ These include the converts in the kingdom of Tanjore; but not those in the newly-established Mission of Trichinopoly. About one-third of the number, upon the average of one year with another, were the children of Christians: the remainder were adult converts from Heathenism and Romanism. The number of communicants in 1773 was stated to be fifteen hundred and eighty-five²; but it is not mentioned what proportion they bore to the whole Christian population.

State of
the Mis-
sion.

12. The Schools at this period contained about four hundred scholars, the boys and girls being still nearly equal. The greater part of them were maintained by the Mission; the whole received a

Improve-
ment in
the
Schools.

(¹) The numbers were as follows:

1767.....	211
1768.... No return.	
1769.....	197
1770.....	184
1771.....	162
1772.....	240
1773.....	360
1774.....	468
1775.....	430
1776.....	244

—2496

(²) Society for Promoting Christian Knowledge Report, 1775, p. 93.

CHAP.
III.State of
the Press.EIGHTH
DECADE.
1777 to
1786.Remarks
on the
State and
Prospects
of the
Mission.

Christian education; and the Seminary continued to send out youths well qualified for service in the Mission, and also in the Government offices. This year (1776) having received a legacy of twelve hundred pounds, from a Mr. Isaac Hollis, the Missionaries proposed to put their scholastic establishment upon an improved footing.

13. At one period of this Decade the operations of the press were suspended for want of paper; which was no sooner reported to the Christian-Knowledge Society than they sent out an ample supply. The work was then resumed with activity: another edition of the Pentateuch in Tamul was completed, besides a large number of Tracts in that language and the Portuguese. On the whole, therefore, in the midst of much to exercise their faith, they had reason again to adore the power and goodness of the Lord.

1. The Missionaries, though thankful for the blessing vouchsafed to them, were yet dissatisfied with their measure of success; and we find them at this period deploring what they call "their slow progress." This they attributed to various causes, which have always operated to impede the propagation of pure Christianity. The uncultivated state of the native mind; the domestic habits and national customs of a people brought up under a government so different from any in Europe; the bad example constantly before them of many Christians, whose vices often exceeded those of the very Heathen; the temporal sacrifices which the converts were called upon to make;—these, and numerous minor impediments, tended to account for the tardy course of the Gospel. Yet, looking at the limited agency employed, and considering that the effort to diffuse the light of truth was a system of perpetual aggression upon the darkness that over-



shadowed the land; they had cause for gratitude to Him who hitherto had helped them, and for encouragement to go on, as they did, with renewed energy, trusting to His continued aid.

2. In the year 1778 the Brethren, though hardly numerous enough for the varied calls of their own establishment, consented to part with one of their number for Bengal, until further help for the Mission now established there should arrive from Europe. Accordingly, on the 1st of July M. Gerlach¹ sailed for Calcutta, where he arrived in the following month. His departure prevented for a time the establishment of a School for European children, which the Brethren had projected; but they supplied this desideratum as well as they could for the present by their personal attention to the young.

A Missionary sent to Bengal.

3. The country was again thrown into confusion by war between the English and French, with their Mahratta auxiliaries; and on the 10th of October 1778 Pondicherry was taken a second time by the British under Sir Hector Munro. The confusion produced throughout the Carnatic by these hostilities will probably account for the small return of converts while it prevailed. Yet, notwithstanding the unsettled state of the country, the Missionaries and their Catechists do not seem to have been deterred from moving about wherever duty called; and in 1779 M. John, at the earnest request of their Dutch friends in Ceylon, paid them a pastoral visit. He passed six months on the island in active exer-

Renewal of War. Fall of Pondicherry.

(¹) Society for Promoting Christian Knowledge Report, 1779, p. 83. The author has not been able to ascertain in what year M. Gerlach went to India. He also finds several names in the Missionaries' Reports and Letters, whose appointment to the Mission appears to be nowhere mentioned in the documents to which he has had access. But this is not the case with any one who acted a prominent part.

CHAP.
III.Death of
two Mis-
sionaries.

tion; and the reception which he everywhere met with encouraged him to hope that his ministrations were rendered beneficial to many.

4. In 1780 Mr. Zeglin was removed from his labours after a service of forty years. His death was the more felt by the survivors, as he had long been to them an example of patience and meekness, fidelity and self-denial, notwithstanding the delicacy of his health for some time past. They saw reason, however, to thank God for sparing him to them so many years, and soon had to contrast his prolonged services with the speedy removal of another Brother, M. Rulfsen, who joined them this year, and was carried off by an inflammatory fever within one month after his arrival. Thus was the labourer of the eleventh hour called home together with one who had borne the burden and heat of a long day. How inscrutable, O Lord, are Thy ways with the children of men! We know, however, what will be the end of Thy course, how hard soever to trace the paths through which Thou leadest Thy servants home. Thou hast declared, "I will be exalted among the Heathen, I will be exalted in the earth." In this assurance would we rest, praying Thee to help us in all circumstances to obey Thine injunction, "Be still, and know that I am God."¹

War with
Hyder Ali.
Peace con-
cluded.

