

CHAP.
II.

Success of
M. Hutte-
man with
the
Natives.

the School was filled by a young man from Tranquebar, named Manoel, under whose care the number of scholars soon began to increase.

12. Hitherto M. Hutteman had been accustomed to discourse much with the Heathen in the streets and bazaars; but finding this to be dangerous, in consequence of the extreme heat, and inconvenient from the noise which perpetually disturbed him, he removed to the Tamul schoolroom, where he daily read and expounded a chapter of the Scriptures. The hour of assembly was announced to the neighbourhood by the ringing of a bell, and he generally had a good attendance. He did not omit, however, to enter into public discussion with the Natives on every favourable occasion when abroad; and though the number of converts was small, yet, considering the state of confusion from which they had recently emerged, it was as great as could be reasonably expected. The total of baptisms for the past seven years was one hundred and thirty-seven.¹

FOURTH
DECADE.
1767-1776.

M. Gerické's arrival. A new Church erected.

1. In April 1766 another Missionary, Christian William Gerické, sailed from England for Cudalore, where he arrived on the 26th of June 1767², having been detained both at Bombay and in Ceylon. He was able immediately to assist in the English services, and thereby to afford M. Hutteman considerable relief. On the 20th of September they

(¹) Namely—

1760.....	2
1761.....	31
1762.....	28
1763.....	27
1764.....	17
1765.....	12
1766.....	20

—137

(²) M. Gerické's subsequent removal to Madras, and labours there, were mentioned in the last chapter.



opened a new Church, which, with the assistance of the Madras Government, they had erected, both for the use of the British troops, and also for their native congregation. It was a commodious building, eighty-seven feet by forty-two, with a small tower and spire. It was named Zion, and dedicated to the service of God with due solemnity.³

2. For some time past the Portuguese service had been discontinued; but in 1768 the Missionaries resumed it for the benefit of some Romanists who desired to attend. M. Gerické being able to take part in the Tamul services, the Missionaries delivered a lecture every evening in that language. In the following year (1769) their congregation amounted to two hundred, forty-four of whom were communicants. They were also encouraged by the progress of their senior scholars, whom they were training for Catechists; and there was reason to hope that they would, in time, prove useful auxiliaries. Among the converts at this period, they speak of six Heathen and six Romanists who gave them special satisfaction. This year several Christians died in the faith, avowing their devotion to Christ. Some Heathen orphans, reduced to great extremity, and in danger of falling into the hands of the country gypsies, were taken into the Charity School and wholly maintained. In 1772 they opened an English School for the European children of the place, which soon contained thirty scholars, whose education was conducted by two Masters under the Missionaries' superintendence.

State of the
Congregation.

3. Their Catechists, of whom they had four, they describe as very diligent in visiting the Christians in the surrounding villages, discoursing with the Heathen, and distributing the New Testament

Good character of
native
labourers.

(³) Society for Promoting Christian Knowledge Reports, 1766, 1768. Meier's *Missions-Geschichte*, pp. 568—570.

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and Tracts. At the three great festivals of the Church, they brought as many of their scattered flocks as could conveniently accompany them to Cuddalore, for the benefit of the Missionaries' instruction, and to partake of the Lord's Supper. In 1773 a Romish Catechist, named Jesadijan, abjured the errors of his Church, and joined the Protestants. As he possessed a peculiar talent for addressing those of his own caste, and the Missionaries had reason to be satisfied with his piety and abilities, they took him into the number of their Catechists. Some time after, he visited his relations at Tanjore, who are described as bigoted Romanists. They called upon him to account for abandoning their Church, when he reasoned with them out of the Scriptures, by which, he said, he had discovered that their Church had mutilated God's command prohibiting the adoration of images, and had added, without any Scriptural authority, the worship of the Virgin and other saints. In this manner did he make a good confession of faith before many witnesses.¹

A Church
built in the
country.

4. The Christians in the country being now sufficiently increased to require a Church for their accommodation, the Brethren erected one at Pol-lam, about twelve miles from Cuddalore, where the English had a factory. The place was principally inhabited by weavers. In November the Church was solemnly dedicated by the Missionaries to the service of God; and afterwards one of them generally went over, on the Lord's Day, to perform Divine Service. When unable themselves to attend, one of the Catechists supplied their place; and this little Church soon cheered them with its promising appearance.

But the Missionaries were not without a counter-

(¹) Society for Promoting Christian Knowledge Report, 1776.



poise to this encouragement. M. Hutteman's letters at this period were written in a melancholy strain. In September he lost his wife, and was himself suffering from hypochondria, which accounts for the desponding tone in which he describes their difficulty. But, happily, he was associated with a colleague of a more cheerful temperament, who, in the darkest providences, did not fail to look also on the bright side of the cloud, and to encourage his drooping Brother to strengthen himself in the power and promises of Jehovah.

5. Among the converts in 1774, several are described as having been turned from a state of the grossest iniquity to one of eminent holiness and piety. No less than thirty-six Romanists joined the Protestant Church this year. In their report of this accession the Missionaries remark, that nothing could be more deplorable than the state of the Romish Church in India; that what our Saviour said of the Pharisees going about to make proselytes, and rendering them two-fold more the children of hell², might in general be applied to those Gentiles who were converted to Popery; that most of them were worse than the Heathen, their ignorance being beyond description, and their senseless dependence on a mere *opus operatum* rendering it hard to induce them to listen to the self-denying truths of the Gospel. They generally replied to the Missionary's exhortation, "Why should we come to your Church? You neither light candles, nor have you any images: you make no shows, but only preach and pray. When we go to our Church we are amused by the pageantry; but yours looks dull, and affords no delight to the senses. If we come to you we must hear your instructions daily; whereas, with us, it is enough if we receive a rosary

Character
of Con-
verts.
Success
with Ro-
manists.

(²) Matthew xxiii. 15.

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—Native
supersti-
tion during
famine.

and an image, and learn to cross ourselves, with a few forms of prayer.”¹ Notwithstanding these prejudices, the Missionaries were very successful amongst them; and several, after their conversion, became bright examples of Christian excellence, and zealously exhorted others to embrace the true faith.

6. During the prevalence of a grievous famine the Missionaries seem to have been less afflicted by the distresses of the people, than by the sad means which they used to avert the calamity. One of these expedients will serve to exhibit their deluded state. They made a clay figure of a prostitute, and called it Codumpavy, or, *the great sinner*; giving out, that the god of rain was so enamoured of this notorious courtezán that he had quite forgotten his office. This figure they carried through the streets, loading it with imprecations, in order, as they pretended, to rouse the god from his amours, and remind him of his duty. When, in 1775, the famine was succeeded by an abundant harvest, the Natives, instead of ascribing this mercy to the only true God, from whom all blessings flow, blindly regarded it as the result of their own efforts to arouse the god of rain, and seemed to cleave the closer to their superstitions. On this occasion, M. Hutteman remarked, with great feeling, “Happy were it if the Heathen could be led to acknowledge the God of Heaven, who hath given them rain and fruitful seasons, and not left Himself without witness among them. But such is the perverseness of these deluded idolaters, that they draw a quite different conclusion from the manifestations of the Divine goodness, and infer that their religion is approved by God, and their ways acceptable before Him.”²

(¹) Society for Promoting Christian Knowledge Reports, 1775, 1776.

(²) Ibid. 1777.



7. In 1768 and the following years of this Decade M. Gerické performed numerous journeys up the country, some of which comprised a circuit of nearly three hundred miles. Though nothing occurred materially different from what we have already related of other Missionary excursions, yet they manifest the indefatigable zeal with which he prosecuted his great work. The converts he baptized in the country are incidentally mentioned, and do not appear to be included in the returns from Cuddalore, which give a total, for nine years, of four hundred and ninety.³ Their communicants at this period had increased to seventy-two. They frequently express their own dissatisfaction with this measure of success; but their limited progress, as the Society justly remarked, could be no wonder to those who knew their circumstances. "Unsupported by any outward authority and assistance, despised by the proud Heathen and Mahomedans, hated and opposed by European infidels, and perfect strangers in a distant pagan country, it may easily be conceived what obstacles they must meet with in the discharge of their ministerial functions;—obstacles under which they could not bear up, did they not trust in the promises given to the faithful servants of Jesus Christ, and feel, in some measure,

State
of the
Mission.

(³) The numbers were—

1767.....	14
1768.. No return.	
1769.....	17
1770.....	30
1771.....	67
1772.....	43
1773.....	86
1774.....	108
1775.....	79
1776.....	46

—490

CHAP.
II.FIFTH
DECADE.
1777 to
1786.The Mis-
sionaries'
varied
progress.

the internal support of the blessed Spirit."¹ While, however, praying and labouring for greater accessions to their flock, the Brethren were thankful to the Author of all grace for the numbers already given to them, and also for the Christian character which their people continued to preserve.

1. Among the numerous places which M. Gerické visited, he paid great attention to the small congregation at Pollam. The circumstances of the inhabitants of this village were very unfavourable to their hearty reception of the truth. Their ignorance was great, their convictions were faint, and they evinced much alarm under the apprehension of suffering for Christ's sake. The Missionary endeavoured to encourage them by directing their thoughts to that eternal rest which remaineth for the people of God; but he found their faith too weak to realize the bright prospect which he set before them.²

Of the Christians who died in 1777, the Missionaries make special mention of one young man, from a village five miles from Cuddalore, who renounced his idolatries two years before, when he separated himself from his heathen relations, and took up the Cross of Christ. They tried hard to induce him to retrace his steps, and, when he was taken ill, were very importunate with him to return home; but fearing their endeavours to seduce him from the faith, he refused to trust himself in their hands. His faithful teachers watched over him with paternal care, and were much encouraged by his dying testimony to the truth as it is in Jesus. In the same year died also the Catechist Jesadijan, the Romish convert from Tanjore, whither he went for medical advice from a physician in whom he had

(¹) Society for Promoting Christian Knowledge Report, 1774.

(²) Ibid. 1778.



formerly great confidence. He went, putting his trust in God the Holy Ghost to keep him steadfast in the Truth amidst the opposition to be expected from his relations. The means used for his bodily health were unsuccessful, but his prayers for his soul were answered; for the Tanjore Catechists and other Christians testified that he adhered to the Protestant faith to the last, notwithstanding the numerous solicitations of his relatives and other Romanists to induce him to return into their communion.

2. This year M. Gerické, halting at Chingleput, on his way to Madras, found some soldiers whom he had formerly instructed and admitted to the Lord's Table at Vellore. He had also married them to native women, and they were now living content and happy with their wives. In giving this Report, he explained the cause of the harmony that prevailed among these families. They had formed themselves into a society for daily prayer and reading the Scriptures, together with other books with which he had formerly provided them. They told him, that since they received the Sacrament at Vellore they had been in different garrisons, and that they had everywhere kept up this custom of meeting together for devotion and mutual edification, which had induced several of their comrades to forsake evil company, and join their little band. While he was with them a serjeant came into the room. As this man was a Romanist they had hitherto refused to admit him, doubting his sincerity in the expression of his wish to join them; but upon his declaring before the servant of God his conviction of the errors of the Roman Church, and his desire to obtain further instruction, they were glad to receive him. The officers of these Christian soldiers were able to appreciate their character, and they expressed to M. Gerické their satis-

Pious
soldiers at
Chingle-
put.



faction at the regular life and good behaviour of his little flock. Here we see another instance of the benefit that accrued from these collateral labours of the earlier Christian Missionaries in India. It shows, also, the value of the Liturgy of the Church of England to men under such circumstances. Possessing this formulary, with the Bible, they carried their Church with them wherever they went; and instead of making them indifferent to the public ordinances of religion, as some have apprehended from such social exercises, the effect upon them was, to increase their longing desire for the public services of the sanctuary.¹

Death
of M.
Hutteman.
Cuddalore
again
taken
by the
French.

3. In 1781 M. Hutteman was removed, after an illness of eleven days, attended with severe suffering. In the same year Cuddalore became again the seat of war, when the greater part of the congregation was dispersed; and though M. Gerické was able for the present to remain, yet the reception of Catechumens was suspended.² In April Cuddalore was compelled to surrender at discretion to the combined armies of the French and Hyder Ali. In taking possession of the fortress, M. Gerické prevailed upon the French general not to give up the town to the troops of Hyder; and thus he was the means of preserving the place from devastation, and the Mission from immediate ruin. At the same time he concealed in his own house seven English officers, whom the French Admiral, Suffrein, had engaged to surrender to Hyder, who showed no mercy to the English, especially the officers, who

(¹) In January 1786 M. Gerické gave an account of two hundred Highlanders, whom he found at Negapatam, walking in a manner becoming their Christian profession. Such instances of piety in the Indian army could not but serve to redeem the European character in the Natives' estimation.—Society for Promoting Christian Knowledge Report, 1787.

(²) Ibid. 1782.



fell into his hands. M. Gerické also received under his hospitable roof the Admiral's Secretary, who was severely wounded in a late naval engagement, and took care of him for a considerable time, at great expense to himself, as if he had been his friend or brother.³ These and other important services in the cause of humanity, and for the British in adversity, were acknowledged at the time by Lord Macartney, Governor of Fort St. George⁴, and ought never to have been forgotten, as we shall too soon see they were, in the strife of this world's politics.

