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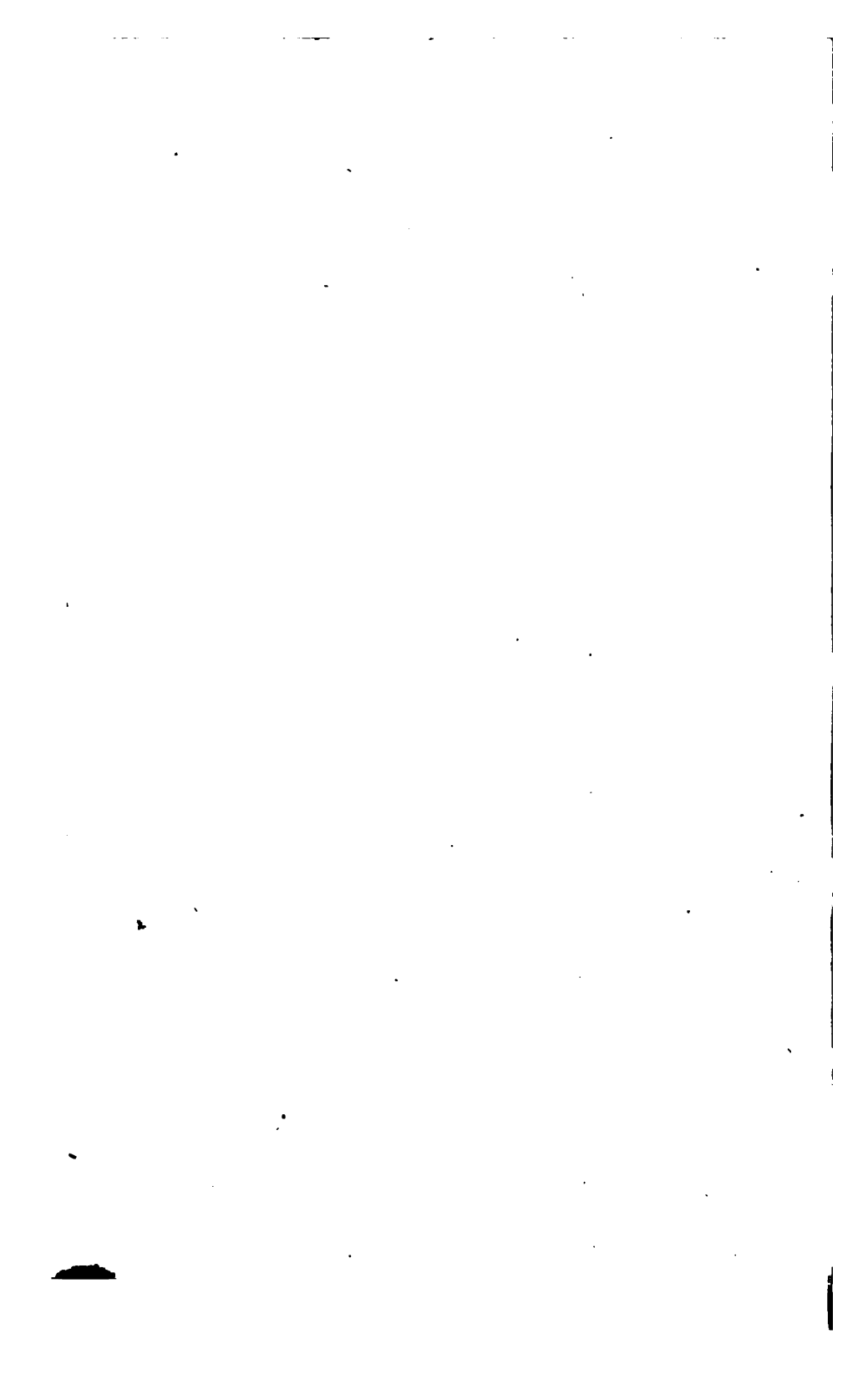
William Howley.



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ABSTRACT

OF THE

ANNUAL

REPORTS AND CORRESPONDENCE

OF THE

Society for promoting Christian Knowledge.

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AN
ABSTRACT
OF THE
ANNUAL
REPORTS AND CORRESPONDENCE
OF THE
Society for promoting Christian Knowledge,
FROM THE
COMMENCEMENT OF ITS CONNEXION
WITH THE
EAST INDIA MISSIONS, A. D. 1709,
TO THE PRESENT DAY;
TOGETHER WITH THE
CHARGES DELIVERED TO THE MISSIONARIES
AT DIFFERENT PERIODS,
ON THEIR
DEPARTURE FOR THEIR SEVERAL MISSIONS.

.....
PUBLISHED BY DIRECTION OF THE BOARD OF THE
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.
.....

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PREFACE.

THE claims and obligations of the Christian Covenant attach so intimately to all who have their part in it, that under every combination in which such persons can subsist, the peculiar habits of their joint profession, and the principles and maxims of their common faith, should give conformity to their domestic plans, and should distinguish the several measures of their public intercourse. As Members of a Christian Church, and as partakers of the privileges of a Christian State, these demonstrations of their character and views are indispensable.

They who entertain such notions of Christianity as would confine it to the closet, and even to the private cell of each man's breast, imagine to themselves a

method of Religion entirely different from any which has ever had the sanctions of the Sovereign Ruler of the Universe. They who chuse to regard the Christian dispensation as a sort of speculative and retired philosophy, which can assume no public character, exercise no outward government, and which neither requires nor admits of external demonstrations with correspondent offices and functions, frame to themselves a scheme which is opposite, in all respects to the Christian System, if we may take its model from the word of its great Founder, and from the testimony of his authorized Apostles.

It is easy therefore to perceive the reasons which have induced Christians, of whatever country, in their respective settlements and removals, to plant the standard of their faith together with the colours of their nation. Wherever they have fixed the circles of their wonted residence, or taken up their temporary station and abode, they have not failed to provide in some way for those spiritual ministries among them, without which no Christian household or com-

munity, with enlarged dependencies, can properly subsist. What mode of union or subsistence in society could that be accounted, by which a company of Christians should be divested of a due participation of the Word and Sacraments, deprived of all the rites and advantages of stated and regular assemblies for collective worship, together with the several tokens and expressions of their Christian fellowship? Where would be their joint confession, where the seals and pledges of Communion, and the witness of their common hope? Can we wonder then that in the early visits and first settlements of Christians in any distant quarter of the globe, a care should be exerted for such things? or rather, what could we think of any nation who, in these circumstances, should lose sight entirely of such provisions, and confine themselves to raising forts and batteries, or to constructing the depositaries for the goods to be employed in traffic, or acquired by some successful barter?

If the early worshippers of God, in the first age of the world, in their several removals, never failed to build an altar at every

station during their days of travel, and of varied residence; if they made that the leading object always of their settlement in any place, though but for a season, shall the Christian sit down careless and contented if there be no means and no ministry provided for fulfilling the distinct injunctions of the Founder of his faith, in joint assemblies, in public acts of homage, and in religious exercises for the growth and increase of their common interests in the state of grace?

We find indeed that in the several migrations of those who have professed the Christian faith, some care for such things has been employed, though with too many prevarications, it must be confessed, in the main discharge of Christian duty, and with too little demonstration of the Christian pattern. Amidst scenes perhaps of invasion and encroachment, of greediness in trade, and ill faith in public stipulations or pretences, still the forms of faith and worship, and the care for enlarging Christian privileges to the Heathen, have not been wholly laid aside by men professing Christian obli-

gations. Whether the British name and character may have shared, in any manner, in the stain of those inconsistencies which have stripped the Christian pattern of its due attraction in the eyes of strangers, is a matter which requires from us no light thoughts of heart, and no trifling measure of consideration; but certain it is that the public acts of the British Government have declared a better spirit, and have testified it by the salutary regulations long since intended and resolved, though not completely put in force. Similar provisions have recently been made by the counsels of the State, upon a fuller scale, and we have to hope that they may be followed by the happiest effects.

The spiritual wants of our countrymen, in their separation from their native land, have been regarded; and with respect to the multitude of those among whom they live, and who are now subjects of the British Empire, let us not build pleas and excuses upon any past neglects. Let us not be ready now to urge that such are the obstacles which we either find or create, that it is a

vain thing to think of doing much for, the Christian cause, for the honor of God, and the salvation of souls, in a foreign land, where we go for other purposes, and have different aims and objects, to engage our efforts. Let us not pass yet farther, and say that it is not possible, to conquer heathen prejudices, or to enlighten heathen blindness, and that it is most dangerous and even foolish to attempt it. Shall we assert this in the face of all the world, after long years of intercourse, during which time British arts and British science, British laws and jurisprudence, a British rule and sovereignty in all its branches, civil and military, have flourished, with many a testimony of the character and honor of the nation. Happy will it be for us, should it appear from authentic records, that wherever the enterprising spirit, and the industry of our Countrymen, have found a footing, the British name may justly challenge a precedence over every other for integrity and righteous dealing. There will, perhaps, be little cause for boasting, when this challenge shall be made, and this preference be ad-

mitted. Should it prove, however, to be no more than a comparison among defaulters, yet most happy will it be for us, if we can point to any trophy obtained by us in this noble field of contest, and shew a real promptitude in leading others in the ways of truth and righteousness.

But to pleas of insuperable difficulty, of danger, and alas! (for it is so said) of inexpediency, it is time to oppose the documents of plain facts, and the long course of experiment pursued with unremitting efforts, and followed by none of the disastrous consequences which are now so anxiously predicted. Facts and experiments they are which have a tract of years beyond the customary life of man, to vouch for them as practicable, safe, and full of substantial benefit; and all this under weak encouragements, it must be owned, with limited and languid patronage, and with deficient means. It is in order to produce this evidence of fact, and these plain lessons of experience, that the following Abstract has been formed and put forth, by which it will appear that the Society for pro-

moting Christian Knowledge, for above a century, has supplied its succours, when its means were least abundant, for the propagation and support of the cause and interests of Christian truth, of religious knowledge, and of conversion in the eastern world.

They who shall think fit to peruse the following statements, will find indubitable proofs, that whilst many are debating concerning what is practicable or desirable, possible or safe, the work has, in one way at least, been reduced to practice, is found and acknowledged to be most beneficial, and has, for more than an hundred of years, been carried on without risque or inconvenience. It will be found, that this has been done publicly and openly without hatred, ill-will, or revolt, but with the gratitude, the good-will, and esteem of thousands, of whom many, through the blessing of Almighty God, have profited effectually in the chief concern upon which the present hope, and the future welfare of mankind, have their dependence.

Are there those, who, without the thoughtless courage of direct opposition or hostility, remind us only that a cautious and a gradual course must be pursued? the counsel is most salutary: but such persons may learn here, that the course has been thus cautious, the progress gradual, and the increase also such as has grown up by degrees. It has advanced, under the good Providence of God, with little more than the succours of a Society which exerted its endeavours to this purpose when its powers were limited and scanty, and would gladly now enlarge them to the same end, when its hands are strengthened. Had the encouragement been as hearty and effectual from other branches of the community, it seems probable, from past success obtained with very slender means, that the progress would have been less gradual indeed, but more prosperous and happy:

We do not however deny, but most gratefully acknowledge such measures of good countenance and favour as have been afforded.

The Missions connected with the Society for promoting Christian Knowledge have pursued this great object in such manner, and employed their efforts with so much discretion, and such uniform good conduct, that they have obtained, in some degree, the patronage and esteem of the Government in India. It is therefore earnestly to be desired, that their hands may be strengthened, and that their example may be imitated by all such as shall be engaged in the same work, under the same encouragement. The danger which must arise from any wild discordance of opinion among those who labor in this cause, and the sure impediment which will be created to the main design by intemperate and headlong zeal, will render it most evident, that a just and decided preference should be given to those who have the confidence of the Civil Rulers, the sanction of the Spiritual Pastors of the National Establishment at home and abroad, and who prosecute their ministry in correspondence and connexion with those fixed authorities.

It is hoped that the following Abstract

will serve, in some measure, to do justice to many a kind and generous Patron, and to many a faithful servant in this distant field of well-placed labor. They are severally named, and the just tribute of acknowledgement is rendered to such men as Professor Frank, who, above others, appears to have exerted every means of private effort and expenditure, and of public declaration and unwearied pains for the support and encrease of the Oriental Missions.

The following Extracts will, in their simple and authentic records, deliver down such names, and will perpetuate the good example of those who have so testified their wise and holy zeal in their several stations, as partakers in one common work of Christian good-will, and as patterns of sincere regard, and unremitted diligence, exerted for the best interests of the human race.

It remains but to add here, that no one testimony has been omitted or disguised, by which the merits of the general question

respecting the propagation of Christianity in India, can stand affected. It may be right to make this declaration, and to rest the credit of this work upon the truth of the assertion, since it will be found, with some surprize perhaps, how destitute of all solid grounds, those clamors and objections are, which have been so industriously excited on the subject of diffusing the knowledge and profession of the Christian faith in that Country.

ABSTRACT, &c.

THE first mention which occurs in the Reports of the Society for promoting Christian Knowledge of its benevolent intentions and endeavours in favour of the joint work of instruction and conversion in the East Indies, is found in the Postscript to the Annual Sermon preached before the Society, by the Rev. Dr. S. Bradford, in the year of our Lord 1709. It is there said after the Account of the Charity Schools throughout Great Britain and Ireland.

“ Nor does Europe wholly confine this design
“ of Charity Schools to itself, but it begins to
“ extend as far as the Eastern countries, for at
“ Tranquebar on the coast of Coromandel, two
“ Danish Missionaries natives of Germany, the
“ one Bartholomew Zeigenbalg, and the other
“ Henry Plutscho by name, have begun a small
“ Charity School for the Malabarian boys, not
“ only providing them food, but instructing

“ them also in their own and the German lan-
 “ guage, but chiefly in the fundamental princi-
 “ ples of Christian knowledge: in hopes that
 “ they may one time prove useful, if not to
 “ themselves, yet to those that may come after
 “ them. For this purpose they spared part of
 “ their ~~own~~ salary, and thought to venture
 “ taking up money at interest from the Mala-
 “ barians for promoting this and other pious
 “ designs. They suppose also they must buy
 “ children to be taught, and that sometimes at
 “ a great rate at the first, till impression be made
 “ in the country for some favor to the Christians.
 “ One most deplorable circumstance and ob-
 “ stacle they meet with here in all their designs
 “ for the propagation of the Gospel, we shall
 “ give in the very words of one of the Mis-
 “ sionaries themselves, and which ought to strike
 “ horror into the Christian world. I must say,
 “ he, freely confess, that it is very hard to make
 “ any impression upon their mind, or to bring
 “ them over out of that gross blindness which
 “ overspreads them to the glorious light of the
 “ holy Gospel. The chief of their aversion is
 “ caused by the scandalous and corrupted lives
 “ of the Christians, conversing with and residing
 “ among them: this has inspired them with a
 “ more than ordinary hatred and detestation of
 “ any thing that savours of Christian religion,
 “ counting it a great sin if any of them should

“ make bold to eat or drink with a Christian ;
“ nay they look upon the Christians as the very
“ dregs of the world, and the general bane of
“ mankind.”

The same passage occurs in successive Reports for the years following, until A. D. 1712, when this short but very striking and significant remark occurs, which descends to us with the accumulated weight of a century of years upon it, and has gathered force through all that period.

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

Nothing further occurs until the year 1717 ; when it is briefly noted that “ several Charity
“ Schools are erected at Tranquebar in the East
“ Indies by the Protestant Missionaries sent
“ thither by his majesty the King of Denmark
“ in the year 1705, an account of whose success

“ may be seen in a book entitled Propagation
 “ of the Gospel in the East.” From this date of
 the Danish Mission we may observe how soon its
 pious labours received encouragement and suc-
 cours from the Society for promoting Christian
 Knowledge. In the same year the Society re-
 ceived the following interesting letter, and caused
 it to be printed.

*A Letter from the Reverend Mr. William Ste-
 venson, Chaplain to the Honourable East
 India Company at Fort St. George ; to the
 Secretary of the Society (at London) for
 Promoting Christian Knowledge.*

“ SIR,

“ WHEN I wrote to you in August last, I pro-
 “ mised to send you my thoughts concerning the
 “ most effectual way of propagating the Gospel
 “ in this part of the world

“ Let me now first point out the chief impe-
 “ diments that hinder this glorious work, and the
 “ reasons that induce me to hope for success in
 “ it : and then I shall propose those methods
 “ that I think are most likely to promote the
 “ conversion of the Heathen.

“ One of the greatest hindrances to this excellent design, is the want of a sufficient number of Missionaries and Catechists, to carry it on. Mr. Zeigenbalg and Mr. Grundler have not the power of working miracles; and yet it seems miracles are expected from them. What they have already done, shews them to be laborious and indefatigable: they have laid a good foundation, by translating and printing many useful books in the Malabar language: but this, and the charge of their schools, and their adult converts, must employ them so constantly, that they are confined, as it were, within the bounds of Tranquebar; where two Missionaries will always be necessary: and there must be others sent up into the country, to instruct the natives, settle schools in their villages, and labour continually to promote both the knowledge and the practice of Religion among them.

“ But in this I foresee another obstacle, if it be not seasonably prevented; and that is, the mixing of disputable opinions with the plain and necessary doctrines of the Gospel. For, Sir, the natives here are generally a quick, penetrating people, who labour under too strong prejudices from their education; which therefore ought not to be increased, by proposing to them any scheme of controverted opinions. Nothing ought to be taught among

" them, but the plain unquestionable articles of
 " the Christian Faith; in the same manner
 " (and, as far as may be, in the same words) that
 " the Apostles used. The disputes, and uncer-
 " tain tenets of particular churches, ought not
 " to be mixt with the fundamental principles of
 " our holy Religion; but as it is, in itself, most
 " agreeable to the reason, and unprejudiced
 " sense of mankind, so it ought to be set forth
 " to the Heathen in the same advantageous
 " light; in that primitive simplicity and
 " *plainness of speech*, which we find used in
 " Scripture; and unclouded with the arbitrary
 " impositions, and pretended explications of
 " our Christian Faith, which were made long
 " after the days of the Apostles. Any person
 " may easily perceive how much this would fa-
 " cilitate the propagation of the Gospel: and
 " it is no less obvious, that every doubtful opi-
 " nion, and perplexing point of doctrine, must
 " be a prejudice, and therefore an impediment to
 " that good design.

" A third hindrance that must be expected, is
 " the violent opposition that the Romish Priests
 " will make, when they find that the Protestant
 " Missionaries begin to gain ground, and to
 " meet with success in converting the natives.
 " The scheme of popery is so very opposite to
 " the genius and doctrine of the Gospel, that
 " these people will be extremely surpris'd at

" hearing such different accounts of the Chris-
 " tian Religion. And seeing that both cannot
 " be in the right, they will be apt to suspect the
 " whole. This prejudice, however, may be
 " overcome by our Protestant Missionaries, who
 " can easily confute the Romish Priests by the
 " very same arguments that they urge against
 " the Heathen Idolatry; and by appealing to
 " the Scriptures, which the Papiests themselves
 " own to be divine. In such encounters our
 " Missionaries will have occasion to show the
 " greatest address and sagacity; and a thorough
 " knowledge not only of our systems and con-
 " troversies at home, but of the whole scheme of
 " morality, and natural religion; which are not
 " always perfectly understood, even by those,
 " who sometimes pass for very learned divines.
 " Another impediment to the conversion of
 " the Heathen will be occasioned by the ill ex-
 " amples of those who profess the Christian Re-
 " ligion. But this prejudice will be strongest in
 " their minds who live among the Europeans;
 " and may be overcome, in a great measure, by
 " the pious deportment of the Missionaries, Ca-
 " techists, and School-masters; who must be
 " employed chiefly in the country, where there
 " are no Europeans to be seen besides them-
 " selves.
 " But the greatest obstacle of all, is that un-
 " accountable spirit of bigotry and mad zeal,

" that the natives have for their several Casts
 " or Sects ; for the sake whereof, the generality
 " of them are ready to sacrifice their lives, and
 " every thing that is dear to them. These
 " Casts, or Parties, are distinguished from one
 " another, not only by their different modes of
 " superstition, and observances of what they
 " reckon sacred ; but likewise by many other
 " little customs and usages in common life ; as
 " in their food, eating, habit, trades, &c. for any
 " one of which Customs, or their several privileges,
 " they quarrel with as much fury and rage as
 " our Sects and Parties in Europe. To lose
 " their Cast, or be abandoned (and excommuni-
 " cated) by it, is what they reckon the greatest
 " evil in the world : and if the dread of this can
 " be once overcome, there will be no great dif-
 " ficulty in their conversion. I am informed,
 " that this bigotry is not so great in the country,
 " as we find it in the sea-port towns among the
 " Europeans ; where the Casts rival one ano-
 " ther in point of trade and business : and these
 " political feuds heighten their zeal or rage
 " against one another, on account of their other
 " observances, which they call religious and
 " sacred.

" These, Sir, are the main impediments that
 " are most likely to obstruct the conversion of
 " the Indians ; most of the hindrances I have
 " mentioned may be effectually removed, if pro-

per measures be concerted at home, and executed here with suitable care and application.

Let me now lay before you the reasons I have to hope for success in this difficult, but generous undertaking; and these are, the reasonableness of the Christian doctrine; the extraordinary grace and assistance that may well be supposed to attend the preaching of it; the quick capacity of the natives; the absurdity of their belief and practices; their austere manner of life; their freedom from passion; and their just notions of many moral truths.

The reasonableness of the Christian Religion, gives me great hopes that it will meet with a ready reception among the Heathen; for seeing the great design of the Gospel is to teach men the most perfect system of morality, and such other important truths, as reason alone could not have discovered; and to enforce the practice of all virtue and piety, by the most moving considerations, the greatest rewards, and the most terrible punishments: a scheme of religion that is so agreeable to the natural notions of mankind; and contains nothing but what reason must approve and acquiesce in; which gives us such just and worthy thoughts of Almighty God; the dignity of human nature, and the great end and design of our life: I say, such a scheme of doctrines as this,

"which is in itself so rational, noble, and con-
 "sistent, and is supported by the most con-
 "vincing proofs that the nature of such truths is
 "capable of, bespeaks the regard and attention
 "of mankind, and powerfully insinuates itself
 "even upon a prejudiced spirit. Indeed, the
 "necessity of moral obligations and the prac-
 "tical duties of the Gospel have been so clearly
 "demonstrated from the light of nature, and the
 "proofs of the Christian Revelation have been
 "set in so clear a light, and may be offered with
 "such incontestable evidence, that I am apt to
 "believe miracles are not now necessary for the
 "conversion of these people; the want of such
 "a wonderful power being in a great measure
 "supplied by that surprising light and perspi-
 "cacity which in these latter ages have been
 "given to all the precepts and truths of the Gos-
 "pel. The first ages of Christianity were desti-
 "tute of this natural light, and rational kind of
 "demonstration; and therefore the Apostles
 "were supernaturally assisted, and converted
 "the world by miracles, and *the demonstration*
 "of *the spirit*; which abundantly supplied the
 "place of argument and natural persuasion;
 "There is another reason why miracles were
 "necessary *then*, and do not seem to be so *now*;
 "because the Gospel was to be preached
 "throughout the whole world, in a short time;
 "and by a few persons; whose lives and la-

" hours, without the power of miracles, could
 " not have been sufficient to propagate the Gos-
 " pel with sufficient success: but *now*, the truth
 " of these miracles, which the Apostles wrought
 " every where, is as well attested, and is as con-
 " vincing a proof of the Christian Doctrine to
 " sincere unbiassed minds, as if we had seen them
 " with our own eyes: and a considerable num-
 " ber of Missionaries may be employed in the
 " several parts of the world, and by assiduous la-
 " bour and application, they may, in a course of
 " many years, gain over great numbers to
 " Christianity, without the help of miracles.
 " The Apostles had the wonderful gift of ton-
 " gues, which was *then* absolutely necessary;
 " but *now* the want of that gift may be supplied
 " in a great degree by study and labour, in a
 " natural way. And when our own diligent
 " and charitable endeavors may accomplish
 " the conversion of the Heathen, there is no
 " reason to expect, or wait for, the power of
 " miracles. But if Almighty God should think
 " fit to vouchsafe a miraculous power, it must be
 " to those who use all the other industrious me-
 " thods that prudence, zeal, and charity can
 " suggest; for the use of natural means cannot
 " possibly hinder the course of such superna-
 " tural helps, as God may be pleased at length
 " to impart.

“ But though it may be justly questioned,
 “ whether the power of miracles be now neces-
 “ sary, we have no reason to doubt but that
 “ Almighty God will accompany the preaching
 “ of the Gospel to the Heathen with a double
 “ portion of grace and spiritual illumination;
 “ which may have the same good effect and in-
 “ fluence upon their minds, as if they saw the
 “ most astonishing miracles. If we suppose that
 “ they receive only so much assistance from the
 “ *Holy Spirit* of Christ as will engage their at-
 “ tention to the truths they hear preached, and
 “ lessen their prejudices against it; our Religion
 “ is so reasonable, and the natives are generally
 “ so discerning, that the sincere part of them
 “ could not but embrace it. This we may con-
 “ fidently expect, that the preaching of the Gos-
 “ pel will be attended with such measures of
 “ spiritual assistance, as shall be necessary to
 “ counter-balance the prejudices of the Heathen,
 “ and dispose them to a favourable reception of
 “ the truth. So much grace is generally given
 “ to those who are already Christians; and
 “ there is reason to expect, that more plentiful
 “ effusions will be bestowed on those, who by
 “ their education and circumstances are unhap-
 “ pily prepossessed against the doctrine of the
 “ Gospel.

“ I mentioned the quick capacity of the na-

“ tives among the other reasons we have to
 “ hope for their speedy conversion to Christiani-
 “ ty: but when I speak of their capacity, I do
 “ not only mean their skill and ingenuity in all
 “ manual arts, wherein they seem to excel the
 “ common artificers in Europe; and sometimes
 “ out-do the most ingenious; though they use
 “ but very few (and these but clumsy) tools in
 “ finishing the nicest pieces of work: their skill
 “ this way shews a quickness of fancy and in-
 “ vention, greater than is to be found among
 “ the common people in Europe; but they are
 “ no less remarkable for their skill in arithme-
 “ tick, and their easy expeditious way of calcu-
 “ lating the most difficult sums and proportions,
 “ after a manner unknown to Europeans: this
 “ is reckoned but a vulgar attainment among
 “ one Cast of them; there being a great num-
 “ ber that excel in it. And they show no less
 “ art and address in their common affairs [and
 “ business; some of them being masters of a
 “ more refined policy and deeper dissimulation,
 “ than most can imagine; and all of them (as
 “ far as I could ever observe) show greater sa-
 “ gacity, a quicker fancy, and readier appre-
 “ hension even of moral truths, than our com-
 “ mon people at home do. I was never better
 “ pleased than in seeing (for though I heard, I
 “ did not understand) Mr. Zeigenbalg preach
 “ to a crowd of them; for they shewed so much.

" attention, and seemed so extremely pleased
 " with his undertaking a voyage from Europe to
 " instruct them; and with his humble familiar
 " way of conversing with them in their own
 " language; and (as he afterwards told me) they
 " understood him so easily, and made such perti-
 " nent objections about the resurrection, and
 " other points, that I thought it was great pity
 " such numbers of ingenious, and seemingly
 " well-disposed people, should not have some
 " able Missionaries sent out to instruct them.

" Seeing they are so sagacious and inquisitive,
 " it cannot be thought strange that the gross-
 " ness of their supersition, and their absurd be-
 " lief, should give me some hopes of their con-
 " version; for though they are not capable of
 " making such just reflections as might undeceive
 " them, and free them from the lasting pre-
 " judices of education: yet if they were address-
 " ed to with proper arguments, there could be no
 " great difficulty in convincing them, that their
 " fore-fathers were imposed upon, and that their
 " notions and practices are foolish and absurd.
 " I do not find that they believe any thing so
 " grossly stupid as transubstantiation; nor have
 " the Romish Proselytes any notion of that
 " strange doctrine. None of the natives that I
 " have talked with, will own that they really
 " worship idols. They say, that they acknow-
 " ledge but one Supreme God, the God of the

" Christians, who made the world: and though
 " their histories mention other gods; and that
 " some of the populace pay a religious kind of
 " respect to some statues and animals; the wiser
 " sort know that their inferior deities were but
 " heroes, kings, and famous men, who were
 " taken into Heaven, and rewarded by the great
 " God of all. And they solve their wor-
 " shipping the statues and images of these
 " deities, by the very same arguments that the
 " papists defend their worship of the cross,
 " saints, and images: so that 'tis hard to tell,
 " whether the usual distinctions upon this point
 " were originally Romish, or Jewish. But
 " though the Popish Missionaries can use no
 " argument against the Heathen Idolatry; but
 " what may be answered by the help of their
 " own distinctions, and urged with equal force
 " against their own more stupid idolatry; yet a
 " Protestant might easily confute both, by argu-
 " ments drawn from Scripture and reason, with
 " such force and evidence as an honest Heathen
 " could not withstand, though a true Papist pro-
 " bably would. But to proceed.

" The austere and abstemious life that the
 " Indians generally lead, gives me some reason
 " to believe, that they might easily be converted
 " to the Christian faith and practice; they would
 " find but little difficulty in the hard and shock-
 " ing doctrines of temperance, self-denial, po-

“ they have of many moral virtues, gives us
 “ reason to believe, that they are already some-
 “ what prepared for embracing the other prin-
 “ ciples of the Christian religion. Nor have
 “ they only a *notion* of these things, but some
 “ of them show as great regard to them in their
 “ practice, as most Christians do: for seeing we
 “ ought to judge of peoples persuasion and
 “ sentiments, by their actions and behaviour, I
 “ must own that there seem to be some as just,
 “ charitable, and sober, among the Heathen, as
 “ among those who profess Christianity.

“ Now seeing our holy religion is so agreeable
 “ to reason, and that we may well expect the
 “ almighty will accompany the preaching of it
 “ with uncommon measures of grace and spiritual
 “ assistance: seeing the people to whom we ought
 “ to preach the gospel, are easily capable of
 “ conviction, and that their austere life, their
 “ freedom from passion, and their just sense of
 “ the most fundamental truths of natural religion,
 “ do in a great measure dispose and prepare them
 “ for the reception of the Gospel; we have all
 “ the reason imaginable to hope for their con-
 “ version, if this great and glorious work were
 “ carried on with that zeal and diligence it
 “ deserves.

“ Sir, having thus pointed out to you the chief
 “ hindrances to the propagation of the gospel in
 “ this part of the world, and the great encourage-

“ ments we have to attempt it; I shall now propose to you those methods, that I think might be most effectual in prosecuting this necessary work.

“ To begin then at the very source and foundation of it; it will be thought proper, I suppose, and practicable, so to unite the hearts and endeavours of the several societies in England, Denmark, and Germany, who have engaged to support the Protestant Mission, that laying aside all distrust and jealousy of one another, concerning the point of national honour in carrying on this design, and all partiality and prejudices in favour of their several schemes and opinions, they may agree to promote the glory of God, and the conversion of the Heathen, by all proper methods and persons, without disputing about rights, precedence, or superior direction. Such an union may be begun and continued by frequent correspondence, and friendly communication of advice and assistance to each other; and by such regulations as they shall agree upon, for the most speedy and successful management of their affairs.

“ When one common Society for promoting the Protestant Mission is thus happily formed, one of the first things that can fall under their consideration, is, how they may raise a sufficient fund for carrying on so great a work; towards

“ which, it is but reasonable to expect that all
 “ charitable Christians will readily contribute.
 “ It is not possible to make an exact calculation
 “ of the annual expences that will be necessary
 “ to subsist the Missionaries, and others to be
 “ employed under them: but their yearly charge
 “ here in India cannot be computed at less than
 “ £3,000.

“ Besides this fund for expences, it were to be
 “ wished that there were colleges erected in
 “ Europe for training up Missionaries; and
 “ teaching the languages that are necessary for
 “ them, viz. the Malabar, Gentoo, Moorish, and
 “ Portuguese tongues; in each of which they
 “ might be somewhat instructed, before they
 “ come abroad; but chiefly in the Malabarian
 “ and the Portuguese, which is the *Lingua*
 “ *Franca* used throughout the coast of Coro-
 “ mandel.

“ From such seminaries the Mission must be
 “ supplied from time to time, with at least eight
 “ well qualified Missionaries to reside in India;
 “ and if a greater number could be sent out, they
 “ might be very usefully employed in so great
 “ a Harvest as here offers itself.

“ Two of these Missionaries will always find
 “ sufficient employment at Tranquebar; where
 “ a college might be erected for training up
 “ Catechists and Schoolmasters for the service
 “ of the Mission: there will be occasion for

“ another Missionary to reside at Fort St.
 “ George, (and perhaps for one at Fort St.
 “ David,) to educate Schoolmasters; take the
 “ charge of the schools, to be erected in and
 “ about these settlements; and to facilitate a
 “ correspondence among the other Missionaries;
 “ whose business it must be to travel up into the
 “ country with Catechists and assistants; there
 “ to preach to the natives, settle schools in their
 “ villages, and distribute among them abstracts
 “ of the Christian Religion, engraved or written
 “ on the most durable materials.

“ For the better management of the whole
 “ work, the Missionary who shall reside at Fort
 “ St. George, and one of those at Tranquebar,
 “ might be invested with some authority over
 “ the rest; to direct their progress and stations;
 “ determine their differences, and negotiate the
 “ affairs of the Mission: and it seems no less
 “ necessary, that one of them be empowered to
 “ ordain *Gentile* proselytes to the ministry.

“ To prevent all disputes about religion, and
 “ further the propagation of it among the natives,
 “ it will be necessary that not only a short
 “ abstract of the Christian doctrine, but likewise
 “ a larger catechism, containing all proper
 “ (especially practical) instruction, be composed
 “ by some judicious members of the Society in
 “ Europe, for the Use of the Mission: and that

“ no sort of books be printed, or used by any of
 “ the Missionaries, but such as shall be approved
 “ and recommended by the Society.

“ That the itinerant Missionaries, Catechists,
 “ &c. may not be molested nor interrupted in
 “ their work, they must be powerfully recom-
 “ mended to the favour and protection of the
 “ governors at Fort St. George and Tranque-
 “ bar; who by their letters testimonial and
 “ recommendatory, may procure not only pro-
 “ tection from the governors of the inland
 “ provinces; but likewise their favour and good
 “ will to the Missionaries and their assistants.

“ Seeing the whole success of the Mission
 “ must depend upon the abilities and good con-
 “ duct of the persons to be employed in it, the
 “ greatest care must be taken in choosing them;
 “ that so none may be sent out but such as are
 “ not only learned and laborious, but likewise
 “ remarkable for their prudence, good temper,
 “ and Christian zeal.

“ It will be necessary for the Missionaries to
 “ hold a punctual correspondence, and frequent
 “ conferences with one another, on any partic-
 “ tular emergency: and that the itinerant
 “ Missionaries keep exact journals of their
 “ progress, and transmit copies of them from
 “ time to time, both to Fort St. George, and
 “ Tranquebar; to be thence forwarded to the
 “ Society in Europe.

" One of the most effectual ways the Mis-
 " sionaries can take to propagate the Gospel
 " among the natives, and procure their good
 " will; is to begin charity-schools in their
 " villages, and to stay several days at one place
 " among them, in teaching and instructing the
 " more advanced in age; they must leave a
 " Schoolmaster in every considerable place, to
 " teach their children to read, write, and cast
 " accompts after their own way: to which
 " villages the Missionaries ought to return
 " again and again, to visit, instruct, and en-
 " courage, such as seem inclined to embrace the
 " Christian Religion; and may leave a Catechist
 " among them when they make converts; or
 " ordain him a Minister, and settle a Church,
 " in any place where they meet with sufficient
 " success!

" It being absolutely necessary, that they who
 " undertake the conversion of the Heathen live
 " strictly according to that pure and holy Reli-
 " gion they teach and profess, the Missionaries
 " must not only set a shining example of piety
 " and all heroick virtue, but they must keep up
 " the strictest order and discipline among those
 " that assist them; lest any disorder in their
 " lives should give offence and scandal to the
 " natives, and obstruct their conversion. And
 " therefore none ought to be employed as
 " Catechists or Schoolmasters, till they give

“ sufficient proofs of their sincerity and stedfastness.

“ Thus, Sir, I have freely communicated to you my thoughts, concerning the most effectual way of propagating the Gospel in this part of the world; which I freely submit to the judgment of the Honorable Society. I am sensible that the proposals I have made, are too general, and defective in many particulars; for I designed only to mention such things as to me seem essential and necessary.

I am,

SIR,

Your most obedient servant,

*Port St. George,
on the Coast of
Coromandel, 21
Dec: 1716.*

WILLIAM STEVENSON.

No further mention of the Mission is put forward until A. D. 1734, when a more distinct and particular account of the Society's history in these respects occurs. Thus it is stated that in the year 1710, the Society undertook the management of such charities as were or should be put into their hands, for the support and enlargement of the Protestant Mission,

" then maintained by the King of Denmark, at
 " Tranquebar, in the East Indies, for the con-
 " version of the Heathen in those parts. Accord-
 " ingly they from time to time assisted the
 " Missionaries there with money, a printing
 " press, paper, and other necessaries, (as they
 " were enabled) till the year 1728, when upon a
 " proposal made by the Rev. Mr. Schultze, one
 " of the Danish Missionaries, to remove to Fort
 " St. George, and there begin a new Mission,
 " for the conversion of the Heathen at Madras,
 " the Society engaged for the support of that
 " new Mission, though at an expence that did
 " then far exceed their ability, and which has
 " been considerably encreased since by the addi-
 " tion of two Missionaries, and such other
 " extraordinary charges, as have necessarily
 " arisen from the enlargement and prosperity of
 " the Mission. Their casual benefactions to it
 " have hitherto fallen very short of the expence,
 " amounting one year with another to little more
 " than one hundred and forty six pounds, whereas
 " their disbursements have, communibus annis,
 " exceeded two hundred and eighty pounds.
 " These disbursements must have run the Society
 " into a great debt, had they not been enabled to
 " discharge them, by the rents and sale of an
 " estate that was left by will many years ago to
 " propagate the Gospel in the East Indies, as
 " likewise by annual remittances sent thither by

“ Professor Franck, from Halle, and by a
 “ charitable gentleman from England, who
 “ desires to be unknown. But all these were
 “ not sufficient, so that the Society have been
 “ obliged to apply £ 233 to this use, out of the
 “ interest due on Mrs. Eliz. Palmer’s most
 “ generous legacy of £ 4,000, left by her to the
 “ General Designs of the Society, in 1728.

“ It is thought requisite to be so particular
 “ in this account, that the world may know the
 “ real necessities of this Mission for the present,
 “ and be excited to relieve them. Besides the
 “ expence of it will be growing every year, and
 “ there will soon be need of a larger place of
 “ divine worship, and for more school-houses.
 “ However the Society chearfully rely upon that
 “ good Providence which has hitherto prospered
 “ this and all other their undertakings, to raise
 “ up such a true Christian spirit in this rich
 “ and trading nation, as will abundantly supply
 “ whatever money shall be wanting to carry on
 “ so charitable and glorious a design, as that of
 “ enlarging the kingdom of God and of his
 “ Christ upon earth.” And most true to its own
 “ good wishes and benevolent intentions has the
 “ Society been, having continued down to the
 “ present day, (the constant) and in a manner the
 “ sole patrons of this Mission.

The Appendix for this year of 1734, in the
 Society’s Reports, contains a more detailed account

of the Mission, extracted from their correspondence with the Missionaries. We there find the Reverend Messieurs Benjamin Schultze, John Anthony Sartorius, and John Ernest Geisler, described as British Missionaries at Fort St. George, acknowledging the presents made to them from the Society; and adding, "that notwithstanding the great prevalency of irreligion and Popery there, as the principal impediments to propagating true Christianity, they have the comfort of being under the protection of God's good providence, which enables them to surmount all obstacles, and to carry on the difficult work of converting the Heathens. That their congregation more and more encreases; that they faithfully instruct and catechize the Malabarian and Portuguese schools, in both languages; that the translation of the Bible in the Gentoo language is now finished, for the benefit of those Heathen that use that language, which gives them ground to hope that God will graciously bring his good work to perfection. That hitherto they have the Bible only in the Malabarian tongue, as printed at Tranquebar, but if they should have the pleasure to see it printed in the Gentoo language also, according to the wish and desire of many people, they doubt not to have an opportunity of communicating the Gospel more clearly and fully to another.

" nation of Heathens, who for want of instruc-
 " tion in a language they understand, are with-
 " held from the knowledge of Jesus Christ.
 " That the British Mission at Fort St. George
 " to this day is provided with only one common
 " house, more fit for one man's lodging than for
 " three people, which has hitherto served instead
 " of a Church: but it is easy to imagine how
 " great the inconveniences and hindrances must
 " be, of inviting the Heathen to hear God's word
 " preached in so straight an apartment; and
 " therefore they need not urge the Society any
 " further upon that head." It is added, after
 some few particulars, of the provision made for
 the children, and the arrival of two Missionaries
 at Tranquebar; that " the number they have chris-
 " tened last year amounted to 30; that the Portu-
 " guese school daily encreases, and Providence has
 " directed them to a man very capable of instruct-
 " ing them; that the number in both schools is 28,
 " of which 22 are victualled and clothed;" and they
 conclude, after acknowledging presents from
 England, and the grant of books from their
 brethren at Tranquebar, with their wishes " that
 " God would enable the Society and all their
 " benefactors to carry on the Mission to his
 " glory."

Then follows some remarkable passages in
 their journal, at Madras, to the following
 effect.

" The Rev. Mons. Otto, Frederick Kadwitz,
 " a Danish minister, died in the 60th year of
 " his age; he did good services in the beginning
 " of the Mission at Tranquebar, as well as since
 " he was here, so long as he was able. The
 " Catechists sometimes have disputes with the
 " Papists. When the latter mention any thing
 " of the image worship, or the invocation of
 " saints, the Malomedans never fail to join with
 " our Catechists against them: nay the Heathen
 " themselves tell the Papists to their faces, ' you
 " are no better than we, for you worship figures
 " and images as well as we; all the difference is,
 " that we call them by different names.' It is to
 " be wished the Mission upon this coast could
 " extend itself more, that those Christians who
 " are obliged to go from one place to another
 " for their living, might hear the word of God
 " conveniently, and not be tempted either to
 " return to the Heathen, or lie open to the
 " seduction of the Papists, as it sometimes has
 " happened.

" A German came to visits us, from the
 " Malabar coast, on his way to Bengal: he said
 " the Tranquebar Mission was well known at
 " Ceylon, Bombay, Cochin, and other places
 " where he had been; and that there were many
 " German soldiers of the Evangelical Confession,
 " that earnestly desired to have a Minister
 " among them, or that they might be removed.

“ to Tranquebar. He told us also that he had
“ once seen near Cochin, a Bramin whose face
“ and body were much blackened; and yet
“ resembled an European, whereupon he called
“ one of his comrades to see a man like an
“ European; to which the pretended Bramin
“ answered in High Dutch, yes, I am an
“ European, and a Father; we are obliged to
“ disguise ourselves among the Heathen, that
“ they might not know us. After awhile they
“ became well acquainted, and the Father told
“ him then, that the Pope had sent twelve
“ Fathers into that country, that they might
“ root out the Protestant faith in the district of
“ Tranquebar. They mentioned that the poorer
“ sort of Heathen, when they are likely to die,
“ are desirous of receiving baptism, in order to
“ avoid the funeral expences; which are very
“ chargeable among them, and very inconsidera-
“ ble among the Christians. But the Protestant
“ Missionaries received none of this sort, except
“ they be before sufficiently grounded in the
“ principles of our religion: whereas the Papists
“ admit them to baptism, if they are but able to
“ pronounce Jesus, Mary, and Joseph; that then
“ they put a chaplet about their neck, and a
“ crucifix in their hand, and then they pronounce
“ them saved and blessed; and it is by this means
“ that the number of their converts encreases so
“ much every year.

" The Prayer of Manasses was translated into
 " the Warugian or Gentoo language, and thereby
 " was finished the whole Bible, as well the
 " Hebrew as the Greek text. Mr. Schultze
 " received a letter from the Mission College in
 " Copenhagen, wherein they gave leave that the
 " Warugian Bible might be printed in Tranque-
 " bar. We invited the Armenian preachers,
 " having before made an acquaintance with
 " them. They were just beginning their even-
 " ing prayers, which we, at their request, heard.
 " They gave an account of the feast the Papists
 " celebrate upon the mountain of St. Thomas,
 " which being observed with heathen ceremonies
 " and very scandalous doings, the wiser sort of
 " the Papists would fain abolish it, but the
 " Roman people are in general so fond of it,
 " that they would much rather part with the
 " Christian religion than with the feast.

" This year were 30 baptized, 6 couples
 " married, 4 persons buried. On Sundays, in
 " the morning from 9 till 11, they preach in the
 " Malabarian language. In the afternoon, from
 " 3 to 4, they preach in German; and from
 " 4 to 5, in the Portuguese language: and in
 " the mean time is repeated the Malabarian
 " morning sermon. Wednesdays from 4 till 5,
 " they preach in the Portuguese. Fridays the
 " same, with prayers for the Malabarian children
 " and servants. Every day there is catechizing

“ in Portuguese and Malabarian, between the
 “ scholars, schoolmasters, and catechists, one of
 “ which in the evening repeats it to the children,
 “ as they do likewise all the sermons.”

There is mention then of the labour of John Anthony Sartorius, who was forming a dictionary in Malabarian and Latin.

The account from Tranquebar then follows :

“ NICH. DAL, C. T. WALTHER,

“ MARTIN BOSSE, AND. WORME,

“ C. F. PRESSIER, S. G. RICHSTEIG,

“ Danish Missionaries at Tranquebar, January
 “ 16, 1733, signify, that to their great satisfac-
 “ tion, they have received the Society’s letter of
 “ February 10, 1732, together with all their
 “ presents; for all which, but especially for the
 “ valuable present of the types and paper, and
 “ their generous endeavours continually for the
 “ sake of Christ’s kingdom, they return their
 “ most hearty thanks, sincerely wishing God
 “ himself may most amply reward them. That
 “ by the grace of God the Gospel in that
 “ country is every day more established; that
 “ formerly the Christians were confined to that
 “ city only, but now in the whole province there
 “ is scarcely a place to be found where God is
 “ not worshipped, and even in the land of the
 “ king of Tanjore Christ’s kingdom is much
 “ enlarged: that in the year 1732, three hundred
 “ and eighty one proselytes by the divine assist-

"ance have been added to their communion; so
 "that now their congregation consists of 1478
 "persons, viz, 287 Portuguese, 596 Malaba-
 "rians, and 645 inhabitants of the kingdom of
 "Tanjore; in all, 1478. That they have 3
 "Malabaric, and 2 Portuguese schools, of both
 "sexes, containing 196 children, whose board,
 "clothing, and learning, are given to them
 "gratis. That last year the Dutch of Nega-
 "patnam, and the Catechist, by their direction,
 "began to form a Malabaric congregation, and
 "they have reason to hope that God will prosper
 "their laudable undertaking. That, this year
 "they hope to settle a correspondence with the
 "St. Thomas Christians, by means of a friend
 "of theirs, at present treasurer of Negapat-
 "nam, who is going to take upon him the go-
 "vernment of Cochin." They then acknow-
 "ledge the receipt of some presents, adding that
 "to the "honor of the East India Company, it
 "must be acknowledged, that in regard these
 "things have been shipped on a charitable ac-
 "count for the service of religion, the Court
 "of Directors have allowed both money and
 "goods to be sent freight free to Fort St.
 "George."

In the Society's General Report for this year,
 there occurs the mention of Mr. Edwin Belke's
 gift of £80 New South Sea annuities, the divi-
 dends of which are to be expended in books for

the propagating the Christian religion in the East Indies, or other parts of the world.

The account of the Mission is resumed in this annual report for 1735, with these particulars: " In the year 1710, the Society undertook the management of such charities as were or should be put into their hands, for the support and enlargement of the Protestant Mission then maintained by the King of Denmark at Tranquebar in the East Indies, for the conversion of the Heathen in those parts. Accordingly, they from time to time assisted the missionaries there with money, a printing press, paper, and other necessaries, (as they were enabled,) till the year 1728, when upon a proposal made by the Rev. Mr. Schultze, one of the Danish Missionaries, to remove to Fort St. George; and there begin a new Mission for the conversion of the Heathen at Madras, the Society engaged for the support of the same, though at an expence that did then far exceed their ability, trusting to the good Providence of Almighty God, which Mission has from time to time been constantly increased by the addition of two Missionaries, and such other extraordinary charges, as necessarily must arise from such an enlargement." The report goes on to state, that " the Society had given directions for the foundation of a Church, 40 feet square, so contrived that it might be enlarged

“ to such dimensions as should be found necessary.” In the Appendix for the same year, the correspondence states, after acknowledging remittances, that “ the congregation of new converts to Christianity encreases by degrees.”

Messieurs Schultze and Sartorius, at Fort St. George, signify that the number of proselytes from Heathenism received into the Protestant Church, is above 50 souls. “ That they have begun to make an attempt for the instruction and good education of some girls committed to their care by their own parents.”

John Anthony Sartorius, at Fort St. George, signifies that he made a journey to Tranquebar: “ that in his journey thither he had the opportunity of seeing many of the principal places and pagods of the Gentiles, and to converse with them about their worship: that he stopped eight days at Fort St. David’s, and lodged at Governor Hubbard’s, who was desirous to detain him, and who, with others, were pleased to offer their assistance for settling a new mission there; that if there were many more Missionaries upon the coast, he is sure they would find labor enough, and by God’s help, meet with good success.”

The Rev. Messieurs Dal, Bosse, Pressier, Walther, Worme, and Richsteig, Missionaries at Tranquebar, acknowledge the Society’s presents, particularly that of a complete set of new types

" for printing the Portuguese Bible, with 50
 " ream of paper, and all the other implements ;
 " that they printed last year in Portuguese, the
 " 12 Minor Prophets; that they have likewise
 " prepared the remaining books of the Holy
 " Scriptures, and are now working off some
 " sheets of the Book of Joshua."

" As the light of the Gospel, by the grace
 " of God, has diffused itself to the adjacent
 " Heathen countries, to the dispelling of ido-
 " latry and superstition, so they have conceived
 " new hopes, that by degrees it will spread itself
 " farther than the neighbouring colonies of the
 " Europeans : for the Dutch employing a Ca-
 " techist bred at Tranquebar, have gathered
 " from among the Gentiles a small congregation
 " at Negapatnam, who by baptism were received
 " into the Church of Christ. This makes them
 " hope that the fountain of life opened at Madras
 " will flow into the neighbouring deserts, by
 " which means the salvation of many souls
 " will be owing, through the grace of God,
 " to the pious endeavours of the Society.

" Schools," they add, " being the seminary
 " of the Church in which young people are edu-
 " cated in all those virtues which render them
 " capable of promoting the glory of God; they
 " think the education of children deserves their
 " utmost care, and therefore they have five
 " schools for their instruction in our holy re-

" lition ; viz. 2 of the Portuguese congregation,
 " one for boys, the other for girls, and three
 " for the Malabarian natives, viz. two in Tran-
 " quebar for boys and girls; and another for the
 " boys in a village called Poretar. In the Ma-
 " labaric schools there are 168 children, not only
 " educated, but wholly maintained, and in the
 " Portuguese schools there are 52 educated, of
 " which 28 are wholly maintained, for which
 " service they have 6 masters and mistresses.
 " Some charitable Christians in Europe, have
 " largely contributed for the maintenance of
 " these children, towards which, in the year
 " 1791, they remitted a sufficiency to maintain
 " 29 of them, and the next year enough for 33.
 " Several of them having engaged themselves
 " to continue those gifts yearly ; that besides the
 " care of their souls, incumbent upon them as
 " Missionaries, they have a physician sent over
 " to them in regard to the health of their bodies,
 " and they thank the Society for the assistance
 " they were pleased to give to facilitate his voyage
 " to them."

" In September last, the Society ordered that
 " the things desired by the Missionaries at
 " Madras and Tranquebar should be bought, in-
 " cluding a supply of 12 ream of Dutch writing
 " and printing paper, vellum, parchment, and
 " other materials for printing and binding of
 " books, &c. and in November a large letter of

“ instructions to the Missionaries at Madras,
 “ was prepared, and forwarded by Mr. Go-
 “ dolphin.”

“ In the Society’s letter of instructions to the
 “ Missionaries at Madras, they have desired
 “ the Rev. Mr. Schultze would go to Fort St.
 “ David, to begin the foundation of a Mission
 “ there: and the Court of Directors of the East
 “ India Company, having by their secretary sig-
 “ nified their free consent to building a Church
 “ and two schools at Madras, in such manner
 “ as the governor of Fort St. George, and the
 “ Society’s agents shall agree, the Society
 “ have given full instructions for writing to their
 “ Missionaries and their correspondents to begin
 “ those buildings, in the best manner, for ac-
 “ complishing their desires, and though the re-
 “ mittances this year cannot be sufficient for that
 “ service, they hope that by the assistance which
 “ the Providence of God may raise up in
 “ another year, they may be enabled to com-
 “ plete those buildings.”

In the year 1736 the correspondence states
 the progress of the scholars, and “ that the num-
 “ ber of persons christened the last year is 73,
 “ including 9 new born children, whose parents
 “ are members of the congregation, the rest are
 “ adult people, who with their children and fa-
 “ milies, are come over from the Heathen. That
 “ amongst these last, about a dozen people were

brought to Madras by a Catechist from Calicutta, a Dutch settlement, where there is a Church and a small congregation of Portuguese and Malabar Christians with their Catechists, who once in a year or two are visited by a Dutch Minister from Negapatnam. That as to the present state of the Mission, there has been last year an increase of 319 persons, viz. 92 to the Portuguese congregation, 107 to the congregation of the natives of Tranquebar, 190 to that of the natives of the kingdom of Tanjore. That of this number 159 were adult Heathen, and they have still in town and country 180 catechumens. That the whole number of those who through the Divine blessing have for 29 years past embraced our holy religion, is 3,239, of which 2,222 are still living, viz. 259 in the Portuguese congregation, 674 natives of the town of Tranquebar, and 1089 of those that live in the country of Tanshour. That they had given in their diary now transmitted an account of several conferences with Pagans and Mahometans, together with some account how the Rev. Mr. Pastor Aaron, and Mr. Rejnakep, the Catechist, exercised their ministerial functions in their district of Tanshour: that they have this year printed

“ two small tracts, and one large one. The first
 “ tract is a Grammar in the Malabar and German
 “ languages, for the use of those who learn
 “ the German tongue, and the second is a short
 “ account of the Mission in Dutch, for the use
 “ of the Dutch in India and those of the Cape
 “ of Good Hope. The large book is an Eccle-
 “ siastical History in the Málabarian tongue, the
 “ title of which will give some idea of the con-
 “ tents of it, viz. *A Sacred History of what has*
 “ *happened in the Church from the beginning*
 “ *of the world to this present time, giving a*
 “ *summary account through seven periods of*
 “ *the Old and New Testament, of the origin,*
 “ *progress, strugglings, and vicissitudes of the*
 “ *kingdoms of light and darkness : with the*
 “ *discipline and government of the Church, and*
 “ *the rise of particular doctrines and cere-*
 “ *monies ; expounding also the prophetic oracles*
 “ *from historical records. To which are added*
 “ *chronological references to foreign history*
 “ *particularly that of India, for the use of the*
 “ *more learned in the Church of Malabar, con-*
 “ *sisting of about 30 sheets in octavo; the de-*
 “ *sign of which is, that those people might be*
 “ *able from thence to judge what foundation*
 “ *there is for the Romanists boast of antiquity,*
 “ *whereby they impose upon the ignorant, as*
 “ *the Gibeonites of old did by their mouldy*
 “ *bread and tattered garments. That in the*

" account of their Missions, and of the propa-
 " gation of Christianity, they were very much
 " assisted by the Rev. Mr. Millar's History of
 " the Propagation of the Gospel. That the
 " Dutch Minister had written to them from
 " Cochin, that he had some time ago appointed
 " there a Catechist of the reformed religion;
 " that there was no hope of converting the
 " Christian Syrians who acknowledged the Pope;
 " that the Dutch at Batavia, as well as at Ne-
 " gapatnam, are very desirous to hear from their
 " country of the success of those proposals
 " which they formerly mentioned, in establishing
 " a mission in India as other nations have
 " done."

It appears that the presents sent this year from
 the Society to the Mission, amounted to £1500
 sterling, which was ensured accordingly. From the
 Missionaries at Tranquebar; it is further stated
 " that the Malabarian congregation in the city of
 " Tranquebar, including the encrease of 96
 " souls, consisted of 928. In the Indian con-
 " gregation in the adjacent country, including
 " the encrease of 57 new converts, consisted of
 " 1140. The number of communicants in the
 " year 1736, 173. The goods shipped in the
 " Wager were valued this year at £1700 ster-
 " ling, and ensured accordingly." Frequent
 mention is made in these Reports of the kindness

things which will atone for the extraordinary
 charge to the Society are put to in building,
 viz. the situation of the house erected, being
 one of the best in the place, the ground being
 higher and free on all sides; and the other
 that it is new and entirely appropriated to re-
 ligious uses, which will make it more agree-
 able to the better casts or tribes of the natives,
 who are so scrupulous in their customs, that
 they make a conscience of going to a place
 formerly dishonored by any unworthy action.
 Besides, the inhabitants themselves take par-
 ticular notice of the piety and charity there is
 in building an house on purpose for their in-
 struction as well as for the worship of God."

In another letter, dated at Cuddalore, he sig-
 nifies "that his first business in the school
 he had opened, was to teach the children to
 read, and to learn the catechism, together with
 some short prayers in Portuguese; that in
 teaching their children a great difficulty had
 arisen from the language, because what passes
 in the East Indies under the name of Portu-
 guese, deserves hardly the name of a language,
 as it consists only of broken remains of the
 true Portuguese, built upon a Malabar foun-
 dation, mixed not only with Malabar and
 Gentoo, but with Dutch, French, and English,
 so that it differs from the true Portuguese at
 least as much as the Dutch does from the

" English; and which is the worst, is only
 " adapted to mercantile uses; so as to have no
 " words in it expressive of science or of religious
 " things; that in order to remove this great im-
 " pediment, a very troublesome preparatory task
 " is absolutely necessary, viz. to teach them first
 " the language in which they can receive in-
 " struction; that as God has been pleased to
 " bless his endeavours in learning the language,
 " he has for about two months past began to
 " enter into a conversation with the natives, and
 " has been visited by several of them, Heathens
 " and Mahometans, some being inhabitants of
 " Cuddalore, and others out of the country:
 " that their discourses have been hitherto only
 " about general points, and it would require time
 " to bring any of them to a sincere desire and
 " love of truth, because these people are not
 " only timorous and slavish, but likewise ex-
 " ceedingly deceitful, so that great circumspec-
 " tion is necessary to discover their true designs,
 " so many and so great indeed are the impedi-
 " ments to be surmounted by the natives of that
 " country, before they can resolve sincerely to
 " embrace Christianity, that had he no other
 " strength to depend on but his own, he should
 " despair of success: but as he knows that God's
 " grace is sufficient for those that rely upon it,
 " he resigns himself, and trusts the success of
 " his labors in the mission to the blessing of his

“ Providence, and the conduct of the Holy Spirit.”

The Danish Missionaries at Tranquebar, besides several short letters, refer to their larger one, acknowledging, with great thankfulness, the Society's liberality in furnishing them with books, and write word “ that it has pleased God to take
 “ to himself their dear colleague, Mr. Christian
 “ Fredonic Priesner, after twelve years labour in
 “ a faithful discharge of his functions, whose
 “ death, however, had been happily repaired by
 “ the arrival of three new Missionaries, Messieurs
 “ Obusch, Kolhoff, and Wedebroeck. They further inform the Society that the Church there
 “ was augmented last year with 609 persons, viz.

At Tranquebar	- - - - -	135
In the country adjacent	- - - - -	474

609

“ an encrease that they had never had before
 “ in any one year: that the Portuguese congregations consist at present of 285 persons,
 “ including 36 adult persons, and children baptized last year. That to the Malabaric congregation at Tranquebar, there are added 94,
 “ 29 children, and 65 adult Heathen, who together with the former members, make up
 “ 1003 souls. That in the country their encrease
 “ has been by 474 persons, viz.

7. 84 baptized children

“ 358 Pagans, and

“ 32 Papists coming over to our Church.

So that the whole congregation amounts to 1893, and there have been christened from the beginning of the Mission 4610 souls.

“ That their fellow-labourers of the Malabarians, are at present three senior, and three junior catechists, with two deaconesses, who have their respective employments at Tranquerar. That the schools are a more especial part of their care, and besides those children that frequent them from abroad, they have

“ 64 boys, and

“ 42 girls in the Malabarian school, and

“ 19 boys, and

“ 15 girls in the Portuguese schools,

“ making in all 140, who are lodged, dieted, and clothed by the goodness of their benefactors, taught by eight masters and two mistresses, and because their lodgings are too straight, they have begun to erect another spacious building, which they hope to finish next year. That in the printing press the historical books of the Old Testament, in the Portuguese language, are entirely finished, three copies whereof they have sent over for the Society's acceptance; that the founder of printing letters, an European, died on the 6th of

“ September, 1738, after having served the
 “ Mission many years in that quality; they add
 “ that the political affairs of the kingdom of
 “ Tanjore have had some influence on those of
 “ religion, which they hope, by insensible steps,
 “ may providentially make way for the destroying
 “ the Heathen idolatry, and establishing Christi-
 “ anity; that they continue to cultivate their
 “ correspondence with the Dutch settlements,
 “ who confer many favors on the Mission. That
 “ Baron Van Linhoff, governor of Ceylon, has
 “ set up a printing press at Columbo, where
 “ the New Testament is translated into the Sin-
 “ galean language, and is now in the press;
 “ that the author of this praiseworthy under-
 “ taking has published two small books in that
 “ language, copies of which they have presented
 “ to the Society, one containing the Lord’s
 “ Prayer, the Creed, and the ten Command-
 “ ments, the other the abridgement of the Pro-
 “ testant Confession and Creed, designed for
 “ such as are about to learn Christianity, and
 “ go to the Communion. That they have sent
 “ to the Governor a large quantity of the books
 “ of Moses, and other historical books of the
 “ Old Testament, printed there in the Portuguese
 “ language, and also to Batavia 150 copies of
 “ the same books for the use of the Portuguese
 “ congregation there, which is numerous: that
 “ they labor much, and pray for nothing more

" that that every tongue may confess that Jesus
 " Christ is Lord, to the glory of God the Father,
 " and that all the undertakings of the Society to
 " that end may be attended with success.

" To all these letters, particular answers have
 " been sent in the name of the Society, by the
 " Colchester, Capt. Micklefield, and the Cæsar,
 " Capt. Cumings, in the former of which em-
 " barked in the year 1739, Mr. John Zachariah
 " Kiernander to succeed Mr. Sartorius in the
 " Mission at Cuddalore, being recommended by
 " the learned Mr. Professor Frank, at Halle, in
 " Saxony, where he had been for some time pre-
 " ceptor, and afterwards inspector of the Orphan
 " House.

" Mr. John Philip Fabricius, and

" Mr. Dan. Zegler,

" Missionaries from the college at Denmark, for
 " Tranquebar.

" The Society have also sent the salaries to
 " their Missionaries at Madras and Cuddalore,
 " together with the books, the printing and
 " writing paper, and all other things that were
 " desired by them or their brethren at Tran-
 " quebar, over and above their usual presents :
 " these goods, including the article of foreign
 " silver for the service of the whole Protestant
 " Mission in the East Indies, were packed up
 " in 13 chests or parcels, and shipped on board

“ ing the Colchester, Capt. Micklefield, and being
 “ valued at £1500 sterling, that sum has been
 “ insured by order of the Society, and as the
 “ Court of Directors of the East India Com-
 “ pany have been so kind as to allow not only
 “ all that has been sent as above, to go as usual,
 “ freight free, but likewise to give leave that
 “ the aforesaid Missionaries should have their
 “ passage, together with their baggage, clear
 “ of all demands from, or payments to the Com-
 “ pany; the Society do hereby desire them to
 “ accept of this public testimony of their gra-
 “ titude for this and all their former favors to
 “ the Mission.”

The account for the year 1740, states that
 the British “ Mission at Fort St. George; goes on
 “ well; that Mr. John Henry Hutteman had been
 “ engaged in translations of several pieccs into
 “ the Malabaric tongue, and had discovered
 “ that what is erroneously called by the Euro-
 “ peans, the Moors language, is the old East
 “ Indian tongue, or Indostan language, from
 “ whence the other languages in the country
 “ have their origin and construction, the which
 “ is now used among all the people that are still
 “ Heathen, though since the country has been
 “ conquered by Tamerlane, the Mahomedans
 “ have introduced the Persian characters; nay,
 “ he thinks it probable that this is the old Per-
 “ sian tongue, formerly spoken as well in Persia

“ as in this country, now called the dominion of
 “ the Great Mogul.”

In his journal Mr. Schultze remarks, that
 “ though the Protestant converts to Christianity
 “ are for, the most part inhabitants of the dis-
 “ trict round Fort St. George, which belong to
 “ the East India Company, yet for the three
 “ last years there have been several dispersed
 “ through the Mogul's country.”

In the account for the year 1741, Mr. Schultze
 observes that he has endeavoured to prepare some
 “ youths for the service of the Mission in quality
 “ of Catechists and School Masters: that the
 “ Mission is well provided with translations of
 “ the Bible, and other books into the Malabaric
 “ and Gentoo languages, for the benefit of the
 “ new converts. That he has gained one point,
 “ which he almost despaired of, viz. the be-
 “ ginning of a Malabarian school for the chil-
 “ dren of the Heathen, under a Christian school-
 “ master, in order to come to a more intimate
 “ acquaintance with the inhabitants. That there
 “ are at present 8 boys in all, sons of merchants
 “ and tradesmen in Cuddalore, and that he hence
 “ hopes to find, by the blessing of God, an
 “ happy entrance of Christian religion among
 “ the natives. That the Mission library has been
 “ increased by a donation of books from Pro-
 “ fessor Franck, at Halle; that as to their print-

" ing this year, they have published a new edition
 " of a Dialogue betwixt a Christian and a Ma-
 " hometan, with a History of the Passion, Re-
 " surrection, and Ascension of Jesus Christ,
 " which they hope will be of great use, and
 " have sent a copy to the Society. The print-
 " ing of the Old Testament in Portuguese is
 " likewise continued."

In the report of the year 1742, it is stated that
 " some of the youths who had been wholly in-
 " structed in the school of the English Mission, were
 " now able to perform the duty of school masters
 " and catechists, that three of them continued
 " with him, and were assistants to him in one
 " or the other of these respects, and that a fourth
 " was gone upon the like service to the Mission
 " at Tranquebar. That besides the Mission
 " school in the Malabarian tongue, they have
 " begun to keep a little Portuguese one for the
 " poor Protestant children that come from Pa-
 " liacatte and Sadras. That a certain native of
 " Borear, near Tranquebar, together with his wife,
 " having been converted to Christianity by the
 " opportunity they met with at Fort St. George,
 " and afterwards being so far instructed as to
 " be able to teach and do the duty of a Catechist,
 " had been some years with them in the Mission
 " in that capacity. But having a mind to go and
 " see his relations at Tranquebar, as soon as he

“ came to Negapatnam, the Dutch Minister
 “ there chose him to the same office among the
 “ black Christians in that town.

“ That the work of the Mission at home and
 “ in the country round Tranquebar, goes on
 “ with extraordinary success, so that these con-
 “ gregations had in the year 1739, been encreased
 “ with 738 souls. That the new buildings they
 “ had begun for the Malabarian schools, were
 “ almost finished, at an expence of 8372 dollars,
 “ and that they had just printed a new correct
 “ edition of the Gospel, in the Tamulic language,
 “ together with a Grammar, to which they
 “ hoped, ere long, to add a new and complete
 “ Dictionary.” Another letter, December 1741,
 states “ that their congregations were encreased,
 “ the Portuguese 16, the Malabarians of the
 “ town with 117 souls, including 17 that had
 “ been instructed and christened on that side of
 “ Cape Comorin, by Mr. Walther, one of their
 “ brethren on board the Danish ship, when he
 “ was going back for Europe, that to the Ma-
 “ labarian congregation in the country 103 were
 “ added, so that the whole encrease for that
 “ year was 236 souls: that their new augmen-
 “ tations, added to all former accounts, from
 “ the beginning of the mission, make up a num-
 “ ber of 5959 souls, whereof there remained
 “ alive 3766 at the end of the year 1740.

“ The Malabarian school consists at present
 “ of - - - - - { 82 boys,
 { 57 girls,
 “ Portuguese ditto - - - - - { 16 boys,
 { 17 girls.

They state further that “ by leave of the
 “ college at Copenhagen, they had, 28th of
 “ December, ordained Diego, a man of an ex-
 “ cellent character, to be a priest, because Aaron
 “ was now infirm, and not able to perform the
 “ duties of a minister to so large a congregation.
 “ That as to their printing this year, they had
 “ got a new edition of a small treatise, called
 “ the Way to Salvation, in the Malabar tongue,
 “ which was all they could do, because of a
 “ scarcity of paper, except two or three sheets
 “ of the Portuguese Bible. That the printing
 “ of the Portuguese Old Testament, was very
 “ earnestly desired by the Dutch ministers at
 “ Batavia : that the Heidelberg Catechism in the
 “ Singalean tongue, had been printed at Ceylon,
 “ and the Gospel according to St. Matthew in
 “ the Malabarian, that language being used in
 “ the north of Ceylon. That the Rev. Mr.
 “ Aguiar, who had lived 10 years as a Protestant
 “ Missionary at Calicatta, in Bengal, was ap-
 “ pointed Portuguese preacher at Columbo and
 “ other places at Ceylon. That at Batavia there
 “ was a great want of Portuguese and Malayan
 “ preachers, by reason several were lately de-

“ ceased: that Mr. Sichterman, the Dutch di-
 “ rector at Hougly in Bengal, greatly wishing
 “ a Protestant Mission might be established at
 “ Calicatta, had promised to give any Missionaries
 “ all the liberty and encouragement in the Dutch
 “ territories, in his power.

In the Report for the year 1743, the Rev. Mr.
 Philip Fabricius acquaints the Society with his
 arrival at Madras, to supply the place of Mr.
 Schultze, who was returning to Denmark.. “ That
 “ he cannot say more in this beginning of his
 “ ministry, but only that he shall put his trust
 “ in God, and depend upon his providence and
 “ grace in the overcoming all difficulties, and
 “ bringing the good work he has begun there to
 “ perfection, and for raising up benefactors who
 “ may be able and willing to supply all the
 “ wants of the Mission, in like manner as pri-
 “ mitive believers did on the first preaching of
 “ Christianity. That the Roman Catholics are
 “ in so much credit in the town, as to have per-
 “ mission to christen and instruct the slaves
 “ even of English families, who he wishes would
 “ shew somewhat more of countenance and re-
 “ gard to a Protestant Mission, under the sole
 “ direction of the English Society for promoting
 “ Christian Knowledge,

“ He acknowledges the grant of £100 from
 “ Mr. Professor Franck, out of his remittance
 “ to the Mission at Tranquebar: that there was

“ added to the Malabarian congregation the last
 “ year, 3 baptized persons, and 6 communi-
 “ nicants; and to the Portuguese congregation,
 “ 2 baptized, and 3 communicants: that from
 “ among the Heathen they had gained 3 pro-
 “ selytes, a man and his wife, with their child,
 “ who were baptized the 2nd of January, and
 “ were now instructing and preparing for bap-
 “ tism 7 grown persons, most of them rela-
 “ tions to these proselytes, and that with the
 “ Divine blessing, they were in hopes of being
 “ more successful than ever in their labors for
 “ the glory of God, and salvation of souls.”

It is then stated, “ that the Mission had sus-
 “ tained a great loss by the death of governor
 “ Hobart, who was one of its best friends. As
 “ to the schools belonging to it, they have in the
 “ Malabarian 40 Heathenish children, instructed,
 “ but not maintained. In the Portuguese school
 “ they have at present but 5 children, instructed
 “ and maintained, with 2 slaves, maintained by
 “ their masters, who are to be baptized as soon
 “ as they are taught and qualified.”

“ The Society,” it is added, “ considering
 “ the present state of their Missions, and that
 “ Mr. Schultze is returned to Copenhagen, and
 “ his place at Madras only provided for by a
 “ temporary supply from Mr. Fabricius, the
 “ Society considering these things, and how
 “ much the glory of God, and the salvation of

“ souls, are concerned in a successful promoting
 “ of Christian knowledge in this trading part
 “ of the world, upon receiving likewise a
 “ most friendly and Christian letter from Mr.
 “ Professor Frank, of Halle, in Saxony, full of
 “ good-will toward their Missions at Madras
 “ and Cuddalore, and proposing to pay the whole
 “ expence of sending two Missionaries thither;
 “ have desired him to look out two proper per-
 “ sons for this work, and have agreed to allow
 “ them a salary of £50 a year each, notwith-
 “ standing they have no settled fund to support
 “ so extraordinary an expence, but depend for
 “ it, from year to year, on the voluntary bene-
 “ factions of such charitable and well-disposed
 “ persons as have in them the same spirit of
 “ zeal as moved the Society to begin and en-
 “ large these their Missions, in hopes that the
 “ same wise and good providence of God which
 “ hath hitherto blessed them in all their under-
 “ takings to spread the pure Gospel of his Son;
 “ Christ Jesus, in all parts of the world, will
 “ raise up benefactors to contribute whatever
 “ money shall be wanted toward this: and the
 “ more so, considering that most of the discour-
 “agements and obstacles that attend the begin-
 “ nings of Missions, are in good measure over-
 “ come, inasmuch as many of the natives are
 “ now qualified for schoolmasters and catechists
 “ in the Indian language; nay, some at Tran-

quebar to be Missionaries themselves. Accordingly, Mr. Professor Franck, as an earnest of his regard to the Society, as well as his zeal to this branch of their Designs, has this year remitted £250 towards the support of these English Missions."

The Tranquebar Missionaries state, "that they had sent Mr. Fabricius to Madras, but hoped for his return to them again, if fresh labourers could be found; that the Portuguese Church among them is augmented with 18 members, viz. 13 infants baptized, and 5 converted from the Church of Rome: and that to the Malabarian town Church are added 127 souls, viz. 52 infants, 67 Gentiles baptized, with 6 Roman Catholic converts, and 2 Christians from other places. That the Malabarian town school is now opened, where 98 boys and 59 girls are taught and maintained. That what they had long desired, the having little schools in the country, was now accomplished, there being two opened, viz. one at the town of Tanshaur, and one in that of Tirapalarutey. In the first are 10 Christian and some Gentile children, in the other 7 children instructed gratis; that the country Church is this year augmented with 148 souls, viz. 69 children baptized, 70 adults, and 9 Roman Catholics: that the ministers often meet those dispersed over the country, by

“ which means they have frequent opportunities
 “ of bringing the Heathen over to the knowledge
 “ of Christ ; that the Missionaries in the town,
 “ and the native labourers in the country, had
 “ this year about 1100 communicants, that Mr.
 “ Wezelius, the Dutch minister at Columbo, is
 “ very industrious in edifying the Singalean and
 “ Malabarian people upon the Island of Ceylon ;
 “ that some Malabarian Christians came to them
 “ from Columbo, and desired the Holy Bible,
 “ and some other spiritual books, with which
 “ they supplied them, upon assurances that the
 “ books they formerly had were handed about,
 “ and read by some good Christians who meet
 “ together in order to edify one another.”

In the account for the year 1744, the Rev.
 Messieurs Guiesler and Fabricius, the Society's
 Missionaries at Madras, near Fort St. George,
 in their joint letters, dated 4th January, 1743,
 acquaint the Society “ that they had received
 “ the several benefactions sent from England ; that
 “ as they had not then kept a particular journal
 “ in English of all their transactions, they en-
 “ closed an abstract of the state of the Mission,
 “ from the beginning to that time, by which it
 “ appears, that from the 26th of September,
 “ 1728, till the end of the year 1743, there had
 “ been christened, or admitted into their con-
 “ gregations, from Heathenism and Popery,
 “ children included, 753 souls, viz.

“ Into the Malabar congregation	- -	736
“ To the Portuguese congregation	-	17

753

“ In the year 1743 there were 62 added to
 “ these congregations, amongst whom were 34
 “ converts from Popery; they had then also
 “ 123 communicants, and nine catechumens,
 “ that they maintained 40 children this last year
 “ entirely at the charge of the Mission. That
 “ they are still in great want of a Church large
 “ enough to hold 500.”

From the Journal of Mr. Fabricius it appears,
 “ that he had converted and baptized several
 “ Heathen by his conferences with them, and
 “ that besides preaching himself to the Heathens
 “ within the limits of the company’s district, he
 “ had four times this year sent a catechist and
 “ schoolmaster with good success into the
 “ country to seek for some dispersed Christians,
 “ and to confer with the Heathen. The Rev.
 “ Mr. Kiernander states that he had several ca-
 “ chumens under preparation for baptism, that
 “ the schoolmaster Thomas, and the catechist
 “ Ambrose, go on well with business, that the
 “ catechist, as well as himself go out into the
 “ villages twice a week to visit the new Chris-
 “ tians, and to make known to the Heathens the
 “ way to salvation, that the Malabarian con-

“ congregation had been encreased this year 37,
 “ viz. 34 natives and three Roman Catholics ;
 “ that the congregation consisted of 59 persons
 “ whereof 21 were communicants ; that the
 “ number of children now entirely maintained in
 “ the Malabarian and Portuguese schools were
 “ 24.

“ Professor Franck having engaged to look
 “ out for two proper persons for new Mission-
 “ aries upon his own kind promise to pay the
 “ expence of their voyage has accordingly pro-
 “ cured two new Missionaries, viz. the Rev.
 “ Messrs. Breithaupt, and Klein, who are now
 “ gone at the Professor’s own charge to supply
 “ the places of Mr. Fabricius and Mr. Zeglier
 “ at Tranquebar ; the Professor likewise out of
 “ his affectionate regard to the Society as well as
 “ zeal to this branch of their Designs has remit-
 “ ted thither a further sum of 300l. towards the
 “ support of the two English Missions at Ma-
 “ dras and Cuddalore.

The Missionaries at Tranquebar state, “ that
 “ they had gone as far as the 24th chapter of
 “ Proverbs in an impression of the Portuguese
 “ Bible, and had sent as a present to the Society
 “ three copies of the Gospel according to St.
 “ Matthew, and three of a new Grammar in the
 “ Tamulic characters ; and find it will be neces-
 “ sary to print the Bible in that language, they
 “ having great application made to them for it,

“ and that their town church was the last year
 “ increased by an addition of 116 adult persons,
 “ viz.

“ To the Portuguese congregation - -	6
“ Malabarian congregation - -	105
“ Ditto of Roman Catholics - -	5
	<hr/>
	116

“ Over and above 97 children, 15 whereof be-
 “ longed to Portuguese parents, and 82 to Ma-
 “ labarian, all members of their congregation ;
 “ that to the country church were added 335
 “ souls, viz.

“ Of Adult Heathen - - - - -	236
“ Roman Catholic converts - -	6
“ Children baptized - - - - -	93
	<hr/>
	335

“ That the total number admitted from the
 “ beginning of their Mission amounts to 6,800
 “ persons, of which were then living 4,480.
 “ That Pastor Aaron, and Diego, together with
 “ a catechist, employ five or six weeks at a time
 “ in instructing those that came for baptism,
 “ before they are baptized, in the principles of
 “ the Christian Religion ; that the two little
 “ schools at Transchaur and Tirapalaturey are
 “ in a good good state and of particular service
 “ to the Mission, as places wherein to preach

" and perform other divine offices in the coun-
 " try ; that two native ministers, had travelled for
 " two, three, four, nay sometimes for six weeks
 " together at different times to instruct the dis-
 " persed Christians, and to administer the holy
 " Sacrament among them ; that Pastor Aaron
 " in his travels towards the South, instructed
 " and baptised seven Pagans near the Maraver
 " tract under many troubles and abuses both
 " from the Roman Catholics, and the Heathens ;
 " that Pastor Diego in his travels to the same
 " place afterwards met with a Heathen master
 " who gave him an extraordinary character of a
 " Christian servant whom he had taken for his
 " herdsman, and wished he had more Chris-
 " tian servants ; that they conceived great hopes
 " from the travels of these two ministers amongst
 " the villages.

" That the Roman Catholics still continue
 " their inveterate hatred of them ; that an ap-
 " plication having been made to them by 100
 " persons in the country for two Arabic Testa-
 " ments they had complied with their requests,
 " and at the same time made a present of several
 " other books, and that they had the satisfaction
 " to hear from one of the Christian converts that
 " they had done a great deal of good, as we hope
 " to hear the same of some Arabic Testaments,
 " which Mr. Gütisler has found means to dis-
 " perse by way of Mocha ; that in the Portu-

" Portuguese School were 20 boys and 17 girls, be-
 " sides five boys and nine girls, who come out of
 " the country, that the Malabarian School con-
 " sists of 100 boys and 84 girls who are all
 " maintained by benefactions from Europe; that
 " their church in the town being too small for
 " their congregation, they had before many dif-
 " ficulties laid the foundation for a new one just
 " without the town. They request the Society
 " to supply them with printing paper and other
 " necessities for the carrying on the printing of
 " books in the Portuguese and other languages.
 " By the account for the year 1745 it is stated
 " in the Journal, " that the Christians are so
 " increased in the neighbouring villages as to
 " have with the consent of the Heathen ma-
 " gistrates a Christian warden or head man ap-
 " pointed over them according to the custom of
 " the country, and that Mr. Gneisler on visiting
 " the Malabarian Christians at Palacatti found
 " there a congregation of about 150 including
 " some Portuguese, and that their reader had
 " been brought up in the Mission of Madras.
 " The Rev. Mr. Kiernander acquaints the
 " Society that the Malabarian congregation
 " has been increased this year 15, so that the
 " number of the congregation at present 71.
 " The Tranquebar Missionaries state that they
 " continued preaching and instructing in the
 " fields and private cottages, and that in their

" schools they now taught 290 children, that
 " these Malabarian congregations in the town
 " church had been increased 69, viz. 68 Pagans,
 " of whom 10 were children, and 6 Roman Ca-
 " tholic converts: that the Malabarian country
 " congregation had an encrease of 143, viz. 121
 " adults, and 21 children from the Heathen,
 " with 21 Roman Catholic converts. That they
 " this year had christened of new born children,
 " viz.

" In the Portuguese Church - - -	18
" Malabarian town - - -	23
" Malabarian country Church -	39
	<hr/>
	80
	<hr/>

" To these letters, answers have been re-
 " turned, and the several things desired by the
 " Missionaries sent, particularly 30 reams of
 " printing paper, and all things necessary for
 " the printing press and book binding, together
 " with their salaries and a benefaction of 200l.
 " from Mr. Professor Franck, all which things
 " go freight free by the favour of the Honour-
 " able Court of Directors of the East India Com-
 " pany, who are hereby desired to accept of the
 " heartiest thanks of the Society, in public testi-
 " mony of the gratitude and obligations."

In the general Account of the Society for
 1747, the Society expresses its wishes " that it

“ may please a gracious Providence which has
 “ hitherto wonderfully prospered this, and all
 “ its undertakings, to raise up such a truly
 “ Christian spirit, as will undoubtedly supply all
 “ their wants.

“ Such a spirit (they add) as shews itself in
 “ Mr. Professor Franck of Halle in Saxony,
 “ who remittances toward carrying on this
 “ pious and glorious design, have been large and
 “ constant.”

“ In the Account of the Missions for the same
 year, the Missionaries at Madras inform the So-
 ciety, “ that the translation of the Church of Eng-
 “ land Catechism is finished, and will be used
 “ for the future; that the number of children
 “ belonging to the Mission is 49.”

“ From the Mission at Cuddalore, the number ad-
 ded to the congregation in the year past is stated
 at 45.

“ From the Mission at Tranquebar, the death of
 Mr. Obuch and Pastor Aaron is thus announced,
 “ the former died Aug. 23, 1745. He was a most
 “ faithful and affectionate brother to them, consci-
 “ entious in the discharge of his duty, and per-
 “ severing in it even so as not to regard his
 “ life. The latter died but a little before him
 “ on June the 14th with so amiable a character
 “ for his holy conversation, good temper, and
 “ exemplary labour, that the Heathen who knew
 “ him could not but lament his death, for he was

" a native brought up in the school of Cuddalore
 " from whence he removed to Tranquebar,
 " where he became a school master, then a ca-
 " tchist, and, at last an itinerant pastor and
 " teacher through all the Christian congrega-
 " tions in that country, in which office he was as
 " diligent as possible, for, eleven years, and had,
 " within that time converted many hundred souls.
 " Nay, his end seems to have been hastened by,
 " his journeyings and fatigues. From the same
 " cause his brother and companion in labor,
 " Pastor Diego had been sick nigh unto death,
 " but God had mercy on him, and spared his
 " life to them for the work of Christ."

They return an account of 181 souls added
 this year to the Malabarian Church, " particu-
 " larly recommending the schools as the most
 " likely means to propagate Christianity, adding
 " that the Heathen natives are many of them so
 " civil and fond of having their children taught
 " as even to contribute towards building these
 " schools. It is with pleasure (they subjoin)
 " that they inform the Society, that the unchris-
 " tian and inhuman practice of ~~slave~~ slave selling has,
 " by God's good Providence, ceased this year, at
 " Tranquebar, and they find the Mahometans
 " the most obstinate people of any they meet
 " with in their conferences and preaching, so
 " that they have not made one convert among
 " them from the beginning of the Mission."

The Account for the year 1747 begins with
 the Madras Mission at the time of the invasion
 of the French, who had in the Missionaries
 report taken Fort St. George with the adja-
 cent town of Madras. They inform the So-
 ciety that the French Governor, notwithstand-
 ing his having at first promised to protect the
 missions, did nevertheless order them, and all
 of the English settlement, to depart from
 Madras, and that their Mission-House, store-
 room, with half of the Black Town was actually
 demolished upon the 17th of Jan. 1746, upon
 which they retired to Palacotta, a Dutch set-
 tlement, where the governor gave them a very
 hospitable and kind reception: that with the
 assistance of a catechist and two schoolmasters,
 Mr. Fabricius took the best care he could not
 only of those Christians that were with him at
 Palacotta, but likewise of the Proselytes he
 had made and left behind him in the neigh-
 bourhood of Madras, beside which he con-
 stantly went every week into the villages
 around him among the Heathens to make
 known to them the faith and doctrines of the
 Christian Religion.

The Missionary at Cuddalore, Mr. Kermar-
 nection mentions "the great kindness of the late go-
 vernor of Fort St. David, Mr. Hild, who had
 discharged his trust there with great prudence
 and honor, and to universal satisfaction: his

death therefore (of which he informs the Society in his letters of 11th of May) was looked upon as a public loss, and the more so as the confusion in those parts occasioned by the war was very great.

The Missionaries at Tranquebar state, "that into their several congregations there had been added in the year preceding 204 souls, and that their success had been greater in the last year than for some years past, for to the Malabar town Church there are added 116 souls; they continue printing the Holy Scriptures in the Portuguese and Malabar languages, and entreat the continuance of the Society's favour."

In the year 1749 the Society's general Account mentions of the legacy of the Rev. Dr. Carter late Rector of Eton whose executors (besides the payment of 1486l. 3s. 9d. in money) have also transferred to the Society 205l. 5s. 11d. in new South Sea Annuities, and 110l. Bank stock. The former has been made up 300l. and the latter 200l. for a fund to answer by the annual interest thereof, the uses directed by the testator's will, particularly that of printing and publishing in the Eastern languages, Bibles, Old and New Testaments, or what parts thereof the Society shall judge proper. In the Account of the Missions for this year at the Rev. Mr. Fabricius states, "that from the

“end of Sept. 1746, to the end of Sept. 1747, the
 Church of the Mission, there has been en-
 creased with 52 persons, viz, 51 from Pa-
 ganism and 1 from Popery: that from the be-
 ginning of the Mission to that time there had
 been 661 souls incorporated in their congrega-
 tions.”

The Society subjoins a note to the letter of
 Mr. Fabricius to this effect, “ N. B. Be it also
 added here, that the zeal and charity of Mr.
 Fabricius in his work of the Lord is such that
 for some time he has abated nearly one-third
 of his own salary, and brought it to the public
 account, living himself after the Malabarian
 manner upon the coarsest diet, and drinking
 nothing but water.”

From the Mission at Cuddalore, Mr. Kiernan-
 der writes that he had baptized 7 Catechumens,
 and that the next Sunday he hoped to baptize 30
 Adult Heathens, and receive 3 Roman Catholics
 into his congregation. The next letter from the
 same place states that their congregation amount-
 ed to 341 souls, having had within the year an
 encrease of 167. They state again the great im-
 portance of the schools as the chief means for
 the introduction of Christianity upon the
 Heathen. A further benefaction of Mr. Pro-
 fessor Franck is then acknowledged. It is ad-
 ded, “ that the council, chaplain, and people of
 Port St. David’s had shewed them extraordinary

" kindness, and the governor of it, Charles
 " Floyer, Esq. has in all emergencies approved
 " himself their friend, nay has assured the So-
 " ciety by a letter dated July 23, 1748, that he
 " will take their Protestant Mission there under
 " his protection, and assist them all in his
 " power."

The Missionaries at Tranquebar mentions the
 bounty of Professor Franck, as having been
 again most seasonably extended to them, and
 they had printed a second edition of a little tract,
 entitled the Order of Salvation, and were going
 on with a second impression of the New Testa-
 ment in the Tamulic language, as also with the
 Books of the Prophets in the Portuguese.

The Account of Missions published in the year
 1750, gives a report from the Madras Mission,
 " that such a provision had been made through
 " the good offices of Admiral Boscawen, that
 " the British Mission at Madras will be parti-
 " cularly encouraged by the governor and coun-
 " cil, who had agreed and resolved to put the
 " Missionaries there into possession of the new
 " built country church near that town, together
 " with the houses and gardens belonging to it.
 " This church, they add, was built by the Ro-
 " man Catholic Portuguese since Madras was
 " taken by the French, and is a fine build-
 " ing."

The Missionaries at Téhacabas state an increase to their congregations of 245, with additions to their schools; in which were 88 boys and 76 girls maintained as well as increased, besides 70 children in the country schools.

The additional remark of the Society for this year introduces the appointment of the Rev. Mr. Swartz, whose labors afterwards proved so eminently serviceable to the Mission. The Society's note is, "the Society relying upon the gracious Providence which has wonderfully prospered them in their several designs and undertakings, and considering farther the good prospect that is now opening to all the Protestant Missions in the East Indies, have determined, in concert with the College at Copenhagen, and with Professor Franck at Halle, to assist and support them to the utmost. With this view there have been sent out this year all necessary supplies in books and other things by the extraordinary kindness and concern of the college and the Professors of the same. Missionaries; the Rev. Messrs. Frederic Swartz, David Holtzenhagen, and George Hertz, of Herten bases, went to Frankfort on board the Lye; Captain Egertson; that there was not be wanting fit persons upon the spot for the service of the several Missions, not only in the case of mortality, but of their greater business and enlargements: not but that the Society are

well aware that they shall thus bring upon
 themselves an expense which their best India
 trade will be no way able to support; nor
 can frequent and happy experiments shew
 them the wisdom and duty of depending upon
 God's blessing, and the rights of their libe-
 rality who have this Christian and benevolent
 sign as hearty with abilities necessary to know
 that such persons will never be weary
 of holding and believing further that their
 zeal and industry will be excited and provoked
 by the good spirit that is now mov-
 ing in the civil Government of these places, to
 join hand in hand with them for the further-
 ance of the Gospel in a natural simplicity
 and purity and as reformed from the supersti-
 tions and corruptions of Popery. *Journal of the
 English Government at Fort St. George, having dis-
 tinguished the French Romish
 Priests of the subordinate liberties they had
 enjoyed for many years, they had begun to
 say their things of the white town
 of the great town of the President Mission.
 Resolved that this ordinance had been pub-
 lished that from thenceforth no body should
 come to these parts to be made Prexytes to the
 Popish faith under the penalty of being
 banished from the said settlement to sea.*
 The Missionaries at Ondalore gave their

Church, and always operating unfavorably in the eyes of those who may object to no conditions when we invite them to our fold.

The Postscript to the Mission Account for this year states an increase of 41 persons Proselytes from Paganism, and 30 converts from Popery at Madras. It mentions also with a very sensible affliction the death of the Rev. Mr. George Swynfen, the English Chaplain at Fort St. George, who died Nov. 17, 1760, after a long consumption. He had been their dear, and intimate friend, was on all occasions disposed to do them good offices, and very often gave them both his company and assistance in their conferences with the Heathen.

The Mission at Cuddalore reports an increase of 62 souls.

The Missionaries at Tranquebar state their progress in printing a second impression of the New Testament in the Tamulian language.

The year 1758 contains nothing additional of any moment. That of 1759 states an increase in the Mission of Cuddalore of 126 to the congregations, with a donation from a German Nobleman among the Dutch at Bengal of 300 rupees.