5. Another formidable enemy to the British power now arose in South India—Hyder Ali, the usurper of Mysore. On the 1st of July 1780 he invaded the Carnatic, gained some advantages against a detachment of British troops, and took Negapatam from the Dutch. These disasters threw the country into great consternation, there being at that time little protection against the numerous hordes of Hyder's troopers, who, flushed

(¹) Psalm xli. 10.



with success, spread devastation through the country, and left many villages waste behind them. The battle of Porto Novo, fought July 1st, 1781, brought the calamities of war into the very precincts of Missionary operation; but it pleased the Lord of Hosts on that occasion to crown the British arms with success, and to deliver His servants from the perils that encompassed them. In this action Hyder commanded in person one hundred thousand men, assisted by numerous French officers of great ability and experience. The British army consisted of no more than eight thousand, English and Native. But "there is no restraint to the Lord to save by many or by few."² The British were commanded by the veteran General Coote, and nothing could withstand the steady valour of his troops. Their victory over the hosts of the enemy was complete. Hyder, with almost incredible celerity, collected another numerous army, and, in the next month, fought a second battle; but again he was totally defeated.

In the following year the British fleet in India defeated that of the French, which, together with other reverses, both by sea and land, so crippled them and their potent ally of Mysore, that they were glad to listen to terms of peace, and a treaty was signed in May 1782.

6. Though grateful to God for this return to order and security, yet the Missionaries and their flocks long continued to suffer from the devastation of the country caused by these hostilities; and to the calamities of war were soon added the effects of a severe hurricane, which swept along the coast. Nearly all the country vessels laden with rice were driven on shore; the cultivation of the country had been very generally interrupted by the movements

General distress from the war and famine.

(²) 1 Samuel xiv. 6.

CHAP.
III.

of the hostile armies; and such was the state of destitution to which the inhabitants of the Danish territories were reduced, that about ten thousand of them perished. Numbers died every day in the very streets of Tranquebar, and were left by their friends to be buried at the public expense. The distress would have been much greater but for the charity of the Europeans, who raised a subscription for the sufferers, and gave rice daily to a thousand persons. In the provinces under the Native Governments, where no such relief was afforded, the distress cannot be told.

Missionaries' steady perseverance in troublous times.

7. These circumstances will account for the irregularity of the Missionaries' correspondence, and the comparatively small number of converts during this time of tribulation. But there was no intermission of the daily routine of duties in the congregations and Schools within the town of Tranquebar and its vicinity; and the mind, afflicted with the accounts of armies contending for each other's destruction, and of thousands perishing by famine, finds relief in the contemplation of the Christian Missionary at his work of peace.

Death of Pastor Diogo.

8. During these troubles the country Churches were deprived of their faithful Pastor, Diogo. We have already mentioned his growing infirmities; but he lingered till October 1781, when, after a period of fifty-three years' service in the Mission, he resigned his soul into the hands of his Redeemer. "Blessed are the dead which die in the Lord. . . . Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."¹

The Missionaries' prospects, and renewed exertions.

9. In the time of war the Missionaries received but little aid from England, the East-India Company's ships being so filled with military and other stores for the public service, that they could find

(¹) Rev. xiv. 13.



no room, as heretofore, for the packages of the Christian-Knowledge Society. This failure of their usual supplies obliged them to use a rigid economy, and to make no addition to their establishment except of persons capable of procuring their own subsistence. Shortly after the conclusion of peace, remittances arrived; and they soon began to restore the chapels and other buildings of the Christians in the country, which had been destroyed during the war. They also re-instated the Catechists in the several districts whence they had been driven, and appointed two Head Catechists to superintend the rest. In 1784 the country priest, Rayappen, accompanied by one of the Catechists, was sent as far as Palamcottah, nearly two hundred miles to the south. There they passed some weeks instructing and setting in order the little flock that had been gathered together; and in the following year they returned with favourable tidings of the prospect opening at that distant post.

10. Notwithstanding the disadvantages under which the Missionaries had laboured during nearly the whole of this Decade, they reported an increase of fourteen hundred and eleven to the Church.² They give also the total of Christians on their books from the beginning of the Mission—seventeen

State
of the
Mission.

(²) The following are the returns for each year—

1777.....	106
1778.....	246
1779 } all adult converts.....	{ 44
1780 }	{ 50
1781... No return.	
1782.....	361
1783.....	144
1784.....	126
1785.....	140
1786.....	194

— 1411

CHAP.
III.

