



begotten *Son*, our Lord *Jesus Christ*; and their *embracing* those means of grace which He has offered." And as to the Romanists, "several of them also had the eyes of their understanding opened to see," as the Missionaries expressed it, "how the Church of *Rome* had *corrupted* the earth, and introduced *idolatry*, superstition, and error, by cunning craftiness:" and this they accomplished by keeping the Word of God from the people.²

15. In the month of April M. Fabricius set out on foot for Tranquebar, in order to confer with the Brethren upon an improved translation of the Tamul New Testament, which he had undertaken, and other matters of importance to the Mission. At Sadras he found a Catechist and Schoolmaster waiting his arrival, who had been there two days, discoursing with the people, and disputing with some gainsayers of the Roman Church. One of the latter they were able, through Divine grace, to convince of the truth of the Gospel. His name was Sinappen, a person of some reputation, who had filled the office of Romish Catechist in several parts of the country; but God no sooner opened his heart to receive His Word, than he confessed with tears, that, from not knowing the grounds of the Christian Religion, he had gone on in error for many years. He afterwards went with three of his children to Madras; and when taught the way of God more perfectly, he became a Catechist in the Protestant Mission. Not long after, when visiting the villages beyond the English territories, he was seized by some Romish zealots, and delivered up to the French Governor of Pondicherry; but by God's good Providence he made his escape, and returned home unhurt.

Conversion of a
Romish
Catechist
at Sadras.

16. From Sadras M. Fabricius continued his

Visit to
Tranque-
bar.

(²) Society for Promoting Christian Knowledge Report, 1756.

CHAP.
I.

journey, accompanied by M. Hutteman, who joined him at Cuddalore. On the way some French sepoys, suspecting them to be English officers, took them prisoners; but when brought before the Commandant, he was satisfied with the account they gave of themselves, and allowed them to proceed. They arrived at Tranquebar without further interruption, and on the day following entered upon their business. As it was nearly twelve years since M. Fabricius had visited this station, his spirit was much refreshed by communion with his Brethren. He also joined them in their public ministrations; and thus they passed three months together, comforting and encouraging one another. When the business on which he came was completed, Fabricius returned home, where he found his colleague, M. Breithaupt, well, and, together with all the members of the Mission, abiding under the shadow of the Almighty.

They minister to German soldiers.

17. At this time a company of German, or Swiss soldiers, in the English service, was quartered at Fort St. George; and at the request of their officers, and with the English Chaplain's consent, the Missionaries preached to them in the English Church. They were glad to undertake this Service, not merely from a compassionate regard to the spiritual wants of these people; but also from a grateful sense of their obligations to the English Government for their constant favours to the Mission. This was the best return they could make.¹

Straitened for means to maintain the Mission.

18. They now enjoyed a short respite from outward troubles occasioned by the war, a truce for three years having been proclaimed. But they had other trials still to contend with; for owing to the delay of their remittances and stores, they were again reduced, in the following year, to great extre-

(¹) Society for Promoting Christian Knowledge Report, 1756.



mity, "being," as the Society remarked, "forced to fare hardly, and live more sparingly, than can be imagined; having, indeed, little or nothing to subsist upon, or to carry on their designs, but such occasional benefactions in those parts as came from a good Providence, or such loans as they could raise upon their own credit." Besides the Mission establishment, there were now many widows and orphans, with other Christians in distress, dependent on them for support. But at present they could not tell where to provide the means; and their only resource was prayer that their treasury might be so replenished, that, after the Apostles' example, it might be in their power to order a distribution "unto every man according as he had need."² "The need, indeed, of their people," the Society remarked, "was always the measure of their alms; because they gloried not in their *number*, but in the *reality* of their converts, whether from Heathenism or Popery; wherein they find themselves obliged to use, both for conscience and prudence sake, the utmost caution, lest their good should be evil spoken of; and for fear of admitting into their congregations any such impostors, unbelievers, or immoral persons, as might offer themselves, not from a sincere love of Christian truth and goodness, but from worldly motives, for *filthy lucre*, or out of personal resentments against their own parents and friends. However, they had, in this year of trial and trouble, an increase of forty-six souls to their congregation," a number sufficient to encourage them to regard their operations as the work of God; and therefore did they resolve, by His grace, to persevere.³

(²) Acts iv. 35.

(³) Society for Promoting Christian Knowledge Report, 1756. Abstract of Reports, &c. pp. 77—80.

CHAP.
1.Progress
of the
Mission.

19. In the year 1756 not less than twenty Romanists, in the face of imminent peril, abjured the errors and abominations of Rome, and joined the Protestant Church. There were three Mahomedans, also, baptized this year at Vepery, who "formed," it is said, "the first-fruits of the conversion to Protestant Christianity from that class of Natives on the coast of Coromandel."¹ This remark seems to be correct as applied to the inhabitants of the country, the Mahomedan converts mentioned in the history of the Danish Mission being officers in the native armies from distant parts. The numbers added to the Church during this Decade were three hundred and ninety²; and the communicants, at Christmas 1756, amounted to eighty-four, of whom twenty-one were newly admitted to that sacred ordinance.

"Such has been the zeal," as the Society's Report³ concludes, "such the pains of the conductors of this Protestant Mission, notwithstanding they have had a variety of crosses and trials, in their temporal and private concerns, to exercise their faith and patience."

(¹) *Memoirs of Swartz*, Vol. i. p. 114.

(²) The numbers were as follows:—

1747.....	52
1748.... No Return	
1749.....	14
1750.....	41
1751.....	57
1752.....	23
1753.... No Return	
1754.....	64
1755.....	46
1756.....	58

The total from the beginning to the close of 1754 was 1197 (Report, 1756, p. 69), which supplies the aggregate for the years not reported.

(³) Society for Promoting Christian Knowledge Report, 1758.



1. In the year 1757 the Carnatic was again visited with the horrors of war. The active hostilities of the English and French, together with their native allies, kept the country for several years in a state of agitation. In the autumn of 1758, on the setting in of the N.E. monsoon, all the vessels, as usual, were compelled to leave the coast; when the French, taking advantage of the absence of the English fleet, laid siege to Fort St. George. The army made its appearance in the month of November, when the Missionaries appointed a day of public fasting, humiliation, and prayer for the Divine protection.

FOURTH
DECADE.
1757-1766.

Missionaries' conduct in prospect of war.

2. As the enemy drew near, the consternation of the poor Christians increased; and as soon as the English troops had retired from Madras into the fort, the native troopers entered the town, and, forcing their way into the Missionaries' houses, plundered them of all that they could find. The Native Christians also, who had taken refuge in the Church, were stripped of their clothes and whatever property they had with them; but the Missionaries themselves were preserved from personal violence, for which they rendered this tribute of praise: "Our gracious God, without whose permission not a hair falls from our heads, mercifully preserved His servants, so that their persons were not touched, and, with the exception of being plundered, no one sustained the slightest injury."

Christians plundered by Native troopers.

3. M. Breithaupt, with his family and flock, removed across the river; but M. Fabricius, escorted by a friendly trooper, a Romanist, whom he met among the plunderers, proceeded to the tent of the French General, Count De Lally, who kindly appointed a soldier for his protection. He then returned to Vepery, where he found every thing in the utmost confusion. Most of the Mission furniture, their provisions, books, clothes, and utensils,

Missionaries retire to Pulicat.

CHAP.
I.Siege of
Madras
raised.
French
retreat.

had disappeared ; but their manuscripts and correspondence, though scattered in every direction, were happily preserved. Some of their more useful books, also, were afterwards discovered. Here he remained until the siege of Fort St. George was commenced, when, to avoid the difficulty and dangers attending such a scene, he, together with his colleague, and many of their converts, retired again to Pulicat, the French General having granted them a passport, and their English friends providing them with money, clothing, and whatever they wanted for themselves, the women, and children. They arrived safe at Pulicat on the 27th of December, and were hospitably received by the Dutch, who furnished them with accommodation for their entire establishment.

4. While rendering hearty thanks to God for raising up such friends to succour them in their need, they had soon to acknowledge His great and unexpected goodness in removing for the present all further cause for alarm, and opening the way for their return to their post. The siege of the fort proceeded slowly, and the sufferings of the French army were severe, through the extraordinary courage and conduct of Governor Pigot and the commandant, Major Lawrence, an officer who had already distinguished himself in the wars of the Carnatic. At length, however, a breach was made in the walls, and on the 17th of February the French General resolved to make the assault ; but on the same day, by a gracious Providence, the English fleet returned to the Madras roads, and, within two hours after its appearance, the French raised the siege, and made a precipitate retreat.¹

(¹) Society for Promoting Christian Knowledge Report, 1759. Some accounts mention that the fleet returned on the 16th. Memoirs of Swartz, Vol. i. p. 131.



5. Tranquillity being now restored, M. Fabricius left Pulicat on the 22d of February, and returned to Vepery; and the 20th of March was appointed as a day of solemn thanksgiving to the Lord of Hosts for this unexpected deliverance out of the enemies' hands. M. Breithaupt, who was detained at Pulicat by sickness, followed in April.

Missionaries return to Vepery. Public thanksgiving.

6. During this season of tribulation, the Missionaries had little to report of their progress. While at Pulicat they constantly exercised the duties of their function, and laboured for the conversion of the Heathen; but a great increase to the Church could not be reasonably expected amidst the confusion and calamities of the times. Indeed, as the Society justly remarked, it was "a joyful circumstance, and a great proof of the care and vigilance of these Ministers, that they kept their flock, under such trials, stedfast in the faith, and united them again, after their dispersion, in the worship and service of the true God." During the siege of Madras not one of them apostatized from the faith; and they now returned to the fold, like sheep that knew and delighted to hear again their faithful pastor's voice.

Fidelity of Native Christians in troublous times.

7. Notwithstanding the present deliverance, their cause for alarm was not wholly removed; for the French army still remained in great force, and their Mahratta allies continued to scour the country, spreading terror wherever they went. But on the 22d of January 1760 "it pleased the Lord to ease them of their apprehensions, and free them from their dangers, by giving the British army under Colonel Coote a complete victory over the French near Wandewash."² The Missionaries' spirits now revived, and they began to entertain good hopes of success. Severe was the storm which had passed

Defeat of the French at Wandewash.

(²) Society for Promoting Christian Knowledge Report, 1760.



Missionaries' hope in trials of their faith.

Their pecuniary difficulties.

over their vineyard; but it had not uprooted one of their trees; and they trusted in God to permit them yet to "see the fruits of their labour springing up in a more abundant increase."¹

8. While thus rejoicing in hope, they also gave thanks to God, that in both their congregations, Portuguese and Tamul, there were many that feared Him, and led a blameless life; and that their native fellow-labourers rendered them effectual service, both in teaching and other business. Not that their trials were at an end; but they maintained their confidence in God, believing that the many proofs He had given them of His providence over this vineyard, so newly planted in the wilderness, were the first-fruits of a rich harvest to be reaped in His own good season.

9. This faith sustained them under difficulties, whose magnitude it is hard to imagine in more tranquil times. The unusual consumption of grain by the besieging army at Madras in 1759; the interruption to the cultivation of the fields through the frequent incursions of the troops, in that and several following years; a storm in 1763, which raged at Madras for the space of fourteen hours, whereby property on shore to a vast amount was destroyed, together with all the shipping in the roads;—these disasters caused a grievous famine in the country, during which the poor Natives perished by thousands. The demand upon the Mission resources was so great, that they must have been drained, and a great part of the establishment broken up, but for the steady support of their English, Dutch, and Danish friends. Upon their difficulties at this time they remarked: "The business of a Pastor in Europe chiefly regards the souls of his flock; whereas we have the additional charge

(¹) Society for Promoting Christian Knowledge Report, 1761.



of providing for their bodily wants, of procuring work or situations, and sometimes dwellings, for our converts." All this will assist us to appreciate the exertions of these devoted men to preserve their congregations and Schools in the present exigencies of the country.

10. With a view to relieve their funds, several weavers, among the converts of 1762, set up six looms at Vepery for the manufacture of cloth, which furnished occupation and support for the men, women, and children; and so successful did the experiment prove, that in two years this part of the establishment supported itself, and quite realized the Missionaries' expectations.

Experiment for employment of the Converts.

11. About the same time the providence of God opened for them another means of employment for their people. After the fall of Pondicherry, in 1761, a printing press was found in the Governor's house, and sent to Madras. The Government set it up in the grounds of the Vepery Mission, where they built an office for the printers, and placed the press under the Missionaries' superintendence. When not employed for Government, they were allowed to use it for themselves, which proved of great advantage to the Mission; for, besides furnishing occupation for some of their people, they could now print what works they required for their Schools and for distribution, the Tamul press at Tranquebar being no longer able to supply the growing demands upon it from all quarters. At first they were at a loss for types and paper; but, when this became known in Europe, Professor Franck sent them a valuable fount of Tamul types from Halle: and M. Fabricius, too considerate to make any further demand upon the overburdened funds of the Christian-Knowledge Society, ordered twenty-four reams of paper to be sent to him annually on his own account, to be paid for out of his stipend,

A Printing Press set up at Vepery.

CHAP.
I.

Missionary
journeys
and con-
ferences.

which amounted to no more than fifty pounds a year. This instance of generosity is another proof of the propriety of the epithet which has been applied to the earlier Missionaries in India—"they were *unselfish*." M. Fabricius, however, was soon relieved of this heavy expense, having succeeded in manufacturing some paper good enough for many useful purposes.

12. This attention to their domestic affairs did not cause the Missionaries to neglect the Heathen. No sooner were the troops withdrawn, than they were again on the alert among the villages, and their journeys sometimes extended from fifty to one hundred miles up the country. They generally travelled on foot, and held frequent conferences with the Heathen. In one month (November 1759) Fabricius was engaged in no less than ten of these conferences, in different places; and his colleague, M. Breithaupt, was equally indefatigable; but they were too much like the conferences of Ziegenbalg and the other Danish Missionaries, specimens of which have been given above, to need further description. Suffice it to state, that they were generally listened to with respectful attention; and occasionally even Brahmins would acknowledge that their doctrines deserved to be praised: while the people sometimes confessed that many of them would embrace Christianity if they were not hindered by their superiors and relatives.