4. M. Gerické's exertions on this occasion, and his anxiety for the very existence of his Mission, brought on a fever, from which he with difficulty recovered. Great was the mortality among the Natives, from an epidemic prevailing at the time; and so many of his own flock died, that funerals were occurring daily. The French turned his Church into a powder magazine and laid the garden waste; but as they made no direct attempt to stop the business of the Mission, he continued, for a short time, the services on the Lord's Day and the instruction in the Schools. Seeing, however, little hope of good resulting from his longer stay, he deemed it advisable to retire from this scene of confusion; and, obtaining a passport from the Commanding Officer of the fort, he went by sea to Madras, and thence to Negapatam, where his services seemed to be more required for the present. On the renewal of peace, Cuddalore, then besieged by the English, was restored to them by the treaty, when M. Gerické hoped to return to his own Station; but failing in his repeated applications to the

Gerické
retires to
Negapatam.

(³) Brown's History of Christian Missions. Vol. i. pp. 197, 198.

(⁴) Society for Promoting Christian Knowledge Report, 1795, p. 117. Memoirs of Swartz. Vol. ii. p. 277.

CHAP.
II.SIXTH AND
SEVENTH
DECADES.
1787 to
1806.Appoint-
ment of a
Portu-
guese
Catechist.

French authorities to repair the injury done to the Mission Church and premises during their occupation of the place, he resolved to employ his time at Negapatam, waiting the leadings of Divine Providence to direct his way.

Owing to the return of the Dutch Chaplain to Europe, in 1787, he found himself in sole charge of this Station, and employed himself among the Europeans and Natives with his wonted activity. The communicants, of both congregations, this year exceeded one hundred; and the concluding sentence of M. Gerické's Report of these proceedings, will show how little he suffered his recent troubles to interfere with the call of duty. He remarked, "that the month spent among the poor good people at Negapatam was one of the pleasantest of his life."¹

5. In the year 1793 M. Gerické obtained for the Portuguese Church the services of a convert of that nation, named Domingo de Rosario, who took charge of the poor and the Schools, conducted the Public Worship with the Christians, and read to them M. Gerické's discourses in their own language. The large Dutch Church, and the hospital for lepers, needing repair, M. Gerické drew up a public address, in English and Portuguese, which was responded to with contributions to the amount required. When the work was done, not being able himself to attend the re-opening of the Church, he composed an appropriate prayer and sermon, which he sent to Rosario to read on the occasion. This man proved a diligent Teacher, and was very acceptable to the people; but the Tamul congregation were less happy in their Catechist.²

The ruinous state of the Dutch affairs, who were

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

(²) Ibid. 1794.



at this time at war with England, reduced the inhabitants of Negapatam to great poverty ; but on the application of M. Swartz, who was now visiting the place, the Governor in Council of Fort St. George granted the poor people a monthly allowance of forty pagodas³, to be expended under M. Gerické's directions. This seasonable aid for the sufferers greatly relieved the anxious mind of Gerické himself, who had in one year advanced a hundred pagodas⁴ for their support, and he had begun to feel apprehensive for the supplies of the approaching season ; but his fears were now removed, and he rendered thanks to the Lord for this timely relief.⁵

6. After his removal to Madras he paid an occasional visit to Negapatam, and always found Rosario faithful at his post ; but the Tamul Catechist did not give him equal satisfaction. The people, however, remained united : there were fifty children in the Schools ; and, in 1796, he administered the Lord's Supper to one hundred of the Portuguese, and forty of the Tamul congregation.

A Dutch Clergyman takes charge of the Station.

In the same year the Dutch inhabitants very unexpectedly obtained a Minister of their own, the Chaplain of Trincomalee, who was detained, on the capture of that place by the English, as a prisoner of war, being permitted to remove to Negapatam, where he resided several years, and proved a great acquisition to the inhabitants. Besides ministering to his own countrymen, he took charge of the Native Christians also ; and in the first year of his residence he baptized thirty-eight children. Among the converts in the same year was a family of four persons, baptized by Dr. Rottler. The father, who was above forty-one years of age, had long been

(³) 16*l.* sterling.

(⁴) 40*l.* sterling.

(⁵) Swartz's Memoirs. Vol. ii. p. 258. Society for Promoting Christian Knowledge Report, 1795.

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Low state
of the
Mission.

under instruction in the doctrines of Christianity, and he now came forward with his family to be admitted into the fellowship of Christ's true religion.

7. Yet, notwithstanding all that was done for Negapatam, both by Government and private benefactors, the entire community was fast sinking into a state of destitution. M. Gerické still held himself responsible for the Mission Establishment; but to maintain it, required a struggle with inadequate means, which caused him many anxious thoughts¹ until his death in 1803. After that lamented event, the Portuguese and Tamul Catechists were maintained out of his legacy to the Missions on the coast, and Government continued to grant an allowance for the poor. The Dutch Clergyman from Trincomalee seems to have remained at Negapatam till 1804, but there is no certain account of the time or cause of his leaving. The only Report received of this Station for the next two or three years, from the Missionaries on the coast who visited it, was included in the Notitia from the Vepery Mission²; and the number of baptisms during the past twenty years amounted to four hundred and thirty-five. Imperfect as these returns are, yet the result is sufficient to make every one, who is interested in the progress of Christianity, regret that a field, which yielded so fair a return for the little labour bestowed upon it, should be left to lie waste for want of means for its cultivation. But the Lord of the harvest, in the present low state of this and the other Missions on the coast, was trying His people's faith, and in a few years did He cause their hope to revive.

Decline of
the Cuddalore
Mission.

8. To return to Cuddalore, whose remaining history, to the year 1806, may be given in few words.

(¹) Society for Promoting Christian Knowledge Reports, 1800—1803.
(²) Ibid. 1806, 1808.



M. Gerické frequently visited the place from Madras, and was sometimes accompanied by a Missionary, when they ministered both to Europeans and Natives, and baptized children and adults. In 1792 Gerické appointed a pious young German, M. Henry Horst, as Reader to the Natives. The Government allowed him five pagodas a month for his services to the troops, and Gerické added the same amount for his instruction of the converts and children. His duties were, to read prayers, baptize, bury, marry, and teach the young. He is described as doing honour to his station, and his subsequent life realized the hopes entertained of him. The progress of the native flock under his care was such, that, in 1796, M. Gerické was encouraged to repair the Church, chiefly at his own expense.³ In 1803, M. Horst removed to Tranquebar, when M. Holzberg, one of the Society's Missionaries at Madras, was appointed to Cuddalore. He found the congregation much diminished by the departure of the garrison to Trichinopoly, some of the Christians being in the service of the officers, and others married to privates. A goodly number, however, remained; and in his first year he baptized twenty-two converts, and received three from Romanism. The Tamul School also improved under his care; and he soon began to feel more encouraged than he was under his first impression on arriving at the place. He expressed the opinion that the Mission might flourish again, with sufficient pecuniary support; and, on his recommendation, the Society immediately remitted a sum of money for the present necessity⁴; but being unable to send out another Missionary, and having no funds to keep up the Church and School, they were constrained, for some

(³) Society for Promoting Christian Knowledge Reports, 1794—1802.

(⁴) Ibid. 1805.

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years, most reluctantly to suspend the Mission. The baptisms and converts from Romanism, from 1777 to 1806, were six hundred and thirty-seven ; making a total, from the commencement, of two thousand one hundred and four. The unsettled state of Cuddalore for the last five-and-twenty years, and the want of funds to restore the Mission to its former state, are sufficient to account for its decline ; but this must also be attributed to other causes, which remain to be explained.



CHAPTER III.

ENGLISH MISSION AT TRICHINOPOLY.

1. THE journeys of the Missionaries to distant parts led to the permanent occupation of one post after another, without any premeditated design. Like the Apostles of their Lord, they went forth simply to make known their sacred message to the widest possible extent, committing themselves to the guidance of Him who ruleth every thing on earth for the extension and edification of His Church. In the year 1757 M. Kohlhoff, of Tranquebar, was requested, by a German officer in the French service, to visit him, when sick, at Seringham, in the neighbourhood of Trichinopoly. While there, he had several opportunities to address the Brahmins of the celebrated pagoda at that place. The fort of Trichinopoly was then garrisoned by the English, whom he visited; and the reception he met with encouraged him and his Brethren again to extend their journeys thus far.¹ In 1762 M. Swartz also visited the place, and, with the assistance of the Commandant, Major Preston, and Mr. Newton², erected a small house to serve both for a School and a temporary Place of Worship. In September he baptized several Heathen, and received some

Previous visits to Trichinopoly.

(¹) Meier's *Missions-Geschichte*, pp. 438—440.

(²) This gentleman was brother to the learned Bishop Newton, author of the well-known *Dissertations on the Prophecies*.

CHAP.
III.

Establish-
ment of an
English
School.

Romanists into the Church, after having carefully instructed them in the Protestant faith.¹

2. In the year 1763 the powder magazine at Trinopolis was blown up, when eighteen persons were killed. Among the Europeans who fell were three pious men, by whose society and conversation M. Swartz had often been refreshed in spirit. He endeavoured to render the mournful event conducive to the improvement of the living, by addressing them from Luke xiii. 4, the admonition of our Lord on the fall of the tower in Siloam. The number of sufferers in both cases was the same, and this coincidence gave point to his address.² This disaster led to the establishment of an Orphan Asylum at the Station, Divine Providence thus educing good from evil. Three hundred pagodas³ having been collected for the children of the sufferers, at M. Swartz's proposal the money was applied to the opening of an English Asylum for their reception. Here they received a religious education; and several other soldiers' children, some by native mothers, were soon after admitted to be educated with them, at the request of their fathers, who had been converted from their evil ways, and awakened to the importance of religion, under the ministrations of M. Swartz. With the request of these men he cheerfully complied: the number of scholars rapidly increased; and thus was formed an establishment for a class of persons whom it was very important to the British interests in India to have carefully instructed and trained in the principles of Christianity. The commanding officer placed this institution under the Missionary's care.⁴

(¹) Meier's *Missions-Geschichte*, pp. 501, *et seq.*

(²) *Ibid.* pp. 512, *et seq.*

(³) 120*l.* sterling.

(⁴) Swartz's *Memoirs*. Vol. i. pp. 149, *et seq.*



3. He was indefatigable, also, in teaching his little native flock; in preparing Catechumens for baptism; and in addressing people of all descriptions. While he refrained from rudely shocking their prejudices, he reasoned with them in an unanswerable manner, and faithfully appealed to their consciences. Often would he take his stand under the shade of a tree, and there read some useful Tract, or expound a portion of Scripture, or enter into free discussion with those assembled. Several interesting conversations occurred at Trichinopoly about this time; but none that seem to have led to the hearers' conversion. Although Swartz never failed to set forth the fundamental doctrine of salvation through Jesu's death and resurrection, yet he seems always to have been listened to with attention, except when some determined sinner was irritated by his bold rebuke. He never would compromise the integrity of the Gospel by allowing any who retained their idolatrous practices to take refuge in the pretence that, in secret, they believed what he said. This is a common subterfuge with pagans when hard pressed by a Christian teacher's arguments or appeals; and the following was M. Swartz's method of dealing with it. An old Hindoo, who had been listening with pleasure to his exposition of the parables of the Prodigal Son and the Sower, said to him, "In my heart, inwardly, I worship God." "If that is the case," said the Missionary, "your outward conduct must prove the reverence which you profess to entertain in your heart towards the Almighty. What would you think of a man who reproached and even struck you, while he pretended that he had cordial love for you in his heart?" The Hindoo confessed that he could not value such love. "Neither," concluded Swartz, "can God accept the homage which you profess to feel inwardly for him, while in your

M. Swartz's
Public
Addresses.

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Fall of
 Madura.
 Com-
 mence-
 ment of
 the Trichi-
 nopoly
 Mission.

words and conduct you deny and dishonour him." At Caroor, also, twelve miles from Trichinopoly, he preached to Natives of all descriptions, under the shade of a tree, but with no immediate result. Here he prevailed upon the Commandant to assemble the British troops on the Lord's Day for Divine Worship.¹

4. In the year 1764, at the request of Major Preston, the Commanding Officer, Swartz accompanied the troops that marched to the siege of Madura, where he preached, in English and German, on the Lord's Day, and visited the sick and wounded during the week. The Commandant of the fortress defended the place with great courage, until betrayed by one of his own people into the hands of the British, when the garrison immediately surrendered. The siege proved very destructive to the troops, and Major Preston was among the slain. Swartz severely felt the loss of this Christian soldier, who had been his chief encouragement and support; but the Lord raised up other friends to his Mission.

The fall of Madura placed Trichinopoly, the capital of the district, in possession of the English; so that he could now form his plans and commence operations with better hope of permanency. He was greatly assisted in his arrangements by a devout soldier, who had been wounded at the siege of Madura. Being, in consequence, invalided, the good man offered his gratuitous services to the Missionary, who, finding him competent to teach, appointed him Master of the Orphan School, which at this time contained sixteen children. Swartz now proposed to return to Tranquebar, where his services were much required; but all the Brethren concurred in opinion that he ought to remain and cherish the infant establishment which he had formed, until a Missio-

(¹) Swartz's Memoirs. Vol. i. pp. 151, *et seq.*



nary should arrive from Europe to relieve him of the charge.

5. M. Swartz readily assented to this proposal; and in March 1765 he sent home, to the Society for Promoting Christian Knowledge, an account of the progress he had made. At this time Colonel Wood commanded at Trichinopoly, an able officer, but not more distinguished for his military services than for the effective aid which he rendered to the cause of Christianity in India. M. Swartz lived with him and his family on terms of intimate friendship; and with his assistance, and the contributions of the garrison under his command, a Church was erected in the fort capable of holding between fifteen hundred and two thousand persons. It was finished in 1766, and opened on Whit-Sunday, the 18th of May, by the name of CHRIST'S CHURCH, being dedicated to the Saviour with prayer and preaching, in English, Tamul, and Portuguese, at different hours of the day, from the early morning to the evening. This was indeed an occasion to gladden the heart of a Missionary; and in his Report to the Society of these proceedings, he mentioned the baptism of many Heathen and the reception of several Romanists during the past year. The English School also now contained thirty scholars, four of whom were wholly maintained.² He had likewise made a beginning in the education of the native children; but that School was yet very small.