Conversion of a
Native
Physician.

thousand seven hundred and sixteen¹—which supplies the omissions of several years.

11. Among the converts from Heathenism, special mention is made of a physician of great repute among the Tamulians for learning and medical skill ; and, in the practice of his profession, he had also counselled his patients in the capacity of a Gooroo (priest). Some years before, when in a remote part of the country, he had met with the circular "Letter" printed at Tranquebar, and distributed far and wide, giving a succinct account of the Christian Religion. In the perusal of this pamphlet God was pleased to enable him to discover the truth and excellence of Christianity, and immediately he resolved to inquire further into its principles. His first application was made to the Romanists who lived near him ; but dissatisfied with the appearance of their idolatry, he went to Tranquebar. After conversing with the people, he applied to the Missionaries, from whom he received the instructions he wanted ; and, when settled in the principles of Christ's holy religion, he was baptized, together with his family. Soon after, he delivered up his idol of brass, resisting the temptation to part with it to a Heathen, who had offered him fifteen pagodas² for it. He brought, likewise, many rare books of Tamulian lore, some of which were copied for the service of the Mission. Yet, notwithstanding these proofs of his sincerity, he still felt it hard to comply with the duty of self-denial to the full extent required. Hopes, however, were entertained, that the grace which had brought him thus far would continue to carry him forward ; and on the whole the Missionaries were well satisfied

(¹) For Tranquebar only, we presume. Society for Promoting Christian Knowledge Report, 1789, p. 118.

(²) Six Pounds sterling.



with him, and he became useful to them in many respects.³

12. The Schools continued to keep up their numbers, and the children were now employed in the afternoon in spinning cotton, knitting stockings, and making hats and baskets of cane. The profits of these works were a great relief to the Mission funds, especially in these times of distress. The good example and admonitions of the Mistress, who is described as a religious woman, contributed much to promote piety and modesty among the girls. Many of the boys, also, are spoken of as seriously attentive to their everlasting salvation. For some time past, several, who exhibited a superior capacity, had been instructed in the sciences and foreign languages; and besides some young men whom they had prepared for the public service, the Missionaries had now the satisfaction of furnishing the Danish Government with another Christian interpreter, and the Mission with a well-instructed Catechist.

State
of the
Schools
and Press.

The press also had resumed its useful operations; and on the whole, notwithstanding the heavy clouds which had rolled over them, the Brethren were again encouraged to look forward with hope.

1. The present Decade opened with two events of peculiar interest. On the 23d of January 1787 M. Kohlhoff, the senior Missionary at Tranquebar, kept the jubilee of his arrival in the country; and being compelled to retire from active labour, he had the happiness of seeing his eldest son, John Caspar Kohlhoff, ordained in the Mission Church, and invested with the holy office of the priesthood, according to the Lutheran ritual. This young man was educated by M. Swartz, whom he had for some

NINTH
DECADE,
1787-1796.

—
Ordination
of John
Caspar
Kohlhoff.

(³) Society for Promoting Christian Knowledge Report, 1789.

time past assisted at Tanjore; and being satisfied with his attainments and Christian character, his venerable tutor entreated the Christian-Knowledge Society to receive him into the number of their Missionaries. The Society acceded to this request; and, at his ordination, the several Missionaries, both English and Danish, propounded to the candidate questions in divinity, which he answered to their satisfaction. The Danish Governor, and all the European families of the Settlement, together with a great number of Native Christians and Heathens, attended the service; and a general solemnity was manifest, particularly during the Ordination Sermon, which M. Swartz preached from 2 Tim. ii. 1.: "Thou, therefore, my son, be strong in the grace that is in Christ Jesus." After the ordination, the young brother entered the pulpit, and is said to have preached in Tamul with such graceful ease, that it was pleasing to every one who understood it. He was appointed to the Tanjore Mission; and the Brethren expressed the greatest hope of his continuing a faithful servant of Christ, and a great help to their brother Swartz in his old age.¹

State
of the
Mission.

2. This year, in reply to queries proposed to them by the Christian-Knowledge Society, the Brethren gave a particular account of the present state of the Mission; by which it appears, that, besides the European Missionaries, they had two Native Priests, fourteen Catechists, four Female Assistants, and five Schoolmasters, who were all diligently employed. The Services in both Churches continued to be punctually performed, and the press was in

(¹) Society for Promoting Christian Knowledge Report, 1789, pp. 118, 119. Swartz's Memoirs. Vol. ii. pp. 86—93. How far this young Missionary realized the hopes here expressed will be seen in the history of the Tanjore Mission.



active operation upon the Tamul Scriptures and other useful works. Amidst their trials and impediments, they speak, in this communication, of the great comfort which they derived from fellowship with their Brethren of the English Missions, being of one heart and one soul with them in the Lord. They assisted each other in their work, held counsel together in their difficulties, shared one another's sorrows and pleasures, were mutually thankful to God for their several gifts, and united in prayer for the blessing of Heaven to rest on all their Missions. In these exercises they found comfort to their souls, when sorely tried, sometimes by the inefficacy of their well-meant endeavours, at others by disappointments respecting individuals of whom they had hoped better things.