But they did not always close without some objection being made to their statements. For instance: on one occasion, when M. Breithaupt had been exposing the vanity of wearing charms to preserve them from harm, and of worshipping gods of wood and stone, a Hindoo remarked, that God must be worshipped by images, until He should present Himself before their eyes. The Missionary, taking the man by the hand, desired him to look stedfastly



on the sun. He did so, but soon confessed that his eyes could no longer endure the splendour of his beams. "Consider, then," said Breithaupt, "how you could sustain the glory of the great Creator if He should discover Himself to your view."

13. While thus employed, the country was visited by another calamity, from which the Mission also suffered. God protected them from the destruction of war "that wasteth at noon-day," but not entirely from "the pestilence that walketh in darkness." In 1763 the cholera morbus prevailed in South India, sweeping off vast numbers of the Natives in a short time. No less than forty-four of the Vepery congregation died, some of whom are described as giving examples of faith, patience, and hope in death. Among them was the steward of the Mission, a faithful man, whose loss was severely felt. Their able Catechist at Sadras also was removed; and it pleased God to deprive M. Breithaupt of his partner, whose piety and zeal entitled her to the appellation of "a mother in Israel."

Loss of
Christians
by the
cholera
morbis.

14. While death was thus commissioned to remove some of the fairest of their flock, the Lord did not leave His servants without encouragement. Four Native Catechists yet survived, the eldest having served the Mission twenty years, and proved himself worthy of the confidence reposed in him. The second was a son of the late Pastor Aaron, of Tranquebar, named Curapadam, whom the Missionaries described as "an able, faithful, and diligent Assistant." The two junior Catechists, named Boaz and Nullapen, lived in the villages, where they faithfully discharged their duty, and set a good example to their own people and the Heathen. In the midst of trouble, therefore, the Missionaries were happy in the character of their Assistants.

The Mis-
sion Esta-
blish-
ment.

CHAP.
I

The Portuguese and Tamul Schools were in an encouraging state, though the latter was a heavy charge to them, containing forty-five children, whom they entirely supported, as also eight children in the English School. The Teachers, and other servants of the establishment, greatly increased their burden; but they were never left destitute by that gracious Providence in whom they placed their trust.

Continued
progress of
the Mis-
sion.

15. The addition to the Church this Decade is not exactly known; but the number reported for eight years was five hundred and nineteen¹, which is quite enough to testify the diligence of the Missionaries and Catechists under the varied and formidable difficulties opposed to them; and the general character of the converts still proved the care with which they were instructed.

Friend-
ship of
Natives
and others
for the
Missio-
naries.

16. And here we may notice the estimation in which they were held, and how their labours were encouraged, by their cotemporaries. We have seen the liberality of the English and other Europeans to the cause; and one of their friends, a Mr. John Hubbard, a pious Englishman, who kept a School at Madras, had long been to them a kind adviser and assistant in their troubles. At his death, in 1764, he bequeathed to the Mission one

(¹) The numbers were as follows:

1759.....	40
1760.....	85
1761.....	56
1762.....	88
1763.....	69
1764.....	57
1765.....	66
1766.....	58

—519

Vide Society for Promoting Christian Knowledge Reports,
1760—1768.



hundred and eighty-six pagodas², and a number of religious books.

The same Reports mention several Heathen of the first respectability whom God inclined to help them in their need. One gave to the Mission four acres of land, free from all taxes, which was brought into cultivation: another is described by the Missionaries as a moral and exemplary man, who had shown himself much their friend, and done them great service; and similar instances frequently occur in their correspondence and journals.³ When we consider the fidelity with which they exposed the idolatries of the country, and appealed to every man's conscience in the sight of God, we must regard these tokens of good-will towards them from the very Heathen as unequivocal testimonies in favour of their conduct.

17. We will adduce, in conclusion, a direct testimony to the same effect from the highest authority at Fort St. George. The Christian-Knowledge Society had written to the Governor, recommending their Missionaries to his good offices; and in his reply, dated March 1766, that gentleman remarked, "M. Fabricius, M. Breithaupt, and M. Hutteman," (who was then on a visit at Madras), "are indeed the very men you have represented in your letter; and have always been much respected both here and everywhere else; and I am at all times glad to promote their welfare."⁴

Testimony
in their
favour
from the
Governor
of Madras.

(²) 74*l.* 8*s.* sterling.

(³) Society for Promoting Christian Knowledge Reports, 1765, 1766. Meier's *Missions-Geschichte*, p. 548, *et seq.*

(⁴) Society for Promoting Christian Knowledge Report, 1767. Abstract, p. 104. Meier's *Missions-Geschichte*, pp. 580, 581. On the 19th of May 1766 Madras and its vicinity were visited by a vast swarm of locusts, the first time they were remembered to have been seen in those parts; but at that season there was little for them to devour.

CHAP.
I.FIFTH
DECADE.
1767 to
1776.The Mis-
sion again
in danger
from war.Conver-
sion of a
Romish
Inquisitor
and a
Jesuit.

This we leave without comment, in answer to those who have chosen to asperse these servants of Christ and their work.

1. In the year 1767 Madras was once more threatened with the scourge of war, the Mahrattas having advanced as near as St. Thomé, and committed great barbarities wherever they went. But before they reached Vepery the British arms were again crowned with victory, when those fierce marauders retired, and the country was once more delivered from the invader. During this alarm the Missionaries, with their scholars, sought refuge in the fort; but they now returned home¹, and resumed their work without molestation.

2. Among the converts in 1768 Fabricius received a learned and intelligent Romish Priest.² His name was Manuel Joze Da Costa, a native of Coimbra in Portugal, and now forty-four years of age. Before he left Europe he was admitted into the order of Dominicans, and ordained. He passed the first seven years of his residence in India at Goa, whence he was sent to Diu, near Surat, and afterwards to Siam, invested with the powers of an Inquisitor. Hither he brought with him some doubts regarding the doctrines of Rome; and discovering that a Jesuit Priest there, named Antonio Rodrigues, entertained scruples similar to his own, he opened his mind to him, and from that time they freely communicated their sentiments to each other. Da Costa now, for the first time in his life, obtained a sight of the Bible in Latin, which he carefully studied, together with some Protestant works which had providentially fallen in his way. By these means he became so firmly convinced that the

(¹) Society for Promoting Christian Knowledge Report, 1768.

(²) Ibid. 1770. Meier's Missions-Geschichte. Introduction, p. 21.



Protestant doctrines were according to Sacred Scriptures, that he could no longer refrain from speaking of them privately to many Portuguese; and his conversations were blessed to the conversion of forty-three persons, who embraced the true faith.

His confidential friend, Father Rodrigues, also separated from communion with Rome, and, on leaving the Society of Jesuits, placed himself under the protection of the Dutch, who at that time had a factory at Siam. Upon this he was excommunicated by the Roman Church; and Father Da Costa, whose predilection for the Protestant doctrines was not yet publicly known, received orders from Goa to apprehend Rodrigues, and send him to the Inquisition. These orders he found no difficulty in evading, in consequence of his friend being under the Dutch protection. Some time after, Rodrigues being attacked with a dangerous disease, the Jesuits went to him, to offer him a plenary absolution, and to administer extreme unction; but he rejected both. Determined, however, not to be entirely repulsed, they continued about him, busily employed with their usual ceremonies in his last moments; and after his decease they gave out that he had returned to their communion, and buried him according to the superstitious forms of their Church. These men deemed the credit of their order to be too much compromised by his renunciation of Romanism not to use all means to prevent its being believed that he died a Protestant.

Father Da Costa had kept up a secret correspondence with Rodrigues as long as he lived, which could not but awaken suspicion; and he was surrounded by too many jealous Romanists at Siam for his Protestant predilections to be much longer concealed. Sickness confining him to his bed, he was visited by a member of his own order, who seized upon his writing-desk; and finding in it a paper



CSL

HISTORY OF CHRISTIANITY

CHAP.
I.

containing the remarks of himself and Rodrigues upon numerous errors of their Church, he took it away, together with his Protestant books and other effects, and then conveyed him on board a vessel bound for Goa, with a view to his being thrown into the Inquisition; but a Mahomedan who sailed with him enabled him to effect his escape from the vessel before she reached her destination; and he afterwards found that what his enemy designed for his destruction, proved, through the interposition of a gracious Providence, the means of his preservation from the calamities of war, in which those whom he left behind at Siam were soon involved. After a while he succeeded in making his way to Tranquebar, for the purpose of visiting the Danish Missionaries; but for the present he concealed his intention, and took up his abode with a Romish Priest. Here he found means secretly to obtain several Portuguese books, printed at the Mission press. He also went frequently to the Protestant Church at Poreiar, where he heard M. Wiedebrock preach; but he did not venture yet to discover himself, lest it should reach the ears of the Bishop of the French Mission at Siam, who was then at Pondicherry, and would doubtless endeavour, if he knew where he was, to have him retaken, and sent to Goa. For his greater security he resolved to visit Madras, and there be guided by circumstances. Accordingly, in October 1766 he went to Vepery in disguise; but not finding M. Fabricius at home he could not summon resolution to introduce himself to M. Breithaupt: and even after M. Fabricius's return his faith was not strong enough to take the decisive step of an open declaration of his creed. This hesitation continued for a year and eight months after his arrival at Madras, during which period he continued to perform some offices in the Roman Church, both to prevent detection, and also



to obtain a subsistence. He took care, however, not to officiate more than was necessary to avoid awaking the suspicion of the other priests.

At length he resolved to act according to his convictions; when, sending for M. Fabricius, though still under a feigned name, he requested to have a private interview with him. When the Missionary arrived he related to him all the circumstances attending his progress hitherto; and then mentioned his intention to proceed to Bengal, and return thence to Siam as a Protestant teacher. From the timidity he had already shown, it would not have been surprising had he delayed being received into the Church until he arrived at Calcutta, and was beyond the reach of danger from some persons who were watching his movements with a suspicious eye. But his conscience was now too much oppressed to listen any more to the suggestions of a questionable expediency. He declared that he could bear the burden no longer, and requested to be admitted forthwith into the Church at Madras. Still, however, he desired that it might be kept as secret as possible, on account of the opposition that was to be feared from the Bishop of Siam, who was still at Pondicherry.

Ingenuous as the account which he gave of himself appeared to be, yet the Missionaries did not receive him without a careful investigation of his case. They inquired privately into his former life, and found that the Romanists had nothing to allege against his moral character, though they spake contemptuously of him, because of his irregularity in attending Church, and manifesting so much indifference at *Mass* and in the pulpit. His account of his proceedings at Siam was confirmed by a German merchant, who had resided there some time, and had reported, on his arrival at Madras, all the circumstances about Father Rodrigues, exactly as

CHAP.
I.

related by Da Costa ; and he added, that there was another Padre there, who was known to have a greater inclination for the Protestant than the Romish Church. This the Missionaries concluded could be none other than Da Costa himself ; and M. Breithaupt now called to mind his visit to him, in the disguise of a Portuguese sailor, some time before. The Missionaries had further opportunities to satisfy themselves of his sincerity, as he frequently visited them while detained at Madras. Before his departure, on the 21st of November, they admitted him as a member of the Protestant Church, after that he had given them, in writing, a declaration of the motives which had induced him to abjure the errors of Rome.¹ This ceremony was performed in private, before three witnesses, for the reasons already given. He wished also to be solemnly ordained to the Protestant Ministry ; but when the validity of his own orders was explained to him, and he was reminded that he renounced only the errors of his Church, he was satisfied.

Having now little to live upon, the Missionaries supplied him with what he required. They also provided him with a black dress, as he proposed to put off the Dominican habit as soon as he should reach Bengal. He moreover took with him a good supply of Protestant books, and a testimonial from the Missionaries addressed to his old flock at Siam, certifying that he now came among them as a Protestant Minister, and commending him to their love and esteem. They also signed two letters which he wrote, one to the King of Siam, and the other to a Princess of that country who was well inclined to the Christian Religion. They then dismissed him,

(¹) This important document was sent home to the Society for Promoting Christian Knowledge. Report, 1770. App. p. 78.



with fervent prayer for God's blessing and protection. On his arrival at Calcutta he was cordially welcomed by the Society's Missionary, M. Kiernander; and after publicly avowing his sentiments in the Portuguese Church, he continued to catechize and preach every alternate Sunday as long as he remained there. While waiting for a favourable opportunity to return to Siam he married a widow, of Dutch extraction, who was born in that country, and, like himself, had resided there some years. His desire to return thither was now strengthened by letters received from some of his friends, who were eagerly expecting him, and gave him hopes of obtaining many converts, as at that time all religions were tolerated in that kingdom. But he did not live to fulfil this desire of his heart, being removed to his rest on the 2d of March 1771. His thoughts were at Siam to the last; but he resigned himself to the Lord's will, and died in peace.

3. To return to Madras. In the year 1770 M. Fabricius made a circuit into the country as far as Conjeveram. At Poonamallee, sitting down in the bazaar, he was soon surrounded by a crowd of people, to whom he spake of the sin and folly of worshipping idols, and set before them the pure doctrines of the Gospel. One of the auditors, supposing him to be a Romish Priest, objected that his people also worshipped images; but he satisfied the man to the contrary; and, at the people's desire, he explained the character and usages of the Protestant Church, and the manner in which Divine Worship is performed in it. After this they listened with greater attention to his explanation of Christian doctrine, and repeatedly confessed that it was the truth. In this manner did he address persons of all descriptions, wherever he halted; and he appears everywhere to have been listened to with respectful attention. He returned home from

A Missionary journey to Conjeveram.

CHAP.
I.

Great
mortality
among the
pilgrims
to Tri-
petty.

Conjeveram by another route, in order the more widely to diffuse the glad tidings of the Gospel.