Along with these dispatches, it is added, the Society had the honor of a most obliging letter (dated Sept. 29, 1758) from Thomas Sanders, Esq. Governor of Fort St. George, to

assured them that he should always have the
 most proper regard for the welfare of this
 Mission, and contribute therunto by any
 service within his power, and even to desire
 them to favour him at all times with their com-
 mends of which regard and readiness to
 serve them he has since given the most con-
 vincing proofs, not only by what he has done
 in the public administration of his government,
 and in personal civilities to their Missionaries,
 but likewise by the real Christian zeal he pro-
 fesses and manifests on every occasion to the
 good design of the Mission itself: for the which
 he is hereby desired to accept their public
 thanks, together with their wishes and prayers
 for the continuance of his health, and of that
 prosperity he has hitherto had in every under-
 taking for promoting Christian Knowledge, and
 for advancing the interest of the East India
 Company in all affairs under his direction, and
 management.

The Missionaries at Cuddalore also state an en-
 crease of 68 to their congregations. And those
 of the Tranquebar Mission state an increase for
 the past year of 240, besides which they have in
 their town and country schools about 300 chil-
 dren under their care and instruction.

The Reports for the year 1754 and 5 contain
 little additional matter. Mr. Fabricius was pro-
 jecting a more perfect translation of the New

“ Testament into the Tamulian, but upon a
 “ journey to confer upon this business with his
 “ brethren at Tranquebar, was taken prisoner by
 “ the French, but afterwards liberated.”

The Sermon for the year 1757 has annexed to it “ some account of the Protestant Mission to
 “ East India for the years 1754, 1755, 1756;” which begins with assigning the reason for the interruptions of the correspondence owing to the war with France. It goes on to state with respect to the Mission at Madras, “ from different letters and journals sent by the Rev. Messrs. Fabricius and Breithaupt, that they had held conferences with the Heathen and Papists at sundry times, and in divers places, wherein by God’s blessing they had met with such success that many of the former had been brought so far to the acknowledgement of the truth as it is in the Gospel as to declare publicly before their Bramins, *this is the right and clear truth which every one is able to understand*; this we must hear *and will hear*: and accordingly they did hear it again and again, until they were both convinced and satisfied, that there is no other way made known from Heaven unto sinful men whereby they may be saved, unless by their repentance toward the one true God; by faith in his only begotten Son, our Lord Jesus Christ, and the embracing those means of grace which he

" have offered. Moreover, the care and pains of
 " the Society's faithful labourers, have not been
 " confined within the precincts of their own
 " Mission; for upon a pressing invitation from
 " the Dutch settlement at Palicate, one of them
 " went thither and administered the holy Sacra-
 " ment of baptism to 4 Dutch, 13 Portuguese,
 " and 7 Tamulian children, all belonging to the
 " Protestant Church there. To whom were ad-
 " ded, 4 Adult slaves after previous instruction
 " and preparation by the Portuguese catechist of
 " that place, as well as private discourse and pub-
 " lic examination by the Missionary himself.
 " Messrs. Fabricius and Breithaup add testimo-
 " nies of their concern, that their friends are not
 " equal to support such of their Heathen Prose-
 " lytes, as for the sake of Religion leave their
 " native country, or are abandoned and perse-
 " cuted by their own relations and neighbours."
 " They add, " that they gloried not in the num-
 " ber, but in the reality of their Proselytes or
 " Converts, whether from Heathenism or Popery,
 " wherein they find themselves obliged to use,
 " both for conscience and prudence sake, the ut-
 " most caution, lest their good should be evil
 " spoken of, and for fear of admitting into their
 " congregations any such impostors, unbelievers,
 " or immoral persons as might offer themselves
 " not from a sincere love of Christian truth and
 " goodness, but from worldly motives for filthy

“**increase, or out of personal resentments against
 “ their own parents and friends. However they
 “ had through the Divine Blessing in this year of
 “ trial and trouble, an increase of 46 souls to
 “ the congregation.”**

**The Missionaries at Tranquebar state an en-
 crease of souls to the Tamilian congregation
 in that town,**

107

118 to that in the country.

26 to the Portuguese.

251 in all.

**“ Mr. Meissel and Mr. Dame had been added
 “ to their Missionary list: Mr. Meissel who is
 “ skilled in the art of printing, and Mr. Dame
 “ who is qualifying himself to be a preacher of
 “ the Gospel in the Tamulian language, of
 “ whom there was extraordinary need, it having
 “ just then pleased God to open a new door for
 “ him among the Gentiles, even in places beyond
 “ the limits of the Danish Company’s settlements:
 “ accordingly two of them had taken a journey to
 “ Negapatnam, at the request, and under the pro-
 “ tection of a German officer who had served the
 “ King of Tanjhour in his wars, and had a liberty
 “ from him to retain a clergyman for ministering
 “ to him in holy things; by which means it had
 “ been in their power not only to visit their own
 “ flock in the country, but to spread also at the**

"were first the chief things of the Gospel
 "whenever they came and this they believe to
 "to have been attended with success for like
 "reasons the ways of the Apostles and from the
 "same bad motives; not many years ago after
 "the flesh: and many, although for
 "fable, would receive Truth from a love of it;
 "yet not a few of the poor and good came to
 "hear the word with all readiness of mind, and
 "were baptized, so that their congregations had
 "within a year an increase of 285 souls."

In the account for the year 1758, the Mission-
 aries at Madras state "an increase in their
 congregations of 58. Number of communi-
 cants at Christmas '54, of which 21 were newly
 admitted to that ordinance. The Missionaries
 at Cuddalore had had many conferences with
 the Heathen; on which occasions they never
 failed to exhort these miserable strangers from
 the covenant of promise, to turn from the
 worship of Idols, to that of the living and true
 God, through the Gospel of his Son, our Lord
 Jesus Christ; and though the word of God
 did not take effect upon all, yet some were
 convinced and became disposed for further
 instruction, and that these converts scattered
 up and down the country may not be drawn
 aside, either from the artifices of those who
 corrupt the word of God, or the persecutions
 of their Heathen neighbours, but continue well

" grounded and settled in their faith, frequent
 " visits had been made to them. To the Maho-
 " medans also who have fallen in their way, they
 " have laid open the impostures of their false
 " prophet, and have admonished them to re-
 " nounce him as a deceiver, and they have put
 " into the hands of such as were best disposed,
 " the New Testament and Psalter in Arabic,
 " therefore they desire from the Society a further
 " supply;" which has been sent to them.

The Society adds to this, " that these Mission-
 " aries, notwithstanding their attention to a
 " variety of good offices abroad, they are never
 " wanting in zeal in what more immediately
 " relates to the business of their Mission, parti-
 " cularly within the Company's limits: for
 " instance, they are diligent in training up
 " children in the nurture and admonition of the
 " Lord; in preparing adults for Christian Bap-
 " tism; in preaching the word in season and
 " out of season to all that will hear; and in
 " rightly and duly administering the Sacrament
 " of the Lord's Supper." The Missionaries at
 Tranquebar, declare that " their ministry had
 " been so exceedingly blessed among the
 " Heathen, that very many had come over to
 " them, and been instructed in the doctrine
 " of Christ; the numbers of whom, including
 " little children, amounted to 192."

There is no Report for the year 1759. In the following year, the calamities sustained by the war are stated. The Mission at Cuddalore states the reception of 174 children into the schools, " they are all taught in the English language, " reading, writing, and arithmetic, and are all " whether of Heathen, Mahometan, Roman " Catholic, or Protestant parents, equally cate- " chized and instructed in the Christian Religion. " One of the Bengalees, who is a Brahman, has " in this year read through the Bishop of Mann's " Instruction for the Indians, the whole English " Bible, and the Whole Duty of Man. Hence " it is to be hoped that when they come to years " of maturity, and to be at their own liberty, " they will declare for the truth which is now " instilled into them. He adds, that he had " taken some of the greater boys to instruct the " little children."

The account for the year 1760, annexed to the " Sermon, 1761, states from the Madras Mission, that " the number of members from the first " erection of it, received into the Mission, " amounts to 1470 souls." The Missionaries at Cuddalore acknowledge a legacy of Mr. Ostervald, with which they had purchased £1000, New South Sea Annuities, and appropriated the dividend thereof to this charity.

The Missionaries at Tranquebar state an " eucrease for the past year of 232 souls, and

“ that 170 children were supported in the free
 “ schools:” they further add, in answer to the
 queries which have been sent to them, “ that the
 “ number of children which have been hitherto
 “ educated in their schools is 1318; and that the
 “ number of members which have been instructed
 “ and received into their Church, amounts to
 “ 11,506.”

Mr. Hutteman, Missionary at Cuddalore, greatly
 laments the loss of “ Mr. John Herr, their late
 “ industrious and pious schoolmaster, who was
 “ taken prisoner, and died in consequence of
 “ confinement at Pondicherry, leaving his pro-
 “ perty to the Mission, which he had faithfully
 “ served.”

The Mission at Calcutta states an increase, in
 which there remained 231.

The Society then express their obligation to
 Messrs. Butler and Cape, chaplains of that
 settlement, for “ their very friendly reception of
 “ Mr. Kiernander, for their procuring large
 “ subscriptions towards carrying on the good
 “ work he is engaged in, and for the Christian
 “ offer they make of assisting him in the peculiar
 “ offices of a minister of the Gospel.” And the
 Rev. Mr. Henry Butler in a letter of the 12th
 of January, 1761, bears testimony to the good
 behaviour of the Society's Missionaries, and
 recommends it to them “ to send a person of
 “ industry and unblemished morals to assist him

9. in the school; not doubting but that whatever
 5. stipend they shall allow him will be considerably
 5. augmented at Calcutta. 10. will now send
 11. The report for the year 1762, states from
 Madras, that several conferences had taken place
 with the Heathen; "in regard to their idolatry,"
 "one of them said that God must be worshipped
 " by images until he should represent himself to
 " their eyes. Upon which Mr. Breithaupt led
 " him by the hand, and made him stedfastly look
 " on the body of the sun, till he confessed his
 " eyes could not support the light of it, and
 " then he bade him consider how his eyes could
 " be able to sustain the glory if the great Creator
 " should discover himself to him." The number
 " added to their congregation from the 1st of
 " May 1759, to the 31st of December 1760, are
 " in all 85. From the beginning of the Mission
 " at Madras, A. D. 1723, to the present time,
 " there have been incorporated into the Christian
 " Church;

" Tamulians + + + + + 1388

" Portuguese + + + + + 175

" In all 1563

" In the year 1763, the Madrass Missionaries
 state that "they had had 28 conferences with
 " the Papists and Heathens. The Gentiles
 " hearkened with attention and approbation to
 " the divine truths delivered, and one of the

“ Brahimins confessed that the doctrines deserved
 “ to be praised. Many of the Heathens would
 “ probably embrace Christianity, if they were not
 “ hindered by their superiors and relations, as
 “ one of them plainly declared to the Mis-
 “ sionaries.”

Mr. Hutteman, Missionary at Cuddalore, had
 baptized “ the preceding year 7 adults from
 “ among the Heathen. The whole increase of
 “ his Church for that year being 31 souls. He
 “ was also preparing 10 more adults for bap-
 “ tism.” This letter is accompanied with a des-
 “ cription of a Malabar or Tamulian funeral
 “ procession, and of Isurens Pagoda or Temple
 “ at Tripalore, three miles from Cuddalore,”
 which set forth the Pagan worship in an “ hideous
 “ and abominable light ;” and he gives us his con-
 jecture, that “ the Egyptian Osiris and the
 “ Malabar Isuren are the same fictitious deities.”
 He mentions “ the indecent images called Lingum
 “ which they carry about them as charms, and
 “ worship with daily sacrifices in their Pagoda,
 “ where above an hundred families of Brahmins
 “ are maintained, and the vilest obscenities and
 “ most filthy lusts are continually practised.”

Mr. Kiernander laments the departure of two
 “ valuable friends to the Mission, the English
 “ chaplains Butler and Cape,” whose place
 however they state to be supplied by “ the Rev.
 “ Mr. Samuel Stanely, who with an equal zeal

“ ardently endeavours to promote the cause of
 “ Christianity.”

From Tranquebar it is stated that “ the num-
 “ ber of souls added to the Church last year
 “ amounts to 855.” It is further observed by
 these Missionaries, “ that some Moratians of
 “ Count Zinzendorf’s sect have lately settled
 “ among them, but they hope whatever may be
 “ a scandal or an hindrance to the Christian
 “ doctrine will be removed.”

To the Sermon for 1764, the account annexed
 contains an acknowledgment from Madras of
 another benefaction of Professor Francke’s, and
 one from an English Lieutenant, Mr. James
 Frazer.

The letters from Tranquebar state, that in
 May “ Mr. Swartz with another Missionary went
 “ on foot to Tanschaer and afterwards to Prut-
 “ chinapalli, preaching the Gospel to Christians
 “ and Heathens. He stayed there till July,
 “ and was treated with great civility by the
 “ English gentlemen, and by the assistance of
 “ Major Preaton, and Mr. Newton, brother to
 “ the Bishop of Bristol, a little Meeting House
 “ was erected for the use of preaching God’s
 “ word and teaching the Children. He preached
 “ not only in the city of Tanschaer but even
 “ in the King’s palace, where he took occasion
 “ from questions which the courtiers asked him
 “ concerning worldly matters, to turn the dis-

" course to things belonging to God and Heaven.
 " The King was then present, and heard him,
 " but was not to be seen by him. In September
 " he returned to Thutchimpalli, and baptized
 " the Heathen and received Papists into the
 " congregation, after having taught them the
 " Protestant religion."

" In the account for the year 1765, Mr.
 " Huttesman sent the returns of his Mission.
 " He observes that " several professors of
 " Christianity, have, by the preaching of the
 " Gospel, been brought from a dissolute and aban-
 " doned life to become real Christians, and to
 " lead a life of piety and virtue."

" Conferances with the Heathens have been
 " of good effect; and particularly in the case of
 " a proselyte of note; whose story, if set down
 " at large, in the very words of Mr. Huttesman,
 " it is hoped will not be tedious to the pious
 " reader; and is as follows:

" The conversion of a Pandaram deserves par-
 " ticular notice. He was a priest of Laurens
 " sect, a man of the noblest tribe, and of great
 " judgment and learning. It is now more than
 " a year that this man visited me, and declared
 " the scruples of his conscience, and expressed
 " himself warmly against the vanity and wick-
 " edness of the Malabar religion. I told him,
 " that the religion of the blessed Jesus was ad-
 " mirably fitted for such souls as are really

“ concerned about their eternal interest, that
 “ feel with a deep compunction the load
 “ of sin. At the same time I plainly told
 “ him the many difficulties that attend the em-
 “ bracing this Religion; that he must sincerely
 “ renounce the wicked world; and all the sinful
 “ lusts of the flesh, must prepare for ill treat-
 “ ment and persecution; even from those who
 “ formerly venerated him; however, that all
 “ these difficulties are sure infinitely out-weighed
 “ by the inexpressibly great rewards proposed
 “ in the Gospel, and by the inconceivably dread-
 “ ful threatenings against the despisers of this
 “ Religion.

“ He went away, and promised to deliberate
 “ upon these things, and I did not hear of him
 “ till last November; when he returned to this
 “ place; and was courteously entertained by the
 “ Heathen merchants, who venerated him as
 “ their priest: mean while he visited me now
 “ and then, and was present when Divine service
 “ was held in the Malabar language. At last
 “ it pleased the Lord to work in him a thorough
 “ conviction. He took his solemn leave of the
 “ Heathens, declaring unto them the reasons
 “ why he did forsake the Malabar religion, and
 “ embrace that of the Christians. After he had
 “ been several weeks amongst us, he wrote, at
 “ my desire, his life, and the reasons that in-

" ducted him to turn a Christian; and I hope it
 " will give pleasure to the honourable Society,
 " when I give them a translation thereof.

" *The life of a Pandaram, a sincere convert
 to Christianity at Cuddalore.*

" My name is Tondaman Mudaly; I was
 " born near Tirunawaly, in the kingdom of
 " Madurei, in the year Pingala Warusham*,
 " 1737. In my infancy, my parents taught me,
 " that there was a Being who had created heaven
 " and earth, and that good men would go to
 " heaven, but the wicked to hell; and in my
 " youth I began to be solicitous for the salvation
 " of my soul: for which reason I was assiduous
 " in reading our books. In my fourteenth year
 " I resolved to choose the life of a priest or pan-
 " daram of Isuren; to visit all holy pagodas and
 " temples, and to wash in their sacred water,
 " in certain hope of attaining thereby salvation.

" About this time I was so unfortunate to lose
 " both my parents; this confirmed my resolu-
 " tion, and I enquired for the most famous pan-
 " daram who could make me a disciple by hap-

" * The Malabars compute their years by a circle of 60
 " years, whereof each has its proper name; the present year
 " 1764, is called Taruna Warusham. This way of computa-
 " tion confounds greatly their chronology; for if one
 " knows not how many circles have elapsed when such or
 " such a fact happened, it is impossible to fix the era."

" tiam *, and teach me the forms and prayers,
 " and all things necessary to a true pandaram.
 " I was told that three hours from Majaburam
 " at Tarmaburam, in the kingdom of Tanjore,
 " there was such a one; hereupon I took a
 " journey to him, received the purification of
 " water, and learned under him for the space
 " of five years. I had a great desire to procure
 " by my penances' salvation to as many as pos-
 " sible; I therefore asked leave of my panda-
 " ram to go on pilgrimages, to which he con-
 " sented, and permitted me to sacrifice wherever
 " I should come.

" Reading frequently with attention our books,
 " I was surprized to find our gods were born of
 " father and mother, and that quite different
 " operations were ascribed to them, to Bruma
 " the creation, to Wishtnu the redemption, and
 " to Siwen or Isuren the destruction. I likewise
 " found that the same gods were subject to many
 " imperfections: Biruma (or Bruma) knew not
 " who had killed his wife; and Peruntal (or

* " It is well known how ancient the religious purification
 " by water hath been, and that it was always looked upon
 " as a public profession of renouncing the former life, and
 " entering upon a new course. This custom hath even
 " been blended with the fabulous narrations of Greece,
 " when they tell us that even Hercules had been purified
 " with water by Eurlope, Apollo by Cassandra, Bellerophon
 " by the king and priest of Argus."

Wistful) was ignorant of his wife's being ravished; he knew not his father's death till he learned it by letters, &c.

" I was much scandalized by the profane and immoral service performed in our pagodas: at Supramanciam, a famous pagoda, 3 leagues from Goa, the image of a serpent with 7 heads is worshipped: at a certain festival this serpent is said to move the head, and three girls of the most beautiful shape dance before him stark naked, in the sight of an innumerable crowd of spectators: at the sacrifice of Satty, (this is the Venus of the Romans) men and women eat and drink together, and afterwards mix promiscuously. Daily are entertained in our pagodas the dancing girls, which are professed prostitutes, who sing at morning and evening sacrifices the impurest songs, and offer in the pagodas, with the obscenest language, their persons to the spectators, and invite them to lie with them.

" All this, the feelings of my conscience told me, could not be from the eternal God, whom reason and the still voice of nature proclaim to be an holy Being, who abhorreth vice and impurity, and delights in virtue and chastity; this must undoubtedly be from Satan, the father of lewdness: however, since our whole nation is zealously attached to this worship, I stifled the clamours of my conscience, think-

"ing, that if it was really wrong, so many thou-
 "sands of people could not follow it: and so I
 "went on, visiting one pagoda after another.
 "At last I came to Cuddalore, and was in-
 "formed that here was a priest who taught the
 "religion of Parabara Wastu (the supreme
 "Being,) and when I visited you, and heard
 "the Wedam (religion) of Paraba Wastu, the
 "mists of mine understanding began to clear
 "up, and all what you said of the perfections
 "of God, and the manner to worship him, was
 "immediately approved by the silent voice of
 "reason and conscience. All the doctrines which
 "your Wedam proposeth lead directly to the
 "honour of the only true God: may his Name
 "be blessed for ever! It describeth man as he
 "really is, sinner and guilty; it rejects the un-
 "availing atonements by penances performed
 "by a miserable sinful wretch. Must not the
 "mountain be supported by a mountain? Can
 "the ant be a match for the lion? The holy and
 "dreadful sufferings of Jesus Mattiastar (Re-
 "deemer or Reconciler) have atoned for the
 "violated rights of the divine government. Your
 "Wedam enables a man to curb and subdue his
 "passions and wicked appetites of the flesh;
 "These are expressions by which in our books and in-
 "structions we endeavour to illustrate the necessity of a
 "divine Reconciler interposing between the provoked
 "Deity and sinner the son of dust."

“ and makes the mind in love with holiness by
 “ the spirit of Jesus. It containeth the clearest
 “ revelation of life and immortality, and such
 “ grand promises that are more than sufficient
 “ to bear us up in the course of a Christian and
 “ virtuous life, notwithstanding the discouragements
 “ from a wicked world. It threateneth to
 “ obstinate vice and impenitence so dreadful
 “ punishments, that are enough to counterpoise
 “ the momentary and fleeting pleasures of sin.
 “ It is therefore my firm resolution to embrace
 “ this Wedam, to live and die in it. I have
 “ weighed the Malabar religion against it, but,
 “ alas, the former is too light; I know it is of
 “ Satan, and the direct way to ruin soul and
 “ body.

“ Parabara Wastu, Creator of the universe,
 “ have mercy upon me! O how do I bewail that
 “ I have been 28 years thine enemy. I have
 “ forsaken thee, the living fountain, and worshipped
 “ idols, whom thou abhorrest. Jesus
 “ Nadar (redeeming Lord) impute thy blood
 “ unto me, and procure me the forgiveness of
 “ my sins. Thou Spirit of Holiness sanctify
 “ my heart, and form me into the likeness of
 “ the blessed Jesus. Amen.

“ Since this Padaram is a man of good abilities,
 “ and a very upright disposition, and unwilling
 “ to live upon almsgiving, but resolved
 “ to earn his own bread or rice by diligent and

“ faithful labour; I promised to constitute him
 “ master of our Malabar school, as we greatly
 “ wanted such a subject, and he embraced the
 “ proposal willingly; which I hope the honour-
 “ able Society will confirm.

“ Our convert Arunasalam received an Oles *
 “ from the college of Pandarams, which I think
 “ proper to translate.

“ *Warning Letter from the College of Panda-*
 “ *rams, at Tarmaburam, in the kingdom of*
 “ *Tanjore, to Arunasalam Pandoram, at*
 “ *Cuddalore.*

“ The grace of Siwen, the creator, redeemer,
 “ and destroyer, be effectual in the soul of Aru-
 “ nasalam. If you enquire into the reasons of
 “ our writing this letter to you, know then: you
 “ were on a journey to the holy place of Casby,
 “ and behold, by the cunning fraud of that
 “ arch enemy, the devyl, your great wisdom
 “ and understanding have been so blinded, that
 “ you were not ashamed to go at Cuddalore to
 “ the low and base nation of Franks and Euro-
 “ pean people, who are no better than the Par-
 “ reiers, and to hear and be instructed in their
 “ despicable Wedam (i. e. religion.) O, in what
 “ an amazement were we thrown at the hearing

* “ Oles is the palm-leaf on which the Malabars write
 “ with an iron stile or pencil.”

" of this? the moment we heard it we met in the
 " Divine Presence * of the head of the sacred
 " college of Pandarams, and consulted on this
 " event. Indeed we are sunk in an ocean of
 " sorrow. It is needless to write you many words
 " on the subject to a man of your understanding.
 " Did you belong to the cruel populace, many
 " words might be necessary. Remember, Aru-
 " nasalam, your change is like a king turning
 " † Parreiar. What have you wanted amongst
 " us? Had you not honour and subsistence suf-
 " ficient? It is unconceivable what could move
 " you to bring such a stain on the character of a
 " Pandaram. We must impute this misfortune
 " which has befallen you to a crime you have
 " committed against God in your ‡ former gene-
 " ration. Consider, Arunasalam, the noble blood
 " of the Tondamar from whence you sprang.
 " You associate yourself to the basest people
 " that eat the flesh of cows and bullocks; can
 " any wisdom be amongst them? The moment

* " These Pandarams are so excessively proud that they
 " have persuaded the silly people to look upon them as
 " gods. They are commonly saluted Tanbiran, god."

† " Parreiers are the lowest and basest cast amongst the
 " Malabars."

‡ " The Malabars believe a metempsychosis for seven
 " generations. When a misfortune befalls them they impute
 " it to a sin committed they know not how in their former
 " generation."

“ you receive this letter return again to this place ; may Siwen give you understanding.

“ This is divine oracle, written at the command of his Holiness, the head of the Pandarams at Tarmaburam.”

“ *Answer of Arunasalam Pandaram, now called Arulananden, which is the same as Johannes.*

“ The grace of Parabara Wastu, who is Jehovah the living God, the very blessed Creator and Preserver of the universe, fill the souls of all Pandarams at Tarmaburam. I have received your letter, and have read the contents with true compassion. Will you know the reason? it is this, you have unaccountably forsaken the living God, the eternal Creator of all that exists; and have given the honour due to him to the creature. You think yourselves wise, though fallen into the most dreadful foolishness. You worship the arch enemy of all that is good, the devil. You give divine honour to men who were born of father and mother, and who during their life have been notorious fornicators, adulterers, rogues, and murderers. In your religious books are related the obscenest facts, whereby lust, the fire of Satan, is furiously kindled at an instant. My heart melts within me. I weep over you.

“ Fourteen years have I been witness of your
 “ infamous worship in your pagodas ; and I am
 “ in my conscience convinced that you are in the
 “ road that leads directly to hell and eternal
 “ ruin. How holy, how majestic is God described
 “ in the Wedam of the Christians? You call
 “ them a base and ignorant people, but this is
 “ owing to your pride, which cometh from that
 “ proud spirit Satan. Come, my dear friends,
 “ and worship with me the God who made you.
 “ Be not deceived to expiate your sin by wash-
 “ ing and sacrifice of Lingam : The Christians
 “ alone have an expiatory sacrifice worthy of
 “ God. When I think on your blindness, my
 “ heart pitieth you. You know the integrity of
 “ my life ; and you never heard scandal of me :
 “ could you then think that I should renounce
 “ the religion of my fathers without conviction
 “ of its falsehood and dreadful tendency? The
 “ God of infinite compassion hath delivered me,
 “ wretched sinner, out of Satan’s captivity.
 “ Your promises of honour and riches touch me
 “ me not. I have the hopes of an everlasting
 “ kingdom ; you also can inherit it when you
 “ repent. I have changed my religion, but not
 “ my cast. By becoming a Christian I did not
 “ turn an Englishman : I am yet a Tondaman.
 “ Never did the priest of this place desire of
 “ me any thing contrary to my cast. Never did
 “ he bid me to eat cow flesh or beef, neither

“ have I seen him eat it, or any of the Tamu-
 “ lian Christians, though such a thing be not
 “ sinful in itself. Turn to the living God: so
 “ writeth Arulananden, formerly a Pandaram,
 “ but now a disciple of the blessed Jesus.”

In the Report for 1766, Mr. Fabricius and
 Mr. Breithaupt, state an encrease of their con-
 gregation at Madras, by the baptism of 17 chil-
 dren, 9 Christian parents, and 40 converts from
 Heathenism and Popery Mr. Hutteman observes
 that Mr. Swartz “ was of infinite service to the
 “ army during the bloody siege of Madurei, the
 “ reduction of which kingdom to the obedience
 “ of the English, hath been the greatest affair
 “ that hath happened the last year, when the
 “ rebel, Cawn Saib, was betrayed, and deli-
 “ livered into our hands by his own people.

“ Since the departure of Mr Kiernander for
 “ Calcutta, Mr. Hutteman found the business of
 “ the Mission at Cuddalore lie very heavy on his
 “ hands, and often applied to the Society to
 “ send him a colleague. As they are always
 “ ready to do all they can toward enlarging the
 “ kingdom of Christ in those heathen parts of
 “ the world, they wrote to the reverend and
 “ learned Dr. G. A. Francke, Professor, of
 “ Halle in Saxony, to provide them with a
 “ proper person to be sent as a Missionary to
 “ Cuddalore; accordingly he sent over to London
 “ the Rev. Mr. Christian William Gerické, who,

“ on the 4th of March, 1766, waited upon the
 “ Society, and was approved by the Board; upon
 “ which the Rev. Mr. Archdeacon Yardley, then
 “ Treasurer, gave him the following Charge.

“ SIR,

“ The Society for promoting Christian Know-
 “ ledge, by me congratulate your safe arrival in
 “ England, and enjoy the greater satisfaction in
 “ seeing you with them, as you come from a
 “ person for whom they have the highest re-
 “ gard, as a well-wisher to the Society, and a
 “ generous promoter of their pious designs.

“ The Rev. Mr. Professor Francke, is ever
 “ attentive to our requests, and doth us the
 “ honour of shewing his approbation of our en-
 “ deavours, by lending his helping hand to
 “ assist us, whenever occasion calls, either in
 “ the eastern or western parts of the world. He
 “ is kindly pleased, on our application, to furnish
 “ us with proper labourers for the work of the
 “ Gospel, and the extension of Christ’s king-
 “ dom amongst the Heathens, in a very distant
 “ part of the Gentile world;—persons, who
 “ have under him been educated in good learn-
 “ ing, and the knowledge of true religion;—
 “ persons whom he hath tried in lower stations,
 “ and hath experienced them to be deserving of
 “ double honour, and capable, with the blessing
 “ of God, of undertaking the more arduous
 “ labour of preaching the Gospel to the nations

“ who know not God; and of enlarging the
 “ kingdom of the blessed Jesus, where hitherto
 “ it hath not been received and obeyed.

“ The Society is, by the recommendation of
 “ our very reverend and pious friend, inclined
 “ to look upon you, Sir, as such an one; and
 “ accordingly reacheth out the hand of friendship
 “ to you, embraceth you with tender affection,
 “ and taketh you under their particular protec-
 “ tion; recommending to you, in the name of
 “ the Holy Jesus, to take heed to yourself and
 “ to your doctrine;”—“ to live an unblameable
 “ and pious life, and thereby to adorn the
 “ Christian religion; and to be industrious and
 “ indefatigable in the duties of a Christian mi-
 “ nister, in feeding the little flock which is
 “ already gathered together, and to do your
 “ utmost endeavour to enlarge the fold, and to
 “ collect into it those who are appointed to be
 “ heirs of salvation.

“ To facilitate this work, when you come to
 “ the place of your destination, you will, by the
 “ Divine permission, meet with a worthy col-
 “ league, the Rev. Mr. Hutteman, who hath
 “ performed the office of Missionary at Cuddalore
 “ for many years, to the entire satisfaction of the
 “ Society, and hath, by the Divine blessing,
 “ been enabled to make many converts to
 “ Christianity.

" He will receive you with open arms ; and
 " we make no doubt but that you will be ready
 " to take from him such instructions, in regard
 " to the manner of your procedure, as his abili-
 " ties, and his experience during his long resi-
 " dence there, make him capable of planning out
 " for your use and direction.

" The Society join in their best wishes and
 " most hearty prayers to Almighty God, that he
 " would preserve your health, and prosper your
 " voyage to the part to which you are bound ;
 " and would fill you with the divine graces of
 " his Holy Spirit ; that he would endue you
 " with zeal and fervency, with prudence and
 " wisdom, with courage and constancy, with
 " patience and perseverance, in the good work
 " to which you are to be appointed ; and that it
 " may graciously please him to prosper all your
 " labours, for the support and extension of the
 " kingdom of the blessed Redeemer of man-
 " kind, for the salvation of souls, and the glory
 " of his holy Name, who willeth all men to
 " come to the knowledge of the truth and be
 " saved."

To this Mr. Goriché made the following reply.

" I should be greatly wanting in my duty, if
 " I did not take this favourable opportunity of
 " testifying the just respect and gratitude of my

“ heart, which, on many accounts, I owe to this
 “ Honourable Society. The important trust
 “ they have committed to me; their kind recep-
 “ tion of me in England; the many favours
 “ they have conferred upon me, in providing for
 “ the conveniency of my voyage to the place of
 “ my destination; and above all, their pious and
 “ affectionate Charge relating to the duties of
 “ my future station, are so many obligations,
 “ that call upon me, to return you, Honourable
 “ Sirs, my most humble and unfeigned thanks.

“ Nothing could be more agreeable to me
 “ than the prudent orders and directions of this
 “ Honourable Board; which with heart and
 “ mouth I promise to follow in every part: and,
 “ as I once for all, have entirely and cheerfully
 “ given myself up to the blessed work, of the
 “ Lord’s vineyard at Cuddalore, it shall be my
 “ constant practice to implore the Divine mercy,
 “ that by the blessing and assistance of his Holy
 “ Spirit, I may be enabled to answer the just
 “ expectations of my honoured and worthy Con-
 “ stituents and Patrons, according to the mea-
 “ sure of all my abilities and strength; always
 “ remembering the strict account I am to give,
 “ one day, for every thing to Him, who has
 “ bought his flock with his own precious blood.

“ May the Lord God of Heaven, in his in-
 “ finite goodness, be pleased evermore to further
 “ and bless the religious designs of this Honour-

“ able Society for promoting the interest of
 “ Christ’s kingdom upon earth, to the glory of
 “ his Name, and to the salvation of many thou-
 “ sand Souls among Christians and Heathens ;
 “ and may he himself be the Rewarder of all
 “ their pains and works of charity, in this world
 “ and in that to come.

“ And if I finally may be allowed to recom-
 “ mend myself for the future time to the love
 “ and prayers of the Honourable Society, it will
 “ be a particular satisfaction to me, and a great
 “ addition to all their former favours.”

After this Mr. Gerické sailed for the East Indies, on board the Devonshire, Capt. Merce, on the 3d of April, 1766.

In the annual Report of 1767, the Hon. Governor Palk, in a letter from Fort St. George, dated 11th of March, 1766, gives this respectful testimony of the Society’s Missionaries in India. “ Mr. Fabricius, Mr. Breithaupt, and
 “ Mr. Hutteman, are indeed the very men you
 “ have represented them to be in your letter,
 “ and have always been much respected, both
 “ here and every where else, and I am at all times
 “ glad to promote their welfare.” The Missionaries observe, “ that they look upon their conferen-
 “ ces with the Heathen as one of their main busi-
 “ nesses. Little treatises have been bestowed
 “ on those who shewed a desire to read them.
 “ They defend their idolatry as practised by

" their forefathers; and say, if they should em-
 " brace Christianity, the people of their Cast
 " would be offended with them, and their Idols
 " would punish them. Whilst others listen to
 " the Christian doctrine with attention. The
 " Missionaries lament the death of a pious
 " Christian, Mr. Jonathan Hubbart, an English-
 " man, formerly a schoolmaster at Madras, who
 " hath left the Mission 186 pagodas, and a num-
 " ber of religious books. They acknowledge a
 " present from Aingara Naik, a Heathen, a
 " friend to the Mission, of four acres of ground,
 " free from all taxes. Mr. Kiernander, in a letter
 " from Calcutta, gives an account of the con-
 " version of a Jew, who received baptism, and
 " continued to attend Divine service regularly."

The Missionaries from Tranquebar state a
 considerable encrease this year; and among
 these, " 48 baptized from the Heathens."

In the account subjoined to the annual sermon
 for 1768, we find Professor Francke informing
 the Society of two new candidates for the
 Mission,

In March preceding, " Mr. Cnoll, the phy-
 " sician, who had served the Mission more than
 " 30 years, died; as did in April, a son of Mr.
 " Kolhoff, a child of good hope." The loss of
 Mr. Swartz from the Mission at Tranquebar, on
 his removal to Tirutchinapally, is much regretted,

" in a short but nervous manner. They do not,
 " indeed, see any immediate effect of their
 " labour in this Mission, but they look upon
 " themselves as husbandmen who cannot expect
 " to sow and reap at the same time. There are
 " at present about 200 Europeans at Cuddalore,
 " who were in the most forlorn condition with
 " respect to their spiritual concerns, and in the
 " greatest danger of apostatizing to Heathenism.
 " The Missionaries have therefore continued to
 " dedicate part of their labours to them, and
 " they bless God, not without success. Many,
 " who from Deistical writings, and the profane
 " scoffings of Infidels, had been sadly prejudiced
 " against the Gospel, begin to be influenced by
 " the power of it. When divine service is per-
 " formed in English, many of the Heathens,
 " partly out of curiosity, partly out of a desire
 " to learn the language, crowd about the doors
 " and windows, and seem greatly struck with
 " the solemnity and decorum of our worship.
 " Since this year they made journeys into the
 " country, conversing with the Pagans, Maho-
 " metans, and Europeans, on the subject of re-
 " ligion." Mr. Gerické expresses himself as
 having been much affected by a conversation with
 a Pandaram in this journey, who promised to
 correspond with him. In the letters from Tirut-
 chinapally, it is stated that " the salary of £100
 " which the governor at Madras had been

“ pleased to grant to Mr. Swartz, (without any
 “ solicitation on his part,) for his care of the
 “ garrison, he has employed toward finishing
 “ the Church and the Mission house ; but for the
 “ future, provided the Society approve of it, he
 “ proposes to apply one half to his own use,
 “ and the other to that of his congregation.

Mr. Swartz writes that “ he visited the
 “ Christians at Tanjore, having got, as usual,
 “ leave from the King. He continued with them
 “ near three weeks, preaching commonly three
 “ times a day in the Malabar, Portuguese, and
 “ German congregations. Before he left the
 “ place, the King being desirous to hear him,
 “ sent for him, received him kindly, and asked
 “ him several questions relating to religion.
 “ Mr. Swartz likewise, at his request, explained
 “ to him some of the principal doctrines con-
 “ tained in the Scriptures. The King listened
 “ to him with attention and seeming delight, and
 “ assured Mr. Swartz of the satisfaction he had
 “ felt at hearing many things which he had
 “ never heard before. Some days after Mr.
 “ Swartz return to Tirutchinapally, he was in-
 “ formed that the King of Tanjore was de-
 “ sirous of his settling at that place, upon which
 “ he wrote to his brethren at Madras, Cuddalore,
 “ and Tranquebar, who advised him to go once
 “ more to Tanjore, and try whether something
 “ might appear by which they might be able to

“ judge what to do in this affair. Accordingly,
 “ as he acquaints the Society in his last letter,
 “ dated 16 January, 1770, he paid a second visit
 “ to Tanjore, and continued there three weeks,
 “ during which time he saw the King but once,
 “ when he was asked some further questions
 “ concerning the doctrines of Christianity. He
 “ had, however, daily opportunities of talking to
 “ large companies of Gentiles, the poorer
 “ sort of whom seemed desirous of hearing the
 “ word of God. He likewise visited the prin-
 “ cipal servants of the King, and declared to
 “ them the counsel of God touching their eter-
 “ nal salvation. One day, when he was preach-
 “ ing to a large congregation at the entrance of
 “ the palace, he had word sent him to stay a
 “ little longer, in order to wait on the King, who
 “ was however diverted from his intended con-
 “ versation with Mr. Swartz. It was reported
 “ that the King intended to keep him at Tanjore,
 “ but that the courtiers did all they could to
 “ divert their master from it. At last Mr.
 “ Swartz entreated one of the generals to let
 “ him know the King’s pleasure, whether he
 “ was to stay at Tanjore, or return to Tirut-
 “ chinapally, and received for answer that he
 “ might go back for that time, but was to re-
 “ member that the King looked upon him as his
 “ Padre. Accordingly he returned to Tirut-
 “ chinapally, where he continued his labours in

“ instructing Christians and Heathens. Many
 “ among the latter have owned themselves con-
 “ vinced in their hearts of the Christian re-
 “ ligion, but the cross which they must take
 “ upon them as soon as they embrace Christianity,
 “ deters them from a public profession of it.
 “ However there were 20 baptized the last year,
 “ and six Papists received into the Protestant
 “ Church, besides children.”

In the publication for 1771, the Society
 acknowledge “ a letter from Mr. Kiernander at
 “ Calcutta, together with a joint letter of the
 “ same date, from him and the other two exe-
 “ cutors of Capt. John Griffin, deceased, who
 “ by his will (an attested copy of which they
 “ sent enclosed) has bequeathed the residue of
 “ his estate to the new Church at Calcutta, di-
 “ recting that the yearly interest be applied to-
 “ wards the repairs of the said Church, and the
 “ salaries of one or more Missionaries and school-
 “ masters, and appointing the Society for Pro-
 “ moting Christian Knowledge, in conjunction
 “ with the Rev. the Director of the Orphan
 “ House, at Halle, in Saxony, trustees for the
 “ right application of this bequest.”

In 1772, in the letters from Madras, Messrs
 Fabricius and Breithaupt state that “ several
 “ Arabic Testaments and Psalters, with which
 “ the Society furnished them, had been pre-
 “ sented to some learned Moormen, who were

“ acquainted with that language. As a speci-
 “ men of their weekly and sometimes daily con-
 “ versations with the Heathen, they send an ac-
 “ count of a six days journey which Mr. Fabri-
 “ cius made to Conjeveram. The road he took
 “ was through Poonamaley, a populous town,
 “ whereupon, setting down on one side of the
 “ market street, the people soon came about
 “ him. Besides representing to them the sin
 “ and folly of worshipping idols, he laid before
 “ them the pure doctrine of the Gospel. In the
 “ beginning of his discourse, one of his hearers
 “ thinking he was a Romish Priest, objected
 “ that they had also images in their Churches;
 “ but he satisfied them to the contrary, and at
 “ their desire informed them to what purpose
 “ their Churches did serve, and how Divine
 “ worship was performed in them. They
 “ listened with great attention to what he further
 “ observed concerning the doctrines of Christi-
 “ anity, and (as Mr. Fabricius observed every-
 “ where in his journey,) repeatedly confessed
 “ that it was altogether the truth. After dinner
 “ he explained to them, more particularly, some
 “ points of the Christian religion, and gave them
 “ what seemed to be a satisfactory answer to
 “ the question they proposed to him, about the
 “ lawfulness of animal food. Before he took
 “ his leave, he read the Malabar letter by way

“ of repeating his instruction, and at their desire
 “ left it with them.”

From Cuddalore, Mr. Gerické describes his second excursion to Vellore, (four days journey to the north west.) He set out at the end of March, and stayed almost two months, “ during
 “ which time he performed Divine service every
 “ Sunday in English, at the request of the
 “ garrison, visited the sick in the hospital, and
 “ twice administered the Sacrament of the Lord’s
 “ Supper. It pleased God to give a blessing to
 “ his Word, so that several soldiers voluntarily
 “ formed themselves into a religious society,
 “ meeting regularly every Sunday to pray, sing
 “ psalms, and read the Bible with other good
 “ books: and the Missionaries have the pleasure
 “ to learn, by many edifying letters, that their
 “ zeal was far from cooling. At the same time
 “ Mr. Gerické did not lose sight of the chief
 “ end of his being sent to India, but in company
 “ with Habacuc the catechist, preached every
 “ day the Gospel to the Heathens. They like-
 “ wise jointly instructed a Heathen woman, who
 “ before their departure was baptized and mar-
 “ ried to a soldier of the garrison. Mr. Gerické
 “ dispersed likewise a number of tracts, and held
 “ discourses with the inhabitants of many vil-
 “ lages, on the necessity of quitting their ido-
 “ latri, and turning to the only true God, through
 “ Jesus Christ.”

The Society the same year acknowledge that
 “ they have received a letter from the Rev. Mr.
 “ Swartz, at Tirutchinapally, dated Jan. 21,
 “ 1774, wherein he acknowledges the goodness
 “ of God having mercifully preserved him and
 “ his fellow labourers, so that they have been
 “ able without interruption to preach the Gos-
 “ pel to Christians and Heathens. He is assisted
 “ by five natives, whose names and characters
 “ are as follows, viz.

“ 1. Dewanesen, the eldest who has been for
 “ several years a faithful assistant.

“ 2. Settinaik, a man aged fifty years, who
 “ formerly, when he served the Honourable East
 “ India Company in the quality of a Seapoy,
 “ was converted to Christianity, learned reading,
 “ shewed a sincere desire of being serviceable to
 “ his countrymen, and possesses a happy talent
 “ of addressing himself to all sorts of people.

“ 3. Ignasinuttu, a young man of 30 years of
 “ age who has a competent knowledge, and
 “ reads extremely well, so that the Heathens hear
 “ him with pleasure.

“ 4. Dewasagayam, a young man of about 30
 “ who had not long been engaged in this work,
 “ but promises well, fearing God sincerely.

“ 5. Rayappen, a young man of 22 years of
 “ age, who is able and willing to explain the
 “ principles of Christianity in a catechizing way
 “ to the children at school. And all these to the

• best of Mr. Swartz's knowledge are free
 “ from vice, and willing to be employed in the
 “ work of God, and at the same time content
 “ with the small allowance which he is able to
 “ give them. Their work is carried on in the
 “ following manner: in the forenoon three of
 “ the catechists go abroad by turns to converse
 “ with the Heathens; a fourth instructs the
 “ children, and the other helps Mr. Swartz in
 “ teaching the people who desire to be baptized.
 “ Besides which Mr. Swartz himself catechizes,
 “ for an hour every day, the children who have
 “ learnt English. In the afternoon they all visit
 “ either Christians or Heathens, and every month
 “ two of the catechists travel some way into the
 “ country to make known the word of God to
 “ the poor Gentiles. In the preceding year they
 “ most commonly had some people who desired
 “ to learn the doctrines of Christianity, and to be
 “ baptized: the number amounted to 50. In
 “ the English school 40 Children are taught
 “ reading, writing, and cyphering, two boys
 “ have been dismissed and are now in the service
 “ of a gentleman at Madras. Two pious sol-
 “ diers instruct the children for 3 hours a day.
 “ In the Malabar school 30 children enjoy
 “ the benefit of a Christian education, 26 of
 “ whom receive a monthly charity of half a
 “ rupee. This together with a monthly allow-
 “ ance of two pagodas to each of the five cate-

" chists amounts commonly to thirteen pagodas.
 " The allowance which the government at Ma-
 " dras has made Mr. Swartz is 20 pagodas per
 " month, so that he reserves only seven for his
 " own use. And the rest of his salary is to be paid

The letter concludes with an earnest wish to
 have more aid in the Mission, in consequence of
 which the Society request Mr. Gericke to afford
 Mr. Swartz all the assistance he conveniently
 can.

Mr. Swartz further writes that " the books
 " with which the Society have been pleased to
 " favour him, have been highly beneficial to the
 " soldiers, many of whom have been reclaimed,
 " and now walk in the paths of God's command-
 " ments. Between him and his brethren at Ma-
 " dras, Cuddalore, and Tranquebar, there con-
 " tinues the most cordial fraternal love, all of
 " them being willing to help and encourage him
 " as much as lies in their power.

" And here the Society think it proper to
 " mention a Donation which they received to-
 " wards the end of the last year from the Rev.
 " Mr. Archdeacon Congreve, of Ireland, a wor-
 " thy member of theirs, and a constant contribu-
 " tor to the East India Mission, who in a letter
 " dated 15th Oct. 1771, enclosed them a bill for
 " £100 which he desired might be remitted to
 " the Rev. Mr. Swartz for translating, printing,
 " and dispersing in the Malabar language.

" Leslie's Truth of Christianity demonstrated in
 " a Dialogue with a Deist. The Society in their
 " answer to that gentleman, wherein they re-
 " turned him thanks for this and every other to-
 " ken of his attention to the East India Mission,
 " and testified their approbation of his design,
 " begged leave however to hint to him that it
 " was apprehended Mr. Leslie's book would fail
 " of promoting the good end proposed, as it
 " seemed to be above the capacity of the Indians,
 " and turned likewise upon a controversy to
 " which those people are at present, and it is to
 " be hoped will ever remain strangers, and it
 " having been with all deference suggested that
 " Bishop Wilson's Instructions for the Indians
 " had been mentioned as a tract very proper for
 " the purpose, Mr. Archdeacon has in a subse-
 " quent letter so far consented, as to desire that
 " both might be sent to Mr. Swartz, which has
 " been done accordingly, for him to make what
 " use of them he shall think proper.

From Tranquebar the Danish Missionaries ac-
 knowledge " the goodness of God in preserving
 " them all in life and tolerable health except Mr.
 " Ambrose, the country priest, whose sight was
 " much impaired; they had therefore appointed
 " Mr. Philip their eldest catechist in the town
 " church to be their third country priest. In
 " June 1770, Mr. Muller and Mr. John, their

“ two new brethren and fellow labourers arrived
 “ safe from Europe in a Danish ship, but Mr.
 “ Muller within a few days after his arrival was
 “ seized with such a fit of hypochondriac melan-
 “ choly, that he had not been able to enter on
 “ the work of the ministry. At the earnest re-
 “ quest of some who longed to hear the word,
 “ Mr. Leidemann had been to the island of Cey-
 “ lon, and there preached, and administered the
 “ holy communion. The same gentleman like-
 “ wise together with Mr. Kolhoff had been to
 “ Negapatnam to minister the word both to
 “ white and black people, and the latter in com-
 “ pany with Mr. Gerické, had paid a visit to Mr.
 “ Swartz, preaching the Gospel by the way.
 “ They further acquaint the Society that they
 “ had begun to print a second edition of the
 “ Pentateuch in the Tamulian, and the fifth edi-
 “ tion of the Spiritual Songs in Portuguese.
 “ The Dutch commander at Jaffanapatnam had
 “ sent as far as Negapatnam some necessary
 “ timbers as a present to the Mission which had
 “ been forwarded to them without expence by
 “ the governor of the last mentioned place.
 “ From 5th October 1769 to 5th October
 “ 1770, there had been added,

“ To the Portuguese congregation 4 Heathens.

1 Papist.

4 Children.

“ To the Tamulian town church 16 Heathens.

“ Popish

Converts,

73 Children.

“ To the Tamulian country church 12 Heathens.

12 Papists.

60 Children.

“ So that the whole encrease of their congregation amounts to 184 persons.

“ The children taught in the Portuguese school are 61, of whom 15 boys and 21 girls are maintained by the alms. In the Tamulian schools 61 boys, and 58 girls are maintained, and in the Tamulian country schools 37 children are instructed and relieved.

“ Such was the state of the Protestant Missions according to the latest accounts; when the Society, taking into consideration the urgent applications which had been made, and the absolute necessity there was for a greater number of Missionaries in India, and at the same time finding themselves unable to enlarge the expences they were already at in carrying on this branch of their designs, came to a resolution of applying to the Honourable East India Company for their kind aid and assistance; and the following memorial was accordingly drawn up and presented to the Honourable Court of Directors.

“ TO THE HONOURABLE COURT OF DIRECTORS.

“ *This Petition and Memorial from the Society*
 “ *for promoting Christian Knowledge with*
 “ *all due respect,*

“ SHEWETH,

“ THAT the Society for many years en-
 “ couraged the Protestant Mission at Tranque-
 “ bar, founded by Frederick IV. King of Den-
 “ mark, for the conversion of the Heathens in
 “ the southern part of the coast of Coromandel;
 “ assisting them with money and books, furnish-
 “ ing them with a printing-press, and supplying
 “ them from time to time with paper and other
 “ materials for the use of it. The success with
 “ which that Mission was blest soon gave the
 “ hint of extending the benefit to the English
 “ settlements in those parts, where Missionaries
 “ have been accordingly established, and schools
 “ erected for the instruction of the ignorant na-
 “ tives in the truths of Christianity.

“ In the year 1728 the Society began with set-
 “ ting up a Mission at Madras, where they have
 “ all along supported two Missionaries, whose
 “ places are at present filled by the Reverend
 “ Messieurs Fabricius and Breithaupt.

“ In the year 1737 another Mission was
 “ opened at Cuddalore, the care of which was

" entrusted to the Reverend Messieurs Kierman-
 " der and Hutteman, who, upon Cuddalore be-
 " ing taken by the French in 1758, retired with
 " their flock to Tranquebar; where the latter
 " continued performing the duties of his function
 " till Sept. 1760, when he returned to his former
 " station.

" Whilst Mr. Hutteman stayed at Tranquebar,
 " Mr. Kiermander, perceiving no likelihood that
 " Cuddalore would be restored to the English,
 " and the people at Bengal having been long
 " desirous of a Missionary, he set sail for that
 " place, and arriving there towards the end of
 " Sept. 1758, he immediately opened a school,
 " and applied himself with diligence to the
 " preaching of the Gospel. This undertaking
 " of his, in which the Society thought it their duty
 " to support him, has, through the Divine Bless-
 " ing, met with such success, and the labours of
 " the Mission are grown so heavy for him, that
 " he has repeatedly desired that another Mission-
 " ary might be sent to assist him.

" In the mean while Mr. Hutteman, upon his
 " return to Cuddalore, finding the work too la-
 " borious for one alone, was in the year 1766
 " favoured with a colleague, the Rev. Mr.
 " Gerické. And the year following a new Mis-
 " sion was erected at Tirutchinapally under the
 " care of the Reverend Mr. Swartz; who, hav-
 " ing received very pressing invitations from the

“ King of Tanjore to come and preach the Gos-
 “ pel at his court, has importunately requested an
 “ assistant, that he may be able the better to im-
 “ prove this extraordinary opportunity which of-
 “ fers of propagating the Christian Religion
 “ among the Heathens. . . .

“ When the Society first entered upon this
 “ pious work, they had no fund to answer the
 “ expence, towards the defraying of which they
 “ have even now no more than the interest of
 “ £1000: so that, besides what benefactions they
 “ receive, there remains every year a very large
 “ deficiency, which is supplied out of the gene-
 “ ral stock. This great and constant demand,
 “ they thank God, they have hitherto been able
 “ to make good; but are apprehensive they can
 “ by no means enlarge their expences, without
 “ prejudicing the other designs in which they are
 “ engaged.

“ In this urgent necessity therefore they be-
 “ thought themselves of soliciting the Honoura-
 “ ble East India Company for their encourage-
 “ ment and assistance in an undertaking which
 “ tends so manifestly to the advancement of the
 “ glory of God, at the same time that it eventual-
 “ ly conduces to the good and benefit of the
 “ East India Company. For, besides promoting
 “ Christian Knowledge among the natives, who,
 “ as they become more acquainted with our reli-
 “ gion, will be likewise united in a more close

" and friendly manner with our settlers; the
 " Missionaries are successfully employed in
 " making converts from Popery, and thereby
 " contribute in some measure towards the esta-
 " blishment and furtherance of the Protestant
 " interest in those parts: whilst, in the midst of
 " their labours, they are always ready to minister
 " to the spiritual wants of the Europeans, and to
 " render every other service in their power to
 " the Company's settlements; for which they
 " have been frequently honoured with singular
 " marks of favour from the several governments
 " abroad.

" But what chiefly emboldens the Society to
 " hope for the kind assistance of the Honourable
 " Court, are the many and repeated instances of
 " good-will and affection to their Protestant
 " Missions in East India, for which they again
 " return their most grateful thanks, at the same
 " time begging God to requite the Honourable
 " Company sevenfold, and to bless them in all
 " their settlements, commerce, and undertak-
 " ings, for the good and honour of our country.

" Signed by order of the Society the

" 2d day of Dec. 1771, by

" THOMAS BROUGHTON, Secretary.

" This application had the desired effect, the
 " Honourable Court of Directors having been

" pleased to order the payment of * 500 pagodas
 " out of the company's treasury at Fort St.
 " George; for which generous and seasonable
 " donation the Society have returned their most
 " sincere acknowledgements, which they like-
 " wise take this opportunity of repeating. En-
 " couraged by this success, which they cannot
 " but look upon as a token of the Divine appro-
 " bation, and trusting to his Providence for the
 " supply of whatever shall be further wanting to
 " support the increasing expences of their
 " Missions in India, they immediately resolved to
 " write to Mr. Professor Freylinghausen, direc-
 " tor of the Orphan-House at Halle in Saxony,
 " and request of him to provide, with all conve-
 " nient speed, two new Missionaries; the one to
 " assist the Rev. Mr. Kiernander at Calcutta; the
 " other to join in the care of the Mission at
 " Tirutchinapally, and afford the Rev. Mr.
 " Swartz an opportunity of embracing the invi-
 " tation which has been made him of preaching
 " the Gospel in the capital of Tanjore.

" The Society have also the pleasure to ac-
 " quaint their members and the public that, since
 " they came to the above resolution, they have
 " been favoured from an unknown hand with a
 " large and unexpected benefaction of 2600,
 " which, according to the desire of the donor,
 " has been added to the capital stock appropri-
 " ated to this branch of their designs.

" About 225l. sterling."

In the account for 1773, in the Madras letter it is stated that "the number of those who, after due instruction, had been admitted into the Church by baptism, or converted from Popery, amounted to 46 persons; among whom was a Mahomedan young man, servant of a sea-captain. Besides which there had been 39 children, born in the congregation. Fourteen persons, after a public renewal of their baptismal covenant, had been admitted for the first time to the Lord's Table. Twenty-two couples had been married, and sixteen persons had been taken from them by death."

"As they have sometimes transmitted accounts of the works of Paganism, they could not omit relating an instance of a Braminny, in the great idolatrous city of Canshiburam, who in the month of March, out of an excessive zeal for his heathenish superstition, had made himself an unhappy sacrifice to the Devil. For, having got up upon the steeple of one of the great Pagodas, he threatened he would throw himself headlong from it, if the inhabitants would not provide for celebrating a certain feast in that Pagoda. He remained there two days without eating or drinking: when, seeing that the people chose another Pagoda, he made good his word, and died upon the spot. A gentleman of the English

“ Council at Fort St. George, being then just
 “ upon a journey to Canishburam, the corpse of
 “ the Braminey was kept unburnt till he arrived
 “ there and took a view of it.

“ They likewise think it not amiss to mention
 “ the strange manner in which a Heathen pe-
 “ nitent tormented himself in a publick street of
 “ the Black Town at Madras, some hours every
 “ day, for several months together, by swinging
 “ himself, with ropes tied to the branches of a
 “ tree, backwards and forwards over a fire,
 “ with his face downward: and this torment he
 “ underwent in order to get money from the
 “ people, pretending that he had made a vow to
 “ give meat to many hundred Bramineys.

“ In the course of the year they had received
 “ several good accounts of the religious life of
 “ some persons among the English soklizrs at
 “ Vellore and Ellore; and they had not omitted
 “ distributing Bibles, New Testaments, and
 “ other good books and Treatises to such as
 “ shewed a desire and inclination to read them.
 “ They had not quite finished the printing of the
 “ Malabar New Testament, not having so com-
 “ plete a set of types as to be able to compose
 “ one sheet while another is printing.

“ In a subsequent letter, dated 25 Feb. 1772,
 “ they acknowledge the receipt of the several
 “ stores and presents sent out the preceding
 “ year, and express themselves particularly

“ thankful for the printing paper;: humbly
 “ begging the Society (and their request has
 “ accordingly been complied with): to continue
 “ furnishing them with this article, as especially
 “ and directly tending to the promoting of
 “ Christian Knowledge in these parts. . . .

The Rev. Messieurs Huttman and Gericke,
 “ in a letter dated 4 Oct. 1771, acquaint the
 “ Society that they continue their labours in the
 “ Lord’s vineyard, notwithstanding the many
 “ discouragements and difficulties which they
 “ meet with. Thirty-six adult persons had wil-
 “ lingly offered themselves to embrace Christi-
 “ anity; eighteen of whom were under daily
 “ instruction: and the same number, partly
 “ Heathens, partly Papists, had been received,
 “ in June preceding, as members of their con-
 “ gregation. In the Malabar School about
 “ forty children are taught, and that opened in
 “ the country at Pulleiaruppam, under the
 “ care of Manoel, goes on, and may in time
 “ prove the means of spreading the knowledge
 “ of Jesus Christ.

“ In another letter, dated 24 Jan. 1772, they
 “ proceed to acquaint the Society that in the
 “ foregoing year sixty-seven souls have been ad-
 “ mitted into the Church, of whom forty-seven
 “ were adults, and twenty children. The former
 “ had been fully instructed for a long time, and,
 “ after mature examination into their past lives,

“ and conviction of their sincerity and amend-
 “ ment, had at their earnest request been re-
 “ ceived. Those who were suspected to have
 “ sinister views had been excluded from Church
 “ communion, though they were permitted to come
 “ and hear Divine service on Sundays: Messieurs
 “ Hutteman and Gerické being sensible that
 “ mere external profession is by no means in-
 “ tended by the Society and their worthy ben-
 “ factors, and therefore assuring them that they
 “ will use their utmost endeavours to make their
 “ proselytes Christians indeed.

“ In the Malabar school the number of
 “ scholars has commonly exceeded thirty: their
 “ communicants have been regularly forty-six.

“ In the course of the year Mr. Gerické had
 “ made three journies into the country, where
 “ he had abundant opportunity of preaching the
 “ Gospel.

“ The Rev. Mr. Kierlander, in a letter dated 31
 “ Dec. 1771, acknowledges the mercy and good-
 “ ness of God, who, through the whole year, had fa-
 “ voured him with the enjoyment of health and
 “ of every necessary comfort, and had enabled
 “ him uninterruptedly to go on in his functions;
 “ preaching and teaching both in the English
 “ and Portuguese congregations, which, through
 “ the blessing of God, had received the follow-
 “ ing increase, viz.

“ Children baptized 21

“ Adult persons from among the

“ Heathens (three of the Malay 6

“ and the like) number of the

“ Bengal cast;) and

“ Converts from Romany (of whom

“ four were Portuguese, one a 6

“ Frenchman, and the other a

“ German;) and

“ So that the whole increase of his

“ congregation amounts to 33

“ Besides these, several persons have been
 “ awakened to a sense of religion, who, though
 “ they had long before the name of Protestant
 “ Christians, had some of them not for many
 “ years, and others never since they were bap-
 “ tized, been in any Church, nor had ever re-
 “ ceived the Sacrament of the Lord's Supper;
 “ but who are now constant attendants on pub-
 “ lic worship, and diligently seeking, through
 “ the means of grace, the salvation of their
 “ souls. Of the abovementioned six adult Hea-
 “ thens who had been baptized, both those of
 “ the Malayan and of the Bengal Cast had been
 “ instructed in the Portuguese language for
 “ near a whole year, and in their lives and con-
 “ versations had shewn themselves obedient to
 “ the Gospel.

“ The number of communicants in “ the English congregation (of “ whom five had been admitted “ for the first time) had been	}	- 83
“ In the Portuguese congregation “ (of whom seven had been ad- “ mitted for the first time) and	}	- 95
“ In the German congregation	- - -	- 19
“ In all - - - - -		197
“ In the school, the number of chil- “ dren who are maintained by the “ town-charity is	}	- 20
“ Besides which there are wholly “ maintained	}	4
“ Out-scholars, who receive instruc- “ tion, books, paper, &c. gratis, “ through the assistance of the “ Society	}	63
“ Other out-scholars who pay for “ their instruction	}	5
“ In all		92

“ The Rev. Mr. Manoel da Costa died at Calcutta the 2d of March, 1771, after a long illness of near twelve months. To the last he had a great desire of returning to Siam, in hopes of making many converts there, as liberty in religious matters is allowed, and he

“ was eagerly expected by some of his acquaint-
 “ ance, from whom he had received several
 “ letters to that purpose. The Rev. Mr. Bento
 “ had likewise been very sickly; but, though
 “ labouring at times under great weakness, had
 “ assiduously assisted in the Portuguese congre-
 “ gation.

“ The Society have likewise received another
 “ letter from Mr. Kiernander, dated 13 Jan.
 “ 1772, containing an account of the reception
 “ of another Romish Priest and Missionary,
 “ Francis Joseph Hanson, who, on New Year’s
 “ Day, had abjured popery, and was received
 “ into the Protestant Church. This person was
 “ born at Vienna in 1739, and educated in the Ro-
 “ mish Church; in which having taken orders, he
 “ for some time officiated in Europe, and for the
 “ four last years as a Missionary of the Order of
 “ the Carmelites at Bussora. However, by read-
 “ ing the Scriptures, he had, through the bless-
 “ ing of God, been brought to the knowledge
 “ of the truth, and a full conviction of the many
 “ and dangerous errors of popery, and had at
 “ the same time been inspired with a resolution
 “ of renouncing them. Accordingly, about a
 “ month after his arrival at Calcutta, in the face
 “ of the congregation, and with an audible
 “ voice, he made his abjuration, which he de-
 “ livered to Mr. Kiernander, who received him,
 “ and concluded with a prayer and singing the
 “ 100th psalm. Then a sermon was preached on

“ Rev. xviii. 4, 5, after which the new convert
 “ received the Sacrament. There were present
 “ on this occasion the governor, and most of the
 “ council, the Rev. Dr. Burn, and many other
 “ gentlemen, so that the Church was full; and,
 “ a collection being made, there were gathered
 “ three hundred and thirteen rupees, three
 “ hundred of which were given to Mr. Hanson,
 “ and the remainder kept for the other poor. The
 “ abovementioned proselyte has a tolerable know-
 “ ledge of several languages, the German, English,
 “ Portuguese, French, Turkish, Armenian, Ara-
 “ bick, and Latin. He would willingly have
 “ been employed in the Mission; but as Mr.
 “ Kierpander expected an assistant from Europe,
 “ he could not engage for his support; but in-
 “ tended to apply to the governor, if possibly
 “ he might get into some civil employ to main-
 “ tain him; and the Society have since learnt
 “ that Mr. Kierpander has succeeded in his ap-
 “ plication.

“ The Rev. Mr. Swartz, in a letter dated
 “ 18 Feb. 1772, acknowledges the Divine good-
 “ ness in preserving his life and strength; and
 “ mentions in particular a most signal instance
 “ of his fatherly care on the 14th of January,
 “ when the powder-magazine blew up, to the
 “ utmost consternation of the inhabitants. By
 “ this calamity many Europeans were killed and
 “ bruised; and the number of the natives who
 “ suffered by it was still greater. But though

“ Mr. Swartz’s windows were broken, and
 “ several balls flew in, he received not the least
 “ hurt. His fellow-labourers of the natives are
 “ likewise in good health, and willing to assist
 “ their brethren who live in idolatry ; and at the
 “ same time content with the small pay he is able
 “ to afford them out of the Company’s allow-
 “ ance to himself, though some of them might
 “ get more, if they would follow another course
 “ of life.

“ The English and Malabar schools are car-
 “ ried on in the same manner as was mentioned
 “ in his last. In the former forty children are
 “ instructed in reading, writing, arithmetick,
 “ and particularly in the principles of Chris-
 “ tianity : in the latter the number of children is
 “ about twenty-six, who receive a monthly
 “ charity of half a rupee each.

“ The Malabar congregation had, the pre-
 “ ceding year, an addition of ninety-nine mem-
 “ bers, some of whom were formerly Papists, but
 “ the best part Heathens. Several of these are
 “ connected with a great number of families at
 “ Tirutchinapally and in the country ; and, as
 “ they seem to be sincere, it is to be hoped their
 “ example will encourage others to forsake their
 “ idolatry. At least Mr. Swartz has observed
 “ that many of the Heathens are become more
 “ inquisitive about the principles of Christianity ;
 “ which has animated him much in preaching

" the Gospel. The ~~awakening~~ of some of the
 " papists had produced a different effect. Many
 " of that communion indeed came and heard
 " the word of God gladly ; but others grew quite
 " outrageous, reviled and threatened them, and
 " at last even put their threatenings in execu-
 " tion. For one of their catechists having vi-
 " sited a near relation of his, an ignorant Papist, in
 " his sickness, the sick man intreated his assist-
 " ance. The catechist, in compliance with his
 " request, explained to him the doctrine of re-
 " pentance, of faith in Christ, &c. all which he
 " willingly heard, and soon after died. When
 " the Papists came to bury him, the catechist, as
 " a near relation, desired to attend the funeral,
 " which they disliked ; and the Popish catechist
 " having given him one blow, all the rest fell
 " upon him, and beat him till the Heathen inha-
 " bitants cried out against them for murderers.
 " Four hours the poor man lay senseless, but
 " after being blooded he recovered. The Na-
 " bob, being informed of the affair, promised to
 " chastise them : however, upon offering some
 " presents, they were soon released.

" In the English congregation are many sol-
 " diers piously inclined, who greatly rejoiced at the
 " Society's present of Bibles and Common Prayer
 " Books ; the large provision of which was
 " highly acceptable, as the whole army was as-
 " sembled at Tirutchinapally, in order to be-

11. siege of Tanjore; the fate of which a few days
 12. more would have decided, had not the King
 13. thought proper to sue for peace. Since the
 14. accommodation took place, many people had
 15. desired him to come; but as he had till then
 16. been fully employed in instructing some per-
 17. sons who were willing to embrace the Christian
 18. Religion, he had been hindered from going
 19. thither. He wishes heartily some body might
 20. be sent to assist him; in which case it would
 21. be easy for him to stay at Tanjore some
 22. months, and even, if necessary, to reside there.
 23. In order to gratify Mr. Swartz in this his
 24. earnest and repeated desire, the Society, pur-
 25. suant to the resolution which they communi-
 26. cated to the public in their last account, have
 27. written to the Reverend Mr. Professor Frey-
 28. hagen, Director of the Orphan-House at
 29. Halle in Saxony, requesting him to look out
 30. for a proper person to relieve Mr. Swartz in
 31. the care of the Mission at Tiruchinapally, as
 32. well as another to assist the Reverend Mr.
 33. Kiernander at Calcutta: but by two letters they
 34. have received from the Professor, the first of
 35. which is dated 12th Dec. 1776, they learn that
 36. his enquiries had till then been without effect:
 37. though he hopes that through the divine bles-
 38. sing, he shall be happy as to succeed against
 39. next year.

40. The Society have likewise received a letter

" from the Reverend the Danish Missionaries at
 " Tranquebar, dated 4th Jan. 1772, wherein
 " they write that, from 5th Oct. 1770 to 5th Oct.
 " 1771, their Portugueze congregation together
 " with their Tamulian Churches in town and
 " country had, besides an hundred and thirty
 " children, received an increase of twenty con-
 " verts from Heathenism, and twelve from Po-
 " pery. In their schools two hundred and
 " seventy-nine children are taught. They had
 " all of them been spared in life, except Mr.
 " Muller, one of the new Missionaries, who ar-
 " rived there 13th June 1771, and was called
 " from them, on the 30th December, by a pre-
 " mature, but, they trust, a happy death. In
 " the account published 1774, the Rev.
 " Messrs Fabricius and Breithaupt write a word
 " from Madras, " that as much as their strength
 " and other engagements would permit, the
 " Heathens round about them had been con-
 " stantly invited to the kingdom of God. They
 " forbear, however, troubling the Society with
 " a narrative of their discourses on these occa-
 " sions, for fear of being tedious; but cannot
 " help mentioning an event which may partly
 " be considered as a Divine judgment on the
 " Pagans and their idolatry, and which first dis-
 " played itself at Trupadi, a place lying among
 " the hills to the north west, whither inau-
 " merable multitudes from all parts of the Car-

" natick, and especially from Madras, annually
 " resort or pilgrimage in the month of Septem-
 " ber, to perform their worship, and to make
 " offerings of money, of which the nabob takes
 " the greatest part, and generally farms the
 " collecting that revenue for a considerable sum.
 " Here then great crowds of people being as-
 " sembled, according to custom, scarcely one
 " half had returned, and these not with shouting
 " and rejoicing, as at other times, but with great
 " terror and consternation: for after the people
 " had performed their ceremonies, and paid their
 " contributions to the idol, a sudden mortality
 " broke out among them, and cut off several
 " thousands, partly at Trupadi, and partly in
 " their flight from thence; so that according to
 " report, it was not possible to burn all the
 " bodies, but many were left for a prey to the
 " birds and beasts. This epidemical disorder
 " appeared afterwards at Madras, and in other
 " places. It consists in a violent vomiting and
 " purging, of which the patient dies the second
 " or third day, and may be termed the Indian
 " plague, the contagion, properly so called,
 " not being known in that part of the world.

" They write further that Mr. Fabricius had
 " been sent for twice to Sadras, and once to
 " Pullicat; at both which places he preached
 " several times, besides baptizing in all fifteen
 " children, and at Pullicat five slaves instructed

by a catechist there, and examined by himself:
 at Sedras too he administered the sacrament of
 the Lord's Supper, and on the road, both
 going and coming, held several discourses
 with the Heathens. He found it also necessary
 to go in September to Vellore, where in 1771,
 they stationed the catechist Tasasiky who,
 when he was at Madras towards the end of
 August, expressed much concern at having
 no proper place to assemble the Christians
 there for divine service on Sundays, and for
 instructing the people at other times, and re-
 presented the want of such a place as a great
 hindrance to him in the work of the Mission.
 Accordingly Mr. Fabricius went to Vellore,
 and on his journey, which took him four days
 in going and as many in returning, he dis-
 coursed the Heathens here and there in public
 chourtries and other places. Many heard
 with much attention what he delivered con-
 cerning the great folly and sin of idolatry, and
 the excellency of the Christian Religion. In
 Coveripaw he met with a Pandaram, who re-
 jected all Idol-worship, and asked Mr. Fabri-
 cius to hear him say the prayer which he
 every day made to God. It was long, but
 full of the choicest expressions of a creature
 who honours and loves his Creator above all
 things, and who acknowledges his own sin and
 sinfulness. Mr. Fabricius was very much

" pleased with it, and told him that, if he prayed
 " in that manner with the sincerity of his heart,
 " trusting to the Redeemer of mankind who has
 " made satisfaction for our sins, he would not
 " fail of being accepted by God. He likewise
 " invited the Pandaram to come and see him
 " at Madras, and on his return enquired again
 " for him, but was informed that he was absent.
 " The next day after his arrival at Vellore he
 " went with the catechist into the suburb, where
 " he lives with his family in a poor habitation,
 " and where he carried Mr. Fabricius to several
 " persons, for the most part Popish Christians,
 " some of whom acknowledged the truth of
 " the Protestant faith. The place, together
 " with the whole country, belongs to the Nabob,
 " but the English have a garrison there with a
 " regiment of soldiers in it. The catechist
 " likewise brought to Mr. Fabricius some
 " women baptized the year before by Mr.
 " Gerické, and since married to soldiers; toge-
 " ther with some other Christians come from
 " from Tirutchinapally, his own family, and
 " several persons who had been instructed, but
 " not yet christened. Mr. Fabricius, both that
 " day and the next, which was Sunday, dis-
 " cussed them all on the principal points of re-
 " ligion, and prayed with them. He afterwards
 " enquired into the particular circumstances of
 " every one, ordered the catechist to be diligent

“ in instructing those who were not baptized,
 “ and gave him hopes that, God willing, he
 “ might come again after January to examine
 “ and christen them. The commanding officer
 “ of the garrison, Colonel Lang, very kindly
 “ promised Mr. Fabricius that though he had
 “ no power to dispose of any public buildings
 “ in Vellore, as they were entirely in the posses-
 “ sion of the Moors, he would take care that the
 “ catechist should have always a proper place, in
 “ the empty house of one of the absent officers,
 “ to assemble the people for divine service. Mr.
 “ Fabricius likewise baptized the catechist’s
 “ child, and administered the sacrament to a few
 “ persons. Several pious soldiers, who had en-
 “ joyed the good instructions of Mr. Swartz at
 “ Tirutchinapally, came once or twice during
 “ his stay at Vellore, and were exhorted by him
 “ to be faithful to God and their Redeemer: and
 “ Colonel Lang, understanding that he was in-
 “ clined to preach an English sermon, ordered a
 “ tent to be pitched on the parade, where he
 “ read prayers before the garrison, and preached
 “ on Matt. iv, 5.

“ The Missionaries write further that the
 “ printing of the Tamulian New Testament is
 “ just finished; that, by means of some bene-
 “ factions, with which the Divine Providence
 “ had favoured them in India, added to those
 “ which they had received from Europe, the

" wants of the Mission had been fully supplied ;
 " and that a pious Portuguese woman, who had
 " formerly, for several years, the inspection of
 " the girls in the school, and had since married
 " an English gentleman in good circumstances,
 " had furnished the church, among other things,
 " with a neat pulpit, a silver bason for the font,
 " and a silver chalice for the sacrament : she had
 " likewise (without being solicited) contributed
 " very largely towards casting a new bell, to re-
 " place the old one which was cracked ; and got
 " painted in golden letters, on the wall over the
 " communion-table, in Portuguese and Mala-
 " bar, the text, *come unto me*, &c. Matt. xi. 28.
 " &c.

" In a letter of a prior date, after returning
 " the Society thanks for their kind presents, all
 " of which were come to hand in good condition,
 " they request a new screw and nut for a print-
 " ing-press, and a few other articles, which have
 " accordingly been sent them. And in another
 " letter, dated 38 Jan. 1773, they acknowledge
 " the receipt of the 500 pagodas granted to the
 " Society in Dec. 1771 by the Honourable East
 " India Company, payable out of their treasury
 " at Fort St. George, which at the rate of
 " 7s. 10d. per pagoda, had amounted to 195l.
 " 16s. 8d.

" The Society having signified their desire
 " that Mr. Gerické would assist Mr. Swartz as

" much as he could, consistently with the duties
 " of his own Mission, Messieurs Hutteman and
 " Gerické acquaint them, in a letter dated 31st
 " Dec. 1772, that, agreeably to their request, he
 " had taken a journey to Tirutchinapally in
 " April preceding, where he had stayed almost
 " two months, while Mr. Swartz was resident at
 " Tanjore: in which time, as well as on the
 " road, he had had frequent opportunities of
 " preaching the Gospel, which he had not been
 " backward to improve. In the account which
 " they give of their Mission, they write that in
 " the course of the year there had been received
 " into the Tamulian church twenty-one adults, 12
 " of whom were converted from Paganism, and
 " and the rest from Popery. These persons had
 " been daily instructed for two months both by
 " the Missionaries and their catechists, who hope
 " their labour will not have been in vain.
 " Messieurs Hutteman and Gerické had likewise
 " held weekly conversations with the Heathens,
 " and laid before them the necessity of turning to
 " the one true God, through Christ the only Me-
 " diator between God and man. That their suc-
 " cess does not answer their wishes and endea-
 " vours will be no wonder to those who know
 " their circumstances: unsupported by any out-
 " ward authority and assistance, despised by the
 " proud Heathens and Mohammedans, hated and
 " opposed by European infidels, and perfect

1. In a remote and distant English country, it may
 2. easily be conceived what obstacles they must
 3. meet with in the discharge of their ministerial
 4. duties; obstacles under which they could
 5. not bear up, did they not trust in the promises
 6. given to the faithful servants of Jesus Christ,
 7. and feel in some measure, the internal sup-
 8. port of the Blessed Spirit.

10. Twenty-two infants had likewise been bap-
 11. tised, so that the whole increase of their con-
 12. gregation had been commonly forty-three.
 13. Their Communicants had been commonly
 14. sixty-five. Seven couple had been married ac-
 15. cording to the rites of the church; and up-
 16. wards of forty children had been taught in the
 17. Tamilian school. They had likewise (as ap-
 18. pears from a letter of a prior date) established
 19. a good English school, for the European children
 20. of this place, which they propose to manage
 21. in such a manner, that it may not be burden-
 22. some to the Society. The number of scholars
 23. amounted to thirty, and two masters were em-
 24. ployed in teaching them. From 9 to 10 one
 25. of the Missionaries catechizes the children,
 26. and inspects the labours of the masters; and
 27. from 7 to 8 in the evening expounds the New
 28. Testament; at which time many of the inha-
 29. bitants have liberty to attend. Habacuc's son,
 30. Christian, they had appointed schoolmaster at
 31. Wandipaleiam: Manoel, his son-in-law, con-

" tined at Pulleiaruppam ; where he, keeps
 " school in the morning, and in the afternoon
 " goes from village to village, and preaches the
 " Gospel, or reads select parts of the New Testa-
 " ment and other religious books printed at Ma-
 " dras and Tranquebar ; and at the three great
 " festivals calls the Christians to Cuddalore to
 " hear the word of God, and receive the sacra-
 " ment. A few days before the date of the Mis-
 " sionaries letter he had brought to them four
 " catechumens. The catechist Hubacuc visits
 " the Christians daily from house to house, re-
 " peats with them the sermons they hear on Sun-
 " days, enquires into their lives and conduct, and
 " every night brings his account to the Mission-
 " aries, who call those who live disorderly, and
 " admonish them in the spirit of meekness ; if
 " they continue refractory, exclude them from
 " the sacrament ; and, if that does not reclaim
 " them, separate them from the communion of
 " the church. Rayapen, Isaac's son, improves
 " greatly, and is a faithful labourer in the Mala-
 " bar school : his father likewise is a very useful
 " man, and, by bringing up his children so well,
 " has deserved greatly of the Mission.

" In September Mr. Gerické made a tour for
 " two weeks into the country, as far as Tiruna-
 " mallur, seven leagues distant from Cuddalore,
 " and daily conversed on religious subjects.
 " Habacuc had taken the same journey in Janu-

ary, particularly to visit the straggling Christians in those parts.

Governor Falk of Colombo had made them a present of 500 palmeers, which were highly welcome to them, their Mission-houses being greatly out of repair.

The Society have received several letters from the Reverend Mr. Kiernander, and particularly one, dated 31st Dec. 1772, containing the chief circumstances of his Mission for that year, during which he had, through the divine mercy, enjoyed perfect health; and, though his assistant, the Reverend Mr. Bento de Souza, had for a considerable part of that time been afflicted with sickness, he was at length thoroughly recovered, and performed his duty with diligence and cheerfulness. Divine service, both in the Portuguese and English congregations, together with the business of the school, had been continued in the manner specified in former accounts.

The congregation had been increased with

Adult Heathens	7
Children baptised	23
Converts from Papery	11
In all	41

The Communicants had been in the English congregation } 69

“ And in the Portuguese - - - - - 104
 “ of whom 9 had been admitted for the first time.
 “ 8 couple had been married, and 3 persons had
 “ died.

“ IN THE SCHOOL ARE,

“ 20 children entirely maintained by the town
 “ charity;
 “ 5 Other boys entirely maintained;
 “ 61 Out-scholars who receive instruction,
 “ books, &c. gratis, through the favour
 “ of the Society;
 “ 8 Out-scholars who pay for their education.

94 In all.

“ Among the 7 adult converts from Hea-
 “ thenism mentioned above, one was a woman, a
 “ native of Macassar, about 30 years of age, who
 “ came from Chinsura, and stayed at Calcutta
 “ upwards of two months to be instructed. She
 “ had an earnest and serious desire after the
 “ knowledge of God and her Redeemer Jesus
 “ Christ, and received instruction with an open
 “ heart, testifying her gratitude for the Divine
 “ Mercy and goodness towards her. She had
 “ been since married to a Dutch gentleman at
 “ Chinsura, and gave great satisfaction to all by
 “ her Christian-like behaviour. Another was a
 “ young Mohammedan woman, who had been

" since married to a soldier: the rest were of
 " the Bengal cast. Among the 11 Roman Catho-
 " lics who had been received into the Protestant
 " Church, the first was Mr. Francis Joseph Han-
 " son, a Popish Missionary; of whom Mr. Kier-
 " nander had before given a particular account,
 " and of whom he further writes that, having en-
 " gaged in the Company's service, his employers
 " expressed themselves well satisfied with him.
 " Another of these converts was a Portuguese
 " woman, about 32 years of age, from Chander-
 " nagore, who had been for a considerable time
 " an inhabitant of Calcutta, and was married to
 " an European carpenter. Her son was one of
 " the out-scholars, who used to read at home in
 " an evening in the New Testament, from
 " whence by degrees she derived some know-
 " ledge, which, by the further of blessing of
 " God, had brought her to a resolution of
 " renouncing the errors of Popery, and coming
 " over to the Protestant church. Another
 " was a Portuguese man, an inhabitant like-
 " wise of Calcutta, who some time before had
 " a desire to disengage himself from the Romish
 " communion, but had been continually hindered
 " by his wife: but she being since dead, he had
 " accomplished his former design, and had
 " brought over with him two daughters and a
 " son; the latter of whom is still one of the out-
 " scholars. Others were Portuguese women

married to Protestant husbands at Calcutta :
 and on Nov. 29, being the first Sunday in Ad-
 vent, the Reverend Mr. Marcellino Joseph
 Ramalho, a Romish Priest, publicly re-
 nounced Popery, on which occasion a sermon
 was preached by Mr. Kiernander. This per-
 son had been awakened about 4 years before,
 when Mr. Bento abjured, with whom he had
 had a long and intimate acquaintance, and had
 since that time secretly corresponded with him,
 and had read the Bible and other good books
 with which Mr. Kiernander had furnished him ;
 till at last his search after the truth had been
 blest, having wrought in him a full conviction
 of the errors of the Romish church; and a firm
 resolution (which he had accordingly executed)
 of forsaking her communion. There were
 likewise at Calcutta one or two more priests;
 who it was hoped, would give place to the
 truth; and many other persons of the same
 persuasion had shewn a desire of reading the
 Bible and other Protestant books, among
 whom Mr. Kiernander had accordingly distri-
 buted all he had to spare, and had written to
 Madras and Tranquebar for a fresh and larger
 supply, and being in great want of Common
 Prayer books for the use of the school, as well
 as of the English congregation, he begs the
 Society would favour him a greater quantity

" every year; a request with which they have
 " readily complied,
 " The Rev. Mr. Swartz, in a letter dated Tan-
 " jero 12th Oct. 1772, after acknowledging the
 " divine goodness in preserving him and his fel-
 " low-labourers in tolerable health and strength,
 " acquaints the Society that to the 6 catechists
 " mentioned in his last, two more had been add-
 " ed, viz. Sattianathen, i. e. Possessor of the
 " truth, and Abiseganaden, i. e. Christian.
 " These two young men, who are of the highest
 " cast, improved so remarkably in knowledge and
 " piety, that Mr. Swartz conceived great hopes
 " of their becoming useful in instructing their
 " brethren, and their continued behaviour had
 " strengthened his good opinion of them. His
 " congregation had received an addition of 70
 " persons, who were partly Gentiles, and partly
 " Roman Catholics: care had been taken to
 " ground them well in the principles of the Pro-
 " testant faith, and they had been frequently ad-
 " monished to practise what they had learnt;
 " and there were some of them who had evi-
 " denced the sincerity of their faith even in dif-
 " ficult trials. The English school was kept up
 " in the same manner as Mr. Swartz had men-
 " tioned in his last. The number of children
 " amounted to 42, 10 of whom were maintained
 " by the garrison: some of the children had been

" dismissed from the Tamulian school, so that
 " only 20 were then instructed in it.
 " In the course of the year he had several
 " times visited Tanjore, in order to strengthen
 " the congregation, and to try whether, by fre-
 " quently preaching the word in that populous
 " city, some impression might be made on the
 " inhabitants. For this purpose he took with
 " him three of his catechists, who went among
 " them morning and evening, laying before
 " them the glorious truths of the Gospel, and in-
 " viting them to the obedience of faith. Mr.
 " Swartz had several conversations with the
 " king about religion, who, on the second day
 " after his arrival, being informed that he was
 " explaining the doctrines of Christianity to his
 " officers, desired to hear him himself: but Mr.
 " Swartz had hardly spoken a few words when
 " the great Braminey (as they call him) came in,
 " before whom the king prostrated himself to the
 " ground, and afterward stood before him with
 " his hands folded, while the other placed him-
 " self on an elevated seat. He made signs to
 " Mr. Swartz to talk to the proud Braminey,
 " who heard all with seeming attention, but with-
 " out any reply. After this the king asked
 " several questions concerning repentance, and
 " desired Mr. Swartz to marry a couple of Chris-
 " tians in his palace: the bridegroom was an

“ European, a Captain at Tanjore; the bride
 “ the daughter of another Captain born of Eu-
 “ ropean parents. He readily consented and
 “ performed the ceremony in as solemn a manner
 “ as possible. They began with an hymn, after
 “ which Mr. Swartz preached a sermon on a
 “ suitable subject, concluding with a prayer and
 “ another hymn. The whole was done in the
 “ Malabar language; and the king, together
 “ with a great many people, seemed pleased with
 “ what they had heard; but the Bramineys
 “ looked upon it as a dangerous innovation.

“ As Mr. Swartz does not want 8 catechists at
 “ Tirutchinapally, he intended to settle some in
 “ the country. For that purpose he visited
 “ Wallam, (a fort lately taken by the Nabob
 “ from the king of Tanjore) and intreated the
 “ commanding officer, Major Vaughan, to allot
 “ him a proper spot, which he very willingly did;
 “ and Mr. Swartz intended shortly to return to
 “ Wallam, and regulate every thing as well as he
 “ could.

“ In another letter dated Tranquebar, 4th
 “ Feb. 1773, he repeats the profession of his
 “ grateful sense of the Divine goodness towards
 “ him and his fellow-labourers, in preserving
 “ them in health, and the more, as there had
 “ been and still was an epidemical disorder at
 “ Tirutchinapally, which had swept away above a

" thousand persons in a fortnight. He then
 " proceeds to acquaint the Society that, during
 " his stay at Tanjore in the month of October
 " preceding, he had had abundant opportunity
 " of conversing with small and great about the
 " way that leadeth to everlasting salvation. He
 " experienced however at the same time some
 " opposition: for one morning as he was ex-
 " plaining the doctrines of Christianity to a num-
 " ber of people, a cottival or justice of peace
 " sent for him, and told him he should not preach
 " so publicly unless he could show an order from
 " the king. Mr. Swartz asked the officer if he
 " had any order on his part to interrupt him in
 " his business, which he carried on in the spirit
 " of meekness, without causing any disturbance.
 " He answered no: but neither have you, said
 " he, any authority to preach so publicly. One
 " of the Bramineys' was present, who, as Mr.
 " Swartz supposes, had stirred the officer up to
 " that opposition.

" From Tanjore, according to his intention
 " signified in his former letter, he went to Wal-
 " lam, and, as he saw a fair opportunity of
 " preaching the Gospel in that place, he deter-
 " mined to station a catechist there, and now and
 " then to visit the people himself. Accordingly
 " they had begun to build a small house, or ra-
 " ther hall, for public worship, several gentle-

“ then having contributed to the amount of
 “ £20.

“ In the monsoon time some people beyond
 “ Colleroon, amounting to about 40, with their
 “ children, desired to be instructed. These Mr.
 “ Swartz, visited himself, and, finding the best
 “ part of the village inclined to embrace Chris-
 “ tianity, he had left two catechists there, and
 “ ordered every thing for the building of a small
 “ church, promising to return to them very soon.
 “ From thence he went to Tranquebar, to regu-
 “ late some affairs relating to his congrega-
 “ tion: and the day following the date of his let-
 “ ter intended setting out for the above men-
 “ tioned place, which is about 20 miles from
 “ Timothinapally. The expences of carrying
 “ on every thing decently rises higher and
 “ higher; he humbly hopes however that a
 “ merciful God will supply all things that are
 “ needful: nor has his trust proved to be vain in
 “ the Lord; one of the Society’s members (the
 “ Reverend Mr. Thomas, of Blackheath) having
 “ paid into their hands £200 to be remitted to
 “ Mr. Swartz towards the support of himself and
 “ his catechists.

“ He concludes with acknowledging the re-
 “ ceipt of the stores and presents, and particular-
 “ ly the benefactions: concerning Mr. Arch-
 “ deacon Congreve’s scheme, (see the Account
 “ published 1772) he designs to set about it as

“ The Tamulian congregation had been increased	
“ with Children	56
“ Heathens	16
“ And Papists	8
“ The country congregations, with	
“ Children	47
“ Heathens	88
“ And Papists	28
“ The number of their communicants amounted	
“ to 1377.	
“ There were taught in the Portuguese schools,	
“ Boys	27
“ Girls	21
“ In the Tamulian town schools, boys	86
“ Girls	79
“ And in the four country schools, children	45

“ They had lost two of their country labourers,
 “ the old Rajanaiken, catechist in Avontangi,
 “ who died suddenly, immediately after having
 “ preached to his congregation; and his brother
 “ Schinnappen, catechist in Cumbagonam. The
 “ place of the latter was already filled up, but
 “ they were still looking out for a proper person
 “ to supply that of Rajanaiken. His widow they
 “ have appointed to teach the catechism in some
 “ villages near the town.

“ In the month of January 1772 two of the Mis-
 “ sionaries, Mr. Klein, and Mr. Koenig, took a
 “ journey to Negapatnam; and two others, Mr.

“ Ziegler and Mr. John, did the same in the
 “ month of September following, to preach and
 “ administer the sacrament to some Germans,
 “ by which means some Heathens and Moham-
 “ medans had an opportunity of hearing the word
 “ of salvation.

“ The Society have likewise been favoured
 “ with two letters from the Reverend Mr. Pro-
 “ fessor Freylinghausen, in the first of which,
 “ dated 27th July 1772, he writes that through
 “ the Divine Blessing he had at length found out
 “ a young man, endued not only with a sincere
 “ and unfeigned piety towards God, but with
 “ such a measure of discretion and learning as
 “ might qualify him for the due discharge of the
 “ office of a Missionary. His name was John
 “ Christian Diemer, a native of Abatia, who
 “ at first studied divinity for some years at Stras-
 “ burg, from whence he removed to Halle,
 “ where, besides pursuing his theological
 “ studies, he had been employed as a teacher
 “ and moderator in the Orphan-House. Mr.
 “ Freylinghausen wishes he could have found
 “ another whom he could have recommended
 “ to the Society; but, having as yet been
 “ able to provide only one, he submitted it
 “ to them, (and they have herein concurred with
 “ him) to send this person as a colleague to
 “ Mr. Kiermader, whose age and infirmities
 “ more urgently call for an assistant, whom he
 “ may train up in the duties of the Mission

" which, it is to be feared, would lose ground, if
 " there were none at hand to take that burthen
 " upon upon him in case of Mr. Kiernander's
 " death; whereas Mr. Swartz is both young,
 " and furnished with several able fellow-la-
 " bourers from among the natives.