A Church built in the fort.

6. Thus did Divine Providence manifestly lead to the establishment of the Trichinopoly Mission. The Christian-Knowledge Society, on the receipt of this Report, together with the recommendation of all the Tranquebar Missionaries to take the Station

The Mission permanently established.

(²) Society for Promoting Christian Knowledge Reports, 1764, 1766, 1767. Swartz's Memoirs. Vol. i. Meier's Missions-Geschichte, pp. 561, 562.



under its care, did not hesitate to adopt the suggestion. But who was to undertake the charge? The Society had no one to send, and M. Swartz does not yet seem to have entertained the thought of remaining there. Indeed, he had intimated to the authorities at Copenhagen his purpose to return to Tranquebar as soon as practicable. This they communicated to the Christian-Knowledge Society, who, notwithstanding, strongly urged his being allowed to remain at Trichinopoly, especially as two new Missionaries were appointed to the Danish Mission. The determination of the question was, however, referred to M. Swartz himself, who, after mature deliberation, and consulting with his Brethren, decided to remain.¹

Defeat of
Hyder Ali.

7. The regular establishment of this Mission is to be dated from 1767, the year in which was commenced the war with Hyder Ali, mentioned above. As the neighbourhood of Trichinopoly soon became the scene of active operations, Swartz, with his infant Church, was exposed to all the horrors of the sanguinary conflict. The force in that garrison immediately took the field, and, at the fort of Mulwaggle, Colonel Wood, at the head of a small body of troops, repelled Hyder with a very superior force. After six hours of hard fighting, the enemy fled, leaving the field covered with the slain. During the two years that this war continued Swartz had many opportunities to exercise his Christian benevolence in attending the sick and wounded.²

(¹) Society for Promoting Christian Knowledge Report, 1767. Memoirs. Vol. i. pp. 157, 158.

(²) Some interesting and edifying notices of these exertions are given in his Memoirs; but as they would occupy an undue proportion of these pages, and are not precisely of a Missionary character, the reader is referred to that instructive work. Vol. i. pp. 172 *et seq.*



8. Not long after, the Governor of Fort St. George desired him to attend to the spiritual welfare of the garrison, and, without his solicitation, appointed him, for this service, a salary of one hundred pounds a year. For this providential supply he rendered thanks to God, as it enabled him to assist many poor people, and effect some improvements in the Mission. The first year's salary he set apart for the repair of the Mission-house and the Church windows; also for the erection of a small habitation for the English Schoolmaster, and another for the Tamul Assistant. He proposed in future, with the approval of the Christian-Knowledge Society, to appropriate one moiety to his own use, and the other to that of the native congregation. What he reserved for himself was chiefly distributed in charity.³

M. Swartz
appointed
Chaplain
at Trichinopoly.

9. His attention was soon directed to the Mahomedans around him, of whom he found very few able to read, or willing to listen to his instructions. But observing that Persian was much spoken by the higher classes among them, he became anxious to obtain for them the New Testament in that language. The only version he possessed was an edition of the four Gospels, which they seemed to take pleasure in reading; and, being critical judges of the language, this spake well for the translation.⁴ But as they wanted an application of the doctrine founded on the facts recorded in the Gospels, Swartz wrote to the Christian-Knowledge Society for the entire Testament.

Persian
New Testament
required.

10. He had now three Native Assistants, whom he described as faithful in preaching the Gospel

Visit to
Combaco-
num.

(³) Society for Promoting Christian Knowledge Report, 1770.

(⁴) This was a re-publication of an ancient version, edited by Mr. Wheloc, and, after his decease, by Pierson, at London, in 1652—1657.—Horne's Critical Study of the Scriptures. Vol. ii. p. 211.

daily, and distributing Tracts, both at Trichinopoly and in the adjacent villages. Through their united exertions, the Candidates for Baptism were becoming numerous; but great care was taken to prevent the admission of any from questionable motives. In 1768 Swartz, accompanied by a Catechist, visited Combaconum, about twenty-three miles from Tanjore, and one of the strongholds of idolatry in the Carnatic. There were above two hundred pagodas in the place, the principal of which is one of the seven great temples of South India. He found throngs of the deluded worshippers before the gates, busy with their preparations for the monthly festival; and, like Paul at Athens, *his spirit was stirred in him when he saw them wholly given to idolatry*. He and his Catechist earnestly appealed to them on the sin and folly of a superstition by which, they could not but acknowledge, they were neither enlightened, strengthened, nor comforted. In this manner, as Swartz expressed it, they talked themselves quite weary with various Heathen; but their zeal appears to have produced no other effect than to call forth the public confession of a Brahmin, that it was the lust of the eyes and of pleasure that prevented them from embracing the Truth.¹

Swartz's
 method of
 address.

11. Although he did not immediately see the good result from his discourses which he desired, yet his mode of addressing the poor people was calculated to impress them with the conviction that he spake to them in love; and on one occasion he concluded with these expressions of the genuine kindness of his heart towards them:—"Do not suppose that I reprove you out of scorn: no, you are my Brethren: we are by creation the children of one common Father. It grieves us Christians

(¹) Swartz proceeded thence to Tanjore; but his visits to that city will be more appropriately given in the next Chapter.



that you have forsaken that Almighty gracious Father, and have turned to idols who cannot profit you. You know, because you have often heard, that a day of judgment is before us, when we must render up an account. Should you persist in remaining enemies to God, and on that day hear with dismay the sentence of condemnation, I fear you will accuse us Christians of not warning you with sufficient earnestness and fervour. Suffer yourselves, then, to be persuaded, since you see that we want nothing of you, but that you turn with us to God, and be happy." When he ceased, the people declared that they were convinced of his sincere intentions, and promised to speak further with him on the subject. This touching appeal is a beautiful example of the tender earnestness with which a Missionary should address the poor deluded Gentiles.²

12. The Nabob of the Carnatic, Mahomet Ali, and his chief Minister, had behaved in a friendly manner to Swartz from the first; and one of the Nabob's sons, a bigoted Mahomedan, was among his frequent visitors. He would even mingle with the Europeans at Divine Worship; but it was in order to divert the officers' attention; and when he succeeded with any one, he pretended to be scandalized at his unchristian conduct, remarking, "If the man had the least reverence for the worship of God he would not allow himself to be interrupted." Yet this young man seems to have had a respect for "Padre Swartz," as he called him, notwithstanding the boldness with which he rebuked him, and the incontrovertible arguments with which he answered his objections.

But whatever personal respect the Nabob or his son may have had for Swartz, they had none for his

Persecution of a Mahomedan for visiting Swartz.

(²) Memoirs of C. F. Swartz. Vol. i. pp. 185, 186.

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III.

religion, as they soon gave proof. Indeed, the Mahomedans generally held the Christians in great contempt; but the Missionary was visited by one who formed an exception to the rest. He had formerly been employed in the highest offices, and understood and spoke Persian well. He was therefore of some use to M. Swartz, to whom he often came in the evening, and, in return for the instruction he received, gave him a complete explanation of the Mahomedan doctrines and discipline, and read to him the best books he possessed. By this means Swartz learned to express himself in Persian, and to explain, in that language, the doctrines of Christianity. At length this man was put under arrest, by order of the Nabob, and confined to his house. The Nabob's son pretended that he had offended his father, and that he was imprisoned on that account; but every one believed that it was in consequence of his having visited M. Swartz, and spoken of Christianity in too favourable terms. Such arbitrary imprisonments were of frequent occurrence under the Native Governments. The man had no redress, and prayer was the Missionary's only resource. "God graciously help us," he ejaculates, "for Christ's sake, and tread down Satan under our feet!"¹

Missionary
anticipations.

13. After giving an appalling account of the wretched state of oppression and ignorance in which the great body of the people were held, of the number, wealth, and influence of the Brahmins, and of the debasing, demoralizing effect of these combined causes on the native character², he adds, with something of prophetic hope as to the future progress of Christianity, "Meanwhile, we faint not: we know that Christ is ordained a light to the

(¹) Memoirs of Swartz. Vol. i. pp. 188, 189.

(²) Vide Book vii. c. 1. of this History.



Gentiles. He is able to dispel this Heathen darkness. Confiding in His Divine assistance, we go forth diligently among the Natives, to make known to them the way of life, and affectionately to invite them to the enjoyment of the salvation purchased for them by the Redeemer. The progress of conversion is not so great as we wish: still the rescuing of one single soul, not to mention many, is sufficient to encourage us not to be weary. Who knows to what important end the All-wise God may direct the revolutions which have taken place in India during the last twenty years? Oh that the Europeans in this country would discern the glory of God! Should He graciously work *a thorough change and reformation among the principal Europeans* a blessing would spread through the whole land. Many salutary regulations might be introduced. Multitudes of abominations might be prevented, and thus the obstacles which have hitherto deterred the Natives from embracing the Gospel might be lessened.”³ Every conscientious Missionary, from Ziegenbalg to Swartz, had indulged in similar anticipations. The influence of the Europeans upon the Natives was such as amply to justify the appropriation of much of their time and pains to elevate their moral and religious character, and God often crowned their exertions with success. One instance may be mentioned, for the sake of exhibiting the Missionary's jealousy of his own reputation with the people for whom he laboured. It was the case of an officer, to whom M. Swartz had been eminently useful in religion. This gentleman, to show his gratitude to his instructor, left him a legacy at his death; but Swartz declined accepting it, lest he should be suspected of acting from interested motives.⁴

(³) Memoirs of C. F. Swartz. Vol. i. pp. 193, *et seq.*

(⁴) Ibid. p. 198.



Discus-
sion with
a Romish
Priest.

14. At an earlier period Swartz encountered at Trichinopoly a Romish monk, disguised in the yellow garment of a pagan priest; and he now, in 1769, held a discussion with a regular priest of that Church, at the request of an officer's wife, who had hitherto been a Romanist; but was at length, through his instructions, inclined to embrace the Protestant faith. Having, however, some doubts yet lurking in her mind, she desired to hear the two priests discuss the chief points of difference between their Churches. Accordingly, they came together, when M. Swartz answered the usual objection of Romanists as to the comparative novelty of Protestantism, by an appeal to ecclesiastical history and the Sacred Scriptures. He exposed the priest's sophistry, in his defence of the worship of saints and images, the Papal supremacy, the idolatry of the mass, and the refusal of the Sacramental cup to the laity, by reference to the same infallible authority. In conclusion, he addressed to him this brief, but solemn warning: "My dear Padre, prove all things by the Word of God. You and I shall soon appear before the judgment-seat of Christ, where we shall have to render an account of our ministry and doctrine, and of the souls which we have neglected." The lady was struck with the Padre's rejection of the Protestant Bible, while he refused to produce his own; and she told him plainly that his cause looked desperate. One of his people called him away several times; and he now departed, expressing a wish that M. Swartz might become a saint; while the Missionary desired for him, in return, "sincerity of heart."¹

Exertions
of Swartz
and his
Catechists.

15. The Catechists were now increased to five, whom Swartz describes as a great comfort to him,

(¹) Memoirs of Swartz. Vol. i. pp. 199, 200. Society for Promoting Christian Knowledge Report, 1770.



each possessing qualities which rendered him useful in his department of labour. Knowing how much, under God, depended on their conduct, he paid special attention to their improvement, assembling them daily for instruction in the duties of their office. At the same time he encouraged and exhorted them to try "whether they might not be so happy as to bring some of their wandering fellow-creatures into the way of truth." After morning prayer and meditation on the Word of God, he directed each whither to go for the day; and in the evening they returned to give him an account of what they had done.² He always took one of them with him in his visits to the Natives, and was often surprised at their aptitude in applying passages of Scripture to the people's circumstances, and in availing themselves of every opportunity to point out the superiority of the Christian religion. It was his own practice on these occasions, after the example of our Lord, to avail himself of passing events to illustrate the fulness and freedom of Gospel blessings, and then affectionately to invite and exhort them to partake of its imperishable fruits. The general impression upon their minds was decidedly favourable; and even the Nabob's son, mentioned above, who so maliciously exulted in the inconsistent conduct of the English, at last confessed to him, "Padre, we always regarded you Europeans as a most irreligious race of men, unacquainted even with the nature of *prayer*, till you came and told us you had good people amongst you in Europe. Since you are come here, indeed, we begin to think better of you." Whether this man was sincere or not in these commendations is uncertain; and the issue of the Natives' fair speeches had too often mocked the hopes of Swartz for him

(²) Memoirs of Swartz. Vol. i. pp. 256, 259, 264, *et seq.*

CHAP.
III.Conversion of a
Pandaram.

to expect any thing from such flattering compliments. He speaks, however, of the conviction among many thousands, both Heathen and Romanists, as so remarkable, that they even spake of it among themselves. The fear of man, however, and other causes, held them back from avowing their belief in the Gospel.