4. In the year 1772, the country being free from the Mahratta troopers, the Missionaries and Catechists were able to prosecute their work in the villages in peace and safety. But the calamity of war was succeeded by that of pestilence, the cholera again raging in the country.¹ It appeared first at Tripetty, a place among the hills north-west of Madras, whither innumerable multitudes went annually on pilgrimage from all parts of the Carnatic, and especially from Madras. The great festival was held in the month of September; and this year one-half of the vast concourse of pilgrims was swept away by this awful scourge. The festival was no sooner ended than the disease broke out amongst them. Hundreds died on the spot, while others were attacked in their flight from the place; and as it was not possible to burn or bury all the bodies, they were generally left to be devoured by birds and beasts of prey. Those who escaped returned home, not with shouts of rejoicing, as heretofore, but with consternation, as a people forsaken of the god they went to honour.

(¹) The Missionaries' Journal about this time contains an awful account of a Brahmin who offered himself as a sacrifice to the devil. Observing that the people neglected his pagoda [temple], he ascended the gobrum [tower], and threatened to throw himself down headlong if they would not provide for the celebration of a certain feast. There he remained two days without eating or drinking; when, seeing that the worshippers, regardless of his threats, preferred another pagoda, he executed his horrid purpose; and, precipitating himself from the top, was killed on the spot.

They describe also a fanatic, who, with his legs tied to the branches of a tree, swung himself backwards and forwards over a fire, with his head downwards. This act of mortification he performed for some hours daily, for several months together, in the public streets in Madras. This is another confirmation of the account of the self-inflicted tortures given at the commencement of this volume.
—Society for Promoting Christian Knowledge Report, 1773.



5. In the year 1773 the Mission was deprived of an Assistant, born in the country, named Benjamin Johnson², who was brought up in the School. He had been employed in the English and Portuguese Schools, and officiated as clerk in the Portuguese congregation. One of the Tamul Catechists also, named Schavrimootoo, died after an illness of only twenty-four hours. He had served the Lord faithfully for twenty-eight years, and for some time before his death had been entrusted with the superintendence of the Christians in the Black Town and adjacent villages. The loss of both these faithful men was severely felt, as there were none of equal experience to supply their places. The mortality among the congregation also, this year, was unusually great, no less than fifty-two having died; but several of them gave encouragement to the Missionaries by the faith which supported them at the last, and by their dying testimony to the truth as it is in Jesus.

Great mortality in the Mission.

6. Under these losses the Brethren were comforted by the great increase of their flock in this and the three following years, amounting together to five hundred and twenty-four. This was a measure of success to which they had not been accustomed; and the preparation of so many adult Heathen for Baptism, and Romanists for admission, added greatly to their ordinary work; but they were indeed glad to be so occupied. They acknowledged, with their usual candour, that they had found reason to suspect the integrity of some of the Catechumens; but this, instead of discouraging, made them only the more vigilant against imposition. They set before the people the only motive which

Unusual increase of Converts.

(²) His original name was *Leander*; nor does it appear why he assumed the name of Johnson.—Society for Promoting Christian Knowledge Report, 1775.

CHAP.
I.

Opening
at Vellore.

God approves—an earnest desire for salvation, sought with a penitent and believing heart; while they instructed them in the doctrines and precepts of the Gospel with diligence and care.

7. Their Report for 1775 contains a notice of the growing weakness of M. Fabricius, which, it is remarked, prevented his travelling through the villages, and obliged him almost to confine himself to the home affairs of the Mission. But he must have struggled hard with his infirmities, for we find him, in this and the following year, going about the country as usual; though there is little in his own or his colleagues' journals at this time that calls for notice, as they do not materially differ from what we have already recorded of themselves and other Missionaries in their visits up the country.¹ But there is one place to which their attention was directed which we must not pass unnoticed. In the year 1770 they endeavoured to effect an opening for the Gospel at Vellore and Arcot, with the adjacent parts. Vellore is about eighty miles west by south from Madras; and at that time it was a post of great importance, and strongly garrisoned by the English. Thither, in October, they sent an experienced Catechist, named Tasanaik, who is described as "well exercised in the doctrines of Christianity, and expert to speak in a convincing manner to Heathen, Romanists, and Mahomedans." He belonged to the congregation at Trichinopoly; and having been several times sent from thence to

(¹) They kept regular accounts of all their discourses with the Natives, naming the places where they were held, and describing the different behaviour of the people. Specimens of these discourses are given in the Society for Promoting Christian Knowledge Reports, 1770—1778. Whenever any seemed inclined to think seriously of what they heard, the Missionaries left with them some religious treatise, calculated to lead them forward in their inquiry after the way of salvation.



Madras on other business, the Missionaries "perceived his capacity, sincerity, and zeal;" and, with the approval of the Missionary at Trichinopoly, M. Swartz, they sent him before to ascertain what prospect of success the Station might present. Tasanaik, meeting with encouragement from some British officers favourable to religion, to whose affectionate attention the Brethren had commended him, fixed his abode at Vellore. At Christmas he went to Madras, and gave them an account of the discourses which he had held with different persons, and of the favourable prospect before him.

Satisfied with the good beginning he had made, they sent him back; and he soon formed a congregation, consisting principally of several Christians who had joined him from Trichinopoly, besides his own family. In 1772 M. Fabricius visited Vellore, for the purpose of obtaining a suitable Place of Worship for this little flock. The Commandant, Colonel Lang, received him with great kindness, and manifested a desire to further his object; but as the whole place was the property of Mahomedans, he could not appropriate any public building for his use. He promised, however, that the Catechist should always have a convenient place to assemble the people in for Divine Worship.¹

At this time there were some pious soldiers at Vellore, who had formerly enjoyed the ministry of M. Swartz at Trichinopoly; and they were now glad to attend M. Fabricius, who exhorted them to be faithful to their God and Redeemer. The Colonel also took the opportunity of his presence to assemble the whole regiment for Public Worship, and pitched a tent for the purpose on the parade. The Missionary addressed them in an appropriate manner; and he was greatly encouraged by all these

(1) Society for Promoting Christian Knowledge Report, 1772.



promising indications.¹ Shortly after he took his leave, with a promise to return. Accordingly, next year he visited them again, and baptized some Catechumens who had been converted to the faith under the instructions of Tasanaik. He was rejoiced at the diligence of this Catechist, whose conduct had given general satisfaction; and the fruits of his labours now appeared in the Heathen whom he had prepared for baptism, and in the Romanists who were ready for admission into the Protestant Church. The Missionary for three days carefully examined and instructed the Catechumens, and then baptized them, eight in number. At the same time he received the Romish converts into the congregation, together with a Native who, in sickness, had been previously baptized by the Catechist.

He held Public Worship for the soldiers of the garrison, both English and German, preaching and administering the Lord's Supper to them, and also baptizing several of their children. He was desirous to secure a commodious Place of Worship for the native congregation; for though the Com-

(¹) Among the numerous persons with whom he conversed on his way to Vellore was a Pandaram, who had renounced all idol worship; and he asked M. Fabricius to hear him say the prayer which he every day made to God. The Missionary listened to it; and he describes it as long, but full of the choicest expressions that can be used by a creature who supremely loves and honours his Creator, and humbly acknowledges his own sin and depravity. He expressed his pleasure to the man; and told him, that if he prayed in that manner with sincerity of heart, trusting to the Redeemer of mankind, who had made satisfaction for our sins, he would not fail of being accepted by God. After inviting him to Madras, he pursued his journey to Vellore: and now, on the way home, when he arrived at the same place, he inquired for the man again, but could hear nothing of him.² Characters of this description are occasionally found in the Missionary's path; but their hopeful professions too often terminate like those of the rich young man in the Gospel.³

(^a) Society for Promoting Christian Knowledge Report, 1774.

(^b) Mark x. 17—22.



mandant had fulfilled his promise to allow them the use of some absent officers' quarters, yet, in consequence of the increasing numbers who assembled, they required a larger place, which was soon obtained by means which he had not anticipated. A devout soldier, named Peter Francis, had, in the want of a Pastor, been accustomed to direct the devotional exercises of his comrades. These good men, observing, with great concern, the numerous children in the garrison growing up wild without instruction, resolved to open a school for them; and Peter Francis, having obtained his Colonel's permission to teach them, and exemption from military duty, the soldiers associated with him, poor as they were, subscribed towards the erection of a school-room, the Missionaries and a friend contributing towards it, on condition that the native congregation should use it when convenient.² Here is another instance of the advantages of true religion among those in subordinate stations; and there cannot be a doubt that officers are promoting the public service, as well as the benefit of individuals, while encouraging piety in the men under their command.

In 1774 M. Fabricius baptized two more native converts at Vellore. There were others prepared for baptism, but at that time they were from home. He found the English School prospering under the care of Peter Francis; and the native congregation regularly assembled in the school-room for Divine Worship, while the Catechist, Tasanaik, met with great encouragement in his work.

In 1776, on his way home from Amboor, five days' journey from Madras³, whither he had been to

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

(³) The distance was one hundred and eight miles, a journey not easily performed in those days, with the scanty means of a Missionary at least, in less time than is mentioned in the text.

State
of the
Mission.

marry a couple, he stopped at Vellore, where he preached, and baptized several children, together with an adult convert whom the Catechist had prepared.

8. Thus, through Divine assistance, was the Church lengthening her cords and strengthening her stakes. During this Decade eight hundred and forty-eight souls, including those baptized at Vellore, were added to the Madras Mission.¹ Among them were three Mahomedans. The Missionaries were watchful over their flock, and allowed no impropriety of conduct to pass without rebuke. In the year 1768 two or three cases of the exercise of Church discipline are mentioned, which were attended with good effect. In the year before, three persons, having grievously sinned, were separated from communion; but after giving satisfactory tokens of repentance, and publicly imploring pardon of God, and also of the Church, for the scandal which they had caused, they were restored. The effect of this discipline proved salutary also to the rest of the people. The communicants at Madras, in 1776, amounted to one hundred and ninety-four. The Schools continued in regular operation, and contained about sixty children; while the care with which they were instructed was repaid by the production of several efficient Teachers for the service of the Mission.

(¹) The following are the numbers for each year—

1767.....	43
1768.....	46
1769 }	95
1770 }	
1771.....	87
1772.....	53
1773.....	107
1774.....	156
1775.....	141
1776.....	120



Mention was made above of the Missionaries' use of the printing-press set up by Government on the Vepery premises. In 1773 they finished an edition of the Tamul Testament, revised by M. Fabricius; and in 1774 they printed a metrical version of the Psalms in the same language, besides a Tamul and English Dictionary, and several smaller works.

9. Their Church now required enlargement; and likewise the greater part of the Mission premises, for the increasing congregation and establishment; but the Missionaries were too much straitened for means to enter upon this work, having forty children in the Schools to maintain, besides a number of poor, widows, sick, lame, and leprous, dependent upon them for food and raiment; but they declined applying to their friends for aid. Indeed, it was with great reluctance that they at any time appealed to public benevolence; for they made it a rule, as the Society remarked at this time, never to beg; but accustomed themselves to look up to the bountiful hand of God, who knew their circumstances, and what they stood in need of; and He now inclined the hearts of several pious persons, both in Europe and India, to contribute, of their own accord, to lighten the pecuniary burden of His servants.²

Pecuniary
neces-
sities.

No doubt they were right in thus living by faith; and the numerous calls which they were constrained to make upon their friends would naturally induce them to be slow to repeat their applications. But appeals to public benevolence are quite compatible with an implicit confidence in God. The spontaneous contributions even of Christians are little to be depended on. It is right to inform them of our necessities, and to invite and exhort them to co-operate with us in the work of

(²) Society for Promoting Christian Knowledge Report, 1777.

CHAP.
I.

the Lord ; and if the selfish soon grow weary of such applications, the benevolent will be glad to know of every fair opportunity to contribute to so good a cause.

SIXTH
DECADE.
1777-1786.

Conver-
sion of a
Brahmin
from
Roman-
ism.

M. Fabricius, when at Vellore in 1773, had an interview with a man of the Brahminy caste, named Vedaundayah, who had been a Catechist in the French Mission at Pondicherry, until the fall of that fortress, when he retired with his family up the country. Visiting Vellore, he entered into religious conversation with Tasanaik, the Catechist, to whom he avowed his misgivings respecting the Romish Creed, and expressed a wish for fuller instruction in the Protestant faith. Accordingly, Tasanaik, by his own desire, informed him of the arrival of Fabricius, to whom he immediately applied for the information he wanted. He brought another Romanist with him ; and after listening attentively to an explanation of the difference between the two Churches, he expressed himself satisfied, and promised to visit the Missionary at Madras—a promise which he fulfilled some months after, when he passed eight days at Vepery ; but left again without making up his mind to join the Church. Nothing more was heard of him until the year 1779, when he came again to Madras, with his wife and three children, and presented his youngest son to the Missionaries for baptism. At the same time, he himself, with all his family, abjured the errors of Rome. Having some knowledge of medicine, he rendered great assistance to the sick while at Vepery ; but at present he was obliged to shorten his visit, being in the service of a Polygar Chieftain up the country, who maintained him and his family for the benefit of his medical services. Before his departure, he promised to return on the first favourable opportunity, and avowed his determination, while



away, to remain faithful to his God and Saviour, and to make the doctrines of Christianity known as far as possible.¹ After two years he visited Madras again, when the Missionaries were thankful to find that he had been kept steadfast in the faith, and admitted him to the Lord's Supper.

2. In the year 1780 Madras was thrown into consternation by Hyder Ali's invasion of the Carnatic. Every day brought fresh intelligence of his conquests and devastation; but such was the apathy of the ruling party in the Council of Fort St. George, that they could not be convinced of the approaching danger, until black columns of smoke, mingled with flame, were seen to arise within a few miles of Madras.² A party of Hyder's horse advanced as far as St. Thomas's Mount, committing ravages in the neighbourhood, when the inhabitants of the open towns began to take flight.³ Many of the Christians fled from Vepery to other parts; but the Missionaries determined to remain at their post as long as they could, and hitherto they met with no interruption to their daily routine of duty.⁴

Consternation on account of the war.

(¹) Society for Promoting Christian Knowledge Reports, 1778—1780.