" The purport of Mr. Freylinghansen's sub-
 " sequent letter, dated 27th Nov. 1773; was to
 " introduce Mr. Diemer to the Society, to whom
 " he was accordingly presented on the the 7th of
 " December; and the Reverend Mr. Bourdillon,
 " who, being then in the chair, was desired to
 " take upon him that office, delivered to him the
 " instructions of the board in a Latin oration, a
 " copy of which they think themselves happy in
 " being able to communicate to their members
 " and to the public, through the indulgence of
 " that gentleman who has kindly favoured them
 " with it at their request.

" ARDUUM munus, charissime frater, necne
 " temere adgrediendum, meis verbis, ad te defert
 " venerandus iste noster cœtus. Christi scilicet,
 " totius mundi hospitatoris evangelium, apud
 " barbaras gentes, ignorantie tenebris obvolutas,
 " foedæ deditas idololatriæ, a vero Deo alienas,
 " annuntiandi ac propagandi, cœlestis regni
 " portas illis aperiendi, animasque ab errore ad
 " veritatem, a peccato ad sanctimoniam, a
 " morte ad vitam adducendi.

" Sed postquam dignum te excelsi hujus officii
 " pronuntiaverit, celeberrimus juxta ac piissimus
 " Doctor Breilinghausen, socius, de isto cœtu
 " nostro, tam impense meritis, postquam totam
 " te, Dei gloriæ, salutique hominum mature con-
 " secrasti, postquam Divinæ Providentiæ quasi
 " miracula *, felici omni, jam expertus, salvum
 " ad nos atque incolumem pervenire tibi datum
 " fuerit, (quod factum tibi omnes ex animo ad-
 " precamur,) Quid de te nobis non erit deinceps
 " expectandum? Non tam igitur te hostiamur,
 " quam ipsi de tua gaudemus vocatione. Sacras
 " nimirum tibi demasctas functiones, lubenti
 " amplecteris animo, zelo exercebis indefesso;
 " diligentia prosequeris pervigili, assiduis firmabis
 " precibus, constanti demum coronabis fidelitate:
 " Tuas in manus causa est Dei, causa Christi
 " concedita, perditæ oves ad illam tibi sunt
 " revocandæ. Dæmonia ætaria, diruenda. My-
 " steria cœlorum, mandata divina, promissa per
 " quam sublimia, quæcunque potro ad condemna-
 " tiones pertinent illis pandenda. Fidelium nu-
 " merus quotidie tibi augendus est. Totum in-
 " quam, redemptionis opus gnaxiter declaran-
 " dum.

" Ne tamen, ad tam amplum, ad tam difficile

" * Longa nempe, procellosa ac periculatissima naviga-
 " tione constanter jactatus, post tres demum hebdomadas
 " Hamburgo Londinum appulit."

" ministerium suum dependens. Sunt et tibi
 " parata propitii numinis auxilia, interna spiritus
 " gaudia, præmia denique, ad quorum magni-
 " tudinem, mentem erigere, gratias confirmare,
 " nihil non tentare tibi, nihil non perficere
 " licebit. Neque desunt tibi exempla exais
 " generis, omnis ætatis, locorum omnium illustra,
 " tum apostolorum, tum qui mox et in posterum
 " illorum vestigia presserunt, quorum ad virtutes
 " imitandas indesinenter vocaberis.

" Imo collegam * natus es Christianus illius
 " militiæ peritissimum, diuturnis defunctum la-
 " boribus, ac pene fractum, animo tamen adhuc
 " alacri ac erecto, longaque firmato experientia,
 " in quo aded, gloriatur cætus noster, ut nullis
 " eum laudibus parum non existimet, Deoque
 " toto corde benedicat, quod tam insignem sui
 " servum, tam religionis amantem, tam generosa
 " præditum indole, commodare nobis voluerit.
 " Hunc tu, tanquam parentem diligito, tanquam
 " doctori auscultato, tanquam exemplar con-
 " spicito. Utinam aded sub illo proficias, ut non
 " attingere modo, sed et illam superare cœlitus
 " tibi detur !

" A te expectat cætus noster, ut meris hujus
 " seculi negotiis, quantum poteris, te non im-
 " plices, aut immisceas, nec è Romana ecclesia

" * Johannes Zacharias Kiernander, qui ad ministerium
 " Evangelicum in India exercendum jam ab Anno 1740
 " vocatus fuit."

" proselytas, cito nimiam, ac citra prudentiam,
 " ad publica Societatis istius admittas ministeria ;
 " sed totus sis in doctrina prædicanda atque ex-
 " ponenda, in promovendo virtutis studio, in con-
 " solandis afflictis, in visitandis ægrotis, in ignaris
 " erudiendis, in salvandis animabus, quas benignis-
 " sime ille Christus noster suo redemit
 " sanguine. Alios ad honores, alias ad divitias
 " non unquam aspirare, quàm quæ tibi supernis
 " in mansionibus asservantur. Modestiam
 " fervori atjungas, prudentiam zelo, urbanita-
 " tem fortitudini, candidis moribus pacem ac
 " charitatem: quarum ope acceptus universis,
 " dilectus que audias, ac Christianæ disciplinæ
 " non mediocri evadas ornamento. Miti ac
 " patienti animo gentes adducito ad verbum fidei
 " audiendum atque amplectendum: ut in oriente
 " illo solem oriri justitiæ videant, cujus ad radios
 " spiritali exultantes lætitia, a funestis animarum
 " morbis sanentur penitus ac restituantur.

" Breviter, totis in illud diebus, totis viribus
 " ac conatibus intendito, conscientiam ut servés
 " coram Deo, coram hominibus puram ac sine
 " labe; tremendi illius judicii memor, ubi pro
 " supremo tribunali, adstante universa hominum
 " multitudine, resonante tuba, observantibus An-
 " gelis, idem ille tuus, cui serviisti, magister
 " stabit in excelso judex, ultimam que tibi pro-
 " nuntiabit sententiam: quæ ut nobis omnibus

“ ineffabilis plena sit solatii, æternæ que facilitatis
 “ firmamentum calidissimis votis comprecamur.

“ Quid nunc superest, vir reverende, nisi ut
 “ tuam ad Indos Missionem, in nomine domini
 “ nostri Jesu Christi, adprobemus atque confirme-
 “ mus, ratam ut illam habeat enixe obsecrantes.
 “ Socias nunc tibi manus porrigimus, teque bene-
 “ volo affectu cordicitus amplectimur.

“ De nostro cœtu, suam qui tibi tutelam pol-
 “ licetur, omnia sinceri amoris officia, omnia
 “ fraternæ conjunctionis adjumenta, quantum
 “ quidem in nobis erunt, tibi alacriter commisso
 “ munere fungenti, sperare licet, precibus que
 “ cœlum fatigabimus ardentissimis, prosperam
 “ tibi per maria profectionem, securumque ad
 “ Bengalam appulsum concedat. Te remotis
 “ in illis oris diutissime incolumem servet, cœlesti
 “ donet gratia, omnipotenti brachio tueatur, piis
 “ tuis, apud gentes colloquiis, laboribus ac con-
 “ siliis nullo non adspiret tempore, multo successu
 “ animam tuam erigat ac soleatur. Ut tandem,
 “ triumphanti cum ecclesia, corona redimitus
 “ gloriæ, patri Creatori, filio Redemptori, Spiritu;
 “ Arrhaboni laudes nunquam desituras celebres
 “ beatissimus.

“ TRANSLATION OF THE FOREGOING.

“ DEAR BROTHER,

“ YOU receive through me from this venerable board your appointment to an arduous task, and such as ought by no means to be rashly entered upon; that, I mean, of preaching and propagating the Gospel of our Saviour Christ among barbarous nations, overspread with the darkness of ignorance, given up to abominable idolatry, and alienated from the true God; of opening to them the doors of the kingdom of Heaven, and of bringing them from error to truth, from sin unto holiness, and from death unto life.

“ But since the celebrated and pious Dr. Freylinghausen, a member to whom this Society is so deeply indebted, has pronounced you worthy of this high office; since you have with mature resolution devoted yourself wholly to the glory of God and the salvation of man, since you owe your safe arrival in England to an almost miraculous interposition of Providence*; (which we heartily wish may be to

“ * He had a long, stormy, and very dangerous passage of three weeks from Hamburgh to London.”

" you an omen of his future assistance and protection) what may we not henceforth expect from you? We do not therefore so much exhort you as rejoice at your call; being well assured that you will take upon you with a willing mind the sacred ministry which is committed to you, will exercise it with unwearied zeal and watchful diligence, will strengthen it by continual prayer, and will persevere in it with unshaken fidelity. Into your hands is committed the cause of God and of Christ: you are to bring back to him the sheep that are lost, to pull down the altars of the devil, to unfold the mysteries of the kingdom of Heaven, to make known the divine commands, together with those glorious promises and those threatenings which are annexed to them, daily to increase the number of the faithful; in a word, you are diligently to set forth the whole work of redemption.

" Do not however be cast down at the extensiveness, the difficulties of this ministry: you have at hand the assistance of a gracious God, the inward comforts of the Holy Spirit, and the prospect of a reward, the greatness of which may well rouse and animate you, strengthen your goings, and encourage you not only to attempt every thing, but to persevere till you accomplish it. Nor are there wanting illustrious examples, to the imitation of which

" you will continually be called, examples of
 " every kind, of every age, and in every place,
 " as well of the apostles, as those who have since
 " trod in their steps. You have in particular a
 " colleague*, well skilled in that Christian war-
 " fare, almost worn out with his continual la-
 " bours, yet still of a chearful and courageous
 " mind, strengthened by long experience; in
 " whom this Society highly glory, accounting
 " him worthy of every commendation, and
 " praising God for having been pleased to lend
 " them such a servant of his, so great a friend
 " to religion, and of such a generous disposition.
 " See therefore that you love him as a father,
 " listen to him as a teacher, look up to him as an
 " example: and God grant that you may so pro-
 " fit under him as not only to come up with, but
 " even to surpass him.

" This Society expects from you that you will
 " not be too hasty and incautious in admitting
 " proselytes from the Church of Rome to the
 " public service of the Mission; and that you
 " will entangle yourself as little as possible with
 " the affairs of this world; but that you will give
 " yourself wholly to preach and explain the word,
 " to promote the study of virtue, to comfort the

" * The Reverend John Zachary Kiernander, who was
 " called to the preaching of the Gospel in India, An. Dom.
 " 1740."

" afflicted, to visit the sick, to save those souls
 " which our most merciful Redeemer hath pur-
 " chased with his blood, Aspire not to any
 " other honours, to any other riches than those
 " which are laid up in Heaven for you. Join
 " to fervour moderation, to zeal prudence, to
 " courage meekness, to candour peace and cha-
 " rity; that you may hereby endear yourself to
 " all men, and become no little ornament to the
 " the doctrine of Christ. Endeavour by a gentle
 " and patient mind to lead the Gentiles to hear
 " and embrace the word of faith; that those
 " eastern nations may behold the Sun of righteous-
 " ness in their horizon, at the brightness of whose
 " rising they may rejoice with spiritual joy, and
 " may be thoroughly restored from the fatal dis-
 " orders of their souls.

" In a word, exercise yourself daily with all
 " your might to preserve a conscience pure and
 " void of offence towards God and towards men,
 " remembering that dreadful judgment when the
 " whole human race shall appear before the su-
 " preme tribunal, and, whilst the trumpet shall
 " sound and angels stand by as spectators, that
 " Master whom you have served shall be exalted
 " as judge, and pronounce his final sentence upon
 " you: which, we most fervently pray may be
 " to all of us full of unspeakable comfort, and the
 " basis of our eternal happiness.

" What now remains, Reverend Brother, but

“ that in the name of our Lord Jesus Christ we
 “ confirm your Mission to the Indies, most ear-
 “ nestly beseeching him to ratify it. We now
 “ hold forth to you the right hand of fellowship,
 “ and embrace you with a cordial affection.

“ From this Society, which promises you her
 “ patronage, you may expect all the tokens of a
 “ sincere affection, all the assistances of brotherly
 “ union, as far as lies in our power, so long as you
 “ cheerfully discharge the office committed to your
 “ trust. And we will incessantly offer up our
 “ most ardent prayers to God that he would grant
 “ you a prosperous voyage and a safe arrival at
 “ Bengal, that he would long preserve you in
 “ those remote regions, would endue you with his
 “ heavenly grace, and defend you with his al-
 “ mighty arm; that he would at all times prosper
 “ your pious conversations with the Heathens,
 “ and all your labours and undertakings; that he
 “ would encourage and comfort your soul with
 “ much success, and at length would grant that,
 “ together with the church triumphant, supreme-
 “ ly blest, and decked with the crown of glory,
 “ you may to the Father who created us, to the Son
 “ who redeemed us, to the Holy Ghost who was
 “ the earnest of our inheritance, sing endless
 “ praises to all eternity.”

In the account subjoined to the Report of
 1775; the letters from Madras state the appre-
 hension they had been under of invasion from the

Mahrattas under Raganat Row, which however had not taken place. With regard to the effect produced by their discourses the Missionaries observe that " they must indeed content themselves " for the most part if they see that the Heathen " get some conviction of the truth and excellency " of the Christian Religion, and either freely " confess it with their mouths, or show it by " their attention and outward tokens of esteem " and respect. Of this they have frequent instances. One of them styled the Missionary " his father, and himself his son: another embraced him in his arms: some of the Heathens " promise to come and converse further on the " subject of religion, though they seldom keep " their word. Some publicly applaud the doctrines which are delivered to them, and express to each other the pleasure which they receive from them, and others beg the Malabar letter to the people of that country, printed " at Madras. Increase to the Mission as follows:

" To the Tamulian congregation	- -	108
" Portuguese	- - - "	13
" Children christened,	- -	35

 156

" And it is with pleasure they can say that their " church begin to be too narrow for the con-

“gregation: 15 couple had been married, and
 “33 had died.

“The great encrease of their flock they at-
 “tribute in some measure to the scarcity of pro-
 “visions, and the readiness of the Missionaries
 “to lend assistance as far as possible, and to
 “procure employment for the indigent; which
 “has induced many to come and to desire to be
 “instructed nor did they chuse to reject them;
 “as God frequently makes calamity the means
 “of softening the hearts of the children of men;
 “and bringing them to repentance.”

The Rev. Messieurs Hutteman and Gerické;
 in letters from Cuddalore, speak of a great
 drought which had prevailed, and lament bitterly
 “the abominable ceremonies to which they are
 “forced from time to time to be witnesses.”
 They mention the following instance, “in the
 “month of December preceding the date of
 “their letter, the Heathens made a clay-figure
 “of a prostitute, giving out that the god of
 “rain was so enamoured with a certain courtizan
 “that he had quite forgot his office. This figure
 “they carried through the streets, loading it
 “with the most dreadful imprecations in order as
 “they thought to rouse the god of rain from
 “his amours, and to remind him of his duty:
 “The Missionaries then give an account of the
 “encrease of their Mission by 54 adult Heathens;
 “particularly mentioning a man of the name of

* Paramananden, who had been a notorious evil
 " liver, but entirely left his bad courses.
 " Thirty-six Papists had been received into
 " the Protestant communion. Nothing the Mis-
 " sionaries write can be more deplorable than the
 " state of the Romish Church in India. What
 " our Saviour says of the Pharisees going about
 " to make proselytes and rendering them two-
 " fold more the children of Hell, may in general
 " be applied to those Gentiles who are con-
 " verted to Popery. Most of them are worse
 " than the Heathens ; their ignorance is beyond
 " description, and their senseless dependence on
 " a mere *opus operatum* renders them proof
 " against conviction. At the same time their
 " priests and catechists lord it over them with
 " the most arbitrary tyranny. When addressed
 " by the Missionaries they usually object, 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 daily your instructions, whereas
 " with us it is enough if we receive a rosary and
 " an image, and learn to cross ourselves with a
 " few forms of prayer. One of the 36 converts
 " from Popery mentioned above had given par-
 " ticular satisfaction. Some of her relations be-

“ longing to the Protestant Church had been the
 “ occasion of her applying to the Missionaries.
 “ During the time of her preparation she listened
 “ with great attention to the word of God ; and
 “ expressed the pleasure she received from the
 “ comfortable doctrines of the Gospel : and she
 “ continues to lead an exemplary life, and ex-
 “ horts those whom she is to deal with to em-
 “ brace the same religion.

“ Twenty infants had been baptized, so that
 “ the whole encrease of the year 1774 had been
 “ 108. Upwards of 40 children had been in-
 “ structed in the school where one John Pillow,
 “ a sober lad who had been brought up in it,
 “ had been employed as master, in which capaci-
 “ ty his father had served the Mission from the
 “ beginning.

“ They had in the course of the year frequent-
 “ ly sent their catechists into the country to
 “ preach the Gospel among the Gentiles. In
 “ particular Jesardijan, who was formerly a
 “ Popish catechist had been to Tanjore in May
 “ to see his relations who are bigotted Roman
 “ Catholics, and had frequent conferences with
 “ them and others, arguing against their errors
 “ from Scripture. When they asked him the
 “ reason why he left their church, he answered
 “ them that during his stay among them he had
 “ never heard of the Bible, but accidentally
 “ meeting with that divine Revelation and com-

“paring it with the Romish faith he was sur-
 “prized at the disagreement: that reading the
 “second Commandment he was amazed to find
 “that it prohibited in the strongest terms all
 “image worship, and that the Church of Rome
 “had shamefully curtailed it: that Mr. Swartz
 “had urged upon him his baptismal vow, which
 “bound him to serve only the Father, Son, and
 “Holy Ghost, without mentioning the Virgin
 “Mary, or any other saint.

“Mr. Gerické has likewise been five times
 “into the country visiting Christians and preach-
 “ing to the Heathens. In the month of No-
 “vember he was absent for a fortnight on a
 “journey to Tirunamaley, twelve leagues dis-
 “tant from Cuddalore, a place which is famous
 “for a feast celebrated at the full moon in No-
 “vember, when an enormous lamp is lighted on
 “the top of a steep hill, to see which the poor
 “deluded wretches think very meritorious. The
 “day before they walk round the hill in pro-
 “cession, washing in the tanks, and worship-
 “ping in the pagodas of which there is a great
 “number at the foot of this hill. Here Mr.
 “Gerické saw a multitude of pandarams and
 “other priests in various attitudes: some were
 “buried in the ground, having only a space left
 “to draw breath. Others were standing on
 “their heads: others dancing about with flam-
 “ing torches under their arms: some were

" stretched out naked on thorns: others lay on
 " ropes fastened to trees with fire under them.
 " The intent of all this was only to move the
 " people to charity, which they implored with
 " the utmost vehemence. Mr. Gerické found
 " it no difficult matter to convince the Pagans of
 " the futility of their worship, they confessed it
 " in plain terms. The common people are
 " weary of the burthen, and the Bramins are
 " hated and detested all over the country, as
 " they are the farmers employed by the Nabob
 " to levy a tax arbitrarily imposed on each house
 " at every feast, and in the execution of their
 " office are guilty of incredible oppression."

" The Rev. Mr. Kiernander writes from Cal-
 " cutta " that in the course of the year he had
 " baptized 41 persons, viz. 16 adult Heathens of
 " the Bengal cast, and 26 children. Six Ro-
 " man Catholics had been received into the Pro-
 " testant Church."

At the close of his letter Mr. Kiernander la-
 ments " that the Lord's Day was not observed
 " as it ought to be by the European Christians
 " at Calcutta; all public and private works be-
 " ing carried on upon the Sunday equally the
 " same as on any other day in the week. Sup-
 " posing that the law lays no restraint upon the
 " Heathens in this particular (though the stranger
 " within thy gates is included in the command-
 " ment) yet I cannot see, says he, why the Eu-

“ ropeans, in their settlements, should, in this re-
 “ spect, conform to Paganism. When the for-
 “ mer have their festivals they cease from labour,
 “ and observe them strictly, and then the latter
 “ consent to stop their works; but on Sundays
 “ the natives are allowed to go on with their la-
 “ bours, which are not suspended even during
 “ the time of public worship. When I built the
 “ church, the school, &c. I never suffered any
 “ work to be done on that day, and yet, as I
 “ hired the labourers by the month, I always
 “ paid them for seven days, though they worked
 “ only six: and I observed they did more in the
 “ six days, by having the seventh to rest: when
 “ their festivals too did not fall on a Sunday,
 “ they would not mind the lesser ones at all, but
 “ continue their work as usual; and on the
 “ greater ones, which last sometimes three or
 “ four days, would only absent themselves the
 “ last afternoon to go to their feast. From
 “ whence, continues he, I judge it not impracti-
 “ cable to bring the stranger within our gates to
 “ a nearer conformity to the commandment; at
 “ least there can be no reason why Christians
 “ should break the divine injunction in compli-
 “ ment to heathenism; which makes them, with
 “ their Lord’s Day, appear very contemptible
 “ in the eyes of the Pagans: whereas could the
 “ latter once see the Christian Religion practised,
 “ and good examples set them in this and other

" respects by the Europeans, it would soon
 " weaken the strongest objection they have
 " against Christianity, and, in time, make way
 " for them to come in by flocks.

" The Rev. Mr. Swartz in a letter from
 " Firutchinapally, dated 21st of January, 1775,
 " after mentioning in general terms that they
 " had experienced many proofs of a kind Provi-
 " dence watching over the work of the Mission,
 " proceeds to acquaint the Society that the nine
 " natives, his assistants, are well, and do their
 " duty with diligence. Two of them are
 " stationed at Wallam, a fort near Tanjore,
 " where they instruct the small congregation
 " which has been collected there. One, named
 " Santappen, had been lately taken in, and em-
 " ployed in the Malabar school, for which busi-
 " ness he is admirably well qualified; and ac-
 " cordingly the school was in a thriving condi-
 " tion, the number of children amounting to
 " twenty-two. The English school continued
 " as before; and the Malabar congregation had
 " received an accession of five hundred new
 " members. Several of these seemed to have
 " been rather moved by the calamity of the
 " famine, than by a desire of knowing the way
 " to eternal Salvation. However, as they in-
 " sisted on being instructed, Mr. Swartz thought
 " it his duty to bestow on them all diligence
 " (though the labour sometimes increased to a

“ great degree) hoping that some at least might
 “ make a good use of his instructions; nor had
 “ he been disappointed in his expectation.

“ In the course of the preceding year he had
 “ had taken two journies to Madras: the first
 “ he undertook at the desire of his brethren,
 “ with an intent of getting a spot of ground at
 “ Tanjore to build a small place for divine wor-
 “ ship, but the Nabob refused the favour, at
 “ least for that time. His second journey was
 “ occasioned by the decease of Colonel Wood,
 “ who had desired him, in his last will, to be
 “ one of his executors; a request which Mr.
 “ Swartz could not well refuse, as the Colonel
 “ had been a great benefactor to the Mission:
 “ he went, therefore, the second time to Madras,
 “ where he settled his deceased friend’s affairs as
 “ far as he could, preached several times at
 “ Wepery, and renewed his application to the
 “ Nabob, but met with a second refusal, ac-
 “ companied with a great many oriental com-
 “ pliments. On his journies he conversed with
 “ the Gentiles freely, setting before them the
 “ vanity and sinfulness of their idolatrous prac-
 “ tices, together with the excellency of the Chris-
 “ tian doctrine. The generality of the natives
 “ seem to be more and more convinced of the
 “ divine original of our Religion, nor is the ill
 “ treatment which the new converts meet with so
 “ severe as formerly. Many of the best families

“ would not long hesitate to become Christians,
 “ could they but be shown how to maintain them-
 “ selves: but here the difficulties are very great, and
 “ even greater now than when Tanjore and the
 “ Marawer country had their different princes
 “ and governments; many thousand (one might
 “ say hundred thousand) inhabitants having
 “ quitted the country for want of bread and em-
 “ ploy. Mr. Swartz however and his assistants
 “ go on, casting all their burden upon him who
 “ careth for them, and who can point out a thou-
 “ sand means to alleviate these distresses, and
 “ open the way for the reception of his word.”

The Rev. the Danish Missionaries at Tranque-
 bar mention with much regret “ the death of
 “ their dear brother Mr. Leideman, who died of
 “ a gall-fever, just when they were hoping to be
 “ happily assisted by him as a young minister, in
 “ the Lord’s service.

“ Another letter dated the 31st of December,
 “ 1774, informs the Society, that from the 5th
 “ of October, 1773, to the 5th of October, 1774,
 “ their Portuguese congregation had been en-
 “ creased by the accession of 13 Heathens
 And 9 Children.

“ To the Tamulian town church } “ had been added - - - }	56 Heathens
	3 Papists
	And 55 Children.

“ And to the country-congregation 46 Papiets,
 “ 80 Children,
 “ And 206 Heathens ;
 “ among which was a family from the Marattijen
 “ people, who are supposed to be the first of that
 “ nation who were ever baptized.

“ In the Portuguese schools twenty-eight chil-
 “ dren are entirely maintained, and upwards of
 “ twenty more come from abroad to be instructed :
 “ in the Tamulian town schools an hundred
 “ and twenty boys and an hundred and ten girls
 “ are wholly maintained ; and in the Tamulian
 “ country schools thirty six children are instructed
 “ and relieved.

“ With regard to the printing they had got
 “ nearly to the end of the Third Book of Moses
 “ in the Tamulian, and of a new edition of Hymns
 “ in the Portuguese language.”

In the Account subjoined to the yearly Report
 of 1775, the Missionaries at Madras state an en-
 crease of 77, and add “ as to the expence of
 “ maintaining 40 children in the schools, and of
 “ giving food and cloaths to the poor, widows,
 “ sick, lame, and lepers, God had by his good
 “ Providence carried them through it by means
 “ of the benefactions that had either been re-
 “ mitted from Europe, or received from several
 “ pious persons in India, who, of their own ac-
 “ cord, and without any solicitation had afforded

" them charitable assistance; for the Missionaries
 " make it a rule never to beg, but accustom them-
 " selves to look up to the bountiful hand of God,
 " who knows their circumstances and what they
 " stand in need of."

From Cuddalore Mr. Hutteman informs the So-
 ciety that " it had pleased God so to bless the
 " joint labours of Mr. Gerické and himself, that
 " 80 adult Heathens had after due instruction
 " been received into the church of Christ, 19
 " Papists had embraced the doctrines of the
 " Protestant faith, and 30 infants had been bap-
 " tized: so that the whole encrease of the year
 " 1775 had amounted to 69."

From Calcutta Mr. Kiernander writes that,
 " in the course of the year 46 persons had been
 " received into the church by baptism; 29 of
 " whom were infants the remaining 17 adults,
 " 2 of whom were Mahometans and 15 of the
 " Bengal cast: Among the latter was one named
 " Gannesawn Doss, who was born at Dilly,
 " where he lived till the death of his father,
 " which happened when he was 15 years of age.
 " He then repaired to the English army, and
 " became an instructor for the Persian language,
 " and accompanied Major Graham to England.
 " In 1774 he returned to Calcutta, and was em-
 " ployed as Persian interpreter and translator to
 " the supreme court. Some time after his re-
 " turn he began to come to church now and

“ then, to hear sermons, and at last, in the be-
 “ ginning of May, 1778, addressed himself to
 “ one of the Missionaries, declared his intention
 “ of becoming a Christian, and desired to be
 “ baptized. On discoursing with him they
 “ found that he was acquainted with the Cate-
 “ chism, Common Prayer Book, and Bible, and
 “ with several other good books which he had
 “ read in England, from which he obtained some
 “ knowledge of Christianity, and an abhorrence
 “ of his former way of life ; and the Missionaries
 “ being persuaded that he was sincere in the
 “ declarations which he made of renouncing the
 “ idolatry of his country, complied with his re-
 “ quest, and accordingly on the 21st of May,
 “ being the 5th Sunday after Easter, he was
 “ named Robert ; his sponsors being the Hon.
 “ Robert Chambers, Esq. Mrs Chambers, senior,
 “ and Mr. Naylor.”

From Tirutchinapally Mr. Swartz states that,
 “ the number of natives who in the course of the
 “ preceding year had embraced Christianity
 “ amounted to 206. They had received daily
 “ instruction in the catechetical way ; and, though
 “ such as knew how to read made in general the
 “ greatest improvement, yet even others before
 “ they were baptized were able to give an ac-
 “ count of their faith. Among these converts
 “ Mr. Swartz has mentioned a young man of
 “ the higher tribe, who had deliberated above

“ three years whether he should embrace the
 “ Christian Religion. His numerous relations
 “ had been the greatest obstacle he had to over-
 “ come : he had however followed his conviction :
 “ and soon after having cultivated the little
 “ knowledge he had of our language was taken
 “ into the service of an English gentleman. The
 “ Heathens shunned and reviled him, whilst he bore
 “ it with humility, yet without being dejected ; and
 “ soon after his countrymen seeing that they
 “ could not depress his spirits, had acknowledged
 “ the wrong they had done him, and had even en-
 “ treated him to read to them some passages of the
 “ New Testament. In a village not far from
 “ Tirutchinapally a whole family had been con-
 “ verted to Christianity : but, on their return
 “ home, all the village was enraged against them,
 “ refusing them a share in the most common
 “ acts of kindness, and even forbidding them to
 “ walk in the public road. As they suffered all
 “ this however with humility, and with some
 “ degree of cheerful boldness, the Heathens grew
 “ ashamed of their former conduct, and behaved
 “ at least with common humanity towards
 “ them.

“ In a village to the left another whole family
 “ had been converted. There son-in-law was
 “ the principal man in the village, who, incensed
 “ at his father-in-law for having embraced the
 “ Christian Religion, desired him not to return

“ any more : by gentle representations however
 “ the rage of the people had subsided, so that
 “ another family had been brought over, and Mr.
 “ Swartz was in hope of shortly seeing the whole
 “ place inhabited by Christians.”

He mentions also his having applied to the young Nabob in behalf of the widows, and having succeeded in his application and completed a row of small tiled houses for their reception.

From Tranquebar the Danish Missionaries state an encrease of 421 souls for the year 1775.

“ The Society have likewise been favoured
 “ with a letter from Mr. Professor Freylinghausen,
 “ sen, dated 7th Sept. 1776, wherein he writes
 “ that their new Missionary, the Reverend Mr.
 “ John James Schoelkopf, whom he had so
 “ strongly recommended, and in his good opinion
 “ of whom he had been confirmed by what
 “ he had seen of him during his short stay at
 “ Halle, had left that place a few days before the
 “ date of his letter, and was making the best of
 “ his way through Holland to London. The ex-
 “ pences of this journey Mr. Freylinghausen
 “ agreeably to the intimation given in a former
 “ letter had found himself able to defray out of
 “ the benefactions collected in Germany ; besides
 “ which he was in hopes he should have it in his
 “ power to make some remittance to the Society’s
 “ Missions in India, notwithstanding the great
 “ expence attending the sending out of a new

“ Missionary to Tranquebar, who was to be accompanied by a physician, and a person to be employed as superintendant of the press.

“ The Reverend Mr. Schœlkopf, having happily arrived safe in London, was on the 29th of October presented to the Society by the Rev. Mr. Pasche; when the Rev. Mr. Bourdillon, at their request, delivered to him from the chair a Charge in Latin, with a copy of which he has been so obliging as to furnish them, and which they account themselves happy in being able to communicate to the public.

“ QUOD optandum nobis erat maxime, charissime in Christo frater, Religionis rebus in India ita constitutis, ut sine mora, sine periculo, salvus ad nos advenires, id non humano consilio, sed benignissima datum Providentia: cui gratias, quantum in nobis est, debitas ex animo persolvimus. Et profecto illi soli quæ ad evangelii propagationem pertinent jam ab initio fidenter committentes, ab ea utique sola desideratum expectamus successum; nulli dubitantes quin idem ille cœlestis Spiritus, cujus huc usque tutela tantam ad amplitudinem crevit cœtus iste noster, dignetur illis etiam quibus utimur instrumentis et dotes animi requisitas, et corporis adæquatas vires, et temporum opportunitates largissime concedere.

“ Quapropter, quum favente numine hoc ad propositum studia tua direxeris ut Christi lega-

" tionem infideles apud populos in te suscipiēs,
 " ac commendatitiis literis probe munitas ad nos
 " accedas, votis omnibus Missionem istam tuam
 " confirmamus: cui utinam constanti auxilio
 " velit, Deus optimus maximus benedicere!

" Quod officium tametsi, propriæ infirmitatis
 " conscius, ne temere adgredi videreris, diu mul-
 " tumque apud animum tuum consultaisti, magni-
 " tudine tamen operis, quod divinam ad gloriam
 " redundaret, finisque, qui, tot animarum salutem
 " procuraret, commotus immotusque, superatis
 " tandem quæ obstare videbantur impedimentis
 " domesticis, tam sanctam lubenti animo provin-
 " ciam amplexus es.

" Illuxit jam pridem non paucis in locis præ-
 " potens illa atque salutaris gratia, neque con-
 " temnenda inter ethnicos multitudo sacro ad
 " Christi gregem baptismate initiata accessit.
 " Congregantur passim ecclesiæ, augentur pas-
 " tores, eriguntur scholæ, assurgunt templa:
 " quibus omnibus, beneficentissimo adjuvante
 " numine, inexplebili cum gaudio adtendit ac
 " providet cœtus iste noster. Tuum erit tam
 " faustis initiis adjutricem manum generoso atque
 " obfirmato pectore admovere, novum evange-
 " licæ lampadi splendorem quotidie adjicere
 " teneras redemptoris oves in sinu fovere tuo,
 " atque adversus infestas luporum rapacitate
 " diligenti cura tueri, ne unquam a veri tramite
 " ad periculosos abripiantur errores, neve in

“ deploranda vitiorum præcipitia iterum delabantur.

“ Ultimus quippe vocationis tuæ scopus ad sempiternam animarum felicitatem collinat atque terminatur. Sublime procul dabo ministerium! Apostolicum prope dixerim, quodque tibi ob oculos debet nullo non tempore observari. Etenim quotiescunque apud me reputo quanta sit animæ humanæ præstantia, quæ descendens ab origine, quam egregiis ornata facultatibus, quantis donata privilegiis totus in admirationem raptor, neque ad divinas ejus in gratiam dispensationes amplius obstepesco. Spiritus enim ea est intelligens, supremi quasi particula raminis, Natura simplicissimus, ab omni corporea fæce quam longissime remotus, cogitatione inexhaustus, voluntate libertissimus, sui semper conscius, omnes ad scientias, omnes ad artes aptissimus, præterita ex memoriæ penu recolligens, futura sagaci penetrans judicio, absoluto in corpus gaudens dominatu, Angelis fere proximus, imo ipsius Creatoris imago quædam eximia ac similitudo.

“ Degeneres animas! a mundi jam primordiis, dæmonis astutia tentatas ac devictas, peccato irretitas, inferno devotas! en quæ tuæ charitati, tuæ vigilantie creduntur, tuisque institutionibus animæ! eas ad recuperandas salvandasque ipse Dei filius in mundum descendit,

“ Evangelium . . . promulgavit, sanguinem fudit;
 “ mortem obivit. Ad patris dexteram postmo-
 “ dum evectus, pastores instituit, ut omni sub
 “ cœlo creaturæ, salutis doctrina innotesceret,
 “ viaque pateret superas ad regiones.

“ Non alium in finem te venerandus iste cœtus
 “ elegit, hortaturque, imo obsecrat ne tam
 “ præstanti ac solemnî manere exerceo tuo
 “ unquam diligentia ab ipsius expectatione dis-
 “ crepet: a te etiam id expetit ut, si quis à Ro-
 “ mana ad reformatam nostram ecclesiam pro-
 “ selyta sacras forte ministerii functiones apud
 “ vos implendas exoptaret, ne facilem nimis
 “ aurem illi commodes, sed re: tuo cum collega
 “ communicata, nostrum ad cœtum rescribas, qui
 “ quæ sit agendum ratione determinabit. Quæ-
 “ cunque porro momenti alicujus, sive in con-
 “ gregationibus ac scholis vestris, sive in itineri-
 “ bus ac colloquiis cum indigenis esse arbitreris,
 “ cœtui nostro, quam sæpius fieri poterit, accu-
 “ rata narratione transmittas quæsumus, ut quan-
 “ tum in Missione tua profeceris nobis certo
 “ certius constet.

“ Agedum, dilectissime frater, et sepositis
 “ cunctis transeuntis hujus sæculi sollicitudinibus;
 “ omni turpis lucri vel ambitionis cogitatione;
 “ totus ad pietatem ingenerandam atque inflam-
 “ mandam te accingas. Ne minima Christi ovium,
 “ quibus pascendis nunc es constitutus, culpa tua
 “ pereat, aut negligentia, caveto; nec sacras

" tuas functiones ullis negotiis quæ seculi genium
 " nimis redolerent sinas inturbari. Divina
 " mysteria, ceu fidelis dispensator, omni tempore,
 " publice ac privatim, annuntiato. Everso ido-
 " lorum miserando cultu, soli viventi Deo altaria
 " hominum in cordibus erigito: unde ipsius
 " unigeniti possis nomen ac doctrinam extendere,
 " custodire depositum, regnum stabilire, subdito-
 " rum angere numerum, legibus obedientiam
 " conciliare, totum denique Redemptionis opus
 " continuo apud gentes ac felicissime promovere,
 " ut cæcis ac errantibus lumen, scientia ignaris,
 " dubitantibus evidentia, miseris solamen, pereun-
 " tibus demum liberatio atque salus accedant.
 " Te vero ne ullatenus deterreant officiorum
 " quibus defungendis destinatus es momentam
 " atque multitudinem, quæ silentio tamen non
 " prætereunda. Gentem enim innumerabilem,
 " quanto intervallo, quam longo tempore a Deo,
 " nostri omnium parente, aberrantem, idolis man-
 " cipatam, erroribus atque ignorantia, ductorum
 " dicam, an satanæ potius deceptione obnubila-
 " tum, moribus depravatam, tantarum sub
 " miseriarum pondere ingemiscentem, sublevare
 " tibi ac consolari incumbit, ad lucem ac verita-
 " tem evangelicam, ad fœderis gratiæ beneficia,
 " ad misericordiæ Divinæ fontem inexhaustam,
 " ad illius potentiæ invictum tutamem, ad spem
 " denique stabilem futuræ felicitatis, sociam quasi
 " manu adducere. Quæ quam sublimes sūt,

" non, consilii modo ac finis ratione, sed et
 " mediorum applicatione, ac perfectionis respectu,
 " serio si animadvertas, mirum quo ardore in-
 " flammaberis, quibus conatibus sustinebis, qui-
 " bus precibus efficies ut munus istud tibi con-
 " creditum, cunctis partibus, cumulate ac fortiter
 " absolvas.

" Nec tale curriculum omnino solus ingrederis.
 " Nam præterquam quod, Divino adspirante
 " auxilio, et in stadium pedem inferre, et in eo
 " quotidie progredi tibi dabitur, ea est tua nunc
 " felicitas, ut et ampla tibi jam aperta sit janua,
 " illustrique præeuntem exemplo commilitonem
 " habeas Swartzium, quem honoris causa nomino,
 " cujus indefessa industria, amabili prudentia,
 " labore incredibili, opus istud Evangelicum,
 " paucis annis, ad non mediocre incrementum
 " in Tanjuriensi regno adductum est: quod in-
 " genti cum gaudio, ac jucunda cum gratula-
 " tione, erectis ad cælum manibus, cætus noster
 " admiratur. Hujus si vestigia, non ut amici
 " tantum et collegæ, sed et ut peritissimi ductoris
 " premas, et fidem, si Zelum, si virtutes imiteris,
 " quanta in te, solida unius experientia, alacri
 " alterius emulatione, junctis utrorumque studiis
 " ac laboribus puræ Religionis non redundabit ve-
 " neratio atque efficacia, Christique dominationis
 " exoptata amplitudo consequetur?
 " Maesto igitur charissime frater, et, qua data,
 " porta, lætus ingredere spiritualem istam mili-

" tiam, adversariorum reformidans neminem, ne
 " inferorum quidem fremitus malignos. Adest
 " tibi magister Christus, immensa tum in cœlo,
 " tum in terris coronatus potestate, cujus causam
 " agis, cujus gloriæ allaboras; illum oculis fidei
 " testem perpetuum indesinenter intueare, qui
 " quæcunque mente cogitabis, desiderabis corde,
 " agitabis consilio, manu et opera exequeris,
 " facillime observabit, indubitanter cognoscet,
 " summa cum æquitate remunerabitur. Quænam
 " inde esse tibi debeat in votis sinceritas, gravitas
 " in sermonibus, in precibus vehementia, in ten-
 " tationibus fortitudo, in prosperis æquanimitas,
 " constantia in adversis, in doloribus patientia, in
 " toto denique vitæ curriculo simplicitas ac
 " sapientia, non difficulter deprehendes.

" In primis caveas ne quid in moribus tuis
 " vitiosi aut jure culpandi irrepserit, vel quan-
 " tumvis in se tolerabilis ac innocui, sinistram
 " nihilo secius in partem ab aliis detorqueri aut
 " vitio verti possit, ne quod doctrina ædificaveras
 " agendi ratione destruat, et quos sanam ad
 " fidem coneris informare, ad nefarias pravitates
 " deflectendi exemplo præbeas occasionem: sic-
 " que tu, de officio ac dignitate tua decedendo,
 " in discrimen existimationis venias, probis
 " evadas acandalo hortationibusque tuis ac cen-
 " suris vim atque pondus omnino in posterum
 " detrahas. Qua exitiabili imprudentia totum
 " Religionis opus, totus missionis tuæ jam ex-

“ antilatus labor, tota certe coetus istius pia ex-
 “ pectatio corrueret penitus ac evanesceret.

“ Tantis incommodis obviam ut eas enixe
 “ rogamus. Accipe, optato ut in his omnibus
 “ gaudeas successu, inexpugnabilem tibi quam
 “ Paulus indicat armaturam, galeam salutis, lori-
 “ cum justitiæ, fidei umbonem, gladium illum
 “ spiritus, verbum nempe divinum, quod rite ad-
 “ ministratum, ad intima cordis penetrans, cor-
 “ ruptos quosque abscindit affectus, quorum in
 “ locum novæ cogitationes, nova succrescunt
 “ desideria, quæ ad obedientiam Christi unice in-
 “ flectuntur; adeo ut si ab una parte ejus commi-
 “ nationes peccatoribus sint formidini, ejus ab
 “ altera promissiones fidelium animos erigant,
 “ omnisque generis calamitatibus faciant su-
 “ periores.

“ Quum autem de grege tuo spirituali alendo
 “ pastu tantopere sis sollicitus, tui ipsius curam,
 “ perditam apud gentem, non minus, seriam
 “ gerito, splendidis illis virtutibus operam dando,
 “ quæ universam ambitu suo moralem com-
 “ plectuntur disciplinam, justitiæ, nimirum atque
 “ charitati. Devotissimo pectore Deum colito;
 “ flexis frequenter genibus, inconcussa fide,
 “ cuncta ab ejus dilectione beneficia tum tibi,
 “ tum gregi necessaria implorabis atque accipies:
 “ de nulla re adeo anxius quam ut illi probatas
 “ evadas acceptusque.

“ Utinam et propitium illum tibi ac munifi-

"centissimum, omni tempore ac loco, cœptis
 "omnibus atque laboribus lætabilis experiare!
 "utinam illi strenuus, ut sis ac fidelissimus, ad
 "extremum usque halitum, minister, tibi con-
 "cedatur! ut supremo illo tandem ac formi-
 "dando die, ubi coram gloriosissimo mundi
 "judice, coram angelorum infinitis myriadibus,
 "citabuntur universæ mortalium generationes,
 "ad ultimum, illamque irrevocabilem sententiam
 "audiendam: utinam, inquam, ista, et tibi, et nobis
 "omnibus, divino ex ore pronuntietur: accede,
 "bone serve, ac fidelis; beatissimas in domini
 "tui mansiones exultabundus intromittitor!"

" TRANSLATION OF THE FOREGOING.

"THE state of the Society's Missions in India,
 "beloved Brother in Christ, made us earnestly
 "wish for your safe and speedy arrival in Eng-
 "land; and we ascribe the accomplishment of
 "our desires, not to human prudence, but to the
 "gracious Providence of God, to whom we
 "therefore render our most hearty and bounden
 "thanks. Accustomed indeed from the begin-
 "ning faithfully to commit to him alone what-
 "ever concerned the propagation of his Gospel,
 "we look up to him alone for the success of our
 "endeavours, not doubting but that the same
 "heavenly spirit, by whose assistance this our

“ antilatus labor, tota certe coetus istius pia ex-
 “ pectatio corrueret penitus ac evanesceret.

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 “ evadas acceptusque.

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 " cedatur! ut supremo illo tandem ac formi-
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 " iudice, coram angelorum infinitis myriadibus,
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 " therefore render our most hearty and bounden
 " thanks. Accustomed indeed from the begin-
 " ning faithfully to commit to him alone what-
 " ever concerned the propagation of his Gospel,
 " we look up to him alone for the success of our
 " endeavours, not doubting but that the same
 " heavenly spirit, by whose assistance this our

“ Society and its designs have hitherto been so
 “ greatly enlarged, will vouchsafe plenteously
 “ to bestow on the instruments which we employ
 “ those mental qualifications, that bodily strength,
 “ and those favourable opportunities which shall
 “ be necessary towards carrying on the good
 “ work in which we are engaged.

“ Seeing then, under the guidance of Heaven,
 “ you have directed your studies to this end, that
 “ you might take upon you the office of Christ’s
 “ Ambassador to the Heathens, and are come to
 “ us duly furnished with letters of recommenda-
 “ tion, we with one voice ratify and confirm this
 “ your Mission: and may Almighty God bless
 “ and prosper it with his continual help.

“ Conscious indeed of your own weakness, and
 “ fearful lest you should seem rashly to under-
 “ take such an office, you long deliberated with
 “ yourself; till, excited by the importance of the
 “ work which tends to promote the glory of
 “ God, and has for its object the salvation of so
 “ many souls, and having at length surmounted
 “ some obstacles of a family-nature, you have
 “ with a willing mind entered upon this sacred
 “ engagement.

“ The powerful and saving grace of God hath
 “ long since shone forth in many places, and mul-
 “ titudes of the Heathens have been received by
 “ baptism into the flock of Christ: congrega-
 “ tions are gathered together from all quarters,

the number of Pastors is increased, schools are
 set up, buildings are erected for public wor-
 ship: whilst this Society beholds with joy the
 progress which Christianity is making, and,
 through the bountiful assistance of Heaven,
 plans and provides for its future support and
 advancement. It will be your part, with firm-
 ness and resolution to forward so auspicious a
 beginning, daily to add new splendor to the
 light of the Gospel, to cherish in your bosom
 the tender lambs of our Redeemer, and dili-
 gently to protect them against the assaults of
 ravenous wolves, lest at any time they should
 be hurried away from the paths of truth into
 dangerous errors, or fall again into the deplora-
 ble precipices of vice.

The ultimate end of your calling is the eter-
 nal salvation of souls. What a sublime, I had
 almost said, apostolical employment! the im-
 portance of which you ought always to place
 before your eyes. Whenever I call to mind
 the excellence of the human soul, the source
 from whence it is derived, the extraordinary
 faculties with which it is adorned, the great
 privileges with which it is endowed; I am
 seized with admiration, nor am I any longer
 astonished at those things which God has
 wrought in its behalf. For it is an intelligent
 spirit, a particle, as it were, of the Supreme
 Being, in its nature most simple, far removed

" from all the dregs of matter, in thought inex-
 " haustible, in will most free, ever conscious of its
 " own existence and operations, capable of attain-
 " ing to every art and science, by memory recol-
 " lecting the past, by sagacity penetrating into
 " futurity, enjoying an absolute dominion over
 " the body, approaching almost to the angelic
 " nature, nay the very image and likeness of the
 " Creator himself.

" Behold, to your charitable and watchful care
 " are committed these souls, which, tempted and
 " overcome by the subtilty of the devil, soon fell
 " from the state in which they were created, were
 " ensnared in sin, and devoted to eternal misery,
 " To restore and save them the Son of God him-
 " self came down from Heaven, preached the
 " Gospel, shed his blood, suffered death upon the
 " cross; and being afterwards exalted to the right
 " hand of the father, appointed Pastors, that to
 " every creature under Heaven the doctrine of
 " salvation might be published, and the way laid
 " open to the mansions of everlasting happiness,

" For this purpose and this alone we have
 " made choice of you, and we exhort, nay we
 " entreat you that, in the discharge of so excel-
 " lent and important an office, your diligence may
 " never fall short of our expectation. We like-
 " wise beseech you, if any Proselyte from the
 " Romish Church should be desirous of assisting
 " you in the work of the ministry, that you do

" not too readily listen to him, but that, having con-
 " sulted with your colleague, you write word to
 " us, that we may determine what is proper to
 " be done. We likewise beg of you to send us,
 " as often as you can, an exact account of what-
 " ever shall happen of any consequence either
 " in your congregations and schools, or in your
 " journies and conversations with the natives,
 " that we may be satisfied of the progress which
 " you make in your Mission.

" Come then, beloved Brother, and laying
 " aside all the cares of this transitory life, all
 " desires of filthy lucre, and all ambitious views;
 " apply yourself wholly to kindle and cherish the
 " flame of genuine piety. Take care that the
 " least of Christ's sheep, which you are now ap-
 " pointed to feed, perish not through your faulti-
 " ness or neglect. Suffer not your sacred func-
 " tions to be interrupted by any affairs which
 " savour too much of the spirit of this world. As
 " a faithful steward of the mysteries of God, dis-
 " pose them at all times, both in public and
 " private. On the ruins of idolatry set up al-
 " tars in the hearts of men to the only living and
 " true God; that you may thereby extend the
 " name and doctrine of his only begotten son;
 " may keep the faith which he has committed to
 " your care, may establish his kingdom, may en-
 " crease the number of his subjects; may ensure
 " obedience to his laws, may carry on, in short;

“ incessantly and successfully the whole work of
 “ redemption among the Gentiles, that the blind
 “ and wandering may have light, the ignorant
 “ may be instructed, the doubting may be
 “ grounded in the truth, the wretched may be
 “ comforted, and those who are perishing may
 “ enjoy deliverance and salvation.

“ And be not in any wise disheartened by the
 “ importance and number of those duties to the
 “ discharge of which you are appointed. I mean
 “ not to discourage you, but I cannot wholly
 “ pass them over in silence. It is yours then to
 “ relieve and comfort an innumerable multitude,
 “ far removed and long alienated from God, the
 “ common father of us all, enslaved to idols, im-
 “ mersed in darkness through the errors and ig-
 “ norance of their leaders, or rather through the
 “ deceitful wiles of the devil, depraved in their
 “ morals, and groaning under the weight of the
 “ greatest miseries; it is yours to lead them as it
 “ were by the hand to the light of Gospel-truth,
 “ to the benefits of the covenant of grace, to the
 “ inexhaustible fountain of Divine Mercy, to the
 “ invincible protection of his power, and to the
 “ steadfast hope of everlasting happiness. And,
 “ if you seriously consider with yourself the im-
 “ portance of these duties not only with respect
 “ to the end proposed, but likewise to the means
 “ which are to be employed in the prosecution of
 “ them, and the high degree of perfection to

“ which they may be advanced, with what ardor
 “ will you be inflamed, how strenuously will you
 “ exert yourself, how fervently will you pray, that
 “ you may manfully and thoroughly accomplish
 “ the work which is given you to do ?

“ Nor are you left entirely to yourself in the
 “ design in which you are engaging ; but, be-
 “ sides the Divine assistance enabling you to en-
 “ ter upon this course and to make a continual
 “ progress in it, you are so happy as to find a great
 “ and effectual door opened to you, and to have
 “ the illustrious example of your fellow-labourer,
 “ the worthy and Reverend Mr. Swartz, by whose
 “ unwearied diligence, amiable discretion, and
 “ incredible labours, the work of the ministry
 “ has, within these few years, to the great joy
 “ and astonishment of this Society, made so ra-
 “ pid a progress in the kingdom of Tanjore. If
 “ then, considering him not only as a friend and
 “ colleague, but as a most skillful leader, you
 “ tread in his footsteps, and imitate his faith, his
 “ zeal and his virtues, how will the solid ex-
 “ perience of the one, the chearful emulation of
 “ the other, the joint endeavours of both give
 “ weight and efficacy to pure religion, and con-
 “ duce to the desired enlargement of the king-
 “ dom of Christ !

“ Take courage then, beloved Brother, and
 “ seize the favourable opportunity of entering
 “ chearfully upon this spiritual warfare, not ter-
 “ rified by any adversaries, nor even daunted by

“ the powers of darkness. Your Lord and Mas-
 “ ter, in whose cause you are engaged, for whose
 “ glory you are labouring, is ever present with
 “ you, invested with boundless power in Heaven
 “ and in earth. Look up to him continually
 “ with the eye of faith, assured that he can easily
 “ observe, and will most certainly discover what-
 “ ever you think, wish, design, and execute, and
 “ that he will with the strictest equity reward
 “ you accordingly; and you will soon be sensi-
 “ ble what sincerity there should be in your de-
 “ sires, what soundness in your speech, what fer-
 “ vency in your prayers, what fortitude under
 “ temptations, what equanimity in prosperity,
 “ what constancy in adversity, what patience in
 “ afflictions, what simplicity and wisdom in the
 “ whole course of your life.

“ Beware especially lest there be any thing
 “ vicious or justly blameable in your behaviour,
 “ or any thing which, however lawful and inno-
 “ cent in itself, may nevertheless be misconstrued
 “ by others. Beware that what you have built
 “ up by your teaching be not overthrown by
 “ your conduct, and that those whom you endea-
 “ your to establish in a sound faith take not oc-
 “ casion from your example to turn aside unto
 “ wickedness: for consider that, by thus depart-
 “ ing from your office and dignity, you will
 “ hazard your character and reputation, will be-
 “ come a scandal to the good, and deprive your

“ future exhortations and censures of all their
 “ force and efficacy ; and by this fatal impru-
 “ dence all the work of religion, all the labour
 “ bestowed upon your Mission, all the pious ex-
 “ pectations of this Society, will entirely vanish
 “ and come to nought.

“ We therefore earnestly beseech you to pre-
 “ vent these great evils : and, that in all these
 “ things you may enjoy the desired success, take
 “ to you that impenetrable armour which the
 “ Apostle has pointed out to you, the helmet of
 “ salvation, the breast-plate of righteousness, the
 “ shield of faith, the sword of the spirit, which is
 “ the word of God, and which, rightly handled,
 “ penetrates the inmost recesses of the heart, and
 “ cuts away all corrupt affections, whilst in their
 “ stead there arise new thoughts and desires
 “ which tend solely to the obedience of Christ :
 “ So that, if on the one hand his threatenings
 “ are a terror to sinners, his promises, on the
 “ other, encourage the faithful, and render them
 “ superior to all evils and calamities.

“ Whilst however you are thus solicitous to
 “ nourish your flock with spiritual food, be not
 “ less seriously attentive to yourself in the midst
 “ of a corrupt generation. Labour to acquire
 “ those shining virtues which comprehend
 “ the whole system of morality, justice, and
 “ charity : worship God with the greatest fervor
 “ and devotion, and frequently on your knees,

“ with unshaken faith, implore his loving kindness, and you will certainly receive from him every blessing which is necessary either for yourself or for your flock.

“ May you joyfully experience him at all times and in all places favourable and propitious to all your designs and undertakings. May you be diligent and faithful to him in your latest breath. And in that last and dreadful day when all the generations of men shall be summoned before the glorious Judge of all the world, and before unnumbered myriads of Angels, to receive their final and irrevocable doom, may you, and may we all hear this sentence from his divine mouth, come, good and faithful servant, enter thou triumphant into the blessed mansions of thy lord.”

“ Mr. Schoelkopf having thus received his instructions, the Society's next concern was to provide for his voyage to India; and accordingly they applied to the Honourable East India Company for leave that the Missionary might embark in one of their ships, free of all charge to them: and, the directors having with their usual indulgence complied with this request, and terms having been made with the Captain of the Princess Royal, Mr. Schoelkopf soon after set sail for Fort St. George, where the Society hope he will arrive safe, and pro-

“ceed from thence to join Mr. Swartz in the
“care of the Mission of Tirutshinapally.

“He intended, before he proceeded on his
“voyage, to have taken leave of the Society in
“form; but, being prevented by the ship’s
“sailing sooner than was expected, and at a time
“when the board was adjourned, he sent them
“the speech which he had prepared for the oc-
“casion, and it is here inserted as a specimen of
“Mr. Schoelkopf’s abilities and of the good dis-
“position with which he is entering on the work
“of the Mission.

“SI qua esset in me dicendi vis, viri plurimum
“reverendi, ea, vel si nunquam antea, nunc certe
“eximium mihi usum præstaret, cum hac in vita,
“quantum video et autumare possum, postrema
“ad vos verba facienda sunt. Est autem omnino
“cur valedicens vobis ego laborem, ne aut in-
“gratus esse cuiquam videar, aut parum consi-
“derans quantum divini beneficii, tale nihil
“meritus, ex bona gratia Jesu Christi in eo
“adeptus sim, quod præconio Evangelii in
“Orientali India faciendo me præficere non
“dedignati estis. Veni ad vos peregrinus et
“ignotus homo, commendare ipse me qua re
“possem vobis quidem, talibus viris, non habens,
“nisi præcipuorum quorundam in Germania
“virorum boni cujusdam ominis testimonia. Vos
“recepistis hospitio honesto ac lauto, per tres
“menses necessaria quæque suppeditastis; quid

“ TRANSLATION.

“ WERE I Reverend Sirs, endued with any
 “ powers of eloquence, they would certainly, if
 “ ever, stand me in good stead on the present
 “ occasion, when I am, most probably, address-
 “ sing myself to you for the last time. And
 “ there is good reason why, on taking leave of
 “ you, I should endeavour not to appear ungrate-
 “ ful, or insensible of the great favour which
 “ God, of his abundant mercy in Christ Jesus,
 “ has bestowed on me, though in no wise deserv-
 “ ing of it, having granted me to be accounted
 “ not unworthy of being appointed by you to
 “ take charge of a Mission and to preach the
 “ Gospel in India. I came to you a stranger
 “ and unknown, having nothing to recommend
 “ me to you but the favourable opinions of some
 “ chief persons in Germany: you have re-
 “ ceived and entertained me honourably, have
 “ supplied me with necessaries for three months,
 “ have even bountifully bestowed on me the con-
 “ veniences of life, and afforded me a creditable
 “ maintenance, have shown me much courteous-
 “ ness and affability, have encouraged me by
 “ many a token of Christian affection, and have
 “ not hesitated to commit to me a charge, the

“ importance of which I am not perhaps even
 “ yet thoroughly aware of.

“ On these accounts, and on others too which
 “ cannot well find a place in so short a discourse
 “ as this, I return you my most hearty thanks,
 “ and shall ever account myself under the highest
 “ obligations to you : but when or where shall I
 “ find an opportunity of discharging them ? you
 “ are not indeed of the number of those who
 “ bestow their favours on no other condition ;
 “ but rather, from a true and lively faith, account
 “ that which is thus laid out as returned to
 “ God from whom it was received, or, in the lan-
 “ guage of Scripture, lent unto the Lord.

“ For this cause however I ought to strive the
 “ more and use my utmost endeavours, accord-
 “ ing to the ability which the Divine Spirit shall
 “ impart, that I may faithfully and devoutly
 “ answer your intentions and do the will of our
 “ heavenly Master, either by establishing his
 “ Gospel and causing it to bring forth its genuine
 “ fruits in those who already profess to believe
 “ in Christ, or by preaching and propagating it
 “ among those who have not yet known nor
 “ heard of the Son of God. And this, well con-
 “ sidering that God the Father and our Lord
 “ Jesus Christ are every where present and
 “ search the hearts and reins, I here, before you
 “ my patrons deliberately undertake, promise,
 “ and engage to perform, being thoroughly as-

"sured and nothing doubting that He who hath
 "begun this good work in me will never be
 "wanting, but in answer to my unceasing
 "prayers, will kindly and faithfully afford me his
 "assistance. And now nothing remains but
 "to repeat my thanks for so many and great fa-
 "vours bountifully conferred upon me, and to
 "pray (as I ever shall do) that God the father
 "of our Lord Jesus Christ may grant to you and
 "yours that you may enjoy all true happiness in
 "this life, and that your labours may be pro-
 "ductive of much good fruit to the extensive pro-
 "pagation of the Christian Religion, and having
 "finally preserved you from the manifold temp-
 "tations of this world, he may, of his mercy
 "and truth in Christ Jesus, bring you safely
 "to that far better and more desirable state ;
 "whither if we arrive victorious, then shall I,
 "celebrating, with the assembly of the blessed,
 "the unspeakable goodness of God, call to mind
 "the kindness which you have shown me, and
 "return you thanks with that sincerity and ardor
 "with which I shall ever retain a sense of my
 "obligations to you. Farewell, and ever bear
 "me kindly in remembrance."

In the account for 1777, Messrs Fabricius and
 Breithaupt observe, " that the poor enter into
 " the church of Christ, and that they are ready
 " and willing to receive them, although after-
 " wards the difficulty they have to procure can-

" ployment for them, and to find out for them
 " a way to get their livelihood, or if they are old
 " and infirm to sustain them with alms, is thereby
 " increased. They further observe that the
 " rich and great people are so connected with
 " their tribes and relations in that country, that
 " they as yet in vain wait for their conversion,
 " till it shall please God to bring down their
 " pride, and to awaken also the European gen-
 " tlemen to a pious desire towards the propaga-
 " tion of the kingdom of Christ. There is how-
 " ever, at Madras a pretty numerous congrega-
 " tion of such as worship the only true God, to
 " whom the divine and pure doctrines of Chris-
 " tianity are constantly preached, and among
 " whom the holy Sacraments are daily admi-
 " nistered."

Mr. Fabricius mentions his having visited a
 Poligar, who is a tributary to the Nabob, before
 whom and his people he set forth the vanity and
 sinfulness of idolatry. He also mentions the le-
 gacy of Mr. Hollis a pious benefactor who had
 bequeathed £700. to the Mission.

From Tirutchinapally Mr. Swartz laments
 the loss of an able and exemplary catechist
 Rayappen. His solid knowledge, says " Mr.
 " Swartz, of the Christian doctrine, his meek
 " behaviour towards all, his contented mind, par-
 " ticularly his love of Christ and humble zeal in

“ preaching the word of God were acknowledged
 “ by Christians and Heathens.”

He writes also that “ among the Heathens
 “ there were many who were convinced of the
 “ excellency of the Christian doctrine, but were
 “ miserably kept back from embracing it by
 “ fear, and other worldly considerations. But
 “ still says he, we hope God will bless our feeble
 “ endeavours to the true 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.
 “ Those who had offered themselves to be in-
 “ structed in the Christian doctrine in order to
 “ enter into covenant with God by baptism were
 “ about 50, young and old persons included.”

Mr. Swartz mentions with great concern the death of Mr. Schoelkops, soon after his arrival at Madras, and when there were great expectations of advantage from his coming:

In the Account for 1778, printed in 1779, Mr. Diemer writes from Calcutta “ that a Heathen
 “ writer had been convinced of the absurdities of
 “ his own religion, and in plain terms confessed
 “ that the Christian was better. He was further
 “ told that if he chose to change his religion he
 “ should be well instructed in the Christians,
 “ that it was his duty to make a trial, and to en-
 “ quire into the doctrines of Christianity. But

" then he begun to smile, and said I cannot and
 " will not change. He says, that the common
 " people believe in a multitude of Gods, and will
 " enumerate many Gods and Goddesses with
 " their generations, and declare that all Gods
 " ought to be worshipped. But it is very dif-
 " ficult to determine what the Bramins believe.
 " We had, says he, the other day a conversation
 " with a Bramin who asserted that the *whole*
 " *Universe is God, what now speaks in me is*
 " *God, and what animates a dog is God, and*
 " *when God retires out of the dog he must die*
 " *immediately.* They account God the author
 " of all their immoralities and wicked actions,
 " and so strongly do they adhere to this notion
 " that a Bramin will expressly say *when I have*
 " *an inclination to steal I cannot help it, because*
 " *God made me so :* and when such a one is
 " punished he says, *I cannot help it, it was so*
 " *destined.* The Bramin despises all other casts,
 " and the lowest is despised by all.

" The veneration for the cow and the sacred
 " bulls is exceedingly great among the Bengalees.
 " The other day, says Mr. Diemer, the leg of one
 " of their bulls was broken. The beast was
 " immediately surrounded by many hundred peo-
 " ple, and the Bramins especially were very busy
 " and much concerned for the bull; some
 " brought him food, others medicine, and others

“ ropes to remove him to a dry place. Thus
 “ was the sacred bull carried away with all possible
 “ care, and every method tried to recover him.
 “ But when a poor wretch lies in the streets,
 “ and his distress calls aloud for the compassion
 “ of those who pass by, if he is of a low cast he is
 “ entirely neglected. The merciless and haughty
 “ Bramin passes on without being affected at the
 “ sight of such an object of compassion. But
 “ were he a sacred bull proper care would be
 “ immediately taken of him. When a Ben-
 “ galee’s house takes fire he is obliged first to
 “ save his cow, and though his wife and chil-
 “ dren should be consumed by fire it signi-
 “ fies nothing, but if the cow perishes in the
 “ flames he loses his cast.”

Mr. Swartz mentions the arrival of Mr. Pölle,
 speaks highly of him as possessing “ a clear
 “ head and a pious heart, with a great desire of
 “ doing good to the natives, and as having made
 “ great proficiency in the oriental languages, so
 “ as to be able in three months time to preach in
 “ the Malabar language.”

In the account for 1779, Mr. Gerické mentions
 his return from a journey along the sea coast,
 during which he “ went half a day’s journey in-
 “ land to a place called Tirukkoodikunniam,
 “ where there is a vast number of Bramins main-
 “ tained by the income of the great Pagoda that

* is there. The Pagoda lies between two hills,
 “ upon the top of the highest of which is built
 “ another to which there is an easy ascent of
 “ broad and regular steps of free-stone, which
 “ half way up the hill branches out into two, for
 “ the convenience of going up by the one and
 “ going down by the other, in order to accommo-
 “ date the great crowds of people that came to
 “ worship there on a stated day every year, viz.
 “ at the full of the moon in November. It was
 “ with difficulty that he was permitted by the
 “ Bramin to go up the hill. Yet when he came
 “ to talk to them, and to tell them what he
 “ thought of this, and all their celebrated places,
 “ pagodas, rivers, images, deities, and what they
 “ in reason ought to think of them, and what
 “ they would think of them if they inclined their
 “ heart to hear and attend to the Gospel of
 “ Christ, which he was come into that country to
 “ preach among them; wherein the most high
 “ God had revealed his Glory, his Divine per-
 “ fection, will, and works, and taught them what
 “ to think of the sun, moon, stars, and the rest
 “ of the visible Creation, which they in their ig-
 “ norance of the true God, looked upon as so
 “ many deities, whilst they were the works of the
 “ great and living God. When I came, says he,
 “ to talk to them of these things, they rejoiced,
 “ they behaved civilly, they commended me
 “ greatly, applauded my doctrine, and said they

“ would gladly embrace it if all the nation would
 “ embrace it with them, and provide a liveli-
 “ hood for them.”

As to his daily business, Mr. Gerické says he employs his time in the following manner: “ from eight to nine o’clock he catechizes in the
 “ English school, and from ten to eleven in the
 “ Malabar school. In the afternoon, from three
 “ till seven, he generally goes out to visit the
 “ sick, to remind the Malabar Christians of what
 “ they have heard at Church, and to talk with
 “ such Heathens as he meets with. When it
 “ happens that he passes near the hospital, he
 “ generally goes in to visit the sick soldiers.
 “ In the evening, from seven to eight, he ex-
 “ pounds a portion of the New Testament in
 “ the Malabar school, when, beside some of the
 “ biggest children, the catechists, and those that
 “ live near the Church, attend. After this, the
 “ catechists relate what conferences they have
 “ have had with the Heathen; what objections
 “ they have answered, and how they have
 “ answered them; and what in the course of the
 “ day has fallen under their observation, that in
 “ any respect concerns the Mission. This gives
 “ him daily opportunity to instruct them in, and
 “ exhort them to their duty. The rest of his
 “ time he employs in visiting the schools which
 “ are near to his house, in corresponding with
 “ his friends, in the study of languages, and in

“ collecting materials for his discourses, and
 “ in writing down almost every sermon he
 “ preaches, both in English and Malabar, dic-
 “ tating sometimes the former to the English
 “ schoolmaster, the latter to the Malabar school-
 “ master, which serves both his convenience and
 “ their advantage.”

In another Letter Mr. Gerické reports, that
 last year he baptized 23 children, and seven adult
 persons. There were, says he, “ some more
 “ that began to attend the instructions, but
 “ proved unfit for being received as members
 “ of the Church. Fourteen had died, among
 “ whom he could not help taking notice of a
 “ young man, who two years before turned
 “ Christian, forsaking his relations, who live in
 “ a village five miles from Cuddalore, to whom
 “ he did not return, for fear of being perverted
 “ among them, though much solicited by them,
 “ both before and in his last illness.”

From Tirutchinapally Mr. Swartz observes,
 that “ the garrison at Tanjore, being numer-
 “ ous, he had addressed the governor and
 “ council at Madras, in respect to the building
 “ of a Church, in which Divine service might
 “ be performed in a proper and decent manner.
 “ They immediately favoured his proposal, not
 “ only with their public sanction but with their
 “ subscription likewise. The foundation had
 “ been dug, and General Munro had kindly pro-

“mised to lay the first stone of the intended
“church.”

Mr. Swartz observes, that amongst the “Hea-
“thens at Tirutchinapally and Tanjore, are many
“thousands even among the Bramins who con-
“fess that their idolatry is a vain and sinful thing,
“and that nothing but fear keeps them at pre-
“sent from embracing the Christian Religion.
“It is to be hoped that this conviction will em-
“bolden them one day or other to shake off that
“inglorious servitude of sin and satan. He says,
“that there hardly passeth a day in which Bra-
“mins do not visit his house at Tanjore, that
“they hear attentively what is said to them, that
“they frequently take up a book in which the
“doctrine of the Christian Religion is explained,
“and that they praise the doctrine as a divine
“one. A Bramin being asked what he would
“now resolve upon, whether he intended to
“stifle his conviction, or whether he intended
“to receive that divine doctrine, and to profess
“it, replied that he could not deny the convic-
“tion he had received, and that accordingly he
“had sounded some of his acquaintance, but that
“they all insisted upon the task as too difficult
“and dangerous on account of the great number
“of the professors of idolatry. For my part,
“continues My Swartz, I entertain a cheerful
“hope of seeing better days, and therefore rejoice
“in the present opportunity of preaching the solu-

" tary doctrine of Christ, frequently calling to my
 " mind that there is a time of sowing preceding
 " that of reaping. At Tirutchinapally, says he,
 " we begin and end the day with public prayer.
 " At Tanjore I have introduced the same custom ;
 " very often Bramins and other Heathens have
 " been present observing our reading the Word
 " of God, our singing and praying. I never
 " discourage the Heathens from being present at
 " any of our solemn acts of worship."

The Rev. the Danish Missionaries acknowledge
 " that their success is not equal to their wishes :
 " yet when we reflect, say they, on the unculti-
 " vated minds of a people bred under a govern-
 " ment so different from any in Europe ; on the
 " behaviour of many who call themselves Chris-
 " tians, but who surpass the Heathens in vice
 " and wickedness ; the loss of worldly profit
 " and advantage which these frequently suffer
 " who enter into the church of Christ, with many
 " other impediments in the promulgation of the
 " Gospel in these parts, we must cease to wonder
 " that the number of true Christians is so small.
 " But so it has been in all ages when the same
 " causes produce the same effects. Yet this re-
 " flection will never discourage us from continuing
 " our labours, which we trust will not be in vain."

The Missionaries account for 1780, subjoined
 to the Sermon for 1781, contains letters from
 Messrs. Fabricius and Breithaupt, at Madras,

stating an encrease of 22 Heathens, and 12 Roman Catholics, together 44 children born and baptized. " They write that among those who " had left the communion of the Church of Rome " was a Bramin, called Vedaundayah, whose " native place was several days journey distant " from Madras in the country. This man by becoming acquainted some years ago with the " Catechist Tasanaick at Vellore, had got an insight into the superstition and false doctrines of " the Romish Church, which he mentioned to one " of the Missionaries to whom he declared his inclination to become a Protestant. They heard " nothing of him for three years on account of " his residence being at so great a distance. At " length he came to Madras with his wife and " three children, the youngest of whom was baptized by one of the Missionaries. During his " stay at Madras he afforded great assistance to " several sick persons by his skill in medicine, and " he mentioned that a certain Poligar in the " country beyond Vellore, esteemed him much " for his knowledge in physic, and maintained " him and his family, and therefore he meant to " go and live there till an opportunity offered of " returning to Madras. He promised to remain " faithful to God and his Saviour, and to make " the true Christian doctrine known to others as " much as possible. He and his family accordingly took leave of the Missionaries who at the time " of their writing this, which was some months

“ after his departure, had received no intelligence
 “ of him.

“ The Missionaries mention, with the greatest
 “ concern, Hyder Aly’s invasion of the Car-
 “ natic, which had caused the greatest confusion
 “ and disorder imaginable, and although they
 “ themselves continued at Vepery, yet many
 “ of their congregation had retired to Sadras,
 “ Pondicherry, Cuddalore, Tranquebar and Ma-
 “ dras. They inform the Society, likewise, of
 “ the death of their dear friend, Mrs. Isabella
 “ Croke, of Fort St. George, who has be-
 “ queathed one hundred and fifty pagodas to be
 “ laid out on interest, and has directed the in-
 “ terest to be employed for the benefit of the
 “ poor and widows in the missions, and for dis-
 “ tributing religious books.

“ Mr. Fabricius and Breithaupt have trans-
 “ mitted to the Society a Copy taken from the
 “ Journals they keep of some of their religious
 “ discourses with the Heathens, which it may
 “ not be improper to add to this account.

“ Not far from Vepery, in a chouldry, (or open
 “ building for travellers,) one of us addressed
 “ himself to the Heathens that were present,
 “ and said, ‘ I can see that you are people, who
 “ do not know the true God, because the marks
 “ on your forehead shew, that some of you are
 “ worshippers of Vustnoo, and others of Siven.
 “ But your worshipping them as Gods is a great

“ sin and folly ; because he to whom divine
 “ worship is to be paid, must have divine attri-
 “ butes, and be all-knowing, almighty, and most
 “ holy. Vustnoo, Siven, and others, you wor-
 “ ship as Gods, are quite destitute of such attri-
 “ butes. The histories which you have concern-
 “ ing them among you, shew that they were ig-
 “ norant, weak and unholy, and governed by
 “ the ‘ lust of the flesh, the lust of the eyes,
 “ and the pride of life.’ Is it not then one of
 “ the greatest sins for you to pay divine worship
 “ to such, and to their images ? Let me tell you
 “ whom you must adore and worship, namely,
 “ none other but your Maker, by whose good-
 “ ness ‘ you live, move, and have your being.’
 “ ‘ Besides him there is no other God.’ One
 “ of the Heathens answered and said, ‘ Him
 “ we represent to ourselves in our mind, when
 “ we worship the Idols ; because, who has ever
 “ seen him ?’ The Missionary said, ‘ but tell me
 “ what representation of the Most High can you
 “ make to yourselves in your mind, when you
 “ look on and adore the Idols made by men’s
 “ hands, which have no life in them ? Is there
 “ any likeness to be found between your images
 “ and the living God ? Concerning your ques-
 “ tion, who has ever seen him ? You must know,
 “ that we cannot see God in this life with our
 “ bodily eyes, because he is a Spirit. But if
 “ you turn to him, and serve him in holiness unto

“ the end of your life, as obedient children, you
 “ will have the happiness of seeing him in the
 “ future life eternally. But although at present
 “ no one can see him, he has made himself suf-
 “ ficiently known to us by the works of creation,
 “ which we have before our eyes. Look, I pray
 “ you, on the heaven, the sun, moon and stars :
 “ Look on the earth, and the things that are
 “ upon it. Every created being gives witness of
 “ the omnipotence, wisdom, and goodness of the
 “ Most High, by whom it is made and preserved.
 “ Besides this, he has more nearly and inti-
 “ mately manifested himself to mankind, by his
 “ holy and written Word. In it he has quite
 “ clearly made known to us his will, and the way
 “ to turn to him, and to draw near to him, and
 “ the manner how to serve him, and also the
 “ happiness of those that serve him in truth.
 “ One of the Heathens replied and said, ‘ But
 “ we have not his word ; how can we know his
 “ will, and the way to serve him ?’ The Mis-
 “ sionary answered and said, ‘ I fear you have
 “ not yet an earnest desire to know this. Mean
 “ while, I will give you a little book, in which,
 “ if you read it, you will find what you want to
 “ know, and what you are to believe and to do.
 “ If you desire your welfare, you must also
 “ begin to pray to God your Maker, who is
 “ present every where, which you can do in the
 “ following or the like words, saying, O Lord

“ God, maker and ruler of the world, an Euro-
 “ pean has told me, that those we have hitherto
 “ worshipped, are no gods, and that Thou only
 “ art the true God. I have, instead of knowing
 “ Thee, O God, and adoring Thee, worshipped
 “ useless Idols. Have mercy upon me, forgive
 “ me this great sin, and all my other transgres-
 “ sions against Thee. Take away from me my
 “ blindness, and enlighten me, that I may know
 “ Thee, and the way in which I ought to walk
 “ to please Thee, and to be made partaker of
 “ eternal salvation.

“ After they had heard this good advice, they
 “ were warned not to remain indifferent to these
 “ saving truths.

“ Near Keerpawk the same Missionary met
 “ one day with some Heathens, and said to
 “ them, ‘ Stop a little, I pray, I will tell you
 “ something of God, whom you do not know.
 “ He is an eternal, unchangeable, almighty and
 “ all-knowing Spirit, of infinite wisdom, holi-
 “ ness, justice, mercy and goodness. He is the
 “ maker, preserver and ruler of all things.
 “ Never has there been, nor will there be any
 “ other God besides Him. Him alone you must
 “ acknowledge to be your God, and believe in
 “ Him: Him you must fear, love, honour and
 “ serve. It is He who has given you soul and
 “ body; it is He who preserves your life and
 “ health, who keeps you day and night safe from

“ evil, and from Him comes all the good which
 “ you enjoy: and it is He, and He alone, who
 “ can give you eternal bliss. Abandon your
 “ false gods, and turn to Him. Do not serve any
 “ longer the Devil, who is the author of all ido-
 “ latry: come and devote yourselves to the living
 “ God as obedient children and servants: then
 “ you shall not perish, but be saved.

“ After they had heard these instructions with
 “ attention, he offered a little Treatise to one of
 “ them, who was a Conicapy, which he ac-
 “ cepted with much politeness and thanks.

“ In another place one of us related to the
 “ Heathens who came and sat by him, how God
 “ had created our first parents, Adam and Eve,
 “ in his own image, and how they had very soon
 “ permitted themselves to be deceived by the
 “ Devil, and had transgressed the divine com-
 “ mandment by disobedience, and thereby lost
 “ the Divine Image, and brought upon them-
 “ selves spiritual and corporal misery; and that
 “ after the fall of the first parents every descend-
 “ ant of theirs brings a sinful and corrupt na-
 “ ture with him into the world, and being guilty
 “ of innumerable transgressions in thought,
 “ word and deed, makes himself liable to tem-
 “ poral and everlasting punishment, which God
 “ threatens in his holy Word.

“ But after this the Missionary related to them
 “ also the glad tidings contained in the Gospel,

“ that God had not only promised to the first
 “ fallen parents a Redeemer and Saviour, but
 “ also had sent him into the world, and that God
 “ out of his love to mankind earnestly desires
 “ that every sinner might embrace this great
 “ Redeemer by faith, and be saved, because
 “ He is the Saviour of all men, and came to seek
 “ and save the lost sinners.

“ One of the Heathens desired of the Mis-
 “ sionary a little book, which was given him
 “ with an admonition to read it diligently, and
 “ to weigh and consider the doctrines contained
 “ in it.

“ Another time one of us having had a dis-
 “ course with the Heathens in Vesaraveley, saw
 “ on his return afar off in a village inhabited by
 “ Uppravens (people which dig tanks, and work
 “ at the fortifications) such a rising smoke that
 “ he thought their huts were all on fire. But
 “ coming near he found that all the inhabitants
 “ were busy in making a sacrifice to their goddess,
 “ Ammey, of whom they entertain this opinion,
 “ that the small pox is inflicted by her. Many
 “ pots of rice were upon the fire, and others
 “ were already boiled. A number of sheep were
 “ to be killed, and three young buffalos also,
 “ which were carried by the men round about
 “ the village with cymbals and music. Some of
 “ them being asked what was the matter, said,
 “ the Ammey had commanded this sacrifice to

" to be offered to her, threaten^g that other-
 " wise she would kill them all. The Missionary
 " represented to them how miserably they were
 " deceived by the Devil, and told them that the
 " small pox was an universal disease also in
 " Europe, where the people knew nothing of
 " such a reputed goddess, and shewed them
 " that their not fearing and worshipping God
 " their Maker, but the Amity, and by her the
 " Devil himself, was the greatest sin and folly.

" The Missionary reprehended particularly
 " one among the said Heathens, whom he knew,
 " and with whom he had several times before
 " conversed, for his joining the other deluded
 " people in their idolatry. He said he was
 " drawn away by their multitude."

" From Calcutta Mr. Kierständer mentions a
 " considerable encrease of converts from Popery,
 " and also of Bengalees and Mahometans.

" The Rev. Mr. Swartz informs the Society
 " that he had enjoyed a perfect state of health,
 " and had not been hindered in his function by
 " any sickness. The catechists and school-
 " masters were all alive, and according to the
 " best of their abilities assisted him in preaching
 " the Word of God. To make known unto
 " Gentiles and Christians the way that leadeth
 " unto life has been my aim, says Mr. Swartz,
 " and that most important business I have pur-
 " sued through the last year, and, I hope, not

“ without success. Besides this first and most
 “ essential work, I have been occupied in erect-
 “ ing two houses for Divine worship.

“ In my last letter I mentioned an intention of
 “ building a Church at Tanjore for the benefit
 “ of the garrison. Several obstacles retarded
 “ the execution of the design. But in the
 “ month of March last year, the work was begun.
 “ As General Munro was here, he was pleased
 “ to lay the first stone. The garrison was as-
 “ sembled, and a short sermon was preached on
 “ Psalm lxxvii.

“ The building was to be carried on by sub-
 “ scription. But finding the sum subscribed in-
 “ sufficient, I addressed the honourable Board
 “ at Madras, representing our inability to finish
 “ the building with the money subscribed for
 “ that purpose, and requesting them to assist us
 “ with bricks and lime, hoping that the money
 “ we had would suffice to defray the other ex-
 “ pences of the work.

“ General Munro kindly undertook to plead
 “ in our favour. After some time he desired me
 “ to come with all possible speed to Madras. At
 “ my arrival Governor Rumbold told me that my
 “ request should be granted; the other gen-
 “ tlemen assured me of the same. Here I was
 “ acquainted with the purpose for which I was
 “ called before the Presidency. The Governor
 “ told me, that they wished to preserve peace

" with Hyder Ally ; but as he entertained some
 " mistaken notions, and evil people endeavoured
 " to confirm him in those bad ideas, the honour-
 " able Board desired I would take a journey to
 " Seringapatnam in a private manner, and un-
 " deceive him by a fair declaration of their pa-
 " cific sentiments ; particularly as I, from my
 " knowledge of the Morish language could con-
 " verse with him without the help of an inter-
 " preter. The novelty of the proposal, con-
 " tinues he, surprised me at first ; for which
 " reason I begged some time to consider it. At
 " last I accepted of the offer, because by doing
 " so, I hoped to prevent evil, and to promotè
 " the welfare of the country. I thought also
 " that I could thereby give some small proof of
 " the gratitude which I owe to the Honourablè
 " Board for many favours, which they have
 " bestowed on me during my residence at Ti-
 " rutchinapally : besides I saw that I should
 " have an opportunity of conversing with many
 " people about the things of God, who perhaps
 " never had heard a word concerning God and a
 " Redeemer.

" I spent three months in Hyder Ally Khan's
 " country. I found Englishmen here, Germans,
 " Portuguese, and even some of the Malabar
 " people whom I had instructed at Tirutchina-
 " pally. To find them in that country was
 " painful ; but to renew some part of the in-

“ struction, which they formerly received, was
 “ very comfortable. A tent was pitched on the
 “ glacis of the fort, wherein divine service was
 “ performed without the least impediment.

“ Hyder Ally gave a plain answer to all the
 “ questions I was ordered to put to him ; so that
 “ the Honourable Board at Madras received that
 “ information they desired.

“ Being told that the governor, Sir Thomas
 “ Bumbold, intended to procure me a present
 “ from the Board, I begged leave to decline
 “ accepting any, declaring that if my journey
 “ had been any way beneficial to the public, I
 “ rejoiced at the opportunity. I signified at the
 “ same time that it would make me very happy,
 “ if the Honourable Board would allow to my
 “ colleague at Tirutchinapally the same yearly
 “ present they had given to me, being convinced
 “ that he would use it for the benefit of the school
 “ and the maintenance of some catechists. This
 “ my request was granted. Mr. Pohle receives
 “ at Tirutchinapally yearly a hundred pounds
 “ sterling, as I do here at Tanjore. By which
 “ means we are enabled to maintain in both
 “ places schoolmasters and catechists.

“ One circumstance relative to my journey I
 “ beg liberty to add. When I took my leave
 “ of Hyder Ally, he presented me with a bag
 “ of rupess for the expence of my journey.
 “ But having been furnished with all necessaries

" by the Honourable Board, I delivered the bag
 " to them. As they urged me to take it, I de-
 " sired their permission to appoint this sum, as
 " the first fund for an English charity-school at
 " Tanjore, hoping that some charitable people
 " would increase that small fund consisting of
 " three hundred rupees." General Munro pro-
 " mised to recommend the plan to the gentlemen
 " of the settlement."

In the account for 1781, Mr. Breithaupt in the
 letter from Madras, mentions the death of the
 Rev. Mr. Hutteman, which happened by an ill-
 ness of eleven days continuance.

" The Danish Missionaries at Tranquebar
 " state an encrease of 50 Proselytes in the course
 " of the year. Among the Heathens baptized one,
 " had given particular satisfaction by his exem-
 " plary behaviour. They mention with concern
 " the death of Mr. Zeglin, who had been almost
 " 40 years in the service of the Mission, and had
 " during that time been to his brethren a valua-
 " ble and worthy example of patience, meekness,
 " self-denial and faithfulness in the discharge of
 " his duty, notwithstanding his sickly constitution.
 " They had the misfortune to lose likewise a
 " new Missionary, Mr. Rulfsen, who died of an
 " inflammatory fever in less than a month after
 " his arrival amongst them."

In the account for 1782, " the Rev. Messrs.
 " Fabricius and Breithaupt write from Madras,

" that they embrace every opportunity of con-
 " versing with the Heathens. The Bramin
 " Vedaundayah mentioned in the account, for
 " 1780 came again to Madras to receive the holy
 " Sacrament of the Lord's Supper, when the
 " Missionaries repeated to him the instructions
 " they had given him before. They state an en-
 " crease of 31 converts and 97 children chris-
 " tened. They mention with concern the death
 " of Captain Isaac Manoury, who had several
 " times given something to the Mission, and in
 " whom the poor have lost a kind benefactor :
 " and likewise the death of a woman of the
 " Portugueze congregation named Elizabeth
 " Harris, who bequeathed to the Mission a legacy
 " of 70 pagodas."

In a letter dated Calcutta 1782, Mr. Kiernan-
 der says, " that Lady Coote was come from
 " Ghyretty to Calcutta to make a month's stay
 " there, and that she attended divine service in
 " the Mission Church, and received the holy
 " Sacrament on Easter Day, which she had
 " done also the preceding year at the same time.
 " A good example he says is attended with very
 " happy influence, and gives great encourage-
 " ment to his congregations, and he has the
 " pleasure to see the Mission still prosper and
 " improve."

In the account for 1783, Mr. Fabricius, of
 Madras mentions with " very great concern the

“ death of his dear colleague Mr. Breithaupt,
 “ after a short but violent illness.”

It appears that the great famine had after some intermission returned again, and carried off many thousands.

“ The Reverend Mr. Swartz, in a letter from Ti-
 “ rutchinapally, says the last three years have been
 “ years of sorrow and anxiety, notwithstanding
 “ which we have no reason at all to murmur, or to
 “ find fault with God's ways which are ever just and
 “ equal; and the judgments which have befallen
 “ us may perhaps be more conducive to the true
 “ welfare of the country than we conceive. This
 “ year God's fatherly goodness has preserved
 “ and strengthened us for his service. All the
 “ four catechists are alive, as is likewise the Ta-
 “ milian schoolmaster. Besides these five, I
 “ have taken two more upon trial who have been
 “ educated in the Mission school at Tranquebar;
 “ both seem to be truly religious. Our congrega-
 “ tion has received an encrease of upwards of
 “ an hundred, most of them it is apprehended
 “ have been compelled by the famine to come to
 “ us nevertheless I have given them the neces-
 “ sary instruction, and this for the space of
 “ several months, during which I have also pro-
 “ cured them some provisions. The teaching
 “ them was attended with much difficulty and
 “ fatigue on account of the great decrease of
 “ their mental powers. Yet I could not per-

" made myself that it would be consistent with
 " the will of God to put these poor people off ;
 " many of whom afterwards died, As the fa-
 " mine was so great, and of so long continu-
 " ance, those have been affected by it who seemed
 " to be beyond its reach, a vigorous and strong
 " man is scarcely to be met with. In outward
 " appearance men are like wandering skeletons.
 " When I returned from Seringapatnam, I saw
 " reason to apprehend an approaching war: this
 " induced me to buy rice whilst it was at a low
 " price, which proved of great benefit to our
 " catechists. Besides this God moved the hearts
 " of some Europeans to send me a portion
 " monthly to distribute among the people lying
 " on the road, by which means numbers of them
 " have been saved from perishing. This bene-
 " faction is continued to this day, -so that
 " about a hundred and twenty persons are
 " constantly fed. When it is considered that
 " Hyder Ally has carried off so many thousands
 " of people, and that many thousands have died
 " for want, it is not at all surprizing to find not
 " only empty houses, but desolated villages ; a
 " mournful spectacle indeed !"

From Tranquebar the death of Diego the Indian priest is mentioned.

" The Portuguese school is stated to consist of
 " 46 children : the Tamulian of 150 boys and
 " 110 girls : the Portuguese congregation has

" been this year encreased by 30; namely,
 " eleven adult Heathens, two Papists, and seven-
 " teen children. To the Tamulian town con-
 " gregation 103 have been added this year;
 " namely, 13 Heathens, and 90 children. The
 " country congregation has in the same time
 " received an encrease of 228; namely, 165
 " Heathens, 10 Papists, and 35 children."

In the account for 1784, the Rev. Mr. Kiernander in a letter from Calcutta acquaints the Society that " 17 adult persons of different casts,
 " and 35 children had been christened. The
 " Rev. Mr. Westrowe Hulse, Chaplain to the
 " late Commander in Chief Sir Eyre Coote, has
 " made the Mission a present of 500 Sicca ru-
 " pees. Mr. Kiernander, has likewise presented
 " 1000, and his son Robert William Kiernander
 " 3000 Sicca rupees for the use of the Mission,
 " which sums are placed at interest. Mr. James
 " Prescott, a carpenter at Calcutta who con-
 " stantly attends divine service in the Mission
 " church has given a new and elegant reading
 " desk."

The Rev. Mr. Swartz writes from Trutchinapally that the business of the Mission had been daily attended to. Our fort, says he, " contained
 " the best part of the inhabitants of the country
 " who flocked thither to escape the unrelenting
 " cruelty of the enemy. Daily we conversed with
 " these people, and tried to convince them of the

“ vanity of their idols, and to induce them to
 “ turn to the living God. They readily own the
 “ superior excellence of the Christians doctrine,
 “ but remain in their deplorable errors for
 “ various frivolous reasons. Those who have
 “ been instructed and received into the congreg-
 “ gation consists of 78 Heathens and their chil-
 “ dren, 35 Roman Catholics, and 5 children
 “ born of Christian parents, amounting to 118.
 “ He adds it were to be wished that the country
 “ people having suffered near four years all man-
 “ ner of calamity would consider the things
 “ which belong to the eternal welfare, for which
 “ my assistants pray and labour in conjunction
 “ with me. But though the fruit of our labour
 “ has not hitherto answered our wishes, still I
 “ am happy in being made an instrument of Pro-
 “ vidence to instruct some and to warn others,
 “ Who knows but there may come a time when
 “ others may reap what we are sowing.”