16. Among the satisfactory instances of success reported in the year 1770 Swartz particularly mentions that of a young Pandaram, who, for nearly seven years, had resorted to all the celebrated pagodas and sacred waters, as they were reputed, without finding rest to his soul. Being accosted one day by the Missionary and his Catechists, he told them that he had often entertained doubts as to the whole of the Heathen ceremonies, and that a Romanist had given him a little brazen crucifix, which he had carried about with him, and often placed before him and worshipped. "To-day," he said, "I was at the river; and beholding the numerous pagodas of Seringham, I thought within myself, What is all this? What can it avail? Just as I was thinking thus your Catechists approached, and recommended Christianity to me. I will now see what effect your doctrines will have. If I discover in them any thing better than I have found in Heathenism, I will cheerfully embrace them." Upon this, Swartz recommended him to remain with them a fortnight, and attend to the Christian instruction given him with becoming seriousness and prayer; honestly to state the doubts he might at any time entertain; and, when he had in some degree ascertained the nature of Christianity, to determine what he would do. The man was pleased with the proposal, and attended daily, with the other Catechumens, upon the Missionary's instruction; which so far wrought upon his mind, that he soon laid aside his Pandaram's habit and gave



up his rosary. He now studied with diligence, and began to pray, being present every morning and evening at M. Swartz's family devotions. At length he was baptized by the name of Nianapiragasam.¹ Afterwards he requested that an opportunity might be afforded him of again learning to read, which he had been previously taught, but had forgotten; and such was his improvement in Scriptural knowledge and piety, that, after a suitable time, he was appointed to the office of Catechist. Being of a good caste he was the more acceptable to the Heathen, and he discharged his duties to the Missionary's satisfaction.²

17. On the death of the English Master, having no one to take his place, a great deal of anxiety devolved upon M. Swartz; but he knew how to submit to the dispensation, saying, "God's will be done. He knows best what we want in this our pilgrimage."³ His devoted mind was also much encouraged by the success of his exertions, both among the British troops and the Natives. The addition to the Church in 1771 amounted to one hundred and forty, many of whom had much to contend with from their relations, who endeavoured, either by allurements to seduce them, or by persecution to drive them from the faith; but they were enabled to continue steadfast, rejecting the temptations, and patiently enduring the violence of their enemies.⁴

Labours
and suc-
cess.

18. In October M. Swartz nearly lost his faithful young Catechist, Nianapiragasam, through the violence of the Romanists. Being sent for by one of them, a near relation, who was sick, he spent three days with him, explaining the nature of repentance,

Romanists
persecute
a Cate-
chist.

(¹) Swartz spells the name thus, Nyánapracásam (Spiritually enlightened).

(²) Memoirs of Swartz. Vol. i. pp. 232, 233.

(³) Ibid. p. 239.

(⁴) Ibid. pp. 261, 262.

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of faith in Christ, with other Christian doctrines, and praying for his soul. The man, who was very ignorant of Christianity, listened with attention, and soon after died. When the Romanists came to bury him, Nianapiragasam desired to attend the funeral; to which they objected, and desired him to go away, on account of his having embraced the Gospel, which they called the Pariar law. The young man replied, that if their Catechist should come and tell him to go he would depart. But as soon as the Catechist came he struck him with his slipper, which was the signal for all the rest to fall upon him. They beat him and dragged him through the streets with such violence, that even the Heathen cried out against them as murderers. Upon this they desisted; and when M. Swartz came to him he found him senseless, in which state he had lain for three hours; but after bleeding him he came to himself. His chest was much injured, and he suffered a long time from the effects of this inhuman treatment. "However, the young man praiseth God," says Swartz, "and is not dismayed." In concluding his account of this outrage, he remarks of its perpetrators, "They are of their father, the devil, and the Pope."¹

(¹) Memoirs of Swartz. Vol. i. pp. 276, 277. Oct. 22d, 1771.

In the year 1842, when the Bishop of Calcutta was at Tanjore, he found this faithful man still alive; and his Chaplain, the Rev. J. H. Pratt, gave the following account of him:—"The old man is much bowed down by age, being in his ninety-third year: he is spoken of by Swartz in most affectionate terms, in a Letter dated October 1771, as a 'young man' who had grown in true wisdom, and, beside, showed a truly Christian spirit, almost above any of the Catechists." "He was baptized, he told the Bishop, when five years old;^a and had laboured in the Mission more than sixty [he should have said *seventy*] years. He bears a most excellent character among the Missionaries, and also the resident gentry.

(^a) They must have misunderstood him. He was a young man when baptized.—Sec. 16.



The Nabob being informed of the affair; promised to chastise them; and the Catechists were naturally anxious that Swartz should prosecute them to the utmost; but he knew how hopeless it was to expect justice in such a case from Mahomedans. The Nabob, he said, always squeezed the culprits, and the priest sent presents to the general and all the head people. Nothing, therefore, was to be expected from that quarter, unless he would consent to outbribe the opposite party—a system of corruption that his soul abhorred. He therefore determined to be quiet, seeking help only from the Lord. "It would have been folly in me," he wrote, "to expect any thing from those who, in all respects, side with the beast." The Nabob's son, who pretended to try the case at Trichinopoly, promised to give him a written declaration that the offence should not be repeated; but he did not keep his word. This, however, Swartz did not regret, saying, "Our help cometh, and must come, from another quarter. If God be with us, who will be against us?"

gentry. He is said to know large portions of the Bible by heart. When he preaches, which he still does frequently, his style is very simple and powerful, being very much made up of passages of Scripture, well chosen, which seem to flow spontaneously from his well-stored mind and devoted heart. When the Bishop asked him, through an interpreter, upon what he was relying for the future, he replied, with all the energy and animation the old man could summon, in words which were interpreted to mean, 'I am looking to Christ as my only hope: He will pardon all my sins, and accept me at the Last Day. I wish for nothing else but Him. He is my intercessor.' " Mr. Pratt then remarks, "There is something deeply interesting in seeing these relics, as it were, of the early days of these Missions. May the Lord raise up many worthy successors of these great and holy men, to carry on the labour of love!"—*Missionary Register*, 1844, p. 106.

With such testimonies to the result of the earlier Missionaries' labours we need not be very solicitous to vindicate them against the misrepresentations of such enemies as the Jesuits Dubois and Wiseman, or any other of that order. Their record is still with us, as well as on high.

CHAP.
III.Explosion
of powder
mills.
Preserva-
tion of
the Chris-
tians.

He rightly judged also, as experience afterwards proved, that the violence of the Papists would probably disgust, not only their own people, but even the Heathen themselves, and thus tend, as in the days of primitive persecution, *to the furtherance of the Gospel*; while the patient endurance of the cross contributed no less to strengthen and animate his own followers.¹

19. Early in 1772 M. Swartz mentions an instance of God's fatherly care over him and the Mission family, on a second explosion of the powder magazine at Trichinopoly. By this calamity many Europeans were killed, and many severely injured; while the number of poor Natives among the sufferers was much greater. The whole street was covered with the massive stones of which the building was constructed, with the bodies of men prostrated beneath them. Besides the powder which exploded, quantities of shells and ball cartridges were blown into the air, and fell down again as thick as hail. The windows of M. Swartz's house were shattered to pieces, and several balls flew into the room next to that in which he was sitting; but amidst the surrounding destruction, both he and his Catechists, the school-children and members of his congregation, escaped unhurt.² His devout reflections on this awful event must not be omitted. "Human chastisements are trifles when compared with Divine ones. Well may we stir up one another to fear God as well as to love Him. So many hundred souls sent into eternity without a moment's warning, with all their sins about them—how terrible! No doubt many were amongst those unhappy people who dreamed of repenting to-morrow.

(1) Memoirs of Swartz. Vol. i, pp. 276—281. Society for Promoting Christian Knowledge Report, 1773.

(2) Society for Promoting Christian Knowledge Report, 1773.



May we be wise, and employ the present time to the best of purposes! May we never slumber, lest the Bridegroom come at midnight, and find us sleeping! Blessed are those that wake, and keep their garments undefiled!"³

20. This year two young Catechists were added to the Mission Establishment, one of whom proved a useful labourer in the cause. He was brought to Swartz by one of the Catechists, who met with him in the country. Remaining at Trichinopoly several days, he heard in silence the instructions given there, and at length avowed his conviction of the falsehood of Heathenism. He then desired to go back into the country; and, after a few days, returned with his mother, when he continued to attend diligently to reading and prayer, and gave such proofs of sincerity that he was baptized, receiving the name of Sattianaden (Possessor of the Truth). The other young Catechist was called Abiseganaden (Christian). These two young men were of high caste; and so unusual was their improvement in knowledge and piety, that Swartz conceived great hopes of their becoming useful in teaching their brethren. In the issue they both confirmed his good opinion of them, especially Sattianaden, who, it will be seen, more than fulfilled his most sanguine expectations.⁴

Two new
Catechists.

21. Among the converts at this period, mention is made of a man, said to be more than a hundred years old, who placed himself under instruction, and, considering his extreme age, comprehended well what he was taught, and prayed fervently. Not long afterwards he was taken ill, when he earnestly entreated that he might not be allowed to die unbaptized; "for," said he, "I believe in Jesus

Death of
an aged
Convert.

(³) Memoirs of Swartz. Vol. i. pp. 282, 283.

(⁴) Society for Promoting Christian Knowledge Reports, 1774.

CHAP.
III

Christ." He was accordingly baptized, and named, at his own request, Rayappen (Peter), after one of the younger Catechists, to whom he was much attached. During his illness he desired to be read to and prayed with diligently. M. Swartz visited him the day before his departure, when he said, "Now, Padre, I am going to the kingdom of blessedness; and when I am gone, see to it that my wife, who is ninety years of age, may at length follow me." He expired soon after, and his dying wish for his wife was realized; for she placed herself under instruction, was in due time received into the Church, and delighted her teachers by her grave, devout, and quiet demeanour. Swartz described her as partaking of the spirit of those holy matrons of whom Paul and Peter wrote.¹

(¹) Society for Promoting Christian Knowledge Report, 1774, p. 285.

In 1772 M. Swartz had occasion to write to a friend at Madras, W. Chambers, Esq., about one of his native servants, who had recently embraced Christianity; and as his Letters show an intimate acquaintance with the native character, and offer suggestions for the treatment of young converts which may prove useful to others, a few extracts from them will not be out of place here.

"Nulla Tumbi, your former servant, desireth to return, after he has been instructed and baptized. He has behaved, during the time of his being instructed, in such a manner as to give us hope that he will prove sincere: but as he has met with no temptations *in money affairs* one cannot judge. May the knowledge of Jesus, and of all His sufferings, cleanse and strengthen him against all temptations of that sort." "He is naturally passionate, but not malicious." "You know how to behave to such beginners, how to treat them with a *kind severity*. Though such people have a good will and intention, they must not expect that we should trust them immediately, much less *blindly*. I beseech the Father of Mercy to grant him a truly Christian spirit, to 'walk worthy of the vocation wherewith he is called.'" With what confidence do we receive the reports of one who was so wise in discriminating character, so careful in admitting those who offered themselves for baptism, and so candid in cautioning others not to form too favourable an estimate of his converts.—Memoirs of Swartz. Vol. i. pp. 291—294.



22. Two or three other cases may be given, in illustration of the general character of the converts, and of the firmness with which they stood the trials to which they were exposed. One was that of a young man of high caste, who had deliberated above three years whether he should embrace the Christian religion. The opposition of his numerous relations presented the greatest obstacle that he had to overcome; but nothing could deter him from obeying the conviction of his mind. Having acquired a knowledge of the English language, he was taken into a gentleman's service, when the Heathen shunned and reviled him; but this treatment he bore with humility, yet without dejection: and soon after, seeing that they could not depress his spirits, they acknowledged the wrong they had done him, and even entreated him to read to them some passages of the New Testament.

Encouraging instances of conversion.

The conversion of two families in the neighbourhood of Trichinopoly may also be mentioned. The first, on their return home, found the whole village enraged against them, denying them the most common civilities, and even forbidding them to walk in the public road. But the humility, and even cheerful courage, with which they endured all this indignity, soon disarmed their opponents, who became ashamed of their conduct, and now behaved towards them with, to say the least, common humanity. The other family inhabited a village in the opposite direction, whose Headman was connected with them by marriage; but instead of following their example, he was greatly incensed against his father-in-law for embracing Christianity, and desired him not to return home. The other inhabitants also were bitter against them; but after explaining the reasons of their conduct in a gentle spirit, the people's rage soon subsided, and another family in the place turned to the Lord. M. Swartz, indeed,

CHAP.
III.General
state of
the Mis-
sion.

entertained hopes of shortly seeing the whole village inhabited by Christians.

In speaking, however, of the unusual number of converts during this time, he, with his usual candour, acknowledged that several of them seemed to have been moved rather by the calamity of a famine which prevailed, than by a desire to know the way of eternal salvation. Nevertheless, as they were very urgent for instruction, he deemed it to be his duty to bestow on them all diligence, though his labour with them was sometimes increased to a great degree, for he indulged the hope that some of them might make a good use of what he taught them: nor were his expectations disappointed.¹

23. The converts during the whole Decade were twelve hundred and thirty-eight.² This unusual success in an infant Mission is in some measure, doubtless, to be accounted for by the previous exertions of the Missionaries and Catechists, both here and in the surrounding country, which prepared the way for the Gospel. At this time Swartz stated that many of the Heathen, who were convinced of the excellence of Christianity, were unhappily kept back from embracing it by fear and other worldly considerations. "Still," he adds, "we

(¹) Society for Promoting Christian Knowledge Reports, 1775—1777.