(²) There had been little unanimity for some time past in the Government of Fort St. George. In 1776 the Governor, Lord Pigot, was actually put under arrest by his own Council, when the Government was assumed by Mr. George Stratton. In the following year Mr. Stratton was suspended by order of the Court of Directors, and Lord Pigot ordered to be restored; but it was a long time before the settlement recovered from the confusion into which it was thrown by this outrage.—Mill's British India. Vol. iv. pp. 119 *et seq.*

(³) Memoirs of Swartz. Vol. i. p. 379.

(⁴) They give a degrading instance of heathen superstition at this period, in the sacrifices offered, near Vepery, to the goddess *Ammei*, to avert the small-pox. Their remonstrances with the infatuated idolaters were of no avail; and they were grieved to recognise in the crowd a man upon whom they had hoped that their instructions had made a salutary impression. When rebuked, he



Missionaries' devout resignation in trouble.

Death of M. Breithaupt.

3. To meet the formidable hosts which Hyder brought into the field required all the available forces of the British from other parts of India; and the Bengal detachment being quartered in the Mission Church and premises at Vepery, the Missionaries were once more obliged to seek refuge in Fort St. George. They described the calamities of all former wars as trifling compared with what the country now suffered; but the terms in which they wrote show that they rather complained of themselves than of the hand that smote them, confessing that they deserved the chastisement. It is as edifying to know how these good men suffered, as how they obeyed the will of God; and in a Letter from M. Breithaupt the following devout expressions occur: "Alas, that we have sinned and done wickedly! Therefore hath the Lord watched upon the evil, and hath brought it upon us. However, He is righteous in all His works which He doeth. To us belongeth confusion of faces; to the Lord our God belong mercies and forgiveness. And therefore, O Lord, forgive. O Lord, hearken and do: defer not, for Thine own sake."¹

4. Not long after writing these devout sentiments, on the 17th of November 1782, he was translated from this scene of humiliation and suffering, after a short but violent illness. He had served the Mission thirty-eight years with great fidelity, and his loss was severely felt by all who knew him. M. Fabricius, though left alone in his old age in charge of the afflicted flock, exerted himself with more than his wonted vigour, being solicitous that nothing

he replied, that he was drawn away by the multitude; so little did he regard the sacred injunction, "Thou shalt not follow a multitude to do evil." (Exodus xxiii. 2).—Society for Promoting Christian Knowledge Report, 1781.

(¹) Society for Promoting Christian Knowledge Report, 1782.



might be wanting for the edification both of the Tamul and Portuguese congregations.

5. His troubles were again increased this year by the return of famine, after some intermission, which carried off many thousands. So general was this calamity, that the Europeans did not escape, and they were obliged to reduce the number of their servants. Even the Governor of Madras found it necessary to discharge his palankeen bearers, and to dispose of all his horses but two. The Catechists and Schoolmasters were, through Divine mercy, preserved alive; but the Church and School-houses were again occupied by troops, which was a great trouble to the Missionary and his Assistants. They cast their burden, however, on the Lord, who again sustained them by His grace, and would not suffer one of them to be moved from his steadfastness. The furnace sorely tried the principles of these devoted men, and well did they stand the test.

Christians' exemplary conduct in trouble.

6. Notwithstanding the unsettled state of the country, Fabricius continued his intercourse with the Heathen, though no longer able to enter his conversations in his journal. He was now joined by the Vellore Catechist, Tasanaik, who was obliged to fly from the scene of hostilities; but he was not idle at Madras, assisting in the daily work of the Mission, and spreading abroad the knowledge of Christianity wherever he was able to move.

Flight of the Catechist from Vellore.

7. Several members of the flock being with the troops quartered in the neighbourhood, on the Lord's Day Fabricius performed Divine Service with them, and preached. With a body bending under the weight of years, his spirit rose to the necessity of the times. The Society proposed to relieve him with a Missionary from Cuddalore; but knowing that one could not be spared from that station, he declined the proffered assistance. He preferred working alone, so long as he could stand

M. Fabricius's disinterested conduct.

and direct his Native Assistants, to having another Mission crippled for his sake. His disinterested conduct at all times, and especially in this painful emergency, greatly endeared him to the members of the Society both at home and abroad. The following extract from one of his letters at this time will show the spirit that animated his soul: "God is humbly to be praised for that goodness by which He continues this Mission from year to year, and blesses it with the pure and glorious light of the Gospel."

State of
the Mis-
sion.

8. In 1785 peace was restored, when many Christians returned home, and the Church began to revive. The country also, after lying desolate for three years, was again cultivated, and the Natives soon forgot their past troubles in the return of plenty and repose.

The work of conversion did not altogether cease in the worst of times; and in the course of this Decade seven hundred and forty were added to the Church.¹ The Communicants before the war amounted to two hundred and twenty. The number at this period is not mentioned; but it appears to have been greatly reduced while the neighbourhood was in jeopardy from the army of Mysore. The Mission Church and premises had sustained no injury by the residence of the British troops; and

(¹) The number each year was as follows—

1777.....	92
1778.....	75
1779.....	78
1780 . . .	No return.
1781.....	128
1782 . . .	No return.
1783.....	157
1784.....	62
1785.....	89
1786.....	59



an addition was now made to them of a small house and paddy (rice) field, near the Mission garden, by the bequest of a Mrs. Bouwyn.² Several other legacies had been received of late ; and there was but little decrease in the contributions in India, notwithstanding the serious inconvenience to which all classes were subjected by the troubles we have described. On the whole, therefore, mercy still predominated, and again was heard in the Church of Vepery nothing but the voice of praise.

1. The first year of this Decade was distinguished by the establishment of a Female Orphan Asylum at Madras. This valuable Institution arose out of an Appeal to the public in 1785 from the Society for Promoting Christian Knowledge.³ Together with their Appeal, they voted fifty pounds, to be paid as an annual stipend so soon as a proper person

SEVENTH
DECADE,
1787-1796.

—
Female
Orphan
Asylum
suggested
and pa-
tronized
by the
Society for
Promoting
Christian
Know-
ledge.

(²) Society for Promoting Christian Knowledge Report, 1788.

(³) The following were the Society's reasons for making this appeal:—

“The SOCIETY has received information that there is a considerable number of children born annually in the British settlements in the East Indies, of fathers who are Europeans and mothers who are Natives ;

“That of this description there are born annually not less than one thousand in the Province of Bengal, not less than seven hundred at Madras and on the coast of Coromandel ; and a proportionable number at Bombay and Bencoolen ;

“That the fathers of these children, being usually soldiers, sailors, and the lower order of people, too often neglect their offspring, and suffer them to follow the caste of their mothers ;

“That the children are not only lost to Christianity, but to the society of which they are born members, and, from neglect in their infancy, at ten or twelve years of age are mixed with the Natives ;

“That, on the contrary, if a Christian education was bestowed upon them, their manners, habits, and affections would be English ; their services of value in the capacity of soldiers, sailors, and servants ; and a considerable benefit accrue to the British interests in India, resulting finally to the advantage of this kingdom, and tending to give stability to the settlements.”

General
Contribu-
tions* for
its sup-
port.

could be established for instructing the children born in the settlement of Madras. Sensible that this sum was inadequate to the object, they offered it "only as a testimony of their disposition to so pious a work, and lamented their inability to engage further in it. If, however, these reasons should have weight with the public," they offered "to receive contributions applicable to this special purpose, and to forward the design to the utmost of their ability."¹

An Institution of the kind already existed in the province of Bengal²; and "happy would it be," the Society add, at the close of their Appeal, "if, from a beginning so small, similar Institutions could be extended to Madras, Bombay, and Bencoolen."

2. Shortly after the arrival of this Appeal, M. Gerické, the Society's Missionary at Cuddalore and Negapatam, entered with ardour into the design, and endeavoured to interest persons of influence in its favour. The necessity of such an Institution had for some time been acknowledged at Madras, and several projects were formed for its establishment; but the proposal had not yet met with sufficient encouragement. Through the exertions of M. Gerické, who at this period was often at Madras to assist in the affairs of the Mission, the subject was revived; and it was agreed, by him and his friends,

(¹) Society for Promoting Christian Knowledge Report, 1785. The Society's receipts at this time, from all sources, amounted to no more than 4346*l.* 4*s.* 1*½d.* Of this sum, the benefactions in England towards the East-India Missions were only 111*l.* 5*s.* 6*d.*, while the expenditure upon them amounted to 446*l.* 17*s.* 6*d.* The deficiency was partly supplied by a special contribution of 200*l.* from Germany. In pledging themselves, therefore, for an additional grant of 50*l.* annually towards the Madras Asylum, the Society evinced a confidence in God which the Christian public had hitherto but little encouraged.

(²) History of Calcutta Institutions, by Charles Lushington, Esq. M.P., pp. 229 *et seq.* This Asylum will be described in the History of the Bengal Mission.



to apply to the Governor's lady to patronize an Orphan Asylum for girls. Sir Archibald Campbell was then Governor of Fort St. George; and with his concurrence, Lady Campbell entered at once into the project. It was no sooner known that she had taken it under her patronage than it met with general support, and in a short time the contributions amounted to forty thousand pagodas.³ The East-India Company agreed to pay five rupees a month for each child; and the Nabob presented to Lady Campbell a spacious house for the establishment, for which he paid eight thousand pagodas.⁴

3. Under such favourable auspices the Asylum was founded in 1787; and not long after, at the suggestion of the lady patroness, a similar institution was established for boys, under the patronage of the Governor. These Seminaries were regarded as promising indications of improvement in the character of European Society at Madras, and an evidence that God still intended to dwell among them.⁵

Establishment of the Boys' Asylum.

The Boys' Asylum was opened on the 2d of February 1789, when it was placed under the superintendence of the senior Chaplain, the Rev. Dr. Bell, who introduced into it the system of education, since known by the title of the Madras System⁶, which has been adopted in the Schools of the NATIONAL SOCIETY of England. The friends of these Asylums, both in England and India, entertained the hope that many thousands of children would be rescued by their means from temporal misery, and that, through God's mercy, they would be saved also from spiritual ruin. These expectations have not been disappointed.

(³) 16,000*l.* sterling.—Society for Promoting Christian Knowledge Report, 1788.

(⁴) 3200*l.* sterling.—Ibid.

(⁵) Ibid.

(⁶) See Dr. Bell's publication, entitled, "An Experiment in Education made at the Male Asylum at Egmore, near Madras."

CHAP.
I.

M. Fabri-
cius retires
from the
Mission.

4. While the Society for Promoting Christian Knowledge were rejoicing in the success of their proposal, they were grieved to hear of the pecuniary difficulties in which M. Fabricius had involved himself. Through a term of nearly fifty years he had given, as we have seen, cause for nothing but approval; and so great was the confidence reposed in him, that during the wars of the Carnatic, and the insecurity of property consequent upon them, he was entrusted with money to a considerable amount, which he lent out on what he, doubtless, thought good security. One large sum he lent to a Polygar Chief; another to the Nabob's son-in-law; but most of his speculations proved unsuccessful, and their failure brought ruin and misery upon several widows and orphans, as well as himself. M. Swartz was executor for some of the sufferers, which brought him to Madras. Great was his trouble and distress, both on account of the parties for whom he acted, and for his fallen Brother. He wrote to a friend, in January 1789, "The poor old man is at present in prison. One of his creditors keeps him there. I have visited him thrice. Think what I felt."¹ Yes, we may indeed imagine what he felt. Who would not weep tears of bitterness over such a termination to a course like that of Fabricius, and pray to the Father of Mercies, "Hold up my goings in thy paths, that my footsteps slip not?"²

One is at a loss to imagine what could induce so exemplary a Missionary to enter into such transactions. His disinterested conduct on all other occasions forbids the suspicion that it was for his personal advantage; and M. Gerické soon discovered that one of his Catechists, in whom he had too

(¹) Memoirs of Swartz, Vol. ii. pp. 126—128. Society for Promoting Christian Knowledge Report, 1790.

(²) Psalm xvii. 5.



implicitly confided, was the principal cause of his embarrassment. He was much to blame, indeed, for putting temptation in this man's way, by employing him in such business; but having so far forgotten his own Missionary duty as to engage in pecuniary speculations, he was the less likely to exercise much consideration for the infirmity of one under his care.

5. M. Gerické took charge of the Mission at Vepery August 23d, 1788, when Fabricius, who had "lost his faculties by age, labour, and trouble," signed "his act of resignation." It was with no light struggle of feeling that Gerické left the flock that he had gathered together at Negapatam, where he had latterly resided; for he enjoyed the confidence and attachment of the people, "who had looked upon him as sent by Providence to comfort them in their distresses, and turn their temporal poverty into spiritual riches." The Christian Minister, especially the Missionary, will enter into his feelings on parting from his attached congregation. He observed, that when he left his father's house, in order to engage in the work of the Mission, he hardly felt more than at the thought of leaving his flock at Negapatam.³ But seeing the destitute state of the Vepery Mission, he did not hesitate to forego all personal considerations, and to enter at once upon the duties which his aged and unhappy friend was obliged to relinquish. He found the Church with only two efficient Catechists, Tasanaik and Nullappen. M. Swartz assisted him during the few weeks that he remained at Madras; and described him as a Nathaniel indeed, in whom there was no guile. But with the best disposition to do all in his power, when Swartz left him he soon felt his duties too onerous to be long sustained without

M. Gerické
takes
charge of
the Mis-
sion.

(3) Society for Promoting Christian Knowledge Report, 1790.

CHAP.
I.

Death of
an aged
Catechist.

Improve-
ment in
the Mis-
sion.

M. Ge-
rické's
Missio-
nary jour-
neys.

further help, for which he urgently called. It is grievous to read of the infant Churches in India languishing for want of labourers; but the Churches of Europe were not yet awake to the duty of fostering them with maternal care.

6. In 1789 died the senior Catechist, Alexander, at the age of seventy, and after a period of more than fifty years' service at Madras. He is described as having led an irreproachable life, and been the means of bringing many into the Church of Christ. He had for some time been superannuated; and it was a great relief to M. Gerické's feelings under his anxiety, to witness this faithful Catechist's peace and hope in death.