3. There was now little variety, as we anticipated, in their domestic proceedings. They had two youths in their Seminary, from Ceylon, under instruction in the learned languages and divinity, with a view to their employment in the Dutch Mission on that island. Their progress was such as to encourage the hope of their becoming useful labourers in that vineyard. Meanwhile, in 1788, one of the Brethren made a tour of the island, and was everywhere well received by the Dutch inhabitants, who repaid his services, not only by acts of personal kindness, but also by liberal contributions to the Mission.

Missionary visit
to Ceylon.

4. In the year 1790 the Mission was deprived of one of its senior members, M. Klein, in the sixty-eighth year of his age and the forty-fourth of his services. The day of his decease was that on which the Brethren usually met for their Biblical conference; and when they were come together at his house they unexpectedly found him, sitting up, in the agonies of death. But he was composed and comforted in his soul, told them of his faith and hope in Christ, and

Death of
M. Klein.

CHAP.
 III.

expressed a desire to be shortly with Him. He expired in his chair, breathing out his soul in peace. His dying testimony to the truth as it is in Jesus greatly consoled his bereaved Brethren, and left a sweet savour behind. The remembrance of his disinterestedness, integrity, humility, and zeal, they remarked, would ever be a blessing to them and their congregations.

The last days of this servant of the Lord were made happy by the admission of his son into the ministry. This was a young man of great promise. His good abilities and pious character are said to have given great satisfaction to all the Brethren, and joy to his aged father. He was ordained for the Christian-Knowledge Society, who engaged him for their Mission at Trichinopoly.¹

Death of
 the senior
 Kohlhoff.

5. The death of M. Klein was followed in a few months by that of the senior Kohlhoff, who was removed in the eightieth year of his age, and the fifty-third of his service in India; during the whole of which period, until weighed down by the infirmities of age, he was an industrious labourer; a workman that needed not to be ashamed, rightly dividing the word of truth. Like his brother Klein, his heart also was gladdened, as just recorded, by the sight of his son entering the Lord's vineyard when he was retiring to rest. His end was peace. Singing his *Nunc dimittis*, he closed a life of faith and diligence, commending his soul to the Master whom he had served.

Arrival of
 a Missionary.
 Journeys
 in the
 country.

6. In 1790, a new Missionary, M. Augustus Caemmerer, sailed from Europe for this Mission. The ship touching at Columbo, he was detained there some months: but he was not idle; for, at the request of the Lutheran congregation, he employed his time in the exercise of his ministerial functions.

(¹) Society for Promoting Christian Knowledge Report, 1791.



At length he proceeded to Tranquebar, where his arrival was very opportune, as the Missionaries, besides having to attend to the business of the Mission, now bereft of its two leading members, had charge of the Danish Church also, by appointment of the local Government, in consequence of the death of both the Chaplains. By good management, however, they were able to arrange the whole duty between them; and we find M. John shortly after visiting Negapatam, and other parts, to confirm the Christians and instruct the Heathen. He and his Brethren remarked, in their intercourse with the inhabitants, that even Brahmins were not unwilling to exchange idolatry for the more reasonable and comforting doctrines of the Gospel, if self-denial were not one of the first commands to be obeyed;—a remark which serves both to evince their own fidelity, and to explain the peculiar impediment to the propagation of pure and undefiled religion. When the Spirit of the Lord shall regenerate the heart, every affection will be surrendered to the Divine commands. This the preacher of the Gospel must not think to anticipate by any compromise of truth, but patiently wait for it in faith and prayer.

7. In the year 1795 the Mission family had again to mourn for the loss of another member, M. Koenig, who, after a protracted sickness, and repeated journeys for the recovery of his health, died on the 4th of February, in the fifty-third year of his age, and the twenty-seventh of his Missionary service. His charge had been the Portuguese congregation, and his loss was severely felt by his flock, and by the Brethren also; who, reporting this fresh bereavement, observed, that God sometimes led them through valleys of darkness, in which He was their rod and their staff of comfort. Considering the circumstances of the times, instead of murmuring under the stroke, they were led to remark: "It is of the

Death of
M. Koenig.