(²) The numbers were:

1767	20
1768	20
1769	36
1770	50
1771	140
1772	70
1773	146
1774	500
1775	206
1776	50



hope God will bless our feeble endeavours to the conversion of some. It is our duty to be faithful in the discharge of our office, without being too anxious about the number of those who are benefitted by it." From the Schools also, which continued to improve under his vigilance, he was encouraged to hope that many well-educated youths would be raised up to become a blessing to their country.³

1. M. Swartz had for some time urged the Society to send him a coadjutor, that he might be at liberty to avail himself of the opening prospects for Missionary exertion in Tanjore; and in 1777 he was made glad by the intelligence that one had arrived for him at Madras, little thinking how soon his hopes were to be disappointed. The name of this young Missionary was John James Schoelkopf, whose character and attainments had raised great expectations, both at Halle and in London, of his treading in the steps of his experienced colleague. He landed at Madras on the 16th of June; but was soon after seized with pleurisy, which terminated his life in a few days. Painful as this event was to M. Swartz, yet he met it with devout resignation to the will of God. After giving to Professor Freylinghausen an account of the afflictive dispensation, he added, "You may easily conceive how deeply this intelligence affected me. But the Lord is holy: just and true are all His ways. Our duty is to submit to His will. May He have mercy on us, and support the work in which we are engaged, for Christ's sake!"⁴

2. M. Swartz now wrote to the Brethren at Tranquebar for assistance; and although they could

SECOND
DECADE.
1777 to
1786.

Arrival
and death
of a Mis-
sionary.

M. Pohle
appointed
to this
Mission.

(³) Society for Promoting Christian Knowledge Report, 1778.

(⁴) Ibid. 1777, 1778. Memoirs of Swartz. Vol. i. pp. 317, 318.

CHAP.
III.Diligence
of the
Catechists.

ill spare one of their number, they immediately resolved that M. Pohle, one of their junior Brethren, should be transferred to Trichinopoly, till superseded from home. But the Christian-Knowledge Society, satisfied with the account they received of his character and abilities, accepted him as their Missionary, with the sanction of the Danish College.¹

3. This year (1777) died the old and faithful Catechist Rayappen, whose character M. Swartz thus described:—"His solid knowledge of the Christian doctrine, his meek behaviour towards all, his contented mind, and, more particularly, his love of Christ and humble zeal in preaching the Word of God, were acknowledged both by Christians and Heathens." His end was peace. Great was the loss of such an assistant to M. Pohle on entering upon his charge; but he soon found the value of the other Catechists, who continued diligently to proclaim the glad tidings of salvation in all directions; and wherever they went they generally found an attentive audience, though many of their hearers still hesitated to embrace the truth which they professed to admire. They sat musing in their hearts what these things were, and what they ought to do. At one place several families, impressed with the importance of what they heard, consulted together whether they should receive and publicly profess this "true Law" (*Veddm*), as they called it, or whether they should remain in their old way. The question was decided for that time in the negative, by one of their chief men, who put an end to their deliberation by objecting, that if they received the doctrine of the *Veddm* there would be none to perform the ceremonies of the pagoda, and that this would cause a great tumult.² Thus it is that consi-

(¹) Society for Promoting Christian Knowledge Reports, 1778, 1779.

(²) Ibid. 1779.



derations of expediency too often move mankind to suspend their convictions of duty. In such cases, however, the impression of religious principle cannot be very deep in the heart.

4. The Missionaries were not so happy in their two English Teachers, who exhibited a mercenary spirit, in proposing to throw up the Mission School with a view to promote their own temporal interests. To seek a more lucrative situation would not have been unreasonable, indeed, under ordinary circumstances: a Christian is as much at liberty as other men to improve his condition in life. But when a man has once given himself up to the Lord, especially in the service of spreading His Kingdom in the world, there must be an end to the calculations of secular advantage, or he cannot heartily devote his time and abilities to the work. At first, and for some time after, both these men gave M. Swartz reason to believe that they had sincerely dedicated themselves to the Mission. He was therefore greatly disappointed on their manifestation of a contrary mind. "They have by no means," he remarked, "a due value for the welfare of immortal souls. As they see other people labouring for riches, and many succeeding in their schemes, they also become eager for their possession. Oh may the gracious Lord not leave us!"³

Secular
views of
the
English
Teachers.

5. About this time M. Swartz removed to Tanjore; and the Mission soon felt the loss of his enterprising spirit. M. Pohle's heart was in his work indeed; but he was more at home in literary pursuits than in the active occupations of the Missionary field. He was not a Swartz. If, therefore, from this period we do not read of many occurrences at Trichinopoly beyond the usual details of the home duties, we shall at least see that the

M. Pohle's
exertions.
Appointed
Chaplain
to the
Garrison.

(³) Memoirs, Vol. i. p. 324.

CHAP.
III.

Mission gradually improved under his care. He had three Schools, containing about ninety children, three Schoolmasters, and six Catechists, an establishment which found him ample occupation. In the year 1778 he was able to conduct the public services of the Church, both in English and Tamul. He also visited the country people, in company with the Catechists, "to make known to them," as he expressed it, "the only true God, and what He has done for their salvation; to acquaint them with the means of grace and the hope of glory." Like Swartz, he opened and closed each day with public prayer, which was attended by many Heathen, and even Brahmins, who appeared to take an interest in the reading of Scripture, in their singing and prayers.¹

In 1779 he was appointed, at the request of M. Swartz, Chaplain to the garrison. His stipend, one hundred pounds, he, like his colleague, chiefly expended in the maintenance of Catechists and Schoolmasters.²

State of
the Con-
gregation
in time of
war.

6. Political events in the Carnatic at this period, in which Swartz was called to act an important part, absorbed the public interest; and the Mission Reports from Trichinopoly consisted for several years of little more than the annual Notitia. These, however, are sufficient to show that the Gospel of Christ was spreading in this place, notwithstanding the agitation of politics and the din of war. Many of the Christians, indeed, were dispersed abroad by the calamities of the times, until, in the year 1784, the congregation at Trichinopoly was reduced to three hundred and twenty; but of these, no less than two hundred and seven were communicants.

Character
of the Ha-
noverian
troops.

7. Besides his other duties, which were seldom interrupted, M. Pohle found time to perform Divine

(¹) Society for Promoting Christian Knowledge Report, 1780.

(²) Ibid. 1781. Swartz's Memoirs. Vol. i. p. 368.



Worship, administer the Lord's Supper, and preach, in German, for the benefit of some sick Hanoverian soldiers in the hospital. These men conducted themselves in a becoming manner, and their good example made a favourable impression on the Tamul Christians. For this result the Missionary rendered thanks to God. It tended so to strengthen his hands and confirm his words, that he regarded it as an ample recompence for all his pains. He also, in the course of his journeys through the country, visited the troops at Trippatore, the majority of whom were Hanoverians, maintaining the same Christian character as their countrymen at Trichinopoly. There was likewise a small congregation of Christians at Trippatore, with whom he left a Catechist, who proved faithful to his charge, and was successful in his work.

8. The returns of converts for six years of this Decade give a total of two hundred and forty-seven.³ In accounting for the comparatively small number that now joined the Church, M. Pohle remarked, that to the Gentiles of all descriptions the Gospel had been preached, many of whom owned its excellency and even its truth, though indifferent as to embracing it. And not all who applied for admission into the Church were "fit to be admitted; inasmuch as the body of Christ should be preserved, as far as possible, holy and undefiled."⁴ While, for this reason, he would have "nothing to do with

State of
the Mis-
sion.

(³) The numbers were as follows:

1777.....	50
1778.....	60
1779.....	32
1784.....	22
1785.....	45
1786.....	38

—247

(⁴) Society for Promoting Christian Knowledge Report, 1787.



CHAP.
III.

HISTORY OF CHRISTIANITY

CSL

people that want only to be fed, or that are unknown vagabonds," he remarked, in a former Report, that "such as are known, and want to be *Christians*, and, after being received, to eat the labour of their own hands, them it would be unjust to reject, though they should want a little assistance during the time of their preparation. They must live from hand to mouth; and it would be cruel not to assist them, under pretence of a supposed hypocrisy, or lest it should be looked upon as buying Christians for money."¹

THIRD
DECADE.
1787 to
1796.

Improving
prospect.

1. Although M. Pohle was by no means satisfied with the result of his labours at this period, yet he had reason to believe that they had proved the means of salvation to many; and several who had this year died in the Lord he hoped to meet in heaven: so that, on the whole, he was encouraged to persevere in faith and prayer.² In the year 1788 he baptized seventy-four, and admitted three converts from Romanism. There was one Jew among the adult baptisms. Besides these converts, one member of the Church, who had been excommunicated for misconduct, the Missionary now re-admitted upon his repentance. The communicants were increased to two hundred and nineteen; and though, as he remarked, he could not boast of a great number of proselytes, yet he could say, that true Christianity seemed to be making better progress in his congregations. His spirit was further cheered by the regularity with which some European soldiers attended Divine Service, under the encouragement of their commanding officer.³ M. Pohle's Assistants also gave him entire satisfaction.

(¹) Society for Promoting Christian Knowledge Report, 1785.

(²) Ibid. 1788 & 1789.

(³) Ibid. 1790.



The appointment of M. C. D. Klein to this Station was mentioned above.⁴ Besides other services, this young man took charge of the English School, and proved a valuable coadjutor. The Catechists were frequently sent into the adjacent villages to discourse with the people; and the senior Catechist, Ignasimuttoo, is particularly mentioned for the frequency and readiness with which he preached Jesus Christ to the Natives. Though too old to assist much in the Church or School, yet he continued in this way to make himself useful, and his services proved very efficient. M. Pohle enlarged, in his report at this time, on the subject of preaching Christ and His Gospel, in a manner that the Society deemed "most orthodox and satisfactory;" "evidencing thereby," they remarked, "that he was indeed a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

2. Among the converts in the year 1789, one old man was received from the Roman Church; also a man who had formerly apostatized from the true faith, but now publicly implored pardon of God, and begged to be received again into the Church.⁵

Necessity
of caution
in ad-
mitting
Candi-
dates.

The war now raging in the Carnatic caused many of the congregation to leave their homes; but others, Heathens, from the same cause, came to Trichinopoly for protection, and no opportunity was omitted to preach to them, as well as to the Christians and soldiers in camp, who were visited for the purpose by M. Klein and the Catechists, after the example of Swartz. But they still found it necessary to use great caution in the reception of candidates for baptism. M. Pohle, in his Report for 1790, remarked, that there were persons who applied for the administration of that ordinance with sinister views; and experience

(⁴) Vide Tranquebar Mission, Decade 9. s. 4.

(⁵) Society for Promoting Christian Knowledge Report, 1791.

CHAP.
III.Death of
an aged
Catechist.Need of
episcopal
jurisdic-
tion.

having taught him, that if a man is not truly concerned in his inmost soul, but is manifestly indifferent about his being a sinner, and about that Saviour from sin whom God hath, in infinite mercy, given to the world, he is not fit to enter into the kingdom of heaven.¹ Similar remarks, we have seen, were made by other Missionaries; and we repeat them, for the purpose of showing the uniformity of their experience on this important question, and of their fidelity in acting upon it.

3. In the year 1792 M. Pohle was deprived of the valuable assistance he had received from M. Klein, who returned to Tranquebar. He sustained a great loss, also, by the death of the good old Catechist, Ignasimuttoo. This was the last of the Assistants whom he found at Trichinopoly on his first arrival; and he had indeed faithfully preached Christ, notwithstanding the opposition to which it had exposed him. Through God's help he had proved an effectual labourer in the vineyard, and at length came to his *grave in a full age, like as a shock of corn cometh in in his season.*² As there was now only one Catechist remaining at Trichinopoly, he could not often leave his duties at home to visit the villages. M. Pohle also, from this lack of assistance, was able to make only one journey this year: he had, however, frequent opportunities to converse with the Heathen on the doctrines of redemption.

4. In his capacity of Chaplain to the garrison, he felt much perplexed how to act in the case of Europeans, especially the English, who often desired to have their marriages and baptisms solemnized in private, without proper reason or license; and hence arose considerable inconvenience to a

(¹) Society for Promoting Christian Knowledge Report, 1792.

(²) Job v. 26.



Minister conscientiously desirous of doing his duty. This led him to express his wish to see this evil remedied by order of the East-India Company; but especially did he feel, he said, the want of episcopal authority in India to prevent such irregularities; and observed, that it would be a benefit to have a Bishop resident among them, as the Romanists had.³ There can be no doubt that the Church of England ought to exist in her full efficiency in all her Colonies, especially in one where the British possessions were rapidly growing into a mighty empire; and it is interesting to read this early suggestion of an humble Missionary on the subject, arising out of the practical inconvenience which he felt from the want of competent ecclesiastical authority on the spot. But it is humiliating to the British Christian's feelings to know how hard a struggle was maintained, and how long a period elapsed, before this desideratum was obtained from the Government of his country. Though the Christian-Knowledge Society did not think proper to interfere with the authorities under whom M. Pohle was acting; yet they intimated to him their wish that he should adhere to the directions and order of the Rubrics as far as practicable. This pacified his mind.

5. In the year 1794 two able Catechists were added to the Mission, and two or three young Natives, of promising talents and piety, and respectable caste, were under training at Tranquebar for this service. M. Pohle, whose health had suffered from his unremitting attention to his duty, was relieved by visits from two of the Brethren; and finding that he could now leave his congregation and Schools with those who would take care of them, he made several journeys, partly for the

Missionary
Journeys.

(³) Society for Promoting Christian Knowledge Report, 1794.

CHAP.
III.

benefit of his health, and partly in the exercise of his Missionary office. In January he visited the provinces of Namgul and Bharamahl, to the north, where he was hospitably entertained by the Commandant. No Protestant Missionary had been in this country before; but he found not any great impediment in his way. Both he and his Catechist daily preached to the Natives of different religions, especially to the Heathen, who heard them refute their errors without interruption. He made a point of visiting one or two villages every day, and had the satisfaction of observing that he was listened to with joy and amazement. After an absence of little more than a fortnight he returned home; and in the following month set out again to the eastward, where he visited several of the Mission Stations, and performed every Missionary function during the whole of his journey. In September he made a journey to Combaconum, where he was joined by a friend from the coast. Here he prayed with and preached to the Christians, and likewise conversed with the Natives, both high and low, daily going out amongst them.¹

In 1795 he reports a gradual improvement in the Schools and congregation; and in the same year he made three journeys, the last being to Cuddalore, where he married the sister-in-law of M. Horst, the Reader of the Mission Church at that place.