Mr. Pohle writes that “ on the 14th of May
 “ he made a journey to Tranquebar, and in
 “ September to Tanjore, where he spent a few
 “ days with Mr. Swartz. He says, he is very
 “ careful with regard to receiving both Heathens
 “ and Roman Catholics into the church. He has
 “ nothing to do with people that want only to be
 “ fed, or that are unknown vagabonds. But
 “ 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 pre-
 “ tence of a supposed hypocrisy, or lest it should
 “ be looked upon as buying Christians for mo-
 “ ney.”

The Danish Missionaries at Tranquebar men-
 tion that “ they take the greatest care not only
 “ to prevent those from entering into the church
 “ who are suspected of having false views, but
 “ also to accustom their school children from
 “ their youth, to become true servants to God,
 “ and useful members of the community. For
 “ this purpose they have made some new regu-
 “ lations respecting their preparations in which
 “ they received no one who does not either pro-
 “ cure his own subsistence, or work after he has
 “ been instructed for some hours, for which they
 “ pay him either in rice or money the same as if
 “ he had laboured the whole day.

“ The Society has received information that
 “ there is a considerable number of children
 “ born annually in the British settlements in the
 “ East Indies of fathers who are Europeans, and
 “ mothers who are natives. That of this descrip-
 “ tion there are born annually not less than one
 “ thousand in the province of Bengal, not less
 “ than seven hundred at Madras, and on the

" coast of Coromandel, and a proportionable
 " number at Bombay and Bencooden ; that the
 " fathers of these children being usually soldiers,
 " sailors, and the lower order of people too often
 " neglect their offspring, and suffer them to
 " follow the cast of their mothers ; that the chil-
 " dren are not only lost to Christianity, but to
 " the society of which they are born members,
 " and from neglect in their infancy at ten or
 " twelve years of age are mixed with the natives.
 " That on the contrary if a Christian education
 " were bestowed upon them their manners, ha-
 " bits, and affections would be English, their
 " services of value in the capacity of soldiers,
 " sailors, and servants, and a considerable benefit
 " would accrue to the British interests in India,
 " resulting finally to the advantage of this king-
 " dom and tending to give stability to the settle-
 " ments. Induced by these motives the Society
 " has voted a sum of £50 to be paid as an annua
 " stipend as soon as a proper person can be
 " established for instructing the children born in
 " the settlement of Madras : but sufficiently sen-
 " sible as they are how inadequate this sum is to
 " the object, they offer it only as a testimony of
 " their disposition to so pious a work, and la-
 " ment their inability of engaging farther in it.
 " If however these reasons should have weight
 " with the public, they will be happy to receive
 " contributions to this especial purpose, and to

“ forward the design to the utmost of their
 “ ability. The reason which has induced the
 “ Society to point out Madras as the object of
 “ their attention, is because there is an establish-
 “ ment already formed in Bengal for the chil-
 “ dren of the military, supported by a general
 “ contribution of the officers, who have sub-
 “ jected themselves to a voluntary stoppage on
 “ their pay for that benevolent purpose. In that
 “ seminary there are already a considerable num-
 “ ber of Officers orphans, on a superior plan,
 “ and three hundred of the inferior sort. Happy
 “ would it be, if, from a beginning so auspicious,
 “ similar institutions could be extended to Ma-
 “ dras, Bombay, and Bencoolen.

In the account for 1785, in letters from
 Madras, Mr. Fabricius observes that “ no good
 “ opportunity is omitted by me, to make
 “ Heathens, or other people in the dark, sen-
 “ sible of their bad way, and to lay the prin-
 “ ciples of the Christian and true religion, and
 “ the glorious Gospel of Jesus Christ, before
 “ them.—And has there has been printed here
 “ a Malabar Letter to the Heathens, (whereof
 “ I beg leave to present hereby a few copies,
 “ and its English translation to the Honourable
 “ Society,) I have given some of the said letters
 “ into the hands of two of the catechists, who
 “ seek opportunities to read them, here and
 “ there, before the Heathens.

“ As a communication of the mode of address,
 “ used by the Society’s Missionaries to the Hea-
 “ then, cannot but be generally satisfactory,
 “ it is thought proper to publish, at large, Mr.
 “ Fabricius’s

“ *Translation of a printed Letter of the English*
 “ *Missionaries, at Madras, to those of the*
 “ *Malabar Nation.*

“ The Missionaries, who, as servants of God,
 “ faithfully point out the way, by which we may
 “ escape the just punishments of the Almighty,
 “ the future Judge of the world, and obtain for-
 “ giveness of sin, and bliss in heaven, heartily
 “ wish to the inhabitants of this country, their
 “ friends, the grace of God, and that they may
 “ be made partakers of everlasting happiness.

“ Look on this letter, we pray, as on a token
 “ of great friendship and regard towards you ;
 “ because, to shew one the way to escape a great
 “ unhappiness, and to be made truly happy, is
 “ sincere love and affection.—What we have to
 “ say to you, is this.—You know that there is one
 “ supreme Being, the Lord of the whole uni-
 “ verse, yet you name the names of many other
 “ gods and goddesses, and instead of worship-
 “ ing him, or of seeking means to know him,
 “ you bow down to them, and worship them.—
 “ But you ought well to consider whether what

“ you do is right, and whether it will make you
 “ lucky or unlucky ; and whether there are any
 “ such gods and goddesses existing ; or whether
 “ it is but a false imagination of yours, and a
 “ delusion of the Devil, the author of all de-
 “ ceits and lies, whereby he leads people in the
 “ way to hell :—you ought to consider all this,
 “ because, if in so important a matter you are
 “ deceived, what will be the consequence ?

“ Consider that the Lord God, who is the
 “ maker and preserver of heaven and earth, and
 “ of all that in them is, and who gives to every
 “ living creature its food, has bestowed very
 “ eminent gifts upon men, and promises to such
 “ as obey him, like dutiful children, to be their
 “ gracious God, and heavenly Father, and to
 “ give them everlasting bliss in heaven.—When
 “ now men, not respecting the most high and
 “ gracious God, from whom alone they have
 “ their being and subsistence, turn to other
 “ gods, and go after them, do they not commit
 “ thereby the greatest injustice and treachery ?—
 “ Remember, with fear, what God will do to
 “ such, hereafter, on the great day of judgment:
 “ —Because, if the crime which a man com-
 “ mitteth against another man, who is his fellow-
 “ creature, is punished, how much severer will
 “ the treachery against God be punished !—You
 “ are very cautious and circumspect that you
 “ suffer no loss in your temporal trade and estate;

" but why are you so entirely careless in the
 " matter of the highest importance?—The loss,
 " which by your idolatry you will suffer, is not
 " the loss of worldly goods, or substance, but
 " the loss and destruction of your own selves, and
 " everlasting anguish and torment in the other
 " world.—Be therefore prudent, turn to God,
 " and seek his mercy; because, after death, no
 " body will be born again into this world, as you
 " perhaps, like many of your nation, think.—
 " The only time for your reconciliation with
 " God, is this your present life.

" You say there are many gods; but as all
 " mankind upon earth are the offspring of one
 " father and mother, whom God Almighty crea-
 " ted, in the beginning, and are one blood and
 " kindred, how can there be different gods to
 " such and such parts of mankind, as live here
 " and there, upon earth?

" Sin having blinded and intoxicated men's
 " minds, they have left the Lord, who made
 " them, and instead of worshipping him, they
 " have begun to worship sun, moon, stars, birds,
 " beasts, &c. creatures, and to bow down to
 " images of gold and brass, wood and stone,
 " made by themselves.—And, as holiness of life,
 " commanded by God, doth not please their
 " sinful and corrupt nature, their fancy makes
 " them think that there are such wicked and
 " lascivious deities, as their wanton poets have

“ painted to them in their fables, and as do agree
 “ with their vicious temper.—But such deities
 “ have never existed; and how can such, whose
 “ lewdness and wickedness, exceed that of lewd
 “ and wicked men, be gods to govern and judge
 “ the world?—Can a shameless and scandalous
 “ man upon earth, be thought a proper person
 “ to govern one town only?—Or will the inha-
 “ bitants of a town suffer one to live amongst
 “ them, who is manifestly guilty of such in-
 “ famous actions as your books relate of your
 “ gods?—See how great is the deceit, by which
 “ the Devil seeks to lead you to hell.—Can there
 “ be any sin greater than that of worshipping
 “ infamous beings and devils, instead of the holy
 “ and righteous God, who hath made us, and
 “ who is our only Lord and benefactor? Doth
 “ not your conscience tell you that the wor-
 “ shipping of such gods, and the bowing down
 “ to idols, which never see, nor hear, nor
 “ speak, nor move, is unbecoming men of
 “ sense?

“ A beast knows his owner, by whom it is
 “ fed; but if a man knows not the Lord, by
 “ whom he is daily maintained, nor gives ear to
 “ that word by which God hath revealed himself
 “ to mankind, nor calls on him by prayers,
 “ but goes after a vain thing that gives him
 “ nothing, and calls it God, he is certainly the
 “ most deceived and unlucky man.—But as long

“ as you remain such Heathens, the Devil
 “ governs and deludes you, and makes you be-
 “ lieve the greatest untruths.

“ You ought to inform yourselves of the his-
 “ tory of the famous and learned nations of the
 “ Romans and Greeks, which in old time go-
 “ verned very extensive countries, and reflect
 “ upon their idolatry, which they carried on a
 “ very long time, with great pomp and attach-
 “ ment.—The gods and goddesses which they
 “ worshipped, were Jupiter, Juno, Mercurius,
 “ Minerva, Apollo, Diana, Venus, Bacchus,
 “ Pluto, and others.—Where are now those
 “ gods which they worshipped so long a time,
 “ and with so a great a superstition?—After the
 “ Gospel of the Lord Jesus Christ, the Saviour
 “ of mankind, whom God sent from heaven,
 “ was preached and published, all the worship
 “ paid with so great a pomp, in the said coun-
 “ tries, to those gods and goddesses, is so intirely
 “ gone and vanished, that even their names are
 “ no more mentioned there. And where is now,
 “ in all the other Christian countries, the worship
 “ paid there, in old times of Paganism, to s
 “ many different gods?—If they had been gods,
 “ how could their service and worship vanish
 “ away?—But as all these things were nothing
 “ but fables and vanity, nothing of them has re-
 “ mained.—It being then certain enough that
 “ they were not gods, would it not be a want of

“sense to think that your Siven, Vishno, Bru-
 “mah, Puffar, Amthey, and others, who are
 “worshipped in this country, are gods and
 “goddesses?”

“But now, dear friends, hear what we have
 “further to say to you.—The eternal and
 “Almighty God, your Lord and Maker, from
 “whom, you, as lost children, so long a time,
 “have gone astray, calls you still with great
 “mercy to him again, saying, return, ye de-
 “generate children, I am the Lord your God;
 “oh! have no other gods besides me: why do
 “you like the way that leads to pain and destruc-
 “tion?—Return to me, and I will change your
 “corrupt nature by my Divine Spirit, the Holy
 “Ghost.—Oh! be obedient to this divine call,
 “dear friends, because though, according to
 “divine justice, you have deserved, by your
 “sins, eternal damnation, and none of you can,
 “by any means, make an atonement for it, there
 “is, by God’s mercy, and by his mercy alone,
 “a perfect good way, which God himself, by
 “his goodness, hath made, and by which you
 “can be cleansed from your sins, and not only
 “escape the deserved punishments, but also
 “become God’s beloved children.

“Oh! hear then, with all attention, the glad
 “tidings of so glorious and happy a redemp-
 “tion, effected for you, and for all mankind.
 “—There is a Saviour, who taketh away the

" sin, and removeth all the unhappiness and
 " curse produced by it.—He is the Son of God,
 " and of the same immense and divine essence
 " with God; but has been mercifully granted to
 " be our Mediator between God and us.—He
 " came down from heaven, assumed human na-
 " ture upon earth; and bearing the name of
 " Jesus Christ, took upon himself the guilt and
 " punishment of the sins of the world; and in
 " order to redeem us, he himself innocently suf-
 " fered on our account the pains and death of a
 " malefactor, and sacrificing himself to God,
 " satisfied for us to his justice, and arising again
 " from the dead on the third day by his divine
 " power, ascended again into heaven, com-
 " mending this Gospel of the redemption of
 " mankind to be preached to all nations."
 " Whosoever now renounces the Devil and
 " his works, the wicked way of the world, and
 " the uncleanness of sin, and believing in this
 " merciful Saviour the Lord Jesus Christ, turns
 " to God, and is baptized with water in the
 " name of the Father, and of the Son, and of
 " the Holy Ghost, the only true God in three
 " persons, and yields himself up to him as an
 " obedient child, his sins are forgiven, and he
 " is made a child of God, and an heir of eternal
 " bliss in heaven.
 " Therefore you will be happy, if you remain
 " not any longer under the power of the Devil,

" not believe henceforth lies and fables, but
 " acknowledge with gratitude the unspeakable
 " benefit of God, and of the Lord Jesus Christ,
 " who calleth you to him; and this your salvation
 " will afford also much joy to us your sincere
 " friends. — Because, the Son of God, the Lord
 " Jesus, will come again from heaven, at the
 " last day, with great glory, raise the dead, and
 " judge all those that lived in this world, and
 " give to every one according to his deeds. —
 " Then the unbelieving, and the abominable,
 " and the sorcerers, and idolaters, and all the
 " base, who in their life-time turned not from
 " their sinful ways, will be driven into everlasting
 " fire, prepared for the devil and his angels.
 " — But those who believed in him, and lived a
 " holy life, he will call his brethren, and say to
 " them — Come, ye blessed of my Father, in-
 " herit the kingdom prepared for you from the
 " foundation of the world.
 " Consider then the glory and excellency of
 " this only true and holy religion. — Be not
 " henceforth deceived by false doctrine; but
 " reject falsehood, and embrace the truth. — Read,
 " and consider this letter with good attention, and
 " pray humbly to God, in the Name of Jesus
 " Christ, who hath made atonement for the sins
 " of the world, to forgive you the great injury,
 " which by not knowing him, you have made
 " yourselves guilty of, and to lead you, by his

of Holy Spirit, in the way to everlasting life and
 "happiness."

"The Rev. Mr. Swartz, in a letter dated
 "February, 26, 1780, makes very honorable
 "mention of the kind assistance rendered to the
 "Mission by Mr. John Sullivan, then resident
 "at Tanjore, and particularly of a plan
 "suggested by him, whose tendency seemed to
 "be to promise fair to promote the interest of
 "Christianity among the Heathens."

"During a journey to the Marawa country;
 "that gentleman took occasion to discover his
 "wish to Mr. Swartz, of seeing schools esta-
 "blished in the several provinces of the country;
 "observing, that the English language should
 "be taught in such schools, to promote the
 "welfare of those people, in their spiritual and
 "temporal concerns—that the connexion of the
 "natives with the English would then, without
 "all doubt, be facilitated—that if some of the
 "principal natives could learn the English lan-
 "guage, in any tolerable degree, they would be
 "less exposed to the imposition of cheating
 "dubashes—and that if the schoolmasters should
 "be good people, they might, by degrees, instil
 "into the minds of their pupils, the salutary
 "doctrines of the Gospel.—The proposal was
 "highly agreeable to Mr. Swartz, though he
 "foresaw great difficulties in an execution of the
 "plan.—The want of schoolmasters fit for such

" a business, seemed to be the most afflictive
 " difficulty.—However, trusting in God, a be-
 " ginning was made.—A Mr. Wheatley was
 " sent to Ramanadaburam;—intentions were
 " formed of sending one to Sivagenga:—and a
 " third they were preparing for Tirunavally
 " near Pallameotta; ; . . .
 " Lord Macartney, the Governor, and the
 " Nabob, were made acquainted with the scheme,
 " and both highly approved of it.
 " The young Prince of the Marawa country
 " promised to pay 100 rupees per month, towards
 " carrying on the design; and those of Siva-
 " genga did the same.—Afterwards, Mr. John
 " Sullivan addressed himself to the king, of
 " Tanjore on that subject, in the presence of
 " Mr. Swartz.—The king consented to have
 " such a school established in or near his fort,
 " promising to pay, for that purpose, 40 pa-
 " godas per month.—Mr. Sullivan then made
 " some arrangement, appointing £60 to a school-
 " master, conceiving that with less he would not
 " be able to maintain himself, particularly if he
 " should have a family.—“ Every year,” con-
 " tinues Mr. Swartz, “ the Missionary at Tan-
 " jore or Tirutshinapally, must visit these schools:
 " of course, the expences of such a journey
 " must be defrayed from the fund; and if some-
 " thing remain, as we hope, some soldier's
 " children and orphans should be freely main-

tailed and educated.—The Missionary who keeps the account, is to give to government an exact account every year of the expenses, and the remaining balance.—Mr. Sullivan now returned to England, for the benefit of his health, has kindly communicated the same particulars to the Board, in person.

Mr. Swartz mentions that the English and Malabar schools already established, continued in the same condition as mentioned in former letters.—The schoolmasters and catechists were likewise the same, and were assisting him faithfully.—One of the catechists he had sent to Palamcottah, to confirm that congregation, consisting of above 100 people, then lately collected there.—The Malabar congregations at Tanjore and Palamcottah had received an addition of 120 people, men, women, and children.

His Majesty's 10th regiment being stationed at Tanjore, Mr. Swartz mentions his performing divine service before them every Sunday. A number of that regiment intreated him to have, every evening, prayer, which request he readily consented to; so that every evening, about 1000 people met in the Church, where an hymn was sung, a chapter of the New Testament was read, and a passage of it expounded, after which they concluded with a prayer.

In another letter, dated September 24, 1785, and communicated by the Rev. Mr. Pasche, Mr. Swartz writes that he was just returned from an official journey, which had taken up two months and a half;—that young Mr. Kohlhoff supplied his place, during his absence, both in the English, and Tamulian congregations, and he expresseth his grateful sense of the divine protection and blessing, which, he on his travels, and Mr. Kohlhoff, at home, had experienced.—He set off to Ramnadaburam with a view to institute the English provincial school there, which succeeded.—The beginning was made with ten young persons.—The reigning Prince of the province, and his minister, sent their children to the school; of which, Mr. Wheatley from Tanjore, was appointed master.—Mr. Swartz embraced the opportunities of preaching the Gospel to all descriptions of persons there.—From thence, after teaching, at Tutukuin, and giving a sermon to the Dutch there, on St. Mark vii. 36, he went to Pallancotta, where the new Church is built; staid there three weeks, preached twice, sometimes thrice a day, explained the principal doctrines of Christianity, and administered the Sacrament to eighty persons.—He found the state of this new Congregation, in several instances, to his comfort, while others occasioned him grief; on which he adds, that this is no more than

“ what is usually united together, wheat and
 “ and chaff.

“ Whilst he staid at Rammedaburgan, he had
 “ an interview with the reigning Prince, and
 “ met with a very kind reception. — But, on his
 “ return, he found all in fear and terror, by
 “ reason of the change of government. — The
 “ Nabob was about to repossess himself of that
 “ province, notwithstanding in the time of the
 “ war, he had invested the present Prince, as the
 “ rightful heir, and had caused him to be pro-
 “ claimed sovereign of that country. — Mr. Swartz
 “ laments that such faithless and perfidious pro-
 “ ceedings, which had nearly ruined the country,
 “ were still continued; and he observes, that this
 “ change may extend its influence to the new
 “ institution of the English provincial schools;
 “ so that now he hesitates to determine whether
 “ they will receive proper support, or be left
 “ destitute thereof.”

The Society then refer to a letter to their Se-
 cretary, from a lately chosen Member of the
 Society, “as it bears credible testimony to the
 “ usefulness of Mr. Swartz, and the blessings
 “ which have attended his missionary labours.
 “ I am happy, says the correspondent, to be a
 “ Member of a Society who profess to be ani-
 “ mated by the noblest of all motives, the glory
 “ of God and the eternal benefit of mankind.
 “ That these important ends may be answered
 “ by their efforts, must surely be the earnest

"prayer of every well-wisher to the community;
 "and as an encouragement to so laudable an un-
 "dertaking, I have the pleasure to mention,
 "from the personal knowledge of Mrs. W.'s
 "family, that Mr. Swartz, the Missionary at
 "Tiratchinapally, has been the happy instrument,
 "under God, of making many, both of the mi-
 "litary, and of the natives, converts to true
 "Christianity, not merely as an established mode
 "of worship, but in the genuine spirit of the
 "Gospel of Christ, not only to bear the sign
 "of the Cross in Baptism, but really to take it
 "up, and become true followers of their cru-
 "cified Lord.

"The number of those who had been re-
 "ceived into the congregations that year, con-
 "sisted of, 136; viz. 9 Heathens, 4 Papists,
 "and 16 children, into the Portuguese, and 37
 "Heathen, 12 Papists, and 49 children, into
 "the Tamulian and Town congregations."

In the account for 1786, printed in 1787, the
 Rev. Mr. Kierlander states the increase of the
 Calcutta Mission.

Baptized adults of the Bengal cast	14
of the Malay cast	2
of the Gentoo cast	2
of the Mahometans	1
	<hr/>
	19

From Oudalore Mr. Gerich says, my house
 " is full of children and young people, who are
 " educated, and instructed in the occupation in which
 " I am employed every day at least
 " five hours. Some of these are destined for
 " the service of the Missions, and some for the
 " English schools, which it was hoped would be
 " established in all the principal places of the
 " country, for the benefit of the principal people
 " who have constant intercourse with the
 " English government." He points out the con-
 " nection between the Missions and these schools
 " as most desirable: " although," says he, " the
 " Mission always was, and still is a considerable
 " blessing to a number of Christian families and
 " individuals, exclusive of the benefit that the
 " Malabar nation derived from it, yet its utility
 " had never been properly acknowledged or
 " taken notice of by the public, nor indeed
 " could this be well expected, as it reached out
 " only such benefits as few are solicitous about.
 " These schools," he adds, " would be such a
 " benefit in their immediate consequences, that
 " the Mission being made a territory for the
 " schoolmasters, would be thought a necessary
 " institution, and its continuance be therefore
 " earnestly desired."

Mr. Gerich mentions, with peculiar satisfac-
 " tion, the exemplary conduct of 200 Highlanders,
 " whose time of service being out in the regi-

ment, continued at Negapatnam for the greater part of the former year: though left to themselves without a single officer to attend them, their conduct was worthy of being exhibited to all the people of the town. Of their own accord they marched regularly every Sunday to Church. Four of the youngest, at their earnest request, were admitted to the Mission school, and such was their proficiency, both in learning and piety; that Mr. Gerfcké entertained thoughts of desiring their continuance with him; and occupying them in the business of the Mission, for which he doubted not they would soon have been fit. But they were all suddenly called away, to the great grief of all who had witnessed their good conduct."

Mr. Swartz writes from Tiruchinapally that they had conceived hopes of establishing provincial schools in diverse places, but when the country was restored to the Nabob, almost all our hopes died away. The old scheme of oppression was resumed, and the country Princes began to tremble."

From Tranquebar the Danish Missionaries mention an increase in the preceding year of 140 souls in their congregation, 15 of whom were Gentiles, and five Roman Catholics. The number of communicants in their congregation had been 1108. Previous to the "administration of the Lord's Supper," it was their custom to

“ give public instructions concerning that ordi-
 “ nance, and also by private conversation to ex-
 “ amine their people as to their growth in know-
 “ ledge and piety.”

The Rev. Dr. Schultz, professor of divinity at Halle, acknowledges the Society's request of providing new Missionaries for India, and states his endeavours to that end.

In the account for 1787, Mr. Kiernander writes word; that “ from the discourse he had
 “ had with the Bengal natives and Mahometans,
 “ there was reason to conclude that their ideas
 “ of European Englishmen and of the Christian
 “ religion, began to be much altered in favour
 “ of, the good character of the former, and of
 “ the good principles of the latter.”

From Madras Mr. Fabricius states an increase of 11 Heathens baptized. He acknowledges, with much satisfaction, the receipt of the secretary Gaskin's first letters on the business of the Madras Mission, and also states that the Danish Missionaries had received the secretary's letters addressed to them, and in reply he describes the Missionaries property at Madras to be

“ The Church at Vepery near Madras ;

“ The Mission house and a garden belonging
 “ to it ;

“ Two apartments for the Portuguese school ;

“ A burying ground in the black town in
 “ Madras ;

! " A small house near the Mission gardens
" there;

" The Legacy of Mrs. Bonwyth, and a small
" piece of a paddy field."

Mention is further made of a present from the
Hon. East India Company of 100 reams of
printing paper.

From Cuddalore Mr. Gerické states, that " he
" has great pleasure in remarking that Lady
" Campbell; the Lady of the goveritor of Fort
" St. George, had set on foot an institution for
" the education of female children of European
" fathers, and there were great hopes it would
" succeed. The Nabob had bought a spacious
" house and garden near Fort St. George, and
" had presented it to her Ladyship for her
" asylum. The fund raised at Fort St. George
" only was, when he saw the last accounts,
" 10,000 pagodas. An institution, says Mr.
" Gerické, which good men have so much and
" so long wished for, which they have so often
" proposed in vain, for which so many good but
" fruitless plans had been made, is now at last
" going to be established by a personage that
" but lately came into this country." Mr.
Gerické describes his progress through " very
" many Heathen towns and villages, distributing
" books, and preaching as occasion offered, and
" adds, that every where he was well received,
" not only by Christians, but even by the Hea-

“ them themselves, and had no where been ill
 “ or rudely treated. That an harvest, quith he,
 “ will one day be reaped from the seed thus
 “ sown, we have reason to hope and pray.”

Mr. Gerické likewise acknowledges the receipt of secretary Gaskiu's first letters, and promises a future account of the Mission at large. Mr. Pohle complains of the impediments arising from the conduct of some Europeans, by whose ungodliness the natives were prejudiced against the Christian religion.

Mr. Swartz, in a letter from Tanjore, mentions that the pious catechist Sattianaden, was diligent in his instructions, as was the master of a Malabar school, whom Mr. Swartz described as a truly pious and grave man, in whose school 31 Malabars were instructed. He speaks in terms of great satisfaction of the conduct of the soldiers in the garrison, who attended divine service and the evening lectures in the week, to which they were encouraged by their officers, who all confessed that corporal punishment had ceased from the time that the regiment began to relish religious instruction. Mr. Swartz continues to observe, “ that after the arrival of Sir Archibald Campbell, our worthy governor, the Tanjore country appeared to be in a melancholy situation, whose towns and villages were left quite empty. Sir Archibald, fearing that this emigration might cause a

T. farnite, ordered a committee of four persons
 "to inspect the management of the country, of
 "which committee I was desired to be a mem-
 "ber. The Raja, in his present state of in-
 "firmity, being unable to bear much fatigue,
 "desired me to assure the inhabitants, in his
 "name, of justice and equity. I did so. The
 "inhabitants believed the promise given them,
 "and 7000 came in at once, others followed, and
 "though the best season for cultivating the
 "ground was elapsed, the poor people, anti-
 "cipating better days, exerted themselves to
 "such a degree, that the harvest of this year
 "seems to become more plentiful than that of
 "the preceding one."

"In these transactions," says Mr. Swartz,
 "I had the best opportunities of conversing with
 "the first inhabitants about their everlasting
 "welfare. Many begin to be convinced of the
 "folly of idolatry, and as we have a prospect
 "of seeing this country better, that is, with
 "more justice managed, it is to be hoped that
 "it will have a good effect upon the people.
 "As Sir Archibald Campbell showed the kind-
 "ness of a father to this country, so Lady
 "Campbell had acted the part of a mother to
 "the poor female orphans. She has formed a
 "plan, and began to execute it, for educating
 "the poor daughters of soldiers, who have hitherto
 "been miserably neglected, or if they were

" educated in private schools, they were nev-
 " er left without protection; and consequently
 " often fell into the hands of the destroyers.
 " Lady Campbell's plan has the sanction and
 " protection of government. A subscription
 " has been set on foot, and more than 14000
 " pagodas are already collected. The Nabob
 " has given a very spacious house, which he
 " bought for 8000 pagodas for that purpose.
 " Twelve ladies form the vestry, and each of
 " them is to inspect a month. Lady Campbell
 " hopes that a similar institution for the edu-
 " cation of boys, particularly soldiers' sons, will
 " soon be made. She is moreover of opinion
 " that gentlemen will soon find proper means to
 " have their children educated here, without
 " being obliged to send them to Europe. He
 " adds, every one who delights in the welfare of
 " his fellow creatures, will praise God for the
 " humane disposition he has put into the heart
 " of Lady Campbell. As to the provincial
 " schools, continues Mr. Swartz, which were
 " to be erected according to Mr. Sullivan's plan,
 " I heartily wish they may be established. One
 " such school is kept in Ramanaburam, and is
 " carried on with tolerable success, but as to the
 " establishment of others, the circumstances of
 " the districts do not seem favourable. The
 " petty lords of districts feel too much oppres-
 " sion, which it is hoped will be removed, and

" then these institutions will be admitted without
 " impediment. They would facilitate the con-
 " nexions between the Europeans and natives,
 " and would open a door to the Missionaries
 " who visited them to converse freely with the
 " principal people of the country, by which
 " means divine knowledge might be conveyed to
 " the natives in the easiest manner. It would
 " not be expedient to appoint the Missionaries
 " teachers in such schools, for by that regulation
 " they would be too much hindered in their
 " proper office of conversing with, and instruct-
 " ing the natives, and of training young people
 " for the instruction of the congregation. They
 " ought however to be visited by a Missionary
 " once or twice a year."

" The following article being an extract from
 " Mr. Swartz letters, bears fresh testimony to
 " the estimation in which the writer is held in
 " India, even by the Heathen powers, and at
 " the same time encourages the hope that
 " Christianity will still continue to make its pro-
 " gress in that country. The King of Tanjore,
 " says Mr. Swartz, is dead. Some circum-
 " stances respecting it I think it my duty to
 " mention to my superiors. Having lost all his
 " children and grand-children, he adopted a
 " child of 9 or 10 years old; of an ancient fa-
 " mily. Four days before his death he sent for
 " me, and shewed me the child, saying this:

" boy is not my son, but your son. You are to
 " be guardian. You I appoint to take care of
 " him. I replied, you know, Sir, my willing-
 " ness to serve you as far as I am able, but this
 " your last desire is far beyond my strength.
 " You have adopted the child, but you know
 " that there are competitors. This will of course
 " endanger the life of the child, and also create
 " parties and confusion in the government of the
 " country. I may perhaps see the child once
 " or twice in a month. I may admonish him
 " to behave well. More I can hardly do. What
 " poor guardianship will this be! You will be
 " pleased to chuse another method. What
 " method? said he. I answered, deliver the
 " child to the care of your brother, charge him
 " to perform the duty of a father to the child,
 " let your brother govern the country, and
 " when the child groweth up, and shows wis-
 " dom and ability, then let your brother do
 " what a father would do in like case. Well,
 " said the Raja, I will consider what you have
 " said. After 10 hours, he called for his brother,
 " delivered the child to his care, and admonished
 " him to obey his brother. The next day the
 " Raja called for the English Resident, Mr.
 " Huddleston, and me, and declared, in the
 " presence of all his servants, that he had del-
 " ivered the care of the adopted child, and of
 " the country, to his brother, Amer Sing, who
 " at the same time was sitting under a pavilion

" with the child: that he hoped the Honourable
 " Company would confirm this his last will, ac-
 " cording to the agreement; and bestow upon
 " his brother, and the adopted son, the same
 " kindness they had done to him; wishing also
 " that all might be faithfully transmitted to
 " England. And when Mr. Huddleston pro-
 " mised to send a faithful account to government,
 " the Raja said this your assurance comforts me
 " in my last hours. At present Amer Sing
 " governs in conjunction with four persons who
 " were principal Officers of the late Raja Amer
 " Sing promises to be a father to the country,
 " to alleviate their burdens, and to inspect the
 " country, without leaving the whole admini-
 " stration to his servants. He hopes to be con-
 " firmed by the Governor General, according to
 " the last will of his brother. If so, certainly
 " he will not hinder the progress of the Christian
 " religion, but, at least, externally, further it."

The Society, perfectly satisfied with the tes-
 timonies respecting the ordination of the Rev.
 Mr. John Caspar Kolhoff, and of his fitness,
 have thought fit to admit him to the number of
 their Missionaries in India.

The Rev. Dr. Schultz, Professor of divinity
 at Halle, in Saxony, introduces the Rev. Joseph
 Daniel Joseph Juenicke, by letter, to the Society,
 as one well qualified for the charge of a Missionary,
 and: " in the month of Nov. 1787, Mr. Juenicke

" arrived in London. He was introduced by the
 " Rev. Mr. Pasche to the Society's Board, where
 " he was received and accepted as the Society's
 " Missionary, and on Tuesday, March 4, 1788,
 " the Rev. Dr. Vincent, Subalmoner to His
 " Majesty, at the Society's request, delivered a
 " charge to Mr. Jœnicke, before his depart-
 " ture, to the following effect."

" REVEREND BROTHER IN CHRIST,

" THE character in which you stand among
 " us this day, bespeaks a mind so dedicated to
 " the service of our holy religion, and so ab-
 " stracted from worldly motives, that advice may
 " perhaps appear unnecessary, and instruction
 " superfluous.

" But it is a Christian duty to exhort one
 " another, and it argues no claim to superiority;
 " when we give those brotherly exhortations;
 " which in other circumstances we should with
 " complacency receive.

" The readiness with which you have devoted
 " yourself to this service claims the tribute of our
 " thanks.—The fortitude requisite to encounter
 " the danger of the voyage, the lukewarmness
 " of Christians, and the gainsaying of Heathens,
 " demands our admiration, and the importance
 " of your office calls upon us to address our
 " prayers to God, that he will endue you with
 " every grace, and support you with every com-
 " fort, through the operation of his Holy Spirit.

" But that nothing may mislead you which
 " you receive from us, think not that we send
 " you forth to triumph and success.—No,—you
 " have embraced a life of trouble, labour, and
 " poverty; to remove these, no means are in
 " our hands,—we have little more than to assure
 " you of our prayers: your reward must be the
 " testimony of your own conscience,—and the
 " hope of that glory, which God has prepared
 " for them, who consecrate themselves to his
 " service.

" It can afford little comfort to you in this life,
 " to be informed that all who engage in this
 " arduous task, are sent forth as sheep among
 " wolves; but we trust that you have weighed
 " every difficulty, and prepared yourself for
 " every adversity which can occur; for though
 " it is not true in regard to Christians in general,
 " who sit at ease under their own vine, and eat
 " the fruit of their own labours,—it is still a
 " truth to a Missionary, as much as it was to an
 " Apostle, that if in this life only, he has hope
 " in Christ, he is of all men most miserable.

" Your duty is so plainly defined in Scripture,
 " that it needs little comment.—Our Saviour
 " says, Be ye wise as serpents, and harmless as
 " doves.—These two qualifications united may
 " support you through every struggle; but
 " harmlessness without wisdom, is simplicity,

“ and may degenerate into negligence; and
 “ wisdom, unaccompanied by the qualities of the
 “ dove, may occasion the same failure, which
 “ all the Roman Missions have experienced.

“ If wisdom could have ensured the triumph
 “ of the cross, the Missionaries of the Roman
 “ Church possessed as much as ever fell to the
 “ lot of man;—if fortitude, patience, perse-
 “ verance, nay faith and contempt of death itself,
 “ could have established the kingdom of Christ
 “ in the East, they would have effected it.—All
 “ these they had, they were deficient only in
 “ harmlessness and singleness of heart.—They
 “ had the ambition to be about the person of
 “ Princes,—they accepted of offices and ho-
 “ nours,—they mixed politics with religion, and
 “ idolatry with the worship of the living God.—
 “ They gave way to base and servile compli-
 “ ances, and called this conduct the wisdom of
 “ making themselves all things to all men; but
 “ their wisdom was the wisdom of this world,
 “ and the event was conformable to the prin-
 “ ciple.

“ It is from authority I assert, that in China
 “ the Jesuits * assisted at the sacrifices which

* “ At a great solemnity, when they choose Doctors
 “ of Law, &c. Padre Tong-lang, Prior of the Jesuits
 “ assisted at the sacrifice to Confucius, and dipped
 “ his finger in the hog’s blood which lay on the altar.”

“ Account of the Protestant Mission, published by
 “ direction of the Society, 1718, p. 54, Part 3,

“ the Emperor offered to his idols. Was this
 “ the compliance that St. Paul authorized, when
 “ he declared he made himself all things to all
 “ men? His example will be the best comment
 “ on his doctrine.—View him then before Felix
 “ (who was an Heathen) arguing only of righ-
 “ teousness, temperance, and judgment to come.
 “ —Before Agrippa, appealing to the Scriptures.
 “ —Before the Council of the Jews, conciliating
 “ the sect of the Pharisees;—in Lycaonia, rea-
 “ soning from the works of nature, to prove the
 “ existence of a God;—among the Greeks, com-
 “ menting on their poets, and at Athens court-
 “ ing the sect of Stoics; in opposition to the
 “ Epicureans, by barely insinuating an hint con-
 “ cerning the resurrection of the dead.

“ These are the compliances St. Paul alludes
 “ to, and such is the wisdom he employed.—It
 “ is a lesson to us all at home, where we have
 “ to contend with men of all denominations,
 “ from the Atheist who denies a God, to the
 “ Dissenter who quarrels with us about forms;
 “ but in the province assigned to you, it is an
 “ example which never can be absent from your
 “ mind a moment, and which will supply you

“ This is a compliance of a different nature from that,
 “ which Naaman, the Syrian, requested leave of Elijah to
 “ be indulged in, 2 Kings v. 18.

“ with rules of conduct, in every situation to
 “ which you can be exposed.

“ It is your fortune, however, to be designed
 “ for a Mission, which, thanks be to God, has
 “ been hitherto conducted on principles far dif-
 “ ferent from those of the Church of Rome. It
 “ is a Mission, which, in different forms, has
 “ now subsisted for fourscore years, and which
 “ has never yet departed from the letter of the
 “ edict, which commands you to preach the
 “ Gospel to the poor. This Mission is an object
 “ so near our heart, that we have strained our
 “ abilities to the utmost, in contributing to its
 “ support; and the recent testimony which you
 “ and your brethren have received of our dis-
 “ position, will corroborate this assertion.

“ If our own circumstances, or the contribu-
 “ tions of the public should ever enable us to
 “ enlarge this scheme, it is our wish to
 “ strengthen and support it by Missionaries * of

* “ We should be glad to see some capable men of our
 “ own nation, in holy orders, that are not above under-
 “ taking a work of this nature; till that happens, we can
 “ see no great prospect of the success you propose, in
 “ opening a glorious scene of the Christian Church, in
 “ these parts.”

“ Letter from the Governor and Council at Fort St.

“ George, i. e. Madras, 1715. Published in the

“ Account of the Protestant Mission, 1716, Part

“ p. 194.

" our own country; and, would to God! that
 " not only this nation may be roused to forward
 " this good work, but that every Protestant
 " Power in Europe may be animated by the
 " same spirit.

" In praying for your success in this im-
 " portant office, it is however just, that we
 " should declare your merit does not depend on
 " your success. A zealous and painful discharge
 " of your duty is all that you are accountable for
 " to us,—to your own conscience,—or to God.
 " The issue is in other hands. Paul planteth,
 " and Apollós watereth, but it is God that giveth
 " the increase. If an harvest is presented to
 " you, reap it, and store it with fidelity; if it is
 " denied you, having once set your hand to the
 " plow, there must be no looking back, no
 " despondency.

" No preparation is more necessary for a mind
 " zealous in the cause, and sanguine in its hopes,
 " than to be warned of disappointments before-
 " hand, that when they arrive they may not pro-
 " duce impatience or despair; and, to confess
 " the truth, the difficulties that await you are
 " innumerable.

" You are not sent into a country where the
 " inhabitants are rude and barbarous, but to a
 " people civilized by a policy admirably adapted
 " to their condition, and rivetted in their attach-

ment to a superstition too ancient for history to record its origin.

“ The natives of India, in general, are said to be possessed of minds as feeble, as their bodies are relaxed,—but the learned Bramins are acknowledged to excel in an acuteness of reasoning faculties, a fluency of language, a subtlety and refinement capable of resisting all that human learning can oppose * to them. Disputes with these in public, can produce little more than a display of talents, and must end as arguments of this kind usually do, without conviction. Avoid them therefore, unless called upon by your duty ;—but conferences in private may assist you in the discovery of proper means to oppose their subtlety ; and possibly afford an opportunity of conveying the knowledge of Christ to an enlightened mind.

“ Fresh difficulties arise from perils of false brethren ; I mean the Roman Catholics on one hand, and on the other, such nominal Protestants as ridicule the labours of the Mission. —Candour, patience, courage and rectitude of conduct, begin to open the eyes of the latter ;

* “ The Danish Missionaries confess that all the objections which have been stated and answered by Christians, afford little preparation for contending with the prejudices of the learned in India,

and perhaps the day is not far distant when every British subject in India will find that policy, as well as religious motives, are concerned, in calling in the assistance of the Missionaries, to correct the evils of a depraved morality.

But the grand obstacle to this design is confessed on all hands to be the lives of Christians themselves.

The irregularity of their conduct is not to be wondered at, if we consider the age at which they are sent from home; immersed immediately in transactions that concern the fate of kingdoms, and presented with the fascinating prospect of amassing wealth; and yet even among these there are always to be found men of principle, conduct, and sobriety. To conciliate the affections, obtain the confidence, and secure the protection of these, is performing one essential duty of a Missionary. Not, indeed, to act by means of their power,—but, in the first place, to recal them to a sense of their own situation; and, in the next, to rescue such of the natives as may be converted, from the oppression of their former, and the contempt of their present brethren.

But there is another description of Europeans in India, which deserve your utmost attention. The rich and fortunate who return

" home we look up to with envy; but the class
 " is much more numerous of those, who, dis-
 " appointed of their hopes, and awakened from
 " their golden dreams, pine in anguish without
 " a possibility of return. If it should chance
 " that these are men who do not owe their dis-
 " appointment to their vices, they are in that
 " situation of mind, which of all others yields
 " most readily to the impressions of religion.
 " Comfort them,—restore them to their hopes in
 " Christ,—unite them if possible to your views,
 " and then may you hope to see a regular con-
 " gregation of Christians in India of greater
 " value, as of greater permanence.

" Other particulars remain, too numerous to
 " be insisted on, but in whatever our advice, or
 " exhortation may have been deficient, it is the
 " express wish of this Society, that you regulate
 " your conduct by the admonitions and example
 " of Mr. Swartz. That worthy brother of the
 " Mission; (and let not our praise of him, imply
 " a neglect of others,) that worthy man, and
 " labourer in Jesus Christ, has established such
 " a reputation for candour, integrity, and dis-
 " interestedness among both natives and Euro-
 " peans, as cannot fail of recommending the
 " the cause of Christianity to men of every de-
 " scription who have heard his name: and this
 " we assert; not only on the evidence of such
 " transactions as fall under our own inspection,

" but from the concurrent testimony of every
 " person who has returned from India. The
 " memoirs of a soldier assure us, ' that * the
 " knowledge and integrity of this irreproachable
 " Missionary have retrieved the character of
 " Europeans from imputations of general de-
 " pravity.' This testimony from the pen of a
 " military man in circumstances, where all par-
 " tiality and prepossession are precluded, convey
 " an eulogium which exceeds the utmost pane-
 " gyric we can bestow.

" The conduct of this worthy Missionary, has
 " smoothed the path for those who are to come
 " after him; by removing the prejudices of the
 " natives, he has brought esteem and reverence
 " upon the office itself:—and esteem and rever-
 " ence † are indispensable requisites, without
 " which, the proposer of a new doctrine can con-
 " ceive no hope of gaining converts to his opi-
 " nions.

" The schools for teaching the English lan-
 " guage, which Mr. Swartz has recommended

* " Col. Fullarton's View of English Interests in India,
 Ed. 2, p. 183.

† " The Cross was ignominy to the Apostles in the eye
 " of the world, but the reverence they were held in by the
 " converted, or those leaning to conversion, approached to
 " extravagance.

" See the Epistle of St. Ignatius to the Romans,
 " Archbishop Wake's Ed.

" to the Society, as a plan of useful tendency,
 " and which he has already begun to establish
 " with the concurrence of the native Princes,
 " presents a prospect of better hopes, and en-
 " creasing means for the extension of the Gospel.
 " Some doubt has been entertained, how far, as
 " Christians, we are authorized to adopt a sys-
 " tem, which though mediate, is not the imme-
 " diate method of dispensing Christian know-
 " ledge; this is no time for discussing that
 " question; but if the thing is done, and the
 " natives understand it, as an institution for
 " teaching the language only, never break their
 " confidence by seeking for converts here. Our
 " Religion is not to be advanced insidiously, but
 " proposed boldly, and the first moral principle
 " of Religion is good faith.

" The other sort of schools intended for
 " breeding up children in the faith of Christ,
 " is a plan as old as the Mission itself; and it is
 " a reflection not of the most pleasing kind, to
 " observe, that in so many years*, no native has
 " appeared worthy to be advanced higher than
 " the rank of catechist. If any opinion of an

* " This is only meant in regard to that part of the Pro-
 " testant Mission, more immediately under the patronage
 " and protection of the Society.—In the congregations col-
 " lected by the Danish Missionaries, some natives have re-
 " ceived their ordination; and, at this time, there are or-
 " dained ministers of the natives, in connexion with them.

" individual may be hazarded,—it is,—that
 " Christianity cannot take root effectually till
 " there are * native Priests and Ministers. I
 " speak this from authority; because in Greece †,
 " Asia, and throughout the Roman empire we
 " scarce read of any successor to, or fellow-la-
 " bourer with; the Apostles, who was of the
 " Jewish nation, except Aquila and Priscilla.
 " The imbecility of mind which pervades the
 " native Indians, we are well informed of by the
 " correspondence of the Missionaries, who allow
 " that they discharge their duty well under the
 " guidance of another, but are not possessed of
 " stability sufficient to be left to themselves.
 " This, however, we conceive from the general
 " nature of man, that to repose a confidence,
 " begets an inclination to deserve it; and to give
 " a man rank and consequence, inspires him

* " We have been surprized (when upon several occa-
 " sions we have made a progress to other places, and taken
 " with us one or two scholars out of our school) to find
 " how much this hath contributed to the conversion of
 " souls, both among Heathens and Christians."

" Letter from the Danish Missionaries. Protestant
 " Mission, 1718, Part 3, p. 31.

† " Timothy is esteemed a native of Lystra; Titus, of
 " Crete; Dionysius, of Athens; Clemens, of Rome;
 " Ignatius, of Asia; Polycarp, of Smyrna.

" See Caye's Lives of the Fathers.—See also the
 " Salutations in the conclusion of several of the
 " Epistles."

“ with an application to support it. If this is a
 “ mistaken notion, your future correspondence
 “ on this subject will be of essential service in
 “ correcting our misapprehension.

“ One consideration, and that is, the means
 “ of addressing yourself to Mahometans, has
 “ been purposely omitted; and this, not because
 “ it is an object of small importance, but because
 “ the difficulties of the undertaking have never
 “ been sufficiently weighed.—In the territories
 “ subject to European influence, where you
 “ might propose your doctrines without danger,
 “ the mode of approaching men of this per-
 “ suasion, is a matter that requires greater
 “ length of discussion than the present opportu-
 “ nity will allow; and in the country of the in-
 “ dependant Princes, to attempt the conversion
 “ of a Mahometan, is death.—This is a danger
 “ which no engagement that you have entered
 “ into with us requires you to encounter,—and
 “ which, indeed, is no object of the present
 “ Mission. But this we may say, in general,
 “ with respect both to Mahometans and Indians,
 “ that your hopes of success are not to be
 “ founded on superior powers of reason, superior
 “ learning, wisdom or abilities; but that the pu-
 “ rity of your doctrines, the fervour of your
 “ devotions, the candour, firmness and regularity
 “ of your conduct,—the confidence, which a
 “ steady faith and conviction of the truth, in-

"spires, are the true foundation on which a
 "preacher of the Gospel is to build, and under
 "God the only effectual means of propagating
 "our holy religion.

"And now, dear brother in Christ, nothing
 "remains but to consign you to the department
 "to which you are appointed, requesting you to
 "assure your brethren in India, that their con-
 "cerns engage the most serious of our delibera-
 "tions, and that our prayers are ever offered
 "up for their welfare and success; and may the
 "God and Father of our Lord Jesus Christ
 "confirm the call which he has given you, sup-
 "port you in every difficulty of your ministry,
 "strengthen you in all goodness, and bring you
 "to everlasting life, through Jesus Christ our
 "Lord."

" Mr. JÖENICKE'S REPLY.

" REVEREND AND HONOURED SIRS,

"Your praise-worthy exertions in promoting
 "Christian knowledge among the Heathens in
 "the East Indies, justly attract the attention of
 "every one, who knows the great and most
 "comfortable importance of the Christian Re-
 "ligion, who has himself experienced the blessed
 "operation of the same, and of course has the
 "only saving truth, together with the eternal
 "salvation of his fellow-creatures, at heart. For,

“ he being sensible, that there is no true happi-
 “ ness without it, a desire will very naturally
 “ arise in him, that all may be brought to enjoy
 “ the same. To him, therefore, it is a matter
 “ of joy, and he praises God, the lover of all
 “ mankind, that such a Society of Christians is
 “ established here, who make it a principal
 “ object of their concern to promote that de-
 “ sirable end, by supporting a Mission, in order
 “ to dispel the darkness of ignorance and ido-
 “ latrous bigotry among those Heathens; and I
 “ myself have always had a veneration for this
 “ laudable Society, before ever I knew that
 “ Divine Providence would place me in con-
 “ nexion with them; having always found reason
 “ to esteem this Mission as a work of God; and
 “ unchristian reasonings about it never altered
 “ my opinion.

“ This was the situation of my mind, when,
 “ unexpectedly, the Rev. Dr. Schultz, at Halle,
 “ made the proposition to me, whether I should
 “ be inclined to go as a Missionary to the East
 “ Indies. Feeling the great importance of such
 “ a call, nevertheless, I took it into serious con-
 “ sideration. Not having a thought, as if I
 “ were equal to such a task, yet was I fully con-
 “ vinced, if God had destined me to this work,
 “ that he would give me the qualifications ne-
 “ cessary. I turned, therefore, my face away
 “ from all that was dear unto me, that is, from

“ my native country, from relations, from friends,
 “ from advantageous prospects; and said, in
 “ this inclination of mind, If thou, O my God!
 “ hast designed me for this duty; then here I
 “ am; send me! I trust in thee, that thou wilt
 “ assist me; I collect my wishes together in this
 “ one, to do thy will!

“ My confidence to follow herein increased to
 “ that degree, that I thought I could never be
 “ happy, nor profitable, if I declined this call.
 “ Therefore I announced this my intention, and
 “ forthwith received a formal vocation from the
 “ Rev. Dr. Schultz: After this I went in com-
 “ pany with him to Wernigerode; the usual
 “ place on such occasions, where, after exami-
 “ nation, I received the solemn ordination for
 “ that purpose: From thence I prepared to set
 “ out for England; and you, Reverend Sirs,
 “ have been pleased to confirm the acts of the
 “ Reverend Dr. Schultz, and acknowledged me
 “ as your Missionary.

“ Now, by Divine Providence, I stand in
 “ your presence for the last time; receiving your
 “ best wishes; and parental admonitions: Oh,
 “ that I could but utter the feelings of my heart
 “ according to my wish; but I am so pressed,
 “ that even if I was master of the English tongue,
 “ I should lack words.—I cannot, according to
 “ my wishes, express my gratitude this day,
 “ which I owe to God; and to this Honourable

" Society.—I have no words to extol your me-
 " ritorious exertions in caring for the immortal
 " souls of the Heathens, and to describe how
 " sensible I am of the honour to be connected
 " with such a Society.—I want expressions to
 " relate unto you, how well I am convinced of
 " the importance of my duty on the one hand;
 " and the various difficulties on the other; how
 " I therefore only trust in my Saviour, who
 " said: " Without me ye can do nothing."
 " And again: " Behold I am with you to the
 " end of the world."—I cannot this day suf-
 " ficiently convince you, that it is my resolution
 " faithfully to discharge my duty, and to keep a
 " clear conscience, but must perhaps leave you
 " between fear and hope.
 " My sincere wish however is this, that you
 " may not only in time to come never have
 " reason to repent having sent me, but that you
 " may rest also now in confidence on my ac-
 " count: for, your zeal in behalf of the Mis-
 " sion, your labours without self-interest, your
 " pious prayers to God will be animated, and
 " employed the more joyfully the more you can
 " be sure that they are not in vain.
 " How glad should I be if I could remove
 " any doubts, and raise your hopes with this
 " upright assurance, that I undertook not this
 " office to maintain my life; but rather lost
 " thereby in my native country prospects and

* offers of more profit and advantage, because I
 " was convinced, that preferring this task is ac-
 " cording to the will of God; that therefore,
 " having a good conscience, I can and will trust
 " in God, and pray to him with full assurance
 " for his gracious assistance and support; that I
 " am resolved, not only to do the will of God,
 " but for his sake not mind even the danger of
 " death, neither pain, nor poverty; that I do
 " not shun working, but it is rather my purpose,
 " dutifully to employ always all the gifts and abi-
 " lities, which I have received by the grace of
 " of God.

" Now, Reverend and Honoured Sirs, I am
 " going, accompanied with your good wishes,
 " and also with those of many others, to the
 " place God and you have called me; remem-
 " bering all the exhortations which I have re-
 " ceived at my examination and ordination, and
 " in particular from the Reverend Chairman, in
 " your name. To conform my life to them shall
 " be my sacred obligation. I shall live punctu-
 " ally, supported by the power of God, accord-
 " ing to my instructions. The example of our
 " Lord Jesus Christ, and of St. Paul the
 " Apostle, shall be my pattern therein. But I
 " shall not omit my submission unto you; and
 " my regard to my fellow-labourers: I shall
 " never do any thing of consequence without
 " your advice, or without their consent. I shall

bestow my labour as much as I can on Heathens
 and Christians, old and young: May God
 give me health and wisdom, together with
 harmless-ness, so that I may be another Swartz!
 May my God bless my labour, and the labour
 of my colleagues! May he support me on my
 passage across the ocean! May he let me see
 some fruits even on board, but many more in
 India! May he give me grace to let my light
 shine, that the inhabitants may see in me, that
 there is a difference between them that fear
 God, and them that fear him not! May he at
 the same time give you, by good success, com-
 fort and hope for the time to come, and per-
 severance in your zeal! May he crown your
 noble work with a great reward in everlasting
 life, where the fruits of our labour for the
 good of souls will surely follow us.

“DIXI.”

In the account for 1788, it appears that the
 Rev. Mr. Kiernander, of the Calcutta Mission,
 had been obliged from age and infirmities, to
 relinquish the service of the Mission, and to
 transfer the property of the Mission Church
 School and burying-ground to the Rev. Mr.
 David Brown, William Chambers, Esq., and
 Charles Grant, Esq.; who had provided for the
 usual duty of the English and Portuguese ser-
 vice, till proper measures could be taken by
 the Society to send out a new Missionary.

The Rev. Mr. D. Brown mentions, that on the translation of Mr. Owen, from Fort William to the Presidency, he had been appointed to succeed him. He observes, that "ever since his arrival in that country, he had diligently enquired into the state of the Society's Mission affair in India, that he had corresponded with the Missionaries on the Coast, and had had opportunities of hearing concerning them from Mr. Wm. Chambers, who had long resided there: From all he could collect, he had reason to believe, that they were faithful men, full of zeal and good works: his observations respecting the Calcutta Mission are less flattering; and he mentions, that with the sole view of preserving a foundation for a Mission, Messrs. Chambers and Grant had united with him, and purchased of Mr. Kiernander the Mission Church, School, and burial-ground.

The Rev. Mr. David Brown, William Chambers, and Charles Grant, Esqrs. in a joint letter, dated at Calcutta, March 7, 1788, think it necessary to inform the Society of some particulars respecting the Bengal Mission, and of the part they had taken in order to prevent its total subversion. They mention, that on the 31st of October, 1787, they had purchased the church, school, and burial-ground, for the sole purposes of religion, and they hope that this act will be approved by the

“ Society, and that the Society will enable them
 “ to fix a Missionary in a situation so desirable
 “ and promising. It is the only place, they ob-
 “ serve, that the native Portuguese have to look
 “ to for deliverance from the slavery of the Po-
 “ pish Communion, and promises to be a conve-
 “ nient place of instruction to the lower class of
 “ Europeans who reside there; and although the
 “ church is situated in a large town, they judge
 “ that a Missionary on that spot, besides instruct-
 “ ing the English and Portuguese, may have
 “ opportunities of addressing himself to the con-
 “ version of the natives, and of aiding any views
 “ that may be entertained of that sort. They
 “ recommend the Rev. T. Lloyd, of King’s Col-
 “ lege, Cambridge, as a person whom they verily
 “ believe to be worthy, and well qualified to un-
 “ dertake the charge of the Mission. They con-
 “ clude with expressions of the happiness they
 “ shall receive in assisting the views of the So-
 “ ciety in the diffusion of religious knowledge in
 “ the East Indies; and, with that view, they had
 “ drawn up their thoughts in the form of a pro-
 “ posal, which had been transmitted to the So-
 “ ciety.

“ The circumstances of the Calcutta Mission,
 “ as represented in the foregoing letters, claim-
 “ ing the most serious deliberations of the So-
 “ ciety, were attended to, both by the Mission
 “ Committee, and by the General Board, and it

" was soon judged expedient, that a new Mis-
 " sionary should be sent to Calcutta, with all pos-
 " sible expedition; and in consideration of the
 " kind, and very Christian part, towards the
 " Mission, taken by the three gentlemen before
 " mentioned, the very respectable clergyman,
 " recommended by them, was applied to, by order
 " of the Board, to know whether he was inclina-
 " ble to engage in the arduous office of a Mis-
 " sionary. His reply, in the most respectful
 " terms, declined the engagement, in consequence
 " of his physicians having pronounced, that the
 " climate of the East Indies would be fatal to
 " him, and for other reasons of a private nature.
 " The Society, however, were not distressed by
 " this disappointment, as a clergyman of unble-
 " mished reputation, and serious piety, was at
 " the very juncture, recommended to them, by a
 " right reverend prelate, viz. the Rev. Abraham
 " Thomas Clarke, B. A. formerly of Trinity Col-
 " lege, in the University of Cambridge. Testi-
 " monials in his favor, declarative of his qualifica-
 " tions as a clergyman, and of the opinion enter-
 " tained of his being fit for a Missionary, were
 " signed by several worthy clergymen in the
 " neighbourhood of his residence in Lincolnshire,
 " and ratified by their diocesan. Mr. Clarke
 " himself having attended at a meeting of the
 " Mission Committee, and several of its members
 " having conversed with him, much to their sa-

tisfaction; and the evidences of his fitness be-
 ing entirely satisfactory to his Grace the Lord
 Archbishop of Canterbury, Mr. Clarke was
 nominated the Society's Missionary for Calcutta,
 in the room of Mr. Kiernander; and the Board
 experienced a peculiar satisfaction in having at
 length found an opportunity, through the good
 Providence of Almighty God, of seeing an
 English Clergyman engaged in their Missions
 to the East Indies. The Society then made
 their application to the Honourable East India
 Company, for leave that the Missionary might
 embark in one of their ships, free of all charge
 to them; and the Directors, with their usual
 indulgence, complied with this request. Af-
 terwards, Mr. Clarke being equipped with all
 necessaries and conveniences for the voyage,
 terms for his passage were made with the cap-
 tain of the Houghton East-Indiaman; and the
 Rev. Dr. Finch, Prebendary of Westminster,
 and one of the Society's treasurers, by the re-
 quest of the Board, delivered a Charge to Mr.
 Clarke, at a very numerous meeting of the So-
 ciety, on Tuesday, March 8, 1789, with a copy
 of which the doctor has been so obliging as to
 furnish them; and which they account them-
 selves happy in being able to communicate to
 the public.

*A Charge delivered by the Rev. Dr. Finch, at
 a General Meeting of the Society for Pro-
 moting Christian Knowledge, in Conse-
 quence of the Appointment of the Rev. Mr.
 Clarke as Missionary to the East-Indies.*

Reverend Brother, beloved in the Lord,
 That sacred and most interesting undertak-
 ing, in which you have embarked, cannot but
 impress my mind with a fullness of sympathetic
 feeling.

It is indeed impossible, if we think, under
 the influence of humanity, in one view, or are
 actuated in another by the power of evangelli-
 cal faith, to avoid participating in that diversity
 of effect which arises from the perils you have
 to encounter; and the abundant satisfaction,
 which is the natural result of your devoting
 yourself to the cause of Christ,

The enlargement of his kingdom; and the
 everlasting happiness of its subjects, are the
 great points, to the accomplishment of which
 the aims of this Society have long been di-
 rected; and it is a reflection full of comfort and
 encouragement, that the divine blessing hath
 most visibly attended their diffusive exertions.

Contracted in its compass, as Christianity at
 present seems to be, in comparison of the ex-

"tent of the known world, it is, undoubtedly,
 "designed that it shall, under the direction of
 "infinite wisdom, be progressively spreading
 "until it becomes universal; until the earth shall
 "be full of the knowledge of the Lord, as the
 "waters cover the sea, and all the ends of it
 "shall experience the salvation of God.

"To take a part in this glorious work, and to
 "assist in opening a door of faith to the Gen-
 "tles, to communicate gospel light to the igno-
 "rant heathens, to rescue them from that dark-
 "ness and distress, in which they are involved,
 "and to instate them in the glorious liberty of
 "the children of God, is therefore an attempt,
 "not only gratifying to the best affections of the
 "human heart; but it is enforced by abundant
 "evidence from Scripture authority, especially
 "from prophecies already fulfilled, now fulfill-
 "ing, and to be fulfilled hereafter, when that
 "predictive declaration of our divine Redeemer
 "shall be comprehensively verified in its asto-
 "nishing and delightful effects. Other sheep I
 "have, which are not of this fold; them also I
 "must bring, and they shall hear my voice; and
 "there shall be one fold and one shepherd.
 "Hence it was, inspired with an awful prospect
 "of this grand event, that the Society, encour-
 "aged and instigated by royal example in ano-
 "ther protestant country*, turned their thoughts

* "Denmark."

“ to a provision for Missionaries to the East In-
 “ dies; where they too well knew the vast com-
 “ pass of the regions of darkness in a spiritual
 “ view, and could not therefore be insensible to
 “ the urgent calls of compassion in behalf of the
 “ numberless captives of idolatry, superstition,
 “ and error.

“ Unable, from impediments of different kinds,
 “ to find a supply of persons qualified, and ready
 “ for this arduous service, at home, they have hi-
 “ therto availed themselves of the good offices of
 “ such as have been recommended in Germany
 “ from men of the most respectable name, and
 “ under the sanction of the best authenticated tes-
 “ timonials, in respect to both literature and
 “ Christian conduct.

“ From this fertile source of accommodation,
 “ the most substantial advantages have been de-
 “ rived to our designs, and to the common cause
 “ of pure and undefiled religion. The successes
 “ of its advocates, however various and unequal,
 “ have, in general, been sufficient to evince the
 “ earnestness of their endeavours, and, in some
 “ instances, so signal as to distinguish most re-
 “ markably that merit, which results from a wisely
 “ directed zeal, and to stamp upon their names
 “ such marks of applause, as the records of grati-
 “ tude ought faithfully to preserve.

“ One, in particular, in this list of Christian
 “ heroes is so very illustrious, that we may as well

attempt to deprive virtue of its charms, or religion of its superior loveliness; as to separate the name of Swartz from good report; I had almost said, from apostolic praise.

It has been the surprize of many, and the lamentation of more, that fortitude thus exemplified, should not have inspired some of our own clergy with an emulation to follow and to imitate these champions of the cross, thus seeking, and thus contending to save them who are lost.

But, when we consider the different circumstances and situations of men, and of things, the different modes of training and education, the different habits, connections, and prospects of life, and that what may be a competent support for one is not so for another, whatever ground there may be for sorrow, that a work so necessary, and so glorious, should be seemingly slighted, there is little cause for wonder.

We are told upon an authority not to be controverted, that they, who preach the Gospel, should live of the Gospel, and that the workman has, in this view, an undoubted right to reward. Now, if when hardships of the severest sort were submitted to, for the sake of planting and propagating eternal truth, this was insisted upon as ordained by God himself, it cannot be expected, in quite another state of

“ things, that human nature should not recollect
 “ thought of worldly distress.

“ To convince us, however, that common dis-
 “ couragements have not always the same opera-
 “ tion, and that no perils, not even such as St.
 “ Paul describes, can damp the ardour of Chris-
 “ tian faith; you, my reverend brother, have de-
 “ voted yourself, with a firmness of laudable
 “ resolution, to execute the final commission of
 “ your Lord and Master to his apostles.

“ Such a principle of exertion we must ap-
 “ plaud, confiding not merely in the fervency,
 “ but in the purity, the sincerity, the moderation
 “ of your zeal. The beneficial exercise, and
 “ successful influence of which will depend upon
 “ a combination of such virtues and qualities as
 “ these, application, diligence, circumspection,
 “ consistency, and self-command. All which
 “ must, in the course of your pastoral conduct,
 “ be harmoniously preserved, as from the nature
 “ of your situation, and the calls of your office,
 “ none of them can be discontinued without ex-
 “ treme injury to others, and certain dishonour
 “ to yourself. But we are persuaded better things
 “ of you, and things which accompany salvation;
 “ and therefore I do not speak as having autho-
 “ rity, but as an humble instrument of that edi-
 “ fication for which it is our common wish and
 “ our united aim to provide. A provision; we
 “ trust, which cannot be made with greater pro-

" bability of success than, in addition to that only
 " infallible guide, the Bible, a conscientious ad-
 " herence to the doctrine and discipline of our
 " established Church, that bulwark of Protestant-
 " ism, that illustrious ornament of the Christian
 " name. Which, too sensible of the imperfec-
 " tions attending the correctest human systems;
 " boasts not of infallibility, but boasts of a purity;
 " a solidity, a well connected order, a ritual and
 " ceremonial institution, equally removed from
 " the glare of pageantry, and the awkwardness of
 " neglect. If its doctrines or its discipline have
 " been at any time unfavourably represented,
 " it probably arose from invidious malevolence,
 " partial information, or enthusiastic bias, by
 " which we too well know the beauty of holiness;
 " the Scripture of truth itself, hath been by men
 " of perverse minds defiled and deformed.

" Should it happen that you are put to any
 " trial with respect to either, avail yourself sted-
 " fastly of your knowledge of, and your veneration
 " and esteem for these, and being possessed
 " of that securest of all armour, the shield of faith
 " and the helmet of salvation, bid defiance to
 " every assault under the influence of that
 " strength which will be made perfect in your
 " weakness.

" It is possible you may, under certain circum-
 " stances, be exposed to disputation with men of
 " strong prejudices and deeply rooted disgust

" Of this be as wary as prudence itself can make
 " you, keeping constantly in mind with a uniform
 " view to its application in each part, that admon-
 " nition of Him, who spake as never man spake.
 " Be ye wise as serpents and harmless as doves.
 " But should necessity, or the credit of your pro-
 " fession, provoke you to such engagement,
 " guard against two very hazardous, and, in the
 " view of religion, not justifiable weapons of de-
 " fence, I mean, sarcastical bitterness and wanton
 " ridicule, which should have no place, where
 " solid reasoning, sound argument, and clear evi-
 " dence are in the course of debate the only
 " proper and satisfactory means of support.
 " Severity or banter, though applied with all the
 " brilliancy of wit, can never answer the purpose
 " in things serious and sacred, nor can they be
 " consistent with that meekness of wisdom, which
 " is essential, in every part of conduct, to the
 " character and success of a minister of Christ.

" This is noticed as an incidental, not as the
 " direct object of your concern. That is a more
 " substantial part of duty; the most exalted act
 " of compassion upon earth. It is to open the
 " blind eyes, to break off the yoke of diabolic
 " tyranny from the necks of mankind, to bring
 " them over from the infatuations of idolatry to
 " the worship of the one true God, to free the
 " mind from persuasions early imbibed and long
 " possessed, to eradicate a fondness for opinions

“ founded in the corruption of nature, and che-
 “ rished by an artful management of its affec-
 “ tions and passions, to reclaim the vicious and
 “ dissolute, to awaken in the torpid soul a just
 “ sense of its obligations, and prospects, and
 “ eternal good. This is no trifling employment,
 “ nor consistent with inglorious ease; but re-
 “ quires the utmost exertions which the most de-
 “ termined and best directed resolutions can in-
 “ spire or support.

“ This is a faint sketch of those difficulties and
 “ trials, which the faithful ambassadors of our
 “ Redeemer must, in opening the kingdom of
 “ heaven, and conciliating its interests to infidels,
 “ expect to encounter. But formidable as they
 “ may seem, the armour of righteousness, the
 “ sword of the Spirit, the protection and co-ope-
 “ ration of the Providence and the grace of God,
 “ certainly, however invisibly, like the wind
 “ which bloweth where it listeth, are far more
 “ than equal to all these powers of darkness.

“ You will remember, and exult in that re-
 “ membrance, that though an host of enemies
 “ should be at hand, greater is He who is in you,
 “ than he who is in the world. It is the assu-
 “ rance of your Saviour, of Him, whose victori-
 “ ous death and triumphant resurrection stamp
 “ infallible authority upon all his consolations, in
 “ the world ye shall have tribulation, but be of
 “ good-cheer, I have overcome the world. And

" to induce his friends, as He condescendingly
 " calls them, who keep his word, to do so too,
 " I am with you alway, even unto the end of it,
 " by the guidance of his spirit, by the protection
 " of his power, by the efficacy of his word; by
 " an agency, which is superior to all controul,
 " and will, under the direction of supreme wisdom,
 " be manifested to men and angels in the con-
 " summation of his kingdom.

" Promises and predictions thus proceeding
 " from Him, who is ascended into that glory,
 " which He had essentially with the Father be-
 " fore the world was, are surely sufficient to in-
 " spire the soul with cheerfulness, with confi-
 " dence, with rapture, in the midst of whatever
 " distresses may arise.

" But they should never lead to enthusiastic
 " presumption, nor to any unguarded acts: The
 " good soldier of Jesus Christ, who goes forth
 " under the banner of salvation, should be firm,
 " but not rash; resolved, but not violent; watch-
 " ful to improve, but not hasty to hazard oppor-
 " tunities; prepared to resist fiery darts, but not
 " eager to provoke them: nor should he, whilst
 " he is actuated by a solicitude to preserve the
 " soul, ever think of calling down fire from hea-
 " ven, or treating harshly either the persons or
 " reputations of men.

" Charity is the end of the commandment, and
 " it can never but by unnatural force be separated

“ from the conduct of a Christian believer. It is
 “ the grand characteristic of our profession, and
 “ if we sacrifice that to animosity in any view,
 “ our pretensions are forfeited, and our expecta-
 “ tions will be vain, as to the good influence, how-
 “ ever fervent it may be, of our zeal.

“ It remains only that I entreat your attention
 “ to these few but important points; that, be-
 “ sides, in the course of your ministry, and the
 “ inculcation of your doctrine, maintaining gra-
 “ vity, sincerity, and sound speech, you take care
 “ in your communication with the world never
 “ to desecrate professional dignity, either by
 “ countenancing popular licentiousness on the
 “ one hand, or by an affectation of rigid morose-
 “ ness on the other; but evince by your example
 “ that inoffensive cheerfulness and religious rule
 “ are perfectly consistent; that, even in external
 “ circumstances of habit and dress you preserve
 “ propriety; for whatever diminishes your con-
 “ sequence, as unfit appearances and compliances
 “ will, must be a check upon your influence, and
 “ an interruption of your progress in effecting
 “ the ends of your appointment; that you make
 “ your general conversation with mankind sub-
 “ servient to the ends and aims of your mission,
 “ marking with exactness whatever may apply
 “ with advantage to the circulation of divine
 “ truth; that you communicate freely, and with-
 “ out reserve, in your correspondence with us

" whatever may be of moment in itself, or in its
 " consequences productive of glory to God in the
 " highest, strictly avoiding all deviation from
 " truth or exaggeration of facts to serve sinister
 " purposes, or to gratify spiritual conceit: all
 " which, you will recollect, not only Christianity
 " abhors, but the Church of England disdains;
 " that you adhere strenuously to the restraining
 " and eradicating predominant libertinism, and
 " to the infusing a fulness of consolation into the
 " humble and contrite heart; that you pay an
 " especial regard, as you find opportunity, to the
 " rising generation, and consider it as a most
 " substantial service done to the Christian cause;
 " for, in this view of things, it may perhaps be
 " said, with peculiar propriety, of such is the
 " kingdom of God; that you intermix no strata-
 " gems or contrivances as lures to conversion,
 " nor endeavour to conciliate prejudice by expé-
 " dients, which are inconsistent with the sanctity,
 " and unlikely to lead to the attainment of saving
 " truth; but, relying upon the charms of Gos-
 " pel motives, and upon the power of Gospel
 " sanctions, commend yourself to every one's
 " conscience in the sight of God.

" Your plan being thus fixed, and your reso-
 " lution stedfastly formed, you may go on your
 " way rejoicing in hope, whilst we continue in-
 " stant in prayer to the Father of mercies, not
 " only for your prosperity, but that, knowing

" well the necessity and opportunity for such
 " employment, the spaciousness of the field, and
 " the scantiness of hands for cultivation, He will
 " send forth, under the auspices of wealth, and
 " power, and public countenance, more labour-
 " ers into his harvest; who may each, as we trust
 " will be your case, when this work is success-
 " fully done, apply to himself that triumphant
 " exclamation of St. Paul, I have fought a good
 " fight, I have finished my course, I have kept
 " the faith; henceforth there is laid up for me a
 " crown of righteousness, which the Lord, the
 " righteous Judge, shall give to me, and not to
 " me only, but to all them also, who, from a just
 " reliance upon his merits, and a consciousness
 " of fidelity in his service, love his appearing."

To which Mr. Clarke made the following Reply:

" Reverend Sir,

" The situation in which I now find and feel
 " myself, and the connection to which I have,
 " through the kind recommendation of a right
 " reverend prelate* and other most benevolent
 " friends, been introduced, cannot but inspire my
 " heart with very penetrating impressions of
 " obligation and duty.

* "The Lord Bishop of Lincoln."

" An earnest desire on my part to embark in
 " the service, and to promote, to the utmost of
 " my abilities, the designs of this venerable body,
 " more particularly in one branch of their most
 " charitable concern for the spiritual welfare of
 " mankind, has been attended with such a con-
 " currence of favourable circumstances and aids,
 " as exceeds the most sanguine wish I could
 " form.

" Your sympathy, Reverend Sir, as a steady
 " and very earnest friend, and that of the Society
 " at large, I have no doubt I do already, and
 " shall in future most substantially and benefici-
 " ally experience. God grant it may be in a
 " fulness of my ministerial success, and that the
 " name of Jesus Christ, and all the interests of
 " that kingdom of righteousness, which it is our
 " united endeavour to support, propagate, and
 " extend more and more, may produce abundant
 " Hosannas from them who now lie in darkness
 " and in the shadow of death!

" It is not my wish to enlarge upon any cir-
 " cumstances relative to myself, such as my leav-
 " ing my native country, relations, friends, and
 " connections behind me, but rather to keep in
 " view the glorious work of disseminating the
 " truths of the Gospel, and bringing other sheep
 " into the fold of Christ, that his name may be
 " glorified among the Gentiles.

" To this end, and that most desirable one,
 " wherever it may be attained, of reclaiming the
 " wicked, and giving comfort to the righteous,
 " (although I may be subjected to trials beyond
 " those of common experience,) my constant en-
 " deavour shall be, under the protecting govern-
 " ment of the good and wise providence of God,
 " to endure unto the end.

" The instructive admonitions which I have
 " now, with such an attention as the importance
 " of them demands, committed to my remem-
 " brance, shall be hereafter faithfully applied to
 " the regulation of my conduct, which will, I
 " trust, evince in all its parts, that my gratitude
 " to this venerable Society has under all circum-
 " stances its free and uninterrupted influence.

" It would indeed be strange, or rather unna-
 " tural, if I should deviate from so desirable a
 " path, so clearly described, or neglect in any
 " single instance to pursue and cultivate the great
 " end and object of my own wish, and your most
 " laudable, because most sacred, aim.

" All, therefore, which at present I can give,
 " in compensation for favours and obligations
 " conferred upon me, in consequence of the re-
 " lation with which I am honored, is a solemn
 " assurance of devoting myself entirely and hear-
 " tily to the service of our heavenly Lord and
 " Master, and that whatever distance earth or
 " ocean may make between us, neither space nor

" time shall obliterate my regard for yourselves
 " and for your interests—interests which are in-
 " separable from that love of God which we have
 " freely received, and ought freely to communi-
 " cate in Christ Jesus our Lord."

" Mr. Clarke received letters of introduction
 " and recommendation to the Society's worthy
 " correspondents at Calcutta, and to the venera-
 " ble Missionaries on the Coast; and the Hough-
 " ton, with him on board, sailed in the month of
 " April.

" Since the publication of the last account, no
 " letter has been received from the Rev. Mr;
 " Fabricius, the Missionary at Fort St. George."

" The Reverend Mr. Gerické, in a letter, dated
 " at Negapatnam, January 28, 1788, describes,
 " in a very particular and minute manner, agree-
 " ably to his promise in a former letter, the gene-
 " ral articles of property belonging to the Cudda-
 " lore Mission, consisting of,—1st. Houses and
 " other buildings.—2d. Grounds and arable lands.
 " —3d. Sacramental plate.—4thly. Books:—and
 " 5thly. Money. Mr. Gerické represents him-
 " self as having the sole charge of all the Pro-
 " testant Christians at Negapatnam, as well as the
 " care of the poor, who were formerly supported
 " by the Dutch Ecclesiastical Court, consisting of
 " their minister, three elders, and two deacons,
 " who had the charge of the Church's funds, and
 " the collections that were made at every pub-

"lick divine service, and on other occasions, in
 "the time of the Dutch government; the minist-
 "ter being returned to Europe, the elders and
 "deacons, having removed one after another to
 "Pullicat, and their funds being in a very pre-
 "carious, if not insolvent, state. Mr. Gerické
 "states, that in the course of the year 1787, he
 "had christened 32 adults, of whom some had
 "been under instruction several years, and some
 "were Mahometans, of the Malay cast—that of
 "the children christened there, 32 had been re-
 "gistered in the church-book of the * Cuddalore
 "Mission—that 13 couple had been married, and
 "several young persons had been instructed for
 "admission to the Sacrament of the Lord's Sup-
 "per—that, besides his journies to Tranquebar,
 "he had made one to Cuddalore, in October last,
 "preached there in English, Portugueze, and
 "Malabar; administered the Sacrament in Eng-
 "lish, and in Malabar; christened some children,
 "and three adults, who had been instructed by
 "Manoel, and were included in the above-men-
 "tioned number of the last year's increase—that
 "he would have gone as far as Vellore, having
 "had several invitations from the good families
 "of that place, but was advised not to cross the
 "country in time of war.

* "As long as the Dutch Ecclesiastical Court was there,
 "they registered all the children that were not English."

" The Reverend Mr. Swartz, in a letter, dated
 " at Tanjore, September 6, 1787, and addressed
 " to Mr. Pasche, but intended for the information
 " of the Society, makes very honourable mention
 " of Mr. Hippesly, the late resident at Tanjore,
 " as having always shewn himself willing to be
 " serviceable to the Mission. Mr. Swartz men-
 " tions, that the new king of Tanjore, in com-
 " pliance with the promise of his brother, before
 " his death, had delivered to him a written docu-
 " ment, sealed by himself, and his chief ministers,
 " in which he made " an appropriation for ever,
 " of a village, of the yearly income of about 500
 " pagodas, for the school, and more especially
 " for the orphans." The village is situated on
 " the confines of the territory belonging to Tran-
 " quebar. A village in the neighbourhood might
 " have been had, but Mr. Swartz judged, on the
 " whole, it would have been less eligible; and that
 " one, near the Danish territories, would, in time
 " of war, of which they always lived in fear, prove
 " more convenient for sending the children to
 " Tranquebar, the government of which would
 " constantly avoid entering into war. He in-
 " tended to give it to that government, on a pro-
 " mise that they should pay annually 500 pagod-
 " das to the school; and as soon as he could spare
 " time, he intended to send a copy of the royal
 " document to the Society. Mr. Swartz con-
 " firms an interesting particular, with which the

Society had before been made acquainted, viz.
 that the Hon. East-India Company, in their
 general letter to the government of Madras,
 had intimated their resolution to promote the
 provincial schools, and accordingly had directed
 the said government to pay towards each of
 such schools £100 sterling per annum; that
 such schools were then about to be established
 at Tanjore, Ramanadaburam, and Sivagenga,
 and that wherever others should be instituted,
 the said sum of £100 per annum to each, should
 be paid. Government had sent him abstracts
 from the Company's letter, and desired to know
 how he meant to apply the said annual dona-
 tions. Upon which, he conferred with the
 vestry, and sent their minutes to government,
 who returned an answer entirely approving the
 proposal. Mr. Pohle and Mr. J. Kohlhoff,
 were proposed for superintendants, which Mr.
 Swartz had suggested; not because he intended
 to withdraw himself, but in consideration of his
 own advanced age, and with a view to make the
 circumstances of those two brethren more com-
 fortable.

Mr. Swartz, in a letter, dated at Tanjore,
 September 13, 1787, states, that through the
 mercy of God, they were all well, and mentions
 several particulars respecting Mr. Kohlhoff,
 whom the Society had admitted into the num-
 ber of their Missionaries, on his recommenda-

" tion. He had been educated by Mr. Swartz;
 " from his eighth year to his twenty-fifth; his
 " mind is represented as truly upright, and he
 " had given satisfactory proofs to the English and
 " Malabar congregations, of his sincerely prac-
 " tising the duties he had learned from the Holy
 " Scriptures. Humble, and content with little,
 " he was willing to instruct others. The New
 " Testament he read, in its original language.
 " Latin and Hebrew he had not then studied.
 " The Malabar language he spoke fluently, and
 " had preached in it above four years. The
 " Portugueze language he also understood. The
 " Moorish language he knew, and in the Per-
 " sian he could express himself with tolerable
 " propriety. The English and German lan-
 " guages he understood so far, as to be able to
 " speak them with some elegance. He had read
 " prayers in the English congregation above four
 " years, and had sometimes preached; though
 " but young, he was liked by the English, and
 " sent for by the sick.

" Mr. Swartz observes, that the books sent by
 " order of the Society, were looked upon as a
 " treasure; and he is confident, that the soldiers
 " of the 72d regiment, and the school children,
 " would have reason to praise God for the ho-
 " nourable Society's bounty.

" It having sometimes been objected to the
 " Mission, that few, if any, but those of the lower

" casts, were ever converted to the Christian faith,
 " it is with peculiar satisfaction, that the Society
 " have it in their power to produce evidence to
 " the contrary, from such respectable authority
 " as that of Mr. Swartz's own words:—" Con-
 " cerning the question," says he, " about the
 " higher and lower casts, I can tell you, that both
 " at Tranquebar and here are nearly an equal
 " number of the higher and the lower. Here the
 " men and women of the higher cast sit on one
 " side, and on the other, those of the lower. I
 " have carefully avoided all coercive means, and
 " thus have met with fewer difficulties. Even at
 " the administration of the Sacrament, sometimes
 " one or other of the lower cast has first ap-
 " proached to receive, and it has not been taken
 " much notice of. If you were to visit our
 " church on a Sunday, you would with surprize
 " observe the clean appearance of those of the
 " lower cast, so that one might often take them
 " for the higher. One particular, which renders
 " those of the lower cast so contemptible, is their
 " feeding upon dead cattle. I have always ex-
 " pressed the utmost abhorrence of such a cus-
 " tom, and declared that I would suffer no such
 " practice; and, accordingly, I hardly know any
 " instance thereof here. The country priests
 " and catechists are of the higher cast; one of
 " the latter, the catechist Gabriel, is indeed of
 " the lower, but he speaks freely to people of

“ the higher cast, as he takes care to keep him-
 “ self very clean in his dress ; but, in the coun-
 “ try, such conversation is not so easy. A month
 “ ago, when I was at Timpalaturg, in the house
 “ of an heathen, of the higher cast, the parriar-
 “ catechist came to me. I called to him, stop !
 “ I will come to you ; the suttirer, (i. e. the peo-
 “ ple of the higher cast) have not yet learned to
 “ be humble ; they are proud sinners yet, we
 “ must bear with them, &c. This they were not
 “ willing to admit of, and accordingly they shew-
 “ ed great kindness to the catechist. In another
 “ place, in the house of an heathen, many people
 “ assembled, whom I catechized, and prayed
 “ with ; and we even had divine service there on
 “ a Sunday. The owner of the house sat near,
 “ and paid attention. If we had time enough to
 “ converse more with them, our labours would
 “ become more easy, in several respects. We
 “ preach to high and low, that Jesus Christ is our
 “ wisdom, our righteousness, our sancification,
 “ and our redemption.” 1 Cor. i. 30.

“ Mr. Swartz, in another letter of the same
 “ date, addressed to the secretary, expresses his
 “ gratitude to the Society, for the continuance of
 “ their kind and christian attention to the inte-
 “ rests of the Mission, and particularly for the
 “ stores, and presents of Bibles, Common Prayer
 “ Books, &c. He also mentions in the most sa-
 “ tisfactory terms, the abilities, zeal, and industry

“ of Mr. J. Kohlhoff, his new colleague in the
 “ Mission. Respecting the congregation at Pa-
 “ lamcotta, concerning which, enquiries had been
 “ made, Mr. S. informs the Society, that it con-
 “ sisted of about 120 persons, some of whom were
 “ merchants of an inferior sort, some artificers,
 “ some washermen, some farmers, and a few sol-
 “ diers of the natives, called seapoys, all having
 “ their respective employments, and none, as far
 “ as he knew, living upon the charity of others,
 “ much less of the church. The edifice is a neat,
 “ small building, with a tiled roof, and was built
 “ by a Braminy woman, who was instructed, and
 “ baptized by Mr. Swartz; one or two of the
 “ English gentlemen assisting her with a supply
 “ of some materials. An able and pious cate-
 “ chist, named Sattianaden, has the care of the
 “ congregation. A school has likewise been es-
 “ tablished, and a school-master provided; and
 “ both catechist and school-master receive their
 “ salaries from Mr. Swartz. Palamcotta is a fort,
 “ at the distance of 200 miles from Tanjore; it
 “ belongs to the nabob, but has an English gar-
 “ rison. One of the country priests visits the
 “ congregation annually, for the administration
 “ of the Sacraments. The English Liturgy is
 “ translated, and used regularly before sermon.
 “ Mr Swartz mentions, that the scholars, in the
 “ two provincial schools, very lately established,
 “ were making a rapid progress, in learning to

“ read and write the English language. The
 “ Mission schools, both English and Malabarian,
 “ were continued as before; in the former, 31
 “ boys were instructed in reading, writing, arith-
 “ metic, and geography; and as these young peo-
 “ ple were likely to remain in that country, the
 “ Tamulian and Moorish languages were made
 “ part of their study. The Malabar school con-
 “ sisted of 29 children, instructed by a native.
 “ The Malabar congregation had been augment-
 “ ed with 40 members, 13 of whom were children,
 “ born of Christian parents. The English con-
 “ gregation consisted of his Majesty’s regiment
 “ stationed there, before whom Divine Service,
 “ including a sermon, was performed every Sun-
 “ day; but every evening there was a meeting
 “ for prayers, which such as chose it might fre-
 “ quent. These devotional exercises had had a
 “ good effect upon the soldiery, and were encou-
 “ raged by their commanding officer. Mr.
 “ Swartz begs additional supplies of bibles, com-
 “ mon prayer-books, spelling-books, and other
 “ treatises, and concludes praying, that a glo-
 “ rious God would bless the pious endeavours of
 “ their superiors, to the welfare of many thou-
 “ sands! and that his Kingdom may soon be en-
 “ larged in that idolatrous country!
 “ At the time of the publication of the last
 “ account of the Missions, no letter had been re-
 “ ceived from Tranquebar, written since the

“ former publication: The delayed letter, dated
 “ at Tranquebar, March 28, 1787, afterwards
 “ arrived; wherein the Reverend the Danish
 “ Missionaries inform the Society, with expres-
 “ sions of thankfulness to God, and their bene-
 “ factors, that their labours, during the last year,
 “ had not been without success. They had had
 “ the pleasure of seeing many blessed fruits of
 “ them, both among Christians and Heathens,
 “ and it was their hope, that there were still
 “ more, known only to God. Among the 33
 “ heathens, that had rejected their idols, and
 “ been brought to the knowledge of the true
 “ God, was a Malabar physician, of great repu-
 “ tation and learning, among the heathens, who
 “ acted at the same time as a priest. Some years
 “ back, he had acquired his first convictions of
 “ the excellency of the Christian religion, in a
 “ remote country, by reading a letter, printed at
 “ the Mission press, which induced him to en-
 “ quire into its principles. This he did first of
 “ the Roman Catholics, who were nearest to
 “ him; but, finding amongst them the appear-
 “ ance of idolatry, he came to Tranquebar, and
 “ before he addressed himself to any of the Mis-
 “ sionaries, he conversed with some of their peo-
 “ ple, and listened to the sermons at the church
 “ door. He at length applied to the Missionaries,
 “ received their instructions, and being well set-
 “ tled in the principles of Christ’s holy religion,

" was baptized, together with his family. Soon
 " after, he delivered up his idol of brass, though
 " a heathen had offered him 15 pagodas for it;
 " he brought likewise many rare books to them,
 " of Malabarian learning, of some of which, co-
 " pies had been taken, for the service of the
 " Mission. The Christian doctrine of self-denial
 " seemed still to him somewhat difficult, but
 " hopes were entertained of his experiencing
 " more and more the blessedness of ' the poor in
 " spirit ;' and how far the riches of grace surpass
 " the riches, honours, and pleasures of the world;
 " nor was a doubt made of his becoming an use-
 " ful man to them in many respects.

" 13 Roman Catholics had been received.

" 148 children, born in the Malabar and Por-
 " tuguese congregations, had been
 " baptized.

" 180 children were educating in the Malabar
 " and Portuguese schools.

" 34 couple had been married.

" 955 were the number of communicants
 " during the year.

" 17,716 were the whole number of Chris-
 " tians, on the books of the Tranque-
 " bar Mission, since its commence-
 " ment.

" They mention, that January 23, 1787, was
 " one of the most solemn days ever celebrated at
 " Tranquebar, when their senior, and dear bro-

“ ther, the Reverend Mr. Kohlhoff, kept his jubilee, and had the inexpressible satisfaction of seeing his eldest son, a worthy young man, ordained in the Mission church, and invested with the holy office of priesthood, according to the ritual of the Lutheran church. The several Missionaries, both English and Danish, propounded to the candidate questions in divinity, which he answered to their great satisfaction, shewing how well he had employed his youthful years under the tuition of Mr. Swartz. The Danish government, and all the European families of the settlement, together with a great number of Malabar Christians and Heathens, attended the service, and a general awe was conspicuous, particularly during the Ordination Sermon, which Mr. Swartz preached, from 2 Tim. ii. 1. ‘Thou, therefore, my son, be strong in the grace that is in Christ Jesus.’ After the Ordination, our young brother entered the pulpit, and preached a Malabar sermon with such a graceful ease, that it was pleasing to every one that understood it. They had the greatest hope of his continuing a faithful servant of Christ, and a great help to their brother Swartz in his old age.

“ Mr. Gerické had visited them several times, preaching to their congregation, and conferring with their Malabar fellow-labourers; and they had had the pleasure of assisting Mr. Pohlé

“ with a catechist, educated in the Mission school
 “ of Tranquebar. By the donation of printing-
 “ paper, they had been enabled to work off a new
 “ impression of the Malabar Testament, and to
 “ finish the Psalter, and a collection of 58 Mala-
 “ bar hymns, translated from the German. The
 “ Danish Missionaries, in a subsequent letter,
 “ dated at Tranquebar, January 30, 1788, after
 “ acknowledging, with much thankfulness, the
 “ receipt of the Secretary Gaskin’s first letters,
 “ proceed, in reply to queries that had been pro-
 “ posed to them, to state certain particulars re-
 “ specting their Mission, viz. In the town of
 “ Tranquebar, the Mission has two churches;
 “ one called Old Jerusalem, built by the very first
 “ Missionaries; and the other, on a much larger
 “ scale, consecrated A. D. 1718, called New Je-
 “ rusalem. Besides these, there is a church in
 “ Porriar, a large village, two miles from town,
 “ which was consecrated A. D. 1746, and is
 “ called Bethlehem. Their congregation consist
 “ of people, born in the country, partly of the
 “ original Tamulians, commonly, but improperly,
 “ called Malabars, and partly of the mixed cast;
 “ who still retain the name of Portuguese, and
 “ the Portuguese language. On Sundays, they
 “ have Divine Service, twice in the morning, in
 “ Malabar and Portuguese; and the substance
 “ of both the sermons is repeated in the after-
 “ noon, to the respective congregations, by a

“ Missionary, or Catechist. Divine Service is
 “ also performed on Sundays, at the church of
 “ Porriar, in Malabar, and the substance of it
 “ repeated in the afternoon by a catechist. There
 “ is also a catechetical lecture, given at New
 “ Jerusalem Church, on Wednesdays, in Portu-
 “ guese, and on Fridays, in Malabar. Besides
 “ the European Missionaries, there are two
 “ country priests, Philip and Rhayappen, the
 “ former officiating at Tranquebar, and the
 “ neighbouring villages, and the latter at Tan-
 “ jore, and in the country congregations. There
 “ are also 14 Malabar catechists, four female
 “ assistants, and five schoolmasters. The im-
 “ pression of the Malabar Old Testament, they
 “ had been obliged to put a stop to for a-while,
 “ because, after they had finished the impression
 “ of the Psalter, in small 8vo. they found it ne-
 “ cessary to begin a new impression of the Ma-
 “ labar New Testament. Amidst the trials and
 “ difficulties they experience, it is their great
 “ and mutual comfort, that, with their brothers,
 “ the English Missionaries, Swartz, Gerické, and
 “ Pohle, they are, as it were, one heart and one
 “ soul, assisting each other in their work, giving
 “ to, and receiving advice from, each other, mu-
 “ tually sharing in sorrows and joys, receiving
 “ and giving thanks for each other's gifts, and
 “ praying for each other. They are often deeply
 “ wounded, sometimes by the inefficacy of their

“ well-meant endeavours, and at other times by
 “ sad disappointment respecting individuals.
 “ However, they are comforted again, and com-
 “ fort each other.”