7. He was also encouraged by the character and attainments of some of the converts this year, who had been prepared by the Catechists for baptism. One woman surprised him, and, indeed, the whole congregation, by her intelligent answers to the questions put to her at her public examination. "But the best of all was," M. Gerické afterwards remarked, "that she continued, to his great comfort, to lead the life of an exemplary Christian." The communicants at his first celebration of the Lord's Supper at Vepery were reduced to sixty; but by Christmas this year they were increased to one hundred and twenty-seven.¹

8. In 1790 Gerické performed three journeys, to Conjeveram², Pulicat, and Vellore, where he discoursed with the Heathen, and celebrated the ordinances of religion with Christians, in English, German, Portuguese, and Tamul. At Vellore he baptized many children and some adults; visited

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

(²) At Conjeveram he was led to expect to find some ancient copper-plates, said to contain the rights and privileges of the several castes; but he does not appear to have succeeded.



the military hospital, and dispersed a considerable number of religious Tracts among the soldiers. Here a Pandaram, aged one hundred and five, was baptized at his own earnest request. This old disciple died soon after, giving reason to hope that, through faith in Jesu's atonement, he exchanged the infirmities of mortality for immortal vigour above.

9. Among the deaths at Vepery this year is recorded that of Parkkien, another old and faithful Catechist, who had followed M. Gerické from Cudalore. Throughout his last sickness he showed, by many pleasing tokens, his knowledge of the Saviour, together with the faith and hope that sustained him; particularly on the day before his death, when he received the Lord's Supper in the presence of many.

Death of a
Catechist
and M.
Fabricius.

Not long after, poor Fabricius also, worn down by infirmities and grief, was delivered out of the miseries of this sinful world. He seemed to be penetrated with sorrow for the past, and we doubt not that he found pardon through the intercession of Jesus, upon whom he devoutly called. His death was unexpected at the time; for though his memory had failed, he was troubled with no severe sickness. The closing scene is thus briefly described by M. Swartz: "He supped heartily, and began to tremble, and died."³

10. For the preservation of harmony among his flock, Gerické introduced what he called "a Discipline," which was a regulation for the adjustment of any disputes that might arise, by referring them, in the first instance, to the Missionary, instead of appealing at once to the Magistrate. Herein he endeavoured to follow St. Paul's injunction to the

M. Gerické's increasing work. Applies for a Colleague.

(³) Swartz's Memoirs, Vol. ii. p. 227.

CHAP.
I.

Church at Corinth¹; and the benefit of the rule was soon felt and highly appreciated by the people. About the same time he consented to undertake the superintendence of the Female Orphan Asylum; but he soon found this additional service more than he could perform to his own satisfaction, without neglecting some of his Missionary duties. Since, however, there was no other person to take the office, he gave to it as much attention as he could spare from his own charge, and applied to the Society to send him a colleague—"A faithful brother," he observed, "a fellow-labourer, who would be humble and content, devoted to Christ, and regardless of his own ease." This was an accurate description of himself, and the Society lost no time in endeavouring to obtain for him such an assistant.²

Carnatic
invaded by
Tippoo.
Peace re-
stored.

11. In 1791 war raged again in the Carnatic. Hyder was now dead, but his son, Tippoo Sultan, inherited all his father's hostility to the English, with but a slender portion of his good sense to restrain him in a hopeless contest. His present invasion of the East-India Company's territories was attended with more than wonted destruction of property and life; and the approach of his cavalry to the neighbourhood of Madras filled the inhabitants with alarm. But the troops were soon obliged to retreat; and not long after Tippoo sustained a signal defeat in his own dominions, by the British forces under Lord Cornwallis, who, immediately after the victory, commenced the siege of his capital, Seringapatam. This decision brought him to terms, and peace was soon restored to the country.

Proceed-
ings at
Vellore.

12. M. Gerické was no sooner able to travel

(¹) 1 Cor. vi. 1—7. This was very different from the *discipline* of the Romish Missionary, described in the Mission of F. Xavier, which consisted of the castigation of his own body for the sins of others. Book ii. c. 3. s. 22.

(²) Society for Promoting Christian Knowledge Report, 1792.



again in safety than he re-visited all the places requiring his presence. In 1792 he went to Vellore, in company with Dr. Rottler of Tranquebar, to consecrate a large chapel, which the Civil Paymaster of the station, Mr. Torriano, had recently built for the garrison, the Native Christians also being permitted to use it. In the absence of the Missionary, Mr. Torriano, assisted by the staff surgeon when disengaged, read the English Service and some useful sermon, which proved very acceptable to the officers and troops. For the native flock, the same generous individual maintained a Catechist at his own expense, whom M. Gerické instructed in his duties, and left with him a supply of Tamul discourses to be read to the people on the Lord's Day.

13. In 1793 M. Swartz, being again at Madras, took an active part in the Mission duties, and bore testimony to the fact, that the hopes he had entertained five years ago, from the diligence of Gerické, were fully realized. "Here," he says, writing to a friend in England, "I have carefully observed the regulations made by M. Gerické, his admirable order respecting Divine Service in the Tamul, Portuguese, and English tongues. On Sunday morning he preaches to the Tamulian congregation; in the afternoon, to the Portuguese; and in the evening, to the English. He catechizes every evening in one of these languages. I confess it has given me great satisfaction to behold that all is done with the greatest regularity and propriety. I am now his assistant in this delightful work. May God soon send him a faithful fellow-labourer! My dear Brother, you may assure our venerable superiors that they will rejoice at the last day in beholding the fruit of that work which they piously support."³

M. Swartz's
favourable
view of the
Mission.

(³) Swartz's Memoirs, Vol. ii. pp. 243, 244.

CHAP.
I.

Rev. C. W.
Pæzold
appointed
to Madras.

M. Ge-
rické's in-
tercourse
with the
Tanjore
Rajah.

Increase of
the Mis-
sion.

14. The wish for his brother Gerické so devoutly expressed was soon gratified; for a few months after he had the happiness of welcoming at Tranquebar a young Missionary from England destined for Madras. His name was Charles William Pæzold, from Halle. Swartz took him to Tanjore, and, with Gerické's concurrence, kept him some time to prepare him for his future work. In the beginning of the next year (1794) he proceeded to Vepery, where he was soon able to preach both in Tamul and English.

15. The object of M. Swartz's recent visit to Madras was to make arrangements for the temporary residence there of the young Rajah of Tanjore; and, at his suggestion, Lord Cornwallis appointed M. Gerické to attend upon the Rajah, in the capacity of adviser and preceptor; another token of the confidence then reposed in the humble Missionaries by the supreme authorities in India. In the fulfilment of this charge, Gerické recommended to the youthful prince various religious works, in English, and endeavoured to instil into his mind the doctrines and precepts of Divine truth.¹

16. The numbers added to the Church at Vepery during this Decade, according to the returns for nine years, were seven hundred and seventy-one²;

(¹) Swartz's Memoirs, Vol. ii. p. 252. Amongst other works, M. Gerické put Mrs. H. More's Religious Tracts into Serfojee's hands, which the prince declared that he liked better than any English books he had ever read.—Memoirs of Mrs. H. More, Vol. ii. p. 433.

(²) The following are the returns:—

1787.	No Return.
1788	49
1789.	60
1790.	117
1791.	87
1792.	61
1793.	76
1794.	55
1795.	181
1796.	85



besides many whom M. Gerické baptized in his journeys to various places, where he found Christians residing, sometimes only a single family, without the public means of grace. He neglected no opportunity to instruct these people and baptize their children; but they are mentioned only incidentally in his journals, and are not included in the statistics of the Mission. The Communicants were increased to two hundred and forty-four in the Portuguese and Tamul Churches. The Schools remained with little variation: the press was employed on another edition of Fabricius's Tamul Hymn Book, his translation of Pilgrim's Progress, and some other useful works.

17. In the low state of the Mission funds, the expense of postage was felt to be so serious an inconvenience, that M. Gerické, encouraged by the kind attention which the Government of Fort St. George had generally paid to his representations, was induced to commend this also to their favourable consideration. His application met with success, and he was permitted henceforth to receive and transmit his letters postage-free. His finances were at this time further relieved by the acquisition of a house built by the late Mr. William Chambers on the Mission ground, and bequeathed to the Mission at his death. The paddy-field also, belonging to the Mission, their right to which the Board of Revenue had questioned, Government now ordered to be restored; while the increased liberality of the Christian-Knowledge Society greatly encouraged them to extend their operations.³ M.

Relief of
the Mission
funds.

(³) The income of the Society, in 1796, was increased to 9094*l.* 7*s.* 11½*d.*; and the expenditure on the Indian Missions, English and Danish, amounted to 2555*l.* 10*s.* 2*d.* This was for Missionaries' salaries, presents of books, stationery, and other stores. (Report, 1797.) This exhibits a great improvement, the Society's

CHAP.
I.

Gerické, who received fifty pagodas a month for his services at the Female Orphan Asylum, expended the whole on the Mission. This fund enabled him to keep up the required establishment of labourers, to continue the charities which had for some time been maintained, and to assist many persons in distress. The motive which actuated him to this liberality will be best described in his own words. He said that he was persuaded that he could not do too much, considering the mercies which they had experienced in that country, against all their expectations of remaining in peace, and their preservation during the last war from the severe calamities with which the Mission had been visited on former occasions.

Reader at
Sadras.

18. The intelligence that new Missionaries might shortly be expected from home greatly animated him; and he devoutly prayed that the same mind might be in them which was also in Christ Jesus. Such labourers were much required. During his journeys along the coast, he was concerned to find so many Christians wandering as sheep without a shepherd, and did what he could to supply them with instructors. He had recently spent three days at Sadras, where, after preaching, baptizing, and administering the Lord's Supper, he appointed a Dutchman, M. Van Driel, Reader and Schoolmaster, for whom he procured from Government a salary of three pagodas¹ per month. He also provided him with what books he required, and instructed him in the duties of his office.²

Society's income having more than doubled during the past eleven years. See above, s. 1. Note.

(¹) Twenty-four shillings.

(²) Society for Promoting Christian Knowledge Report, 1798.



1. In the month of May 1797 two Missionary students from Halle, the Rev. William Toby Ringeltaube, for Calcutta, and the Rev. Immanuel Gotfried Holzberg, for Madras, were dismissed by the Christian-Knowledge Society, in the usual manner³, and they sailed shortly after. M. Holzberg reached Madras in December 1797. As he was placed at the disposal of the other Missionaries, to be employed where his services might be most required, he was soon transferred to Tanjore.

2. Not long after M. Pæzold visited the Northern Circars, where he found several opportunities for the exercise of his ministerial functions. At one place, Jaganaikpooram, where he had officiated in Portuguese and German, and baptized fifteen young persons of different ages, when about to administer the Lord's Supper, a Dutchman expressed a desire to take it; but as he was leading an immoral life, and showed no inclination to alter his course, M. Pæzold refused to admit him to that Sacrament. At another place, Samulcotta, a merchant requested him to baptize his concubine, with her child; which case also he treated with equal fidelity. The child he baptized, in the presence of several English gentlemen; but the mother he required, either to marry, or to separate from the man with whom she cohabited, and also to be better instructed in the Christian religion, before he would receive her. As, however, she showed no inclination to comply with either of these requisitions, the matter was dropped. But M. Pæzold took pains to teach her

EIGHTH
DECADE.
1797 to
1806.

Two Mis-
sionaries
sail for
India.

M. Pæzold
visits the
Northern
Circars.

(³) They were addressed by the Rev. John Owen, late Chaplain at Calcutta. The address, together with the notes subjoined, though too long for insertion here, are well deserving the Missionary's attention, as they contain much useful information on the state of Indian Society and Missions at that time. Society for Promoting Christian Knowledge Report, 1797. Appendix, pp. 136 *et seq.* Abstract, &c. p. 417.

CHAP.
I.Religious
destitution
of that
country.

the Ten Commandments, the Creed, and several prayers, and gave her some salutary advice.¹

3. This brief notice may serve to give some notion of the low state of religion in the Northern Circars at the opening of the nineteenth century. This province stretches along the western coast of the Bay of Bengal, from the fifteenth to the twentieth degree of north latitude. The greater part of this extensive country had been in possession of the English nearly forty years, having been ceded to them in 1765. The Native population is estimated at about three millions; and they are represented as a people of much greater promise to the teacher of Christianity than the Tamulians, having more regard for truth and honesty, being less addicted to the prejudices of caste, and of a more undaunted and independent character. Yet so entirely had they been neglected, that at the time of M. Pæzold's visit there had not been one Christian Missionary sent among them, nor even a Chaplain appointed for the numerous Europeans stationed throughout this region. All this time the country enjoyed almost uninterrupted peace, and yielded, year by year, a rich return for the labour and expense bestowed upon it; yet no acknowledgment was made to the Author of these benefits, by any attempt to diffuse the knowledge of His Word through the land. Truly, the more we look into the history of British India, the more are we amazed at the contrast between the Almighty's bounty and England's ingratitude!

Importance of
European
Labourers.

4. In transmitting his Reports for 1801, M. Gerické deplored the want of faithful and discreet labourers for the vineyard of the Protestant Missions on the coast, to send wherever a door were opened unto them; for then, he remarked, "rapid

(1) Society for Promoting Christian Knowledge Report, 1803.



would be the progress of the Gospel. Our Native Teachers, though some of them may not be inferior to us in the knowledge of the great truths of the Gospel, and in the manner of communicating them, still their discourses carry not that weight with them that is felt when *we* speak to the Natives. They never gain that confidence which is placed in a European, when they are once convinced that he is himself actually what he exhorts them to be. Without good Missionaries, true disciples of Jesus Christ, from home, the work of the Mission, it seems, would lose its respectability, even though the Native Teachers were good men; and Missionaries, without the spirit and mind of Christ, and as full of the world as the Natives are, would soon make the Mission the most graceless thing imaginable." It had pleased God, he added, to lead them for several years through great anxieties with regard to the Mission; but that they had observed, and still believed, that a kind Providence watched over it; and such help as seemed absolutely necessary for its preservation had always been furnished in due time. This kept their hopes alive, and quickened their energy.²

5. These remarks, so just in themselves, so valuable as the result of the writer's long experience, are read with affecting interest as his last communication. For some time past he had been greatly afflicted in his domestic relations. In 1796 he lost a beloved daughter, who was soon followed by his only son, an officer in the Company's service, whilst his wife was in a state of health which left him little hope of her recovery. "All my Brethren and friends," he wrote, "have not expected that I should survive so much affliction. I know what I feel; and my feelings on such occasions, though not

Gerické's
domestic
afflictions.