M. Pohle
resists a
temptation
to bribery.

6. At this time a Polygar Chief, in confinement at Trichinopoly, offered to M. Pohle five thousand pagodas, to procure for him liberty from the Commandant to perform some of his Heathenish ceremonies; but he refused to accept the money.² It was supposed that the man hoped thereby to make his escape; but whatever his motive, the good

(¹) Society for Promoting Christian Knowledge Reports, 1796.

(²) Ibid. 1797.



Missionary knew his duty better than to abuse, in this or in any way, his influence with the Commandant whose friendship he enjoyed.

7. He had now three Catechists, besides an English and a Tamul Schoolmaster. Though the returns this Decade amounted to six hundred and twenty-nine³; yet at this time the native congregations consisted of only three hundred and five members, many having left the place at the commencement of the last war. The mortality, also, had been great. The regular functions of the Mission, in Church and School, continued to be punctually carried on; while the Missionary and his Catechists daily preached the Gospel of salvation by Jesus Christ, in the neighbouring villages, and to such as resorted to the town. Small, indeed, was the fruit that he beheld immediately springing from all this seed; but it will soon appear that he did not sow it in vain. Some of the military continued to encourage him by their constant and devout attendance on the means of grace; but others tried his faith. He felt, however, that there was more cause for thankfulness to God than for complaint.

State
of the
Church.

1. Among the applications for baptism in 1797, there were several which M. Pohle thought proper to decline, the motives which induced the parties

FOURTH
DECADE.
1797-1806.

Various
difficulties
and
exertions.

(³) The numbers were as follows:—

1787.....	49
1788.....	74
1789.....	64
1790.....	83
1791.....	72
1792.....	68
1793.....	75
1794.....	53
1795.....	36
1796.....	55

CHAP.
III.

to offer themselves not appearing to him, as he remarked, "Christian and satisfactory." In 1799 he baptized four adult Romanists, whose parents had neglected their baptism in childhood. An attempt was made about this time to encroach upon the Mission ground, by the erection of some bazaars (shops) for the market people; but the design was over-ruled by the commanding officer, who saw the injustice of such an intrusion. This will serve as an example of the numerous annoyances offered to the Missionaries in those days, which were sometimes of a more serious nature; and though, in the end, they generally obtained justice, yet these appeals to the magistrate were often attended with vexation and delay.¹

The Catechists met with varied success in their excursions through the villages. Many of the Hea-then avowed their approval of the Gospel, but declared that they were too much scandalized by the immoralities of Europeans to embrace their religion. Yet these ungodly men were the chief persons who poured contempt upon the Missionaries and their converts, and spread abroad an evil report against them. Whilst, by their own wickedness, bringing Christianity into contempt with the Natives, they were not ashamed to slander those who had grace to surmount this stumbling-block, and join the followers of Christ. Unpretending as this little Church was, yet did the Lord refresh it with the dew of heaven, and cause it to smile as an oasis amid the moral wilderness around. The Catechists and Schoolmasters, unmoved by opposition from Natives, or by the contempt of Europeans, persevered in the discharge of their several duties; and to this Report M. Pohle subjoins the expression of his earnest hope, that a succession of faithful and

(¹) Society for Promoting Christian Knowledge Report, 1800.



pious Missionaries, whose principles and morals were correct, and who were true servants of Jesus Christ, might be perpetuated.²

The English School, now increased to fifty-four children, had hitherto assembled in the Church, which having thereby sustained some injury, M. Pohle removed the scholars to the Tamul school-room, and erected a smaller room for the native children, who were less numerous. The domestic operations of the Mission were seldom interrupted, except now and then by the illness of the Missionary. On these occasions his senior Catechist assembled the native flock; and the garrison Chaplain, who had been recently appointed, took his English services; but in the year 1801 he was deprived of the assistance of this gentleman, upon his removal to Madras, when the clerical duties of the garrison again devolved on himself. For some time past, however, he had felt the infirmities of age growing upon him, and he became, in consequence, very desirous of a Missionary colleague.

2. In the month of March this year M. Pohle sent two Catechists to Dindegul and Madura, to visit and instruct the Christians in those parts, and preach to the Heathen. He also supplied them with suitable books for distribution. Sattianaden, the senior Catechist, baptized several converts at Dindegul, where the congregation was now increased to seventy souls. After an absence of two months they returned, and gave a satisfactory report of their proceedings. M. Pohle was himself too infirm to undertake so long a journey, to inspect their work; but in the same year (1802) M. Gerické visited those places for him, and quite confirmed the Catechist's report. He found the Church at Dindegul augmented to seventy-five, of whom

Visits to
Dindegul
and
Madura.

(²) Society for Promoting Christian Knowledge Report, 1801.

CHAP.
III.

The con-
verts un-
justly
aspersed.

twenty-nine received the Sacrament of the Lord's Supper at his hands.¹

3. In the year 1804 the Rev. Dr. Kerr, the Chaplain, officiated in English for M. Pohle. Dr. Kerr had recently returned from Europe; and he gratified the anxious Missionary with the report of a conversation which he had held with some English prelates on the subject of the Mission. He was encouraged thereby to hope that the Church of England would soon begin to rise in her strength to the discharge of her Missionary obligations, and no longer leave the Committee of the Christian-Knowledge Society to struggle alone with an enterprise so far beyond the means placed at their disposal.

But these pleasing anticipations were not without some drawback; for he was pained at the same time to hear of the evil reports which were brought against the Native Christians. It had been said, he was told, that they "mixed Heathenism with their Christianity;" "a charge," he remarked, "applicable only to the Papists, and not at all, with truth, to the Protestant converts." And then he adds, perhaps with some feeling of indignation—for what honest mind could have refrained?—"Oh that our *European* Christians were not chargeable in that respect, who spent the 24th of *December* and *Christmas Day*, numerous, at the famous (or rather infamous) *Sokkawasel* Feast of the Heathens, at *Seringham*, not attending Divine Service at Church."²

This countenance of the idolatries of the country, to the neglect of their own religion, was now becoming too general among the East-India Company's servants under the Madras Presidency; and together with the progress of this shameful com-

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

(2) Ibid. 1805.



promise of all that was sacred to all that was abominable, had grown the fashion of slandering the Native Christians. No pains were taken to discriminate between Protestants and Papists. The low-caste converts of the latter body had long been notorious for drunkenness and almost every species of crime; but no such allegations could be justly brought against the former. A disreputable person among the Native Protestants was an exception to the general character. But it was convenient to involve all in one common censure, until the term *Native Christian* came to be regarded as synonymous with whatever was vile. There were those who seem to have thought, that the darker the cloud they drew over the character of those defenceless people, the better it would serve to veil their own misconduct. It must be confessed, indeed, that some persons of respectability, who were too correct in their moral conduct to be suspected of such a motive, were yet carried away by the prevailing prejudice. Their only knowledge of the Native Christians was gathered from those who appeared before them as criminals or witnesses; and since these were generally found to be regardless of truth, it was too hastily concluded that there were no better Christians in the country. Whether Protestants or Papists they did not care to inquire; but whichever they were, it was most unfair to condemn the whole from these specimens. As well might we form our estimate of England, or any other Christian country, from the criminals in her prisons and courts of justice. We shall soon have occasion again to notice the wrong that was done, whether maliciously or in ignorance, to the Missionaries' converts; and will only remark further, in this place, that if the European and Native Christians in India, in those days, had been compared, there would have been found as many, at least, of

CHAP.
III.Testimony
concern-
ing Native
and Eu-
ropean
Christians.

the latter as of the former who had a strict regard for truth and honesty; whilst for every European who observed the Lord's Day with religious reverence, honoured the Sacrament of His Last Supper, and held in utter abhorrence the abominations of the Heathen, there were, at least, ten Native Protestants who maintained this consistency of conduct.

4. The following testimony to their character at this period is from an unquestionable witness. The Rev. Dr. Buchanan, after visiting and carefully examining all the Missions between Madras and Trichinopoly, wrote thus from Madura, Sept. 14th, 1806: "I have conversed with many (converted) Hindoos of the Brahmin and other castes, who appear to be true members of Christ's body. I have seen in the feeble-minded native of Hindoostan truth, generosity, a spirit without guile, ardent zeal for the faith, and a love for those who love the Lord Jesus Christ in sincerity. I am satisfied that our Saviour hath a Church here; and that in process of time all castes will come into it."¹

These humble and faithful Christians were not likely to come under the notice of those who took no pains to look out for them. They presented an example which the generality of Europeans would have done well to follow. We can hardly be surprised, however, that so few Englishmen remembered their moral and religious duties, when we consider how grievously they were neglected by their rulers. Trichinopoly at this time presented a disgraceful instance of this neglect. Writing from that place, on the 5th of September 1806, Dr. Buchanan remarked: "At this station there are about a thousand English troops. M. Pohle being a German, does not speak English very well; but

(¹) Memoirs of Buchanan. Vol. ii. pp. 45, 46.



he is revered for his piety by the English; and both officers and men *are glad to hear the religion of their country preached in any way*. On the Sunday morning I preached in Christ's Church to a full assembly from these words, 'For we have seen His star in the east, and are come to worship Him.' Indeed, what I had seen in these provinces rendered this text the most appropriate I could select. Next day some of the English soldiers came to me, desiring to know how they might procure Bibles. 'It is a delightful thing,' said one of them, 'to hear our own religion preached by our own countrymen.' I am informed that there are at this time above twenty English regiments in India, and that not one of them has a Chaplain. The men live without religion, and when they die they bury each other. O, England, England! it is not for thine own goodness that Providence giveth thee the treasures of India!"²

In such a famine of the Word of Life what could be expected but that the people should soon become dead to religion. If history demands the record of the fact, though to our countrymen's shame, justice to their memory requires that we state the cause. At the same time we maintain, in vindication of the Native Protestants, that allegations to their prejudice, by men who were themselves so regardless of their own Christian character, ought, under any circumstances, to be received with suspicion; and when opposed by such unquestionable testimony as we have here adduced, they should be treated as unworthy of regard.

5. There was at this time some stir among the Romanists at Trichinopoly, several of whom had come over to the Protestant Church; and even a Romish Priest, who was lately in the vicinity of the

Stir
among the
Roman-
ists.

(²) Buchanan's Christian Researches, p. 80. Tenth Edition.

CHAP.
III.Conclu-
sion.

place, preached the atonement with great clearness and force, to the astonishment of the people; but he was removed by his superiors in consequence¹, and was no more heard of at Trichinopoly; yet the impression made by his preaching will, probably, account for the conversion at this time of a greater number of Romanists² than usual from the errors and superstitions of their Church.

6. M. Pohle, "now stricken in years," devoted himself chiefly to the English Church, which of itself demanded the whole labours of one Minister.² He, however, continued to direct the operations of his Native Assistants, and received their Reports. He had at present three Catechists, with two English and two Tamul Schoolmasters, who were in training for the Catechist's office. The Notitia, for seven years of this Decade, give a total of three hundred and forty-eight³ added to the Church. The English School was in a satisfactory state; the Tamul Schools were improving; the congregation consisted of about four hundred souls; and "M. Pohle," the Society reported at this period, "considered his Mission, on the whole, to be on a prosperous footing."⁴

(¹) Buchanan's Memoirs. Vol. ii. p. 36.

(²) Ibid. pp. 44, 45.

(³) In 1797..... 44
1799..... 43
1800..... 61
1801..... 34
1802..... 47
1803..... 95
1806..... 24

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



CHAPTER IV.

TANJORE MISSION, ESTABLISHED IN 1777.

1. WE have seen, that, from a very early period, the Danish Missionaries at Tranquebar directed their attention to Tanjore, and ultimately succeeded in forming a Church there, under Rajanaiken and other Native Catechists. The Missionaries themselves visited the place from time to time; and in 1757 M. Kohlhoff, on his way home from Seringham, stopped there, and preached both to the Europeans and Native Christians, and held a conference with one of the Rajah's ministers, to whom he declared the truths of the Gospel.¹ M. Swartz, during his residence at Trichinopoly, made several journeys hither, chiefly for the purpose of instructing the Christians; but he had frequent opportunities to address Hindoos and Mahomedans. In the month of April 1769 he spent nearly three weeks here, preaching generally three times a day to the Tamul, German, and Portuguese congregations. His proceedings were reported to the Rajah, Tuljajee, who became very desirous to hear him, and, before he left, sent for him. When introduced, the Rajah was surrounded by his principal officers, and a seat was placed opposite to him for M. Swartz, whom the Rajah received very kindly, and asked

FIRST
DECADE.
1777 to
1786.

M. Swartz's
interviews
with the
Rajah of
Tanjore.

(¹) Memoirs of Swartz. Vol. i. p. 115.

him several questions relating to religion. The conversation was held in Persian, through an interpreter; until discovering that the Rajah understood that language imperfectly, and observing that the interpreter did not repeat all that he said, Swartz requested permission to speak in Tamul, at which the Rajah appeared to be much pleased, and now discoursed with him more freely. He first inquired "how it happened that some Europeans worshipped God with images, and others without them?" to which Swartz answered, that the worship of images was expressly forbidden by the Word of God, and that this corrupt practice originated in the neglect of the Holy Scriptures, which had, in consequence, been removed by such Christians from general use among the people. The Rajah next asked how man could attain to the knowledge of God? The Missionary replied, by the works of creation and providence, and by the word of revelation. This led him to explain, with the Rajah's consent, the principal doctrines of the Bible, closing with a full exposition of the method of redemption through the atonement of Jesus Christ. The Rajah listened with attention and apparent pleasure, assuring him of the satisfaction that he had felt in hearing many things which he had never heard before. M. Swartz was then invited to partake of some refreshment; when, the Rajah having desired him to do as he was accustomed, he implored the Divine Blessing, and sang some verses of a Lutheran Hymn in Tamul. This repast finished, he withdrew, repeating his wishes for the Rajah's happiness.