In the account for 1789, the Rev. Mr. Clarke announces his arrival at Calcutta after a prosperous passage.

The Rev. Mr. Fabricius writes from Vepery, that in consequence of his great age, 77 years, and his loss of memory, he had been obliged to give over the whole work of the Mission to the care of the Rev. Mr. Gerické.

“ The Rev. Mr. Gerické, in a letter dated
 “ Vepery, observes of Mr. Fabricius, that he
 “ must be looked upon as a man who has lost his
 “ faculties by age, labour, and trouble. In the
 “ preceding year, Mr. Gerické made a visit to
 “ the Vepery, or Madras Mission, accompanied
 “ by the Rev. Mr. John, one of the Danish
 “ Missionaries, when the circumstances of that
 “ Mission were found to be such as induced Mr.
 “ Gerické to forego the happiness he enjoyed, in
 “ the confidence and attachment of the good peo-
 “ ple of Negapatnam, and engage himself in a
 “ situation much less eligible. Nothing but the
 “ convictions of duty could have led him to this
 “ change of scene, as he observes, that when he
 “ left his father’s house to engage in the Mission,
 “ he hardly felt more than at the thoughts of
 “ leaving his flock at Negapatnam. It was his

“ earnest wish that God would prepare for him
 “ as faithful and zealous a catechist as was Rhay-
 “ appen, who died at Negapatnam.

“ At Negapatnam, and on his journey at Cad-
 “ dalore, Sadras, Vellore, and Portonovo, Mr.
 “ Gerické, in the course of the preceding year,
 “ had baptized 38 children, and 13 adults. The
 “ latter were chiefly Malabars, who had been taken
 “ into European families during the late war and
 “ famine, and had received Christian instruction
 “ by Mr. Gerické at Negapatnam. At Vellore,
 “ an old Pandaram, of the age of 105 years, was
 “ baptized at his own earnest and most solicitous
 “ request.”

The Rev. Mr. Pohle, at Tirutchinapally, states,
 that during the year there had been baptized
 71, among whom were three adult heathens and
 one Jew. Three converts had been received
 from popery. Thirty-one had been buried,
 among whom was the late catechist Dewanesen,
 and 14 couple married, seven of whom were of
 the Malabar church.

The Rev. Mr. Swartz states his expectation,
 “ that the Madras Mission would soon improve
 “ under the good management of Mr. Gerické,
 “ whom both the English and natives esteem as a
 “ sincere Christian. At Tanjore the Mission was
 “ going on as heretofore. Mr. Jœnicke arrived
 “ there in October, and soon improved in the
 “ English language, so that he was able to read

7 prayer to the satisfaction of the congregations.
 “ In learning the Malabar language, Mr. Joenicke
 “ found no difficulty. The New Testament he
 “ was able to read in the course of a few weeks,
 “ and it was expected he would soon be able to
 “ pursue the work of the Mission in that lan-
 “ guage. His talents, Mr. Swartz observes, are
 “ excellent, but his heart, temper, and conduct,
 “ are the principal qualities which recommend
 “ him to the Mission. Mr. Swartz states, that
 “ about 60 persons had been instructed the pre-
 “ ceding year, heathens and papists, at Tran-
 “ quebar. The congregation at Palamcottah
 “ continued to be taken care of by Sattianaden,
 “ an able and truly pious catechist. The pro-
 “ vincial schools, where Christianity is not yet
 “ embraced, continue at Tanjore and Romana-
 “ daburam; they consist chiefly of children of Bra-
 “ mins and merchants, who read and write English.
 “ Their intention doubtless is to learn the Eng-
 “ lish language, with a view to their temporal
 “ welfare, but they thereby become better ac-
 “ quainted with good principles. No deceitful
 “ methods were used to bring them over to the
 “ saving doctrines of Christ, though the most
 “ earnest wishes were entertained that they
 “ might all come to the knowledge of God, and
 “ Jesus Christ whom he hath sent.

“ The Rev. Mr. Joenicke, in a letter dated
 “ Tanjore, embraces the first opportunity that

“ occurred, of returning his most sincere and
 “ hearty thanks to the Society for their attentions
 “ to him during his stay in England, before his
 “ embarking for India.

“ The Rev. Mr. Kohlhoff returns sincere
 “ thanks for his appointment as Missionary.
 “ He mentions the arrival of Mr. Jöenicke in
 “ the strongest terms of satisfaction, and de-
 “ scribes him as one likely to be of essential ser-
 “ vice to the cause of Christ.

“ The Danish Missionaries at Tranquebar
 “ acknowledge the Society’s presents, and state
 “ that in the preceding year,

“ 10 Roman Catholics had been received.

“ 37 Heathens baptized.

“ 123 children ditto, born of Christian parents,

“ 35 couple married,

“ 86 buried.

“ 1154 had communicated in the Lord’s Sup-
 “ per.

“ 65 boys and 45 girls were instructed and
 “ supported in the Portugueze
 “ school, besides out-door scholars.

“ In addition whereunto, some boys of parti-
 “ cular good capacity were instructed in the
 “ German language, and in such sciences as
 “ were necessary to qualify them for catechists,
 “ or for other occupations. They mention that
 “ the Mission had recently experienced a great
 “ loss by the death of the country priest, Mr.

“ Philip, who had ever been faithful in the discharge of his duty, and whose memory would long continue to be respected both among Christians and heathens.

“ One of the Missionaries had lately made a journey to Ceylon, in compliance with the earnest request of some Lutheran friends there, to whom he preached, and administered the sacrament, in Columbo, Gale, Jafnapatnam, and Trincomale; after which he went for the same purposes to Cochin, in which town no Missionary had ever been before, and where the great friend of the Mission, Governor Van Angelbeck, shewed himself very generous towards him, and to the Mission in general.

“ They had received with much hospitality and kindness the Society's new Missionary, Mr. Joenicke, whom, after a residence of some weeks among them, they mention in terms of great respect and esteem, and as being eminently fitted for the sacred work in which he is engaged. They mention the visit they had been so happy as to receive from Mr. Swartz, whose conversation they observe they always esteem a blessing. The new edition of the Malabar New Testament continued still in their printing-press, from which they were also working off small tracts for heathens, and for the use of schools.

“ In the account for 1790, the Rev. Mr. Clarke
 “ mentions, that during his continuance at Ma-
 “ dras, he had the opportunity of noticing the
 “ conduct of Mr. Gerické, and observing how
 “ indefatigable he was in his labour among the
 “ Malabars, Portugueze, and English. He ex-
 “ presses an earnest wish that the Society would
 “ send out a fellow-labourer for the Mission, the
 “ duty being such as one individual could hardly
 “ discharge. Mr. Clarke encloses letters, inviting
 “ him to superintend the free-school; and the
 “ Society taking into consideration that proposal;
 “ and having reason to believe that the duties of
 “ that appointment were compatible with his
 “ Missionary engagements, directed their Secre-
 “ tary to inform him, that his acceptance of the
 “ superintending mastership of the new free-
 “ school met with their full approbation.

“ It is necessary here to mention, and it is
 “ mentioned with much concern, that in the last
 “ letters received from Bengal in November, the
 “ Society are informed that Mr. Clarke had ac-
 “ tually left, or was then about to leave, the ser-
 “ vice of the Mission, in order to go into another
 “ station, to which he apprehended he had ob-
 “ tained an appointment. Letters were expected
 “ from Mr. Clarke upon this subject.]

“ The Rev. Mr. Gerické writes from Madras,
 “ that he had just buried their oldest catechist

" Alexander, who had served as a schoolmaster,
 " and afterwards as a catechist, under Mr.
 " Schultz, the first Missionary at Madras. He
 " was of the Wallawer cast, who are a sort of
 " priests and Levites of the Parriars, and was
 " said to have known the Malabar language,
 " rites, and customs, as well as any man in the
 " country, and to have been for many years the
 " oracle of the whole Parriar village of Madras,
 " where in the main he had always led an un-
 " blameable life, and brought many to the
 " Christian church : he was reckoned to be above
 " 70 years old, which is a great age among the
 " Malabars.

" At Negapatnam and Cuddalore, Mr. Ge-
 " rické had christened 19 adults and 28 children.
 " Among the adults were two women, mother
 " and daughter, from Siam, who had received
 " instruction from the catechist Santappen, and
 " afterwards from himself ; and also an old hea-
 " then woman, who had long served two Dutch
 " ladies at Negapatnam. He had administered
 " the sacrament to above 100 people, of whom
 " about 30 received it for the first time after
 " public examination. Mr. Gerické observes,
 " that the month spent among the poor good
 " people of Negapatnam was one of the plea-
 " santer of his life.

" He gives an account of a woman received to
 " baptism, who in her examination had surprised

" him, and all who heard her, by her ready answers and comprehensive knowledge of the catechism, containing several hundred questions and answers. He adds, the best of all is, she continues, to our great comfort, an exemplary christian.

" The Rev. Mr. Poble, at Tirutchinapally and Tanjore, states, that in the preceding year he had

" Baptized 60, of whom 6 were heathens, 1 a Mahometan, and 28 children of Europeans.

" Received 1 old man, and 1 apostate, from the Romish church, who begged publicly for pardon and reception.

" Buried 25 of the Malabar church, beside 74 Europeans of the regiment of artillery.

" Administered the sacrament to 183.

" Married 20 couple.

" Mr. Swartz states the expences of the Mission for catechists, and repairs of building, to be such, that if he did not receive an allowance from the Hon. East India Company, it would be impossible to defray all necessary expences. He had intended to establish a provincial school at Cumbagonam, the principal place of the Tanjore country; a very good spot had been granted him by the Rajah, and he had

“ began to lay the foundation of the house to be
 “ used for divine worship.

“ The Rev. the Danish Missionaries acknow-
 “ ledge the receipt of the Society's presents, and
 “ state an increase of 178 to the Mission, and
 “ they were expecting the arrival of Mr. Cam-
 “ merer, a new Missionary. The Mission had
 “ suffered a great loss by the death of their dear
 “ brother, Mr. Klein, in the 68th year of his age,
 “ and the 44th of his faithful labour in that vine-
 “ yard. He had been active to the last, and ex-
 “ pired in his chair, without being brought to a
 “ sick bed. The other Missionaries assembled
 “ from their usual Thursday's colloquium, and
 “ found him in agony, but composed and com-
 “ forted in his soul, and expressing his faith in
 “ Christ, and desire to be soon with him, so that
 “ they were all greatly edified. The remem-
 “ brance of his disinterestedness, integrity, hu-
 “ mility, and zeal, they observe will ever be a
 “ blessing to them, and to their congregation.

“ In addition to the salaries stately received
 “ by the several Missionaries, the Society have
 “ sent out a gratuity of 10l. to each of them for
 “ the current year, besides the usual stores and
 “ presents. And to the usual stores for the Cal-
 “ cutta Mission, were added 100 Arabic Testa-
 “ ments, a packet of Arabic Psalters, some He-
 “ brew Bibles, besides a number of other books;
 “ which had been specified by Mr. Clarke.

5. In the account for 1791, letters from Mr.
 6. Clarke state, that being appointed to a chap-
 7. laincy in the Company's service, he had left
 8. the Mission church, his station as superintend-
 9. ing master of the free school, and Calcutta,
 10. and had gone up the country to Chunar, by
 11. order of the commander in chief. The church,
 12. thus deserted by the Society's Missionary,
 13. must have been shut, but for the kind and very
 14. Christian assistance reached out by the Rev.
 15. Mr. David Brown and the Rev. Mr. Owen, by
 16. whom, the former gentleman in particular,
 17. divine service had been regularly continued to
 18. a numerous and increasing congregation. The
 19. Society, thus disappointed in their expectations
 20. respecting Mr. Clarke, have used their endeav-
 21. ours to find another to succeed him, but with-
 22. out effect. Conformably to Mr. Clarke's de-
 23. sire, a statement of the expences incurred by
 24. the Society for his equipment and passage to
 25. India, has been sent to him, in order that he
 26. may refund the same. The Society have trans-
 27. mitted their very cordial thanks to Messrs.
 28. Brown and Owen, and in testimony thereof
 29. have desired their acceptance severally of a
 30. packet of books, selected for their private use.
 31. In confident expectation that the great Head
 32. of the Church will in his own good time raise
 33. up labourers to cultivate every part of his vine-
 34. yard, the Society have voted some additional

“ pecuniary encouragement to such as shall be
 “ engaged in the work of the Mission at Calcutta,
 “ and entertain the most sanguine hopes that the
 “ work will still be carried on by competent
 “ agents, to the glory of God, and the welfare
 “ of men’s souls.

“ The Rev. Mr. Gerické, at Madras, mentions
 “ that he had made three journies in the preced-
 “ ing year, viz. to Ransheburam, where he had
 “ preached to a great concourse of people in the
 “ court of the great Pagoda, to which he went in
 “ search of copper-plates, said to contain the pri-
 “ vileges of the several casts, and to be there pre-
 “ served; to Pullicat, where he preached in Ger-
 “ man, Portuguese, and Malabar, christened
 “ many children, and some adults; and to Vel-
 “ lore, whither he had received an invitation, in
 “ consequence of his being indisposed, and where
 “ he soon got well. At that place he preached
 “ several times, catechised and christened many
 “ children, visited the hospital, and dispersed
 “ among the soldiers a considerable number of
 “ the Society’s tracts. He mentions the death
 “ of an old convert, named Parkien, who had
 “ followed Mr. Gerické from Negapatnam to
 “ Vepery. By the confessions, prayers, and
 “ praises of this man, during his last illness, he
 “ gave proof of his knowledge of Jesus Christ,
 “ and of the hope that was in him, particularly
 “ on the day before his death, when he received

" the sacrament, at which many persons were
 " present, Mr. Gerické mentions his having
 " introduced a discipline among the members of
 " his Malabarian congregation, by which the
 " people were led to appeal to him, and others
 " associated with him, in various cases of com-
 " plaint between man and man, instead of ap-
 " plying to the magistrate. An institution, the
 " benefit of which, he observes, was much felt
 " and esteemed by the people. Mr. Gerické
 " mentions the very infirm state and superan-
 " nuation of Mr. Fabricius, and in a postscript,
 " written some days after, adds, that he was de-
 " livered out of the miseries of this sinful
 " world.

" The Rev. Mr. Poble, from Tirutchinapally,
 " states, that he had baptized 75, among whom
 " 2 adult heathens, and 1 child.

" Received 8 from popery.

" Buried 39, beside 103 Europeans of the gar-
 " rison and hospital.

" Administered the sacrament to 155.

" Married 16 couple.

" Mr. Poble mentions the caution with which
 " he always admitted adults to Christian baptism,
 " satisfied that there were persons who applied
 " for the administration of that ordinance with
 " sinister views; and experience having taught
 " him, that if a man is not truly concerned in his
 " inmost soul, but is visibly indifferent about his

" being a sinner, and about that Saviour from
 " sin, whom God out of his infinite mercy hath
 " given to the world, he is not fit for the king-
 " dom of God. To a knowledge of the language
 " of Canaan must be added the power of godli-
 " ness, or the man is not (whatever his Christian
 " professions may be) to be depended upon.

" Mr. Swartz entertains great hopes that the
 " congregation and school at Ramanadapuram
 " would be taken care of much better than here-
 " tofore, as many labourers had been sent into
 " that vineyard. Heretofore the Missionaries of
 " Tranquebar permitted one of their country
 " priests occasionally to visit Palamcotta, but as
 " one of them died, and the other became sickly,
 " the English Missionaries thought it expedient
 " to dispense their Lutheran ordination to one
 " of their own native catechists, named Sattia-
 " naden, who had performed the functions of a
 " catechist for many years, and had given suffi-
 " cient proofs of ability and faithfulness. Ac-
 " cordingly, on the 26th day of December, 1790,
 " Sattianaden received ordination at the hand
 " of the Missionaries, according to the rites of
 " the Lutheran church, in one of the congrega-
 " tions of the Mission on the coast of Coroman-
 " del, connected with the Society. On which
 " occasion, he delivered a sermon in the Malabar
 " or Tamulian language, an English translation

“ of which, by Mr. Kohlhoff, Mr. Swartz trans-
 “ mitted to the Society.

“ The Society, deeming a production so ex-
 “ traordinary, worthy of the public eye, have
 “ caused this translation to be printed and pub-
 “ lished, in order to evince the capacity of the
 “ natives for undertaking the office of the
 “ ministry, and to shew that the efforts of the
 “ Missionaries in India have not been in vain.

“ The Society received it with joy, and it will
 “ afford the highest satisfaction to every Member
 “ of the Institution, if this specimen should be
 “ received by the Public, not as a curiosity, but
 “ as an evidence that the work of God is ad-
 “ vancing in India, and the light of the Gospel
 “ spreading through those regions of darkness
 “ and idolatry.

The sermon of Sattianaden, printed by the
 Society, is here given.

“ *Translation of a Sermon in the Malabar*
 “ *or Tamulian language; composed and*
 “ *preached by Sattianaden, on the 26th day of*
 “ *December, 1790, when he received ordi-*
 “ *nation according to the rites of the Lu-*
 “ *theran Church, in one of the congrega-*
 “ *tions of the Mission on the coast of Co-*
 “ *romandel, connected with the Society for*
 “ *Promoting Christian Knowledge.*

PREFACE.

“ THE discourse which is here presented to
 “ the public, under the sanction of the Society
 “ for promoting Christian Knowledge, was trans-
 “ mitted with the last dispatches from the Mis-
 “ sionaries on the coast of Coromandel, and is
 “ now published, in order to evince the capacity
 “ of the natives for undertaking the office of the
 “ ministry; and to shew, that the efforts of the
 “ Missionaries in India, have not been exerted
 “ in vain.

“ Elegant diction, harmonious periods, and
 “ brilliancy of expression, will not be looked
 “ for, in a discourse composed in the Malabar
 “ or Tamulian language, and translated into
 “ English by a foreigner. Such as it was re-
 “ ceived, such is it given to the public. The
 “ Society deemed every correction, except that
 “ of literal or verbal errors, totally unjustifiable.

“ Sattianaden, as he informs us himself, is a
 “ Heathen by birth, and a Christian only by in-
 “ struction. He has served the English Mission
 “ for some years in quality of a catechist, and
 “ upon receiving ordination according to the
 “ rites of the Lutheran Church, composed and
 “ delivered the following sermon in one of the
 “ congregations of the Protestant Mission on
 “ the coast of Coromandel.

" That it is really his composition, the Society
 " has no doubt; the fact is fully testified by the
 " correspondence of the Missionaries, and a
 " short declaration to this effect is prefixed in
 " the hand-writing of Mr. Swartz. Those who
 " have heard of Mr. Swartz in England, or
 " have known him in India, know that he
 " is incapable of affirming any thing but the
 " strictest truth.

" And if this is a truth, how satisfactory must
 " be the reflexion, that a single soul like Sattia-
 " naden, has been rescued from heathen dark-
 " ness, and brought to the knowledge of Jesus
 " Christ? a knowlege not such as too many of
 " the Romish converts attained, but a know-
 " ledge unto salvation, a knowledge which does
 " honour to his instructors, and which the most
 " enlightened members of our own Church would
 " glory to have instilled.

" Sattianaden, though not the first fruits of
 " the Gospel in India, as a minister (for some
 " few others have been ordained under the
 " Danish Mission) is the first whose composition
 " has been thought worthy of being transmitted
 " to Europe.

" The language of this discourse ought not
 " to be judged of through the medium of a
 " translation; for though Mr. Kolhoff, the trans-
 " lator, is a native of Tranquebar, born of
 " German parents, and possesses the Tamulian

tongue from his infancy, and the English by
 his intercourse with our countrymen, it is but
 reasonable to allow, that the translation, how-
 ever faithful, must still be subject to the lan-
 guage of all translations, when compared with
 the original; and must have suffered still more,
 by adapting European expression to oriental
 ideas. Nevertheless, some perhaps will be
 pleased to feel, with the writer of this address,
 that there is a simple and tender strain of
 eloquence which pervades the whole, and
 which we often seek for in vain in works of
 art and refinement.

In point of composition, the work stands
 on much superior ground, the order, perspi-
 cuity, and knowledge of the subject which
 appears throughout, would do credit to those
 who have been long trained in the habits of
 composing; and if the natives of India possess
 by nature, or can arrive by instruction at per-
 fection to such a degree, let it not be said any
 longer, that they are deficient in any quali-
 fications that fit men for the office of Pastors
 and Teachers in the Church of Christ.

At what time it will please God to call the
 Gentiles to the knowledge of the Gospel, or
 whether he will make use of us as instruments,
 is known only to himself; but we know this
 great work is to be accomplished, if we en-
 gage in it; there is some merit even in the

“ attempt; and if we hope for success, we must
 “ employ the means to obtain it; extraordinary
 “ gifts of the Spirit have ceased; but the method
 “ of conducting our endeavours, and the model
 “ for erecting a Church, are left us by the
 “ Apostles.

“ It has been often said, that the natives of
 “ India are of too feeble a spirit to be entrusted
 “ with the conduct of any arduous undertaking;
 “ if this is true in part, it applies rather to the
 “ more enervated inhabitants of Bengal, than
 “ to those on the coast, and throughout the pe-
 “ ninsula: or if it be true as a general maxim,
 “ still those who are instructed at present by the
 “ Missionaries, or may be instructed hereafter
 “ by native teachers, will be superior in propor-
 “ tion to their countrymen, and be rendered ca-
 “ pable of conducting a Church, if not of
 “ erecting it.

“ But, we are not to estimase the talents of
 “ the natives, in regard to steadiness and firm-
 “ ness of mind, to their aptitude for great sys-
 “ tems of commerce, extent of political arrange-
 “ ments, or comprehensive military plans, by
 “ the standard of Europe; for let their abilities
 “ be what they may, in all these points, (and
 “ certainly they are far greater than Europeans
 “ in general are pleased to allow) they are still
 “ possessed of qualities which fit them admi-
 “ rably for the reception of the Gospel, if their

“ prejudices were once corrected. They are
 “ characterized by meekness, gentleness, and a
 “ tranquil spirit; they inherit a courage of that
 “ kind, which conquers even violence, insult,
 “ and oppression, by patient suffering.

“ But we do great injustice to the native In-
 “ dians, and arrogate too much to ourselves, if
 “ we think them our inferiors in mental capacity
 “ or understanding; the well-educated Bramins
 “ are acknowledged by all who have been in
 “ India, to be as capable of all the refinement
 “ of learning, to possess as penetrating, quick,
 “ and ready faculties, as any set of men in the
 “ universe; and it will probably be found, if the
 “ experiment can be tried, that many may be
 “ selected from the inferior casts, as well as the
 “ superior, with equal talents and abilities, if
 “ they were called forth by proper culture and
 “ education.

“ Of what particular cast Sattianaden is, does
 “ not appear from the correspondence of the
 “ Society; we have good reason, however, to
 “ believe, he is one of the superior casts;
 “ whether he is an adult convert, or trained up
 “ in the knowledge of Christianity from his in-
 “ fancy, is unknown; but this will at least be
 “ allowed, that whatever deficiencies the natives
 “ may have, if we may judge by the specimen
 “ he has given us, they are possessed of elo-
 “ quence, eloquence of the most pathetic kind.

" and as well fitted to promote the interests of
 " the Gospel, as any species of that art, which the
 " most enlightened Europeans could communicate.
 " There are two obstacles only which are of
 " any consequence, to impede the progress of
 " the Gospel in India; the prejudice of the
 " people, and the condition of the converts.
 " Prejudice however does belong to such as are
 " trained up Christians from their infancy; and
 " the condition of converts will be bettered,
 " as they become more numerous; it is likewise
 " to be hoped, that the general prejudice of the
 " natives will diminish in proportion to the suc-
 " cess of the schools, opened by the Missionaries
 " for teaching the English language: the natives
 " at present, in the midst of all their idolatry,
 " are sufficiently disposed to admit the belief of
 " one only God, supreme author and governor
 " of the universe; and whenever they shall be
 " enabled to read English for themselves, it may
 " not be impossible to convince them, that God
 " has sent a Redeemer for mankind.
 " Neither would the condition of converts be
 " so unhappy, if when driven from their east,
 " and rejected by their countrymen, they found
 " countenance and protection from Europeans.
 " The English in India are too ready to ridicule
 " conversion, and despise the converts; but as
 " their prejudices against the Missionaries are
 " wearing out, as their public and private

" language bears testimony to the pious labours
 " of a Swartz, a Gerické, and a Polthe, so may
 " we hope, that by degrees they will be brought
 " to receive and employ the converts, who are
 " the work of their hands, to cherish, comfort,
 " and protect them.

" One great object of the Society in offering
 " this discourse to the public, is their desire of
 " drawing the attention of those who are dis-
 " posed to the promotion of this pious work and
 " labour of love. Their hopes are enlarged by
 " the accession of so useful a minister as Sattia-
 " naden; they pray that he may be the instru-
 " ment of conversion to his brethren, and they
 " trust, that the prayers of all good men will
 " be united with theirs before the throne of
 " Grace."

" A SERMON, &c.

" O most merciful God, Lord of heaven and
 " earth, how great, how transcendent is thy
 " love and mercy, which thou hast showed to us
 " sinful creatures! No human tongue, nor even
 " angels themselves, can describe its greatness
 " and excellence. Thou hast declared that thou
 " hast no pleasure in the death of the wicked,
 " but that the wicked turn from his way and
 " live; and from the very beginning thou hast
 " testified thy gracious designs towards us by

" various instances, and above all things by
 " sending thy only Son to seek and to save that
 " which was lost. And as thou earnestly de-
 " sirest that every one should repent and be
 " made a partaker of Christ's redemption, thou
 " callest sinners to repentance by the ministra-
 " tion of thy servants, whom thou qualifiest
 " for that sacred office by the knowledge of thy
 " word, and the grace and strength of thy
 " blessed Spirit: thou art ready to receive into
 " thy divine grace and favour all those who sin-
 " cerely turn unto thee, to pardon all their sins,
 " to adorn them with the righteousness of Jesus,
 " and to make them for ever happy. We praise
 " and adore thy name for thy divine grace and
 " mercy; and as we are now met together to
 " meditate on that gracious declaration which
 " thou hast made, 'As I live saith the Lord, I
 " have no pleasure in the death of the wicked,
 " but that the wicked turn from his way and
 " live;' we intreat thee, O most merciful Father,
 " to be with us, and to make us sensible of our
 " sinful and lost condition, and the extensiveness
 " of that salvation thou hast wrought out for us;
 " and grant the grace and strength of thy blessed
 " Spirit to me thy servant, and to thy people
 " who are here met together to hear thy word,
 " through Jesus Christ our Lord. Amen.

“ EZEKIEL xxxiii. v. 11.

“ *As I live, saith the Lord God, I have no
 “ pleasure in the death of the wicked, but
 “ that the wicked turn from his way and live;
 “ turn ye, turn ye from your evil ways, for
 “ why will ye die, O house of Israel.*”

“ THIS text is full of the most divine encouragement for sinful creatures to turn unto God, and to secure an interest in his favour; for it shews us how the mind of God is disposed towards such, and how desirous he is of their salvation. ‘As I live saith the Lord God, I have no pleasure in the death of the wicked.’ As his existence has no end, so this gracious declaration shall not cease in its force and influence; every repenting sinner, therefore, who, encouraged by this gracious declaration, sincerely returns unto God, shall at last find that his hopes have not been vain; though formerly he has wandered in the ways of sin, and though his mind be still under various doubts and fears; for this precious promise is confirmed by an oath, on which therefore every repenting sinner may ground his hopes of pardon, and eternal happiness. In treating of it, let us consider the following particulars:

“ I. To whom the offers of divine mercy are
 “ made.

“ II. The way and means of obtaining the
 “ blessings offered in this divine promise.

“ III. What those inestimable blessings are.

“ I. Let us consider to whom the offer of
 “ divine mercy is made. The persons to whom
 “ this gracious promise is made, are all man-
 “ kind, who though endowed with rational souls
 “ and well framed bodies, blessed with great
 “ divine gifts of the mind, and with the com-
 “ forts and conveniences of this life, though
 “ daily protected from all dangers, and receiving
 “ innumerable blessings from the paternal hands
 “ of their Maker; have disobeyed his laws, dis-
 “ honoured his name, resisted the dictates of the
 “ blessed Spirit, and pursued the sinful desires
 “ of their depraved heart. Melancholy and very
 “ humiliating as this assertion is, conscience,
 “ and the unerring word of God, concur in de-
 “ claring it to be true. Let us hear what the
 “ sacred Scripture says on this head; Rom. iii.
 “ 10—12. ‘There is none righteous, no not
 “ one, there is none that understandeth, there
 “ is none that seeketh after God, they are all
 “ gone out of the way, they are together be-
 “ come unprofitable, there is none that doeth
 “ good, no not one.’ This is the mournful de-
 “ scription which the word of God gives of
 “ every one who is of the race of Adam; and

" every one, who candidly examines his heart,
 " and his conduct, will no doubt own the charge,
 " and acknowledge that he is a guilty creature
 " by nature, who has departed from God, and
 " proved disobedient to his commandments.

" Another denomination which is given to
 " men, and by which the great corruption of
 " mankind is pointed out, is that name flesh,
 " i. e. depraved creatures, who are become dis-
 " affected to God and holiness, and indifferent
 " for their interest in his favour; whose hearts
 " are set upon the things of this world, and
 " upon the gratification of their depraved desires
 " and affections. What abominable sins and
 " iniquities spring from this corrupt fountain,
 " we may learn from the words of St. Paul, in
 " Gal. v. 19—21

" Of the many instances the unaccountable
 " and ungrateful behaviour of the Israelites to-
 " wards God, serves as a melancholy proof of
 " the great depravity of mankind. God chose
 " them for his peculiar people; he gave them
 " his laws to direct them in the way of holiness,
 " and his divine promises concerning the Re-
 " deemer, to shew them how they were to ob-
 " tain pardon of sins. By bestowing these and
 " many other great privileges, which are men-
 " tioned by St. Paul in Rom. ix. 4. God
 " made them a glorious nation; but though fa-
 " voured with so many and great benefits, they

" nevertheless made the most unworthy returns
 " to their Maker and kind Benefactor, and provoked
 " him by disobeying his laws, and following
 " the sinful customs of the Heathens in worshipping
 " idols, and committing other abominable
 " practices; and though God admonished
 " them by his servants to turn unto him; yet
 " they refused to hearken, and made light of all
 " his gracious admonitions; though by such ungrateful
 " behaviour they had deserved to be rejected
 " immediately, yet a merciful God shewed
 " his patience and long-suffering towards them.
 " He sent his servants to them again and again,
 " and called them to repentance by promises of
 " pardon; and by threatenings to punish them
 " if they refused to obey. The prophets made
 " known unto them, in the name of the Lord,
 " that if they refused to hearken, they would
 " bring upon themselves the vengeance of their
 " Maker; and that if they persisted in their rebellion,
 " their temple and their city should be
 " destroyed; and that they should become the
 " captives of those nations whom they abhorred,
 " who should oppress and afflict them, and that
 " they should be deprived of all those privileges,
 " with which they were favoured. But all this
 " made no impression upon them; they disregarded
 " all the kind warnings of their Maker,
 " and continued to do what was pleasing to their
 " wicked heart.

"that witnesseth this behaviour of the Jews,
 "but the conduct of all other men who are not
 "changed, and reformed by the blessed Spirit;
 "plainly proves how sinful and corrupt they
 "are; for, if we open our eyes and look around
 "us, what do we see? how do men make light of the
 "riches of God's goodness, forbearance and
 "long-suffering; not knowing that the goodness
 "of God leadeth them to repentance. How
 "disobedient to the commandments of their
 "Creator, and kind Benefactor? And what un-
 "worthy returns do they make, for the innu-
 "merable blessings and benefits which he has
 "bestowed upon them? Such base ingratitude
 "surely is worthy of the severest penalties;
 "but such is the mercy and patience of our
 "Maker, that he spares guilty and ungrateful
 "creatures, withholds the immediate execution
 "of those penalties which he has threatened,
 "and endeavours to bring them to repentance by
 "his offers of mercy, by his gracious promises,
 "and by his threatenings and corrections; and
 "thus when the Israelites had provoked him by
 "their multiplied sins, he did not reject them,
 "or punish them as their sins had deserved, but
 "corrected them for sin and disobedience, and
 "renewed the offers of pardon and grace in
 "order to recover them to repentance; and all
 "this on account of that gracious promise which
 "he had made— As I live saith the Lord, I

" have no pleasure in the death of the wicked ;
 " and especially for the sake of the Redeemer
 " whom God had promised, not only for the
 " salvation of the Jews, but of all mankind.
 " God had promised that the Redeemer of the
 " world was to be born of the Jewish nation ; if
 " God had destroyed that nation, how could this
 " promise of a Saviour have been fulfilled ? All
 " other nations would then, no doubt, have pe-
 " rished likewise ; for if we had had no Re-
 " deemer, what other would our condition be
 " than that of being banished for ever from the
 " presence of our Creator, without the least
 " hopes of pardon, and of enduring all the
 " dreadful consequences of our sin and disobe-
 " dience towards God ? But as God had no
 " pleasure in the death of the wicked, God
 " therefore preserved that nation in which the
 " Redeemer was to be born.

" This gracious promise God fulfilled in due
 " time, Gal. iv. 5. He sent the Messiah, the
 " Redeemer ; in order to deliver those who were
 " under the curse of the law ; he laid upon him
 " all those penalties due to our disobedience, and
 " made him who knew no sin to be an offering
 " for our sins ; and thus God has not only glo-
 " rified his mercy, but has vindicated his holi-
 " ness and justice ; and has given us the most
 " awful assurance that he was not a God to be
 " trifled with, and that the sin of his creatures

“ should not go unpunished. He that spared
 “ not his own Son, when he took upon him the
 “ cause of sinners, will never spare guilty crea-
 “ tures, who persist in their rebellion.

“ By enduring all those penalties due to our
 “ sins, our blessed Redeemer has made a full
 “ atonement for all our sins, he has removed all
 “ our curse, and has laid a firm foundation for
 “ our holiness and happiness. And God himself
 “ has given the strongest evidence of the suffi-
 “ ciency of his atonement to save us from our
 “ sins, by raising him from the dead, and ex-
 “ alting him to his right hand, where he is in-
 “ vested with all power in heaven and in earth,
 “ and where he ever liveth to intercede for us,
 “ and to apply the benefits of his redemption.

“ As our blessed Saviour Jesus Christ has
 “ made a full atonement for our sins, and has
 “ laid a foundation for pardon and acceptance,
 “ God offers this reconciliation to sinful men,
 “ and inviteth them to accept of the salvation
 “ wrought out by Jesus Christ. This gracious
 “ promise contained in the text was at first
 “ given to the Jews, and our Saviour himself
 “ appeared amongst them; he made known unto
 “ them the will and counsel of his Father, and
 “ proved his divine mission by those wonderful
 “ works which he performed, and at last he suf-
 “ fered and died in the midst of them. It was
 “ to that nation, first of all, that God caused

“repentance and faith to be preached; and as
 “many as obeyed his call he received again into
 “his grace and mercy for the sake of the Re-
 “deemer, though formerly they were guilty of
 “the greatest ingratitude towards him. But all
 “those who despised the offers of his mercy, he
 “gave up to their own will, and made them
 “awful examples of his justice, that others
 “might fear him, and be prevailed upon not to
 “abuse his goodness, but to turn from their
 “sins unto him, the source of all their hap-
 “piness.

“But, praised be God, he has made the offers
 “of his grace not only known to the Jews, but
 “to us likewise who are of the Gentiles; and
 “who are utterly unworthy of such infinite
 “mercy; for we were very far gone astray from
 “him, have acted as his enemies, and provoked
 “him by our great and multiplied sins and trans-
 “gressions. The apostle St. Paul describes the
 “sad case of the Gentiles, as likewise the hap-
 “piness of those who have sincerely embraced
 “Christianity, in his epistle to the Ephesians,
 “ch. ii. 12, 18: ‘At that time ye were
 “without Christ, being aliens from the com-
 “monwealth of Israel, and strangers from the
 “covenant of promise, having no hope, and
 “without God in the world; but now in Christ
 “Jesus ye who were sometimes far off, are made
 “nigh by the blood of Christ.’ God has shewed

the same unspeakable mercy to us likewise ;
 he hath caused the reviving light of the glo-
 rious Gospel to shine upon us, who were
 sitting in darkness, and under the shadow of
 death ; he has made known unto us what he
 has done for our salvation, and the way of ob-
 taining his grace and favour ; to this end,
 that he might shew forth the praises of him
 who has called us from darkness unto his mar-
 vellous light. O let us be thankful for this
 unspeakable mercy, and endeavour to live
 as it becomes those who are made partakers
 of such unspeakable grace and favour.

Here it may be objected, that the rejection
 of the Jews was contrary to the promise which
 God made to their fathers. I answer, that by
 the rejection of the Jews, is meant the re-
 jection only of those who despised the offers
 of God's grace. The door of mercy is open
 to them as well as to others, and God is willing
 to receive as many of them as return to him
 by the mediation of Jesus Christ ; besides
 this, when that happy period shall come, when
 the Gentile nations shall return unto the Lord,
 then shall Israel likewise turn from their un-
 godliness, and trust in their divine Redeemer.
 This is plainly asserted in Rom. xi. 26. ' So
 all Israel shall be saved, as it is written, there
 shall come out of Sion the Deliverer, and shall
 turn away ungodliness from Jacob, for this is

my covenant unto them, when I shall take
 “ away their sins. This gracious promise of
 “ shewing mercy to his people, God will fulfil
 “ in due time. Well might we therefore praise
 “ and bless God in those words of the prophet;
 “ Who is a God like unto thee, that passeth
 “ iniquity, and passeth by the transgressions of
 “ the remnant of his heritage? He retaineth not
 “ his anger for ever, because he delighteth in
 “ mercy; he will turn again, he will have com-
 “ passion upon us: he will subdue our iniquities:
 “ thou wilt cast all their sins in the depths of
 “ the sea, thou wilt perform the truth to Jacob,
 “ and the mercy to Abraham, which thou hast
 “ sworn unto our fathers from the days of old.
 “ Micah vii. 18—20. Let us now consider,

“ II. The way of obtaining the blessings of
 “ this promise. The way by which men are
 “ to obtain the blessings of this promise is ex-
 “ pressed in the text, by turning from their evil
 “ ways: ‘ Turn ye, turn ye from your evil
 “ ways, for why will ye die, O house of Israel?’
 “ Such a turning of a convinced sinner from his
 “ evil ways implies in it a distressing sense of
 “ his departure from the way of God’s com-
 “ mandments, and of his ungrateful behaviour
 “ towards God, and an abhorrence and renun-
 “ ciation of all his sinful courses; for as long as
 “ a sinner is not affected with a sense of his sin-
 “ fulness and lost condition, but thinks well of

" himself; while he continues in his sinful course,
 " he will never be prevailed upon to renounce
 " and forsake it. This was the condition of
 " most of the Jews; though God then chastised
 " them for their sin, they remained insensible
 " of their great ingratitude towards him their
 " divine Benefactor; their proud hearts were
 " not humbled by it, for they were industrious
 " to justify themselves, though thereby they re-
 " flected on God, and therefore they continued
 " to pursue the dictates of their depraved heart.
 " And this, alas! is the deplorable condition of
 " many who call themselves Christians, who mi-
 " serably deceive themselves, by hoping to be-
 " come happy, because they conform to some
 " external rules of Christianity, while their
 " hearts are still estranged from God; and
 " though the word of God, and their own con-
 " science tells them that they live in this and in
 " that sin, and that consequently they cannot
 " be pleasing to God, yet they either believe it
 " not, or turn a deaf ear to those salutary warn-
 " ings, or make a hundred shifts or excuses for
 " it, without examining the state of their souls,
 " or considering to what miseries they are ex-
 " posed, as long as they go on in their uncon-
 " verted state, and therefore they remain in their
 " sinful attachment to the world, and in other
 " sinful courses. But O that such would con-
 " sider how dreadful their condition is, as long

" as they are insensible of their sinfulness and
 " misery: that as long as they continue in sin,
 " they are slaves to Satan and to their lusts,
 " under the high displeasure of God, and liable
 " to such miseries which no human tongue is able
 " fully to declare. Whosoever loves sin de-
 " stroyeth his own soul. Let us therefore be
 " persuaded no longer to continue in the prac-
 " tice of sin, but let us intreat Him to convince
 " us by his blessed Spirit of our miserable con-
 " dition by nature, and to make us truly sensible
 " thereof. Let us consider how disobedient and
 " how ungrateful we have been towards him,
 " and let this consideration fill our hearts with
 " sorrow, and excite us to humble ourselves
 " before him.

" God comes now to the door of our hearts,
 " and invites us to accept of his grace and
 " mercy. O sinners, turn, turn from your evil
 " ways, why will you die? why will you throw
 " away your immortal souls, and plunge your-
 " selves into eternal death and misery? As I live
 " I have no pleasure in your death. Hate and
 " renounce therefore your sins, and turn unto
 " me by repentance, and faith in your Re-
 " deemer, and I will bestow upon you the
 " riches of my grace, and the blessings of par-
 " don, righteousness, and eternal life.

" This was likewise the chief intention of our
 " Saviour's preaching when he entered on his

" ministry, namely, to prevail on sinners to re-
 " pent and to turn to God: " Repent, for the
 " kingdom of God is at hand; " yea, God is now
 " making his own way to reconciliation and
 " peace, through the sufferings and death of his
 " Son; he has sent him to atone for your sins,
 " that thereby he might lay a firm foundation for
 " your being united to him again; that you may
 " share in these blessings. Therefore, repent:
 " consider how you have departed from God, and
 " how ungrateful you have been to him; and let
 " your hearts be melted thereby into repentance
 " and sorrow for your past sins, and be excited
 " to hate and forsake every sin, and to love and
 " serve God. Let us, therefore, be prevailed
 " upon by these gracious calls, no longer to con-
 " tinue in our enmity against God, who has such
 " kind designs towards us; but let us turn unto
 " him with a sense of our poverty and sinful-
 " ness; let us acknowledge and bewail before
 " him our sins, and resolve, in dependance on
 " his strength, to hate and to renounce them,
 " and to dedicate ourselves to the service of
 " God."

" The turning of a convinced sinner from his
 " sinful ways, includes in it likewise a trust and
 " dependance on Christ for pardon and salva-
 " tion; all our sorrow for sin, and resolutions to
 " amend our lives, will not take away our sins:
 " It is Jesus who has atoned for them, and has

“ made peace between God and men: to him,
 “ therefore, we must fly for refuge, and believe
 “ in him as our Saviour, and the source of all
 “ our happiness. Through his mediation we
 “ ought to draw near unto God, and intreat him
 “ to grant us pardon of sins, and an interest in
 “ his grace and favour. This is the only true
 “ way of attaining to these inestimable bless-
 “ ings; for the oracles of God assure us that he
 “ is the only Mediator between God and men,
 “ and that whosoever believeth in him shall have
 “ life everlasting. How unaccountable, there-
 “ fore, is the practice of the Papists, who in-
 “ troduce the sacrifice of the mass, and the me-
 “ diation of saints, as methods of atonement for
 “ sin, besides the sufferings of Jesus, and the
 “ atonement made by him? and how vain and
 “ absurd are all the other labours which men,
 “ ignorant and sinful, have invented to make
 “ atonement for their sins? The Heathens rest
 “ their hopes of pardon and happiness on their
 “ pilgrimage to Kasi, to Ramesuram, and other
 “ places of pretended great sanctity, and on a
 “ number of ceremonies which are painful to the
 “ body. The Mahometans think they shall be
 “ accepted on account of their reciting certain
 “ forms of prayer so many times a day, their
 “ fastings, and their going to Mecca: and the
 “ Jews hope to merit heaven at the hand of God
 “ on account of their own works, and the ob-

" servance of some ceremonies. How fatal is
 " the delusion of those hopes to obtain pardon
 " of sins through such methods as these? The
 " atonement of Jesus is the *only* foundation for
 " pardon and acceptance; he is the way by which
 " we are to draw near unto God; 'whosoever
 " cometh through him shall be saved, and shall
 " go in and out and find pasture,' John x. 9.
 " We have no reason to doubt of it, for God
 " himself hath set him forth to be a propitiation
 " for the sins of the whole world, and inviteth sin-
 " ners to believe in him as their Saviour, that so
 " they may share in the blessings of redemption.
 " God calleth us to look on him and be saved. O
 " sinners, you have undone yourselves, and are
 " plunged into a state of the most deplorable
 " misery, out of which you are not able to de-
 " liver yourselves; but Jesus your Saviour is
 " able and ready to save you. Be your sins ever
 " so many, ever so great, yet you shall certainly
 " be saved if you do not neglect the offers of
 " grace which are made to you. Delay, there-
 " fore, no longer to turn from your evil ways:
 " let not your doubts and your fears keep you at
 " a distance, but come like the returning pro-
 " digal with true repentance and faith in your
 " divine surety, and I will pardon all your sins,
 " adorn you with his righteousness, renew and
 " strengthen you by my spirit, and receive you
 " into the number of my children. O how kind,

" how gracious is this invitation! If we love
 " ourselves and desire to become happy, let us
 " accept of him as our Saviour, and intercal God
 " in his name to grant us forgiveness of our sins,
 " and to bestow on us the riches of his grace.
 " This is the way in which we are to turn unto
 " God, and become partakers of his grace
 " and mercy; and if we have by the grace of
 " God entered on this blessed way, let us take
 " care that we do not then think we have already
 " attained to a state of perfection. There are
 " some who think that they need not be under
 " any farther concern for their eternal welfare,
 " because they have once found their minds
 " awakened, and have shewed some sorrow for
 " their sins; but this is a fatal thought which
 " will ruin our souls; let us therefore take care
 " to maintain always a sense of our sinfulness
 " and lost condition, and endeavour to grow in
 " grace and in the knowledge of our Lord Jesus
 " Christ, by our frequent addresses to him; and
 " daily surrender of ourselves into his hands;
 " let us strive by the grace of the blessed Spirit
 " to follow his holy example, and adhere unto
 " him in prosperity and adversity; let us daily
 " hear the word of God, and lay it up in our
 " hearts as the food of our souls; and watch and
 " pray that its saving effects may not be frus-
 " trated, but that it may bring forth the fruits
 " of a holy life. This is the way of obtaining

45 the grace and favour of God ; a way, though
 46 narrow to our depraved nature, which will
 47 lead us to life eternal. I proceed now to the,
 48 III. Particular : to point out what those bless-
 49 ings are, which every convinced sinner shall
 50 obtain by entering into this way. All those
 51 blessings are expressed by the word *life* : ‘ As
 52 I live, saith the Lord God, I have no pleasure
 53 in the death of the wicked ; but that the wicked
 54 turn from his way and live.’ God here pro-
 55 mises that every one who turns from his evil
 56 ways shall live ; that is, he shall be delivered
 57 from eternal death and condemnation, and all
 58 the punishment due to sin, and be restored to
 59 the love and favour of God, to peace of con-
 60 science, and to the hope of eternal life : he
 61 shall be delivered from the power of sin, and
 62 the tyranny of his lusts, and be made a par-
 63 taker of the divine nature. Being thus made
 64 free through Christ from the death of sin, he
 65 shall live a happy life in the enjoyment of the
 66 grace and favour of God ; God will love him
 67 as his child, will bless him, and grant him his
 68 holy Spirit. It is his power alone which raiseth
 69 sinners who by nature are like dry bones, and
 70 enables them to serve God, and to do his
 71 blessed will.

72 The unbeliever’s apprehensions of divine
 73 things, of God, and of his infinite goodness,
 74 will then become lively and powerful, and the

" Consideration of the happy change wrought
 " in him, will fill his soul with humility and
 " self abasement, under a sense of its own vile-
 " ness and unworthiness, and excite him to
 " praise and adore God for his unspeakable kind-
 " ness and mercy. ' All the blessings (says the
 " believer) which I am made a partaker of I owe
 " to the free and unmerited grace and mercy of
 " God; he has had compassion on me, a mise-
 " rable worm, and sinful creature; he has for-
 " given all my sins, and has filled me with the
 " riches of his grace; I am therefore bound to
 " love him above all things, and am resolved by
 " his divine strength to keep all his divine com-
 " mandments which are intended for my well-
 " being.' These are plain marks of the spiritual
 " life, and he, who is made a partaker of it,
 " shall not die: though his body falls to dust,
 " death shall not hurt him, but convey him to a
 " state of perfect rest and joy, for Christ has
 " abolished sin, which is the sting of death;
 " and at last Christ will raise his mean body,
 " making it like unto his glorious body, and put
 " him in the full possession of all those blessings
 " which he has purchased for him.

" If it be asked what assurance a believer hath
 " of his obtaining these benefits, I answer, that
 " God has given full security for the fulfilling of
 " his gracious promise. The Lord knew how
 " hard it was to bring convinced sinners to be-

" lieve his promises, and therefore he has pro-
 " vided the most full and perfect evidence that
 " he could ever desire; he has confirmed his de-
 " claration to show mercy unto us by an oath,
 " *As I live, &c.* His oath is immutable, and
 " cannot be broken, why should we therefore
 " entertain doubts of it? Let us consider how
 " dishonourable they are to God, and hurtful to
 " our own interests; let us therefore take care
 " that we do not give place to them; let us go
 " to the throne of grace for help, not staggering
 " at his gracious promise through unbelief,
 " but relying stedfastly upon his fulfilling them,
 " and then we shall surely find how good and
 " gracious he is.

" We have now, dearly beloved, meditated on
 " that gracious declaration which God has made
 " to us sinful creatures; let this excite us to
 " praise and adore him for his unspeakable
 " mercy towards us, and to renounce whatever
 " makes us unfit to become partakers of it.
 " Let us surrender ourselves unto Jesus, that
 " we may share in all the blessings contained in
 " this divine promise; and endeavour, by the
 " grace of the blessed Spirit, to show our gra-
 " titude to God by a cheerful obedience to all
 " his divine commandments and precepts. O
 " how blessed are all those who thus believe in
 " Jesus! and shew their faith by their love to-
 " wards God! God will love them as his chil-

" dren, he will hear their prayer, bless them,
 " and put them in the full possession of all those
 " blessings which he has promised. What
 " reason have we to doubt of it? since he has
 " given his only begotten Son to be our Saviour
 " and Deliverer; and has declared his gra-
 " cious desire that all men should become par-
 " takers of the benefits of his redemption; for
 " this purpose he sent forth apostles, evangelists,
 " and teachers, to call all nations to repentance,
 " and faith in Jesus Christ. He has sent his
 " servants to these dark corners of the earth, to
 " make known unto us the glad tidings of sal-
 " vation, and by the grace of the blessed Spirit
 " many of our nation have accepted the offers
 " of God's grace and mercy; and no doubt there
 " are still many who shall turn to the Lord their
 " God. These glorious events have been fore-
 " told many hundred years ago by the prophet
 " David, and have been fulfilled from the time
 " of the apostles to our days, Psalm. cxviii. 27,
 " 30, 31. ' All the ends of the world shall re-
 " member, and turn unto the Lord, and all the
 " kindreds of the nations shall worship before
 " thee. A seed shall serve him, it shall be ac-
 " counted to the Lord for a generation. They
 " shall come, and declare his righteousness unto
 " a people that shall be born, that he hath done
 " this.'

" God, out of his free grace and mercy, has
 " brought me likewise, a sinful creature, born
 " of heathen parents, to his blessed knowledge ;
 " he has caused me to be instructed in the glo-
 " rious Gospel of our Lord Jesus Christ, and has
 " bestowed innumerable blessings on my soul and
 " body, through my spiritual pastors and teachers.
 " And now as he has appointed me to make
 " known the glad tidings of Christ's salvation,
 " I humbly intreat him to grant me the grace
 " and strength of the blessed Spirit, that I may
 " fulfil the duties of this sacred office in his fear,
 " and with all humility and faithfulness ; and I
 " intreat you likewise to pray, that God may ac-
 " company all my undertakings with his grace
 " and blessing. God of his infinite goodness grant
 " to you and me the riches of his grace and
 " mercy, through Jesus Christ our Lord.
 " Amen.

" O most gracious Jesus, thou art the Prince
 " of life, and our eternal High Priest. Thou
 " desirest that all mankind may come to the
 " knowledge of thy saving Gospel ; may believe
 " in thee, as their Saviour, and share in the
 " divine grace and favour. In the beginning
 " thou didst make known thy gracious designs,
 " and thy will and counsel to thy people the
 " Israelites, that through their means other na-
 " tions might likewise obtain light and know-

" ledge, and be guided into the way of salva-
 " tion; and thou still continest to call sin-
 " ners to repentance, and to accept of thy salva-
 " tion. Thou hast not only promised to show
 " mercy on those who turn from their evil ways,
 " but hast confirmed thy promise by an oath;
 " we praise thee for this unspeakable mercy,
 " and we humbly intreat thee to grant to us and
 " to all thy people thy grace, that we may obey
 " thy will, and be made partakers of thy grace
 " and mercy. Have mercy upon them who are
 " going astray in the way of sin and error, and
 " grant them true faith and repentance.

" We beseech thee to bless and preserve thy
 " servant George our king, and all the royal
 " family, and to crown them with all the riches
 " of thy grace, and all thy salvation. Send
 " down likewise thy blessing on the king of
 " Denmark, and all other kings, and make them
 " blessed instruments of enlarging thy king-
 " dom. Bless his majesty's whole counsel, and
 " all bishops and ministers, and all the members
 " of the Society for promoting Christian Know-
 " ledge; and prosper all their pious undertakings
 " to the glory of thy name, and the good and
 " welfare of souls.

" Let thy gracious providence, O Lord, always
 " watch over our kind benefactors, to keep them
 " from every evil, and to replenish them with
 " every blessing; grant to them thy grace, that
 " they may not grow weary in well-doing, and

“ at last grant unto them that glorious reward;
 “ which thou hast laid up for them in heaven.

“ Grant thy grace and blessing to all our ma-
 “ gistrates, and superiors who are in this place,
 “ that they may fear thy name, obey thy blessed
 “ will, and use their power and authority for
 “ promoting the interests of thy true religion:

“ We beseech thee to be our defence and pro-
 “ tection against our enemies*, who are now
 “ risen against us; and to deliver us from all
 “ those evils and dangers, with which we are en-
 “ compassed.

“ Bless and assist thy servants, whom thou
 “ hast sent to make known unto us the glad
 “ tidings of thy salvation; and further all their
 “ good endeavours to the pulling down of
 “ Satan’s kingdom, and to the edifying thy Church
 “ in sound faith and godliness.

“ Bless thy universal Church, and especially
 “ those in this country; cleanse it from all un-
 “ godliness, and adorn it with unity, charity, and
 “ holiness.

“ Continue the light of thy Gospel among us;
 “ and bring the poor Heathens, and all those
 “ who are in darkness, into thy holy Church, and
 “ make them partakers of thy grace and mercy;
 “ and grant thy divine grace and strength to me

* This alludes to the invasion of the Mysoreans,
 which was prevented by the English army entering
 Mysore, under the command of Lord Cornwallis.

griob-lls

“ likewise thy servant, that I may take heed to
 “ myself, and to my doctrine, that I may be
 “ faithful in my calling, and at last finish my
 “ course with joy. Grant this, for thy infinite
 “ mercies sake. Amen.”

The Rev. Mr. Kohlholf, in a letter dated Feb. 14, 1791, speaks of Sattianaden, the undoubted author of this discourse, which exhibits such extraordinary marks of good arrangement, correct and appropriate language, sound doctrine, zeal, piety, and judicious application, “ as one
 “ who had for a long time faithfully served the
 “ Society’s Mission, by preaching the word of
 “ God to Christians and Heathens. He adds
 “ that he had received the ordination of the Lu-
 “ theran Church, and was gone to take care of
 “ the congregation at Palameotta, in the Tinna-
 “ velly country, where he had before been sta-
 “ tioned a considerable time. God, he observes,
 “ had blessed the labours of this worthy man, in
 “ awakening many to turn from their sins unto
 “ God, and no doubts were entertained but he
 “ would prove a blessed instrument in the hands
 “ of the Almighty for the enlargement of his
 “ kingdom upon earth.

“ From Tranquebar the Danish Missionaries
 “ mention the death of the elder Mr. Kohlholf,
 “ in the 80th year of his age, and in the 53d of
 “ his service in the Mission, during the whole of
 “ which time he had been a faithful labourer,

“ and an industrious one as long as his health
 “ permitted. It had been a comfortable circum-
 “ stance to him to see his eldest son pastorally
 “ engaged in the English Mission, and thus oc-
 “ cupied as a diligent labourer in the Lord’s
 “ vineyard, and that a kind Providence had well
 “ provided for the rest of his family. Between
 “ the months of October 1789 and October
 “ 1790, their congregations had received an
 “ augmentation of 183, new members, of whom
 “ 151 were children born of Christian parents,
 “ and the remainder were converts partly from
 “ Popery and partly from Heathenism; 1170
 “ had been the number of communicants at the
 “ Lord’s Table, 31 couples had been married,
 “ 104 persons buried, and in the schools 197
 “ children had been maintained and instructed.

In the account for 1792, it is observed that
 “ the endeavours of the Society to procure a
 “ supply for their Mission at Calcutta, have
 “ still proved unsuccessful. The business of the
 “ Mission, however, hath not been altogether
 “ neglected. In a letter from W. Chambers,
 “ Esq. and the Rev. David Brown, they observe
 “ that the interest the Society are pleased to take
 “ in the affairs of the Calcutta Mission, notwith-
 “ standing the discouraging incidents which have
 “ attended it, cannot but make a sensible impres-
 “ sion on their minds, and that they are thereby
 “ animated and encouraged to give it such sup-

" port as they are able, without any abatement
 " either in their present exertions, or their hopes
 " of future success. Mr. Brown, aided by Mr.
 " Owen, and also by the occasional assistance
 " of Mr. Blanchard, the two chaplains of that
 " Presidency, had been enabled, and they trusted
 " would still be able, to keep the Mission Church
 " open, and they hoped that Divine Providence
 " would continue to prosper the Society's en-
 " deavours for the diffusion of religious know-
 " ledge in Bengal. They also observe that at
 " the expence of a few hundred rupees, out of
 " a considerable sum generously contributed by
 " Mr. Charles Grant and Mr. Udny, toward
 " the accomplishment of a plan of building that
 " had been suggested, they had made comfort-
 " able accommodations for two Missionaries,
 " should so many be sent out, who they hope in
 " that case would also find a well-disposed con-
 " gregation, and the resources of the Mission
 " equal at least to its present exigencies. Messrs.
 " Brown and Owen give similar assurances of
 " aid. Mr. Owen observes that it was with
 " justice the Society returned their thanks to
 " Mr. Brown, who had exerted himself in be-
 " half of the Mission with equal good sense
 " and zeal.

" Mr. Gerické, in a letter dated Vepery,
 " March 15, 1792, mentions, that besides diverse
 " adults and children christened whilst on a
 " journey he had recently made, there had been

“ christened at Vepery and Pulicat, 71 children
 “ and 16 adults, eight of which latter were Ma-
 “ labars, and eight of other countries, who had
 “ learned the Portuguese language, and had
 “ been most of them in the service of European
 “ families. In a subsequent P. S. he mentions
 “ that they had finished six sheets of an impres-
 “ sion of the Pilgrim’s Progress, in the Malabar
 “ language.

“ Mr. Swartz, in a letter from Tanjore, men-
 “ tions that 87 Heathens had been baptized in
 “ the course of the year, after proper instructions,
 “ and 23 converts from Popery received: he ob-
 “ serves that since Mr. Joenicke had been settled
 “ at Palamcotta, that congregation had been
 “ augmented by 65 members, viz.

“ 40 Heathens,

“ 12 Roman Catholics,

“ 13 children born of Christian parents.

“ Mr. Swartz mentions also his having had a
 “ visit from Mr. Cammerer, the new Missionary,
 “ whom he believes to be an upright sincere
 “ Christian, who would diligently do the work
 “ of a Missionary. Would to God, adds Mr.
 “ Swartz, some labourers could be sent out in
 “ addition, I am sure that some gentlemen here
 “ would assist, Government would not suffer by
 “ it, but rather experience the benefit of seeing
 “ the people instructed. This I could shew by
 “ undeniable proofs, and Government would con-
 “ firm it.”

" The Rev. Mr. Pohle writes from Tiratchi-
 " nappally, that he had baptized 71 children.
 " There were 202 souls in the Malabar and
 " Portugueze congregations; he observes that
 " the labors of the Mission were not so successful
 " as might be wished, but he nevertheless con-
 " ceived that great praise was to be rendered
 " to God that there were Christian congregations
 " in that part of the world; congregations, too,
 " which were not inconsiderable; that their
 " light shone, and that many saw their good
 " works."

" The Danish Missionaries at Tranquebar
 " return thanks to the Society for their continued
 " benevolence. Their congregations had been
 " augmented in the course of the year by 137
 " persons, of whom 18 were adult converts.
 " In these schools 166 children were instructed,
 " some of whom were preparing for the Mission.
 " Rev. Dr. Schultz, in a letter dated at Halle,
 " August 4th, 1792, informs the Society that he
 " had found in the person of the Rev. Charles
 " William Pæzold, one whom he could cheer-
 " fully and confidently recommend for the
 " arduous province of a Missionary. Mr.
 " Pæzold, after having received his academical
 " education in the university of Wittenburgh,
 " had for some time adorned the station of
 " a private tutor; and that the Professor might
 " be more satisfactorily informed respect-
 " ing his disposition and his abilities, he had

been for three months with him at Halle, oc-
 cupied in the schools there, and occasionally
 filling the pulpit. After competent investi-
 gation on the part of the Professor, he speaks
 of him in those flattering terms to which the
 reader will find an allusion in the following
 Charge: In the month of October, 1792,
 Mr. Pazold arrived in London. The expences
 of his journey having been defrayed by the
 Mission chest at Halle, and very soon after he
 was introduced to the Society's Board by the
 Rev. Mr. Ubelè, and received, as the Society's
 Missionary for the Madras station. The Rev.
 Dr. Glass, Chaplain in Ordinary to his Ma-
 jesty, at the Society's request, delivered a
 Charge to Mr. Pazold, from the chair, at a
 very numerous meeting of the Society, on
 Jan. 29, 1793, immediately before Mr. Pazold's
 departure from London, with a copy of which
 the Doctor has been so obliging as to furnish
 them, and which they account themselves
 happy, as being able to communicate to the
 public.

Dr. Glass's Charge to the Rev. Mr. Pazold.

"Dearly Beloved in the Lord,

"WHEN I consider who and what manner
 of persons they are, whose names adorn the
 List of Members of this Society, I cannot but

“ earnestly wish, that the task, in which I am at
 “ present engaged, had been committed to abler
 “ hands than mine. To some one of those re-
 “ spectable persons, more especially, who have
 “ given that attention to the general concerns of
 “ the Society, and to those of the East India
 “ Mission in particular, which has been incom-
 “ patible with my situation, and my other mani-
 “ fold engagements. Any of these would have
 “ been able to step forward much better pre-
 “ pared than I can hope to be for a work, to
 “ which, though desirous of meeting the wishes
 “ of this Society, I cannot address myself with-
 “ out hesitation. Indeed, if you, Sir, had been
 “ referred to those pious and affectionate instruc-
 “ tions, which have been delivered on similar oc-
 “ casions from this place, two of them recently,
 “ and one at a more distant period and in an-
 “ other language—there had, in my judgment at
 “ least, been no necessity that this very respect-
 “ able Assembly should have been convened, or
 “ that you, Sir, should have been troubled with
 “ any observations from me. You would thence
 “ have collected sufficient information concern-
 “ ing the nature of your duty, the best rules for
 “ your conduct, and the most probable means of
 “ promoting your success.
 “ Taking these addresses, however, for my
 “ model, I can only in other words congratulate
 “ you, Sir, on the noble resolution which you

“ have formed of dedicating your time and your
 “ abilities, to the work of faith, and labour of
 “ love, which we trust will tend to heighten your
 “ crown at the last day, through the merits of
 “ that Saviour in whom you trust.

“ I protest, Sir, when I behold a faithful la-
 “ bourer in the vineyard of Christ, renouncing
 “ all pursuit of honours and emoluments, and
 “ cheerfully consenting to bear the burden and
 “ heat of the day, without the prospect of any
 “ adequate compensation in this world—when I
 “ view him, like another Patriarch, or a primitive
 “ Apostle, leaving his kindred, his connections,
 “ and the comforts of his native country, to em-
 “ brace a life of toil, and difficulty, and danger—
 “ when I reflect on such disinterestedness as this,
 “ which has evidently in its view, only the ad-
 “ vancement of God’s glory, and the interests of
 “ our true religion—I bow before it with an
 “ humble acknowledgment of my own inferiority.
 “ Very far, therefore, from feeling the least con-
 “ sciousness of pre-eminence on the present oc-
 “ casion, I have no other wish, than merely to
 “ offer you that word of exhortation, which I
 “ myself, in your situation, should most readily
 “ receive.

“ The important objects of your mission have
 “ doubtless been fully set before you, and its
 “ nature and extent have been maturely consi-
 “ dered: it is not to be supposed, that you have

" hastily, unadvisedly, *et quasi per saltum*, as-
 " sumed that high office, with which this Society
 " invests you, without entering into any discus-
 " sion of your ecclesiastical appointment, but
 " patronizing you as a zealous professor of the
 " Protestant Religion, and desirous to prove a
 " faithful promoter of its interests: we have, in-
 " deed, received assurances, so flattering to your
 " character, and so satisfactory to ourselves, that
 " I cannot avoid communicating to those around
 " me a testimony from Professor Schultz in your
 " behalf, from which we derive the most sanguine
 " hopes of your diligent and faithful services.
 " *Talem verò eum cogovi, quem hilari animo*
 " *tum sacrarum literarum scientiâ satis in-*
 " *structum, tum de veritate Religionis Chris-*
 " *tianæ non modò persuasum sed etiam ejus ad*
 " *alios propagandæ studiosissimum paratissi-*
 " *manque commendare possim.*

" You are well aware, Sir, that the great
 " design of your mission is—to disperse the
 " clouds of error and unbelief from the minds of
 " the deluded and the ignorant: to impart the
 " light of divine knowledge to such as sit in
 " darkness—to call them from the slavery of
 " superstition, and from monstrous absurdities,
 " to the worship of the true God—to convince
 " them of that miserable state of blindness, in
 " which they are involved; and invite them to
 " become partakers of the mercy and love of

“ God, through the redemption which is by Jesus
 “ Christ—to combat the prejudices of idolatry,
 “ whether in such as are absolutely unenlight-
 “ ened by the Gospel, or in those, who, though
 “ better informed, venture, like the Samaritans
 “ of old, to mix gross corruptions with the truths
 “ of religion—and introduce a specious form of
 “ worship, more captivating to the unwary and
 “ inconsiderate, instead of that simplicity, which
 “ is the predominant feature in the Protestant
 “ Service—to put to silence the objections of
 “ those, who think unfavourably of Christianity,
 “ uncharitably of its teachers, and unworthily of
 “ both: and on some occasions, perhaps, to con-
 “ tend with persons, who, calling themselves
 “ Christians, have no real and edifying sense of
 “ that religion, which hath Jesus Christ for its
 “ author; the divine oracles for its testimonials;
 “ the perfection of our nature for its object; and
 “ a glorious immortality for its end.

“ It is no part of our business, Sir, to dis-
 “ courage you by a recital of the difficulties
 “ which await you: they certainly are not to be
 “ compared with those, which they who have
 “ gone before you in this path, have most cheer-
 “ fully and successfully encountered: the first
 “ Danish Missionaries stand very high indeed in
 “ the catalogue of Christian Confessors: their
 “ faith and patience, their piety and zeal, their
 “ wisdom and integrity, their perfect self-renun-

" ciation, for the sake of the work in which they
 " were engaged, were such, as to render their
 " names, and their memorial, truly venerable to
 " posterity: their successors have trodden in
 " their steps, with unwearied firmness and ala-
 " crity, under trials, which, though perhaps less
 " severe, were yet arduous enough to have shaken
 " a confidence not founded on a rock; not rest-
 " ing on a full conviction of the truth and good-
 " ness of their cause.

" On this subject, we have great satisfaction
 " in referring you to that redoubted champion of
 " the Protestant Faith, the admirable Mr. Swartz;
 " as an example of all that is great and good and
 " imitable in the character of a Christian Mis-
 " sionary: one that hath hazarded his life through
 " a long series of years for the name of our Lord
 " Jesus Christ: one that hath been enabled not
 " only to conciliate the affections of the ignorant
 " and unlearned, but to overcome the deep-rooted
 " prejudices of such, as had been long habituated
 " to a most unreasonable system of theology; and
 " which, to the utter astonishment of those who
 " are blessed with superior light, they held;
 " amidst all its absurdities, (I had almost said,
 " amidst all its abominations) in the highest ve-
 " neration and esteem. Many of these has the
 " worthy and indefatigable Mr. Swartz converted
 " to the pure and apostolical faith, by a concilia-
 " tory behaviour peculiarly suited to his situa-

tion : a behaviour, which, whilst it has endeared
 him to the common orders of men, has procured
 him admission even before the throne of the
 proudest monarch of the east : there do we
 find this worthy servant of God, pleading the
 cause of Christianity, and interceding for the
 protection of his Mission, and doing it without
 offence : there do we find him, renouncing
 every personal consideration, regardless of
 every personal advantage ; and in the true
 spirit of the Divine Lawgiver, chusing rather
 to suffer affliction with the people of God, than
 to enjoy any pleasures or distinctions which
 this world could afford him : esteeming the
 reproach of Christ, and the advancement of a
 despised religion, far greater riches than Indian
 treasures ; and for the same reason ; because,
 with Moses, he had respect to a future and
 eternal recompence of reward. In a word,
 we find him in every place, and on every oc-
 casion, conducting himself as one, who had de-
 termined to know and to regard nothing, but
 the interests of a crucified Saviour, and the
 propagation of his Gospel.

But while we dwell with pleasure on the
 character of such a man as Mr. Swartz, a man
antiquâ virtute. ac fide, we must not suffer
 others, his and your valuable fellow-labourers,
 to be deprived of their tribute of well-earned
 approbation and applause. Among these, that

" industrious, devout, and zealous Minister, with
 " whom you are about to be immediately con-
 " nected in your labours at Vepery, Mr. Gerické,
 " merits every testimony of respect from this So-
 " ciety : at his earnest request it is, that you are
 " appointed to your present mission : he there-
 " fore will doubtless receive you with affection ;
 " will improve and prepare you by his instruc-
 " tions ; will animate you by his example ; will
 " quicken you by his zeal ; and by his prudence
 " will direct you in the whole of your under-
 " taking. Others, with whom our Society is not
 " so immediately connected, but whom we wish
 " to mention with gratitude, and whom we con-
 " stantly remember in our prayers, will embrace
 " you on your arrival with joy ; will cheerfully
 " admit you to a participation in their labours ;
 " and where you need direction, will readily
 " point out to you the path, which, through the
 " blessing of God, will lead you to victory, and
 " to a spiritual triumph.

" Such examples must needs afford you 'no
 " small encouragement : yet flatter not yourself,
 " that, even under the most favourable circum-
 " stances, you will not meet with difficulties and
 " trials, which will call for all your strength and
 " patience ; the utmost fervency of your prayers,
 " and your most persevering exertions to suc-
 " ceed.

" In all conflicts, it is fatal to our success to
 " think *meanly* of our adversary: be assured,
 " that you will frequently meet with no con-
 " temptible enemy to encounter: your mission is
 " not to a land of savages, like the wild inhabi-
 " tants of those regions, in which human nature is
 " seen in its lowest state of degradation and bar-
 " barism: the persons with whom you will
 " chiefly have occasion to converse, will exhibit
 " to you some traces of religion; or rather the
 " deformities of a religion, corrupted in the ex-
 " treme. We have reason to believe, on the very
 " best authority, that in their *religious* character
 " they are proud, subtle, disputations, and ob-
 " stinate. In their *moral* character, you will
 " find them too generally false and fraudulent;
 " strangers to truth in their conversation; and
 " regardless of integrity in their dealings:
 " widely different from those, whom it has been
 " the practice of modern historians to represent,
 " as an innocent, virtuous, and uncorrupted race
 " of men; conducting themselves with such purity
 " and harmless simplicity, as almost, if not en-
 " tirely, to supersede the necessity of Christian
 " precepts, or the introduction of a better reli-
 " gion than their own, for the direction of their
 " conduct. How far such flattering accounts of
 " this unenlightened people may be designed to
 " lower the value of Divine Revelation, by shew-
 " ing the sufficiency of what is called *natural*

“ *religion*, it is beside our present purpose to
 “ enquire: certain it is, that from habit, from
 “ constitution, and from the absence of some
 “ temptations, by which the inhabitants of other
 “ countries are seduced, they are less prone than
 “ many others to indulge themselves in sensual
 “ excess: but, as I have just now observed, they
 “ are wretchedly destitute of virtuous principles,
 “ and have the strongest propensity to artifice.
 “ and circumvention. To their artifice you will
 “ find it your duty to oppose the *wisdom* of the
 “ *serpent*; to their immorality, the *simplicity*
 “ of the *dove*. These qualities will give energy
 “ to your precepts; without them, all your
 “ labours will be ineffectual. Their monstrous
 “ absurdities in religion, their most unreasonable
 “ and corrupt mythology, their representations
 “ of the Deity rather offensive and shocking than
 “ ridiculous, you will best be enabled to counter-
 “ act, by previous study on these particular
 “ points: and you will do well to be fortified by
 “ arguments, drawn from the sources of divine
 “ truth, and by the precepts of a sound philosophy,
 “ which is agreeable to the dictates of the holy
 “ Scriptures: in opposition to their strange con-
 “ ceits of antiscriptural polytheism, you will
 “ labour to establish the doctrine of the one true
 “ God, existing in three Persons, of equal dig-
 “ nity, majesty, and glory, as revealed to us in
 “ the oracles of divine truth; avoiding all endea-

" vours to explain that mysterious mode of exist-
 " ence, which is an object of humble faith, but
 " not of presumptuous disquisition. It will be a
 " sufficient answer to the cavils of infidelity to
 " say, ' The Book, in which this doctrine is
 " contained, we know to be the Word of God ;
 " dictated by a Divine Infallible Spirit, and bear-
 " ing every mark, internal and external, of un-
 " questionable authenticity : on the authority of
 " this Book we ourselves believe the doctrine ;
 " and on that authority we propose it to others
 " as a great and fundamental article of faith.'

" In order to their more willing reception of
 " the doctrines and precepts of our religion, you
 " endeavour to convince your hearers, that the
 " subjects on which you wish to be heard, are
 " above all others that can be conceived, interest-
 " ing and important ; that they are such as in-
 " volve in them not only their present happiness,
 " but also that of their future existence ; not in
 " some other corruptible *body*, as the vain doc-
 " trine of transmigration, to which they are in-
 " clined, supposes ; but in that heavenly, glori-
 " ous, and immortal state, in which they will be
 " permitted to dwell for ever in the presence of
 " God, in the enjoyment of those most pure and
 " spiritual delights, which are the portion of his
 " Saints for evermore.

" To these joys you will earnestly invite them,
 " not omitting to inculcate the necessity of that

" holiness of life, without which, they must never
 " hope to obtain them. But the foundation of
 " this holiness must be laid in a deep sense of
 " their unworthiness, and an humble acknow-
 " ledgment of their deviations from the paths of
 " innocence: having traced the corruption of
 " our nature to its source, and shewn, that, by
 " the disobedience of one, many were made sin-
 " ners, you will set before them the height and
 " depth of the mercy and love of Him, by whose
 " obedience unto death many were made righte-
 " ous. This will lead you gradually to unfold
 " that mystery of godliness, which excites the
 " admiration even of the angels themselves, God
 " manifest in the flesh; the Almighty Saviour of
 " the world, appearing to put away sin by the
 " sacrifice of himself. Lastly, you will explain
 " to them the doctrine of Grace; shew them the
 " nature of that divine co-operation of the Spirit
 " of God, whereby He worketh in us and with us
 " to do that which is acceptable in his sight:
 " whereby our weakness is strengthened, our
 " corruptions are purified, and we are rendered
 " capable of admission into the presence of the
 " Great God.

" This, Sir, I conceive to be an outline, too
 " imperfectly drawn, of the nature and extent of
 " your duty: it may serve perhaps for your con-
 " sideration for the present; but it remains to
 " be filled up and perfected, by your own labour

“ and application, on your arrival at the place of
 “ your destination.

“ Your time cannot perhaps be more profit-
 “ ably employed by the way, nor an irksome
 “ voyage be better amused, than by a diligent
 “ application to those languages, which will ren-
 “ der you best acquainted with the true sense of
 “ Scripture ; and in some or other of which you
 “ will, as soon as it is possible, be expected to
 “ minister. A competent knowledge of the Por-
 “ tuguese language seems immediately and essen-
 “ tially necessary : to forward your proficiency
 “ in this, the Society is desirous of putting into
 “ your hands such books in the Portuguese
 “ tongue, as will enable you soon to enter on the
 “ duties of your function, with ease to yourself,
 “ and advantage to your Mission. Thus will
 “ reception be sooner obtained for your instruc-
 “ tions : the ignorant will be more readily in-
 “ formed, and the fastidious will be less liable to
 “ be offended ; when you are found capable of
 “ delivering, in a proper manner, those truths,
 “ which common prudence requires us to render
 “ as acceptable, or at least as inoffensive, as pos-
 “ sible to our hearers.

“ In your preparatory studies of the Holy
 “ Scriptures, permit me to direct your immediate
 “ attention to such parts of them, as are more
 “ immediately applicable to the circumstances of
 “ your situation : listen more especially to the

“ charge delivered by our Blessed Lord to his
 “ disciples, when sent forth to preach his Gospel
 “ to a people determined to reject it, and op-
 “ pose its progress. In the history of the first
 “ preachers, as written by St. Luke, in the Acts
 “ of the Apostles, you will, with astonishment,
 “ behold a demonstration of the power and effi-
 “ cacy of the Holy Ghost, not only observable in
 “ His first miraculous descent, when the gift of
 “ divers languages was imparted to the Apostles,
 “ but even in the more ordinary, yet powerful
 “ operations of the same Spirit afterwards:
 “ whereby they were enabled to discharge them-
 “ selves of their commission with inconceivable
 “ rapidity and success: supported by this Spirit
 “ from above, you will find them firm and undis-
 “ mayed; though the powers of the world, the
 “ prejudices of the great, and the passions and
 “ present interests of all were united against
 “ them: I need not, Sir, call to your recollection
 “ not fewer than 5000 persons converted by one
 “ discourse; and although you will not thence
 “ be led to expect any such miraculous effects
 “ from *your* preaching, yet may you derive great
 “ confidence from the conviction which this in-
 “ stance may afford you, that God by his Spirit
 “ is, according to His gracious promise, present
 “ with his faithful servants, in every country, at
 “ every period, and in every situation, according
 “ as the necessities of His Church shall require.

“ In that History, you find the adversaries to the
 “ truth conspiring to slay the first teachers of it,
 “ and in some instances but too successfully; and
 “ you will with thankfulness reflect, that your
 “ lot is fallen in fairer ground, and that no such
 “ trials and afflictions abide you; yet under such
 “ opposition as you may reasonably expect to
 “ meet with, and from which we dare not pro-
 “ mise you an absolute exemption, you will learn,
 “ with these distinguished preachers of the Gos-
 “ pel, to rejoice, if you shall be accounted
 “ worthy to suffer shame or persecution, for the
 “ name, and the religion of our Blessed Master.

“ The two prevailing ingredients in the cha-
 “ racter which you are about to sustain, are—
 “ a lively Faith, and a fervent Love towards God
 “ and Man: without the former, your exertions
 “ would want that resolution and firmness, which
 “ are necessary to their success: he that wa-
 “ vereth, is tossed to and fro like the waves of
 “ the sea, and is forbidden, as you well know, to
 “ expect a blessing from above. And without
 “ the latter, your services will be cold with re-
 “ spect to God, and lifeless with respect to your
 “ neighbour—Here, Sir, I would beg leave to
 “ mention, that if your love for the souls of men
 “ have its proper effect upon your mind, you
 “ will not decline even the lowest services of a
 “ Christian Minister, in order to promote their
 “ everlasting welfare; you will not think it an

" employment, beneath your situation or cha-
 " racter, if you should be called upon to contri-
 " bute your assistance, in bringing up young
 " children in the nurture and admonition of the
 " Lord: you will remember, who it was, that in-
 " vited little children to come unto him, and
 " rebuked those disciples, that would have kept
 " them from Him: you will feel a real satisfac-
 " tion in your care of the rising generation, and
 " in being instrumental in inculcating principles
 " of truth and righteousness which may be trans-
 " mitted to posterity, to their great comfort in
 " this life, and their everlasting benefit in the
 " next.

" Permit me now, Sir, to add a few words re-
 " specting your own particular conduct: and let
 " me venture to prescribe to you the utmost care,
 " circumspection, and self-government: a city
 " which is set on an hill cannot be hid: a Mi-
 " nister of the Gospel of Christ, especially in
 " such a situation as your's, is an object, toward
 " which the eyes of all men are directed: his
 " light must so shine before men, as to induce
 " them to glorify our Father which is in heaven:
 " we trust that it will be your desire to live ac-
 " cording to the rules of strict purity and tem-
 " perance, unallayed by any degree of morose-
 " ness or severity: you will act wisely in shew-
 " ing that you are a professor and a teacher of
 " that amiable as well as pure religion, which is

“ the offering of heaven ; sent by the Author of
 “ every good and perfect gift, to enlighten the
 “ understanding, to sanctify the will, and to re-
 “ gulate the affections of all, on whom its pre-
 “ cepts have their proper effect ; so that if any,
 “ who call themselves Christians, are unholy, in-
 “ temperate, and vicious in their lives, they de-
 “ monstrate that they are Christians only in
 “ name, not in deed and in truth ; nay, they are
 “ more than ordinarily guilty in the sight of
 “ God ; inasmuch as they cause the enemies of
 “ the purest religion upon earth to blaspheme
 “ that holy Name in which they were baptized,
 “ and by which they are called. You will never,
 “ we trust, be tempted to seek the favour of the
 “ rich by flattery, or the approbation of the
 “ licentious by imitating their manners : you
 “ will never be withdrawn from an imme-
 “ diate attention to the spiritual duties of your
 “ Mission, by any engagement in worldly pro-
 “ jects for lucre’s sake : you will never prostitute
 “ your faculties, or the dignity of your character,
 “ to give confidence to vice, or a varnish to pro-
 “ faneness. No, Sir, you have too long cherished
 “ in your mind an habitual reverence for the
 “ majesty of heaven ; too long been intent on
 “ improving your talents for the interests of
 “ truth ; and are too firm and resolute in your
 “ determination to impress the duties of our reli-
 “ gion on the minds of your hearers, to allow us

“ one moment’s apprehension on this subject.
 “ Be assured that you can by no other means so
 “ effectually vanquish the power and policy of
 “ the enemies to the truth, as by convincing
 “ them, by your example, that it is the Christian
 “ Faith alone, which can render the life of a
 “ rational creature pure, his conversation holy,
 “ his manners irreproachable.

“ The re-establishment of peace in the coun-
 “ try to which you are going, the Society con-
 “ siders as a circumstance very favourable to the
 “ purposes of its Eastern Missionaries. The
 “ still, small, but persuasive voice of religion is
 “ not likely to engage attention amidst the
 “ tumult of war, the clashing of arms, and the
 “ sound of the trumpet. Men’s irritated pas-
 “ sions must subside, and tranquillity must pre-
 “ vail within, before the Gospel of Peace will
 “ find an easy and a welcome reception. Happy
 “ will it be, if our conquests should open the way
 “ for a farther introduction of the Gospel, and
 “ for the extension and enlargement of Christ’s
 “ kingdom: when such as are now estranged
 “ from the way of truth shall be taught to be-
 “ lieve in their hearts, to confess with their lips,
 “ and to glorify by their lives our Lord and
 “ Saviour Jesus Christ. What a lustre would
 “ such an accession give to the British conquests
 “ in the eastern world! When it should appear
 “ that we have been conquering, not for our-

“ selves alone, but for Him also in whom we be-
 “ lieve! How glorious would the name of
 “ Britons be rendered, when to the train of vic-
 “ tories obtained over a merciless and insidious
 “ foe, shall be added a far more important tri-
 “ umph over the grand adversary of mankind,
 “ with the principalities and powers of darkness
 “ under his command; and when he shall be
 “ compelled to submit, and deliver up his cap-
 “ tives to the Prince of Peace. This surely
 “ would be the perfection and the crown of all
 “ our other victories: it would tend to fill the
 “ world with a due sense of the majesty of God’s
 “ glory, when mercy and truth should once more
 “ be seen to flourish out of the earth, and righte-
 “ ousness and peace should again embrace each
 “ other in the eastern hemisphere.

“ And now, Sir, it is more than time that I
 “ should, in the name of this Society, bid you
 “ farewell; and wish you success in the name of
 “ the Lord: be assured, that you will be attended
 “ with our constant prayers to God, the fountain
 “ of wisdom and mercy, that He may be pleased
 “ to direct you in all your ways, and prosper you
 “ in every part of your undertaking. The So-
 “ ciety looks forward with pleasing hope to a
 “ period, as, we trust, not very far distant, when
 “ it will, through the munificence of a late most
 “ liberal benefactor, be enabled to improve the
 “ situation of its Missionaries; and where the

" harvest is so plenteous and the labourers are
 " so few, to send forth labourers into that har-
 " vest*, trained under our own inspection, and
 " regularly appointed by our own Church to that
 " most important service. Meanwhile, Sir, from
 " your character, your conversation, and the ac-
 " counts we have received of your general habits
 " of life, we are encouraged to form the most
 " sanguine hopes, that the expectations of the
 " Society will be fully answered: we send you
 " forth, as we humbly trust, Christo Duce et
 " Auspice Christo: and shall be most anxious to
 " hear, that, through the blessing of God, you
 " have been enabled to shew to them that are in
 " error the light of divine truth; and have pre-
 " vailed with many to walk in the way of righte-
 " ousness and salvation: we shall be solicitous to
 " hear, on the testimony of those venerable per-
 " sons already mentioned, and on whose repre-
 " sentations we can with such safety rely, that
 " you are powerfully assistant to their endea-
 " vours; that you are giving weight and autho-
 " rity to your own instructions, by exhibiting in
 " your conduct an example of whatsoever things
 " are pure and honest, amiable, and of good
 " report: such a conduct, as the adversaries of
 " our religion may be constrained to approve

" * See the Account published by Dr. Bray's Associates
 " in the year 1792."

“ and admire ; and such as may afford a full answer to such of their objections to the Christian system, as are drawn from the immoral lives of those, who call themselves its friends and advocates : such a conduct, in short, as will compel them to acknowledge, that God is with you of a truth ; and that they have no evil thing to say, either of you, or your religion. Lastly, our earnest hope is, that, being justified by faith in the sight of God, and, by your prudent and virtuous demeanour, accepted of men, you will be considered, as a burning and a shining light, warming the affections of the indifferent, and illuminating the understanding of the ignorant : and that, having been instrumental in turning the hearts of the disobedient to the wisdom of the just, when your course is finished, greatly to your own credit, greatly to the honour of religion, and greatly to the satisfaction of all that are interested, as we are, in the promotion of Christian knowledge, you will experience the full accomplishment of that gracious promise—when they who are wise, [in the margin, who are *teachers*] shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.”

The Rev. Mr. Pazold's Answer.

“ Rev. Sirs and Gentlemen, my worthy Superiors,
 “ YOUR admirable affection to the Gospel of
 “ Jesus Christ, and your glorious endeavours for
 “ promoting Christian Knowledge among the
 “ heathens, and my appointment, as an English
 “ Missionary for that purpose, afford me a con-
 “ venient opportunity to address myself to you,
 “ returning my most hearty thanks, that you
 “ have deigned to call me to such an important
 “ office.

“ Now having the honor of being in your pre-
 “ sence, I promise you most solemnly, that I
 “ will, with the blessing of God, use my utmost
 “ endeavors, to satisfy your glorious purpose, in
 “ sending me to the East Indies. Such an office
 “ of a Missionary to the heathens I have long
 “ wished for, authorising me, to announce to the
 “ people, that walk in darkness and dwell in the
 “ land of the shadow of death, the eternal light
 “ as the Gospel. I shall ever bless that moment,
 “ wherein I am charged with that great duty; to
 “ testify to the heathens the one true God, the
 “ Maker of all things, and his only begotten Son,
 “ Jesus Christ.

“ I will labour, to make heathens understand
 “ and believe in the great and blessed truths of

“ Jesus Christ, who came into the world, to call
 “ sinners to repentance, and to save his people
 “ from their sins.

“ I will tell them, that God sent down from
 “ heaven the Holy Ghost, to illuminate them, to
 “ work upon them ; to direct their minds, incli-
 “ nations, and desires, that they might live in
 “ correspondence with God's will and the Holy
 “ Scriptures.

“ In our age we may not perceive the full ex-
 “ tent of the benefits derived from preaching the
 “ great doctrines of salvation through Jesus
 “ Christ ; we can with difficulty perceive the
 “ nature of even visible things ; but I am con-
 “ vinced of what I am going to preach, and I
 “ am delighted with my message, that shall lead
 “ in the true and right way those Gentiles, who
 “ are plunged into blindness and error. And I
 “ think it a reward, a great blessing and glory to
 “ you and the Church of England, that you are
 “ the chosen vessels unto the Lord, to make
 “ others bear his name before the Gentiles, and
 “ kings, and the unconverted inhabitants of the
 “ world. I trust in God, he will more and more
 “ prosper your endeavors and your glorious de-
 “ signs with his divine blessings. God will take
 “ care of the congregations in India, he will pro-
 “ tect, and feed, and increase his flock. I do not
 “ doubt of it, I am sure of it, God will prosper
 “ your intentions. What he does in nature, he
 “ will do and more so in his heavenly kingdom.

" God provides for every thing: Behold the
 " fowls of the air—our heavenly Father feedeth
 " them. God clothes the grass of the field;
 " which to-day is, and to-morrow is cast into the
 " oven. I will not be of little faith; but I trust
 " to God, that beyond the sea, there will be
 " brought, through your endeavours, a great
 " multitude to God, who will become with you
 " partakers of his glory; that we shall see and
 " show together, and our hearts shall yearn and be
 " enlarged, because the abundances of the sea
 " shall be converted unto God, the force of the
 " Gentiles shall come unto the Lord.

" For myself, I will pray to God to bless to
 " this purpose your glorious designs, and to
 " make me also a good instrument of your en-
 " deavours.

" Now I devote myself to God, with all that
 " he has given me, and I will, to the utmost of
 " my power, promote his glory. Wherefore I
 " beg leave to recommend myself to you, Re-
 " verend Sirs, Gentlemen, and Benefactors. I
 " shall never forget what I have promised you in
 " the presence of God. I will always take care
 " of my duty, and will labour, work, live, and
 " die, as a Minister of God, and as a Christian
 " Missionary."

" In the account for 1798, the death of Mr.
 " William Chambers is announced, with very

“ great concern ; by this event it is observed,
 “ the interests of true religion in India, and the
 “ affairs of the Calcutta Mission in particular,
 “ have experienced a considerable loss.

“ Mr. Horst, a person whom Mr. Gerické had
 “ placed at Cuddalore, is said by Mr. Gerické
 “ to have done honor to his station. He had
 “ christened 17 English, and four Malabar
 “ children.