(²) Society for Promoting Christian Knowledge Report, 1804.

CHAP.
I.

His death.

violent, are lasting. I loved my children dearly. God gave them, and God heard my prayers every day in the education of them. They cost me much anxiety; and when the Lord had helped me so far as that I was no longer in any anxiety about them, He took them from me. But He has not withdrawn His comforts. He makes me die to the world, and gives me that peace which the world cannot give. He keeps me in health, and I go on in my services. My sorrows draw me to 'the God of all consolation,' and wean me from the world."¹

6. Such was the state of his mind when he set out on an extensive journey to the south, which was more successful than any of his former undertakings. It is a striking proof of the power of religion in his heart, that he should, under all his trials, be enabled to exhibit such unremitting diligence in his Missionary labours. But his domestic sorrows, his grief for the loss of his beloved brother Swartz, soon to be recorded, together with his extensive travels and great labours during the past three years, combined to undermine his health; and, shortly after his return from the south, he was attacked with fever, from which he recovered, indeed, but he could not be prevailed upon to take the rest which was necessary to recruit his strength. The premature resumption of his incessant labours brought on another disorder, which obliged him to try a change of air, and he set out on a journey up the country for the purpose; but by the time he reached Vellore he became too unwell to proceed further. There he lingered for some days, till, on the 2d of October 1803, his soul was called to rest, in the sixty-first year of his age, and the thirty-eighth of his Missionary career.

(¹) See also M. Swartz's testimony to his resignation to the will of God.—Swartz's Memoirs. Vol. ii. pp. 333, 334.



7. Thus ended the laborious life of this faithful servant of God, whose Christian example shone as a bright star on the darkness of India, and many walked by its light in the paths of truth. He was beloved by all that knew him, and some of these were persons holding the highest stations in the public service: while many, who differed from him in religious sentiments, could not but respect his character and revere the graces that shone in his words and deeds. He generally went by the name of "The Primitive Christian." To his Brethren he exhibited an example of patience, disinterestedness, and perseverance, which they admired, and endeavoured to imitate.² In offices of kindness, to Heathen as well as Christians, Natives and Europeans, he spared no pains or expense; and often put himself to great personal inconvenience to succour the needy, or to intercede for a suppliant with those in authority. His charities were bounded only by his means, which, indeed, were of late much increased. Besides his income from the Christian-Knowledge Society, he had a liberal salary as Chaplain and Secretary to the Female Orphan Asylum, and was paid a small sum besides for his Ministerial services at the Naval Hospital. He also occasionally received presents from persons who, from his known integrity and judgment, requested his assistance in confidential matters of importance. Though he undertook these services gratuitously, yet, when parties who could afford it remunerated him for his trouble, he accepted what they offered, not for his own use, but for the benefit of others. In all that he received, he considered himself as God's almoner: and so little did he yield to the temptation to alter his simple mode of living as his income improved, that he seemed to observe even greater

Brief
review
of his
works and
character.

(2) Society for Promoting Christian Knowledge Report, 1798.

CHAP.
I.His
generosity
to the
Mission.

frugality, that he might have the more to give away. Many of his acts of charity were, at the time, known only to the parties whom he relieved; but now that he was gone they were brought to light. Widows and orphans, the helpless, afflicted, and the poor, were heard, like the dependants upon the bounty of Dorcas¹, to bewail his loss with tears, calling him their father and benefactor, their guardian and advocate, their comfort and defence.

8. But the greater proportion of his income was expended upon the Mission. Besides freely supplying the wants of his Brethren, as M. Pæzold afterwards acknowledged, he became, in a considerable measure, the temporal provider, as well as the spiritual pastor, of the Vepery establishment. At his death he bequeathed to the Mission fifteen thousand star pagodas², besides the reversion of another considerable sum, with a spacious dwelling-house, on the demise of his widow. From the proceeds of this property, together with an allowance granted by the Rajah of Tanjore, a sufficient fund was raised to defray the ordinary expenses of the Mission, which amounted to five hundred and sixteen pounds per annum. M. Gerické had long maintained his Catechists, Schoolmasters, and Mission servants; also the charity children, widows, and orphans, besides relieving the poor in the neighbourhood; and the fund which he bequeathed to the establishment was sufficient to keep it up as it stood at his death.³

Such was the character of this devoted Missionary, as drawn by his colleagues. Truly was he a burning and shining light, whose genial rays illumined, warmed, and enlivened, all that came within their influence.

(¹) Acts ix. 36—39.

(²) 6000*l.* sterling.

(³) Society for Promoting Christian Knowledge Report, 1804. Swartz's Memoirs. Vol. ii. pp. 466—469.



9. M. Pæzold being at this time absent at Calcutta, filling the office of Tamul Professor in the College at Fort William, Dr. Rottler, of Tranquebar, was requested to take charge of the Mission until he should return. Accordingly, in December 1803, he proceeded to Madras, and entered without delay upon the Tamul and Portuguese Services, both at Vepery and the Mount, baptizing several converts, and administering the Lord's Supper to one hundred and eighty persons. He undertook the English duties also in the Mission Church, in which he was assisted by one of the Company's Chaplains, until that gentleman was removed to Trichinopoly.

Dr. Rottler
takes
charge
of the
Mission.

10. Dr. Rottler was urged by the Governor, Lord William Cavendish Bentinck, and his lady, to undertake the vacant Chaplaincy and Secretaryship of the Female Asylum, his Christian character, amiable temper, and other qualifications, pointing him out as a suitable successor to the lamented Gerické; but though the appointment was compatible with his Missionary office, and of some pecuniary value, yet he declined to accept it, until he should obtain the consent of the authorities at Copenhagen, and his permanent appointment to the Vepery Mission. The Directors hoped to remove his scruples by procuring the sanction of the Danish authorities in India; and for this purpose Sir Thomas Strange, Judge at Madras, wrote to the Governor of Tranquebar, recommending the proposed arrangement in urgent terms. The Danish Governor immediately expressed his acquiescence in the proposal; the Danish Missionaries also gave their consent: upon which he was induced to yield to the importunity of the Directors, and immediately sent home, to the College at Copenhagen, the resignation of his appointment to their East-India Mission.

Dr. Rottler
appointed
Chaplain
to the
Female
Asylum.



M. Pæzold
returns to
Vepery.

Dr. Rottler
appointed
to the
Mission.

Misunder-
standing
between
the Mis-
sionaries.

11. In July 1804 Dr. Rottler took up his abode in M. Gerické's house ; but this arrangement had been completed only a few weeks, when M. Pæzold returned to Madras, the Tamul Professorship at Calcutta being abolished, and Dr. Rottler vacated for him the house he occupied, and also tendered his assistance in the care and labours of the Mission, which M. Pæzold accepted ; and for some time they worked together, "endeavouring," Dr. Rottler remarked, "to keep up fraternal love and unity, and to do all things for the best ; which, with God's assistance," he said, "would always be their aim."

12. The Christian-Knowledge Society, hearing of Dr. Rottler's removal to Madras, appointed him to the Vepery Mission, subject to the approval of the College at Copenhagen ; and from this period they remitted to him the usual stipend and gratuity of a Missionary, and he sent home a regular report of the proceedings, describing the Catechists and Schoolmasters as diligent according to their strength and abilities, and giving other general information.¹

13. Favourable, however, as his new connexion appeared to him at its commencement, he did not long continue without interruption. It is manifest, from M. Pæzold's correspondence, that he was never satisfied with his position after his return from Calcutta. Gladly as he had seemed to accept Dr. Rottler's offer of assistance, yet he expressed surprise at finding him at Madras, and could not conceal his disappointment on learning that he had been appointed to the charge of the Female Orphan Asylum. He had confidently expected the office himself ; but finding that there was now no prospect of his obtaining it, his friendly co-operation with Dr. Rottler soon ceased, and he henceforth regarded him as an object of jealousy. M. Pæzold was a

(¹) Society for Promoting Christian Knowledge Report, 1805.



man of hasty temper—in strong contrast with his new colleague, who was one of the meekest and humblest of men², and was always a welcome visitor among the best society at Madras; whereas Pæzold was little known beyond his Mission circle.

14. It must be confessed, also, that he did not possess the respect and confidence even of his own congregation. Dissensions soon broke out among them, which became so serious, that at length, regardless of the *discipline* established by Gerické³, the shameful occurrence, hitherto unheard of in a Protestant Mission, became notorious, of a Missionary summoning his people, and the people accusing the Missionary, before the common Magistrate, and also in the Supreme Court of Justice. And this was now not a matter of rare occurrence. These unseemly contentions were greatly aggravated by the irritation of pecuniary disputes, and especially by suspicions, and even charges, against Pæzold, of a misappropriation of M. Gerické's legacies. Mournful, indeed, was this contrast to the happy, the united state in which that excellent man had so lately left the Mission; and most painful is it to add, that there was too much cause to suspect that his successor was not altogether guiltless of the charges alleged against him. This suspicion, as to the pecuniary part of the allegations, is strengthened by the pressing terms in which M. Pæzold was now writing to England for an increase of salary, indicating, it could not but seem, a greediness of gain very unbecoming a Christian Missionary. The Society very reasonably suspended the consideration of his request, in consequence of his annual salary

Spirit of
disaffec-
tion in the
congrega-
tion.

(²) The late Sir Thomas Strange remarked, in a memorandum written for the Author, that "Dr. Rottler had the simplicity of a child, and was a Nathaniel without guile."

(³) See above. Decade 7th. s. 10.

CHAP.
I.

Reflections
upon their
disagree-
ment.

and gratuity having been continued to him during the whole of his absence at Calcutta, where he was receiving a liberal stipend for his services as Tamul Professor at the College.

15. The dissensions here noticed lay wholly between M. Pæzold and his native flocks. Dr. Rottler took no part in them. Though deeply afflicted by what he could neither remedy nor controul, he held on the even tenor of his way, fulfilling faithfully and quietly, and with much acceptance, the duties of his several offices; revered in the Mission, and increasing in the esteem of all who knew him, especially of the Governor and his lady, and the Chief Judge, Sir Thomas Strange. Fain would he have exerted the influence thus acquired to compose the disputes of the angry dissentients; but Pæzold, ever regarding him as one who had superseded him in a lucrative appointment, looked upon him as an enemy rather than a colleague; took every occasion to treat him with rancorous animosity¹; and, in his correspondence with the Christian-Knowledge Society, so misrepresented his conduct, that the Committee at home suspected it to be more than probable, that the whole disturbance in the Mission was to be attributed to an unhappy discord subsisting between the Missionaries themselves.² This inference was not correct, though, in the absence of any friends on the spot to give an impartial report of this unhappy state of affairs, it was not unreasonable in the Society to draw such a

(¹) The painful circumstances here detailed have been related to the Author by a late Chaplain at Madras, who was well acquainted with all that transpired. His account is also confirmed by the original correspondence of the parties, now in possession of the family of the late Dr. Kerr, Senior Chaplain at Madras at the time, which the Author has been permitted to consult.

(²) Society for Promoting Christian Knowledge Reports, 1805, 1807, and 1808.



conclusion. The effect, however, of the Missionaries' disagreement upon the minds of the congregation could not but be unfavourable, and ought to serve as a warning to all future Missionaries, to endeavour, *with all lowliness and meekness, with long-suffering, to forbear one another in love; endeavouring to keep the unity of the Spirit in the bond of peace.* How can the Christian teacher expect his people to be humble, peaceable, united, unless he shows them how to *walk worthy of the vocation wherewith they are called?*³ When the shepherd turns aside from the right path, it were surprising indeed if the sheep do not follow his steps.

16. The state of the Mission at the close of this Decade was such as to cause great anxiety to the Christian-Knowledge Society, and, indeed, to all persons interested in the progress of Christianity in India. Since the death of Gerické there had been no returns sent home, until the year 1806, when the Notitia reported seventy baptisms⁴, making a total for seven years of six hundred and seventy-two.⁵ At the same time there were one hundred and seventy-six Communicants; but in the present unsettled state of this Church, we read of these numbers with but little satisfaction. M. Pæzold, it is true, seems at this time to have possessed the confidence of the Society, yet it was soon apparent how little he deserved it; and already, in the effects

Anxious
state of the
Mission.

(³) Eph. iv. 1—3.

(⁴) Society for Promoting Christian Knowledge Report, 1808.

(⁵) The numbers were, for

1797.....	85
1798.....	68
1799.....	87
1800.....	78
1801.....	128
1802.....	156
1806.....	70

CHAP.
I.

of his proceedings upon the institutions under his care, was illustrated, unhappily, the truth of Gericke's remark, made, as we have seen, just before his death—"Missionaries without the spirit and mind of Christ, and as full of the world as the Natives are, would soon make the Mission the most graceless thing imaginable."

The enemies of pure religion may exult over the prostration of this once flourishing Church; yet the misconduct of M. Pæzold will sufficiently account for its temporary decline. We protest against the conclusion ungenerously drawn from it to the prejudice of the Gospel, instead of ascribing it to the fault of the agent to whom its interests were entrusted. And when we consider that by means of this Mission nearly five thousand¹ souls had been admitted into the Church of Christ; that many hundred children had received a religious education in its Schools; that the Word of God and religious publications had been widely disseminated by its Missionaries through the interior of the country; we maintain, that these results present much more cause for encouragement to hope in God, than we have for despondency through the infirmities of man.

(¹) The numbers actually reported were 4665, while for several years there are no returns.



CHAPTER II.

ENGLISH MISSION AT CUDDALORE.