The favourable impression made upon the Rajah's mind on this occasion led to the kindness and confidence with which he ever after distinguished M. Swartz; and some days after his return to Trichinopoly he was informed that the Rajah was



desirous of his settling at Tanjore. In consequence, in the month of June he paid a second visit, accompanied by Colonel Woodd, Commandant of Trichinopoly, whom the Rajah wished to see. His Highness received them both kindly, and questioned Swartz further concerning the doctrines and duties of Christianity. Having answered his questions, and assured him how much the Christian religion contributed to the welfare both of princes and people, the Missionary added, "This is our wish, that you and your subjects may embrace it to your present and eternal happiness." The Rajah looked at him and smiled. But his chief Brahmin, whose apprehensions were, probably, awakened by his master's attention to Swartz, often interposed, and told him what he had seen among the Papists at Pondicherry; to which the Rajah replied, that these Christians were very different from those of whom the Brahmin spake.

2. This was the only interview he had with the Rajah during his present visit; but he found daily opportunities to converse with large companies of the Heathen, the lower castes of whom, especially, seemed desirous of hearing the Word of God. The people generally commended his doctrine, and often said, "Oh, that the king would embrace it! All would then forsake Heathenism." But the Rajah was surrounded by a crowd of Brahmins, who exerted all their influence to prevent his seeing this faithful Teacher. The constraint under which he was held, even in his own palace, Swartz has thus described: "The poor king sits, as it were, in a prison. His officers deceive him and the whole country, and resist to the utmost the settlement of a Missionary here. Many, even of the Brahmins themselves, said that the king would gladly have me with him; but he was afraid of the people around him. The great about the

Brahmins
jealous
of his
influence.

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court saw, with regret, that he was desirous of detaining me, being fearful lest their corrupt practices might be exposed."

Such was the influence of these Brahmins, that they kept Swartz a fortnight before he could obtain permission to enter the fort whenever he pleased. He then visited the principal officers of the Rajah, and fully declared to them the Gospel of Christ. One of them having offered him a present, he civilly declined it, lest, as he told them, he should interpose any obstacle to their reception of Christianity, by giving occasion to any to suspect him of interested motives. The person who tendered him the present said that he should never think this of him. "That may be," answered Swartz, "but you cannot prevent others from thinking thus. I seek the good of your souls, and not gifts." He then accepted a nosegay, and took his leave.

Finding that there was no hope of seeing the Rajah again, he sent to know what was his purpose with regard to him, being, he said, willing to remain at Tanjore, and ready to serve him from his heart in the cause of God. The answer he received was, that he might return to Trichinopoly for this time, but that he was to remember that the king looked upon him as *his Padre*. Upon this Swartz returned home. Though the object of these two visits was only partially accomplished, yet his interviews with the Rajah led to his subsequent establishment and favourable reception as a Missionary at Tanjore.¹

Inter-
course
with Ma-
homedans.

3. The Mahomedans of the place, hitherto the most unteachable of all classes, were by no means indifferent spectators of this Christian Teacher's proceedings; and on another occasion, in October

(¹) Society for Promoting Christian Knowledge Report, 1770. Swartz's Memoirs. Vol. i. pp. 200, 209.



1770, one of them asked him what difference there was between their religions. To which he simply replied, "We both have a heavy burden of sin to carry. You have no one to remove it; but we have, in Jesus Christ, a powerful deliverer." Another of this haughty race said to him, "The people talk of you very strangely, asserting that you come here to draw them over to your religion." To this he fearlessly answered, "They say what is perfectly true. I wish I could persuade them all to turn to the Living God." "So then," the man rejoined, "you avow that to be your object." Irritated as some of these bigoted people must have been by his open declaration of the truth; yet such was the respect in which he was generally held, that no reproach followed this honest avowal of his design, nor any attempt to interrupt him or counteract his exertions. He held several similar conversations with Brahmins and others, during this visit, but without any immediate result.

4. The Romanists of the place seem to have been specially interested in his instructions, and were desirous to hear the entire doctrines of Christianity discussed. For this purpose they requested him to hold a public conference with their own priest, to which he willingly assented, on these three conditions: that it should be conducted in the spirit of kindness and charity; that the appeal should be exclusively to the Word of God; and that correct minutes of the argument should be made in writing, in order that the whole might afterwards be reviewed. The priest agreed to meet him; but when the appointed day arrived, and all were assembled, he refused to make his appearance. The people were much displeased with him for breaking his engagement; but Swartz determined that they should not be wholly disappointed, and, before they departed, expounded to them several passages of

His preaching acceptable to Romanists.

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IV.Siege of
Tanjore
by the
English.

Scripture.¹ Many of them went so far as to avow their inclination to embrace the pure Gospel, provided a Protestant Missionary were resident among them. Swartz had long seen the importance of occupying this Station, but he was unable yet to disengage himself from Trichinopoly.²

5. The political state of Tanjore about this time (in 1771) raised another impediment in the way of this design. The Rajah having violated a treaty between himself and the Nabob of the Carnatic, to which the Madras Government were guarantees, the Nabob appealed to them for redress; and the Rajah refusing, or at least hesitating, to comply with his demand on their representations, the British troops at Trichinopoly were directed to march against the fort. After capturing Vellam, a fortress of considerable strength, and one of the bulwarks of Tanjore, they proceeded to besiege the place. On the 27th of October, seeing that they had nearly effected a practicable breach, the Rajah entered into terms, and signed a treaty of peace with the Nabob's eldest son. M. Swartz rejoiced at the cessation of hostilities, during the progress of which he had felt painfully apprehensive that the Rajah, for whom he had a sincere regard, must be ruined if he persisted in holding out. He now hoped that the accommodation between the hostile powers would be permanent, and tend to the furtherance of the kingdom of God.³

Interview
with the
Rajah of
Tanjore
and his
chief
Brahmin.

6. Shortly after (in March 1772) he proceeded to Tanjore, accompanied by three of his Catechists. On the day after his arrival, the Rajah having heard that he had been explaining the doctrines of Christianity to his officers and servants in the palace, desired to hear him himself. He was accordingly

(¹) Memoirs. Vol. i. pp. 248—258.

(²) Society for Promoting Christian Knowledge Report, 1772.

(³) Memoirs. Vol. i. pp. 270—276.



conducted to a shady tree in the court in front of the Rajah's apartment, who soon approached, holding over his head a yellow umbrella. At first Swartz did not recognise him, as he looked very thin compared with his robust appearance two years before. The anxious state of his kingdom had doubtless preyed upon his frame. Having respectfully saluted ("made a low salaam to") the humble Missionary, he said, "Padre, I wish to speak with you privately;" and then led him to a detached court. They had been together only a few minutes, when the head Brahmin joined them. The Rajah prostrated himself to the ground before this man, and afterwards stood up with folded hands, while the haughty priest was placing himself on an elevated seat. The Rajah having made a sign to Swartz to address the Brahmin, who himself also expressed a wish to hear the discourse which he had delivered in the palace on the preceding day, the Missionary began, directing him to the supreme Creator and Preserver of all things; explaining the nature of that worship which is worthy of His Divine Majesty; and exhibiting His mercy in Christ to the penitent sinner. The Brahmin listened in silence; and when he paused, he was desired to withdraw a little; but he was not called in again. The Rajah, however, joined him while partaking of refreshment, and asked him many questions respecting the nature of repentance; and particularly whether it were allowable to return to the sins which we profess to lament. The faithful Missionary replied, that true repentance consisted in a hatred of all sin, which was inconsistent with such a return.⁴

7. The real object of the Rajah in conversing so freely with Swartz on religious topics, and his

The Rajah's proposal to embrace Christianity.

(⁴) Memoirs. Vol. i. pp. 286, 287.

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reason for wishing a private interview with him, are not stated : it appears, however, that at one time he had felt a strong desire to adopt the Christian faith, and assembled all the chief ministers and officers of his court for the express purpose of submitting to them a proposition to that effect. But they all united in remonstrating against it, asserting that all his ancestors had served their long-established gods, and had prospered. "He should therefore," they added, "utterly renounce any idea or intention of this sort." This was mentioned to Swartz not long after by one of the party ; and he remarks upon it, "No wonder that a scheme thus pursued should meet with a complete failure." Considering the consequence which the Brahmins assumed in the State, and their influence at court, we cannot be surprised that they were jealous of the Rajah's intimacy with him, and strenuous to defeat the design he had entertained of embracing Christianity. It will serve, however, to show the folly of these people's confidence in their gods, to state, that in a short time the affairs of Tanjore were reduced to a ruined condition, and that these evil counsellors of the Rajah were then either immured in prison, for political offences, or wandering about the country as vagabonds and beggars.¹

Swartz
celebrates
a marriage
in the
Rajah's
presence.

8. But neither the influence of the Brahmins, nor the boldness and fidelity of Swartz, could shake the Rajah's confidence in him. Of this he soon gave another proof. Intending to marry the daughter of one of his officers, Captain Berg, to another European officer in his service, he requested M. Swartz previously to examine and instruct the young couple in Christianity, and then to perform the ceremony in his presence. Swartz readily consented ; and when the day for their marriage was fixed, the

(¹) Memoirs. Vol. ii. pp. 405, 406. Note.



bridal party met towards evening in the open air, in front of the female apartments in the palace. The women, though concealed behind a screen, heard all that passed; while the Rajah was present, and, with a goodly assemblage of his courtiers and attendants, stood the whole time, listening with attention, and making his remarks on the service. Swartz was accompanied by two Catechists and a Schoolmaster. They began with a hymn: Swartz then prayed, and afterwards preached a discourse upon the duties of husband and wife, which he enforced by Christian motives, and warned all present against transgressing them by the most awful considerations. The ceremony was then performed, and concluded with prayer and another hymn. As the service was conducted in Tamul it was intelligible to the whole company; and the solemnity preserved throughout was calculated favourably to impress every mind.²

9. There was one party, however, upon whom it made a contrary impression. "All this displeased the devil," Swartz remarked, alluding to the jealousy of the Brahmins, who looked upon it as a dangerous innovation; and it was at their instigation, he suspected, that two of the Rajah's servants ventured afterwards to attack him, when speaking to a number of people. They also assaulted two of the Catechists while engaged in a similar manner, and took away their Testaments. The Catechists behaved like Christians, declaring to the people present that they were not ashamed to suffer for the sake of the Truth.

Promising
com-
mence-
at Vellam.

All this was enough to convince M. Swartz that the time was not yet come for him to settle at Tanjore. The Rajah was unable to protect him and his Catechists against the influence of the Brahmins;

(²) Memoirs. Vol. i. pp. 286—289. Society for Promoting Christian Knowledge Report, 1774.



and the affairs of his kingdom were in so unsettled a state that a Christian Establishment at the capital might soon be dispersed. Unwilling, however, altogether to relinquish his design, he determined, after the example of the British army in its approaches to the fort, to secure, if practicable, the important outpost of Vellam; and early in the following year he was able to effect this purpose. There was already a sufficient number of Native Christians to form a congregation, and others were willing to be instructed. The officers of the garrison also assisted him in the erection of a chapel by their liberal contributions, and the Commandant assigned him a spot for the building. Here he stationed a Catechist, and made arrangements for the prosecution of the work during his absence. Before his departure he received a visit from several families residing in a village beyond the Coleroon, about twenty miles from Trichinopoly, who, attracted by the report of his exertions at Vellam, came in quest of instruction, and entreated him to give them also a Catechist. After some days he went to see them; and finding the greater part of the village inclined to embrace Christianity, he left with them two Catechists, and gave directions for a small church to be built, promising, at his departure, to see them again very soon. Returning to Vellam, after an absence of six months, he found the congregation increased to eighty souls, with a fair prospect of its continuing to improve. He then opened a School, which was attended with good effect.¹

Violent
opposition
of the Ro-
manists.

10. We have seen the opposition which he encountered from the Brahmins and others within the fort of Tanjore; but he had much more determined

(¹) Society for Promoting Christian Knowledge Report, 1775, 1776. Memoirs of Swartz. Vol. i. pp. 298, *et seq.*



enemies to resist him without. These were the Romanists, who stirred up the Natives everywhere against the Protestants; and shortly after he had left the village beyond the Coleroon, where a prospect of a plentiful harvest soon began to appear, they raised a disturbance in the place, in order to put a stop to the work. The Romish Priest threatened his own people, that unless they would enter into an agreement to get rid of the Protestant Missionary and his Catechists, he would neither marry any of them, nor baptize their children, nor bury their dead. He moved the Heathen also against them by the assertion, that if they allowed Swartz and his Assistants to gain ground in the place, their pagodas would soon go to ruin, and their feasts come to an end. This had the desired effect. Instantly the inhabitants took the alarm, and all castes combined to ill-treat the Catechists, whom they drove out of the place. M. Swartz, knowing that any application to the native authorities for redress would only augment the poor Christians' troubles, determined patiently to bear this outrage, committing the matter to God in prayer, and abiding His time to bring good out of evil.²

II. For some time past the Rajah of Tanjore had wished to consult M. Swartz in the alarming aspect of his affairs, being again threatened with hostilities by the Nabob, and desiring the Missionary to intercede for him with the British Government. At his request, Swartz visited him in January 1773, but declined the mission that he was requested to undertake. Knowing that the English were in alliance with the Nabob, he considered it too delicate a matter for him to interfere with. He was aware, also, of the danger of engaging in such affairs with a people so prone to deceit as the Hindoos, which

Declines
to interfere
with
the Rajah's
political
concerns.