“ The Rev. Mr. Swartz, in a letter dated
 “ Madras, Feb. 5, 1793, observes concerning
 “ the Heathens, that many of them were bap-
 “ tized last year, and particularly some of
 “ those called Kaller, who are looked upon as
 “ the worst, and somewhat resemble the thievish
 “ Arabians. These people having been in-
 “ structed two months, were baptized. Being
 “ baptized, we insisted upon their becoming in-
 “ dustrious in their proper business. All of them
 “ had very good fields, which they were ex-
 “ hortet to cultivate. To these exhortations,
 “ we added ocular inspection. I went and
 “ visited them in their villages. Having ex-
 “ amined them in respect of their knowledge,
 “ and prayed with them, which was commonly
 “ done in the presence of a great many heathena,
 “ I desired to see the fruits of their industry, on
 “ which they fully satisfied me. I then exhorted
 “ them to be honest, in paying the usual rent to

" government, which they soon did, in a pleasing
 " manner. The appearance was agreeable, and
 " the prospect hopeful. As the water courses in
 " their district had not been cleared for 15 years,
 " by which neglect the cultivation was impeded,
 " and the harvest lessened, I entreated the col-
 " lector to advance a sum of money to clear
 " them, promising to send people to inspect the
 " work. The work was completely done, and
 " those inhabitants who formerly, for want of
 " water, had reaped only 4000 large measures,
 " called kalam, reaped now 14,000 kalam, and
 " rejoiced in the increase. The whole district
 " reaped nearly 100,000 kalam more than they
 " had done the preceding year. But this our
 " joy was soon turned into grief. The heathens
 " observing that many of their relations wished
 " to embrace Christianity, and that such as had
 " been baptized refused to join in their plunder-
 " ing expeditions, assembled, and formed an en-
 " campment, threatening to extirpate Chris-
 " tianity. Now all looked dismal. Many of the
 " Christians were encouraged by their relations,
 " who were heathens, to form an opposite camp.
 " But I exhorted the Christians to make use of
 " other weapons, viz. prayer, humility, and pa-
 " tience, telling them in strong terms, that if
 " they became aggressors, I should disown them.
 " This disturbance lasted four months, and be-

" cause very serious, as the malcontents neglected the cultivation of their own fields, and deterred others from doing it. I wrote to these misguided people, (for they had mischievous guides,) sent catechists to them, exhorted them not to commit such horrid sins, and reminded them that my former endeavours, so beneficial to them, had not merited such treatment. At last finding no opposition from the Christians, and not being willing to be looked upon as the aggressors, all went to their homes and work, plowing and sowing with double diligence. My heart rejoiced at the kind overruling Providence.—Surely he is God that heareth prayer!"

" At the close of the preceding year, the reigning Rajah of Tanjore had gone so far in his animosity and jealousy against the adopted son of the former Rajah, that Lord Cornwallis and the Governor at Madras had thought proper to call them to Madras; and Mr. Swartz having been appointed guardian of that family, Government had wished him to accompany them. He accordingly had arrived at Madras early in January, and having done the business of settling them, might have returned to Tanjore. But all his brethren at Tranquebar and Tanjore having desired him to stay for some time with Mr. Gerické at Vepery, and assist him in his laborious work, and himself having a great

regard for that worthy friend, he had cheer-
 fully consented to follow their advice.—“Here,”
 he says, “I have carefully observed the regu-
 lations made by Mr. Geriché, his excellent
 order respecting Divine Service, in the Mala-
 bar, Portugueze, and English tongues. On
 Sunday mornings, he preaches in the Tamu-
 lian or Malabar congregation; in the after-
 noon he preaches to the Portugueze, and in
 the evening to the English. He catechizes
 every evening in the English, the Portugueze,
 or the Malabar language. I confess it has
 given me great satisfaction to behold that all is
 done with the greatest regularity and pro-
 priety. I am now his assistant in this delight-
 ful work.—May God soon send him a faithful
 fellow-labourer!—My dear brother, you may
 assure our venerable superiors that they will
 rejoice at the last day, by beholding the fruits
 of that work, which they piously support.”
 “The Rev. Mr. Jenicke, in a letter dated at
 Tanjore, observes, that, at Palamcotta, he had
 resided ten months, preaching on Sundays in
 Malabar and English, and on Fridays in Ma-
 labar. Sometimes Sattianaden had preached
 for him, in his native language. The gentle-
 men and other Europeans regularly frequented
 the Church, to which they were encouraged by
 the good example of the commanding officer.
 During his stay at Palamcotta, he had in-

"structed and baptized 60 heathens, and had
 "likewise received several converts from popery
 "The Christians in the Tinnavelly district ge-
 "nerally resided in the country, and formed se-
 "veral congregations. For the use of those at
 "Padpanadaburam, and at Parani, he had
 "erected some chapels, at the expence of Mr.
 "Swartz. Many of those converts were Chris-
 "tians, not in name only, but in reality. There
 "is every reason to hope, he observes, that at a
 "future period Christianity will prevail in the
 "Tinnavelly country.—Himself and Sattianaden
 "had severally made journeys into parts of the
 "country, where the word of God had never be-
 "fore been preached; and the people were ge-
 "nerally attentive, and desirous of hearing; they
 "assembled in hundreds, and shewed him every
 "respect, and numbers had conducted him from
 "village to village. Sattianaden had experienced
 "the same attention. More than 30 people
 "came afterwards to Palamcotta to be instructed
 "and baptized.—Such happy effects, he remarks,
 "would often be experienced, could such jour-
 "neys be frequently repeated.

"Mr. Joenicke mentions that Mr. Swartz had
 "translated the Secretary's Letter addressed to
 "Sattianaden, and that its contents had given
 "him unspeakable joy, and had animated him to
 "a greater enjoyment of Christ's holy religion,
 "to live conformably to its rules, to follow

“ Christ, to set a good example to all persons,
 “ and to be faithful to the charge committed to
 “ him. Conceiving that it would not be unac-
 “ ceptable to the Society, Mr. Jœnicke had sent
 “ a principal part of one of Sattianaden’s letters,
 “ in a faithful translation, as follows—‘ I shall
 “ always be thankful to the Honourable Society
 “ for their benevolence, and the great demon-
 “ strations of it towards me. I shall never for-
 “ get their having confirmed me in my office.
 “ Their having my happiness, and the happi-
 “ ness of my nation, so much at heart, excites
 “ me to constant praises to God. I shall obey
 “ them in every respect, be careful not to disap-
 “ point them in their hopes, shew my humble
 “ submission to them, and by discharging all the
 “ duties of my function I shall endeavour to live
 “ to their satisfaction. By giving me such good
 “ admonitions and comfort, they evidence them-
 “ selves to be faithful stewards of the mysteries
 “ of God, and shew that they stand in Grace,
 “ and experience it richly. I shall endeavour,
 “ by the grace of God, to live according to their
 “ kind advice, in order to be fit to enjoy the
 “ comforts they mention to me, and to experi-
 “ ence the promises of God, which in that case
 “ He will faithfully fulfil. Whoever knows the
 “ truth, and the design for which it was revealed,
 “ and enjoys the blessings of our holy religion,
 “ he, and he only, is fit to recommend it to others.

“ Though one, who does not enjoy the grace of
 “ God, revealed and purchased for us by our
 “ blessed Redeemer, and does not live up to the
 “ design of it, should recommend it ever so much
 “ to others, it will be to very little purpose, and
 “ attended with very little blessing; for he who
 “ does not lead an holy life, according to the
 “ Gospel of our Lord Jesus Christ, though he
 “ should speak as an angel from heaven, yet his
 “ life not being correspondent with his doctrine,
 “ his preaching will often be in vain: it will too
 “ be a testimony against him, and tend to his
 “ own ruin, as we read in the 50th Psalm. That
 “ this may not be the case with me, I shall
 “ always endeavour to be watchful; and it is my
 “ daily prayer to God, that he may grant me the
 “ grace of his blessed Spirit, to grow more and
 “ more in knowledge and in godliness. When
 “ I contemplate the ways of God, by which he
 “ has led me, I am full of admiration and praises
 “ to him. I was a heathen before, who did not
 “ know him; and he has called me by his faith-
 “ ful servant Mr. Swartz. This my venerable
 “ father has received and instructed me. His
 “ exertions, by day and by night, tended to bring
 “ me to repentance towards God, and faith to-
 “ wards our Lord Jesus Christ; to produce in
 “ me fruits meet for repentance, to induce me to
 “ lead a godly and holy life, and to grow in
 “ knowledge, and in every grace and virtue. He

" has not destined me to worldly business, but
 " appointed me to bring my nation to the know-
 " ledge of God, and of Jesus Christ, whom he has
 " sent to redeem the world; in consequence of
 " which he gave me the office of a catechist, and
 " used his utmost endeavours to bring me to a
 " more extensive knowledge. And likewise you,
 " Sir, exerted yourself to correct my errors and
 " my failings; encouraged me to grow in godli-
 " ness, and endeavoured to make me more and
 " more useful and happy. Should I be saved,
 " which, trusting in the mercy of God, I hope to
 " be, it will be a glory to you; and even though
 " I should be lost, (which God forbid!) my dam-
 " nation cannot diminish your glory. Now, to
 " crown the pious exertions of my much esteemed
 " teachers, the Honourable Society has approved
 " of your proceedings, and confirmed me in the
 " higher office committed to me; a benevolence
 " which I shall never forget. May God grant
 " a truly humble mind! May he make me ac-
 " ceptable to myself, diligent in the performance
 " of every duty, useful in my generation, and obe-
 " dient to him and to my superiors.—Mr. Jesnicke
 " concludes his letter with strong expressions of
 " gratitude to the Society, prayers to God for his
 " blessing upon their efforts, and entreaties for a
 " continuance of their protection.
 " In a postscript to this letter, written and
 " signed by Mr. Syartz, and dated at Napsen,

15 Feb. 28, 1798, he expresses his assurance that
 25 Mr. Janiche's letter will please the Honourable
 35 Society; and adds, that since his arrival at
 45 Madras he had frequently conversed with Sir
 55 Charles Oakley, and represented to him the
 65 usefulness of the provincial schools, in conse-
 75 quence of which the Governor had consented
 85 to the establishment of one or two more, as
 95 soon as opportunities should suit.

105 The Rev. Mr. Pohle, in a letter dated at
 115 Tiruchinapally, Jan. 18, 1793, informs the
 125 Society, that during the preceding year he had
 135 Baptized 63; six heathens included.

145 Received 5, from popery.

155 Buried 87, of whom 69 were Europeans.

165 Married 21 couple. And had given the
 175 Sacrament to 200 persons, ten being new com-
 185 municants. There were then in the Malabar
 195 School from 10 to 20; and in the English from
 205 30 to 40. He mentions the having experienced
 215 a great loss by the departure of Mr. Klein to
 225 Franquebar, who had very beneficially assisted
 235 him in the work of the Mission; and also by
 245 the death of a good old catechist, named Igná-
 255 simattoo. He was the last of the assistants,
 265 whom Mr. Pohle had found at Tiruchinapally,
 275 on his first arrival there, and had indeed faith-
 285 fully preached Christ notwithstanding the op-
 295 position to which it had exposed him. A young
 305 man, named Abraham, related to the deceased

“ catechist, then assisted him in the English
 “ school; Christian, a man of the higher cast,
 “ was his Malabar catechist, and his son, Dewz-
 “ sagayam, was schoolmaster; besides two other
 “ persons, one as a catechist, and the other as an
 “ assistant, in training for the Mission. By means
 “ of the peace, which had happily taken place,
 “ the work of the Mission had been more unin-
 “ terruptedly carried on; and the congregation
 “ and garrison had had the Word of God regu-
 “ larly preached to them, and the Sacraments
 “ duly administered. He observes, that many
 “ Europeans, natives of Britain especially, were
 “ often desirous of having marriages and christen-
 “ ings solemnized in private, without proper rea-
 “ son or license; that hence considerable incon-
 “ venience arose to Ministers conscientiously de-
 “ sirous of doing their duty, and that he could
 “ wish to see the evil remedied by order of the
 “ East India Company.—He observes, moreover,
 “ that it would be a benefit to have a Bishop
 “ resident among them, as the Roman Catholics
 “ had.—During the preceding year he had not
 “ been able to make one journey; he had never-
 “ theless had frequent opportunities of convers-
 “ ing with the heathen upon religious subjects.
 “ The Reverend the Danish Missionaries, in
 “ a letter dated at Tranquebar, Jan. 24, 1793,
 “ acknowledge with expressions of great grati-
 “ tude the arrival of presents usually transmitted

" to them from the Society, and observe that they
 " will endeavour to deserve the kindness of the
 " Society by faithfully discharging their duty.
 " The last year, they remark, had produced se-
 " veral instances of a kind Providence towards
 " their Mission, a general peace having been
 " restored to the country, and several of them
 " having been released from dangerous sick-
 " nesses, so that they had been enabled to con-
 " tinue their endeavours to enlarge the kingdom
 " of Christ within their own boundaries, and in
 " distant places.

" 24 Heathens had been baptized, and

" 137 Children born of Christian parents.

" 88 Persons had been buried.

" 29 Couple married.

* 1000 Persons and upwards had commu-
 nicated in the Lord's Supper.

" 176 Children had enjoyed the benefit of
 instruction and maintenance in
 the Mission Schools.

" The Old Testament in Malabar continued
 " in the printing-press, and a new edition of the
 " Prophets; together with some small tracts, for
 " the benefit of Christians and heathens.

The account for 1794 begins with lamenting
 again that no opportunity had occurred for
 sending another Missionary for Calcutta, and
 with renewed expressions of regret for the death

of Mr. William Chambers. Mr. GÉRIÈRE, in a letter from Madras, mentions that Mr. Swartz had obtained from the Government a monthly allowance of 40 Pagodas for the Protestant poor at Negapatnam.

“ Another letter * has been received from Mr. Swartz, dated at Tanjore, Feb. 13, 1794,

“ * As the Society, after forty years experience, have had constant reason to approve of Mr. Swartz's integrity and veracity as a correspondent, his zeal as a promoter of Christian knowledge, and his labours as a Missionary, they take this opportunity of acknowledging his faithful services, and recommending his letter to the consideration of the public, as containing a just statement of facts, relating to the Mission, believing that Mr. Swartz is incapable of departing from the truth, in the minutest particular.

“ *Copy of a Letter from Marquis Cornwallis to the Lord Bishop of Litchfield and Coventry.*

“ *Lower Grosvenor-street, Feb. 10, 1793.*

“ Dear Brother,

“ I have received the letter, which you enclosed to me from Dr. Vincent, requesting, at the desire of the Society for Promoting Christian Knowledge, my testimony of Mr. Swartz's veracity and integrity.—From the personal knowledge which I had of Mr. Swartz, and what I heard of him whilst in India, I have every reason to believe him to be a man of very respectable character.

“ Your most affectionate Brother,
CORNWALLIS.”

“ Hon. and Right Rev. Bishop of Litchfield, &c.”

" written in consequence of his having perused
 " at Vallam, in a newspaper called the *Courier*,
 " of Friday evening, May 24, 1793, some ani-
 " madversions on their Mission; the Missionaries
 " in general, and himself in particular, and con-
 " taining a vindication of himself, the other Mis-
 " sionaries, and the Missions, against the misre-
 " presentations produced to the public, in those
 " animadversions. — This letter, being of a par-
 " ticularly interesting nature, the Society judge
 " fit to produce at length.

" *Tanjore, Feb. 13, 1794.*

" Reverend and dear Sir,

" As his Majesty's seventy-fourth regiment
 " is partly stationed at Tanjore, and partly at
 " Vallam, six English miles distant from Tan-
 " jore, we commonly go once in a week to Val-
 " lam, to perform Divine Service to four compa-
 " nies of that regiment.

" When I lately went to that place, the 210th
 " number of a newspaper, called the *Courier*,
 " Friday evening, May 24, 1793, was communi-
 " cated to me.

" In that paper, I found a paragraph, delivered
 " by Mr. Montgomerie Campbell, (who came
 " out to India with Sir Archibald Campbell, in
 " the station of a private secretary), wherein my
 " name was mentioned in the following manner:

" Mr. Montgomerie Campbell gave his de-

" sided vote against the clause, and reprobated
 " the idea of converting the Gentoos. It is true,
 " Missionaries have made proselytes of the Par-
 " rians, but they were the lowest order of people,
 " and had even degraded the religion they pro-
 " fessed to embrace.

" Mr. Swartz, whose character was held so
 " deservedly high, could not have any reason to
 " boast of the purity of his followers : they were
 " proverbial for their profligacy. An instance
 " occurred to his recollection, perfectly in point ;
 " he had been preaching for many hours to this
 " cast of proselytes, on the heinousness of theft,
 " and in the heat of his discourse, taken off his
 " stock, when that and his gold buckle were
 " stolen by one of his virtuous and enlightened
 " congregation. In such a description of natives,
 " did the doctrine of the Missionaries operate.
 " Men of high cast would spurn at the idea of
 " changing the religion of their ancestors.'

" As this paragraph is found in a public paper,
 " I thought it would not displease the Honour-
 " able Society, to make a few observations on it ;
 " not to boast, (which I detest) but to declare
 " the plain truth, and to defend my brethren and
 " myself.

" About seventeen years ago, when I resided
 " at Tirutchinapally, I visited the congregation
 " at Panjore. In my road I arrived very early
 " at a village, which is inhabited by collaries, (a

“ set of people, who are infamous for stealing ;)

“ even the name of a *collary* (or a better laden)

“ signifieth a *thief*.

“ These collaries make nightly excursions, in
 “ order to rob. They drive away bullocks and
 “ sheep, and whatever they can find ; for which
 “ outrage, they annually pay 1500 chekr, or 750
 “ pagodas to the Rajah.

“ Of this cast of people, many live in the Tan-
 “ jore country ; still more in Tondiman's coun-
 “ try ; and likewise in the Nabob's country.

“ When I arrived at one of these villages,
 “ called Pudaloor, I took off my stock, putting it
 “ upon a sand-bank. Advancing a little, to look
 “ out for the man who carried my linen clothes,
 “ I was regardless of the stock, at which time,
 “ some thievish boys took it away. Not one
 “ grown person was present. When the inha-
 “ bitants heard of the theft, they desired me to
 “ confine all those boys, and to punish them as
 “ severely as I pleased.

“ But I refused to do that; not thinking that
 “ the trifle which I had lost, was worth so much
 “ trouble.

“ That such boys, whose fathers are professed
 “ thieves, should commit a theft, can be no mat-
 “ ter of wonder.

“ All the inhabitants of that village were
 “ heathens ; not one Christian family was found
 “ therein.

“ Many of our gentlemen, travelling through
 “ that village, have been robbed.

“ The trifle of a buckle I did therefore not
 “ lose by a Christian; as Mr. Montgomerie
 “ Campbell will have it, but by heathen boys.

“ Neither did I preach at that time. Mr.
 “ Montgomerie Campbell says that I preached
 “ two hours: I did not so much as converse with
 “ any man.

“ This poor story, totally misrepresented, is
 “ alleged by Mr. M. Campbell to prove the profligacy of Christians, whom he called, with a
 “ sneer, *virtuous and enlightened people*.

“ If Mr. M. Campbell has no better proof, his
 “ conclusion is built upon a bad foundation, and
 “ I shall not admit his logic; truth is against
 “ him.

“ Neither is it true, that the best part of those
 “ people, who have been instructed, are Parriars.
 “ Had Mr. M. Campbell visited, even once, our
 “ Church, he would have observed that *more*
 “ *than two-thirds were of the higher cast*; and
 “ visited at Tranquebar and Vepery.

“ Our intention is not to boast; but this I
 “ may safely say, that many of those people who
 “ have been instructed, have left this world with
 “ comfort, and with a well-grounded hope of
 “ everlasting life.

“ That some of those, who have been in-
 “ structed, and baptized, have abused the bene-

“ fit of instruction; is certain. But all sincere
 “ servants of God, say even the Apostles, have
 “ experienced this grief.

“ It is asserted, that a Missionary is a disgrace
 “ to any country. Lord Macartney, and the late
 “ General Coote, would have entertained a very
 “ different opinion. They, and many other
 “ gentlemen, know and acknowledge, that the
 “ Missionaries have been beneficial to Govern-
 “ ment, and a comfort to the country.

“ This I am able to prove, in the strongest
 “ manner. Many gentlemen who live now in
 “ England, and in this country, would corro-
 “ borate my assertion.

“ That the Rev. Mr. Gerické has been of
 “ eminent service to Cuddalore, every gentle-
 “ man, who was at Cuddalore, at the time when
 “ the war broke out, knows. He was the in-
 “ strument in the hands of Providence, by which
 “ Cuddalore was saved from plunder and blood-
 “ shed.

“ He saved many gentlemen from becoming
 “ prisoners to Hyder, which Lord Macartney
 “ kindly acknowledged.

“ When Nagapatnam, that rich and popular
 “ city, fell into the deepest poverty, by the un-
 “ avoidable consequences of war, Mr. Gerické
 “ behaved like a father to the distressed people
 “ of that city. He forgot that he had a family
 “ to provide for. Many impoverished families

" were supported by him; so that when, a few
 " months ago, preached and administered the
 " Sacrament in that place, I saw many, who
 " owed their, and their children's lives, to his
 " disinterested care. Surely this, my friend,
 " could not be called a disgrace to that place.
 " When the Honourable Society ordered him to
 " attend the congregation at Madras, all lamented
 " his departure. And at Madras, he is esteemed
 " by the Governor, and many other gentlemen,
 " to this day.

" It is a most disagreeable task to speak of one's
 " self. However, I hope that the Honourable
 " Society will not look upon some observations,
 " which I am to make, as a vain and sinful
 " boasting, but rather as a necessary self-de-
 " fence. Neither the Missionaries, nor many of
 " the Christians, have hurt the welfare of the
 " country.

" In the time of war, the fort of Tanjore was
 " in a distressed condition. A powerful enemy
 " was near; the people in the fort numerous;
 " and not provision even for the garrison. There
 " was grain enough in the country, but we had
 " no bullocks to bring it into the fort. When
 " the country people formerly brought paddy
 " into the fort, the rapacious Dubashes deprived
 " them of their due pay. Hence, all confidence
 " was lost; so that the inhabitants drove away
 " their cattle, refusing to assist the fort. The

“ late Rajah ordered, nay intreated the people,
 “ by his managers, to come and help us; but all
 “ was in vain.

“ At last, the Rajah said to one of our princi-
 “ pal gentlemen: *We all, you and I, have lost*
 “ *our credit; let us try whether the inhabitants*
 “ *will trust Mr. Swartz.* Accordingly, he sent
 “ me a blank paper, empowering me to make a
 “ proper agreement with the people. Here was
 “ no time for hesitation. The Seapoys fell down
 “ as dead people, being emaciated with hunger.
 “ Our streets were lined with dead corpses every
 “ morning. Our condition was deplorable. I
 “ sent, therefore, letters, every where round
 “ about, promising to pay any one, with my own
 “ hands; and to pay them for any bullock which
 “ might be taken by the enemy. In one or two
 “ days, I got above a thousand bullocks, and sent
 “ one of our catechists, and other Christians into
 “ the country. They went at the risk of their
 “ lives, made all possible haste, and brought into
 “ the fort, in a very short time, 80,000 kalams.
 “ By this means the fort was saved. When all
 “ was over, I paid the people, (even with some
 “ money which belonged to others) made them a
 “ small present, and sent them home.

“ The next year, when Col. Braithwaite with
 “ his whole detachment was taken prisoner, Ma-
 “ jor Alcock commanded this fort, and behaved
 “ very kindly to the poor starving people. We

“ were then, the second time, in the same miser-
 “ able condition. The enemy always invaded the
 “ country, when the harvest was nigh at hand.
 “ I was again desired to try my former expedi-
 “ ent, and succeeded. The people knew that
 “ they were not to be deprived of their pay :
 “ they therefore came with their cattle. But
 “ now the danger was greater, as the enemy was
 “ very near. The Christians conducted the in-
 “ habitants to proper places, surely with no small
 “ danger of losing their lives. Accordingly they
 “ wept, and went, and supplied the fort with
 “ grain. When the inhabitants were paid, I
 “ strictly enquired whether any of the Christians
 “ had taken from them a present. They all said
 “ no, no ; as we were so regularly paid, we
 “ offered to your catechist a cloth of small value,
 “ but he absolutely refused it.

“ But Mr. M. Campbell says, that the Chris-
 “ tians are profligate to a proverb.

“ If Mr. M. Campbell was near me, I would
 “ explain to him, who are the profligate people
 “ who drain the country. When a Dubash, in
 “ the space of ten or fifteen years, scrapes to-
 “ gether two, three, or four lacks of pagodas, is
 “ not this extortion a high degree of profligacy ?

“ Nay, Government was obliged to send an
 “ order, that three of those Gentoo Dubashes
 “ should quit the Tanjore country. The enor-
 “ mous crimes committed by them, filled the

“ country with complaints ; but I have no mind
 “ to enumerate them.

“ It is asserted, that the inhabitants of the
 “ country would suffer by Missionaries.

“ If the Missionaries are sincere Christians, it
 “ is impossible that the inhabitants should suffer
 “ any damage by them : if they are not what
 “ they profess to be, they ought to be dismissed.

“ When Sir Archibald Campbell was Governor,
 “ and Mr. M. Campbell his private Secretary, the
 “ inhabitants of the Tanjore country were so
 “ miserably oppressed by the manager, and the
 “ Madras Dubashes, that they quitted the coun-
 “ try. Of course, all cultivation ceased. In the
 “ month of June, the cultivation should com-
 “ mence, but nothing was done, even at the be-
 “ ginning of September. Every one dreaded
 “ the calamity of a famine. I intreated the Ra-
 “ jah to remove that shameful oppression, and to
 “ recall the inhabitants. He sent them word
 “ that justice should be done to them, but they
 “ disbelieved his promises. He then desired *me*
 “ to write to them, and to assure them, that he,
 “ at my intercession, would shew kindness to
 “ them. I did so. All immediately returned ;
 “ and first of all, the Kaller, (or as they are com-
 “ monly called, Collarjes) believed my word, so
 “ that 7000 men came back on one day. The
 “ other inhabitants followed their example.
 “ When I exhorted them to exert themselves to

“ the utmost, because the time for cultivation
 “ was almost lost, they replied in the following
 “ manner : ‘ As you have shewed kindness to us,
 “ you shall not have reason to repent of it ; we
 “ intend to work night and day, to shew our
 “ regard for you.’

“ Sir Arch. Campbell was happy when he
 “ heard it ; and we had the satisfaction of having
 “ a better crop than the preceding year.

“ As there was hardly any administration of
 “ justice, I begged and entreated the Rajah to
 “ establish justice in his country. ‘ Well,’ said
 “ he, ‘ let me know wherein my people are op-
 “ pressed.’ I did so. He immediately consented
 “ to my proposal, and told his manager, that he
 “ should feel his indignation, if the oppression
 “ did not cease immediately. But as he soon
 “ died, he did not see the execution.

“ When the present Rajah began his reign, I
 “ put Sir Arch. Campbell in mind of that neces-
 “ sary point. He desired me to make a plan for
 “ a court of justice, which I did ; but it was soon
 “ neglected by the servants of the Rajah, who
 “ commonly sold justice to the best bidder.

“ When the Honourable Company took pos-
 “ session of the country, during the war, the plan
 “ for introducing justice was re-assumed ; by
 “ which, many people were made happy. But
 “ when the country was restored to the Rajah,
 “ the former irregularities took place.”

" During the assumption, Government desired
 " me to assist the gentlemen collectors. The
 " district towards the west of Tanjore had been
 " very much neglected, so that the water courses
 " had not been cleansed for the last fifteen years.
 " I proposed that the collector should advance
 " 500 pagodas to cleanse those water courses.
 " The gentleman consented, if I would inspect
 " the business. The work was begun and finished,
 " being inspected by Christians. All that part
 " of the country rejoiced in getting 100,000 col-
 " lums more than before. The inhabitants con-
 " fessed, that instead of one collum, they now
 " reaped four.

" No inhabitant has suffered by Christians,
 " none has complained of it. On the contrary,
 " one of the richest inhabitants said to me, ' Sir,
 " if you send a person to us, send us one who
 " has learned all your Ten Commandments.'
 " For he, and many hundred inhabitants had
 " been present, when I explained the Christian
 " Doctrine to Heathens and Christians.

" The inhabitants dread the conduct of a
 " Madras Dubash. These people lend money
 " to the Rajah, at an exorbitant interest, and
 " then are permitted to collect their money and
 " interest, in an appointed district. It is need-
 " less to mention the consequences.

" When the Collaries committed great out-
 " rages, in their plundering expeditions, Seapoys

" were sent out to adjust matters, but it had no
 " effect. Government desired me to inquire into
 " that thievish business. I therefore sent letters
 " to the head Collaries. They appeared. We
 " found out, in some degree, how much the Tan-
 " jore and Tondamans, and the Nabob's Collaries
 " had stolen; and we insisted upon restoration,
 " which was done accordingly. At last, all gave
 " it in writing, that they would steal no more.
 " This promise they kept very well for eight
 " months, and then they began their old work;
 " however, not as before. Had that inspection
 " over their conduct been continued, they might
 " have been made useful people. I insisted
 " upon cultivating their fields, which they really
 " did. But if the demands become exorbitant,
 " they have no resource, as they think, but that
 " of plundering.

" At last some of the thievish Collaries desired
 " to be instructed. I said, 'I am obliged to in-
 " struct you; but I am afraid that you will be-
 " come very bad Christians.' Their promises
 " were fair. I instructed them, and when they
 " had a tolerable knowledge, I baptized them.
 " Having baptized them, I exhorted them to
 " steal no more, but to work industriously. After
 " that, I visited them, and having examined their
 " knowledge, I desired to see their work. I ob-
 " served, with pleasure, that their fields were ex-
 " cellently cultivated. 'Now, said I, one thing

" remains to be done. You must pay your tri-
 " bute readily, and not wait till it is exacted by
 " military force, which otherwise is their custom.
 " Soon after that, I found that they had paid off
 " their tribute exactly.

" The only complaint against those Christian
 " Gallaries was, that they refused to go upon
 " plundering expeditions, as they had done be-
 " fore.

" Now I am well aware, that some will accuse
 " me of having boasted. I confess the charge
 " willingly, but lay all the blame upon those
 " who have constrained me to commit that
 " folly.

" I might have enlarged my account, but fear-
 " ing that some characters would have suffered
 " by it, I stop here.

" One thing, however, I affirm, before God
 " and man, that if Christianity, in it's plain and
 " undisguised form, was properly promoted, the
 " country would not suffer, but be benefited by
 " it.

" If Christians were employed in some impor-
 " tant offices, they should, if they misbehaved, be
 " doubly punished; but to reject them intirely,
 " is not right, and discourageth.

" The glorious God, and our blessed Redeemer,
 " has commanded his Apostles to preach the
 " Gospel to all nations.

“ The knowledge of God, of his divine per-
 “ fections, and of his mercy to mankind, may be
 “ abused; but there is no other method of re-
 “ claiming mankind, than by instructing them
 “ well. To hope that the Heathens will live a
 “ good life, without the knowledge of God, is a
 “ chimera.

“ The praise bestowed on the heathens of this
 “ country, by many of our historians, is refuted
 “ by a close (I might almost say, superficial) in-
 “ spection of their lives. Many historical works
 “ are more like a romance than history. Many
 “ gentlemen here are astonished how some his-
 “ torians have prostituted their talents, by writing
 “ fables.

“ I am now at the brink of eternity; but to
 “ this moment I declare, that I do not repent of
 “ having spent forty-three years in the service of
 “ my Divine Master. Who knows but God may
 “ remove some of the great obstacles to the pro-
 “ pagation of the Gospel. Should a reformation
 “ take place amongst the Europeans, it would
 “ no doubt be the greatest blessing to the
 “ country.

“ These observations I beg leave to lay be-
 “ fore the Honourable Society, with my humble
 “ thanks for all their benefits bestowed on this
 “ work, and sincere wishes that their pious and
 “ generous endeavours to disseminate the know-

“ kedge of God, and Jesus Christ, may be bene-
 “ ficial to many thousands.

“ I am, sincerely,

“ Rev. and dear Sir,

“ Your affectionate brother,

“ And humble Servant,

“ C. F. SWARTZ.”

The account for 1795 states that “ Mr.
 “ Claudius Buchanan, who is now going out to
 “ Bengal, promises much friendly attention to
 “ the concerns of the Calcutta Mission. Mr.
 “ Swartz, at Tanjore, observes that contem-
 “ plating the circumstances of the Missionaries,
 “ he could not but feel much sorrow. One at
 “ Tranquebar, Mr. Kœnig, had lately died, Mr.
 “ John had been ill, and Mr. Pohle likewise was
 “ ailing: we entreat God, Mr. Swartz observes,
 “ to send new labourers into his vineyard.”

The Rev. Mr. Pohle states from Tirutchi-
 napally, that on the 8th of Jan. 1794, he set
 “ out for Namcul, in the Baramaul country,
 “ where no Protestant Missionary had been
 “ before. Having arrived at that place, he con-
 “ tinued there with a worthy friend, the then
 “ commanding officer, until the 21st of the
 “ month. He had preached daily to the natives,
 “ and visited the villages round, and had had

“ the satisfaction of being heard with joy and
 “ amazement.

From Tranquebar the Danish Missionaries
 write, that “ the number of their Missionaries
 “ had been reduced to two twice in the course
 “ of the year. Their worthy brother, Mr.
 “ Keuig, after repeated journeys and indispo-
 “ sitions, departed this life, on the 4th of the
 “ preceding January, in the 53d year of his
 “ age, and the 27th of his charge of the Por-
 “ tuguese congregation. Mr. John, likewise,
 “ had been indisposed. In the course of the
 “ year, 181 had been added to their flock; of
 “ whom 15 were Heathens; two Malays, one
 “ convert from Popery, and 114 born of
 “ Christian parents: 132 had departed this life;
 “ 23 couple had been married, and 993 had re-
 “ ceived the Lord’s Supper. In the Malabar
 “ school 48 boys, and 30 girls had been main-
 “ tained; and in the Portuguese, 18 boys, and
 “ 21 girls. In the printing press, the Old Tes-
 “ tament was nearly finished, and some small
 “ treatises had been published.”

The Rev. Mr. Ubele had announced, from the
 Rev. Dr. Schultz, that there are three students
 in theology, preparing at Halle, in Germany,
 for the Mission; one for the Calcutta station,
 the other two for the coast. “ The Society,
 “ taking into consideration the labors and wants
 “ of the pious and worthy Missionaries, and in

" testimony of their regard for them have voted
 " a gratuity of £50 to each of them, in lieu of
 " the former gratuity of £10, and in addition to
 " the salary of £50, and the secretary has been
 " commissioned to intimate to all the Mis-
 " sionaries that such gratuity will be continued
 " as long as the Society shall continue to be
 " satisfied with the conduct of the Missionaries,
 " and it shall please God to enable the Society
 " to furnish it."

In the account for 1796, the Rev. Mr. Pæzold,
 in a letter from Vepery, mentions, that " in a
 " journey to Tanjore, in company with the Rev.
 " Mr. Swartz, he had had the opportunity, at
 " Tripalore of being present at a conference be-
 " tween that excellent Missionary and about 20
 " Bramins, to whom he expounded the Christian
 " doctrine, pointing out its great pre-eminence
 " to their heathenism and idolatry. Their gene-
 " ral reply to him was—very true, your doctrine,
 " your religion, your instruction, is a pleasing
 " thing, but it is inconsistent with flesh and
 " blood, it is repugnant to our carnal affections,
 " it strikes at the natural propensity to moral
 " evil, and to worldly pleasures. Moreover they
 " replied, we do not see your Christian people
 " live conformably to what they teach. The
 " Christians appear to be doing quite contrary:
 " they curse, they swear, they get drunk; they
 " commit whoredom and adultery; they steal,

" cheat, and deal fraudulently with one another ;
 " yea, they blaspheme, and rail upon matters of
 " religion, and often make a mock of those who
 " profess to be religious; in short, they said, you
 " Christians often demean yourselves as badly if
 " not worse than we Heathens. Now pray,
 " they added, of what benefit and advantage is
 " all your instruction and recommendation of
 " Christ's religion, if it does not reform the lives
 " of your own people? Could not you first en-
 " deavour to convert your Christians; e'er you
 " attempt to proselyte Pagans? Mr. Swartz re-
 " plied to these insufficient objections with so much
 " propriety, and with so wonderful an intem-
 " perity and energy, that the Bramins unanimously
 " said at last, of a truth you are an holy man,
 " if all your Christians thought, and spoke, and
 " lived as you do, we would without delay un-
 " dergo the change, and become Christians
 " likewise. Others said, if you would free us
 " from sickness and from death, without he-
 " sitation we would apply ourselves to you:
 " but instead of that we see that Christians
 " likewise are subject, to death, and even you
 " yourself must die; so that in this respect you
 " are not to be preferred to Heathens. Having
 " produced such trifling observations as these,
 " they all departed."

Mr. Swartz, in a letter dated Tanjore, June
 28, 1796, gratefully mentions " God's preserva-
 " tion of his health and life, to the extent of

“ nearly 70 years, and his ability still to go
 “ through his work in Church and school, even
 “ without being much fatigued.”

The Rev. Mr. Kolhoff speaks of his frequent converse with Heathens, “ of whom the far
 “ greater number applaud the doctrine of Christ,
 “ but are unwilling to submit to that funda-
 “ mental precept, *if any one will be my disci-
 “ ple, let him deny himself, take up his cross,
 “ and follow me.* They continue, therefore,
 “ to be what they were before.” He mentions
 the having had much satisfaction “ in the exam-
 “ plary conduct of several privates of the 71st
 “ regiment, stationed at Tanjore, to whom he
 “ had several times administered the Holy Sa-
 “ crament.” He likewise mentions an affecting
 dispensation, in the loss of James Dods, in the
 Company’s service, “ who with much piety, and
 “ great talents, had applied himself to the study
 “ of the Gentoe and Tamulian languages, into
 “ the former of which he had begun to translate
 “ some parts of the New Testament, in order to
 “ make the saving doctrines of the Gospel known
 “ to the natives, amongst whom he was always
 “ happy to converse upon the subject of Christ’s
 “ religion.”

Mr. John states that “ the new edition of the
 “ Old Testament had lately been finished in
 “ their Malabar printing press, which they had

“ been enabled to accomplish by means of the
 “ printing paper sent out by the Society.”

From Halle in Saxony, professor Schultz having
 recommended three candidates for the Mission,
 “ at the latter end of August, the Rev. William
 “ Toby Ringeltaube, and the Rev. Immanuel
 “ Gotfried Holzberg arrived at London, the ex-
 “ pences of their passage having been defrayed
 “ by the Society.” The third candidate had re-
 ceived an appointment to an ecclesiastical station
 in Germany.

In the month of November the two candidates
 were introduced to the Society at a general
 meeting, “ when they were cordially welcomed
 “ to England, and received as the Society’s
 “ Missionaries, Mr. Ringeltaube for the Cal-
 “ cutta station, and Mr. Holzberg, to go to the
 “ coast, and there to be stationed, where Mr.
 “ Swartz and the other local Missionaries shall
 “ see fit. During their stay in London, they
 “ both, and particularly Mr. Ringeltaube, made
 “ an extraordinary proficiency in the English
 “ language. In the beginning of the month of
 “ May, the Rev. Mr. John Owen, a member of
 “ the Society, and sometime Chaplain to the
 “ Presidency at Bengal, at the request of the
 “ Board, delivered a Charge to the Missionaries,
 “ from the Chair, at a very numerous meeting
 “ of the Society, with a copy of which Mr.

“ Owen has been so obliging as to furnish them,
 “ and which they account themselves happy in
 “ being able to communicate to the public.”

“ *The Rev. Mr. Owen's Charge to the Rev.
 Messrs. Ringeltaubé and Holzberg.*

“ Reverend Brethren in Christ,
 “ I stand here to congratulate you on the part
 “ you have taken to promote the Gospel of our
 “ Redeemer, the great object this Society has at
 “ heart. You, my reverend brethren, will re-
 “ joice with me, that at a time of great and la-
 “ mentable defect from the Gospel of our
 “ Master, it has pleased him by whom are all
 “ things, to increase the means of this Society.
 “ We adore the goodness of God; and we pray
 “ that when the account of our stewardship shall
 “ be rendered, we may be found faithful. The
 “ days of our predecessors certainly called not
 “ for greater watchfulness, or more skill and di-
 “ ligence in dealing to each his portion, of meat
 “ in due season. Shall the children of this
 “ world be wiser in their generation than the
 “ children of light? Shall the apostles of scrip-
 “ tures go forth with frantic zeal, the blind
 “ leaders of the blind? Shall the prophets of in-
 “ fidelity be organized under the ruler of the
 “ darkness of this world, to prophesy deceits?
 “ Surely not unopposed by the firm, but gentle
 “ spirit of him who hath overcome the world,
 “ and whose strength is made perfect in the

" weakness of his instruments. We know in
 " whom we have believed: he will vindicate his
 " ways to man; and if these, my brethren, were
 " silent, the very stones should cry out.

" The influence of irreligion, in our times,
 " has attracted every man's notice. We have
 " seen many among our neighbours not content
 " to deny the Lord that bought them, but per-
 " secuting with fury all who confess his name.
 " Some have affected to decry such violence; all
 " religions, said they, are the same; leave men
 " to their prejudice or caprice. Like Tiberius,
 " they thought that the name of Christ might
 " be admitted in the same list with their impure
 " or murderous demigods*, and be echoed in
 " the midst of hymns to the Goddess Reason; or
 " Nature.

" Such is the influence of fashion, that no
 " small number will follow it, as implicitly in
 " their creed as in their dress. It is not there-
 " fore strange that many seek to pervert men
 " from the truth. With these reformers, all is to
 " be done by the wisdom of their political institu-
 " tions. If we ask what is to supply those
 " morals, whose necessity can never pass away?
 " We shall be told, perhaps, the love of your
 " country. And what is to be the measure of the
 " love of your country? Obedience to its laws.
 " Should it be asked by what you are bound to

" obey the laws of your country? it will be justly
 " answered, by your interest. But this interest,
 " as a citizen, is concerned only in those cases
 " of which the law takes cognizance, and then
 " only to the extent of its sanctions. 'Tis true,
 " as a member of society, you may suffer by a
 " bad name, where the law will not reach
 " you*; but, as a discreet man, and one
 " regarding your interest, what is to keep you
 " from *secret* pleasure or gain, where the sanc-
 " tions of a judgment to come are left out? Will
 " it be said you are not sure of keeping the
 " offence secret? We are sure of little; but the
 " wise act on probabilities. It is your business,
 " therefore, to compare the general interest you
 " have in keeping the law, with the particular
 " benefit you may derive from *secretly* breaking
 " it. The duty of men on every system, will
 " ultimately coincide with their interest; and in
 " this case the interest follows the *secrecy*. You
 " have not therefore to enquire how you may be
 " just or pure; but how you may be *secret*,
 " when you are otherwise. It is not a question

" * It must be acknowledged the laws and manners of
 " society find a powerful sanction in *infamy* wherever it will
 " apply. But how many offences will the corruption of man
 " spare, or censure only with a laugh? What *infamy* do the
 " leaders of a faction experience for the most enormous
 " crimes that further its interests? They hear nothing but
 " applause from their own party, and if their opponents ex-
 " cuse them, 'tis ascribed to envy or malice."

“ of morals, but of chances; and, like all such
 “ questions, must be determined by probability.
 “ ‘Tis a miserable system, that proposes no-
 “ thing better for the morals and happiness of
 “ mankind than civil sanctions. In many cases,
 “ they are not applicable, and where they are
 “ applicable, secrecy eludes them, force shall
 “ bear them down, and party spirit laugh
 “ at them. At best, they take cognizance only
 “ of the outward act, but the corruption of
 “ man can be effectually combated only in his
 “ thoughts; while he is musing the fire kindles.
 “ From within proceed thefts, adulteries, mur-
 “ ders. The religion we seek to promote, de-
 “ clares those blessed that are pure of heart.
 “ Its sanctions extend to the most secret purposes
 “ and wishes, and its Author holds forth the only
 “ effectual instrument to reform mankind, in
 “ cleansing the thoughts of our heart, by the in-
 “ spiration of his Holy Spirit. Make the tree
 “ good, and the fruit shall be good also.
 “ It is then our office to proclaim the first and
 “ great commandment, Thou shalt love the Lord
 “ thy God with all thy heart. This we can en-
 “ force, by the sublime topics of the Gospel,—
 “ by all the hopes, and all the terrors of a world
 “ to come. ‘If any man will do his will, he
 “ shall know of the doctrine whether it be of
 “ God;’ and he only who knows, has any ade-
 “ quate motive to love his neighbour as himself.
 “ The deep, strong interest of a world to come

“ can bind to this, while all the systems of phil-
 “ losophers with all their codes, moral, or po-
 “ litic, past or present, are both, in right and
 “ fact, no more to the impetuous mind of man,
 “ than the green withes of the Philistines were
 “ to Sampson.

“ The great truths of the Gospel are adapted
 “ to the anxiety and necessities of man. If some
 “ should say I am rich and in need of nothing,
 “ there are many who know enough of them-
 “ selves to hear the word gladly. In the mouth
 “ of him who feels it, ‘ the word of God is quick
 “ and powerful, and sharper than any two-edged
 “ sword, piercing even to the dividing asunder
 “ of soul and spirit, and is a discernor of the
 “ thoughts and intents of the heart.’ This is
 “ known so well by many who affect to call
 “ themselves unbelievers, that they seek their
 “ quiet by keeping beyond the reach of its
 “ sound.

“ You, my reverend brethren, are entering on
 “ a primitive and sublime office, but such as re-
 “ quires great zeal, a firm and resolute mind,
 “ with much patience. We ardently wish you
 “ good luck in the name of the Lord. ‘ The
 “ harvest truly is great, but the labourers are
 “ few.’ As Englishmen, persuaded of the in-
 “ estimable benefits of the Gospel, we cannot
 “ but be anxious that you should labor in that
 “ part of the great field, with which our nation

" is connected. Think not that the government
 " exercised by Englishmen, in the countries to
 " which you go, is such as either in truth or in
 " opinion will discredit your efforts. From care-
 " ful enquiry, I am persuaded that in the Bengal
 " provinces, Hindoos of every description, from
 " the bramin to the peasant, think highly of the
 " justice of our Government*. They desire to
 " accumulate money, and to exercise their wor-
 " ship in quiet. Each was extremely precarious
 " under their Mahomedan rulers, and they are
 " secure in each under Englishmen. Nor is the
 " reputation of our justice confined to the pro-
 " vinces we immediately govern, it is known

" * No article of luxury or necessity is taxed in the Ben-
 " gal provinces. Except a few port duties of small amount,
 " the public revenue arises from a reserved portion of the
 " rents of lands. A few years ago, from an average of many
 " yearly payments, the Company fixed their demands at a
 " certain mean, which they bound themselves in perpetuity
 " not to exceed, although the farmers sell the produce of
 " their lands through channels opened by British merchants,
 " at a price that has been gradually advancing. The same
 " act in an English landholder towards his tenants would be
 " esteemed signal generosity. The people in these provinces
 " know their government aims at giving that stability to all
 " kinds of property which was heretofore unknown among
 " them. Among the benefits they enjoy from our govern-
 " ment, may be reckoned that general peace which nothing
 " short of the English power could maintain.*

“ throughout the peninsula, as was seen, in the late Mysore war*.”

“ It is true our general heedlessness of the religion we profess, is no favourable argument with those who think much of ceremonies and outward worship; but when they compare the morals of a large part of our countrymen with their own, particularly on the side of veracity and honesty in our dealings, they have no ground to despise our religion. There are exceptions, in the character of worthless adventurers, which they know how to make; and when they have made them, you will daily see them reposing their fortunes with Englishmen in such ways, as they will tell you they dare not with persons of their own complexion. Some, without, have asked—to what purpose are you sending Missionaries? What prospect have you of success, or what benefit would result from your success? It may be answered,

“ * When the siege of Dindar (a strong fortress of Tippoo) had exhausted the garrison, they offered to capitulate; but said they to the Mahratta chief, unless the English detachment that is with you guarantee the articles, we will die on the walls. The same thing happened at Simoga, where Tippoo's subjects insisted on capitulating with the small Bombay detachment that attended the Mahratta army. Nor were these the only instances. Such situations afford a sure test of their opinion of our national character.”

“ the records of this Society, and of the Danish
 “ Mission on the coast of Coromandel, sufficiently
 “ evidence that there is a prospect of success. It
 “ has been asserted, that none but base persons
 “ have ever professed themselves converts. You
 “ have seen this slander refuted, in a letter from
 “ the Reverend Mr. Swartz*, whose praise in
 “ the Gospel is indeed great. The conversations
 “ that have passed between the Missionaries and
 “ Bramins, or other persons of religious order, of
 “ which we have had frequent sketches, evidence
 “ no insuperable obstacles to their conversion.
 “ They have indeed traditions from their fathers;
 “ and all nations, in any degree civilized, have
 “ had their religion and traditions. Yet in mo-
 “ dern attempts, uncivilized people, with few
 “ religious ceremonies, have appeared most diffi-
 “ cult to convert. Witness various efforts among
 “ the North American and Peruvian Indians †.
 “ You have some ground with those, who ac-
 “ knowledge the utility of divine worship; and
 “ when you are to combat idolatry and supersti-
 “ tion, you have, in the common reason of man,
 “ a powerful instrument to convict them of error.
 “ When you have, upon acknowledged ground,
 “ shewn them that they are wrong, you will have
 “ less difficulty in shewing them that you are
 “ right. In proportion to their acuteness and

“ * See page 396.”

“ † See Ulloa.”

ability to argue, will be your advantage. Their sacred books afford many sublime truths, which serve to convict them from their own mouth. And what defence can be made of a rabble of licentious deities, with whose scandalous pranks their favorite legends abound? You will not find that with the Bramin, Christ crucified, that stumbling-block of human pride, is foolishness. They do not abstractedly object to the doctrine of the incarnation, or the atonement; and such is the simplicity and perfection of the moral doctrines of the Gospel, that neither Jew nor Gentile has ever objected to them. It is worthy of remark, that of the various persons who attract the notice of the Hindoo by their high religious profession, they are most venerated, whose opinions and practice recede most from the common idolatry.

I speak not of the Mahomedans; they form a small part of the inhabitants of India; but from recent transactions in Arabia and Persia, it should appear that the eastern followers of Mahomet are open to novel opinions in religion. The empire of the Seiks, won from the old religions of the country, is sufficient evidence that men may change on those points. Some officers, who lately travelled on the Malabar coast, told me they met with entire villages of people who called themselves Christians; they

“ were indeed in total darkness, but it is clear
 “ their ancestors had been induced by the Por-
 “ tugueze to desert paganism. The Missionaries
 “ on the coast have often found an obstacle in
 “ the fear of their converts, lest through con-
 “ nivance of their relations and people in power,
 “ the change of religion should be made the pre-
 “ text for plundering them. Why do you not
 “ convert our Rajah or Zemindar? have they
 “ said to Mr. Swartz; we would then willingly
 “ follow you.

“ No part of this difficulty would exist in the
 “ provinces we immediately govern, where,
 “ though no man would be rewarded for his
 “ change of religion, every man is protected*.—

“ * A few years ago a letter subscribed by four or five
 “ clergymen resident in Bengal was presented to the Ge-
 “ vernment, proposing the establishment of free-schools for
 “ teaching the English language to the natives, and with it
 “ the first principles of the Christian religion. The Hin-
 “ doos are extremely desirous to learn the English language
 “ for the purposes of business. They were to be informed,
 “ that in the progress of teaching them our language, we
 “ wished to give them some notion of our religion. They
 “ know that with Englishmen they have nothing to fear
 “ from wrong-headed zeal. They who wished for the lan-
 “ guage only, might know what our religion is without re-
 “ ceiving it. The difficulty of obtaining discreet and indus-
 “ trious young men, who would qualify themselves for the
 “ conduct of such schools, is indeed great.

“ The use of the English language in Bengal, and the
 “ conversion of able Hindoos who might preach to their

“ As an instance of actual success, I cannot pass
 “ over the translation of the Scriptures into the
 “ Tamulian language, a noble work, in which
 “ the ability of the learned Missionaries has been
 “ as signal as their industry.

“ Still it is asked, what benefit would attend
 “ your success? are not the Indians a people of
 “ good morals, with a few harmless superstitions?
 “ It is answered, their morals are not good; nei-
 “ ther are their superstitions harmless. Idolatry
 “ has never yet produced good morals. The
 “ licentious adventures of their gods, are no
 “ great incitements to purity in the worshippers.
 “ The effect of this is seen in various appendages
 “ of their religion. A set of licensed courte-
 “ zans, at once the instruments of their lust and
 “ avarice, are the attendants of the southern Bra-
 “ mins, when they take an idol in procession. I
 “ have observed on those wooden temples, to
 “ which the people annually harness themselves,
 “ such scenes depicted as I dare not mention;
 “ and yet it is beneath the wheels of this ponder-
 “ ous mass, that each year some infatuated per-
 “ sons seek destruction.

“ brethren in their own tongue, may be reckoned, humanly
 “ speaking, among the great instruments of turning this
 “ people from idolatry. To these, perhaps, we may add the
 “ education of some English boys in the Bengal language,
 “ under the eye of religious parents.”

" Where shall we look for the morals of this
 " people? among their Bramins? They who
 " officiate at the great Pagodas are licentious,
 " and eager for gain to an incredible extent*.
 " The unbounded superstition of the people pro-
 " tects them in their vices. In this respect, it
 " would be difficult to say, whether their priest-
 " craft has been more fatal to themselves, or to
 " their followers. Will you seek for morals
 " among their myriads of Fakirs and travelling
 " saints? It is common to see one of these ex-
 " torting money from the reluctant manufacturer
 " by a torrent of obscenity in which he insults
 " him, and the threat of curses which no Hindoo
 " will incur,

" * The officers who led back the Bengal troops by Ja-
 " gernaut at the close of the last war, indulged the Hindoos
 " in their earnest desire of visiting this celebrated place of
 " worship, the resort of men from the extremities of India.
 " On their approach to the temple, they passed by an en-
 " closure white with the bones of wretched pilgrims, who
 " exhausted with fatigue and poverty, had died under the
 " delays and extortions of the Bramins. The sight occa-
 " sioned a shout of indignation.

" The modes of extortion used at Gaiyah, a place of
 " famous resort within our provinces, are extremely whim-
 " sical. Among others, they will bind rich persons with a
 " wreath of flowers, to a tree, till they have agreed to pay
 " such sums as they are told it is their duty to pay, and
 " which are often enormous."

" Will you enquire among their merchants, or
 " manufacturers, or landholders? The great fea-
 " ture in a Hindoo's character is the desire of
 " amassing wealth; this he does with a cold, un-
 " feeling perseverance, that baffles all considera-
 " tion of morals or humanity. The rich are op-
 " pressive, the poor are knavish; it is craft against
 " violence. Their avarice is connected with par-
 " simony, and hence, as from other causes, they
 " they are free from much of the luxury of their
 " Mahomedan invaders, who to equal avarice
 " united boundless profusion.

" Can it be asserted their superstitions are
 " harmless? Their religion has inculcated hu-
 " man sacrifices, and they appear yet to exist
 " under different forms*. The number of widows

" * I one day called on the late Mr. W. Chambers to en-
 " quire if he had heard of a circumstance mentioned in the
 " Calcutta papers, that the headless body of a man supposed
 " to be sacrificed during the night, had been found in the
 " temple of Kali, at Chitpore. He answered that two days
 " before, his Pundit informed him of the fact, adding withal,
 " you have often asked me if such things were, here is now
 " an instance of them. Conversation passed between them
 " and some Hindoos present, in which the fact was acknow-
 " ledged by all, and that it was intended as a sacrifice to ob-
 " tain success for some project, but offered by very ignorant
 " persons.

" Many who resort from all parts to the confluence of the
 " Ganges and Jumna, throw themselves into the stream, or
 " put themselves to death on its banks.

" Mr. Richard Johnson, an attentive observer of eastern

“ who perish on the funeral pile, or are buried
 “ alive in the same grave with their husbands, is
 “ as great as ever*. To their superstition,

“ manners, told me that when he was Resident at the court
 “ of the Nizam, about eleven years ago, he read in his Per-
 “ sian newspaper the translation of a rescript from the Mah-
 “ ratta government, in which subjects were forbidden to
 “ offer up their children for success in the existing war with
 “ Tippoo; for it was said, the number that has already been
 “ sacrificed is just cause of alarm.”

“ * Some have asserted that constraint, or the terror of
 “ degradation in widowhood, urge women to this sacrifice. I
 “ know widows of rich Hindoos who live honorably, and in
 “ abundance; subject only to a few restrictions suited to
 “ widowhood. A Bramin once thus proved to me that no
 “ constraint is used. It is so common for widows of a mo-
 “ derate rank to burn with their husbands, that no family
 “ can add much to its credit by such a circumstance. If,
 “ however, a woman should be urged by excessive persua-
 “ sion or threats, she might perhaps repent at the funeral
 “ pile, and this would degrade the whole family for ever.
 “ We therefore, said he, carefully educate them in the
 “ opinion that a woman should die with her husband, and
 “ leave the rest to themselves. Such, however, is the effect
 “ of this opinion, and the example by which it is supported,
 “ that the husband is no sooner dead, than the relations are
 “ summoned to hear the purpose of his widow; and to con-
 “ vince them they have nothing to fear from her irresolution,
 “ it is not uncommon for her to hold the extremity of her
 “ finger over a lamp till it is consumed.

“ When once they are arrived at the Ganges, on the
 “ banks of which the ceremony is performed, should the
 “ woman shew any determined symptom of reluctance, she
 “ becomes the property of those degraded wretches whose

“ among many other injurious customs, may be
 “ ascribed their laying the sick at the edge of the

“ office it is to convey and burn dead bodies, and upon a
 “ word they seize and drag her to their huts. To prevent
 “ the struggles of nature when the pile is set on fire, the
 “ poor victim is held down by a bamboo pole, while the
 “ noise of enormous drums and cymbals drown her cries.

“ I knew one instance of a poor woman whose heart seems
 “ to have failed her in the midst of the ceremony. She stooped
 “ into the Ganges to perform the customary ablutions, and
 “ make her prayer; the unreasonable length of time she
 “ stayed, betrayed the state of her mind to the spectators,
 “ who cast their eyes with a sarcastic smile towards the son,
 “ a young man scarce twenty years of age. The youth, in
 “ agony at what passed, rushed into the water, and clasping
 “ his mother in his arms, bore her without resistance to the
 “ funeral pile, and laid her gently by the dead body of her
 “ husband. The fire was immediately applied, and the
 “ youth in his turn vented his taunts on the spectators for
 “ their want of charity.

“ I have heard it asserted that these poor women are in-
 “ toxicated with opium before they proceed on this cere-
 “ mony: this is utterly denied by the Hindoos, and appears
 “ false to all who have seen with what steadiness they go
 “ through it. Love to the deceased husband seems not al-
 “ ways to bear a part in the motive to this great sacrifice. A
 “ widow at mature life one day burnt herself with the body
 “ of a husband who had deserted her, and lived in adultery
 “ with another woman. One day a Banyan called on me,
 “ and in the course of conversation mentioned that a Bra-
 “ min near death, a surly man, as he called him, had for-
 “ gotten his wife to burn with him. I desired a Pundit of
 “ my acquaintance to make enquiries on the subject; he
 “ came back with the name and occupation of the Bramin,

“ river in all seasons, when the opinion, on which
 “ or interest of his relations may suggest that:

“ and added, that the widow prohibited from burning had
 “ starved herself to death. One morning at sun-rise a young
 “ woman, the widow of a chokeedar, or watchman, of the
 “ same rank in society that the same profession holds with
 “ us, burnt herself with great intrepidity close to the house
 “ in which I lived. Whatever affection to her husband
 “ might suggest, certainly her rank did not demand this
 “ sacrifice. A gentleman present expressed great horror at
 “ the small quantity of wood provided on the occasion.

“ I one day had notice of a widow about to *bury* herself
 “ with her deceased husband. I immediately proceeded with
 “ a friend to the spot: it was some distance, and we were a
 “ little too late. This scene is always transacted on the bank
 “ of the Ganges; and as far as the tide flows, between high
 “ and low water mark. The young men who had that in-
 “ stant filled up the grave were smeared with mud, and
 “ standing before the old Bramin, who in succession snipped
 “ a little from their nails, the ceremony of purifying them.
 “ They told me they had heard a gentleman wished to be
 “ present; that the woman had waited for us by her grave
 “ more than an hour, and would have waited longer, but
 “ that there was danger of the tide flowing in. The woman
 “ on these occasions sits upright next the body of her hus-
 “ band: they throw in the earth slowly till they come near
 “ her mouth; they then prepare for a general effort, and
 “ overwhelm her at once. The deceased was a journey-
 “ man weaver. The custom of burying the widow in pre-
 “ ference to burning her, is in Bengal confined to a few in-
 “ ferior classes.

“ It should appear that the general and ascendant motive
 “ with Hindoo women in this fearful sacrifice, is the ex-
 “ pectation of great benefits in a future state. And it may

" man is near death *. To this may be ascribed
 " their base subjection to those who assumed do-
 " minion over their conscience. No human
 " vigilance can long keep all parts of a family
 " from some ceremonial impurity that may affect
 " its honor ; nothing can exceed the secrecy and
 " certainty with which a certain order of Bramins
 " obtain information of what is amiss, or the ad-
 " dress with which they turn the terror of their
 " records to their own purpose.

" All false religions have been accommodated
 " to the corruption of human creatures, by whom
 " nothing is less sought than justice or purity of
 " heart. It has ever been ' bodily exercise that
 " profiteth little,' instead of ' godliness that is
 " profitable to all things.' The people of India
 " have indeed line upon line to make clean the
 " outside of the cup and of the platter ! But is
 " that superstition harmless by which a man

" be considered as a proof of the strong hold the sanctions
 " of another world are suited to have on the human mind.

" * This must inevitably on many occasions prove the
 " means of great enormities. Col. C. Martine once walk-
 " ing on the side of the Ganges, rescued an old man whom
 " his two sons were drowning under pretence of those cere-
 " monies which it was their duty to perform in his last
 " hours. The old gentleman, it appeared, had a trifle of
 " property, on which they had for some time past cast an
 " evil eye. He lived for a while in the Colonel's tents ; but
 " growing weary, he preferred to return home, at the hazard
 " of not escaping the second time.

“ would sanctify unjust gain by giving part of it
 “ to an idol, or purify his soul as he washes his
 “ body in the Ganges? I have seen them shew
 “ strong symptoms of uneasiness when urged on
 “ this side; and no wonder.

“ Here it may be asked, if learned men have at
 “ no time produced sublimer speculations in mo-
 “ rals? Recluse and contemplative men among
 “ them have delivered sublime truths, but com-
 “ monly involved in mysticism or fable, and in
 “ such form as should benefit only the learned.
 “ Nay, persons of *inferior* cast have been probi-
 “ bited, under heavy penalties, from looking into
 “ such books, or acquiring that knowledge, with-
 “ out which they cannot be read. But the reli-
 “ gion of a country is not to be estimated from
 “ the meditations of a few recluse men, but from
 “ the actual practical state in which it is deli-
 “ vered to the people. Like other religions of
 “ antiquity, they have their doctrines for those
 “ that are within, and their doctrines for those
 “ that are without. But amidst the round of
 “ processions, sacrifices, ablutions, and the num-
 “ mery in which they seek to be heard for, their
 “ much speaking, urged on them from all sides by
 “ precept and example, who of those who under-
 “ take to lead them will ever harangue on justice,
 “ mercy and truth? There are enough to recite
 “ the legends of their gods, with every comment
 “ that can seduce the imagination. But I have

not heard by whom, or in what circumstances, any thing like moral instruction is delivered to the people.

My reverend Brethren; you are not going a warfare at your own charge, and we trust that through the goodness of God you will be furnished with fit weapons to attack the strong holds of Satan. You know the service in which you have enlisted: 'No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier.' Some, who once engaged in the same cause, unfortunately desiring to be rich, fell into 'temptation and a snare.' I knew two Missionaries of excellent learning, and in other respects of unexceptionable character, who were drawn aside by the suggestions of interested natives into such vexations as ended only with their lives. In the East, as elsewhere, there is lawful gain for various professions; but surely these should have known that to a clergyman who finds food and raiment in his profession, there can be no lawful gain out of it.

Your services, my reverend Brethren, are such as neither demand nor receive any adequate reward from us; you will receive your reward at the resurrection of the just. The decency and simplicity of your appearance will

“ not be lost on the Hindop; and wheresoever you
 “ are, these will be made in some sort a test, of
 “ the purity of your zeal.

“ Now the God of peace that brought, again
 “ from the dead our Lord Jesus, that great
 “ Shepherd of the sheep, through the blood of
 “ the everlasting covenant, make you perfect
 “ in every good work to do his will, working in
 “ you that which is well-pleasing in his sight,
 “ through Jesus Christ, to whom be glory, for
 “ ever and ever. Amen.”

In the account for the year 1797, the Rev.
 Mr. Gerické and Pæzold, send the extracts of
 their registers. At Vepery, 34 infants christe-
 nened and one adult; married 10; buried 17;
 communicants 109; besides those christened in
 the English and Portuguese congregations at
 Cuddalore and Negapatnam, amounting to
 near 100.

“ The Rev. Mr. Gerické acknowledges the
 “ receipt of the Secretary's Letter, with the
 “ remittances from the Society, together with the
 “ amount of Mr. Pache's legacy, and the sum
 “ of £.333. 2. 6; being a moiety of the pro-
 “ duce of £.1000, 3 per cent. stock, left by the
 “ late Mr. Zeigenhagen, to three Protestant
 “ missions at Tranquebar, Madras and Cud-
 “ dalore.

Mr. Swartz, in a letter from Tanjore, mentions the country priest Sattianaden, as diligent in the discharge of his duty at Palamcotta, and deserving of the gratuity intended for him by the Society.

Mr. Kolhoff mentions, that in his intercourse with the Heathens, he made it his business to give them comprehensive views of the truths of Christianity. More acknowledged the truth of his words than received it; and one related a circumstance which had recently happened at the performance of one of their heathenish rites, when after sacrificing to one of their infernal deities, the inebriated sacrificing priest murdered three persons, and wounded several others.

Besides a multiplicity of superior deities, the heathens in this country have a great number of infernal deities (or rather devils) whom they likewise make objects of their adoration. The worship done to those infernal deities in order to render them propitious, consists in offering them sheep, swine, fowls, rice, plantains, and intoxicating liquors, which is always done either in a garden, or in a chapel built in a grove without the city or village. After suffering the sacrifice, the priest, with the people by whom the sacrifice is brought, sit down to feast themselves upon the things offered. Such a sacrifice was offered by some

" beathens in the month of July last, near a vil-
 " lage twelve miles to the south of Tanjore :
 " having offered their sacrifice, they sat down
 " to the succeeding entertainment, in which the
 " priest having made too free with the intoxi-
 " cating liquor, very soon became like a wild
 " beast, and murdered two persons who were
 " near him with the instrument with which he
 " had killed the victims. Others endeavoured to
 " save themselves by flight, but he pursued after
 " them, murdered a woman, wounded six others,
 " and very likely would have proceeded in the
 " murdering business, if the inhabitants of the
 " village had not brought him down with their
 " sticks, and disabled him from doing further
 " mischief.

" Mr. Joenicke mentions, that the congrega-
 " tion at Manaper is the most numerous of any
 " in the Tinavelly district, their number amount-
 " ing to more than 200 souls. There were la-
 " bouring in that district, besides Sattiapaden,
 " four catechists, with their assistants.

" The Danish missionaries state an encrease
 " in the preceding year of 150 souls, and 1058
 " had been the number of communicants. In
 " their printing press, the Old Testament, in
 " the Tamulian, or Malabar, had been recently
 " finished, together with other small books, and
 " a new edition of the History of the Chris-
 " tian religion, in that language,

Speaking of Mr. Gericke, Mr. John says,
 “ may God keep this dear brother long in life
 “ and strength, as he is of great assistance to
 “ us, and a guide, a father, and friend, to very
 “ many children, widows, and orphans; and
 “ whose patience, disinterestedness, and perse-
 “ verance, we all admire and endeavour to imi-
 “ tate. He, and our dear patriarch Mr. Swartz,
 “ have been, and are, a great blessing to the
 “ country. We are all joined in fraternal love,
 “ and assist each other upon every occasion.
 “ Much good has doubtless been done by the
 “ missions, and will continue to flow from
 “ them in proportion as the missionaries prove
 “ themselves to be faithful servants of Christ.
 “ Let those who are either quite unacquainted
 “ with the mission, or who place their happiness
 “ in wealth and sensual pleasures, judge, speak,
 “ and write what they please, we trust that God
 “ Almighty never will forsake his work, but
 “ continue his kind providence, which has hi-
 “ therto been so manifest, and ought to be ac-
 “ knowledged with thanks and gratitude.”

“ In the account for 1798, the Rev. Mr.
 “ Swartz, in a letter dated at Tanjore, 4th of
 “ September, 1797, acknowledges the receipt
 “ of the Secretary’s letter of this year, together
 “ with the usual stores and presents, salaries

" and gratitudes, for all which he assures the
 " Society of their sincere thankfulness. He
 " mentions that God had graciously preserved
 " their lives and health, and that he was still
 " able to go through the usual work, though
 " with less vigour than heretofore; and that
 " should his life be preserved, he intended to
 " give a full account of the Mission, at the end
 " of the year, concluding with a prayer that
 " God would prosper the work of their véné-
 " rable superiors.

" The Rev. Mr. Gerické, in a letter dated at
 " Madras, 16th October, 1797, states, that
 " both the English and the Danish Missionaries
 " were well, and going on in their respective
 " labours, with assiduity and faithfulness; but
 " that Ruyappen, the country priest, had died
 " suddenly, whilst holding conversation with a
 " respectable Armenian Christian, to whom
 " Ruyappen had been of much service, by his
 " visits and intercourse, as the Armenian had
 " informed Mr. Gerické.

" Mr. Gerické, he observes, spent much of his
 " time at Ramanad, and Palamcotta—and Mr.
 " Swartz had been, for three months past, dan-
 " gerously ill, and was not expected to be able
 " to preach again; his illness having affected
 " not only his bodily strength, but also his me-
 " mory.

" Mr. Gerické also mentions that he had recently

" had a conversation with an officer lately re-
 29 turned from Malacca, who had brought him
 30 compliments from the Rev. Mr. Clarke, (late
 31 one of the Society's Missionaries,) and a re-
 32 quest that Mr. Gerické would furnish him
 33 with some books. The officer informed Mr.
 34 Gerické, that Mr. Clarke kept an English
 35 school, and had learnt the Malay language,
 36 which is the language of that country, and
 37 that he frequently had conferences on reli-
 38 gious subjects, with the Malay chiefs. Mr.
 39 Gerické rejoiced at this news. Mr. Clarke
 40 had found a translation of the whole Bible in
 41 the Malay language, made by the Dutch cler-
 42 gymen, who resided on that coast, and there
 43 was a probability of his finding other books
 44 written in that language, that might be of use
 45 to him; Mr. Clarke was at Malacca when the
 46 English took it, by whom he had been en-
 47 gaged to officiate as chaplain to the gar-
 48 rison.

" The stores and presents had arrived safe in
 3 the ship that conveyed Mr. Holaberg; and
 4 Mr. Gerické expresses particular thanks for
 5 the supply of books, as he had several schools
 6 to provide for there, at Cuddalore, at Nega-
 7 patnam, and at the Naval Hospital, where he
 8 officiated on Sundays, and visited the sick;
 9 Admiral Benier having appointed him chap-

"pit discourses was attended with less difficulty
 "to him than it had formerly been; but, being
 "in three different languages, they still occu-
 "pied much of his time. He goes on to en-
 "large on the influence of the climate on the
 "human constitution, particularly of Europeans;
 "and the inconvenience with which business,
 "and especially studious occupation, was pur-
 "sued in India; and, in conclusion, he prays
 "for blessings on the exertions of the Society.

"The Rev. the Danish Missionaries, in a let-
 "ter dated at Tranquebar, 10th February,
 "1798, acknowledge gratefully the receipt of
 "the annual stores and presents sent from the
 "Society the preceding year, and pray God to
 "bless and reward those who contribute to the
 "promotion of Christian knowledge amongst
 "the Indians, and to the comfort of the labour-
 "ers amongst them. Reduced to three Missions
 "aries only at Tranquebar, they enjoyed health;
 "and being cordially united together, they bore
 "their burden patiently, and made it, as much
 "as possible, sit easy upon them.

"During the preceding year, their baptisms
 "had been 161, including 23 heathens; Their
 "burials 72, their marriages 15; and 1209 per-
 "sons had received the Lord's Supper. One
 "hundred and seventy children were instructed
 "in their town and country schools, of whom
 "more than an hundred were wholly maintained.

“ They were then printing an Ecclesiastical
 “ History in Tatarian; and a Portuguese Ver-
 “ sion of Thomas a Kempis de imitatione Christi,
 “ with other small treatises in both languages.

“ The Rev. Mr. Ringeltaube, in a letter dated
 “ Calcutta, 27th October, 1797, mentions his
 “ safe arrival at that place, after a passage of
 “ eighteen weeks, and his very kind reception
 “ by the Rev. Mr. David Brown, whom he con-
 “ sidered to be a truly valuable man, and to
 “ whom accordingly he felt himself bound by
 “ the tie of Christian affection, as well as that
 “ of gratitude, and to whom he meant to com-
 “ mit himself for guidance and advice, during
 “ his continuance there.

“ Mr. Ringeltaube, in another letter, dated
 “ at Calcutta, 10th November, 1797, states that
 “ he finds it impracticable to subsist at Calcutta
 “ upon his salary, especially as he had been
 “ obliged to hire a house to reside in, at a con-
 “ siderable expence, and to provide servants;
 “ and intimates that if some additional allowance
 “ be not made, nothing will remain for him to do
 “ but to think of an honourable retreat.

“ The East India Mission Committee, talking
 “ into consideration the whole of the particulars
 “ communicated by Mr. Ringeltaube, and being
 “ likewise informed by Charles Grant, Esq.
 “ that he had received letters from Calcutta, in
 “ which Mr. Ringeltaube was very honourably

" mentioned, agreed in opinion; and the Gene-
 " ral Board concurred in the same, that an ad-
 " dition of £. 50 per ann. should be made to
 " Mr. Ringeltaube's salary, till such time as he
 " should be put into possession of the apart-
 " ments, erected for the use of a Missionary,
 " over the School House attached to the Mission
 " Church, and that immediate endeavours should
 " be used to procure for him the possession of
 " those apartments. Letters to this effect were
 " therefore transmitted to Calcutta; in which
 " it was also intimated to Mr. Ringeltaube,
 " that teaching of a school was part of the ori-
 " ginal plan of the Calcutta Mission, and that
 " by the superintendance of the school, he might
 " derive a comfortable addition to his income."

Since the publication of the last account, se-
 veral letters have been received from the Mis-
 sionaries, the substance of which is included in
 the following particulars:

" The Rev. Mr. Ringeltaube, in a letter
 " dated at Calcutta, the 15th. of October, 1798,
 " intimated his intention of returning from In-
 " dia, and in the month of July, 1799, he ac-
 " tually arrived in England, and communicated
 " information of his arrival to the Society, which
 " was received with much surprize and tokens of
 " disappointment. Mr. Ringeltaube readily ad-

"mitted that he had been received at Calcutta, by
 "the Society's correspondents, and particularly
 "by the Rev. Mr. Brown, with much Christian
 "kindness; but he alleges, in excuse for this un-
 "looked for step, that his allowance was unequal to
 "his support at that place, and that he did not see
 "the prospect of usefulness before him: An in-
 "crease of salary had been granted by the Board,
 "as soon as Mr. Ringeltaube had intimated the
 "want of it, (particulars of which are stated in the
 "last year's publication,) and had been instantly
 "remitted to Calcutta, and means had been
 "pointed out, by which a comfortable addition to
 "his income might have been derived; but, Mr.
 "Ringeltaube had thought fit to quit Calcutta
 "before it was possible for him to receive the
 "Society's reply to his complaint. These parti-
 "culars are communicated with much concern
 "and regret; and it remains only for the So-
 "ciety to hope, and pray God, that their ex-
 "pectations may not be so disappointed; in any
 "future missionaries that may be sent out.

"The Rev. Mr. Gerické, in a letter dated at
 "Madras, 4th of October, 1798, communicates
 "further particulars respecting the death of the
 "much revered and venerable Missionary Mr.
 "Swartz, and that being himself then at Tan-
 "jore, he had been a witness of his last suffer-
 "ings, and of his patience, resignation, and
 "hope in death. 'That great and good man,'

“ Mr. Gerické observes, ‘ had often spoken to
 “ me of his death. When he mentioned any of
 “ the providences that had attended him in life,
 “ he had been accustomed to add, *and so God*
 “ *will shew me mercy at the end of this life ;*
 “ and we have great reason to praise God for
 “ the mercies our father and brother experienced
 “ during the last days of his abode upon earth.
 “ When I arrived at Tanjore, he was in perfect
 “ health of body, though his recollection failed
 “ him. During the few days, in which I went
 “ to see brother Pohle at Tirutchinapally, he
 “ had been afflicted with a mortification in his
 “ left foot, which for years past had occasionally
 “ been painful. On my return, I was fearful
 “ that he would die miserable with an outward
 “ mortification. We were thankful, however,
 “ to observe, that the power of recollection had
 “ almost fully returned. The mortification was
 “ also stopped, and shortly after removed ; and
 “ the last days of his life became some of his
 “ best. He frequently spake with Christians and
 “ Heathens, who visited him, in the same easy
 “ and agreeable manner he had been accustomed
 “ to when in health. He affectionately exhorted
 “ every European that visited him, to the earnest
 “ care of his soul. He prayed and he praised
 “ God. He desired us to pray with him ; and
 “ though he must have felt much pain, (which
 “ he manifested by his groans, when left alone,

"in the hope of getting rest;) yet when we
 "heard him speak with others, or pray, it was
 "with as much ease, as if he had had no pain.
 "Respecting the Mission, he said—*I hope the*
 "*the work will continue, but you will suffer*
 "*much, in carrying it on: He, who will suffer*
 "*nothing, is not fit for it.* Of his own con-
 "gregation*, he said, *There is a good begin-*
 "*ning in all—If others say, there is nothing*
 "*perfect; I say, look into your own heart.*
 "At last, when he was so weak that he thought
 "he should no more open his eyes, and I began
 "an hymn, of which he was fond, he joined us
 "in it with a clear voice; but soon after, when
 "he was in the hands of his faithful catechists
 "and schoolmasters, to be lifted up from bed,
 "he expired without a groan.

"Mr. Gerické goes on to state, that in the
 "year 1797, in the Malabar congregation at
 "Vepery, 28 children had been baptized, and
 "1 heathen woman, 8 couple had been married,
 "and 12 persons buried. On Easter day, their
 "communicants had been 100; on Whitsunday
 "32; on the 16th after Trinity 21; and on
 "Christmas day 101; and 12 of them had been
 "admitted the first time. In the English and
 "Portuguese congregations, 53 children had

" * By his congregation, he chiefly meant those who lived
 "on either side of his garden, and attended his hours of
 "daily devotion."

“ been baptized, 40 of whom were of European
 “ extraction, and 3 Géntoo adults, who knew
 “ not the Malabar language, but had learned
 “ the Portuguese; 14 couple had been married;
 “ and 11 persons buried, besides 43 sailors, who
 “ had died in the naval hospital, under Mr.
 “ Gerické’s pastoral care. On Easter day, 56
 “ persons had received the holy sacrament; on
 “ Whitsunday 13; on the 12th after Trinity
 “ 13; and on Christmas day 27; amongst whom
 “ there had been 9 new communicants.—Once
 “ they had administered the sacrament in Eng-
 “ lish to some worthy persons, who were going
 “ to distant places, where opportunities of com-
 “ municating might never again occur; on
 “ which occasion, they had been joined by other
 “ devout persons at Vepery church. On such
 “ occasions, they had an early morning service,
 “ and a preparatory lecture the evening before.
 “ The Dutch soldiers, prisoners of war, had
 “ also attended a preparatory sermon on a Sa-
 “ turday, and another on Sunday morning, when
 “ they received the sacrament. Some religiously
 “ disposed Dutch soldiers had also engaged his
 “ attention.

“ At Cuddalore, Mr. Horst had christened
 “ nine children of European extraction, and a
 “ Malabar child; had married one couple, and
 “ buried nine corpses.

“ At Negapatnam, the Dutch clergyman, per-

" mitted to reside there as prisoner of war, 'had
 " baptized 28 children, two of them belonging
 " to the Malabar congregation, and three adul-
 " heathens, instructed by the catechist Niana
 " paragaseu, and had married two couple; cer-
 " tificates of all which had been transmitted by
 " Mr. Domingo de Rosario, the reader and
 " schoolmaster, to be registered by Mr. Gerické.

" Mr. Gerické makes mention of the Rev. Mr.
 " Clarke, (who had been sent out some years
 " since to the Calcutta Mission,) in very plea-
 " sant and satisfactory terms, as settled at Ma-
 " lacca, and there so occupied in his clerical
 " profession, as to furnish hopes that the ob-
 " ject of his mission to India might yet in
 " some degree be obtained. Mr. Gerické had
 " been able, from the stores of the Society, to
 " supply him with books, and some articles of
 " stationary.

" The Society, taking into serious considera-
 " tion the state of their Missions, and particu-
 " larly Mr. Gerické's representations respecting
 " that at Tanjore, agreed that endeavours should
 " forthwith be used to procure a new Mission-
 " ary; and accordingly have applied to their
 " respectable friends the Directors of the Or-
 " phan-house at Halle, in Saxony, to look out
 " for some exemplary Candidatus Theologiæ,
 " willing to engage in the important work of the
 " Mission, and who in his talents and attain-

ments, his principles and disposition, is qualified to fill so interesting a situation to the glory of God, and the enlargement of his church.

The Society has also resolved that £. 100, sent out as the late Mr. Swartz's salary and gratuity for the year 1798, and £. 50, being one half of the salary sent out for the same year to Mr. Ringeltaube, which sums were in the hands of Mr. Gerické, should be appointed by Mr. Gerické to such purposes, and in such portions, as according to his judgment should be most likely best to answer the pious ends of the English Missions in India; of which resolution, information has been transmitted to Mr. Gerické, by the Secretary.

The Rev. Mr. Pohle, in a letter dated at Trichinopoly, 27th of February, 1798, gratefully acknowledges the receipt of stores and presents, salaries and gratuities, for the years 1796, and 1797, and expresses himself much gratified by the letters he had received from the Secretary. In the course of the past year, he had baptized 40 children and four grown persons. Other applications for Christian baptism had also been made to him, all which he had declined, as the motives which had led the persons to make them, did not appear to him to be christian and satisfactory. Their communicants, in the course of the year, had been 195, marriages seven, and burials 18.

“ The Malabar and Portuguese families belong-
 “ ing to the Mission were 55 at Trichinapally,
 “ and 29 dispersed in the country ; in all above
 “ 310 souls. Abraham, a native, taught the
 “ English school ; and the Malabar schoolmas-
 “ ter, and catechists, were the same persons as
 “ filled these stations the preceding year, whom
 “ he aided and encouraged in the discharge of
 “ their duties. To some English regiments,
 “ which had been stationed there, he had taken
 “ suitable opportunities of becoming useful, and
 “ amongst them he had distributed some of the
 “ Society’s books. He mentions an attempt to
 “ build upon some ground belonging to the Mis-
 “ sion, shops for market-men ; but that the de-
 “ sign had been over-ruled by the commanding
 “ officer.

“ The Rev. the Danish Missionaries, in a let-
 “ ter dated at Tranquebar, 9th of February,
 “ 1799, mention, in the strongest terms of af-
 “ fection and gratitude, the Society’s continued
 “ and liberal attention to them, and the receipt
 “ of the several presents sent out to their Mis-
 “ sion the preceding year, excepting a package
 “ of printing paper, which had been lost by
 “ some unknown means. The English lan-
 “ guage being now introduced in their Portu-
 “ guese schools, the school books they had re-
 “ ceived from the Society, had been very-ac-
 “ ceptable. They mention Mr. Swartz’s death

“ as an almost irremediable loss, and feel sensi-
 “ bly on the occasion, with their brethren of the
 “ English Missions, as they all considered him
 “ more as a father than a brother. Many tears
 “ had been shed on his death throughout the
 “ country, by Europeans and natives, and even
 “ by the present Rajah of Tanjore, who looked
 “ up to Mr. Swartz with filial reverence, and
 “ for his sake shewed much kindness to the Mis-
 “ sionaries and Christian congregations in that
 “ country. They praised God that he had not
 “ been taken from them on a sudden, but gra-
 “ dually, and in so edifying a manner.

“ On Mr. Gerické's return from Tanjore, he
 “ had passed a few days at Tranquebar, when
 “ they mutually encouraged each other to follow
 “ the high example that had been set them by
 “ Mr Swartz, and in fraternal deliberations on
 “ the Mission in general, suffering or enjoying
 “ according to the disastrous or happy events
 “ that had happened to either.

“ The seed sown, they observe, does not al-
 “ ways meet with a suitable ground: they find,
 “ however, that it bears more fruit amongst the
 “ natives than amongst persons infected with
 “ the principles of deism, and the very preva-
 “ lent *inattention to religion*; so that they com-
 “ fort themselves with the thought that *they*
 “ are sent chiefly to the natives; amongst whom

“ they seldom meet with a heathen, who makes
 “ a mock at, and reviles the truths of Chris-
 “ tianity, although they do not embrace it.

“ In the course of the preceding year, they
 “ had baptized 134 children born of Christian
 “ parents, and 18 adult heathens; had married
 “ 31 couple; had administered the sacrament
 “ to about 1100 communicants; and had bu-
 “ ried 97.

“ The Malabar schools consisted of 76 boys,
 “ and 38 girls; and the Portuguese of 26 boys,
 “ and 32 girls; the greater part of whom were
 “ wholly maintained by the Mission funds. In
 “ conclusion, they earnestly recommend them-
 “ selves, and their Mission, to the Christian be-
 “ nevolence of the Society.

“ The Rev. Drs. Knapp and Niemyer, Di-
 “ rectors of the Orphan House, at Halle, in
 “ Saxony, in a letter dated 30th May 1799, ob-
 “ serve that as it had been the practice of the
 “ Society for Promoting Christian Knowledge
 “ to admit into their list of foreign members
 “ the presiding divines of the Orphan House at
 “ Halle, and about fourteen years since the So-
 “ ciety having admitted to this honour their ve-
 “ nerable colleague Dr. J. L. Schultz, they con-
 “ sidered it as their duty to report to the So-

" ciety the death of this respectable Divine,
 " which happened on the first of May instant.
 " And, as their predecessors had been accus-
 " tomed, to the utmost of their power, to aid
 " the designs of the Society for Promoting
 " Christian Knowledge, they scrupled not to
 " promise, that should they be permitted to do
 " the like, they would not be found deficient in
 " the same good offices. They earnestly desire
 " to be recommended to the favour and good
 " will of the Society, and to be considered as
 " entertaining the highest respect for a body,
 " which, for many years, and in various ways,
 " has deserved the commendation of the Chris-
 " tian Church; and they cordially pray God so
 " to prosper the Society's labours, that they may
 " happily become instrumental to the salvation
 " of many souls.

" These respectable Divines, conformable to
 " their wish, have been admitted of the So-
 " ciety, and with earnest hope that their zeal-
 " ous endeavours to co-operate in the concerns
 " of the India mission, will be attended with
 " God's blessing.

The following Extract of a Letter from a respectable Gentleman in India to the Rev. Dr. Vincent, is, with the Doctor's Permission, communicated to the Public, in Evidence of the Utility and Importance of the Society's Mission in that Country.

“ With regard to the question which has
 “ been agitated at home on the *expediency* of
 “ sending Missionaries, (a question highly dis-
 “ graceful to its opposers!) it may be sufficient
 “ to know that the native Protestant converts
 “ are, when compared with a like number of
 “ other natives, the most orderly and respect-
 “ able class in the country. Their number is
 “ very considerable, I should think about 3000.
 “ That they consist chiefly of the lower or pa-
 “ riar cast is a vulgar error; and instead of be-
 “ ing, as is often asserted, despised and con-
 “ temptuously treated by their fellow natives,
 “ they are universally *respected*; by the latter
 “ term I would be understood to say, that, on
 “ account of their general good behaviour in so-
 “ ciety, they are esteemed to possess more pro-
 “ bity and better dispositions towards social kind-
 “ ness, than any other natives. I was surprised
 “ to see a man of the late Dr. Robertson's learn-
 “ ing and research, introduce into his ‘ *Antient*
 “ *India*’ a stigma on the native Christians, from
 “ a book called, I think, ‘ *Sketches of the Hin-*

" doos.' One reflection, however, naturally
 " arises on this error of the learned historian,—
 " Why are not such accounts published of the
 " state of Christianity, in India, as would have
 " shown the truth?—Such accounts could only
 " come from residents in India acquainted with
 " the language of the country, and who had paid
 " some attention to the subject, with a view to
 " publication. The annual proceedings of the
 " Society at home, shew, by the correspondence
 " of the Missionaries, the present state of the
 " Mission; but I do not find any where a col-
 " lected statement of the numbers, &c. of native
 " Christians, actually in India. These proceed-
 " ings are little, if at all, read by European
 " gentlemen in this country, and when I have
 " shown my copy of the book to some who
 " ought to have been better informed, I found
 " them unacquainted with it; I speak par-
 " ticularly of the volume which contains a let-
 " ter from the late Mr. Swartz to your Secre-
 " tary, in reply to observations said to have
 " been made by the late Mr. Mont. Campbell
 " on the subject of sending out Missionaries,
 " and the present state of native Christians.
 " You may ask five gentlemen out of six, who
 " return from India, their opinion of the state
 " of the native Christians; their reply will pro-
 " bably be that they see no use in the endea-
 " vours to propagate Christianity here: and this

" will be followed by a repetition of the com-
 " mon-place idea, transferred from one to ano-
 " ther without examination, 'What can a black
 " fellow know about Christianity?' I have heard
 " one gentleman, acquainted with the Malabar
 " (Tamulian), turn into ridicule the Malabar
 " questions and answers of the Catechism, &c.
 " and assert that no native knew any thing more
 " than the mere *routine* of answering by rote
 " like a parrot. Now I am perfectly certain
 " that this gentleman spoke entirely at random,
 " and that he never had taken the trouble, though
 " he so well possessed the means from his know-
 " ledge of Malabars, to examine the subject;
 " another thing is, that he himself knows less
 " of Christianity than the very people whom he
 " ridiculed. It is from this sort of *cant* and
 " jargon of ignorance and indifference, that
 " false ideas regarding the native converts have
 " been instilled into the minds of many at home;
 " they also confound, as one and the same thing,
 " Protestant and Roman Catholic converts.
 " Another gentleman of very respectable cha-
 " racter and great philanthropy, holding a high
 " station in the Company's civil service, observed
 " to me, that the Missionaries would be of great
 " service in promoting among the Company's
 " servants a knowledge of the country languages;
 " but 'what is the use of making converts? the

" people do just as well in their present state."
 " At this you will be but little astonished when
 " I tell you that gentleman's religious creed;
 " which is, that our Saviour, as well as Ma-
 " homet, was a prophet, or person professing
 " that character; that as he led an exemplary
 " life and propagated his doctrine by persua-
 " sion, not by force, he was entitled to the
 " highest respect; whereas Mahomet was a
 " blood-thirsty enthusiast, and deserved abhor-
 " rence; but as to any portion of divinity at-
 " taching to our Saviour's character, he could
 " not conceive it.

" This I assure you, my dear Sir, is a true
 " representation of that gentleman's religious
 " tenets; and let me add, that we find here but
 " few who give themselves the trouble of going
 " into the subject of Christianity. What they
 " possess, in general, arises from good impres-
 " sions given them before they arrive in India,
 " by their parents or schoolmasters; but, as be-
 " fore the age of 16 years, those impressions
 " can rarely be founded on a due examination
 " into the subject and its proofs, such impres-
 " sions losing the support of those who first gave
 " them, and receiving no aid from an effectual
 " study of proper authorities, gradually waver
 " and fall.

" In such a state of society (I would be un-

“ derstood to speak generally,) can it be ex-
 “ pected that much importance should be at-
 “ tached to the propagation of Christianity? .

“ As to the question, however, let me take it
 “ in a point of view abstracted from religious
 “ motives. Is it of no importance that the vile
 “ prejudices arising from superstition, and which
 “ propagates disease and death, should be era-
 “ dicated? The prejudice against inoculation
 “ for the small pox is of this description. Thou-
 “ sands perish annually by that disorder unskil-
 “ fully treated.

“ Look at the lower classes of the natives
 “ here. Great numbers cannot marry, because
 “ the expence of the ceremony is beyond their
 “ power to bear. If they can borrow money
 “ for the purpose, they entail upon themselves
 “ the ruin of usurious interest, &c. It is an un-
 “ deniable fact, that many thousands are pre-
 “ vented from marrying, by the want of money.
 “ Among the Christians, no marriage fees, or
 “ any other charge whatever, are incurred. The
 “ consequences are obvious.