1. CUDDALORE is a maritime town, near Fort St. David's, about one hundred miles south of Madras, and favourably situated for the propagation of Christianity. As early as 1717 Ziegenbalg established a Tamul School at this Station, in which, we have seen, Aaron, the first country Priest, was educated.² This School declined in a few years for want of efficient supervision; but was again revived, shortly after the establishment of the Madras Mission, on an improved plan, and placed under the care of Mr. John Beck, who died in 1732. In 1734 M. Sartorius visited the Station, when the Governor of Fort St. David's, and other English inhabitants, entered warmly into his proceedings, and proposed to establish a Mission there; but the want of labourers compelled him to postpone the design. He wrote, on that occasion, to the Christian-Knowledge Society, explaining this necessity, and remarking, that if there were more Missionaries on the coast they would find labour enough, and, by God's help, meet with good success.³ In 1737 Messrs. Sartorius and Geister proceeded from Madras, under the Society's direction, to establish this

FIRST
DECADE.
1737 to
1746.

Auspicious
com-
mence-
ment of
the Mis-
sion.

(²) Page 241 of this Volume.

(³) Society for Promoting Christian Knowledge Report, 1737.

CHAP.
II.Death of
Sartorius.Difficulty
arising
from a
confusion
of lan-
guages.

Mission. The Governor of Fort St. George recommended them and their undertaking to the Governor of Fort St. David's, who took them under his patronage, and promoted their undertaking both by his advice and pecuniary support. In consequence, they soon commenced operations with a cheerful mind. They did not find all the personal comforts which they had enjoyed at Madras; but they readily submitted to this sacrifice for their Master's sake.¹

2. Having purchased a house and some ground in an advantageous situation, they began to gather the Natives together, Sartorius taking the Tamul department, and Geister the Portuguese. But in the midst of these active preparations Sartorius was suddenly removed to his rest, May 27th, 1738, in the thirty-fourth year of his age, and the eighth of his Missionary career. He was a diligent and an able labourer; and so perfect was his knowledge of Tamul, that even learned Natives confessed that he spake it like a Brahmin.² This loss was for some time irreparable, owing to Geister's imperfect acquaintance with the language; but by means of the Portuguese, which he understood, and with the help of his English friends, the aspect of affairs gradually improved. The Natives were becoming more familiar, and some went so far as to express an inclination to embrace Christianity; but on finding that the Missionary questioned their motives, they withdrew.³

3. In 1738 the Mission premises were enlarged, and a room was fitted up for the exclusive purpose of Divine Worship. But M. Geister found that the

(¹) Missions-Berichten. Vol. iii. p. 1310.

(²) Society for Promoting Christian Knowledge Reports, 1738, 1739.

(³) Missions-Berichten. Vol. iii. pp. 1313, *et seq.*



language spoken by those who principally attended was a mixture of Portuguese, Tamul, and Teloogoo, with some Dutch, English, and French; and this confusion of tongues rendered it very difficult for him to make himself understood. Nevertheless, he expressed a good hope, that, with God's blessing, he should in time gather a congregation from among this people. Those of whom he began to think well he encouraged to open their minds to him in private, when they were more communicative than in public; but he confessed that it was hard to raise their thoughts to heavenly things, and that he should despair of success if he had no strength or wisdom to depend on but his own.⁴

4. In 1740 he was joined by a colleague from Europe, M. John Zechariah Kiernander, who was recommended to the Society by Professor Franck, of Halle, where he had been employed for some time in a responsible situation. He arrived at Cuddalore in the spring, and found M. Geister busily occupied in again enlarging the Mission premises, for the accommodation of two Missionaries, and the establishment of two Schools. They are described as substantial buildings, which the Society had desired; and the English on the spot contributed largely towards their erection.⁵

Arrival of
a new Mis-
sionary.

5. After much difficulty they succeeded in opening a Tamul School for the Heathen, under a Christian Master, which, in 1742, contained forty scholars. For the Portuguese they opened a separate School, which contained only five children, who were gratuitously instructed and maintained. They had also two adult slaves preparing for

First Re-
port of the
Mission.

(⁴) Missions-Berichten. Vol. iii. pp. 1313, *et seq.*

(⁵) Meier's Missions-Geschichte, pp. 69—72.

CHAP.
II.

Progress
of the Mis-
sion in
1743.

baptism, who were supported by their masters. The children, as in the other Missions, were taught some useful trade, to enable them to get their livelihood when they left School. In the same year they baptized six Heathen converts, and received two Romanists into the Church. They also administered the Lord's Supper for the first time, when nine of the Native Christians who had previously joined them were admitted to the table.¹

6. At this time the Mission was deprived of a kind and steady friend, by the death of the Governor of Fort St. David's, Mr. Hobart. M. Geister also, whose health had been declining for some time past, was at length incapacitated for duty, and obliged to retire from the Mission. M. Kiernander felt the loss of his services, and urged the Society to send him another colleague; but his spirit, instead of being discouraged by the increase of duty and responsibility which now devolved upon him, was stimulated to greater diligence; and in the year 1743 his Portuguese and Tamul congregations together amounted to ninety-seven, of whom forty-four were communicants.² He had an active Catechist in Ambrose, whom he described as "now qualified for most of the duties of a Missionary." The two Schoolmasters, also, were very efficient; and with these three Assistants the work advanced steadily, though not so fast as he desired.³

M. Kiernander, like his Brethren at Madras, suffered inconvenience from the non-arrival of his annual supplies; but the Governor and other gentlemen at Fort St. David's no sooner heard of his difficulty than they provided him with what money he wanted.

(¹) Society for Promoting Christian Knowledge Reports, 1741, 1743.

(²) Ibid, 1744.

(³) Ibid, 1745, 1746.



7. In the year 1746 the Mission was in great jeopardy from the invasion of the French, who, after taking Fort St. George, made several attempts on Fort St. David's, in which they were repulsed with loss. During these hostilities Cuddalore was thrown into such confusion, that M. Kiernander sent his family, with the Mission property, to Tranquebar. M. Geister, who had returned to Cuddalore, now left it again, going first to Negapatam, and thence to Batavia⁴; but Kiernander remained at his post through all the troubles and dangers that encompassed him; and he met with unvarying kindness from Mr. Hind, the intrepid Governor of the fort. This gentleman is described as a person of sincere piety, and as conducting himself, throughout the distressing circumstances attending the siege, with skill, prudence, and honour;—another proof that religion does not disqualify men for the discharge of the most arduous duties, as many in their ignorance have asserted. But this year, while this devout Governor was furthering the cause of Christianity, and his public services were receiving universal applause, both the British interests and the Church of Christ in India were deprived of his support by death. This event cast a deep gloom over Cuddalore, whose inhabitants were looking to their brave defender to restore the tranquillity which they had enjoyed under his government before the war.⁵

Danger
from the
French
invasion.
Death of
the Go-
vernor.

8. But God was all-sufficient to remove the Missionary's difficulty, and answer his prayers. He found an ample recompence for all his dangers and privations in the increased success vouchsafed to his labours. His congregations continued to increase in the midst of danger, and now amounted together to

Success of
the Mis-
sion in
troublesome
times.

(⁴) Meier's *Missions-Geschichte*, pp. 248—254.

(⁵) Society for Promoting Christian Knowledge Report, 1747.

CHAP.
II.

SECOND
DECADE.
1747 to
1756.

Contribu-
tions in
India.

Expulsion
of Romish
Priests.
Transfer
of their
Church to
the Mis-
sion.

two hundred and twenty-nine souls.¹ The Schools contained forty boys and eight girls. While, therefore, the First Decade of this Mission set in gloom, the clouds were spanned by a bow which encouraged the Missionary's hope.

1. During the war the supplies from England were detained, at one time, for four successive years; but the Missionaries met with the same assistance, from their English, Danish, and Dutch friends, as their Brethren at Madras. The Governor of Fort St. David's, Charles Floyer, Esq., proved a steady friend; and, in July 1748, wrote to the Society, assuring them of his intention to protect their Missionaries, and do all in his power to assist them.² We have seen above that they had recently lost their faithful Catechist, Ambrose³, who was removed to Tranquebar, and ordained to the pastoral office; but his place was soon supplied by two others, who had been carefully trained for the service, and proved very competent to visit the surrounding villages where the Christians resided.

2. At this time M. Breithaupt was at Cuddalore, where his thorough knowledge of Tamul made him very acceptable to the people; and the congregation increased so rapidly under his ministrations, that the Missionaries were anxious to erect a spacious Church; but the perilous state of the British possessions on the coast, together with their own

(¹) The numbers were, in

1742.....	8
1743.....	89
1744.....	22
1745.....	45
1746.....	65

—229

(²) Society for Promoting Christian Knowledge Report, 1749.

(³) Pp. 301, 302.



pecuniary difficulties, compelled them to postpone their desire to a more auspicious season. They were, however, soon provided with a Place of Worship in a way they had little anticipated. During a short cessation of hostilities, the Romish Priests were banished from Cuddalore, as from Madras, in consequence of the detection of their intrigues with the enemy in the time of war, and their Church was made over at once to the *Society for Promoting Christian Knowledge*.¹ The Priests had denuded it of all that could be taken away, even to the pulpit and the bell; but by the kindness of their friends every thing was provided which they required for the unostentatious performance of Divine Worship; and on the 26th of November 1749 the English, Tamul, and Portuguese congregations assembled at different hours of the day, when the Church was solemnly dedicated to the Lord in each language. There was now reason to hope, the Society remarked, that God would bring good out of evil,

(¹) The following is a copy of the Government Order by which the transfer was made:—

“To the Rev. M. John Zachariah Kiernander, British Missionary to the Honourable Society for Promoting Christian Knowledge.

“The Romish Church at Cuddalore being vacant, in consequence of our orders to the Priest that exercised that religion there to depart the Honourable Company's limits, we have therefore thought proper to appoint the said Place of Public Worship, hereafter to be called and known by the name of Christ's Church, for the use of the British Missionaries belonging to the Society for Promoting Christian Knowledge, till the Honourable Company's pleasure shall be known herein; desiring you will assemble your congregation in the joint Church, and let them know it is appointed for the increase of the Protestant Religion.

“Dated Fort St. David, this 25th day of November 1749.

Signed, by order of the Honourable the President and Council,

“CHARLES BOUCHIER, *Secretary*.”

Society for Promoting Christian Knowledge Report, 1751. Also, Abstract of their Reports, p. 74.

CHAP.
II.

Improve-
ment in
the
Mission.

Their suc-
cours in
time of
famine.

and prosper, by His providence, grace, and blessing, this, His own work, in their hands more in the latter end than in its beginning.

3. M. Breithaupt having returned to Madras, in the year 1750 M. Hutteman supplied his place at Cuddalore¹, and the advantage of his co-operation was soon apparent. He brought with him from Tranquebar an able Catechist, named Rajaspen; and the result of their united exertions in the first year was an accession of one hundred and twenty-six converts. The renewal of hostilities in the country confined them within the limits of the Company's territories, where they found ample occupation. They now established an English service for the benefit of several persons who understood that language better than Tamul or Portuguese, especially some Caffres, whom they were preparing for baptism, and instructing with a view to their return to Africa, to teach their countrymen the way of salvation.

4. Among the various contributions which they received during the prevalence of famine and war, there were two or three from parties that both gratified and encouraged them. The Native Christians at Tranquebar collected among themselves two hundred dollars for their suffering Brethren at Cuddalore. Another donation was sent them by a Jewish merchant at Madras, "whose heart," they remarked, "was touched by the distress under which the poor Christians in the country laboured through the ravages of the Mahrattas." A third was received from a person at a distance, who had been educated in their School, "as a token of gratitude." Relief sometimes came to them they knew

(¹) M. Hutteman's transfer from Tranquebar to Cuddalore has been mentioned above.—See the Tranquebar Mission, Decade 5th, s. 8.



not how. On one occasion, when all their money was gone, and they were reduced to great extremity, they found twenty pagodas² in their "charity box."

5. But the best token from the Lord that they were not forsaken in their trouble, was the grace He vouchsafed to render them submissive to His will, and to keep them active at their work. They had learned, as the Society expressed it, "how to possess their souls in patience under the most afflictive dispensations of His providence; how to do *His blessed will*, and not their *own*; and how to resign and submit themselves to the corrections of His fatherly hand with no less readiness than to obey His commands as their Lord and their God."³

Missionaries' deportment in trouble.

6. In the year 1754, on the death of their Portuguese Schoolmaster, a retired soldier, named John Kerr, who was a sincere Christian, offered his gratuitous services in the School; and he soon gave, as the Missionaries state, "convincing proofs of his good abilities, diligence, zeal, and exemplary conversation in Christ." He also showed himself a "kind and cordial friend to the Mission under its present poverty and distress." While in the army he had saved seventy pagodas⁴; but on finding the low state to which the Mission funds were reduced, and hearing that the Missionaries were disappointed of their supplies from Europe, it "touched the good man's heart," and he brought to them the whole of his little property, to be used without interest until they should be able to repay him. This proved a very seasonable supply; but the relief it afforded them was not more refreshing to

Generous conduct of a Schoolmaster.

(²) 8*l.* sterling.

(³) Society for Promoting Christian Knowledge Report, 1757.

(⁴) 28*l.* sterling.

CHAP.
II.

Arabic
Scriptures
acceptable
at Mocha.

Opposition
from Ro-
manists.

their spirits, than the evidence it gave of the Christian principles of one whom God had raised up to become their fellow-labourer.

7. About this time they were further cheered by tidings from Mocha, that the Arabic books which they had sent thither some time before were thankfully received by the Mahomedans, who now sent for a larger supply. The Missionaries therefore sent them several copies of the Arabic Testament and Psalter, trusting in God to cause the seed thus sown to bring forth good fruit.