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

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he plainly told the Rajah and the people about him. The Rajah replied, "Padre, I have confidence in you, because you are indifferent to money." But Swartz, instead of being moved from his determination by this compliment, faithfully warned the Rajah and his Brahmins of their danger, and told them that they must perish if they persisted in their present course. One of them asking what they could do, he promptly answered, "Turn to Him who can help you." The man rejoined, "Is it not the way of the world?" "Well," replied the honest Christian, "the course of the world will undo you."

But it was evident that he had nothing to hope from these officers of state. Happy as he would have been to serve the poor Rajah, for whom he entertained a sincere regard, yet he saw that it was not possible while his affairs were in the hands of these rapacious and unprincipled men, who, it was evident, did not wish him to be in any way engaged in the business, lest their own iniquitous proceedings should be brought to light. He also deemed it incompatible with his sacred office to intermeddle with this world's politics, unless from obvious necessity, and with a reasonable hope of reconciling contending parties.¹

Fall of
Tanjore.
Rajah im-
prisoned.

12. Not long after this interview the impending storm burst upon Tanjore. In September 1773 the British army took the town by assault. The Rajah and his family were taken prisoners in the fort; and the Nabob obtained possession of his treasures and kingdom. This change of government proved unfavourable to the influence of Swartz and to the progress of Christianity in the place. His little Church was destroyed in the siege, and in vain did he entreat the Nabob and his sons to permit him to

(¹) Memoirs of Swartz. Vol. i. pp. 295. 302.



build another. During their occupation of Tanjore this ardent Missionary, having occasion twice to visit Madras, where the Nabob resided, used all the interest he could to endeavour to prevail upon him to grant his request; but his perseverance was of no avail. At Vellam, however, he maintained his post, and placed two Catechists in charge of that increasing flock.²

13. In this state affairs remained in Tanjore till the year 1776, when Swartz had the satisfaction of seeing the kingdom restored to its lawful sovereign, by an order from the Court of Directors, who disapproved of his deposition by the Madras Government. The Governor of Fort St. George was recalled, and in the month of April the restoration of Tuljajee was proclaimed in the city. This happy event led to the renewal of the Missionary's intercourse with him, which proved more beneficial than heretofore, both to the prince himself and also to his subjects.³

Rajah of
Tanjore
restored
to his
kingdom.

Shortly after the Rajah's restoration the Madras Government requested M. Swartz to undertake some political matter with his court, which he politely declined, being, he remarked, a business which would interfere with the conscientious discharge of his sacred office. In consequence of this application he refrained from conversing with the Rajah for some months, lest he should be suspected of exerting any political influence over him.

14. But he did not cease to feel interested in his welfare, and was specially anxious for the salvation of his soul. The reigning family of Tanjore were of Mahratta origin, and, at the Rajah's request, Swartz learned that language; and there can be little doubt that he owed much of his influence in

Swartz
studies the
Mahratta
language

(²) Memoirs of Swartz. Vol. i. pp. 303, 304.

(³) Ibid. pp. 315, 316.

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IV.His varied
labours
and trials.

the palace to his intercourse with the family in their own tongue. He also translated into Mah-ratta his celebrated "Dialogues between a Christian and a Heathen¹," written originally in Tamul, and presented a copy of the work to the Rajah, who read it, but with what effect does not appear. His confidence in Swartz was great, and for his sake showed kindness to the Native Christians; but he was a person of dissolute habits, and his excesses left but little reason to hope that his heart was touched by Divine truth.

15. The Missionary's faith and patience were not less tried by the people, who would applaud what they heard, and confess, "True, what can avail all our images, and the numberless ceremonies performed by us? There is but one Supreme Being, the Maker and Preserver of all." Few, however, were found conscientious enough to renounce what they condemned; and Swartz must often have turned away in despair, but for his confidence in the revealed purposes of Jehovah. On one occasion, standing aloof from a multitude engaged in the celebration of a heathen festival, he silently observed their superstitions. But he was soon recognised, when a crowd gathered round him, to whom he declared the absurdity and inuti-

(¹) In October 1771 Archdeacon Congreve, an Irish Clergyman, who was a liberal contributor to the East-Indian Missions, sent 100*l.* to the Society for Promoting Christian Knowledge, to be remitted to Swartz, for translating, printing, and dispersing, in the Tamul language, *Leslie's Truth of Christianity demonstrated in a Dialogue with a Deist*. At the suggestion of the Society, who did not think this work quite suitable for the purpose, *Bishop Wilson's Instruction for the Indians* was added to it; and both were sent to M. Swartz, for him to make what use of them he should think proper. The result was the "Dialogues" here mentioned, one of the most useful productions of the kind ever published in an Indian language.—Society for Promoting Christian Knowledge Report, 1772, pp. 117, 118.



lity of their idolatries, and explained the doctrine of redemption by Jesus Christ. All seemed pleased, acknowledged their own folly, and extolled the excellency of the Christian doctrines which he preached. Before and after noon crowd after crowd drew near, and he went on preaching to them till he was quite exhausted. Much, however, as we admire his zeal, it was a heartless scene. Swartz and his Hindoos were but an humbler copy of the assembly of Paul and the Athenians, who listened with attention, raised subtle questions, and went to their homes resolving to hear no more. Labours so incessant could not, however, always be in vain.² That they were not in vain we have already had satisfactory evidence, and more remains to be given.

16. From this period (the year 1777) we may date the establishment of this Mission, as M. Swartz now resided principally at Tanjore, which was become a place of increased interest and importance. The English had a political Resident at the Rajah's Court, and the fort was garrisoned by their troops. In consequence, the influence of the Brahmins soon began to wane, and they manifested less reluctance than heretofore to listen to the discourses of Swartz. Scarcely a day passed without their visiting him, and some of them avowed their convictions of the truth; but, like the multitude, they shrunk from the consequences of an open profession. He entertained, notwithstanding, a cheerful hope of seeing better days. He could not think that the present stir, both at Trichinopoly and Tanjore, would pass away without some of the thousands who flocked to hear awaking from the sleep of death.³

17. The following instance of conversion will illustrate the difficulties of the Natives on their

The Mission established at Tanjore.

A remarkable conversion.

(²) Carne's Lives of eminent Missionaries. Vol. i. p. 102.

(³) Society for Promoting Christian Knowledge Report, 1780.

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embracing Christianity. About this time the public worship of the Christians was blessed to the soul of a man, of the Shraf caste, twenty-four years of age. This young man took pleasure in attending the Evening Service, when he heard the Scriptures explained, united with the Christians in prayer, and, after much deliberation, resolved to join the despised people of God. His only motive was a desire to be happy; but he was little aware, perhaps, how great a sea of trouble he must pass before he reached the peaceful haven which he sought. He was betrothed to the daughter of a rich man at Seringham, and their families had fixed the wedding-day; but, in avowing his readiness to fulfil his engagement to the young woman, he declared to his mother that he would not be married with any idolatrous rites. The mother, still a Heathen, instantly replied in a rage, "I wish I had killed you as soon as you were born;" with more to the same effect. Yet, much as he loved his mother, he loved the Truth more, and remained fixed in his determination. This happened before his baptism; and his relations, artfully contriving to get possession of him, kept him for some time in close confinement. At length he made his escape, and fled to Tanjore, whither his mother and her friends followed him. After making a disturbance in the place, they went to M. Swartz, and entreated him not to receive the man; but he answered, in the presence of many Brahmins and others who were with him at the time, that he never forced any to do what was against their will; but that neither could he reject the young man if he desired to be instructed. Pointing to him, he said, "Here he is: ask him whether he likes to go with you, or stay with us." Before they had time to put the question, he himself anticipated them, saying, "Mother, and friends, if you can show me a better way to



heaven, I will follow you ; but I will not live any longer in idolatry." They contrived, however, to seize him and carry him off to Vellam ; but again he made his escape, and returned to Tanjore. M. Swartz now instructed him daily, and in due time admitted him by baptism into the Church of Christ.¹

18. In January 1779, the congregation rapidly increasing, it was determined to erect a more spacious and durable Place of Worship than the thatched building with mud walls in which they had hitherto assembled. A subscription was set on foot for the purpose ; but Swartz described the amount collected as "shamefully insignificant. At Madras," he remarked, "about ten thousand pagodas² were cheerfully contributed towards erecting a *play-house* ; but to build a *house of prayer* people have no money." He now felt the loss of a pious friend, Major Stevens, who had built their present Church at his own expense ; but he was killed last year before Pondicherry. General Munro, however, the commander of the forces, promised to take his place in patronizing the Mission, and he kept his word. He contributed twenty pounds towards the building of the proposed new Church ; and, on March 10th, 1779, he laid the foundation-stone in the little fort, in the presence of the garrison, who were assembled for the occasion. Swartz invoked God's blessing upon the work, and preached a short sermon on the sixty-seventh Psalm.

A new Church begun at Tanjore.

He now had recourse to every means he could devise to raise funds for the building. The Rajah having, according to eastern custom, presented him with some gold cloths, on occasion of the visit of Lord Pigot, when Governor of Fort St. George, he offered them for sale to the merchants, who, to his

(¹) Memoirs. Vol. i. pp. 333, 334.

(²) 4000*l.* sterling.

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Government propose to Swartz a Mission to Hyder.

agreeable surprise, valued them at one hundred and thirty-six pagodas.¹ This money enabled him to proceed with the Church for some time without interruption; and hearing that General Munro had applied to Government to remunerate him for his public services, he wrote to decline any personal recompence, but at the same time requested permission to use, in the erection of his Church, the bricks and lime in the Company's stores at Tanjore. The General, being about to proceed to Madras on public business, promised to support his application, which was ultimately successful; but in the meantime we must advert to business of a different nature, to which his application may have contributed to lead.

19. From this date the Missionary work at Tanjore was greatly interrupted, and brought into extreme peril, by distressing wars and political commotions, for many years; in the course of which, however, Swartz was called upon to bear a distinguished part, honourable to his own Missionary name and character; of the greatest importance to the British Government itself; and, in the end, beneficial to the Mission. In times of the greatest emergency, twice did the Government of Madras entreat him to mediate between them and their furious enemies, Hyder and his son successively; while to his individual exertions, combined with the universal confidence in his integrity, is to be ascribed the peaceful and equitable settlement of the Tanjore Government.

We have had frequent occasion incidentally to notice, in the foregoing pages, that at this period the British interests in South India were brought into a critical state by the war with Hyder, the usurper of Mysore. The Carnatic was overrun by

(¹) 54l. 8s. sterling.—Memoirs. Vol. i. pp. 437, 438.



his troops, whose way was marked by desolation and blood. The cruelties inflicted on the unoffending and defenceless inhabitants are not to be told: the merciless invaders spared no age or sex. Madras itself, as we have seen², was thrown into great consternation, in consequence of the near approach of these troops; and the British authorities, long incredulous to the reports they received, at length saw, in the fires around them, and in the crowds that fled to them for protection, that the danger was imminent. At this crisis the eye of Government itself was directed to Swartz as their main hope. Hyder would not trust them; but, to his own people, who had in vain endeavoured to prevail upon him to receive an embassy from Madras, he at last made this memorable reply, "Then let them send me *the Christian*: he will not deceive me." He meant Swartz. Whether he had ever seen him is not certain; but he knew his character, and would consent to treat with no other man. This was, no doubt, communicated to the Madras Government, who sent for Swartz, without mentioning for what purpose they desired to see him. He went, expecting an answer to his application for materials to build his Church; but, after promising that his request should be granted, they said that they had sent for him on a different business. They then proposed to him to undertake a confidential mission to Hyder, at Seringapatam, with a view to ascertain his actual disposition towards the English, and to assure him of their own pacific intentions.

20. A proposal so extraordinary took Swartz by surprise, and he desired time to consider what to do. He saw at once the difficulty and danger of the undertaking; but he was not accustomed to

His reasons for undertaking it.

(²) Madras Mission. Decade 6th.



decline any service from personal considerations, and pondering the subject, with prayer for Divine direction, the objections to it appeared to be counterbalanced by its probable advantages. He was to go, not as a mere political agent, but as a messenger of peace; and he deemed it quite within his province to avert, if possible, the effusion of blood, with all other calamities of war. He would also have an opportunity to preach the Gospel in many parts where it had never been heard before. And lastly, this was the most acceptable service he could perform for the British Government, in return for the repeated acts of kindness which they had shown him in his Missionary work. He soon resolved, therefore, to comply with their request; but determined to receive no pecuniary remuneration from either party, except his travelling expenses. He then set out for Trichinopoly, by way of Tanjore, where he made arrangements for the conduct of the Mission during his absence. On the 1st of July 1779 he left Trichinopoly for Mysore, accompanied by his faithful Catechist Sattianaden.

His
arrival and
proceed-
ings in
Mysore.

21. When he reached Caroor, on the borders of the Mysore kingdom, he was detained for a month, until an answer should be received from Hyder to his application for permission to advance. This interval he improved in his usual manner, instructing the Natives in the doctrines and precepts of Christianity, and many seemed to approve of what they heard. At length the expected order arrived, when he resumed his journey, and reached Seringapatam August 25th. Finding the town too close, and an epidemic fever raging within the walls, he had a tent pitched on the glacis, where he was allowed freely to converse on religious subjects with Hyder's military officers and the numerous Brahmins of his palace. Many of all ranks came to him, inquiring into the nature of Christianity; so that he had as