“ The state of morality among the natives is
 “ very low indeed. I have had transactions
 “ with many of those, who have the character
 “ of most respectable men, rich, and of good
 “ credit: I declare to you, I never met with
 “ one who had an idea of the obligation of an
 “ oath, or would not break it without scruple,

" provided the crime could be effected without
 " discovery and punishment, and produce to
 " them a pecuniary profit. There may be na-
 " tives of a different character ; all I can say is,
 " that I never met with one.—I am speaking of
 " those who are not Christians.

" Now I am clear that no man in the course
 " of his dealings in England, with various
 " characters for some years, could truly make
 " a similar assertion.

" If my statement be really applicable to the
 " general character of the natives, high and low,
 " a change can only be effected gradually : but
 " if any thing is done, it must be by means of
 " introducing among the natives, men who pos-
 " sess an intimate knowledge of their languages,
 " who show examples in their own persons, of
 " religion, virtue, contempt of riches, (such,
 " and such only, ought the Missionaries to be)
 " patience, and conciliatory manners.

" Would the establishment of many such men
 " have *no* beneficial effect on the morality of the
 " natives ? surely it would.

" Such was the respect of the natives for the
 " late Mr. Swartz, that I am sure any set of
 " natives, in the Tanjore country, would gladly
 " have submitted their cause to his decisions ; I
 " mean provided the cause were reputable. I
 " mention this to show how greatly character
 " sways the opinion of the natives.

“ If superstitions, inimical to the well being
 “ of mankind, fade in proportion as true know-
 “ ledge and science advance, of which none
 “ can doubt; is it of no benefit to distribute in
 “ these countries men who can, or even who
 “ *may*, advance them to the best effect? Will
 “ the Bramin have the same degree of power
 “ over the minds of the people, when he is met
 “ upon his own ground by an European, pos-
 “ sessed as complete a knowledge of the
 “ Sanscrit, &c. as he himself does, and accom-
 “ plished in scientific knowledge? Have the
 “ studies of the late Sir William Jones had no
 “ beneficial effect, in a moral view, on the
 “ minds of those natives, with whom he held an
 “ intercourse in Bengal?

“ Government, I am sure, ought to promote,
 “ instead of opposing, the establishment of
 “ Missionaries, such as I have described; for
 “ through them, ultimately, Government will
 “ have better subjects to rule, and would know
 “ better the *real state* of those subjects.

“ The intercourse in general held by us with
 “ the body of the natives is slight: interest and
 “ business is the only spur towards this inter-
 “ course, and we draw our information not from
 “ the fountain head, but through the interpreters
 “ and commentators, that interest and business
 “ introduce. There is nothing of familiarity or
 “ society, or tendency to social habits between

us, except with a few principal members, and how should there be? Without intimate acquaintance with the language, such society must be irksome.

“What are we to think of the debates at the India house, relative to Missionaries, as published by Mr. Woodfall in the year 1793?”

“In those we perceive one of the idle wandering stories of India taken up as a matter of fact, and argued upon by a proprietor as such, in a serious question in the court.”

“I saw a letter from that proprietor to Mr. Swartz, written soon after he saw Mr. Swartz's letter to your Secretary, above alluded to, apologising to him; excusing himself by asserting, that his speech had been erroneously reported in the news-papers. What then are we to think? Can we trust to what we are given as the speeches in the India House, on the clause relative to Missionaries? If we can, I fear, that upon examination, we should find some of the speakers, had been at as little pains to obtain correct intelligence of the situation of the Protestant converts, as one proprietor was regarding the story of the stock-buckle.”

“I perfectly agree with most of the speakers in that debate, that Missionaries should not be sent out at the expence of the Company. It seems to me clearly, that the speakers were

“ extremely afraid of Mr. Wilberforce’s clauses
 “ of the bill, charging them with a great and
 “ permanent expence, and that under the im-
 “ pression of this fear, they had brought for-
 “ ward, hastily, arguments that are frivolous,
 “ and principles that could not bear the test of
 “ fair reasoning and experience. And not one
 “ proprietor was found who could offer any thing
 “ in favor of the principle of establishing Mis-
 “ sionaries, derived from his own experience and
 “ personal knowledge.

“ No proprietor of that Court who has been
 “ in India, will be a very strenuous advocate, I
 “ presume, for upholding a religion which an-
 “ nually causes excessive tumult, and much
 “ bloodshed and murder. Let any one of them
 “ recollect what annually passes between the im-
 “ mense multitudes of the right hand and left
 “ hand casts, as they are called. Such outrages
 “ are exhibited every year in Madras itself, in
 “ spite of the military drawn out to oppose it.—
 “ What state of society, let me ask, is this?
 “ Can it be called civilization? or does it partake
 “ of the private war of the barbarous and feudal
 “ ages?

“ What are we to think of human sacrifices?
 “ —A few years since, the Bramins of a certain
 “ Pagoda in the Tanjore country, murdered for
 “ sacrifice, a boy of 11 years of age: having

" killed him, they took out a particular part near
 " the vertebræ of the neck, and offered it to the
 " Idol. The affair was fully examined, and
 " proved, and the punishment decreed was ba-
 " nishment beyond the Coleroons; the exiles ac-
 " cordingly went beyond that river, and returned
 " again in two or three days!

" Turn from the *enlightened* and polished
 " Bramin to the wild collery, particularly the
 " colleries of the Mellore, near Madura; I have
 " been much among them, and know their dis-
 " positions well; the civilization of these appears
 " hopeless, but I know that they would gladly
 " receive among them, native schoolmasters to
 " teach their children to read and write. This
 " surely should be put in practice. To this proba-
 " bly it may be objected, the country belongs to the
 " Nabob, and we must not *interfere*. However,
 " the Nabob would, I'll answer for it, gladly
 " adopt so beneficial a system.

" It will hardly be believed, but it is not, the
 " less true, that within these two years, there
 " was a disturbance in the Nabob's district of
 " Warriapollam; some hundreds of his high-
 " nesses rabble, under the name of troops,
 " having assembled separately from a party of
 " the Company's troops, who were to assist in
 " reducing the district, marched into the dif-
 " ferent villages, which were all abandoned
 " except by a few miserable weavers, who re-

" mained in their houses. The enemy against
 " whom these military operations pointed, were
 " Poligars, but they had neither plundered nor
 " set fire to the Nabob's villages; the Nabob's
 " commander, however, did both; and I have
 " seen part of that commander's Journal, in
 " which he enumerates the persons hanged by
 " him daily, and the men so hanged were not
 " belonging to the enemy, but peaceable mer-
 " chants and weavers left here and there in the
 " villages. The Journal sums up the daily
 " items of deaths in one column, like so many
 " shillings, and at the bottom exhibits a total
 " of 32 persons hanged in about 14 days!

" Independent of the commander's own tes-
 " timony, I know the truth of the matter from
 " respectable British officers, who were in the
 " detachment, and whom I saw immediately after
 " the service ended.

" The state of the country and of the minds
 " of the people in which these scenes are acted,
 " is truly deplorable. Shall we excuse ourselves
 " and say this is the Nabob's country? We
 " ought to hope for some end to such a state of
 " the human mind in these countries. Let us
 " ask what exertions have been made during the
 " last 30 years, to promote civilization; and let
 " those who can, give the answer.

" I am afraid we have never said to ourselves,
 " let us shew what these people will be, 30 or

10 years hence. Such a question might be
 asked, at this moment, for additional millions
 of subjects have, by the late conquest, fallen
 under our dominion or control.
 If you should be of opinion that the com-
 munication of any or all of the foregoing de-
 sultory observations may be of service, I re-
 quest you to make what use of them you may
 think proper, altering any awkward or unne-
 cessary repetition that I may have fallen
 into.

In the account for 1800, the Rev. Mr. Ge-
 rické, in a letter dated at Vepery, near Ma-
 dras, 27th Dec. 1799, states, that he was then
 about to set out for Tanjore, and if not kept
 too long in the places he had to visit in his
 way thither, and his duties at Madras should
 permit so long an absence, he meant to go be-
 yond Tanjore, and to visit the churches, which
 the late Mr. Swartz had planted, and Mr.
 Junicke had watered, but which, on account
 of the sickness of the latter, had not for se-
 veral years been visited. It is much to be
 lamented, Mr. Gerické observes, that the
 superior talents and great abilities of Mr. Ju-
 nicke are almost rendered useless to the Mis-
 sion, by the hill fever, with which he has se-
 veral years been afflicted.

The Rev. Mr. Gerické, in another letter, dated at Palamcotta, 3d of March, 1800, states, that after a long journey, by way of Vellore, Arnee, Cuddalore, Tranquebar, and Negapatam, in all which places he had found much to do, he had prevailed, at Tanjore, upon their sick brother Mr. Jænicke, to make the journey with him, to Ramanadaburam, where a new church was to be opened, which had been finished a year and a half, but had not been used, in consequence of Mr. Jænicke's continuing severely ill at Tanjore.— From Ramanadaburam, he accompanied Mr. Gerické to Tuttooria, Manspâr, and several other places where there were congregations, catechists, chapels, and schools, as far as Palamcotta, where formerly he had resided for several years, and laboured with great success. Mr. Gerické, in a letter dated at Vepery, 31st of August, 1800, adverting to his late journey in company with Mr. Jænicke, mentions, that after having in vain used his utmost endeavours to prevail with Mr. Jænicke to accompany him on to Madras, in the hope that a change of air might have been lastingly serviceable to him, he parted from Mr. Jænicke at Madras, who went thence eastward to Ramanadaburam, where he got a severe fit of the bilious fever. From this he recovered, but soon after his return to Tanjore, he was

" seized with an apoplectic fit, which, on the
 " 10th day of May, 1800, made an end of his
 " very useful, though, on account of his sickness,
 " for many years, very uneasy life. His com-
 " pany on the journey had been to Mr. Gerické
 " a great benefit, as he was intimately acquainted
 " with the congregations they visited, some of
 " which had been of his own forming, and as
 " he had assisted in making the regulations pro-
 " posed for the benefit of those congregations,
 " that the country priest and catechists might
 " keep them in good order, at least for some
 " time, without the presence of a Missionary.
 " All that had been proposed, and done, by Mr.
 " Gerické, in this respect, had given Mr. Jæ-
 " nicke much pleasure, and revived his dejected
 " spirits.—At Ramanadaburam, he had been
 " particularly happy to see the church, which
 " had been built under his direction, opened
 " with much solemnity. Mr. Gerické observes
 " that God had given him Mr. Jænicke's
 " company, as long as it was necessary, for
 " the benefit of the Southward congregations,
 " and no longer: afterwards, all persuasions
 " to continue with him had been made in
 " vain.

" In the way between Madura and Trichi-
 " napally, there was no congregation to visit,
 " and in a visitation of three congregations be-
 " tween the latter place and Tanjore, Mr.

Gericke had been assisted by Mr. Kohnoff, who was acquainted with them, and had joined him for that purpose. They consulted how to get catechists and schoolmasters for these congregations, to build chapels; and were to meet the objections, which the heathens would make. The road between Trichinapally and Tanjore had formerly been very unsafe, the inhabitants being chiefly collaries, or professed thieves, but since the late Mr. Swartz had been amongst them so often, and had formed congregations in those parts, they had heard nothing of robberies. Mr. Gericke adverts, with serious and affecting lamentation, to the calamity brought upon the Missionaries and Mission of Tranquebar, by the bad behaviour of a new Missionary; and observes that much might be done by faithful and zealous men, particularly in the Southern parts of that coast. At Cuddalore, there is a new church, and another at Ramanadaburam; there is a church too at Palameotta, and yet at none of these places is there a Missionary: they are therefore anxious that some good men should come out to make a proper use of them.

The Society however have not yet been able, in these respects, to comply with the

sent but, not by the Society, but by the Mission College at Coimbatore.

"wish of their worthy Missionaries, by sending
 "out to them new fellow labourers, evil men."

"The Rev. Mr. Barold, in a letter dated at
 "Yperen, the 10th of April, 1800, acknow-
 "ledges the continuance of the Society's liberal
 "attention, and kindness to him; in the most
 "grateful manner, and states his having been
 "on Missionary concerns, visiting the Southern
 "provinces of the Peninsula, particularly of
 "which, as detailed in his diary, he proposes to
 "transmit."

"The Rev. Mr. Poble, in a letter dated at
 "Trichinopoly, 17th of March, 1800, grate-
 "fully acknowledges the receipt of his salary,
 "and gratuity, and shares in the benefactions,
 "sent out the preceding year. In the course of
 "the year 1799, he had baptized 26 infants,
 "one adult, and four grown children of Roman
 "Catholic parents. — Two persons had been re-
 "ceived from the Popish communion. — Their
 "communicants, in the course of the year, had
 "been 206, marriages 13, and burials 30. He
 "had also privately administered the sacrament
 "to a few sick persons, and some German sol-
 "diers besides had twice communicated in the
 "church."

"The catechists often make excursions into
 "the country, to preach the Gospel to the hea-
 "thens. The principles of Christianity many
 "approve of, who nevertheless do not enter

into the church being scandalized by the im-
 "moral lives of many Europeans, particularly
 in the instance of keeping women, with-
 out being lawfully married to them. It is
 improper, he observes, when these objections
 are made, to clear the Gospel of countenanc-
 ing such immorality; but this will not always
 satisfy those who contend that principle and
 practice ought to go together. To accompany
 of the Rev. Mr. Kolhof, in a letter dated at
 "Tanjore, 31st of December, 1799, details
 particulars concerning the last days, and the
 death of Mr. Swartz; every account of whom
 serves only to increase the veneration enter-
 tained for his valuable and exemplary cha-
 racter, and which therefore shall be intro-
 duced in the annexed note. On the 1st
 of January, 1797, he pursued his la-
 bours in his ministerial office, and in his
 studies, with great fervour, under all the dis-
 advantages of this advanced age. He preached
 every Sunday in the English and Tamil
 languages by turns, and on Wednesdays he
 preached a lecture in the Portuguese lan-
 guage, for the space of several weeks, and
 afterwards in the German language to the
 prisoners who had been lately prisoners on
 the island of Ceylon, and having taken to the
 return of who were to be approved

“ service were incorporated in his Majesty’s
 “ 51st regiment, stationed in this place.

“ He made likewise a journey to Trichina-
 “ pally, and several times visited Vellam, (a
 “ town six miles from Tanjore), in order to
 “ preach the word of God to some companies
 “ of the 51st regiment, stationed at that place,
 “ and to invite the heathens to accept the bles-
 “ sings of the Gospel.

“ During the course of the week he explained
 “ the New Testament in his usual order at
 “ morning and evening prayers, which was be-
 “ gun and concluded by singing some verses of
 “ an hymn, and he dedicated an hour every day
 “ for instructing the Malabar school-children in
 “ the doctrines of Christianity. He was very
 “ solicitous for their improvement in knowledge
 “ and piety, and particularly for those whom he
 “ had chosen and was training up for the ser-
 “ vice of the church, for whose benefit he wrote,
 “ during the latter part of his life, an explana-
 “ tion of the principal doctrines of Christianity,
 “ an abridgment of Bishop Newton’s Exposi-
 “ tion of the Revelation, and some other books.
 “ Though his strength and vigour was greatly
 “ impaired, yet his love to his flock constrained
 “ him to deny a great deal of that ease and re-
 “ pose which his great age required, and to
 “ exert all his remaining strength for their im-
 “

improvement in true religion. He took a parti-
 cular delight in visiting the members of his
 congregation, with whom he conversed freely
 upon the subjects relating to their eternal in-
 terest. He told them plainly whatever was
 blameable in their conduct, and animated them,
 by every powerful argument, to walk worthy
 of their Christian profession. It was a most
 pleasing sight to see the little children flock to
 him with such joy, as children feel on meet-
 ing their beloved parent after some absence,
 and to observe his engaging and delightful
 method to lead them to the knowledge of God,
 and of their duty.

He heard almost every day the accounts de-
 livered by the catechists, of their conversation
 with Christians, Papists and Heathens, and
 the effects produced by it, and embraced every
 opportunity of giving them directions for a
 wise and faithful discharge of their office.

His strength was visibly on the decline
 during the last year of his life, and he fre-
 quently spoke of his departure, to which he
 looked forward with joy and delight. The
 commencement of his illness, which happened
 on the 17th of October, 1797, consisted only
 of a cold and hoarseness occasioned by a
 check of perspiration. Dr. Kennedy, who
 was a particular friend of the Rev. Mr. Swartz,
 gave him an emetic to remove the phlegm

" which was collected in his chest, but he re-
 " ceived no benefit from it, for after taking the
 " emetic, he was afflicted with vomiting four or
 " five times every day, so as to be almost suffo-
 " cated by it, and which lasted till the 27th of
 " November following. It was very afflictive
 " to see the sufferings of our venerable father,
 " and every remedy rendered fruitless which was
 " tried by that humane and excellent man the
 " late Dr. Stuart, who acted for Dr. Kennedy
 " during his absence, and who was very atten-
 " tive to Mr. Swartz during his illness. My
 " affliction would have proved insupportable if a
 " merciful God had not strengthened and com-
 " forted me through the unexpected arrival of
 " the Rev. Mr. Jænicke, on the 4th of Novem-
 " ber, 1797.

" Under all his severe sufferings, he never
 " uttered a single expression of impatience—
 " his mind was always calm and serene. Once,
 " when he suffered very severely, he said, 'If
 " it be the will of the Lord to take me to him-
 " self, his will be done.—May his name be
 " praised!'

" Although his strength was quite exhausted,
 " and his body extremely emaciated through
 " the frequent vomitings, yet under all this ca-
 " lamity, he desired that the school-children,
 " and others who usually attended the evening-
 " prayers, should assemble in his parlour, where,

" after singing, he expounded a portion of the
 " Holy Scriptures, in a very affecting manner,
 " and concluded it with his fervent and impor-
 " tunate prayers. It was always his custom to
 " hear the English school-children read to him
 " a few chapters out of the Bible, after even-
 " ing prayer, and to hear them sing some of
 " Dr. Watts's hymns. During his illness, he
 " seemed particularly pleased with that excel-
 " lent hymn, which begins with the following
 " words:

" Far from our thoughts vain world be gone,
 " Let thy religious hours alone;
 " Faith would mine eyes my Saviour see;
 " I wait a visit, Lord, from thee."

" He called it his beloved song, and desired the
 " children to sing it frequently to him.

" He earnestly exhorted and intreated the
 " heathens, who visited him in his illness,
 " to forsake their idolatry, and to consider
 " betimes the things which belonged to their
 " peace. When one of them began relat-
 " ing that wonderful things occurred in the
 " town, our venerable father answered, "The
 " most wonderful thing is, that after hear-
 " ing so often the doctrines of Christianity, and
 " being convinced of the truth of it, you are
 " notwithstanding backward to embrace and
 " obey it." In conversing with another heathen

“ of consequence, he expressed his great regret
 “ at leaving him in his idolatry, when he was
 “ entering into eternity; and added the follow-
 “ ing words: ‘ I have often exhorted and warned
 “ you, but you have hitherto disregarded it:
 “ you esteem and honour the creature more than
 “ the Creator.’

“ On the 23d of November, he was visited
 “ by Serfogee, the present Rajah, then presump-
 “ tive heir of the kingdom of Tanjore, and to
 “ whom the Rev. Mr. Swartz was appointed
 “ guardian by the late Tulja Maha Rajah. On
 “ being informed that Serfogee Rajah wished
 “ to see him, he let him know that he should
 “ come immediately, as he doubted whether he
 “ would survive till the next day. On his arrival,
 “ he received him very affectionately, and then
 “ delivered to him his dying charge, which,
 “ though pronounced in broken language, the
 “ Rajah seemed to be deeply affected by it. The
 “ tenor of the speech was as follows:

“ After God has called me hence, I request
 “ you will be careful not to indulge a fondness
 “ for pomp and grandeur. You are convinced
 “ that my endeavours to serve you have been
 “ disinterested; what I now request of you is,
 “ that you would be kind to the Christians:—
 “ If they behave ill, let them be punished; but
 “ if they do well, shew yourself to them as their
 “ father and protector.

" As the due administration of justice is indispensably necessary for the prosperity and happiness of every state, I request you will establish regular courts, and be careful that impartial justice be administered.—I heartily wish you would renounce your idolatry, and serve and honour the only true God. May he be merciful, and enable you to do it!"

" Our venerable father then enquired whether he sometimes perused the Bible? and concluded with very affecting exhortations to be mindful of the concerns of his immortal soul.

" The resident, Mr. Mackeod, who had been on a visit to Trichinapally for some weeks, hearing on his arrival the ill state of Mr. Swartz's health, had the kindness to send for Dr. Street, from Trichinapally. The doctor arrived here on the first of December, and after consulting with Dr. Stuart, he recommended the tincture of steel to be taken with an infusion of bark, which, by the blessing of God, put a stop to the vomiting, with which he had been afflicted since the 17th of October.

" On the 3d of December, the first Sunday in Advent, very early in the morning, he sent for the Rev. Mr. Jænicke and myself, and desired the Lord's Supper to be administered to him, which was accordingly done by the Rev. Mr. Jænicke.

" Before he received the Lord's Supper, he
 " put up a long and affecting prayer. To
 " hear this eminent servant of Christ, who had
 " faithfully served his Redeemer very near half
 " a century, disclaiming all merit of his own,
 " humbling himself before the footstool of the
 " divine Majesty as the chief of sinners, and
 " grounding all his hopes of mercy and sal-
 " vation on the unmerited grace of God,
 " and the meritorious sacrifice of his belov-
 " ed Saviour, was a great lesson of humility
 " to us.

" Our joy was great on his recovery, but
 " alas it was soon changed into sorrow, when
 " we observed that the severe attacks of his
 " illness had in a great degree affected the pow-
 " ers of his mind, and which he did not per-
 " fectly get the better of till his last illness, a
 " few days before his departure out of life, not-
 " withstanding all the remedies which were
 " tried. It was however surprising to us that
 " though his thoughts seemed to be incoherent
 " when he spoke of worldly subjects, yet they
 " were quite connected when he prayed or dis-
 " cussed about divine things.

" After his recovery he frequently wished,
 " according to his old custom, that the school
 " children, and Christians, should assemble in
 " his parlour for evening prayer, with which
 " we complied in order to please him, though

" we were concerned to observe that these exertions were too much for his feeble frame.

" The happy talent which he possessed of making almost every conversation instructive and edifying, did not forsake him even under his weak and depressed state. One morning when his friend Dr. Kennedy visited him (after his return) the conversation turning upon Dr. Young's Night Thoughts, which was one of Mr. Swartz's favourite books, he observed to the doctor, that those weighty truths contained in it, were not intended that we should abandon society, renounce our business, and retire into a corner, but to convince us of the emptiness of the honours, the riches and pleasures of this world, and to engage us to fix our hearts there where true treasures are to be found. He then spoke with peculiar warmth on the folly of minding the things of this world as our chief good, and the wisdom and happiness of thinking on our eternal concerns.

" It was highly pleasing to hear the part which he took in his conversation with the Rev. Mr. Pohle, who visited him a little after his recovery, and which generally turned on the many benefits and consolations purchased to believers through Christ. He was transported with joy when he spoke on those subjects, and I hope I may with truth call it a

“ foretaste of that joy which he is now experiencing in the presence of his Redeemer, and in the society of the blessed.”

“ On the 2d of February last year, our venerable father had the satisfaction of seeing the Rev. Mr. Gerické, Mr. Holtzberg, and his family. Little did we think that the performance of the last offices for him would prove a part of the duty of our worthy senior, the Rev. Mr. Gerické; and I bless and praise God for leading his faithful servant to us at that very time, when we were most in need of his assistance and comfort.

“ On the second or third day after the Rev. Mr. Gerické's arrival, Mr. Swartz complained of a little pain in his right foot, occasioned by an inflammation; to remove which, repeated fomentations were applied; but a few days after we observed, to our inexpressible grief, the approach of a mortification. Dr. Kennedy tried every remedy to remove it, and would, perhaps, have effected the cure, if his frame had been able to support what he suffered. He was an example of patience under all these calamities. He did not speak, during the whole of his illness, one single word of impatience.

“ The last week of his life he was obliged to lie on his cot the greatest part of the day, and as he was of a robust constitution, it required great labour and exertion to remove him to

“ a chair, when he would sit up. These exertions contributed to weaken him more and more.

“ During his last illness the Rev. Mr. Gerické visited him frequently, and spent much of his time with him in conversing on the precious promises of God through Christ, in singing awakening hymns, and in offering his fervent prayers to God to comfort and strengthen his aged servant under his severe sufferings, to continue and increase his divine blessing upon his labours for the propagation of the Gospel, and to bless all the pious endeavours of the Society, and all those institutions established in this country for the enlargement of the kingdom of Christ.

“ He rehearsed with peculiar emphasis (whilst we were singing) particular parts of the hymns expressing the believer's assurance of faith, and of the great love of God in Christ. His fervour was visible to every one present, whilst Mr. Gerické was praying; and by his loud Amen shewed his ardent desire for the accomplishment of our united petitions.

“ A few days before he entered into the joy of his Lord, the Rev. Mr. Gerické asked him whether he had any thing to say to the brethren? His answer was, ‘Tell them that it is my request that they should make the faithful discharge of their office their chief care and concern.’

" A day or two before his departure, when
 " he was visited by the doctor, he said, ' Doctor,
 " in heaven there will be no pain :— ' Very
 " true,' replied the doctor, ' but we must keep
 " you here as long as we can.' He paused a few
 " moments, and then addressed the doctor with
 " these words, ' O ! dear doctor, let us take care
 " that we may not be missing there.' These
 " words were delivered with such an affectionate
 " tone of voice, that made a deep impression on
 " the doctor, and on every one present.

" On Wednesday, the 13th of February,
 " 1798, which closed the melancholy scene, we
 " observed, with deep concern, the approach of
 " his dissolution. The Rev. Mr. Gericke, Ja-
 " nicke, Holtzberg, and myself, were much
 " with him in the morning, and in the afternoon
 " we sung several excellent hymns, and offered
 " up our prayers and praises to God, in which
 " he joined us with fervour and delight. After
 " we had retired he prayed silently, and at one
 " time he uttered the following words : O
 " Lord, hitherto thou hast preserved me ; hi-
 " therto thou hast brought me ; and hast be-
 " stowed innumerable benefits upon me. Do
 " what is pleasing in thy sight. I deliver my
 " spirit into thy hands, cleanse and adorn it with
 " the righteousness of my Redeemer, and re-
 " ceive me into the arms of thy love and mercy.'
 " —About two hours after we had retired, he
 " sent for me, and looking upon me with a

“ friendly countenance, he imparted his last
 “ paternal blessing in those precious words:—
 “ I wish you many comforts.—On offering him
 “ some drink, he wished to be placed on a
 “ chair; but as soon as he was raised upon the
 “ cot, he bowed his head, and without a groan
 “ or struggle, he shut his eyes, and died between
 “ four and five in the afternoon, in the seventy-
 “ second year of his age.

“ Though our minds were deeply afflicted at
 “ the loss of our beloved father, yet the consi-
 “ deration of his most edifying conduct during
 “ his illness, his incredible patience under his se-
 “ vere pains, his triumphant death, and the evi-
 “ dent traces of sweetness and composure which
 “ was left on his countenance, prevented the
 “ vent of our sorrows for the present, and ani-
 “ mated us to praise God for his great mercies
 “ bestowed on us through his faithful servant,
 “ and to entreat him to enable us to follow his
 “ blessed example, that our last end might be
 “ like his.

“ His remains were committed to the earth on
 “ the 14th of February, about five in the after-
 “ noon, in the chapel out of the fort, erected
 “ by him near his habitation, in the garden given
 “ to him by the late Tulja Maha Rajah:

“ His funeral was a most awful and very af-
 “ fecting sight. It was delayed a little longer
 “ above the limited time, as Serfogee Rajah
 “ wished once more to have a look at him. The

" affliction which he suffered at the loss of the
 " best of his friends, was very affecting. He
 " shed a flood of tears over the body, and, co-
 " vered it with a gold cloth. We intended to
 " sing a funeral hymn, whilst the body was con-
 " veyed to the chapel; but we were prevented
 " from it by the bitter cries and lamentations
 " of the multitudes of poor who had crowded
 " into the garden, and which pierced through
 " our souls. We were of course obliged to
 " defer it till our arrival at the chapel.

" The burial service was performed by the
 " Rev. Mr. Gorické, in the presence of the Ra-
 " jah, the resident, and most of the gentlemen
 " who resided in the place, and a great number
 " of native Christians full of regret for the loss
 " of so excellent a minister, the best of men,
 " and a most worthy member of society.—O
 " may a merciful God grant, that all those who
 " are appointed to preach the Gospel to the
 " heathen world, may follow the example of
 " this venerable servant of Christ;—And may
 " he send many such faithful labourers, to an-
 " swer the pious intention and endeavours of the
 " honourable Society, for the enlargement of
 " the kingdom of Christ!—May he mercifully
 " grant it, for the sake of our Lord Jesus Christ,
 " Amen!

" In the year 1797, the number of the bap-
 " tisms had been 109, amongst which 30 were
 " infants, born in the Tamulian congregation.

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“ 32 heathens, and 47 children of European pa-
“ rents. Three persons had also been received
“ from the popish communion.

“ In the year 1798, the baptisms had been
“ 91, of which 38 were infants born in the Ta-
“ mulian congregation, 37 heathens, and 16
“ children of European parents.—The converts
“ from popery were fifteen.

“ And, in the year 1799, the baptized were
“ 190, 38 being infants of the Tamulian con-
“ gregation, 145 heathens, and seven children
“ of European parents. The converts from po-
“ pery this year were 25;—209 persons of the
“ Tamulian congregation had received the Sa-
“ crament of the Lord's Supper, nine couple
“ had been married, and 49 corpses buried.

“ The English native schools had been kept
“ up as usual. In the English school, there
“ were then only 9 scholars: in the provincial
“ schools at Tanjore and Cumbagonam, about
“ 40; and in the Tamulian school, consisting
“ exclusively of children belonging to the con-
“ gregation, 99 boys, amongst whom there
“ were 14 Seminarists trained to become cate-
“ chists, and 35 were charity boys maintained
“ and clothed by the Mission.—Two English
“ schoolmasters instructed in the provincial and
“ English schools; and four schoolmasters taught
“ the children in the Tamulian school. Six ca-
“ techists were employed at Tanjore, in instruct-

“ ing the catechumens, visiting the Christians,
 “ and conversing with heathens and papists.

“ Mr. Kolhoff states, that an event very fa-
 “ vourable to the whole country, and to the
 “ Mission, had happened about the middle of
 “ the last year. Mr. Swartz's endeavours hav-
 “ ing been crowned with success, the adopted
 “ son of the late Tulja Maha Rajah, by order
 “ of the Court of Directors, had been placed
 “ on the throne, on the 30th of June, 1798.
 “ On his accession, Serfogee Maha Rajah had
 “ corrected several abuses, and endeavoured to
 “ make his subjects of every denomination hap-
 “ py, by a just and mild government, and he
 “ had been particularly beneficent by furnishing
 “ a large quantity of grain, for the support of
 “ the poor in their congregation, which had
 “ been a very important and considerable relief,
 “ during a time of scarcity.

“ In the month of October, 1799, the Rajah
 “ had signed a treaty by which he transferred
 “ to the Honourable Company the power of ad-
 “ ministering justice and collecting the revenues
 “ of the Tanjore country. By this treaty too
 “ the two forts of Tanjore were to be entirely
 “ evacuated by the Company's troops, and his
 “ Excellency Serfogee Maha Rajah was at li-
 “ berty to garrison them. The Company's troops
 “ had accordingly marched out to Villam, on the
 “ 29th of October, and an end was thereby put

“ to the English divine service, performed on
 “ Sundays and Wednesday evenings, in the
 “ Church of the little fort. Apprehensions had
 “ been entertained that the Tamulian divine ser-
 “ vice there would be discontinued, and the place
 “ appropriated to the Bramins; but these fears
 “ had not been well-founded, for the Rajah had
 “ not only given them leave to perform the Ta-
 “ mulian service there, but had also promised
 “ to protect them against all molestation.

“ The defeat of Tippoo Sultan, and the re-
 “ duction of the fort of Sirengapatam, (under
 “ the command of Lieutenant General Harris,)
 “ and of the Mysore country, had opened a
 “ great door to make known the glad tidings of
 “ the Gospel to the inhabitants of an extensive
 “ country; and it was their fervent prayer that
 “ God might send faithful labourers into his
 “ vineyard, and cause the light of his glorious
 “ Gospel to shine amongst these poor heathens;
 “ that they might be turned from darkness to
 “ light, and from the power of Satan unto God:

“ The Rev. Messrs. Kolhoff and Holtzberg, in
 “ a letter dated at Tanjore, the 23d of May;
 “ 1800, state the severe loss which they and
 “ the mission had suffered by the death of Mr.
 “ Jænicke; his brethren and fellow-labourers ob-
 “ serve; that from the time of his arrival in
 “ India, till seized with that dreadful sickness
 “ the bill fever, he had pursued his work in the

“Mission with fervour and delight. He was a
 “ great blessing to the congregation and school
 “ at Tanjore, and a happy instrument for the
 “ enlargement of the kingdom of Christ, in the
 “ countries to the southward, where he erected
 “ several churches, established schools, and had
 “ laboured with all his strength to instruct the
 “ ignorant, to awaken the careless, and to ani-
 “ mate every one to walk worthy of his holy
 “ profession ; and it is remarkable, they observe,
 “ that previously to his departure he should have
 “ been enabled to visit all those places, where
 “ he had before preached the word of God, to
 “ warn and exhort the people who had been in-
 “ structed and awakened by his ministry. The
 “ great endowments of his mind, the excellent
 “ disposition of his heart, and his zeal for the
 “ glory of God, and the good of souls, had
 “ given them cause to lament his early death ;
 “ and it was a matter of especial sorrow to them
 “ that such an afflicting stroke should so soon
 “ have followed the severe loss, which they and
 “ the Mission had sustained by the lamented
 “ death of the venerable Mr. Swartz ; but, they
 “ knew it to be their duty to humble themselves
 “ before him, who is the Lord and head of his
 “ church, and to submit to all his ways and dis-
 “ pensations, which, though unsearchable, are
 “ always holy, wise, and good. They pray that
 “ God may mercifully look upon the afflicted

“ state of the Mission; that he may be their
 “ helper and protector; and supply his church
 “ in that country, with able and faithful la-
 “ bourers!

“ The work of the Mission, by God’s assist-
 “ ance, was carried on as usual, and they were
 “ about to make some regulations for the better
 “ education of girls belonging to the congrega-
 “ tion, and to erect chapels for the accommoda-
 “ tion of Christians resident westward of Tan-
 “ jore, particulars of which they purposed to
 “ detail in a subsequent letter.

“ In the account for 1801, the Rev. Mr.
 “ Gerické, in a letter dated at Vepery, October
 “ 9, 1800, states that the difficulties he had been
 “ put to, in rebuilding Cuddalore Church, he had
 “ been enabled to surmount, by means of the
 “ salary he had received from government, for
 “ attending the sick, and officiating at the Naval
 “ Hospital; which salary amounted to the sum,
 “ or thereabouts, he had expended upon the
 “ Church. For his services at the Naval Asy-
 “ lum, where the Admiral himself had often at-
 “ tended him, he piously observes, he had been
 “ well rewarded, by the attention that had been
 “ paid to them.

“ His notitia for the preceding year, are as
 “ follows, viz.

- " At Madras, in the Malabar congregation,
 " there had been
 " Baptized, — 26 Children and 9 adults.
 " Married, — 6 Couples.
 " Buried, — 20 Corpses.
 " Communicants, 108, on Easter-day.
- " Besides Malabarians, there had been
 " Baptized, — 31 Children of European
 fathers.
 " ——— — 10 Ditto of the Portuguese
 race.
 " ——— — 8 Ditto of other nations.
 " Received, — 3 Converts from popery.
 " Married, — 28 Couples.
 " Buried, — 16 Corpses.
 " Communicants, 63, on Easter-day.
- " Besides the administration of the sacrament at
 " the usual times, there had been an extraordi-
 " nary communion, four times, with English
 " people, who had particularly requested it at
 " their departure to distant places.
- " At Cuddalore, there had been
 " Baptized, — 17 Children, and 1 adult,
 " Buried, — 7.
 " Married, — 5 Couple.
- " At Negapatnam, there had been
 " Baptized, — 16 Children, and 1 adult,
 " Buried, — 41.

“ At Pullicot, there had been

“ Baptized, — 16 Children, and 5 adults
 “ in the Portuguese
 “ congregations.

“ ————— — 9 Ditto in the Malabar.

“ Mr. Pæzold, during his stay at Samulcotta,
 “ and Jagemaikpooram, had baptized 16 chil-
 “ dren.

“ In the southern countries several new con-
 “ gregations had recently sprung up, since he had
 “ visited them. At Dindégal, a chapel had been
 “ erected at the expence of the congregation;
 “ and at Madura, that famous and populous ca-
 “ pital, a chapel was about to be built, relative
 “ to which, Mr. Gerické was corresponding with
 “ a gentleman resident there. Mr. Gerické’s
 “ advice, and the goodness of his brethren so
 “ readily to receive it, to make Sattianaden, the
 “ country priest, intirely an itinerant teacher,
 “ and to go to the expence of his journies, and
 “ to ease his mind of a debt he had contracted,
 “ to the amount of 60 pagodas, had been at-
 “ tended with a particular blessing. Some hun-
 “ dreds had been instructed and baptized by him.
 “ But this blessing increased his care and anxiety
 “ how to provide all these places with faithful
 “ labourers, who would do their duty properly,
 “ without being continually animated by the
 “ presence of a Missionary. To Dindégal, Mr.
 “ Pohle had sent a catechist from Trichinapally,

“ to nurture the new congregation, after Sattianaden left it. For Madura they had not yet found one. Sattianaden was then at Tanjore, where Mr. Gerické intended to meet him; and from thence Sattianaden was to go to Mudalore, one of the congregations far southward, where a number of families were waiting for him, who had been instructed by the catechists to administer baptism.

“ Mr. Gerické’s notitia of duty for the year 1800, detail that there had been, in the Madras Malabar congregation,

“ Baptized, — 29 Children, and 5 adults.

“ Married, — 5 Couple.

“ Buried; — 17.

“ Communicants, 143, on Easter-day.

“ In the English and Portugueze congregations, there had been

“ Baptized, — 27 Children of European extraction.

“ ——— and 10 Of Portugueze; besides

“ ——— — 7 Adults, of divers Nations.

“ Married, — 22 Couple.

“ Buried, — 12, besides 50 sailors, who died in the Naval Hospital.

“ Communicants, 63, on Easter-day.

“ At Gaddalore, there had been

“ Baptized, — 9 Children of European
extraction.

“ ————— 4 Of the Malabar con-
gregation.

“ ————— and 3 Adults.

“ Married, — 6 Couple.

“ Buried, — 18.

“ At Negapatham, there had been

“ Baptized, — 9 Children of European
extraction.

“ ————— 6 Portuguese;

“ ————— 8 Malabars; and

“ ————— 19 Adults of diverse nations;

“ Married, — 5 Couple; and

“ Buried, — 22.

“ At Vellore he had baptized six children; and

“ at Arnee, at Mampur, at Madura, at Diude-

“ gal, at Sadras, and at Pullicat, he had admi-

“ nistered baptism to children, in all 28, some

“ of European extraction, some Portuguese, and

“ others Malabariana.

“ Mr. Gerické, in another letter, dated at

“ Vepery, July 2, 1801, states, that he had

“ been to Tanjore, to meet Sattianaden, and to

“ confer with the Missionaries, and with him,

“ on the concerns of that Mission, and the se-

“ veral congregations dependent on it in the

“ Tanjore country, and down the coast to the

" end of the peninsula. Enclosed, Mr. Ge-
 " rické states, I beg leave to send a letter from
 " Serfogeé Maha, Rajah of Tanjore, and to
 " recommend its contents to the Society. No
 " son can have a greater regard for his father
 " than this good Hindoo had for Mr. Swartz,
 " and still has for his memory. In the course
 " of his journey, Mr. Gerické had stopped at
 " Tranquebar, to confer with the brethren
 " there; how best to provide for the institutions,
 " they had so much at heart. Before his re-
 " turn, Tranquebar had been captured by the
 " English; on which occasion, the Danish Mis-
 " sionaries requested his return. He accord-
 " ingly returned and went with them to the com-
 " mandant, to whom they delivered a statement
 " concerning the Mission, which they had been
 " desired to do; and they had been much pleased
 " with the paragraph in the answer sent by go-
 " vernment to the commandant, respecting the
 " Missionaries, and were very thankful. : : :
 " In a P. S. to this letter, dated July 23, Mr.
 " Gerické states, that the Missionaries at Tan-
 " jore, had for some time been, and still were
 " in trouble, by means of the rebellious black
 " princes to the south; that the congregations
 " in those parts had suffered great afflictions
 " from their enemies in several places; had been
 " plundered, confined, and tortured; that some
 " of the little chapels had been destroyed, and

“ the books in them burned; that many had been
 “ obliged to hide themselves in the woods; and
 “ that it appeared not yet how these troubles
 “ would terminate.

“ The letter from the Rajah of Tanjore, en-
 “ closed in that from Mr. Gerické, is couched
 “ in the following terms :

“ *To the Honourable Society for Promoting*
 “ *Christian Knowledge :*

“ Honourable Sirs,
 “ I have requested of your Missionaries to
 “ write to you, their superiors and friends, and
 “ to apply to you in my name, for a monu-
 “ ment of marble to be erected in their church,
 “ that is in my capital and residency, to perpe-
 “ tuate the memory of the late Rev. Father
 “ Swartz, and to manifest the great esteem I
 “ have for the character of that great and good
 “ man, and the gratitude I owe him, my father,
 “ my friend, the protector and guardian of my
 “ youth; and now I beg leave to apply to you
 “ myself, and to beg that, upon my account,
 “ you will order such a monument for the late
 “ Reverend Missionary Father Swartz, to be
 “ made, and to be sent out to me, that it may
 “ be fixed to the pillar, that is next to the pul-
 “ pit from which he preached. The pillars of
 “ the church are about two cubits broad.

“ May you, Honourable Sirs, ever be enabled
 “ to send to this country such Missionaries as are
 “ like the late Rev. Mr. Swartz.”

“ I am, Honourable Sirs, &c. &c. &c.”

“ Your’s, faithfully and truly,”

“ SERFOGEE RAJAH.”

“ Tanjore, May 28, 1801.”

“ The Society concurred in opinion with the
 “ East-India Mission Committee, that the con-
 “ tents of this letter from the Rajah, of Tan-
 “ jore, do bear strong testimony to the high
 “ character of the late worthy and invaluable Mis-
 “ sionary Mr. Swartz; that it will be proper to
 “ comply with the request of his Highness; and
 “ that steps be taken by the Committee to have
 “ a suitable monument constructed, as soon as
 “ may be, and that the same be sent out to Tan-
 “ jore, to be placed in the Mission Church
 “ there.”

“ At Tanjore the increase of the congrega-
 “ tion the preceding year was as follows;

“ Children born in the congregation and
 “ baptized, 46

“ Heathens properly instructed and bap-
 “ tized, 94

“ Converts from the Romish Communion, 17

“ In a P. S. to this letter, Mr. Kolhoff requests
 “ that a planetarium may be purchased, and
 “ sent out to him, and that the charge may be

deducted from his salary. The Society however agreed to purchase the planetarium, and it has been sent to Mr. Kolhoff, as a present to the Tanjore Mission.

The Rev. the Danish Missionaries, in a letter dated at Tranquebar, 22d February, 1801, acknowledge that they had heard of the safe arrival at Madras, of the presents from the Society to their Mission, which they were in daily expectation of receiving from thence. Amidst some distressing and discouraging circumstances, they had not been altogether destitute of others tending to exhilarate them, and to produce that rejoicing in the Lord, that furnished support under calamities. Not only the Rajah of Tanjore, and the resident there, Mr. Torin, had shewn very kind dispositions towards the Missionaries, but the collector of the country, Mr. Harris, had furnished some much wanted accommodations to the country catechists, and had likewise published an order that the Christians might not again be prevented from attending on Sundays upon divine service, nor be molested in any respect on account of their religion, nor be forced to assist at heathen feasts, and in heathen ceremonies. During the preceding year, there had been, in the Tranquebar Mission,

" Baptized	—	21 Heathens, including 2 Cassics, and 2 Ma- lays.
" _____	—	161 Children born in the congregation.
" Married,	—	34 Couple.
" Buried,	—	82
" Communicants,		1115
" School Children,		200

" In the account for 1802, Mr. Pæzold states,
 " that he had been requested by Dr. Knapp, of
 " Halle, to contribute his share towards a life
 " of the late Mr. Swartz, which he had readily
 " undertaken, having from personal intercourse,
 " and credible report, had the opportunity of
 " knowing his attainments, his virtues, his piety,
 " and his labours. He had accordingly drawn
 " up an account of some of the most memorable
 " transactions of this worthy Missionary, in the
 " German language, which, he trusted, would
 " be acceptable to those who revered the unpre-
 " cedented labours and faithfulness, the piety,
 " and heavenly-mindedness of a man, whose
 " death must be deemed an irreparable loss to
 " the Mission; and his MSS. had been sent to
 " Halle, and to the Rev. Mr. Ubele, of London.
 " Mr. Gerické reports, that in the Malabar
 " Church at Vepery, there had been born and

“ baptized, during the past year, 34 infants;
 “ and it had received an increase of 13 adults,
 “ one of whom had been a Mahometan; 22 had
 “ been buried, and 9 couple had been married.

“ Mr. Gerické laments the want of more as-
 “ sistance at Tanjore. ‘How happy a thing,’
 “ he observes, ‘would it be, if God were to
 “ furnish a faithful Missionary for the assistance
 “ of Mr. Kolhoff, and another or two for the
 “ congregations southward of Tanjore. It is
 “ delightful to see the growth of the Tanjore
 “ Mission, and the southern congregations de-
 “ pendent on it. The inhabitants of whole vil-
 “ lages flock to it. What a pity that there are
 “ not labourers for such a great and delightful
 “ harvest! At Jaffna, and all the coast of Cey-
 “ lon, there is another great harvest. We have
 “ sent such of our native catechists as could
 “ be spared, but many are required for that ex-
 “ tensive work.

“ He also mentions that they were then print-
 “ ing a new Malabar grammar; and that if
 “ God should spare his life, he intended also to
 “ publish a new Malabar Dictionary, to facili-
 “ tate the learning of that language, in which
 “ many young gentlemen, in the Honourable
 “ Company’s service, were then engaged. This
 “ language, he reports, was to be taught in the
 “ new College at Calcutta; and he had recom-
 “ mended Mr. Pæzold to be the teacher, as the

" best qualified, amongst the Europeans, except-
 " ing the elder Missionaries, who had all de-
 " clined the proposal, to teach it: two or three
 " natives of their congregation at Vepery, were
 " to accompany Mr. Pæzold, as assistants.

" Mr. Pæzold, in another letter dated Cal-
 " cutta, Sept. 16, 1802, details the circum-
 " stances of his removal from Vepery, in order
 " to teach the Tamulian language, in the newly
 " instituted college at Calcutta. On the 12th
 " of April, he and Mrs. Pæzold arrived at the
 " town of Calcutta, and were kindly received by
 " Mr. G. S. Huttoman, Superintendent of the
 " Calcutta Free School, who introduced him to
 " the Rev. David Brown, Proyost of the Col-
 " lege. He soon heard that doubts were enter-
 " tained whether the Tamul language would be
 " brought forward upon the large scale, as at
 " first intended. At length, however, he re-
 " ceived an order from the Secretary of the
 " Council of the College, to commence his
 " course of lectures on the 19th of May;
 " which he accordingly had done, with six stu-
 " dents. These public lectures were continued
 " twice a week; and some students he lectured
 " privately at his own lodgings. In the month
 " of June, there arrived at that presidency
 " an overland dispatch from England, trans-
 " mitting an express order from the Court
 " of Directors, for the immediate rescision of

the College. The establishment indeed was not immediately given up; but in the event of its continuance, it became doubtful whether the languages spoken on the coast would be permitted to make a branch of their philological studies; and as there was no prospect of his being employed in the Portuguese congregation, at the heretofore Mission Church in Calcutta, it became certain that he must soon return to the coast.

The Rev. Mr. Poble, in a letter dated at Trichinapally, February 23, 1803, states that, in the course of the preceding year, he had baptized 34, (of whom four were adult heathens) buried 28, natives and Europeans, and married 12 couple.

The Rev. the Danish Missionaries, in a letter dated at Tranquebar, January 12, 1802, gratefully acknowledge the receipt of presents from the Society the preceding year. They mention the very favourable circumstances that had attended their Mission, and themselves, in the political changes that had last year occurred at Tranquebar. By order of the English Government, the Mission had remained in full possession of its former privileges, and even an increase of them was generously suggested; and Col. Campbell, and his successor Col. Cullen, had been particularly kind to them; other gentlemen too had

“ tendered to them their good offices. Mr. Gerické had been with them for a few days, when on his journey to Tanjore; by whose zeal and piety they had been much edified, especially in the circumstances attending the conference at Tanjore. They hoped to see him again, when on his journey to Palamcotta, and the other southern districts, to collect again, and comfort the congregations that had been dispersed, and persecuted, by some great enemies of Christianity, during the dreadful rebellion of the Polygars. The Rajah of Tanjore had recently been at Tranquebar, and had honoured the senior Missionary with a visit. In several conversations with him; particularly in his tent, he had discovered the most tender and filial remembrance of the late Mr. Swartz, and expressed much friendship for Messrs. Gerické and Kolhoff, and for all the Missionaries, in whom he discovered the same sentiments and zeal. He expressed his wish, and had declared on several occasions, that none but such as would follow the steps of Mr. Swartz, and were like him, at east in piety, might be sent out to the Mission. The piety of Mr. Kolhoff’s mother had recommended her to the Rajah’s attention, and had induced him to take her second son into his service as a writer. Their lengthened and various conversation with the Rajah had ended

“ to the mutual satisfaction both of him and of
 “ themselves. There seems to be, these worthy
 “ Missionaries observe, an evident and gradual
 “ preparation, in India, for the reception of the
 “ Gospel. If a sufficient number of pious la-
 “ bourers could be sent into their vineyard, the
 “ happiest effects, they doubt not, would soon
 “ appear. In the mean while, they are thank-
 “ ful for what God hath hitherto done amongst
 “ them. In the last year, 163 had been bap-
 “ tized, amongst whom were 31 heathens of
 “ different countries in Asia and Africa; 88 had
 “ died; 18 couple had been married; and 1000
 “ had been admitted to the Lord’s Supper; and
 “ more than 200 children continued to be in-
 “ structed in their schools.

“ The Rev. Mr. John, one of the Danish Mis-
 “ sionaries, in a letter dated at Tranquebar, Fe-
 “ bruary 1, 1802, expresses their exultation at
 “ the happy return of peace, which, he trusted,
 “ would lead to the greater propagation of
 “ Christ’s religion, in India and at Ceylon. The
 “ kind disposition of many gentlemen of rank
 “ and influence, and of the Governor at Cey-
 “ lon, the Hon. Fred. North, to protect and
 “ forward the Christian Religion, the sciences,
 “ and the welfare of the natives, will, he hopes,
 “ become more general; and they who have it
 “ in their power to become instrumental to this
 “ glorious work, will gradually be convinced,

" that there is no instruction suited to the wants
 " of all men; equal to that which Christianity
 " furnishes. The harvest in India he describes
 " to be now great, and wanting nothing but a
 " greater degree of encouragement from the
 " rulers of the country, who could not but pro-
 " fit by the inculcation of that beneficent rule
 " of the Gospel upon the minds of their num-
 " berless subjects, ' Fear God and honour the
 " King.' ' I never complain,' he says, ' of the
 " slow success the Christian religion has had,
 " since the beginning of the Mission, through
 " 96 years; but I admire and thank God for the
 " progress of which I have been witness, during
 " the 30 years I have been here, observing an
 " almost general esteem for, and approbation of,
 " the Divine doctrine, though their political and
 " family connections still keep the multitude of
 " the people from embracing it. I see with
 " pleasure an extensive increase of the Mission
 " congregations, particularly from Tanjore to
 " Cape Cormorin, and in the interior parts of
 " the country; and a gradual decrease of the
 " destructive difference between the casts, as a
 " number of those instructed in the Mission
 " schools have met with honourable employ-
 " ments, without adverting to their casts, which
 " formerly could not take place; in short, a
 " much greater preparation of the Indians for
 " accepting the salutary doctrine of the Gos-

pel. The kind disposition, which the Rajah
 of Tanjore still shews to the Missionaries, on
 every occasion, has also a good effect; and
 his sentiments are not far from those of a
 Cornelius, though he dare not do more than
 he does, in the midst of the Bramins, who
 surround, and who would soon find out, means
 to destroy him, if he did. Our religious books
 and treatises are distributed, and read through-
 out the country! and many more are asked
 for than we are able to give. Latterly, he
 had sent a number of English and Tamul
 books to Jaffna, where Christian David, who
 had been brought up in the Tranquebar school,
 and was a catechist at Tanjore, had been
 placed as a sort of catechist, by the Hon.
 Gov. North, under the direction of the Rev.
 Mr. Cordiner. One hundred and thirty-six
 thousand Christians, and thirty-six churches
 and schools, he says, are in need of provision;
 and heathens are every year baptised. More
 catechists and school-masters had been desired
 from Tranquebar, than they could furnish;
 as the Tamul and Portugueze school-boys,
 who had learned to speak and to write an
 European language, were snatched from them,
 as soon as they had been admitted to the Lord's
 Supper, at the age of 14 or 15 years.
 The generosity of the Society in furnishing
 their printing press, and bookbinding office,

“ with paper and other articles, they considered
 “ to be a vast blessing to the country, and a
 “ great means of promoting Christian knowledge,
 “ They were also particularly thankful for the
 “ supply of books, which had been of eminent
 “ service; and he solicits a continuance of the
 “ Society’s attentions to them.

“ He mentions, with much regret, the death
 “ of one of their worthiest Christians, Daniel
 “ Pulley, a man of much consideration in many
 “ points of view; whose memory will long re-
 “ main a blessing to those Christians who are
 “ awakened to follow his example, and to ob-
 “ serve the regulations, which in his time had
 “ been established. “ He belonged to those
 “ respected Christians, whom an unknown re-
 “ spectable friend mentions in his letter to the
 “ Rev. Dr. Vincent, published in the Society’s
 “ account of the year 1800; and I rejoice,
 “ Mr. John says, that the Mission finds impar-
 “ tial judges, amongst those gentlemen, who
 “ stand in no connection with it; who defend
 “ the Mission, and our Christians, with much
 “ reason, against so many unjust animadver-
 “ sions, and shew the great advantage the
 “ whole country would derive, from the pro-
 “ motion of Christianity amongst the natives.

“ Applications have repeatedly been made to
 “ the reverend and very respectable professors
 “ at Halle, in Saxony, to furnish the Society

“ with some new Missionaries, conformably to
 “ the anxious wishes of the worthy Missionaries
 “ in India, to co-operate with them in the work
 “ and labour of love, wherein they are so zeal-
 “ ously engaged, amongst the heathens; but,
 “ those applications have hitherto failed of suc-
 “ cess. It is hoped, however, that suitable can-
 “ didates in Theology will yet be found to
 “ carry on this good work; to spread the know-
 “ ledge of Christ to those who still sit in dark-
 “ ness; and to share the cares, and alleviate the
 “ burdens of those good and laborious men;
 “ who have long been engaged in the service
 “ of the Mission; and who sensibly feel the loss
 “ they have sustained by the lamented death of
 “ the invaluable Mr. Swartz, and subsequently
 “ that of the worthy Mr. Jænicke.”

“ In the account for 1803, the Rev. Messrs:
 “ Kohlhoff and Holzberg, in a letter dated at
 “ Tanjore, 29 Dec. 1802, state that they had
 “ not only attended to the congregations and
 “ schools in that place, but that they and their
 “ native assistants had made several journeys to
 “ publish the word of God in various towns and
 “ villages of the Tanjore province, and that
 “ they had the pleasure to report that, by the
 “ blessing of God, several new congregations
 “ had very lately been formed. At Kanândagudi,

" a large village, about 18 English miles south-
 " cast from Tanjore, about 40 families had come
 " to the resolution of renouncing the worship of
 " their dumb idols, and to turn unto God. After
 " having been carefully instructed in the truths
 " of the Christian religion, they were admitted
 " into the congregation by holy baptism, in the
 " course of the last year. At Adanjour, a village
 " about 17 miles north-west from Tanjore, nine
 " families, consisting of 27 souls, had received
 " baptism, in July and November last, after
 " previous instruction; and, there being several
 " Christian families resident within two or three
 " miles of it, they had erected a temporary
 " building, consisting of mud walls, and a
 " thatched roof, for Divine worship, and had
 " stationed there a catechist assistant, who had
 " been found faithful in the discharge of his
 " duty. At Lorloor, which lies five miles from
 " Tanjore, seven families, consisting of 30 souls,
 " had been brought to the knowledge of the
 " Gospel; and there being some Christian fami-
 " lies in the neighbouring villages, a neat brick
 " and tiled chapel had been erected for the be-
 " nefit of these Christians, by a member of their
 " congregation, named Sandoshee Pulley, who
 " held an employment in the Company's service.
 " The chapel was finished during Mr. Gerické's
 " progress through the country, and it was
 " opened by him on the 5th of November,

" 1862, by prayer, had a sermon from Rom.
 " iii. 1, 2. After the sermon, 24 persons re-
 " ceived the Holy Sacrament, nine of whom
 " were members of this new congregation; and
 " 19 catechumens, who had been 10 weeks
 " under instruction, were baptized. The ma-
 " jority of the members of these new congrega-
 " tions are of the Collary cast, and proprie-
 " tors of lands, cultivated by themselves. It is
 " with much satisfaction the Missionaries report,
 " that the far greater number of these converts
 " were not ashamed to confess the name of
 " Christ, but endeavoured to honour the holy
 " religion they had embraced, by a conformity
 " to those sacred truths and duties, in which they
 " had been instructed.

" They were also happy to inform the Society,
 " that, by God's gracious Providence, they had
 " finished the school-house at Tanjore, which
 " was opened the preceding September, when
 " Mr. Holzberg preached from Ephes. vi. 4, on
 " the reciprocal duties of parents and children.
 " The school-house, erected on an elevated
 " place, would accommodate above 1000 chil-
 " dren. The English, the Provincial, and the
 " Tamulian schools were collected in one place,
 " and could be more commodiously inspected;
 " than heretofore, and they had also made some
 " improvements in the girls' schools.

" There being a large congregation at Puda-

" patts, situated nearly in the center of the
 " Collary district, westward of Tanjore, a brick
 " and tiled chapel had been erected there, and
 " opened last July. An able catechist, educated
 " by the late Mr. Swartz, was stationed at that
 " place, and had hitherto given satisfaction to
 " the Missionaries, by attention to his duty.
 " Various impediments had hitherto hindered
 " them from erecting a place for Divine worship
 " at Kanandagudi; a small spot of ground had
 " however been purchased, and a temporary
 " building was intended to be erected as soon as
 " possible.

" The increase of the Tamulian congregation
 " had been considerable. In the year 1801,
 " they baptized 366, among who were 50 infants
 " born of Christian parents; they had received
 " 21 from the Popish communion; they had ad-
 " ministered the sacrament to 599 persons; they
 " had married 12 couple, and buried 29 bodies.
 " In the year 1802, they had baptized 328,
 " among whom were 63 born of Christian pa-
 " rents; they had received from Popery 34;
 " they had administered the sacrament to 585
 " persons; they had married 21 couple, and
 " buried 36 bodies.

" There were eight scholars in the English
 " school, and in the Provincial schools of Tanjore
 " and Cumbagonam, about 40. In the Tamulian
 " school, consisting only of children born in

“ the congregation, 33 seminarists were in train-
 “ ing to serve as catechists, besides whom, there
 “ were 85 charity boys, 28 day-scholars, and
 “ 36 girls.

“ The Missionaries at Tranquebar, and Mr.
 “ Gerické at Madras, had kindly furnished them
 “ with Tamulian books, to the utmost of their
 “ power, but not adequately to their wants;
 “ and they had been supplied with Bibles from
 “ Tranquebar, for the Tanjore and Palamcotta
 “ Missions.

“ In the month of September, they had been
 “ visited by Mr. Pohlé, of whose state of health
 “ they give a very indifferent account.

“ Mr. Gerické had visited them, after his long
 “ journey from Seringapatam and Palamcotta,
 “ and during the fortnight he remained with
 “ them, he had preached twice to the Tamulian
 “ congregation, and visited the Christians at
 “ Pudadatta, Buddalore, and Trichinapally. He
 “ had reported to them the great increase of the
 “ congregations at Palamcotta, and in the Tin-
 “ navelly district; and agreeably to his request,
 “ they intended to send some of the seminarists
 “ at Tanjore, for the benefit of these new con-
 “ gregations.

“ They acknowledge the receipt of the stores
 “ and presents of the Society for the years 1801
 “ and 1802, together with their salaries and gra-

" tuities; and they recommend themselves to the
 " prayers and kindness of the Society.
 " The Rev. Mr. Gericke, in a letter dated at
 " Vepery, 14 Feb. 1803, informs the Society
 " that he had recently been through the Mysore
 " country, and thence to Palamcotta, visiting
 " all their congregations, and that it had pleased
 " God to awaken a sense of religion in the in-
 " habitants of whole villages, insomuch that, of
 " their own accord they had sought instruction
 " from the neighbouring Christians, and their
 " catechists, and from Sattianaden, and had
 " wished anxiously for his coming, to be farther
 " instructed, and baptized. The first of these
 " villages, to which he had been called, was
 " newly built by catechumens, who had before
 " lived in neighbouring places, and their Church
 " was finished, when he arrived to preach and
 " baptize in it. In four other villages, the in-
 " habitants being unanimous in their resolution
 " of embracing the Christian faith, put away
 " their idols, and converted their temples into
 " Christian Churches, and were instructed and
 " baptized in them. For another new village,
 " and Church for catechumens, that lived dis-
 " persed, he had bought a piece of ground, and
 " instructed and baptized in it, under a tempo-
 " rary shade. On his departure from the Tin-
 " navelly country, where this had happened,

" messages were received from many villages,
 " requesting him to stay a few months longer,
 " and to do in their villages, what had been done
 " in others. Not conceiving himself at liberty
 " to do so, he had recommended them to Satti-
 " anaden, to the old catechists, and to the new
 " assistants. By these means, there had been
 " instructed, and baptized, about twice the num-
 " ber that he had baptized, which were above
 " 1300. But, extraordinary as these conver-
 " sions of several thousands were, not less extraor-
 " dinary and unexpected was the persecution
 " suffered from their Heathen neighbours, and
 " particularly from some men in office under the
 " collector. The very night on which he re-
 " turned to Vepery, he received a letter on the
 " melancholy subject; and nothing prevented
 " his return to that part of the country, but
 " serious indisposition. Mr. Kolhoff, however,
 " had resolved to visit the new congregations;
 " and with the assistance of Mr. Gerické's let-
 " ters, he trusted relief would be afforded; and
 " the presence of so good a pastor as Mr. K.
 " would tend, by God's grace, to comfort them
 " all, and to confirm and strengthen the weak
 " among them. Sattianaden seemed to be quite
 " depressed at the cruelties exercised upon the
 " Christians, and the reports daily brought to
 " him from all quarters. One of the congrega-
 " tions had lately written to Mr. Gerické, that

“ were it not for the fear of Hell, and the hope
 “ of Heaven, such were their sufferings, that
 “ they should all throw themselves into the sea.

“ In the Malabar congregation at Vepery,
 “ there had been baptized 32 infants, and 18
 “ adults; received from Popery 3, buried 23,
 “ married nine couple, and at Easter there were
 “ 96 communicants. In the English and Por-
 “ tugueze congregations, 96 infants and six
 “ adults had been baptized, and one received
 “ from Popery, and 66 buried, including many
 “ English sailors. On Easter Day 73 had com-
 “ municated, and at other times fewer. Twice
 “ they had had extraordinary communions of
 “ English people. At Pandamallec, the sacra-
 “ ment had been administered to 20 Danish pri-
 “ soners of war, and at another time to 14.

“ At Cuddalore, 10 children of European pa-
 “ rents had been baptized, one of Portugueze,
 “ and five of Malabar extraction.

“ At Negapatnam, six children of European
 “ extraction had been baptized, two of Malabar,
 “ and five adults; one had been received from
 “ popery, and 13 buried.

“ At Pullicat, two children had been bap-
 “ tized; and on his journey he had baptized
 “ four adults at Vellore: at Seringapatam, two
 “ adults, and four infants of European extrac-
 “ tion; at Dindigal, seven adults, and three
 “ children; the congregation at that place con-

“isting of 75 souls, of whom 29 received the
 “Holy Sacrament. Those baptized in the con-
 “gregations more southward, and the new con-
 “verts, were registered in their respective
 “Churches, and in the general book of the
 “Church at Palamcotta. At Sadras, three
 “children were baptized.

“Mr. Gerické acknowledges the receipt of
 “stores and presents sent out the preceding
 “year, which had properly been divided among
 “the Missionaries. He had also received the
 “account of their salaries and benefactions, with
 “a bill upon Government for the amount thereof:
 “for all which, he desires his best thanks to be
 “made acceptable to the Society.

“It seems,’ Mr. G. observes, ‘that if we had
 “faithful and discreet labourers, for the vineyard
 “of the Protestant Mission on this coast to send,
 “wherever a door is opened unto us, rapid would
 “be the progress of the Gospel. Our native
 “teachers, though some of them may not be in-
 “ferior to us, in the knowledge of the great
 “truths of the Gospel, and in the manner of
 “communicating them, still their discourses
 “carry not that weight with them, that is felt
 “when *we* speak to the natives. They never
 “gain that confidence that is placed in an Euro-
 “pean, when they are once convinced that he
 “is actually what he exhorts them to be, Without
 “good Missionaries, true disciples of Jesus

“ Christ, from home, the work of the Mission,
 “ it seems, would lose its respectability, even
 “ though the native teachers were good men;
 “ and Missionaries, without the spirit and mind
 “ of Christ, and as full of the world as the
 “ natives are, would soon make the Mission the
 “ most graceless thing imaginable.

“ It has pleased God, Mr. G. observes, to
 “ lead them these several years, through great
 “ anxieties with regard to the Mission, but they
 “ have observed and believe, that a kind Pro-
 “ vidence watches over it; and such help as
 “ seemed absolutely necessary for its preserva-
 “ tion, has always been furnished in due time.
 “ This keeps their hopes alive, and prevents
 “ them from losing their energy.

“ The Rev. Mr. Pohlé, in a letter dated at
 “ Trichinapally, 10 March, 1803, acknow-
 “ ledges the receipt of the stores and presents,
 “ salaries and benefactions, for the two preceding
 “ years. In the course of the last year, he had
 “ baptized 47, (including five Heathens,) had
 “ buried 31 natives and Europeans, and married
 “ 17 couple; and he had had 200 communicants,
 “ including 43 English. In the English school,
 “ there were about 50 scholars, and in the Ma-
 “ labar school about 10. The Malabar congre-
 “ gation amounted to 205, and the Portuguese
 “ to 77, all of them in and about Trichinapally.
 “ The catechists and schoolmasters continued in

“ the service of the Mission, and its concerns,
 “ had been fully attended to, All had enjoyed,
 “ good health, excepting himself: he had been,
 “ much indisposed, but was then able to resume,
 “ his ministerial functions, both towards the Mis-
 “ sion and the garrison. The military were re-
 “ gularly at Church, notwithstanding their re-
 “ sidence at a considerable distance from it.

“ The Rev. the Danish Missionaries, in a
 “ letter dated at Tranquebar, 9th Feb. 1803,
 “ acknowledge the receipt of the Society's pre-
 “ sents sent out to them the preceding year,
 “ which they consider as encouragements to a
 “ perseverance in the faithful discharge of their
 “ duty; that the spiritual misery of the natives,
 “ and the bodily distresses of many poor persons,
 “ may be lessened. They express an anxiety for
 “ the receipt of printing paper, as their press
 “ was constantly engaged in working off books,
 “ for the use of the Malabar Christians, and
 “ lately for the new congregations, which in
 “ great numbers had recently been baptized by
 “ Mr. Gerické, many of whom, not having yet
 “ been able to get books enough for their in-
 “ struction, had written the catechism and
 “ prayers on palmyra leaves, which they had re-
 “ hearded to Mr. Gerické, in a manner beyond
 “ his expectation.

“ Their hearts had been filled with praise to
 “ God, for the progress which the Gospel of

“ Christ had lately made amongst the Heathens ;
 “ and they considered it as an extraordinary
 “ Providence, tending to the furtherance of
 “ Christian knowledge, that the country was
 “ under a Christian Government, which they
 “ trusted would lend its benevolent and protect-
 “ ing hand to lessen the perils that had attended
 “ the reception of Christianity, and to encour-
 “ age its introduction. Hence, the natives
 “ would learn how to fear God, to honour the
 “ King, to obey the laws, and to become indus-
 “ trious and faithful subjects, as well as to reject
 “ their foolish and often most cruel superstitions.
 “ Of the latter, they had had, within the last
 “ year, a striking instance, when two women
 “ were suffered to be burnt alive, with the corpse
 “ of the late Rajah, *Amersing* ; a circumstance
 “ that afterwards produced a series of fantastic
 “ follies. Several women pretended to be pos-
 “ sessed with the spirit of one of the burnt
 “ women, and affected to produce wonderful
 “ cures among the sick. The imposition was,
 “ however, at length checked, and the impostors
 “ punished by the collector, and even by the
 “ present Rajah, *Serfogee*.

“ Mr. Cammerer had kindly gone to Tanjore,
 “ to take care of Mr. Kolhoff's charge, whilst
 “ he was with the new congregations, to
 “ strengthen and comfort them in their distresses,
 “ brought on by some Heathen enemies, who

" were indignant that whole villages, with their
 " chiefs, had embraced the Christian doctrine,
 " and converted their pagodas into Christian
 " Churches; after having broken their idols to
 " pieces, and buried them deep in the ground.
 " Like Nero and Dioclesian, these Heathens
 " imputed every theft and mischief to the Chris-
 " tians; and, as Heathen chiefs, averse from
 " Christianity, easily raised every complaint
 " against them, some had been chastized, and
 " treated in a pitiful manner. The last accounts,
 " however, they thank God, had happily re-
 " ported, that the collector was kindly disposed
 " to the Christians, and had put a stop to the
 " injustice and machinations of their enemies.
 " Catechists and schoolmasters, to a certain ex-
 " tent, with Malabar Bibles, Catechisms, and
 " other books, had been furnished, but there
 " was great need of other Missionaries. They
 " consider themselves bound to assist their
 " brethren in the English Missions, not only on
 " account of their pressing necessities, but in
 " order to testify to the Hon. Society their sense
 " of the Society's goodness to them. They pro-
 " fess to have no claim upon the Society's funds;
 " they received each donation, therefore, as a free
 " gift, and only begged their benefactors to con-
 " tinue that generosity to them, which their
 " Mission had had the happiness to enjoy almost
 " a century. After mentioning the Rev Dr.

“ Knapp, of Halle, in the most respectful terms,
 “ as zealous for the objects of the Mission, and
 “ prudent in distinguishing the necessary qua-
 “ lities in a Missionary, they observe— We are
 “ surely not partial to our countrymen, but beg
 “ leave to observe that if they are faithful they
 “ have the peculiar and very necessary qualities
 “ for the Mission. They are accustomed to
 “ content themselves with a salary only to pro-
 “ cure the necessaries of life: they have fewer
 “ relations to, and connexions with, the Euro-
 “ peans: they have much difficulty to return to
 “ their country, and relatives in Europe, and
 “ remain therefore chiefly through life in India,
 “ by which they naturally acquire a great deal
 “ of experience, which is so necessary in a
 “ Missionary to the Indian nations. This, we
 “ allege only as our humble opinion, but rely
 “ entirely on the produce, and wise disposition
 “ of the Hon. Society.”

“ The Tranquebar Mission had last year
 “ been increased by 112 children born of
 “ Christian parents, 11 converts from Hea-
 “ thenism, and five converts from Popery. In
 “ the Tamulian schools, 160 children were
 “ maintained, besides those in the adjacent vil-
 “ lages, and farther in the country. In the
 “ Portuguese school, 40 orphans were sup-
 “ ported, and 48 day-scholars taught. Nineteen

“ couple had been married, 1290 had received
 “ the Lord's supper, and 72 had been buried.

“ Two other letters have likewise been re-
 “ ceived, reporting to the Society the much-
 “ lamented death of the valuable and excellent
 “ Missionary, the Rev. Mr. Gericke.

“ The Rev. Mr. Holzberg, in a letter dated
 “ at Cuddalore, 12 Oct. 1803, reports that Mr.
 “ Gericke died at Vellore, on the 2d day of that
 “ month.

“ It had been Mr. Gericke's intention to get
 “ to Cuddalore, in order properly to settle Mr.
 “ Holzberg, and re-establish the Mission at that
 “ place; but, it was the will of God that he
 “ should be taken hence, to harvest the fruits
 “ of his sowing. The loss was sincerely felt by
 “ Mr. Holzberg in particular, as he had been
 “ accustomed to look up to Mr. G. as a friend
 “ and a father. The Society, he observes, had
 “ lost a most faithful servant; the Mission its
 “ second pillar; and all India a benefactor, and
 “ an eminent example of piety and virtue,
 “ whose righteous footsteps, he prays God that
 “ he may be enabled to follow; and thereby to
 “ become worthy of the Society's attentions.

“ The Rev. the Danish Missionaries, in a
 “ letter dated at Tranquebar, 10 Oct. 1803,
 “ report the most afflicting and irreparable loss,
 “ they and the Mission had suffered, by the

" death of their ever dear brother and senior,
 " the Rev. Mr. Gerické, who departed this life
 " the 2d inst. at Vellore. Soon after his return
 " from his most remarkable journey to the
 " southern countries, the great success of which,
 " in the awakening of several thousand Heathens
 " to embrace the religion of Jesus Christ; had
 " already been mentioned, his health was at-
 " tacked by a fever, of which he recovered, but
 " his increasing and incessant labours did not
 " permit him to enjoy that rest, which his age
 " of 61 years, and a weak frame of body, re-
 " quired. He was taken with a disorder in the
 " bowels, which he thought might be removed
 " by change of air; but, returning from Raya-
 " cottah to Vellore, his disorder increased to that
 " degree, that he was unable to proceed. Thus
 " ended the laborious and pious life of this
 " faithful servant of Christ, after he had served
 " Him in India 38 years, with a zeal and sim-
 " cerity, which was exemplary to the public;
 " and edifying to thousands, amongst Europeans
 " and Natives, of all ranks and situations. The
 " consternation and grief amongst all classes; at
 " the death of so valuable a man, was beyond
 " description. His soft, mild, meek, and humble
 " character; had made him beloved by persons
 " of distinguished stations, and by every one.
 " His conversation was every where agreeable
 " and instructive, as his long experience and

“ attentive observations furnished him with im-
 “ portant materials to entertain the company,
 “ wherever he happened to be visiting. He
 “ spake with so much circumspection and wis-
 “ dom, on religious and moral matters, on lite-
 “ rature, and political subjects, that all who
 “ heard him were pleased; and even such as
 “ differed from him in matters of religion, had
 “ a respect for his exemplary character, and re-
 “ vered his Christian virtues; insomuch that
 “ many called him the *primitive Christian*.
 “ His public spirit was always active, and he
 “ took a great part in any institution for the
 “ common benefit. Though the propagation of
 “ the Christian religion was his chief object, and
 “ occupied his mind in preference to all other
 “ objects, he approved and encouraged, as much
 “ as he could, the culture of sciences, in those
 “ with whom he was connected; and he even
 “ paid a monthly salary to an honest and skilful
 “ Bramin, for the benefit of Indian literature.
 “ In offering and rendering good services, he
 “ took very great pleasure, and he never de-
 “ clined any, which he found himself able to
 “ perform, even though attended with great dif-
 “ ficulties. Many addressed themselves to him,
 “ in their urgencies, and requested his oral or
 “ written recommendation, mediation, or assist-
 “ ance; which had often cost him much time,
 “ great exertions, and not seldom considerable

" expences, and loss of money, besides his vast
 " and expensive correspondence. His charity
 " was boundless. Though the various concerns
 " which were entrusted to him, as a man, on
 " whose conscientiousness and exactness all
 " could rely, and some generous rewards for
 " his good offices might have made him rich, he
 " observed the utmost frugality, that he might
 " have to give to the needy. To go into a
 " detail, or to mention only the various branches
 " of his abounding charity, were impossible;
 " many of which had come to their knowledge
 " only by accident. Many widows and orphans,
 " helpless, afflicted, and oppressed, bewail with
 " flowing tears, the loss of their benefactor,
 " father, guardian, advocate, defender, and
 " comforter. To his brethren he was the most
 " tender friend and brother, never assuming as
 " a senior, but always the first and most ready
 " to take upon himself the heaviest burdens; to
 " alleviate, and comfort, and assist his brethren.
 " He was indeed a shining light, whose gentle
 " rays enlightened, warmed, and enlivened.
 " His counsels and advices were maturely pre-
 " meditated, and he never insisted upon his own
 " opinions, nor was in the least offensive in his
 " paternal admonitions on errors, but rather in-
 " dulent, silent, and patient, when the com-
 " mon cause was not materially injured. He
 " never complained of personal offences, and

“ when his conscience and duty urged him to
 “ complain, in order to avert imminent dangers,
 “ he did it with the utmost reluctance, and the
 “ most affecting anxiety, for his tender heart
 “ was full of love towards his neighbour.

“ By the death of the Rev. Mr. Gerické, the
 “ Vepery Mission has lost not only its shepherd,
 “ but also its support; and the situation of the
 “ English, Portugueze, and Malabar congregations,
 “ would be deplorable, till another
 “ Missionary should arrive, and be able to take
 “ the charge. Mr. Pæzold had been applied to,
 “ to return to Vepery, and his answer was expected.
 “ Mr. Holzberg, who had been placed
 “ at Cuddalore, under the common deliberation,
 “ was not qualified to take charge of the Vepery
 “ congregations, for want of the necessary
 “ languages. Mr. Kolhoff, whom they (the
 “ Danish Missionaries) had assisted with an able
 “ accountant, (Mr. Martinsen) had already the
 “ charge not only of the extensive Tanjore
 “ Mission, and of the many old and new congregations
 “ beyond Palamcotta, but also the
 “ additional attendance on the new English garrison,
 “ in the fort of Tanjore. He, therefore,
 “ already had a burden, far above his strength,
 “ and could not long be absent from Tanjore.
 “ They intended however to continue to assist
 “ him, by periodical journeys, which Mr. Camerer
 “ had already done twice, in the current

“ year; but they had no ability to alleviate his
 “ hard labours, otherwise than by ~~lectures~~
 “ books, and correspondence; for, besides their
 “ three Mission Churches, they had lately had
 “ the care of the Danish congregations, and
 “ Mr. John’s health was on the decline. They
 “ therefore earnestly solicit, that the distressful
 “ situation of the English Missions may be
 “ taken into consideration, and the most effectual
 “ measures adopted for their preservation;
 “ otherwise, what had been gained would be
 “ lost, and many thousand souls would be most
 “ deplorably circumstanced, both in their spi-
 “ ritual and temporal concerns. Having for-
 “ saken their Heathen relatives and connexions,
 “ there would be no prospect of acceptance, and
 “ subsistence with them, even if they were to
 “ return (which God forbid!) to their former
 “ idolatry.

“ The Danish Missionaries were then in expect-
 “ tation of soon receiving the usual presents and
 “ stores annually sent out by the Society, which
 “ would be a particular relief to them, as the
 “ ship, with their ordinary stores and provisions,
 “ from Denmark, had not then arrived.

“ Their letter concludes with earnest expres-
 “ sions of prayer, that the salutary knowledge
 “ of the true God, and our blessed Redeemer,
 “ may be extensively communicated, to the com-

“ for the relief and salvation of the poor inhabitants of
 “ this country.

“ It is with much concern that the Society
 “ still has to report that no suitable supplies of
 “ new Missionaries have yet been heard of, to
 “ succeed the good men, who have finished their
 “ course, and exchanged the toil of sowing the
 “ seeds of the word of God, for the unmixed
 “ pleasure of reaping the fruits thereof. The
 “ departure of Mr. Gerické, so soon after
 “ the loss the Missions experienced by the
 “ death of the invaluable Mr. Swartz, is an
 “ affecting dispensation; but the Society has
 “ confidence that God will still raise up labourers
 “ to work in his vineyard among the Heathen,
 “ and spread abroad the knowledge of those
 “ sacred truths, which alone can make men
 “ wise unto salvation.”

“ In the account for 1804, the Rev. Mr
 “ Pæzold, in a letter dated 19th Feb. 1804,
 “ states that the Madras writers, having received
 “ an order to quit the college of Fort William,
 “ at the expiration of that month, Lord Wel-
 “ lesley had directed that he should proceed
 “ with them to the Presidency of Madras; and
 “ therefore that he was preparing for his de-
 “ parture. Government had promised to grant
 “ him a free passage; and he purposed to re-
 “ turn again to his station in the Vepery Mis-

" sion, and recomence, the Tamulian, Divine
 " service. He complains that the allowance to
 " the Missionaries, who have no other means of
 " support, is insufficient to supply their wants.
 " The late Mr. Gerické, whom a kind Provi-
 " dence had blessed in a very extraordinary man-
 " ner, with the goods of this world, had libe-
 " rally supplied the wants of the poor, and of
 " his colleagues in the Mission; and to him Mr.
 " Pæzold acknowledges that he had been very
 " greatly indebted for support, from time to
 " time, to the utmost of his power. He prays
 " God to comfort and strengthen him under all
 " difficulties; and soon to raise up another
 " faithful, and more able minister, for the en-
 " largement of his kingdom.

" Mr. Pæzold, in another letter dated at
 " Vepery, 30th Sept. 1804, mentions his arrival
 " at Vepery from Calcutta, after a long and un-
 " pleasant passage, on the 16th of August,
 " 1804, and that, contrary to expectation, he
 " had found Mr. Rottler of Tranquebar, and his
 " family, residing in the late Mr. Gerické's
 " house, who had received both him and his fa-
 " mily, in the kindest manner. Mr. Rottler had
 " immediately made room for them, and removed
 " from that to another house, belonging to the
 " widow of Mr. Gerické. Without delay, he
 " began to assist Mr. Rottler in the Tamulian
 " (Malabar) Portugueze, and English congre-

" gations, and continued so to do. About two
 " months before Mr. Pæzold's return to Vepery,
 " Mr. Rottler had been appointed Secretary to
 " the Orphan School, or Female Asylum, a
 " station heretofore held by Mr. Gerické, with
 " a salary of 20l. sterling per month; which
 " appointment, he apprehended, would most
 " probably have been tendered to him, if it had
 " been possible for him to return sooner. He
 " again urges the Society to take into consider-
 " ation the circumstances of a Missionary, in
 " those parts, who has only 100l. per annum to
 " support him and his family. European articles,
 " and the country provisions, were rising in
 " price, year after year, and at an enormous
 " rate. If Mr. Gerické had not left his pro-
 " perty to the Church, the Vepery Mission must
 " soon have been given up; the interest of that
 " property being still insufficient, although the
 " sum paid every month, out of Mr. Gerické's
 " estate; to the Mission servants, catechists
 " and schoolmasters, charity children, widows,
 " orphans, and other poor, amounted to 43l.
 " sterling, and consequently to 516l. per annum,
 " agreeably to evidence in his hands.

" A Letter from the Rev. Mr. John Peter
 " Rottler, Missionary at Tranquebar, dated at
 " Vepery, 29 Sep. 1804, details the circum-
 " stances, which had determined him to continue
 " at Vepery, since his arrival there in the pre-

“ ceding December, with the exception only of
 “ a short absence, in order to arrange some of
 “ his concerns at Tranquebar. The repeated
 “ demand of the destitute congregation there,
 “ after the death of Mr. Gerické, when it was
 “ still uncertain whether Mr. Pæzold would
 “ leave Calcutta, and again take charge of the
 “ Vepery Mission, had determined his brethren,
 “ at the other Missions, to send him thither as
 “ the only one who could be spared, to perform
 “ the necessary duties of the Mission. On his
 “ arrival at Vepery, he began to perform Divine
 “ Service in the Malabar congregation, as well
 “ as in that of the Portugueze; and during the
 “ Christmas season, he had administered the
 “ Holy Sacrament in the former congregation
 “ to 65 persons, and in the latter to 34. For
 “ the English service, he had had assistance
 “ from the Rev. Mr. Ball, (one of the Hon.
 “ Company’s Chaplains,) who was then at
 “ Madras; and on his removal to Trichinapally,
 “ he had himself read prayers and preached in
 “ English, for the first time, on the first Sunday
 “ in Lent. He had likewise attended to the
 “ English and Malabar schools, and had preached
 “ at the Mount, baptized several children, and
 “ administered the Sacrament to 17 persons of
 “ the Malabar congregation. At Vepery Church,
 “ he had also administered the Sacrament, in
 “ English, to 26 persons. On Thursday in

Passion week, Good Friday, Easter-Day, and the Monday following, he had preached five times in Malabar, four times in Portugueze, and twice in English; and had administered the Sacrament to 96 persons in the Malabar, and to 78 persons in the Portugueze congregation.

After having celebrated the feast of Pentecost, he had intended to return to his station at Tranquebar, as Mr. Pæzold's return to Vepery, from Calcutta, was then expected; but Providence directed it otherwise. During his stay in the neighbourhood of Madras, he had become acquainted with several reputable gentlemen, and had been introduced to Lord William Cavendish Bentinck, and his lady; who had desired him, with much entreaty, to take charge of the Female Asylum, heretofore under the care of Mr. Gerické. Engaged as he was to the Danish Mission, he hesitated to accept the offer, otherwise so befitting the office of a Missionary, till he could have the consent of his superiors at Copenhagen, and could know the resolution of the Hon. Society, respecting his being fixed in the English settlement. After a consultation with his brethren at Tranquebar, upon the subject, he declined the offer; but, subsequently, receiving a letter from his Excellency, General Anker, Governor of Tranquebar, which enclosed the act of

“ a Letter to the Governor from Sir Thomas
 “ Strange, both recommending and urging the
 “ measure, he had determined, with the consent
 “ of his Tranquebar brethren, to comply with
 “ the wishes of Lady Bentinck, and to accept
 “ the office of Secretary to the Female Asylum,
 “ until the pleasure of his superiors in Europe
 “ should be known. After having regulated
 “ some necessary business at Tranquebar, which
 “ kept him there two months, he had returned
 “ to Vepery, at the end of July; and, within
 “ a few weeks after, Mr. Pæzold also arrived
 “ from Bengal. Mr. Rottler was then occupying
 “ Mr. Gerické's house, which he resigned, to
 “ Mr. Pæzold, retiring himself to another near
 “ it. Mr. Rottler had also tendered his assist-
 “ ance in the care and labours of the Mission,
 “ which had been gladly accepted. They were
 “ thus assisting each other, in the business of
 “ the Mission, both in Church and school, en-
 “ deavouring to keep up fraternal love and
 “ unity, and to do all things for the best;
 “ which, he trusted, with the assistance of God,
 “ would always be their aim.

“ The Society directed their opinion to be
 “ transmitted to Mr. Rottler, that he had very
 “ properly accepted the office of Secretary to
 “ the Female Asylum, heretofore held by the
 “ late Mr. Gerické; and, having good reason to
 “ believe that the assistance of Mr. Rottler, in

“ the important concerns of the Vepery Mis-
 “ sion, would be very eligible, he has been ap-
 “ pointed one of the Society’s Missionaries,
 “ under the proviso that the same shall meet
 “ with the concurrence of his superiors at Co-
 “ penhagen.

“ And, it appearing that Mr. Rottler had been
 “ actually occupied in the functions of a Mis-
 “ sionary at Vepery, from the month of Decem-
 “ ber, 1803, excepting a short interval, when
 “ he returned to Tranquebar, on necessary
 “ business, the Society directed the usual allow-
 “ ance for two years of 50l. per annum; as a
 “ payment from Christmas 1803, to Christmas
 “ 1805, together with the customary gratuity
 “ of 50l. for each year, to be remitted to
 “ him.

“ The Rev. Mr. Pohlé, in a letter dated at
 “ Trichinapally, the 28th December, 1803,
 “ mentions particulars of his own serious indis-
 “ position, and happy recovery, and of the much
 “ lamented death of the Rev. Mr. Gerické, the
 “ circumstances of each had been before detailed
 “ to the Society; and he also expresses his most
 “ earnest hope that a suitable supply may soon
 “ fill up the vacancy in the Mission.

“ Another letter from Mr. Pohlé, dated at
 “ Trichinapally, the 26th of June, 1804, men-
 “ tions his frequent inability to officiate, through
 “ ill health: The Rev. Mr. Ball, one of the

" Honourable Company's Chaplains, had kindly
 " assisted him at the garrison; and he thinks it
 " right to inform the Society, that that gentleman
 " had likewise assisted at the Mission Church of
 " Vepery, to the English congregation, after the
 " demise of Mr. Gerické, and that he had con-
 " tinued so to do, until, by order of Government,
 " he returned to Trichinapally, in March 1804,
 " just in time to assist Mr. Pohlé.

" In the course of the preceding year, at
 " Trichinapally and Dindigal, there had been
 " baptized 95, including 11 Heathens; buried
 " 16 Natives, and 15 Europeans; married nine
 " couple; communicants 165, including English
 " and Natives. The English school numbered
 " from 31 to 40 children, and the Malabar from
 " 10 to about 20. To the Portugueze congre-
 " gation belonged 95, and to the Malabar 272,
 " making together 367 souls.

" Mr. Pohlé urges a request, in behalf of
 " Mr. Henry Horst, that the Society would allow
 " him, an annual salary. He had studied in a
 " German university, had assisted Mr. Gerické
 " in his school at Vepery, and in consideration
 " of his ability, sobriety, and good behaviour,
 " had been stationed at Cuddalore, as a Lector
 " to the Mission, in which capacity he had
 " served to the satisfaction of Mr. Gerické, full
 " 11 years. On Mr. Holzberg's settlement at
 " Cuddalore, Mr. Horst went to Tranquebar, to

"qualify him more effectually for the service of
 "the Mission. Mr. Gerické had hitherto allowed
 "him a salary, but as that must now cease, and
 "neither the Mission fund, nor Mr. Pohlé,
 "could furnish it, he had ventured to ask it of
 "the Society, wishing and much needing the
 "assistance of Mr. Horst at Trichinapally; and
 "he is satisfied that the Society would not
 "have reason to repent, if it were granted
 "him.

"Mr. Pohlé repeats, what in his last letter he
 "had urged, respecting Mr. Henry Horst, to
 "which he had been led by the advice of the
 "Rev. Mr. Ball, and by the consideration of
 "his having already received assistance from
 "Mr. Horst, in the Mission concerns at Tri-
 "chinapally.

"Prior to the receipt of these letters from
 "Mr. Pohlé, the Society had directed a gratuity
 "of 50l. to be sent out to Mr. Horst, in consi-
 "deration of his services to the Mission at Cud-
 "dalore, as reported in divers letters from the
 "late Mr. Gerické; and the consideration
 "whether a permanent salary shall be granted to
 "him, is suspended, till such time as the Society
 "shall receive further accounts from the Mis-
 "sionaries, respecting Mr. Horst, and his com-
 "petency to be one of them.

"The Rev. Mr. Holzberg, in a letter, dated
 "at Cuddalore, the 17th of Feb. 1801, states

" that the Mission congregations at that place
 " had much decreased, since the garrison had
 " marched to Trichinapally, in the preceding
 " month of September; the decrease, however,
 " had not been so apparent at Church, as he
 " found it to be, when he visited them at their
 " houses, those who had left the place being
 " such as had not had many opportunities of at-
 " tending Divine service. The Malabar school,
 " which had been reduced to four scholars, had
 " increased since his arrival at Cuddalore, to 14;
 " in which too he had made arrangements for
 " more ample instruction. He had administered
 " the Lord's Supper thrice in English and Ma-
 " labar, and once in the German language, to
 " about 100 communicants. He had baptized
 " 20, including two Heathens; and received
 " from the Romish Church three persons: he
 " had married 13 couple, and buried 11 Euro-
 " peans. He observes that that Mission might
 " again flourish, if it were not so very poor.
 " Since the death of Mr. Gerické, he had not
 " wherewith to pay the catechist and school-
 " master, whose salaries had been furnished by
 " that worthy Missionary; he therefore parti-
 " cularly recommends the state of the Cuddalore
 " Mission to the consideration and benevolence
 " of the Society.
 " Mr. Holzberg's statement, respecting the
 " Cuddalore Mission, being taken into consider-

“ ation, the Society directed 50l. to be sent out,
 “ with the other remittances, towards defraying
 “ the expences of that Mission.”