8. In the country immediately around Cuddalore "the progress of the Christian Religion seemed to be somewhat at a stand, through the circumstances and troubles of the present times." Though the French could obtain no footing in the place, yet, the Society's Report states, they succeeded in gaining possession of most of the adjacent territories, and "filled every village with Popish emissaries, who spread nothing but false stories and calumnies against the Protestant Missionaries; and thus they created, among ignorant people, the greatest prejudices, which they further strengthened by the influence of their power and riches." Even the French Commandant was not ashamed to stigmatize the first European reformers as heretics, and authors of a new Gospel. No wonder, therefore, that those who acted under him should so malign and persecute the Protestant converts, that they could hardly live among them, or in their neighbourhood. This hostility was pursued with such bitterness, that, as the Missionaries remarked, they "would fare better under a Mahomedan or pagan, than *such* a Christian Government." However, they did not shrink from reproving "the Romish Padres" (priests), and giving them good advice wherever they met with them; boldly speaking to them as "professed enemies of the Protestant Mission, and as having kept



back, by their misrepresentations and lies, several from embracing the Truth."¹

Notwithstanding the trials with which God in His providence continued to exercise the faith of these indefatigable men, their conduct was such as to give unmingled satisfaction to the Society, who described them as coming "no whit behind the very chiefest of their Brethren in preaching the Gospel, or in God's blessing upon it." They were "diligent in training up children in the nurture and admonition of the Lord; in preparing adults for Christian baptism; in preaching the word in season and out of season to all that would hear it; and in rightly and duly administering the Sacrament of the Lord's Supper." These services were not confined to their native flock. The British residents at Cuddalore being without a Chaplain, they cheerfully performed his duties. In the year 1756 they baptized thirteen children, and administered the Lord's Supper to sixty-eight persons, civilians and military. They "had many conferences with the Heathen" also; "on which occasions they never failed to exhort these miserable strangers from the covenant of promise to turn from the worship of idols to that of the living and true God, through the Gospel of His Son our Lord Jesus Christ: and though the Word of God did not take effect upon all, yet some were convinced, and became disposed for further instruction."²

9. The baptisms and converts from Popery this Decade were six hundred and twelve³, a number quite enough to certify the Missionaries' diligence amid the difficulties that encompassed their path.

General
progress of
the
Mission.

(¹) Society for Promoting Christian Knowledge Reports, 1756, 1757.

(²) Ibid. 1758.

(³) The variation in the numbers each year is accounted for by the fluctuation in the circumstances arising from the presence of

CHAP.
II.

Their Schools, which, at the commencement of the Decade, contained eighty-one scholars, had been much interrupted by the confusion and perils of the times; but they were able to keep up their School of industry, in which the poor Christian widows, and most of the charity children, were employed. They were taught knitting and other useful occupations, whereby they contributed towards their own support, and also to the relief of the Mission fund.

THIRD
DECADE.
1757 to
1766.
—
Cuddalore
besieged.

1. Thus matters proceeded without interruption until the month of April 1758, when all was again thrown into confusion by the invasion of the French, who ravaged the country in a most inhuman manner. Many Romanists fled for refuge to a neighbouring Church, where, being professors of the same faith as the troops, they expected to be safe; but the soldiers, mistaking them for Protestants, barbarously massacred them, and rased the Church to the ground, before they discovered their mistake. It was reported that Messrs. Kiernander and Hutteman were among the slain; but they and their people were within the walls of Cuddalore, which was now closely besieged by a superior force, and again defended with great gallantry; and while the guns were roaring from the battle-

of the French troops, and the prevalence of famine. They were as follows:—

1747....	167
1748.....	49
1749.....	53
1750.....	62
1751.....	126
1752.....	68
1753....	No Return.
1754.....	26
1755.....	46
1756.....	15



ments, the little band of Christians had recourse to the munition of prayer. M. Hutteman had scarcely begun to address them on the perilous circumstances of their situation, when the Commandant entered the Church, and said that he expected every hour to be stormed by the enemy. In consequence, the Service was closed with a brief recommendation of themselves, the garrison, and inhabitants, to the Lord of Hosts.

The fort held out through the night; but on the following day all were in consternation and alarm, and many of the Natives brought their most valuable effects to the Missionaries for security, until their house was filled;—an instructive token of the confidence which even the Heathen could repose in these men of God when they thought every other refuge closed against them.

Natives' confidence in the Missionaries.

2. On the 2d of May the garrison was summoned to surrender, and a truce granted for twenty-four hours. The walls being by this time entirely open towards the river, and those yet standing being very low and weak, the Governor saw that it was in vain to attempt to hold out any longer; and therefore, to spare the place the horrors of a storm, he capitulated on the terms proposed by the enemy. Mindful of the Missionaries, even in this anxious moment, he wrote to advise them to accompany his messenger to the French general, with a view to secure his protection. Accordingly, they followed the flag of truce to the enemy's camp; and the general, Count de Lally, no sooner heard their request, than he frankly assured them, with great humanity, "That they, as preachers of peace and concord, had nothing to fear from his army; but that he would give strict commands to spare their houses, and hurt nobody in them." The Count's own regiment being nearly all Irish, the officers spoke English; and one of them, Colonel Kennedy,

The British capitulate.

CHAP.
II.The Mis-
sion
protected.

for the Missionaries' greater security, accompanied them some way on their return home.

When the fort was delivered up to the French, the Count ordered a guard to be sent for the protection of the Missionaries and their premises; and a German officer, Baron Heidemann¹, who commanded a regiment of cavalry, defended them with his hussars. In gratitude for this kindness they refreshed the officers and men; but being unable to maintain the officers quartered upon them, and expecting to be required, with the other inhabitants, to take an oath of fidelity to the French, they resolved to retire to Tranquebar. While waiting for the boats, which they had requested their Brethren to send for them and their goods, Count de Lally himself paid them a visit; and after kindly inquiring about their country and religion, their object and success, he granted them passports, and the use of two boats to transport their property.

Missio-
naries' de-
parture,
and arrival
at Tran-
quebar.

3. With much difficulty they prepared to depart, which occupied them incessantly for eight days. When all was ready, some hundreds of the inhabitants, Heathen as well as Christians, accompanied them to the beach, where they assembled their flock, and, kneeling down with them on the shore, commended them and the Mission to the Lord. It was a sorrowful parting, and the Missionaries embarked with heavy hearts. In two days, on May 8th, they reached Tranquebar, and were welcomed by their Brethren with a sympathy and cordiality which refreshed their spirits after the anxiety and fatigue of the last few weeks.

Jesuits'
disap-
pointment
at their
escape.

4. Their early departure from Cuddalore proved a providential deliverance; for on the next day a party of Jesuits, with their followers, arrived from

(¹) This officer was a man of piety, and about two years after he quitted the French service, and retired to the Mission at Vepery, where he died in 1761.—Memoirs of Swartz. Vol. i. p. 124.



Pondicherry, in full expectation of catching them : and great was their chagrin when they found that they had escaped as a bird out of the snare of the fowler. In the rage of disappointment, they could not refrain from expressing their displeasure even against the Count de Lally for granting them a safe dismissal. Nor was this their only cause for grief ; for amidst the general destruction of public buildings at Cuddalore, the Mission premises were preserved, and a person was allowed to guard the property which the Missionaries had been obliged to leave behind. The Dutch President, also, at Cuddalore acted a friendly part towards them, and exerted himself to protect the Christians who remained. All this they regarded as a manifest answer to their prayers, and they rendered to God the tribute of praise.²

5. Not long after their arrival at Tranquebar M. Kiernander removed to Calcutta, for reasons which will be explained in the history of that Mission ; while M. Hutteman continued to be actively occupied with the members of his flock who had joined him, and also with the Christians and others of the place. He took the opportunity of visiting Negapatam, where he preached in German and Portuguese, and distributed religious publications through the country. Indeed, his proceedings during his exile from his own station were such as to give general satisfaction.³

M. Hutteman's exemplary conduct.

6. Meanwhile Cuddalore was reduced to great distress under the French Government, until the place was retaken by the British ; when the enemy, driven from all their recent conquests, were closely

Cuddalore retaken. M. Hutteman returns.

(²) Society for Promoting Christian Knowledge Reports, 1759—1761. *Memoirs of Swartz*. Vol. i. pp. 122—126. Ormes's *History of Hindoostan*, Vol. ii. *Mill's History of British India*. 8vo. Vol. iii.

(³) *Meier's Missions-Geschichte*, pp. 469, 480.

CHAP.
II.

blockaded within the walls of Pondicherry.¹ In consequence, on the 18th of September 1760, M. Hutteman returned to Cuddalore, where, before resuming his labours, he rendered public thanks to Almighty God for their happy deliverance out of their heavy troubles. His sermon on this occasion was highly approved, especially by the English at Madras, and brought several contributions to their treasury. The Commander of Engineers repaired the damage done to the Mission premises out of the remains of a French fort which had been demolished; and nothing was wanting on the part of the English authorities to evince their approval of the Missionaries' conduct during the late depression of their affairs.

Ineffectual
appeals to
the Bri-
tish public
for contri-
butions.

7. But the Society did not meet with equal encouragement at home. As soon as they heard of M. Hutteman's return to Cuddalore, and his urgent wants, they published a special Appeal, explaining the extraordinary demand now made upon them, both to re-instate the Cuddalore establishment, and also to sustain the efforts just made to commence a Mission in Bengal. But this Appeal failed to rouse the dormant energies of the country.² It produced, indeed, one donation of a hundred pounds; but the annual subscriptions to the East-India Missions did not yet reach eighty pounds: and, but for the greater liberality of their German friends, and a legacy of one thousand pounds, the Society could not have met the present exigency.

Scattered
flock re-
assemble
at Cudda-
lore.

8. In resuming his labours, M. Hutteman felt the loss of his colleague, and also of his Schoolmaster, Mr. Kerr, who, on the fall of Cuddalore, was

(¹) This fortress, the French capital in India, was taken by the British January 15, 1761.

(²) Society for Promoting Christian Knowledge Report, 1761. The Society published similar Appeals in 1749 and 1756, but with no better success.



removed, with the other prisoners of war, to Pondicherry, where he endeavoured to lead his fellow-captives to the Saviour, and assembled them on the Lord's Day for the reading of the Scriptures and prayer. But his health sank under the rigour of his confinement, and he expired in February 1760, in the forty-ninth year of his age. He showed his affection for the Mission to the last, by bequeathing to it fifty pagodas.³ Notwithstanding these losses, M. Hutteman and his Catechists set themselves vigorously to work to gather together their dispersed congregation; and at Christmas a goodly company assembled, of whom thirty-seven partook of the Lord's Supper.

9. Cuddalore was now become a large military cantonment; and as the troops were without a Chaplain, M. Hutteman was appointed to officiate on the Lord's Day, and also to attend the Military Hospital. These services he performed gratuitously. The Government, unwilling to leave him without remuneration, appointed him Chaplain to the ship Medway, which he accepted, on condition of his being required to minister to the crew only when on shore. He had, indeed, performed Divine Service on board one British vessel, at the Captain's request, who wished him to return public thanks to Almighty God for the preservation of his ship and all the crew during a tremendous hurricane on the coast. But it is obvious that the frequent repetition of such services would have interfered too much with his Missionary duties.

M. Hutteman appointed to officiate to the troops.

10. In the year 1752 the Missionaries were permitted to occupy a portion of waste land which, at a great expense, they had brought into a state of cultivation. The Governor in Council, desirous further to show their estimation of M. Hutteman, and

M. Hutteman applies for a coadjutor.

(³) 20/ sterling. Meier's *Missions-Geschichte*, p. 479.

CHAP.
II.

of his services to the British and the Protestant interests during the late war, now made him a grant of this land, which he called *Padricottagam*, or *Church Land*; but instead of appropriating it to himself, he made it over to the Christian-Knowledge Society, reserving one-fourth of its produce for his own use, and that of his family after his decease. The ground was estimated at one hundred pagodas¹ a year, and its produce proved of special value in times of scarcity. With this accession of property, M. Hutteman wrote to the Society to send him another colleague, stating, that he should be able to maintain a Missionary out of their local resources, and that he was ready to sink under the burden of the Mission now that he was left to bear it alone. He had, indeed, two Native Assistants, who rendered him essential aid; and in 1762 he was joined by M. Obeck, a German, who was in every respect qualified to take charge of the School; and the children are said to have made great progress, both in learning and piety, under his care²; but the responsibility of the Mission, the English department, and the performance of the Public Services, rested wholly on M. Hutteman, who felt that he had neither time nor physical strength to discharge these obligations to his own satisfaction.

Conversion of a Pandaram.

11. From the converts at this time one case may be selected for special notice. It was that of a Pandaram, "a priest of Isuren's sect, a man of the noblest tribe, and of great judgment and learning." In his visits to M. Hutteman he avowed the scruples of his conscience, and expressed himself with great warmth against the vanity and wickedness of the Tamulian religion. After meditating for more than a twelvemonth upon the Missionary's exposition of the method of salvation through Jesu's

(¹) 40l. sterling.

(²) Meier's *Missions-Geschichte*, pp. 494, 508.



atonement, and resorting to him from time to time for further instruction, "at last it pleased the Lord," as M. Hutteman expressed it, "to work in him a thorough conviction. He took his solemn leave of the Heathens, declaring unto them the reasons why he forsook the Malabar (Tamulian) religion, and embraced that of the Christians." His name was Arunasalam, which was changed at his baptism to Arulananden (John).

By the Missionary's desire, he wrote an account of his past history, which described the vagrant life of a Pandaram, the gross superstitions of the Heathen, and his ineffectual attempts to obtain peace of mind, until brought to believe in Christ for pardon and reconciliation to God.³

As soon as his conversion became known he received a warm remonstrance, though couched in respectful terms, from the Pandarams' College of Tarmaburam, in the kingdom of Tanjore; to which he sent an answer, both describing the principles which guided his conduct, and warning them of the danger of persevering in their present ways.

After his baptism he resolved to earn his livelihood by diligent labour, and, possessing superior abilities, he was appointed to the charge of the Tamul School; but the confinement was soon found to be uncongenial to one of his active habits, and his health began to decline. The enmity of his old companions and disciples also, at Cuddalore, rendered it unsafe for him to remain there. It was therefore deemed advisable for him to remove into the country, where he would be able to migrate from place to place, as he had been wont to do, but now in the service of a better master. His post in

(³) This account is given in the Society for Promoting Christian Knowledge Report for 1765; also in the Abstract of their Reports, pp. 90—94. Meier's *Missions-Geschichte*, pp. 519, 520.