“ In the account of the Mission, published
 “ by the Society, for the year 1803, mention is
 “ made of ill usage, and persecution, expe-
 “ rienced by some new converts to Christianity,
 “ in the Pinnavelly district: A statement of the
 “ particulars having been made, by direction of
 “ the Board, to the Court of Directors of the
 “ Honourable East India Company, and their
 “ interference requested, not only to prevent
 “ any similar persecution of Christian converts
 “ in future, but to protect the persons and la-
 “ bours of the Missionaries of the Society, in
 “ the discharge of those important duties, with
 “ which they are entrusted; the Society can now
 “ happily report to the public, that a most
 “ handsome and satisfactory reply was received
 “ from that Honourable Court, together with
 “ the copy of an important paragraph, which
 “ was to be inserted in their next dispatches to
 “ the Government of Madras, on the subject re-
 “ ferred to; in the representations made by the
 “ Society.

“ The Society cannot yet report that any new
 “ Missionaries have been engaged, in Europe,
 “ to carry on the work of promoting Christian
 “ knowledge in the East Indies; although many
 “ efforts have been used to find out suitable per-

"sons, to be employed in this labour of love."
 "The return of Mr. Pezold to Vepery from
 "Calcutta, and the acquisition of Mr. Rottler
 "from Tranquebar, as stated in the preceding
 "extracts, may, however, through the blessing
 "of God, secure a continuance, if not an en-
 "largement, of the work in hand; until such
 "time as new labourers, furnished with learn-
 "ing, discretion, and the true spirit of Christian
 "Missionaries, shall be found."

"In the account for 1805, the Rev. the
 "Danish Missionaries, in a letter dated at Tran-
 "quebar, 15 Feb. 1805, mention that they had
 "heard of the arrival in Bengal, of the stores
 "and presents from the Society. They advert
 "to the pressing application that had been made
 "to them for the continuance of Mr. Rottler at
 "Madras, to superintend the concerns of the
 "Female Asylum at that place, whither he had
 "gone to take charge of the Mission after the
 "death of Mr. Gerické, and in the absence of
 "Mr. Pezold. On his return from Calcutta,
 "both Mr. Rottler and himself had continued
 "in the concerns of that Mission, waiting for
 "the approbation of the Society, and of the
 "Mission College at Copenhagen. In the mean
 "while, they had been assisted at Tranquebar,
 "by Mr. Horst, whom the late Mr. Gerické

" had sent thither to learn the Malabar lan-
 " guage, in order, when qualified, to be placed
 " either at Tanjore to assist Mr. Kolhoff, or at
 " Trichinapally to assist Mr. Pohlé, whose health
 " was very indifferent; which last-mentioned
 " arrangement seemed, on the whole, to be most
 " suitable. Mr. Gerické had been accustomed
 " to allow him 60l. per ann. which, since the
 " death of that worthy Missionary, had been
 " paid out of Mr. Swartz's legacy, but the exe-
 " cutors expected a reimbursement of what they
 " had advanced. From the Mission fund at
 " Tranquebar, no allowance could be made to
 " him; they therefore solicit the Society to
 " grant him a decent salary. A Mr. Schrey-
 " rogel, had been sent to them, in the character
 " of a catechist, who had made a good begin-
 " ning in Malabar and Portugueze, and was ser-
 " viceable in both languages. In the want of
 " ordained Ministers, such assistants were of
 " great use in the Missions. In case of the
 " death of a Missionary, such an one could pre-
 " serve the property of the Mission from falling
 " into improper hands; and could continue the
 " work as a reader, or preacher and catechist,
 " till an ordained Missionary should arrive.
 " Mr. Kolhoff, they observe, would be greatly
 " by one or two of such assistants, whom he
 " could occasionally send to Palamcotta and
 " other distant congregations, with less difficulty

" and expence, than when himself went. They
 " were accustomed to go to his succour, as often
 " as urgencies required, and they were able;
 " and they trusted that much good had been
 " done, in various ways, by these journeys.
 " The large town of Negapatnam, heretofore
 " a favourite place with the late Mr. Gerické,
 " having many Dutch, Portugueze, and Mala-
 " bar Christians in it, was destitute of a
 " Minister. A Portugueze man, named Do-
 " mingo de Rosario, stationed there by Mr.
 " Gerické, taught English in a school consist-
 " ing of about 40 children; and on Sundays,
 " he read the Common Prayer, and a sermon,
 " in Portugueze: they had also a Malabar ca-
 " techist from Tranquebar. A salary to each
 " was paid from the legacy of the late Mr.
 " Gerické; and the poor widows had an allow-
 " ance of 40 pagodas, from the government of
 " Madras. The Danish Missionaries occasionally
 " visited that poor flock, who were all anxious
 " that a Missionary might be stationed amongst
 " them. In Ramanad, a fine Church and par-
 " sonage had been built, by the charitable Col.
 " Martens, in the hope that a Missionary might
 " be placed there. The extensive Mission of
 " Palamcotta had severely suffered, since the
 " death of Mr. Jænické. The country priest,
 " Sattianaden, attended it, but he had a heavy
 " charge of a number of congregations, under

“ the superintending direction of Mr. Kollhoff.
 “ Vellore, Pullicat, and other places, were
 “ without a shepherd. They were addressed,
 “ on every side, as well as from their English
 “ brethren, to support the poor, to instruct the
 “ youth, and to take charge of forsaken congrega-
 “ tions, but they were unequal to attend to these
 “ institutions. The Missionaries therefore had
 “ had it in contemplation to make six of the most
 “ able of the catechists, country priests, like
 “ Sattianaden; but not yet knowing what sup-
 “ port could be furnished for them, the matter
 “ remained in suspence. They conclude re-
 “ commending themselves and the Mission to
 “ the further benevolence of the Society.

“ The Rev. Mr. Pæzold has transmitted let-
 “ ters, dated at Vepery in Feb. 1805, but they
 “ detail few or no particulars, relative to the
 “ state of the Vepery Mission, but refer chiefly
 “ to the arrival of Baptist Missionaries, and
 “ Missionaries from the London Missionary So-
 “ ciety, at Tranquebar, the designs and des-
 “ tination of whom are not yet clearly known.

“ Mr. Pæzold reports that the legacy of the
 “ late Mr. Gerické to the Vepery Mission, was
 “ 15,000 star pagodas, besides the reversion of
 “ another considerable sum, and a large house,
 “ after the demise of his widow, which, with
 “ the allowance given by the King of Tanjore,

“ would be fully equal to the ordinary expences
 “ of that Mission.

“ He also acknowledges the receipt of the
 “ stores and presents, salaries and gratuities,
 “ sent out the preceding year from the Society.

“ The usual stores and presents of books,
 “ stationary, and other articles of accommoda-
 “ tion, together with the remittances, including
 “ a gratuity of 50l. to each of the Missionaries,
 “ and 50l. to Mr. Horst, in consideration of his
 “ services to the Mission, as stated in the ac-
 “ count published last year, have been sent out
 “ this year, through the continued favour of the
 “ Hon. East India Company; to whom the
 “ SOCIETY thus publicly return their HEAVY
 “ THANKS.”

“ It appears in the account for 1806, that
 “ since the publication of the last account, very
 “ little information has been received from the
 “ Missionaries; and of that little, some is of a
 “ a nature by no means satisfactory to the So-
 “ ciety. A spirit of insubordination appears to
 “ have arisen in the Malabar congregations, both
 “ at Vepery and at Tranquebar; which, at the
 “ former place, seems to have given much
 “ trouble and uneasiness to Mr. Pæzold; and at
 “ Tranquebar, to have occasioned the departure
 “ of the Danish Missionaries from their station,

" and from that territory. The documents be-
 " fore the Mission Committee of the Society are
 " quite insufficient to enable them to form a
 " judgment of the true ground of these dis-
 " astrous circumstances. It appears, however,
 " that certain Missionaries, sent out by an Ana-
 " baptist Society, and by that called the London
 " Missionary Society, had received a degree of
 " countenance, from the Danish Missionaries at
 " least, if not also from some of those more
 " immediately connected with the Society, which
 " tended to produce disorder in the established
 " Missions, and could not but be very dissatis-
 " factory to the Church of England Society for
 " Promoting Christian Knowledge. How far
 " these circumstances may have contributed to
 " occasion the evils before-mentioned, it may be
 " difficult to say, without additional evidence
 " upon the matter, which may soon be expected
 " to arrive from India. It is certain, indeed,
 " that an unhappy discord subsists at Vepery,
 " between the Missionaries Pæzold and Rottler,
 " and it seems more than probable that these
 " circumstances may at least in part have occa-
 " sioned that discord. Mr. Rottler, however,
 " who was appointed by the Society, from his
 " station at Tranquebar, to the Vepery Mis-
 " sion, under a proviso that the same should
 " meet with the concurrence of his superiors at
 " Copenhagen, will, probably, soon remove

“ again from the Vepery Mission, as the Danish
 “ Mission College appear to be very unwilling
 “ that he should altogether quit Tranquebar.”

In the account for 1807, it is “ stated several
 “ letters, from the Society Missionaries, have
 “ been received, since the publication of the
 “ account for the year 1806. The circum-
 “ stances adverted to in that account, have not
 “ even yet been very explicitly elucidated, in
 “ the correspondence from India; and perhaps
 “ it may be very difficult, if not impracticable,
 “ to obtain such an elucidation of the occasions
 “ and circumstances of the discords, which seem
 “ to have subsisted in the Missions as should be
 “ satisfactory, or even furnish to the Society’s
 “ Mission Committee, clear ideas upon the
 “ matter. It does however appear, in one of
 “ the letters from the Rev. Mr. Pæzold, dated
 “ at Vepery, the 1st of October, 1807, that
 “ the refractory party among the Malabar
 “ Christians connected with the Vepery Mission,
 “ had lately been considerably humbled and silenced
 “ by the Magistrates, to whom on several very
 “ unpleasant occasions he had been obliged to
 “ make application, to support his exertions in
 “ restoring harmony and good order amongst
 “ them, and if possible to reconcile both parties to
 “ each other, which he found to be no easy

"task: Five of the ringleaders of that re-
 bellious party, assuming a superiority of
 " understanding, had been desirous of estab-
 " lishing at Vepery a tribunal independent of
 " that at Fort St. George, with a view to rule
 " over the congregation, and to settle all man-
 " ner of differences amongst them, without the
 " interference of any Missionary; but Mr.
 " Pæzold was happy in the thought, that
 " neither the chief Judge there, nor the Hon.
 " Society, (to whom these misled Christians
 " had intended to write upon the matter,) would
 " ever concede to them a power, which would
 " inevitably accelerate the ruin of the congre-
 " gation:—their schemes however having been
 " frustrated, they seemed to be ashamed of
 " them, though but few of the party had yet
 " appeared again at Church.'

" Mr. Pæzold, in a letter dated at Vepery,
 " March 1, 1807, acknowledges the receipt of
 " stores, and presents sent out the preceding
 " year, from the Society; which, he com-
 " plained, had sustained, in the passage, 'con-
 " siderable damage.'

" Mr. Pæzold reports, that Mr. Henry Horst,
 " who for many years had been employed in the
 " concerns of the Mission, had at length re-
 " ceived the ordination of the Lutheran Church,
 " from the hands of the worthy senior of the
 " Society's Missions, the Rev. Mr. Pohle, with

“ the consent and approbation of the brethren;
 “ Kolhoff and Holzberg, and himself, relative
 “ to which official communication would be made
 “ by Mr. Pohle himself. ‘ Mr. Horst,’ he ob-
 “ serves, ‘ certainly deserves it, being a man of
 “ considerable literary attainments, as well as
 “ of good moral character; for which he is
 “ greatly esteemed at Tanjore. Our excellent
 “ brother Kolhoff, bestoweth great praise on
 “ him, and seems to be one heart and one soul
 “ with him. They are now labouring together;
 “ in the vineyard of the Lord, with an exem-
 “ plary zeal and activity.’

“ Mr. Pæzold complains, that having himself
 “ no other means of subsistence, but that fur-
 “ nished by the Society’s allowance, he found
 “ himself straitened, and under great difficulties
 “ to subsist, in times like the present; a circum-
 “ stance which he recommends to the compas-
 “ sionate attention of the Society.

“ The notitia transmitted by Mr. Pæzold from
 “ the Vepery Church Register, for the year
 “ 1806, is as follows.

“ In the Malabar congregation at Vepery.

“ Infants christened	23
“ Adults ditto	9
“ Marriages	4
“ Funerals	22

Malabar Communicants at Vepery.

" On Easter day - - - - -	102
" 16th Sunday after Trinity - - - -	29
" Christmas day - - - - -	85

**" In the English and Portuguese congregations
" at Vepery.**

" Children christened, of European ex- traction - - - - -	24
" Ditto of Portuguese extraction - -	12
" Marriages - - - - -	17
" Funerals - - - - -	19

" Portuguese communicants at Vepery.

" On Easter day - - - - -	74
" 17th Sunday after Trinity - - - -	15
" Sunday after Christmas day - - -	35

" English communicants at Vepery.

" On the 1st Sunday after Trinity - ,	14
" ——— 14th ditto - - - - -	22

" At Negapatam.

" Children christened of Dutch Portu- guese - - - - -	14
" Malabar child - - - - -	1
" Ditto adults - - - - -	2

" Child of European extraction	1
" Marriages - - - - -	15
" Funerals - - - - -	17
" Portugueze communicants, April 22,	65
" 1806 - - - - -	65
" Malabar ditto the same day - - -	19

" At Sadras.

" Child christened of Dutch Portugueze	1
" Communicants, May 13, 1806 - - -	7

" At Bangalore.

" Child christened of European extrac-	
" tion - - - - -	1
" Ditto ditto of Portugueze - - - -	1

" At Mundedroog.

" Children christened of European ex-	
" traction - - - - -	4

" It appearing that the statements made, re-
 " specting the circumstances and embarrassments
 " of Mr. Pæzold, were a sufficient call for reach-
 " ing out some relief to him, the Society re-
 " solved that an additional gratuity of 50l. be
 " sent with the ordinary remittances to Mr.
 " Pæzold, in consideration of his having at
 " present no source of income, beyond his stated
 " receipt from the Society, and the consequent
 " difficulties experienced by him,

“ The Rev. Mr. Pohle, in a letter dated at
 “ Trichinapally, the 16th of February, 1807,
 “ states, that in the course of the preceding
 “ year, there had been in that Mission, and at
 “ Dindegal

21 Baptisms, amongst

“ among which, five were

“ of adult Heathens, 3 converts from Po-

“ pery, 4 Marriages.

14 Funerals.

159 Communicants.

About 50 English scholars.

And about 30 Malabar scholars.

“ The Trichinapally congregation of Por-
 “ tugueze and Malabars, amounted to 334
 “ souls, which, together with about 30 at Din-
 “ degal and Madura, made 364. As officiating
 “ chaplain of the garrison of Trichinapally, he
 “ had had 32 baptisms, 18 marriages, and 47
 “ burials, the communicants having been 13.
 “ Since the departure of the Rev. Mr. Ball, one
 “ of the chaplains of the East India Company,
 “ he had continued to officiate alone. His fellow
 “ labourers in the Mission were two English
 “ schoolmasters, three catechists, and three Ma-
 “ labar schoolmasters, who were in training to
 “ be made catechists. The Christians at Din-
 “ degal and Madura had been frequently visited
 “ by the catechists, who also frequently an-
 “ nounced the Gospel of Christ to the natives.

“ Mr. Pohle considered his Mission, on the
 “ whole, to be on a promising footing. He had
 “ been successively favoured with visits from
 “ Messrs. Kerr of Madras, Buchanan of Cal-
 “ cutta, and John of Tranquebar, with whom
 “ he had had important conversations, concern-
 “ ing the English Missions, and the dissemina-
 “ tion of Christian knowledge in the East.

“ Dr. Buchanan, who had had opportunities
 “ of personally knowing Mr. Henry Horst, had
 “ much encouraged the idea of his ordination ;
 “ which had taken place on the first Sunday of
 “ the preceding Advent, at Tanjore, in the
 “ manner Mr. Kolhoff, and the country priest
 “ Sattianaden, had received their ordinations,
 “ through the hands of Father Schwartz. Mr.
 “ Pohle therefore strongly recommended the re-
 “ ception of Mr. Horst as the Society's Mis-
 “ sionary, and that they would grant to him the
 “ salary of a Missionary.

“ Mr. Pohle mentions that they had cele-
 “ brated a jubilee, on the 13th of July, 1806,
 “ in commemoration of the arrival of the two
 “ first Protestant Missionaries at Tranquebar,
 “ on the 9th of July, 1706, with thanksgivings
 “ and praises to God, and a suitable sermon
 “ from Matt. xxviii. 19.

“ He expresses his wish that the Mother Mis-
 “ sion at Tranquebar, may continue to be re-
 “ membered for good, by the Hon. Society, as

“ It still supplies the Daughter Missions with
 “ books, treatises, &c. from its press.

“ Mr. Pohle, in a letter dated at Trichina-
 “ pally, the 2d of March, 1807, addressed to
 “ the Lord Bishop of Durham, but intended
 “ for communication to the Society’s Mission
 “ Committee, reports the circumstance of the
 “ ordination of Mr. Henry Horst, in the Church
 “ at Tanjore, by himself and his co-ordinators,
 “ Messrs. Kolhoff and Holzberg, and again
 “ strongly recommends him to be received as the
 “ Society’s Missionary,

“ The Society’s Mission Committee, taking
 “ into their most serious consideration the state
 “ of the Missions, and the impracticability, for
 “ some years past, of procuring Missionaries
 “ from the ancient sources in Germany; and
 “ finding that Mr. Henry Horst had regularly
 “ received the ordination of the Lutheran
 “ Church, according to the rites of that com-
 “ munion, and that he had also, for many years,
 “ been much esteemed by all the Missionaries,
 “ both English and Danish, and to be by them
 “ considered as a fit and proper person to be
 “ employed as a Missionary, agreed in opinion
 “ that it would be proper and expedient to re-
 “ ceive Mr. Horst into the number of the So-
 “ ciety’s Missionaries; in which the Board con-
 “ curring, he has been appointed a Missionary,
 “ to be employed at Trichinapally or Tanjore,

“ as shall be deemed best by the Missionaries
 “ in general; and the customary allowance has
 “ been granted to him, and sent out with the
 “ salaries and gratuities to the other Missionaries,
 “ for the current year.

“ The Rev. Mr. Rottler, who had been for
 “ many years one of the Danish Missionaries
 “ at Tranquebar, having, after the death of the
 “ Rev. Mr. Gerické, and during the absence of
 “ the Rev. Mr. Pæzold at Calcutta, gone to
 “ Vepery, and there served that Mission, the
 “ Society, in the year 1805, appointed him to
 “ be their Missionary at Vepery, under a pro-
 “ viso that the appointment should meet with the
 “ approbation and concurrence of his superiors
 “ of the Mission College at Copenhagen; but,
 “ the Society finding that the Mission College
 “ did not concur in his removal, and that they
 “ had actually required his return to Tran-
 “ quebar, the Society’s appointment of Mr.
 “ Rottler, as their Missionary, is no longer
 “ valid, and letters have been written to inform
 “ him thereof.

“ The Rev. the Danish Missionaries, in a
 “ letter dated at Tranquebar, March 2, 1807,
 “ acknowledge the arrival of the Society’s an-
 “ nual presents, shipped for them the preceding
 “ year, and express grateful thanks to their Be-
 “ nefactors for the same.

“ Through two years past, they had laboured

under heavy afflictions, that had affected them
 both in body and mind; the particulars of
 which they would rather pass over, than relate
 in detail. They only mention, that Mr. John's
 sickly state of health, during that period; had
 prevented them from writing, and giving the
 usual communications of their Mission, to the
 Society.

Mr. John had resolved on a voyage to
 England and Denmark, in consequence of
 medical advice; and in order to give a clear
 and oral account of the Missions to the re-
 spective superiors, he had previously visited
 Tanjore, Trichinapally, and the Christian
 congregations in the country, where he had
 had many conferences with the brethren, in
 the view of preserving and promoting the
 objects of the Missions, and encourage, to-
 gether with the Christian religion, civilization
 and industry amongst the Christians, and par-
 ticularly in the Mission schools; and he had
 had much pleasure in finding his Excellency
 the Maha Rajah, the English resident, Captain
 Blackburn, and at Madras Lord William
 Bentinck, cordially inclined to aid these good
 designs, where opportunities should occur.

Mr. John, however, finding difficulties in
 getting a passage, and that his complaints re-
 turned with greater violence, found it neces-
 sary to return to Tranquebar, where, in

“ October, he had providentially arrived by sea.
 “ Since then, he had been enabled to retake his
 “ share in the charge of the Mission, the duties
 “ of which had chiefly fallen on Mr. Cammerer,
 “ who had however been faithfully assisted by
 “ Mr. Schreyvogal, in the Church, and in the
 “ schools of the Malabar and Portugueze con-
 “ gregations. In both, the encrease in the year
 “ 1805, and 6, was 249, amongst whom were
 “ 30 Heathens and four Roman Catholics.
 “ Their marriages had been 65; communicants
 “ 2240; funerals 171; and the number of
 “ school children, exclusive of those in the
 “ country, 150.

“ In consequence of the scarcity of paddy,
 “ they had been obliged to return many school
 “ children to their parents, and to refuse many
 “ who were brought for reception. Some ene-
 “ mies too had united to disturb the established
 “ order of the Mission, to grieve the Missionaries,
 “ to ruin the catechists and elders, and to seduce
 “ a part of the Christians; but they report, with
 “ gratitude to God, that these schemes had been
 “ confounded, and that the better part of their
 “ Christians had acknowledged the value of enjoy-
 “ ing the means of grace; and their esteem for
 “ those, who had their spiritual and bodily welfare
 “ at heart, had rather encreased than diminished,
 “ and instances of true piety, on the occasion,
 “ had also encreased. Some new arrangements

“ had been made, to encourage industry and ci-
 “ vilization amongst the Christians and school
 “ children. The latter were directed to occupy
 “ their minds, by learning, in the forenoon;
 “ and in the afternoon, their hands and feet,
 “ by cultivating the school yards and grounds
 “ adjacent with different vegetables, which
 “ heretofore were bought at the market. The
 “ several Christian families were encouraged to
 “ do the same on the spots next to their houses,
 “ and were assisted as far as possible, by having
 “ wells dug for them; and by being furnished
 “ with the necessary utensils. The catechists,
 “ and Christians in the country, were continually
 “ directed and encouraged, to make the best
 “ use possible of the ground granted by Go-
 “ vernment to the chapels and houses, through
 “ the generous endeavours of that inestimable
 “ friend of mankind, and of their country,
 “ Mr. Charles Harris; whose removal from the
 “ collectorship, they, with the inhabitants in ge-
 “ neral, and particularly the poor, most keenly
 “ lament. Of the character of this gentleman,
 “ they speak in the highest terms. The cate-
 “ chists had been encouraged to practice vacoi-
 “ nation, which they had done gratuitously to a
 “ great extent, in various districts, looking for
 “ their reward from above. The names of
 “ many hundreds of poor children, whom they
 “ had vaccinated, had been brought to the

“ Missionaries ; and in no instance does the ex-
 “ periment appear to have failed.

“ The cultivation of potatoes having been
 “ very successfully introduced, in some of the
 “ more remote and inner parts of the country,
 “ and a trial also having been successfully made
 “ nearer the sea coast, they entertained the
 “ hope, that similar attempts, amongst their
 “ Christians, which were to be pursued when
 “ the hot season and the rains were over, would
 “ not fail of success.

“ They would not cease to shew and testify
 “ to the public, that the Mission and Christianity
 “ were not hurtful to the interest of the country;
 “ but beneficial in every respect, and worthy of
 “ being preserved, encouraged, and promoted.

“ They observe, that if the Indian nations
 “ were to be blessed with the Holy Scriptures,
 “ or at least with the New Testament, and some
 “ parts of the Old, in their different languages;
 “ the fruits of this charity would be inestimable.
 “ They had themselves lately published, in Ma-
 “ labar, the Proverbs of Solomon, and the Book
 “ of Ecclesiasticus, separately ; and it was sur-
 “ prizing with what eager desire Christians and
 “ Heathens applied for copies.”

“ In the account for 1808, the Rev. Mr.
 “ Pæzold, in a letter dated the 22d of February,

“ 1808, states that considering himself now as
 “ the only English Missionary at Vepery, he
 “ should endeavour, by God’s gracious aid and
 “ assistance, to discharge all the Missionary
 “ duties himself, in conjunction with the cate-
 “ chists and schoolmasters under his immediate
 “ inspection.

“ In the Malabar congregation at Vepery.

“ Infants christened - - - - -	24
“ Adults ditto - - - - -	9
“ Marriages - - - - -	10
“ Funerals - - - - -	31

“ At Negapatnam.

“ Infants christened - - - - -	11
“ Marriages - - - - -	7
“ Funerals - - - - -	8

“ At Pallicat.

“ Infants christened, of Malabars - -	6
“ Ditto, of Portugueze extraction - -	9
“ Portugueze communicants, June 12 -	39
“ Malabar ditto, June 14 - - - - -	20

“ Mr. Pæzold still appearing to need addi-
 “ tional pecuniary assistance, a gratuity of 50l.
 “ has been added to his ordinary remittance, as
 “ was done last year.

“ Several persons of high cast among the
 “ Catechumens, who had been instructed, and

" had observed the pious and good behaviour of
 " Christians living amongst them, had been
 " awakened, and induced to embrace Christi-
 " anity, and had been admitted into the con-
 " gregation by holy baptism. They had gladly
 " received the instructions delivered to them;
 " and Mr. Kolhoff had had great reason to praise
 " God for the ample proofs they had given, that
 " they had not embraced Christianity on wrong
 " motives, but from a sincere desire to secure
 " the salvation of their souls. The ill-will and
 " contempt shewn to them by their Heathen
 " relations, had not been able to shake their
 " constancy. They were not ashamed to con-
 " fess that they were Christians; and they en-
 " deavoured to shew themselves to be such, by
 " a Christian life and conversation. It would
 " have been a source of comfort, had he been
 " enabled to say this of every native Christian
 " amongst them. To prevent the accumulation
 " of mere nominal Christians, the most som-
 " puous care was taken not to admit any into
 " the congregation, who appeared to have un-
 " worthy views; and he often inculcated amongst
 " the Catechumens, that as the benefits which
 " they would receive by giving a sincere reception
 " to the truths of the Gospel were perpetual,
 " so their condemnation would be equally so;
 " if they should prove unfaithful to the engage-
 " ments made at their baptism.

“ For an account of the increase of the con-
 “ gregations, reference is made to Mr. Horst’s
 “ letter. Among the native Christians, who
 “ have finished their course, the example of two
 “ persons in particular, viz. Gabriel, a catechist,
 “ and Sinnahamal Sandoshee, Pulley’s mother,
 “ have been worthy of notice. The former
 “ died in the 73d, and the latter in the 60th
 “ year of her age. As their lives had been ex-
 “ emplary, so their whole conduct at their de-
 “ parture, had been awakening and edifying.
 “ They shewed their resignation to the will of
 “ God, and expressed lively hopes of their interest
 “ in the grace of God, and of a blessed immor-
 “ tality through the merits of their Redeemer.

“ The Maha Rajah of Tanjore, having erected
 “ a very extensive and costly building, 16 miles
 “ south-east of Tanjore, for the benefit of
 “ Bramins and travellers, and having established,
 “ in the same, a very large charitable-institu-
 “ tion for the maintenance and education of
 “ Hindoo children of different casts, his tender
 “ regard for the memory of the late Rev. Mr.
 “ Swartz, had induced him to establish also in a
 “ village called Kaunaudagudi, (which is adja-
 “ cent to the above-mentioned buildings, and in-
 “ habited by a considerable number of Christians,)
 “ a charitable institution for the maintenance
 “ and education of 50 poor Christian children :
 “ there were also 30 poor Christians maintained

“ and clothed by the Rajah's charitable institution.

“ Mr. Kolhoff returns thanks for the attention of the Society to him, and particularly for the endeavour that had been used to secure to the Missionaries and the native Christians, the protection of Government. These exertions, he observes, will be a lasting testimony of the kind care and concern of the Hon. Society, for the welfare and prosperity of the Church of Christ in India; and he is assured that the benefits derived from them will be very great, if the Heathens, who are in high offices, do not counteract their good effects.

“ Messrs. Kolhoff and Horst, in a letter, dated at Tanjore, 21st of February, 1807, state that the converts from Paganism and Popenry, had been carefully, for several months, as usual, instructed in the doctrines of Christianity; and great attention had been paid to the influence, which the word of God made known to them, had had on their conduct.

“ As their ardent desire for instruction, and their zealous endeavour to live up to the rules delivered to them, left no room to doubt of their sincerity, they had been admitted into the Church, at their earnest entreaty.

“ A number of other persons, and amongst them a Bramin, having shown a desire

" to embrace Christianity, the Missionaries
 " had thought it their duty to explain to
 " them the whole counsel of God respecting
 " their salvation; but, apprehensive that their
 " views were not right, they had thought it ne-
 " cessary to have them some time on trial, and
 " to defer admitting them into the congregation,
 " till their motives should be ascertained. These
 " fears presently were found not to have been
 " ill grounded, for they withdrew, and soon dis-
 " appeared, when they discovered that they had
 " no worldly advantages to expect, by embracing
 " Christianity.

" Some soldiers' women had been baptized, or
 " received from Popery, and married, and almost
 " all of them were behaving very well. Some
 " of them were in the habits of both private
 " and domestic devotion, to the discredit of their
 " reprobate neighbours, many of whom, though
 " born in a Christian country, were worse than
 " Heathens. And, amongst the men of the
 " invalid Artillery company, there were ex-
 " amples of great attention to religious duties.

" Divine service had been performed, every
 " Sunday, in the English, Tamul; and Portu-
 " guese congregations, and great care had been
 " taken in particular, to instruct those, who had
 " been admitted for the first time to the Lord's
 " Supper, and to instil into them a clear know-

ledge of the nature, intention, and inestimable blessings of, that divine ordinance.

They had lost by death one of their most respectable and exemplary Christians, Sandhóshee Pulley, post writer. He had not only been an assiduous attendant at Church and Sacrament, but likewise very exact in his family devotions twice a day, and the power of godliness had shone very conspicuously in him to the very last.

A school which had been opened, some years ago, in the little Fort, for the benefit of soldiers' children, and which had been generously supported by the liberality of Gen. Mackdowal, whilst he was commandant at Tanjore, had been likely to be dissolved, in consequence of the failure of that support, after the General's departure. To prevent so great a misfortune, the Lady of Gen. Blackburne, the Hon. Company's Resident at Tanjore, and several other persons, had resolved upon a monthly subscription for the benefit of the school, in consequence of which, two European invalids had been appointed schoolmasters, and ample provision had been made for furnishing every thing necessary for the school. The Missionaries had also made it their business to visit the school frequently, to superintend the schoolmasters, and examine the progress of the children.

" His Excellency the Maha Rajah continued
 " to extend his munificence to their poor Chris-
 " tians, as heretofore reported. At Kanandha-
 " cadhee, 50 school boys and 30 poor; and at
 " a choultry near the Fort of Tanjore, 50 poor,
 " lame, blind, and other real objects of charity,
 " all belonging to the Missions, were entirely
 " supported by his bounteous hand; besides
 " numbers of other poor of all sects and per-
 " suasions. He had given orders, that his
 " Christian servants, civil and military, should
 " not be denied, by their officers, liberty to at-
 " tend Divine service on Sundays and festivals,
 " and that they should be excused from all other
 " duty on such occasions.

" Several of the country congregations had
 " been visited by Mr. Kolhoff, in the course of
 " the last year, and he had exhorted and ani-
 " mated them to be ' stedfast, unmoveable,
 " always abounding in the work of the Lord.'
 " The faithful adherence of these congregations
 " to Christianity, notwithstanding the many
 " temptations they were exposed to from with-
 " out and from within, gave inexpressible joy,
 " and the more so, as almost all of them had
 " been, before their conversion, daring robbers
 " and murderers by profession. Three families
 " amongst them had indeed violated their
 " Christian engagements, by forming marriage
 " connexions with Heathens; in consequence of

“ which, they had been censured. The head of
 “ one of these families had expressed great re-
 “ morse for his conduct, but the others were
 “ still hardened.

“ In the preceding September, Mr. Kolhoff
 “ went to Tranquebar, to arrange some business
 “ respecting the estates of the late Messrs. Svartz
 “ and Gerické; and afterwards he went to Ne-
 “ gapatnam, where he preached both to the
 “ English and Tamulian congregations.

“ The Heathens had again committed several
 “ petty violences against Christians; and a good
 “ proportion of their time had been employed in
 “ compounding differences. A Christian woman,
 “ of the Bramin cast, died, a few years since,
 “ near Palamcotta, had bequeathed a considerable
 “ sum of money to her adopted son and his
 “ wife, which, being in the hands of a rich
 “ Malabar man, they had not yet been able to
 “ recover. On the other hand, a Heathen
 “ farmer, who had cruelly beaten his Christian
 “ servant, gave a very rare instance of equity,
 “ in paying the poor fellow about *ten pence* for
 “ his pains. Trifling as this compensation was,
 “ it shewed a great condescension from a supe-
 “ rior to an inferior, in a country like India;
 “ where, in almost all cases, riches insure im-
 “ punity.

“ The Rev. Mr. Pohle, in a letter dated at
 “ Trichinapally, the 17th of February, 1808,

states, that in the course of the preceding
 year, there had been in that Mission
 20 Baptisms, amongst which,
 five were of adult
 Heathens, 11 converts from Popery,
 1 Marriage, besides others
 entered in the gar-
 rison regiment, 15 Funerals,
 280 Communicants.

The congregation at the end of the year
 amounted to 412 souls; viz. Portugueze 108;
 Malabars 304; and 25 at Dimdegal.

In the account for 1809, it is observed that
 several letters have been received from the
 Society's Missionaries, since the publication
 of the Account for the year 1808, the chief
 particulars contained in which are included in
 the following abstract.

The Rev. Mr. Pæzold, in a letter dated the
 15th of October, 1808, acknowledges the re-
 ceipt of the Secretary's letter, enclosing a bill
 of exchange for the salaries and gratuities due
 to the Missionaries for the year 1807, amount-
 ing to 632l. 6s. 1d. including the German
 collections for the same year; which had been
 received and distributed to the several Missions
 in their respective proportions.

The spirit of refractoriness and disorder
 that had subsisted amongst many of the per-

" sons composing the Malabar congregation of
 " Vepery, had been very considerably subdued
 " by the contents of the Secretary's letter,
 " written in the name of Society, which had
 " been translated into the Tammul or Malabar
 " language, and dispersed amongst them. One
 " hundred Tamulians, of the superior tribe,
 " had signed a bond of peace, which had been
 " entrusted to Mr. Pazold's care. There were,
 " however, a few persons remaining, who dis-
 " sented from this agreement, in consequence,
 " as they alleged, of their disapproving of some
 " of the regulations adopted by the peaceable
 " party, for the better settlement of disputes
 " among them; and so turbulent had been the
 " conduct of these few men, that recourse had
 " been had to the civil power to give a check
 " to their proceedings, which had had some, but
 " not complete, effect.

" In reply to this letter, intimations have been
 " given that the ancient regulations for the con-
 " duct of the Missionaries and their congrega-
 " tions, are as strictly as possible to be observed;
 " and that it is very much the wish of the So-
 " ciety, which they beg leave to express with
 " the greatest respect, that the Civil Superiors
 " in the country would protect their Missionaries
 " and their congregations from any intrusion
 " or disturbance, on the part of those who may
 " endeavour to violate the rules of the Mission.
 " They observe, indeed, with much satisfaction,

that this has already been done, of which circumstances they entertain, and desire to signify, their grateful acknowledgments.

Mr. Pezold, in another letter, dated the 4th of March, 1800 mentions, that in the preceding January he had visited the Christians at Pulicat, between 30 and 40 miles distant from Madras, where he had stayed to the end of that month, and had preached four times, in Malabar and Portuguese, in the town Church of the Dutch. He had also, at the request of the principal Dutch Gentlemen there, administered the Sacrament of the Lord's Supper to 39 Portuguese, and 38 Malabar Christians, and had christened 23 children; and he had visited some aged and infirm Christians at their houses, for the purposes of Christian instruction and consolation.

In the month of February he went to St. Thomas's Mount, and on his arrival found all the good Christians assembled in the house of prayer, at the foot of the Mount, desirous of hearing the Gospel preached to them in their own language. Twenty-one persons received the Holy Sacrament; two Romanists were received into the congregations, after having received instruction from the catechists and schoolmasters for several months; and seven Heathens were publicly examined, and baptized, on that day; who had all previously

“ enjoyed the blessing of religious instruction,
 “ for a considerable period of time. Before his
 “ departure, those good people opened their
 “ alms-box, and gave him the contents of it,
 “ amounting to nine pagodas and some fanams.
 “ ‘ This collection, they said, is intended as a
 “ charity for our poor fellow-Christians at Pul-
 “ licat, who, we are told, are suffering want
 “ and distress ; and we beg you will take charge
 “ of this charitable mite, and distribute it among
 “ them, as you may think proper.’ Though
 “ poor themselves, they had also promised,
 “ should God spare their lives, and bless their un-
 “ dertakings, to continue their weekly collections
 “ for the same charitable purpose. Having
 “ taken charge of their alms, he rendered them
 “ thanks in the name of the Lord, and blessed
 “ them in those comfortable words recorded by
 “ St. Matthew, xxv. 34—46.

“ In a subsequent communication from Mr.
 “ Pæzold, dated October 3, 1809, he introduces
 “ extracts from his German diary, which he had
 “ begun to keep from the month of February,
 “ 1808, from which it appears that the religious
 “ duties of the Mission had been regularly per-
 “ formed by himself, in conjunction with the
 “ catechists and schoolmasters, even during the
 “ time of the public disturbances. The number
 “ of communicants on Easter-day, 1808, in the
 “ Malabar and Portugueze congregations, was

“ nearly 200, who were all quiet and peaceable
 “ Christians; amongst whom several received
 “ the Lord’s Supper, for the first time, after
 “ previous preparations and examination. It
 “ appears also that Mr. Pæzold makes a suitable
 “ use of the opportunities that occur of distri-
 “ buting the Society’s books. To the good ma-
 “ nagement and edification of the children in
 “ the schools, he appears also to have been par-
 “ ticularly attentive. At stated times the Malabar
 “ scholars and catechumens are publicly ex-
 “ amined, and if they have behaved and answered
 “ well, they receive a small pecuniary present. —
 “ Almost every day, he finds it expedient to
 “ spend some time in the printing-office; and on
 “ Wednesday evenings he attends the public
 “ devotions in Malabar, intended for the in-
 “ struction and edification of all, but particu-
 “ larly of such Christians as reside near the
 “ Church. On Friday evenings, the Portuguese
 “ children of the Mission school assemble in the
 “ Church, when the catechist sings and prays
 “ with them in Portuguese, and on Saturday
 “ evenings the children meet again to receive
 “ catechetical instruction in English. Some
 “ Malabar boys, desirous of learning English,
 “ frequent the Mission school for this purpose;
 “ and some Heathen boys are allowed to attend
 “ with the same view. On the Lord’s Day he
 “ performs Divine service in Malabar, Portu-

" goeze, and English, besides baptisms, marriages, &c. if any be called for. In addition
 " to the discharge of stated duties, he appears to
 " have been often occupied in reconciling differences, visiting and administering to the sick
 " and infirm, receiving reports from, and directing the conduct of the catechists. All
 " these offices are stated to have been performed
 " by Mr. Pæzold with the utmost pleasure;
 " through the aid and assistance of God, who
 " had powerfully supported him, both in his labours and afflictions. Had the Christians
 " around him been as ready to avail themselves
 " of the instructions he dispensed, as he had
 " been to dispense them—had they taken care
 " to improve and profit thereby—had they been
 " all doers and not hearers only, how great
 " would have been the blessing! But, alas!
 " many are like the seed sown by the sower, as
 " described in the 8th chapter of St. Luke's
 " Gospel, and there illustrated by our Lord himself, some of which fell by the way-side, and
 " some on a rock, and some among thorns;
 " whilst there are others who resemble the seed
 " sown on good ground, receiving the word
 " preached in an honest and good heart, and
 " bringing forth fruit with patience.
 " Mr. Pæzold still appearing to need additional pecuniary assistance, a gratuity of 50l.

“ has been added to his ordinary remittance, as
 “ has heretofore been done.

“ The Rev. Mr. Holzberg, in a letter dated
 “ the 20th of February, 1809, observes, that
 “ since his last communication, his labours in the
 “ Mission have been uninterrupted, excepting
 “ when some clerical duty had been to be per-
 “ formed at Ponticherry, whither he had several
 “ times been called to baptize, marry, and
 “ bury.

“ In both congregations, the English and
 “ Malabar, he had the pleasure to observe that
 “ many of his auditors had heard the word pro-
 “ fitably; and in a few families, where the seed
 “ of discord had been sown by the enemy, his
 “ endeavours had been successful, and friendship
 “ and brotherly love had been restored.

“ An attempt he had made to establish an
 “ English school for black children, had failed,
 “ in consequence of a refusal, on the part of
 “ their parents, to pay a very trifle to the school-
 “ master; but in his Malabar school he had been
 “ more fortunate, and the number had increased
 “ from 14 children to 20, under the assiduous
 “ care of a young, but very able and worthy
 “ school-master, called Pitshey-Muttoo, who had
 “ been recommended to this charge by Mr.
 “ Kolhoff, of Tanjore.

“ In the year 1806, he had baptized in both
 “ congregations, 19 children, and six adults,

“ and had received one from the Romish con-
 “ fession:—he had married three couple, and
 “ buried eight. The communicants were 82.—
 “ In 1807 he had baptized four children, and three
 “ adults, and had received one from the Romish
 “ confession:—he had married one couple, and
 “ buried eight. The communicants were 98.
 “ And in the year 1808, he had baptized 14
 “ children, and nine converts, and received two
 “ from the Romish confession: he had married
 “ six couples, and buried 12. The communi-
 “ cants were 102. To several persons who had
 “ been under instruction, he had declined to ad-
 “ minister baptism, having discovered that their
 “ aims were impure, and their conduct very in-
 “ correct. He had been applied to frequently
 “ for books and tracts, and had dispersed them
 “ in great numbers.—A benefaction of 50l. to-
 “ wards repairing the decayed buildings belong-
 “ ing to the Cuddalore Mission, granted by the
 “ Society, had been expended with the utmost
 “ care, under the advice and inspection of work-
 “ men belonging to the Hon. Company, and two
 “ respectable gentlemen.

“ The Rev. Mr. Pohle, in a letter dated the
 “ 23d of September, 1808, mentions the satis-
 “ faction he experienced, at finding that Mr.
 “ Horst was appointed to be one of the Society’s
 “ Missionaries. For this appointment, he ex-
 “ presses his own cordial thanks, and his hope

“ that Mr. Horst will, as he has hitherto done,
 “ continue his best endeavours so to acquit him-
 “ self in his Missionary capacity, that the So-
 “ ciety may have no cause to repent of having
 “ appointed him.

“ The Rev. Messrs. Kolhoff and Horst, in a
 “ letter, dated Tanjore, 20th of January, 1809,
 “ advert to the circumstances of the Bramin, of
 “ whom they had heretofore made mention, and
 “ whom they had carefully endeavoured to in-
 “ struct in the truths of Christianity, and who
 “ had been under the necessity of leaving them,
 “ as it was not in their power to give him an em-
 “ ployment in which he could earn his livelihood.
 “ During his stay with them he had been very
 “ attentive to the instructions that were deli-
 “ vered, and acquired a competent knowledge
 “ of the principles of the Gospel. Notwith-
 “ standing the ill propensities to which, at cer-
 “ tain times he gave way, (and which, in a great
 “ measure, they attributed to his former educa-
 “ tion,) they had reason to believe that his desire
 “ to become a true Christian was upon the
 “ whole, sincere, as he shewed himself very
 “ humble, when sharply reprov'd for his faults,
 “ and solemnly promised amendment.

“ Their letter goes on thus:—‘ Averse as
 “ we are to altercations of every kind, we think
 “ it incumbent on us to advert to some late ani-
 “ madversions, injurious to our character, and

“ especially to that of our respectable prede-
 “ cessor, whose memory we justly revere, and
 “ to tread in whose steps will ever be our endea-
 “ vour and our glory. In a Pamphlet, called
 “ the Transactions of the Missionary Society,
 “ No. 15, there are several sentiments, which
 “ to us seem to be dictated by prejudice. To
 “ charge all the Protestant Missionaries who
 “ went before Messrs. Cran and Desgranges,
 “ (nearly 50 in the first Mission century) as de-
 “ viating from the Scriptures, because they
 “ allowed the cast, *i. e.* the differences between
 “ nobility, clergy, gentry, and common people,
 “ to subsist, (see page 356, March 5,) appears
 “ to us highly uncharitable: and to say that if
 “ they were to tolerate the difference of cast,
 “ they should soon have wonderful accounts to
 “ transmit of their success, (which none of all
 “ the Missionaries before Mr. Gerické was able
 “ to do) betrays a deal of self-conceit, and want
 “ of humility. To be able to transmit accounts
 “ so infinitely superior to all former ones, these
 “ gentlemen must be possessed of infinitely
 “ more learning, piety, zeal, and love to Jesus,
 “ and to the souls of men, than all those who
 “ went before them. The expression—there
 “ are many friends in the country, who will
 “ gladly assist and protect Missionaries, who are
 “ truly devoted to the work, (p. 355,) seems
 “ to imply an insinuation, that we are hirelings,
 “ at least that we are not so truly devoted to the

service of our blessed Redeemer, as the Mis-
 sionaries of the New London Society. Another
 hint is evidently levelled at the Honourable
 Company's Chaplains of the Church of
 England, as well as at us all, where they say,
 (p. 392.) "May God incline the heart of some
 one of our Directors, or of some experienced
 Minister, to come and preach in English, and
 UPLIFT THE GOSPEL STANDARD HERE. What a
 blessing would this be for Madras, as well as
 the southern and northern Missions!" What
 do these gentlemen mean by this hint? We
 know there have been, and hope there are yet
 Missionaries of the Honourable Society, and
 other Clergymen, who have as lively an expe-
 rience of the power of the Gospel in their
 hearts, as those gentlemen. We hope, Reverend
 Sir, that these our remarks will not be attri-
 buted to any ill-nature, or animosity, but only
 to a desire of effacing the unfavourable im-
 pression, which the inaccurate statement of
 the above pamphlet cannot fail to excite against
 the Missions of the Honourable Society for
 promoting Christian Knowledge.

From the commencement of the Mission on
 this Coast, it has been the uniform practice of
 all the Missionaries to instruct the converts
 from heathenism in the truths of Christianity,
 to insist upon their leading an holy life, and
 shewing that they are Christians, by loving

" God above all things, by considering all men,
 " of whatever denomination, religion, or cast,
 " as their neighbours; to entertain a hearty
 " good will towards them, and to do them all the
 " good in their power; but never did they insist
 " on any person, who wished to embrace Chri-
 " tianity, to renounce his cast.

" To desire a man to renounce his cast, signi-
 " fies, to require (for example) a man of the high
 " Scyya, or Wellaler cast, who is accustomed
 " from his infancy to live only upon vegetables,
 " to eat meat, to enter into a close connection,
 " or to level himself with the lower classes,
 " and to intermarry with one another (u. g.) with
 " the Pariars *, a cast, who, from time immemo-
 " rial, have made themselves disgustful to all
 " other classes of the natives, by their inattention
 " to, and disregard of cleanliness, and particu-
 " larly by feeding upon carrion. And although
 " our Protestant Pariars are not allowed to use
 " such detestable food: yet as their Heathen
 " and Romish relations are not debarred the use
 " of it in like manner, the aversion of well-bred

* " The Pariars, who are received into the Protestant
 " Church, are strictly charged to abstain particularly from
 " the latter. And a native teacher, of the Pariar cast, who
 " was otherwise a good man, was lately dismissed from his
 " office by the Missionaries, merely for having disregarded
 " their advice, by yielding to that ill propensity of feeding
 " on carrion, so much rooted in that cast of men."

persons to enter into the closest connections with such a class of people; (at least until every vestige of such filthy propensities shall have been effaced) is founded upon reason and decency; and we do not feel ourselves warranted to require of the higher ranks such an *unscriptural* surrender of their birthright, to which no nobleman or gentleman, in our own country, would ever submit.

As we presume that the equity of such a demand cannot be proved by any precept in the sacred oracles, nor from the practice of the apostles and primitive Christians, and as besides such a demand might be productive of fatal consequences †, we have taken care to

The Society, of course, does not countenance the adherence of the Christian converts to any former religious restrictions, which are not consistent with their Christian liberty; yet it cannot be in the power or wish of the Society, to abolish all distinctions of ranks and degrees in India; nor do they feel themselves entitled to do more, than to remind the Christian converts, that, with respect to spiritual privileges, there is in Christ Jesus neither bond nor free, neither high nor low; yet that such privileges are no way incompatible with the various distinctions of rank and degrees in society, which are recognized in the Gospel itself, where persons of several ranks and conditions receive, respectively, admonitions and counsel, adapted to their state.

† Half a century ago, one of the Missionaries made a trial of demanding from a high cast Weiler, who had embraced Christianity, to renounce his cast; or rather to

"follow the same mode of acting, as our prede-
 "cessors have done, with regard to this Bramin.
 "We were, however, much pleased in learning
 "that he had made no objections against vege-
 "table food, prepared at his request by a Wel-
 "doler, who, though of a high cast, are inferior
 "to that of the Bramins.

"The Bramin was very willing to be em-
 "ployed in any situation in the Mission, which
 "we might appoint him to; but as the income of
 "the Tanjore Mission is already inadequate to
 "cover the most necessary disbursements, we
 "were under the painful necessity of directing
 "the Bramin to look out for assistance from the
 "Missions that are on the coast.

"A great part of the revenues of this country
 "have been granted, by the ancient Hindoo
 "kings, for the benefit of heathen temples and
 "Bramins, and are still enjoyed by the same
 "under the present British government. As
 "soon as a Bramin resolves to embrace Christi-
 "anity, he not only draws upon himself the in-
 "dignation of his order, and all other Hindoes,
 "but forfeits all those privileges and emoluments

"shew that he had no regard to his former diet, by eating
 "a little bit of meat. The man, to convince the minister
 "that he was above his former prejudices, complied with
 "the request, but instead of doing good, it operated as a
 "powerful emetic, and brought the poor man's life into
 "imminent danger."

“ which he formerly enjoyed; and of course he
 “ has none to look up to, but to Christians, who
 “ are able to place him in a decent situation, in
 “ which he can earn his livelihood.

“ The same letter goes on to state, that the
 “ native fellow-labourers had assisted the Mis-
 “ sionaries, in preaching the word of God to
 “ Christians and Heathens, and had visited the
 “ country congregations at Secralore, Siththiy-
 “ gudi, Paddupatthi, Buddalore, Adanjoor, Urat-
 “ toor, Ulloor, Kanandagudi, Adhanoor, and se-
 “ veral other places, and exhorted them to live
 “ as becometh Christians. The native priest
 “ Sattianaden had been sent to Cumbagonam, to
 “ administer the Lord's Supper to the Christians
 “ at that place, and at Tirupataturey; and he
 “ was then at the same errand to the congrega-
 “ tions, westward of Tanjore. They complain
 “ much of the want of more Malabar Bibles and
 “ Testaments in all their congregations; and
 “ they mention that, conformably to the wishes
 “ of the Society, they were using their utmost
 “ endeavours to inure their children to some sort
 “ of profitable labour or business; with which
 “ view they had recently established looms for
 “ weaving long cloth and mats; and some of the
 “ Tamulian school-boys were then learning those
 “ trades, and to wind off silk, for which purpose
 “ they kept some silk-worms.

They mention, with much satisfaction, the
 zeal shown by several members of the congrega-
 tion at Buddaloor, to act according to their
 Christian engagements. One of them having
 observed, that the Lord's day was not kept
 holy, by several persons, as it ought to be, re-
 quested one of the Missionaries, who happened
 to be there, to explain and enforce the fourth
 commandment; a request that was cheerfully
 complied with. The Christians are often pre-
 vented by the Heathen civil servants from at-
 tending public worship on Sundays, who call
 them to work. A strict order was given by a
 late excellent collector, that no Christian should
 be obliged to work on Sundays; but that order
 was not in force as heretofore. N. B. Budda-
 loore was the very place where the late Rev. Mr.
 Swartz's gold stock-buckle was stolen. At that
 time not a single Christian was there, but now
 there is a great number of Christians at that
 place.—See Mission Account for the year
 1794.

The Rev. Mr. Horst, in a letter dated at
 Tanjore, March 1, 1809, acknowledging the
 receipt of one from the Secretary, announcing
 his appointment as one of the Society's Mis-
 sionaries, writes thus:—He pleased, Reverend
 Sir, to make my most dutiful thanks accept-
 able to the Honourable Society, for their fa-
 your in appointing me one of their Missionaries,

and granting me the usual allowance. It shall be my earnest endeavour, with the help of God, to make myself deserving of their favours, and to lay to heart, and strictly to comply with your pious admonitions; for which, and the joyful intelligence communicated to me, I beg you to accept the assurance of my lively gratitude.

The Reverend the Danish Missionaries, in the duplicate of a letter, dated the 5th of October, 1807, the original of which seems not to have reached London, return thanks to the Society for a present of printing paper, and other stores, which was particularly acceptable to them, as they had been disappointed of their usual supplies from the Royal Collège at Copenhagen. The ordination of certain catechists, which they had in contemplation, they had deemed it prudent to postpone, till a more favourable period should arrive, when a more

• Tanjore Mission, from 30th June to the 31st December, 1807.

CHRISTENED			DIED			Married	Commu-
Male	Female	Total	Adults	Children	Total	Couple	nicate.
25	48	73	21	10	31	10	253

• Increase of the Tanjore Mission from Dittu to Dittu.

New Cast.		Kallar			Palliar			Pariar			Papets received			Total	
M.	W.	M.	W.	C.	M.	W.	C.	M.	W.	C.	M.	W.	C.		
2	0	0	2	1	1	1	1	3	3	6	6	3	2	4	35

" regular Church Establishment, should take
 " place, which the Indian religious public, and
 " the Missionaries, so much wished for, and
 " when ordinations might be performed with
 " more authority and regularity. It had afforded
 " them much satisfaction to find, that the Ho-
 " nourable East India Company, by erecting a
 " monument in memory of the late Reverend
 " Mr. Swartz, in St. Mary's church, at Fort St.
 " George, were not indifferent to the good ser-
 " vices rendered to the public by Missionaries;
 " which disposition had also appeared by their
 " benevolent orders recently sent out to govern-
 " ment, in favour of the Missionaries and native
 " Christians, dispersed throughout the country,
 " which all the Missionaries acknowledged with
 " gratitude, and with thankfulness to Almighty
 " God, for having inclined their hearts to shew
 " publicly their kind disposition to the cause of
 " Christianity in their Indian empire. . . .
 " Since the death of Mr. Domingo de Rosario,
 " they had placed one of their schoolmasters,
 " Mr. Youaker, a pious and promising character,
 " in his place, as a Portuguese reader, and as a
 " schoolmaster to the English charity school.
 " Under many labours and disadvantages,
 " their congregations had still enjoyed the means
 " of grace, and had had an increase of 64 chil-
 " dren born of Christian parents, and 14 adults,
 " who had left their former Heathen supersti-

" tions, and had accepted the saving Gospel of
 " Christ. Amongst these was a Marattian Bra-
 " hmin, from the Cadlappale country, where the
 " Telangoo language prevailed; who had be-
 " come not only a theoretical, but a real and
 " practical Christian, in which character he then
 " continued to persevere, to their great satisfac-
 " tion. Their communicants, during the pre-
 " ceding year, in the Portuguese and Malabar
 " congregations, were 1048; their marriages
 " had been eight, and their funerals 48.

" The Danish Missionaries, in another letter,
 " dated at Tranquebar, the 17th. of May, 1809,
 " inclosing the two preceding duplicates, men-
 " tion, among other things, that good order had
 " been restored in their congregations, and that
 " many had testified repentance for their mis-
 " conduct, orally and in writing. Mr. Rottler
 " had not yet thought fit to return to Tranquebar.
 " They regretted, and much felt his absence,
 " especially as Mr. John, after repeated attacks
 " of his former complaints, had lost his sight so
 " far, as to be unable either to read or write, or
 " to take his share in the different branches of
 " his office, and in particular respecting the cor-
 " respondence. Their Mission assistant, Mr.
 " Schreyfogel, was almost in the same predic-
 " tament, respecting his eyes, who had heretofore
 " been of great service to the Mission, in the
 " Malabar and Portuguese congregations, and

schools. Under these afflictions, their senior and faithful catechist Saroiragen, and the other catechists in the Tranquebar district, had afforded them much comfort and assistance.

Soon after the surrender of Tranquebar, they had sent to the Honourable British government, a petition, in which they gave a full statement of their Mission, and its connections, and requested the grant of 300 pagodas per month, and a quantity of paddy, sufficient for the necessary expences and support of the different branches of the Mission. After some time, they got an answer, in which 200 pagodas were allowed; under promise, that the Missionaries should endeavour that the amount should be repaid at the end of the war. In so precarious a state of the Mission, they could not but experience great difficulties, and its different branches were conducted not according to their respective wants, but according to the scanty means with which they were furnished.

The Commanding Officers, and British Government, had shewn themselves kind and polite, but could not relieve and assist them more than was in their power.

In the Account for 1810, the Rev. Messrs. Kolhoff and Horst, in a letter dated at Tanjore, the 30th of January, 1810, report that they

and their fellow-labourers had had many opportunities of explaining the important truths of our holy religion to heathens and papists, and of inviting them to accept the grace of God shewed to us in Christ Jesus.

Among the different casts existing in that country, those who are called Telunger, and who are worshippers of Vishnu, are more inveterate against Christianity than all others, Bramins only excepted. A man of this cast, after having been instructed, and kept on trial for a long time, was admitted into the congregation, by holy baptism, some years since. They were happy to say that he had evinced the sincerity of his professions, not only by leading a Christian life, under many sufferings and difficulties, but particularly by his endeavouring to prevail on his family to embrace christianity, which by God's blessing had been attended with success. Among all the catechumens, the family of this man had given them the greatest satisfaction, by their attention to, and love of the truth, and their devout frame of mind.

Among the deaths that had occurred, during the latter part of the preceding year, and which they much regretted, were those of the catechists Dhewasagayam and Areclappen.—The latter was of the Kaller cast.—They had both been converted from paganism, and trained up

"and employed as teachers, by the late Rev.
 "Mr. Swartz, the former having been appointed
 "to take care of the congregation at Bangalore,
 "and the latter that at Ardiwaramangalam.
 "Although their talents were not so brilliant as
 "those of some other native labourers, they were
 "faithful in improving them, and had rendered
 "themselves greatly esteemed by the Heathens,
 "as well as among Christians, by their Christian
 "disposition, their unfeigned piety, and their
 "prudence and zeal, in the discharge of their
 "duties.

"The number of communicants, in the pre-
 "ceding year, had exceeded that of all former
 "years. All of them, even those of long stand-
 "ing, had been fully instructed, at the very
 "least, for one week previous to their admission,
 "concerning the nature and use of the Holy
 "Sacrament, and the duties of worthy commu-
 "nicants; and whoever had not regularly at-
 "tended those lectures, was not admitted to the
 "Lord's table. Those admitted for the first
 "time had to attend an especial preparation of
 "at least four weeks; but sometimes of two
 "months; or more, according to their different
 "talents and dispositions. On the last day of
 "preparation, the communicants were examined
 "in those doctrines, on which they had been
 "lectured, not by making them repeat any set
 "form of words; but by desiring them to state

“ the substance of the lecture with their own ex-
 “ positions. If any of them had been at variance
 “ with others, and not fully reconciled, (a case,
 “ however, which did not often occur) they
 “ were not allowed to partake of the Holy Sa-
 “ crament.

“ The Missionaries acknowledge, with fer-
 “ vent gratitude, the bountiful mercy of God,
 “ who had inclined the Honourable Court of
 “ Directors kindly to grant them 1200 pagodas
 “ yearly, instead of the former annual allowance
 “ of 500 pagodas, for their schools. The news
 “ of this seasonable relief had reached them, at
 “ a time when they were nearly overwhelmed
 “ with anxiety and sorrow. Such a supply re-
 “ lieved them from the necessity of contracting
 “ any more debts, and would enable them gra-
 “ dually to pay off those which they had been
 “ obliged to contract, in order to maintain the
 “ many native labourers in the Tinnavelly dis-
 “ trict; for which, the annual produce of the
 “ late Mr. Swartz's legacy was insufficient, espe-
 “ cially after 2000 pagodas of that fund had
 “ been sunk.

“ The progress of Christianity, and the con-
 “ version of the Heathens, resident at a distance
 “ from any of their congregations, having obliged
 “ them to encrease the number of their native
 “ teachers; to enlarge the old places of worship;
 “ and to erect new ones, and to visit them from

"time to time, their funds were still unable to
 "bear those necessary expences, but they trusted
 "that the Lord of the harvest would incline the
 "hearts of his servants, the Hon. Society, if pos-
 "sible, to enable them vigorously to carry on
 "his work in that nation. On this account, they
 "were anxious to be favoured with a printing-
 "press at Tanjore. The brethren at Franque-
 "bar had assisted them, as much as was in their
 "power, with books and tracts, yet these sup-
 "plies were utterly insufficient for their widely
 "extended Mission. Their want of Bibles, Tes-
 "taments, Psalters, and other religious books,
 "was greater than they could describe. If it
 "were in their power to furnish at least every
 "Protestant family with a copy of the Scriptures,
 "with catechisms, and other books of devotion
 "and scriptural morality, numbers of infidel
 "and Roman Catholics would be benefited; the
 "distance of most of their Mission places from
 "Europeans, being of considerable advantage
 "for the conversion of the natives. If Malabar
 "types could not be procured, they might still
 "do much good, by printing Portuguese books;
 "there being great numbers of Roman Catholics
 "of that cast.

"In a postscript to this letter, dated the 10th
 "of March, in reply to a query whether Greek
 "prints could be employed in the Mission, they
 "inclose a memorandum, stating their reasons

“ why they decline a union with these priests, as
 “ they hold doctrines which militate against the
 “ thirty-nine Articles of the Church of England,
 “ the Augustine Confession, and the Nicene
 “ Creed.

“ This memorandum the Board deem proper
 “ to be submitted to public inspection, and is
 “ therefore subjoined.

*Memorandum of the Tanjore Missionaries
 “ concerning the Suggestion of employing
 “ Syrian Priests as Missionaries.*

“ Already in 1725, and following years, our
 “ predecessors, the Missionaries at Tranquebar
 “ and Madras, by the advice of their friends in
 “ Europe, endeavoured to make acquaintance
 “ with the dignitaries and priests of the St. Tho-
 “ mas, or Syrian Christians, and to unite them
 “ with the Protestant Church; or at least to
 “ bring them to agree in doctrine with the Pro-
 “ testants. They hoped, that the hatred of the
 “ Syrians against the Papists would favour such
 “ a union. They employed for this purpose a
 “ very learned Divine of the Reformed Church
 “ at Cochin, the Reverend Valerius Nicolson, and
 “ they spoke with several Syrian priests; but they
 “ came to the coast at different times; and they
 “ were at last obliged to give up all hopes of
 “ such a union. The following abstract of the

“ result of their researches will show how unfit
 “ the Syrian clergy are to be Protestant Mis-
 “ sionaries.

“ 1st. The Syrian Christians are split into
 “ two sects, directly opposite to each other, yet
 “ equally receding from the orthodox doctrine
 “ of the Christian Church;—NESTORIANS and
 “ EUTYCHIANS. They pray moreover to the
 “ Virgin Mary, and to the saints, (though not
 “ precisely to the same as the Church of Rome)
 “ and desire their mediation. They believe that
 “ good works are meritorious. They hold the
 “ doctrine of works of supererogation. Their
 “ public prayers and administration of the Sacra-
 “ ments are in a tongue not understood by the
 “ people. Celibacy has grown customary among
 “ their priests, though it is not enjoined. Thus
 “ their doctrine militates against the 2d, 5th,
 “ 11th, 14th, 24th, and in a manner also against
 “ the 32d articles of religion, and against the
 “ Nicene creed.

“ 2d. They are so ignorant, that they could
 “ not even be used as sub-assistants to our native
 “ catechists, and of course, as such people use to
 “ be, they are obstinate, and would demand of
 “ us to conform to their persuasion and ritual,
 “ instead of conforming themselves to that of the
 “ Church of England.

“ 3d. Their proper language is not Syriac, but
 “ the Malabar idiom. They only make with

“ to read, as much Syriac as is necessary, for
 “ celebrating the mass, and reading their liturgy,
 “ which are almost the same as those of the
 “ Armenians.

“ 4th. The cast out of which all their priests
 “ are taken are the Cassenares, and the priests
 “ claim an equality with the highest cast of that
 “ country, the Nairs; and on this account they
 “ have hardly any intercourse with people of
 “ lower casts; whereby they incapacitate them-
 “ selves for the propagation of Christianity.

“ We hope the above reasons will justify our
 “ request, that we may be excused from admit-
 “ ting those Christians to a union of faith with
 “ ourselves, and to the office of teachers in our
 “ orthodox congregations, in violation of our
 “ ordination oath.

“ J. C. KOLHOFF.

“ CH. HERT.

“ A letter from the Rev. Mr. Kolhoff, dated
 “ at Tanjore, the 29th of August, 1810, com-
 “ municates information of the death of the Rev.
 “ Mr. Hert. The learning and abilities of this
 “ worthy Missionary, and particularly his ardent
 “ desire to prove useful to the school and congrega-
 “ tion; the fervour and delight with which
 “ he ever pursued his work; the essential ser-
 “ vices done by him to the Mission; and the va-
 “ luable assistance he had afforded to Mr. Kol-

"hoff, during his stay at Tanjore, had given him
 "a great cause to lament so early and unexpected
 "a death, which had deprived the Mission of a
 "faithful pastor, and a numerous family of a
 "kind parent, and affectionate husband: It was
 "particularly afflicting to have him called away
 "at a time, when the want of faithful Missiona-
 "ries was so severely felt; and whilst his amia-
 "ble disposition, and uncommon application to
 "business as a Missionary, had afforded the most
 "sanguine hope of their receiving every assist-
 "ance from him, and of his proving a blessing
 "to the Missions of that country. The suffer-
 "ings he underwent, during the latter part of
 "his illness, had been very severe, yet he en-
 "dured them with the patience and firmness of
 "a Christian. His humble submission to the
 "will of God, on his approaching dissolution,
 "was truly awakening to every one that attended
 "him; and the peace and tranquillity that he
 "enjoyed, to his very last breath, was a lively
 "example of the inestimable happiness that at-
 "tends a life of godliness. The thought of
 "leaving a large family unprovided for, was
 "the only circumstance that now and then
 "afflicted his mind during his last illness; and
 "a few days before his death, he had particu-
 "larly requested their worthy senior, the Rev.
 "Mr. Polle, and himself, to intercede with the
 "Honourable Society, in favour of his distressed

family, as widow, and six young children, five daughters, and a son, two of whom were infants. The very small property, that had been left to this distressed family, was insufficient to provide for it the necessaries of life. The sorrow Mr. Kolhoff felt at this afflicting stroke, and the loss occasioned thereby to the Mission, and to a bereaved family, had been more than he could express.

The business of the Mission was carried on as usual. The native priest Sattimaden had both visited the congregations in the province of Palamatta, where he had been of much service. His health, however, being upon the decline, new assistance had become absolutely necessary; and he therefore begged the Honourable Society to permit the ordination of some of their native teachers, and to grant them salaries.

The Mission Committee having taken the suggestions contained in these letters into consideration, agreed; (and the Board concurred with them) to transmit the 100*l.* just about to be sent out to Mr. Horst, with the customary salaries and gratuities to the several Missionaries, to his widow Mrs. Horst, for the benefit of herself and family, trusting that God will be pleased to furnish them with additional aid from other quarters; also, that the surviving

" Missionaries be informed, by the secretary,
 " that if one or two of the native catechists, or
 " teachers, be deemed by them qualified, and fit
 " to receive the ordination, dispensed by the
 " Lutheran church, and they actually do receive
 " the same, according to the rites of that church,
 " that the Society will grant salaries to them,
 " for their services in the Missions, as has here-
 " tofore been done.

" The Rev. Mr. Pohle, in a letter dated at
 " Trichinapoly, the 16th of March, 1810, ad-
 " verting to an enquiry whether it would be
 " practicable to employ the clergy of the Syrian
 " church, on the Western coast, in the Society's
 " Missions, observes, that he can only mention,
 " with respect to the Christians of that church,
 " what their predecessors, the former Missiona-
 " ries, had reported on that subject, in their
 " German Missionary accounts, which he had
 " got translated into English by Mr. Horst, and
 " a copy whereof he had subjoined; from which
 " he drew, as a conclusion, the impracticability
 " of uniting, in Mission concerns, with those
 " Christians; adding, however, that their present
 " situation might probably be better known, if
 " some person, acquainted with their language,
 " were to reside among them for a year or two,
 " for the purpose of gaining sufficient informa-
 " tion respecting their present state.

The extracts, herewith transmitted, are so interesting and pointed, that it has been deemed proper to subjoin them.

Extracts from the German Missionary, Accounts concerning the Thomas Christians.

On the 26th October, 1725, the Rev. Mr. Schultz, Royal Danish Missionary, addressed a Latin letter to the Valerius Nicolai, reformed minister at Cochin, enquiring after the ecclesiastical and civil state of the Syrian or Thomas Christians at Cochin. That gentleman's answer did not come to hand until the 19th October, 1728. He said, the Syrian Christians had no proper government, but were subject to the heathen princes of that country, and were split into two factions, each of which had its apart bishop. The black Bishop, an Indian, Mar Thomas, to whom the Missionaries had wrote, had lately died, and his nephew, of the same name, had succeeded him, but the white Bishop, Mar Gabriel, was a native of Jerusalem.

About some ceremonies of the Armenians with whom the Syrians hold communion in Madras, see the German Mission Bericht, Contin. 34th, p. 1146.

10 The Rev. Messrs. Schultz, Sartorius, and
 11 Geister, write from Madras, on the 1st De-
 12 cember, 1732. Almost every year some of
 13 the Syrians, from the Malabar coast, vulgarly
 14 called Thomas Christians, come here to look
 15 at the St. Thomas feast on the great Mount.
 16 We have had already several visits from some
 17 of those priests, who come to beg an alms, and
 18 who, as much as could be collected from their
 19 discourse, seemed to know little more of Chris-
 20 tianity than the name. Also of the Syriac,
 21 which they ought to understand, many of them
 22 know so little, that they neither know how
 23 to speak or to read it. [N. B. Mr. Schultz was
 24 a famous Syriac scholar, and Messrs. Sartorius
 25 and Geister were likewise good proficient in
 26 that language, as most of our Missionaries
 27 were in those days.] To-day, we had again a
 28 visit from two Romish priests of that nation.
 29 Their mother tongue was the Malialam, dia-
 30 lect: (The younger of the two spoke also Sy-
 31 riac, and was able to read in their Syriac Misal,
 32 in quarto, which he had with him, and which was
 33 written with red and black ink; but the Syriac
 34 New Testament, which we laid before them,
 35 he could not read, because their characters
 36 were of a different kind. He pronounced it
 37 also differently from what we use to do in Eu-
 38 rope, and from the pronunciation of a real

18 Syrian from Aleppo, who taught formerly at
 26 Hallé. They were both simple and unlearned
 36 men, and could not therefore give any very in-
 46 teresting account of the condition of their
 56 Christians. They stated, that they acknow-
 66 ledged the supremacy of the Pope, and were
 76 subject to a Portuguese Bishop, they celebra-
 86 ted the mass according to the Roman Missal,
 96 however in the Syrian tongue, and explain to
 106 the people something in the Malajalam tongue,
 116 because they understand no Syriac. They
 126 have schools, in which some children are
 136 to read Syriac, and the Malajalam. Their
 146 priests are not allowed to marry, and are all
 156 taken from the cast of the Casenezes, who
 166 have been priests from ancient times. They
 176 administer the Sacrament only under one kind.
 186 They adore the Saints, and say Peter is the
 196 chief of them, and not Thomas, as the Syrians
 206 teach. About these last points the Missiona-
 216 ries spoke a little with them, but they heard it
 226 in the true Malabar style, with a stupid indiffe-
 236 rence without contradicting, and, having re-
 246 ceived an alms, they went away. Their dress
 256 was a long cassock of blue linnen, and a black
 266 linnen cap, made almost in the shape of a hat.
 276 A Dutch gentleman in counsel at Negapat-
 286 nam, had been appointed second in counsel at
 296 Cochin, and offered to do the Danish Missiona-
 306 ries every service in his power. They sent

him therefore a list of such points, concerning
 the Syrian Christians, as they were desirous of
 ascertaining, together with some books for
 a present to them, and a letter and parcel of
 books for the reverend minister at Cochin.
 On the 9th December, 1733; the Reverend
 the Missionaries at Tranquebar received a visit
 from a native priest of the Thomas Christians,
 who had been ordained by the late Mar Ga-
 briel, whose nephew Mar Thomas, was at pre-
 sent the Syrian Bishop. The principal differ-
 ence between both was, that Mar Gabriel cele-
 brated the sacrifice of the mass with Patra, or
 unfermented dough, but Mar Thomas with
 Hhamtra, or leaven. He produced a short state-
 ment from his late Syriac preceptor: there it
 was said, that Hhamtra had been introduced on
 the arrival of one John from Urishalem or Je-
 rusalem; together with three others, Gregorius,
 Agnates, and Andreas; the latter three had
 died soon afterwards. Mar Thomas had in-
 troduced it into his two and twenty churches,
 but otherwise it was not usual, because it was
 said, *LABANINA*, not with leaven, 1 Cor. vi 8.
 [A fanciful application, which certainly never
 entered the Apostle's mind.] The Missiona-
 ries shewed him the Lord's Prayer and the
 Creed, of which the chief translator to the
 Dutch government at Cochin, Mr. O'van
 Meckeren, had sent the Missionaries a copy.

The Syrian priest confirmed all which that
 gentleman had written, viz: that those Sanscru-
 tant letters are only used in books; but that in
 mercantile transactions, another sort of letters
 is used, which they call Coat Ednta. In this
 Malabar dialect and characters there are
 Christian schools kept by natives. The
 Sanscrit or Grandam character and lan-
 guage they learn sometimes from Christians,
 sometimes from the Heathens, among whom
 they dwell. Those who are to become
 priests, learn the Syriac from grammar,
 assisted by those who understand it, but it
 comes into disuse, and already at that time
 (in 1733,) there were very few who rightly
 understood it. The Missionaries shewed him
 their Syriac New Testament, which he read,
 and understood tolerably well, notwithstanding
 the characters, to which he had not been used.
 He said, that whenever they read something at
 church to the people, they explain to them in
 the Malabar language, in which dialect the
 young people learn also the Creed; the Lord's
 Prayer, [the Ave Maria doubtless also,] and
 the like principal prayers and parts of the
 Catechism. He had a Syriac Missal; the same,
 it seems, with that which Mar Gabriel had
 used. It was written partly with red, partly
 with black ink. The Lord's Prayer concluded
 with the Doxology, Matt. vi. 13. The usual

4 dress of the Syrian Clergy is white. Formerly
 5 they married, but now not, even not those
 6 who are not in subjection to the see of Rome.
 7 He intimated very plainly, that he and his
 8 brethren should be very glad if they could get
 9 rid of the Jesuits and Carmelites. The Jesuits
 10 he called Padrimar de Saõ Paulo, or Paulists.
 11 This name by which they are called all over
 12 the peninsula, is derived from the Collegium
 13 Paulinum at Goa, which is their first church
 14 which they have founded in India; not from
 15 Pope Paul III. who sent them to India.

16 As this Syrian priest, on account of his cast,
 17 would not eat with other Tamulers; much less
 18 with our European Missionaries, he was
 19 obliged to carry a cook of his own cast along
 20 with him, who dressed his victuals in the house
 21 of one of the Tamul schoolmasters. To this
 22 schoolmaster he said, that he had been well
 23 pleased with all what he had seen, and that the
 24 Missionaries were no doubt good men; but
 25 that he found three things deficient in the Pro-
 26 testant religion: 1. That we had not the Poo-
 27 sah, or sacrifice of the mass; 2, Nor had we
 28 Mãdhã Vanackam, or the adoration of the
 29 mother of God; 3. Neither had we Orru-
 30 sandhi, or fasting days.

31 Hereupon the Danish Missionaries make the
 32 remark; such expressions indicate, that we
 33 are not to indulge any hopes, of uniting those

333

" Christians with the Protestant church. The
 " human mind is too strongly wedded to the tra-
 " ditions inherited from their forefathers, as we
 " may see in Europe with the Greeks and Russi-
 " ans. [These latter cause the Protestant Prin-
 " cesses, who are married to Russian Princes,
 " solemnly to abjure the Protestant Faith.]
 " Thus it is no wonder, that all the trouble of the
 " Rev. Mr. Nicolai, at Cochin, has been in vain.
 " Further, it clearly appears from what we for-
 " merly wrote, that the end, for which our friends
 " in Europe advised us to make acquaintance
 " with the Syrian Christians, is not to be attained
 " even with regard to the language; since not
 " only the languages themselves, but even the
 " letters, differ from each other, so that they are
 " not able to read any of our Malabar books.

" Contin. 37. p. 152.

" Nothing is more ardently to be wished, than
 " that God would vouchsafe out of this nation
 " itself to fit men with the gifts of his holy
 " Spirit for the office of priesthood. Our neigh-
 " bours on the west coast, the ancient Malabar
 " Christians, called the Thomas Christians, have
 " also a sacerdotal order out of their own nation,
 " only that one part of them are used to take
 " their bishops from the patriarch at Mosul, and
 " thus from another country.

“ Contin. 42, p. 732.

“ On the 14th July 1735, we received a letter
 “ from the Rev. Mr. Nicolai, at Cochin, dated
 “ the 28th of March, in which he saith, that
 “ with the Syrian Christians at the place who
 “ profess the Romish religion, he could do
 “ nothing. The other party with whom he had
 “ taken much pains, held the doctrine of Euty-
 “ ches, which he had refuted with several argu-
 “ ments from Holy Writ. But their Bishop,
 “ Mar Thomas, had wrote him, he could not
 “ answer his letter, until he should have re-
 “ ceived permission from Syria. For the rest,
 “ Mr. Nicolai said, he had a very cumbersome
 “ duty, which gave him a great deal of business,
 “ as he was alone on that station,

The Missionaries subjoin this note: “ there
 “ are numbers of such Eutyrians or Jacobites in
 “ Egypt, Syria, Palestine, Cyprus, Mesopotamia,
 “ and Babylon. . . The Patriarch of the Asiatic
 “ Jacobites resides at Caramit, an old capital
 “ in Mesopotamia. Thus the Syrian, Thomas
 “ Christians in the Teckpagan or the southern
 “ district are fallen into Eutyrianism, whereas
 “ those in the Wadacupagan, or northern dis-
 “ trict, have kept to their old doctrine of Nesto-
 “ rianus.

Contin. 44, p. 912

“ On the 19th July, 1736, a German at
“ Poracada, on the pepper coast, to the south
“ of Cochin, who had been educated in the
“ Orphan Institution at Halle for four years, and
“ who had already last year brought several
“ books from the Danish Missionaries, sent again
“ a letter with ten ducats, for which he desired
“ them to send him some more German and Por-
“ tuguese books. He sent also the Lord's Prayer
“ and the Creed in the vulgar Maleialam dialect,
“ which he had received from a Romish Casse-
“ nare. He said, that the bishop of the Syrian,
“ or Thomas Christians, Mar Thomas, lived at
“ Cottaru, in the Teckenkoor district, it lay
“ eight German miles from Anjeago, towards
“ the north-east in the mountains. All that
“ country was full of this nation; they had a
“ number of superstitious ceremonies. He had
“ begun a discourse with some Cassenares on
“ matters of faith; but (probably whenever
“ they were deficient in argument) they had in-
“ tartarded their answers with many Syriac
“ words, which his interpreter was not able to
“ make out, nor to explain to him.
“ At the same time he communicated to the
“ Missionaries a letter which the Rev. Mr.
“ Nicolai at Cochin had written to him purport-
“ ing, that he had given himself all the pains in

* His power, with regard to the Syrian Christians,
 " [i. e. to convince them of their heterodoxy,]
 " and that now he could do nothing more, espe-
 " cially as he had all his hands full to do with his
 " own congregation.

" Contin. 48, p. 144.

" On the 3d Sept. 1738, a letter from the same
 " German gentleman came to hand, stating
 " that the Syrian bishop, Mar Thomas, had
 " come to Cochin, in March, 1737, to request
 " the Dutch company's protection against the
 " Romanists, for the churches of his diocese.
 " This was promised him; but at last he de-
 " manded, as those people are used to do, that
 " the Dutch commander would compel all the
 " Romish Syrians by force, to leave the popish
 " communion, and turn out all the Jesuits and
 " Carmelites, even out of the Romish churches.
 " The answer was, that it was not the custom of
 " the Protestants, to compel any one by force to
 " renounce his errors; the bishop should endea-
 " vour to convince them by arguments, and then
 " if they were willing to come over, and the
 " Romish priests should attempt to hinder them,
 " the Dutch commander would afford them every
 " necessary help against the Papists.

" To this was subjoined the translation of an
 " Oles, which the said Syrian bishop, Mar
 " Thomas, had addressed on the 8th June, 1729,

“ to the Dutch commander at Cochin, Jacob de
 “ Jong, Esq. In this Oles, he charges the other
 “ Syrian bishops with the Nestorian heresy, with
 “ the assassination of two bishops of his sect, (Eu-
 “ tychians,) and with a murderous design upon
 “ the life of his late uncle. He concludes thus :
 “ those of the Romish persuasion believe, that
 “ the church of Rome is their head, that the
 “ Messiah has two natures, and the Holy Ghost
 “ proceeds both from the Father and the Son,
 “ and distribute wafers in the holy Sacrament.
 “ We on the contrary acknowledge the church
 “ at Antiochia for our head, that the Messiah has
 “ but one nature and one person, and that the
 “ Holy Ghost goes out only from the Father :
 “ and in the holy Sacrament, we distribute fresh
 “ bread, which is baked that same day. Also in
 “ fasting there is a difference between us and
 “ them. Mar Gabriel, with the Christians in the
 “ South, keeps the fasts and holy days according
 “ to the rule of Antioch, but the mass and the
 “ Lord’s Supper with wafers, he causes to be ad-
 “ ministered after the Romish way.
 “ Hereupon, by order of the honourable com-
 “ mander, the Rev. Valerius Nicolai, wrote on
 “ the 11th July, 1729, both to Mar Gabriel, and
 “ Mar Thomas, and pointed out to them that
 “ Mar Gabriel is a Nestorian, and Mar Thomas
 “ an Eutychian, and offered his mediation for to
 “ unite them both in the true orthodox doctrine.

" Mr. Gabriel in several letters supported him
 " in a papistical strain. Mr. Thomas answered,
 " that he could not reply to the Rev. Mr.
 " Nicolai's letter, until he had received permis-
 " sion from his patriarch. He repeated his com-
 " plaints of the Jesuits and Carmelites, and
 " promised, if they were assisted against them,
 " that they would call upon God in their fasts and
 " prayers, to reward the Dutch governor. He
 " adds that already since some years their Casse-
 " nares or priests did not like to marry. This
 " letter was dated Candanatty, in the year after
 " the birth of the Messias, 1730, the 11th
 " February."

" Mr. Pohle, in another letter dated at Trichi-
 " napoly, March 3, 1810, mentions, that, in the
 " course of the preceding year, there had been at
 " that place,—Baptisms, 28, including 8 Hea-
 " thens;—Convert from Popery, 1;—Funerals,
 " 16;—Marriages, 4;—Portuguese Communi-
 " cants, 42;—Malabar ditto, 206;—English
 " scholars from 45 to 87;—Malabar ditto, from
 " 12 to upwards of 20.—Members of the Con-
 " gregation at Trichinapoly, 168, Portuguese,
 " and 204 Malabars;—and at Dindegal, 17 Por-
 " tuguese, and 28 Malabars.—In the English
 " garrison and cantonment, there had been
 " 44 Baptisms, 15 Marriages, 70 Communicants,
 " and 88 Funerals.

Mr. Poble mentions that expectations were entertained of the establishment of a printing-press, at Tanjore, by the British and Foreign Bible Society; for the purpose of printing the Scriptures in the Tamul language, and in the Portuguese.

Mr. Poble mentions the safe arrival of the annual stores and presents for the Mission, sent out by the Society that year; for which he expresses his grateful thanks.—‘Would to God,’ he adds, ‘that we could also receive new Missionaries! I am upwards of 66 years old; my strength faileth me, and I may soon be gone, and the Mission be an unprovided-for orphan, whereof to think only is painful to me. From the Syrians I expect no help, as they do not suit us. May the Lord hear our prayers, and help us for his merey’s sake!’

The Rev. Mr. Pæzold, in a letter dated at Madras, March 19, 1810, acknowledges the receipt of the Secretary’s letter, enclosing a bill of exchange, to discharge, for the preceding year, the salaries, gratuities, and benefactions to the several Missionaries. He too, answering to the enquiry whether it would be practicable to employ the clergy of the Syrian churches in India, in the Missions, observes, that although it may be some time before he and his brethren may be able to give a satisfactory reply, yet that the idea of the practica-

“ bility of such an union has never hitherto been
 “ entertained by the Missionaries,

“ In the Malabar congregation at Vepery,
 “ every thing was perfectly quiet, and going on
 “ regularly. He had recently visited the Chris-
 “ tians at St. Thomas’s Mount, to 27 of whom
 “ he had administered the Lord’s Supper, and
 “ among them to five new communicants: he
 “ had, likewise, examined and baptized two Hea-
 “ thens.

“ He mentions also the unexpected death of
 “ their dear brother Missionary, Mr. Horst, of
 “ Tanjore, whose departure was much regretted
 “ by every one of them.

“ Their brother Pohle, he was sorry to say,
 “ had again been much indisposed, and the in-
 “ firmities of old age were daily encreasing upon
 “ him. Mr. John, of Tranquebar, was also la-
 “ bouring under very severe affliction, and had
 “ lost his sight. Messrs. Kolhoff, Holzberg,
 “ Cammerer, and himself, he thanked God, were
 “ very well.

“ The European invalids, of Trippatore, hav-
 “ ing applied to him for an English schoolmaster,
 “ to instruct their children, he had sent one, to-
 “ gether with a suitable supply of books. He
 “ had also sent a Malabar schoolmaster to the
 “ same place, for the instruction of a considerable
 “ number of native females, reported to him as
 “ married to Christian soldiers. Some of them
 “ had been wishing to embrace the Christian

“ religion, and as soon as they should have obtained a good knowledge thereof, they were to be examined and christened. Before he had obtained notice of their wishes, some of them had united themselves to the Popish communion.

“ Another letter from Mr. Pæzold, dated October 10, 1810, adverts to the enquiry that had been made, respecting the practicability of employing the clergy of the Syrian church, on the Malabar coast, in the Society’s Missions; and he therein gives his decided opinion, that such a junction is impracticable, they being sectaries of the Nestorian and Eutychian principles, praying idolatrously to the Virgin Mary, and to the Apostle St. Thomas, and laying a great stress upon many very superstitious ceremonies. Before they could be employed in a Protestant Mission, he observes, they must themselves be converted from the error of their ways; of which little, if any, hope could be entertained.

“ Mr. Pæzold’s extract of notation, from the Vepery church register, is as stated in the subjoined note*.

“ * *Extract from the Vepery Church Register, for the Year 1809.*

“ In the English and Portuguese Congregations at Vepery.
 “ Children christened of European extraction . . . 18
 “ Ditto of Portuguese 8

" The Rev. the Danish Missionaries, in a
letter dated at Tranquebar, March 27, 1810,

" Adults of Portuguese	1
" Couples married	25
" Buried	17
" Portuguese Communicants at St. Thomas's " Moant on Feb. 15, 1809	21
" Amongst these were confirmed	4
" Portuguese Communicants on Easter-day at " Vepery Church	119
" Amongst these were confirmed	11
" Extraordinary Communicants of English on the " 1st Sunday after Easter	14
" Portuguese Communicants on the 2d of Whit- " sunday	4
" Ditto Ditto on the 16th of Trinity Sunday	30
" Ditto Ditto on the 4th Sunday in Advent	25
" Amongst these were confirmed	4

" In the Malabar Congregation at Vepery.

" Infants christened	32
" Adults ditto	25
" Couples married	6
" Buried	23
" Malabar Communicants on the 2d of Easter	80
" Amongst these were confirmed	15
" Ditto Ditto on the 2d of Christmas	149
" Amongst these were confirmed	16

" At Pulicat, on January 28, 1809, by the Rev.

" Mr. Puzosk.

" Children christened of Dutch Portuguese	16
" Adults christened	5
" Children of Malabars christened	4

“ acknowledge the receipt of the long-expected
 “ stores and presents for the year 1808.

“ Adverting to the enquiry, relative to the
 “ Syrian clergy, they also state their opinion,
 “ that an union with them is altogether imprac-
 “ ticable.

“ Their colleague, Mr. John, had lost his
 “ sight, but by the grace of God he was still able
 “ to preach, alternately, in the Portuguese and
 “ Malabar churches; and to continue his corre-
 “ spondence, by dictating the necessary letters.
 “ Mr. Cammerer officiated in the Danish church,
 “ and also in the Malabar congregation; and
 “ Mr. Schreyvogel had enabled himself, by se-
 “ rious application to theological studies, origi-
 “ nally commenced at Berlin, to render them es-
 “ sential service in the Malabar and Portuguese
 “ churches and schools.

“ In their Malabar congregation, no disturb-
 “ ance had latterly occurred; and the disturbers
 “ of their peace had been brought to a sense of
 “ their improper conduct, and had shewn their
 “ repentance orally, and by letters,

“ The monthly allowance from government,
 “ of 200 pagodas, having been found insufficient

“ Portuguese Communicants at Pullicat on the

“ 30th of January, 1809 38

“ Amongst these were confirmed 39

“ W. PÆZOLD,

“ English Missionary at Vepery.”

“ to support their charity schools, whilst they
 “ were deprived of remittances from Denmark
 “ and Germany; they had diminished the number
 “ of children in the Malabar schools, but they
 “ retained the usual number in the Portuguese
 “ school. They had, however, increased the
 “ number of children in the school some years
 “ since established at Velipattam, near the fort,
 “ and had began a new one at Porrear. Observ-
 “ ing the great usefulness of the English lan-
 “ guage among the Portuguese school-boys,
 “ they had also introduced it among the female
 “ Portuguese children, and had seen with plea-
 “ sure their progress.

“ Their well informed and faithful senior
 “ catechist Savaryrayen, as acting country priest,
 “ had been sent to visit the country congrega-
 “ tions, and had given them much satisfaction by
 “ his reports.

“ They had been much gratified by a visit
 “ from Mr. Kolhoff, who had also attended their
 “ congregations at Cumbagonam, Tirupatury,
 “ and Negapattam; and they had thereby had
 “ the opportunity of interesting conference with
 “ him, on the various and important affairs of
 “ their respective Missions, and on the means of
 “ preserving unity amongst themselves.

“ They had been apprized, that they might
 “ shortly expect to receive the Society's stores

and presents for the preceding year. Printing
 papers, for new editions of school-books, and
 Portuguese and Tamulian New Testaments,
 was much wanted, and they were anxious to
 be favoured with it annually. By the Tamu-
 lian school-books, the knowledge of the Chris-
 tian religion was not only forwarded amongst
 Christians, but also amongst Heathens, many
 of whom eagerly accepted them. The same
 was also the case with the English books, with
 which they were favoured by the Society,
 which too had been very instrumental in en-
 creasing the desire to learn English.

They pray that God may reward their bene-
 factors with his heavenly blessings, for the be-
 nevolence and generosity themselves and their
 Mission had long experienced.

The usual stores and presents of books,
 stationary, printing paper, and other articles
 of accommodation, together with the remit-
 tances, including a gratuity of 50l. to each of
 the Missionaries, and an additional gratuity of
 50l. to Mr. Pæzold, in consideration of his pe-
 culiar wants, have been granted this year, and
 permitted to be sent out, through the continued
 favour of the Honourable East India Company,

to whom the Society thus publicly return their
 hearty thanks.

ACCOUNT FOR 1811.

“During the year which is past, the deliberations of the Society, in respect to their Mission to the East Indies, and the religious concerns of that part of the world, especially in what regards their connexions and relations at home, have been more than usually important.

“The spiritual state of the heathen and of the converted natives of India, indeed, has been for upwards of a century an object of the Society’s continual care by means of their Missionaries; but the attention of the Society has of late been forcibly drawn to the consideration of the destitute condition of the European and half-east subjects of Great Britain in India, and to the formation of a permanent Ecclesiastical Establishment, duly providing for the spiritual wants of all, in lieu of the precarious and comparatively insignificant provision made for them by means of the Chaplains of the East India Company, and the Society’s Missionaries.

“The probability of a renewal of the Charter of the Hon. East India Company, called the attention of the Society at an early period (April 7), to the consideration of the spiritual necessities of the vast population of European and native subjects of Great Britain in India, and to the duty incumbent upon this Society to do its endeavour to invite, with due respect, a

" particular attention to this momentous subject,
 " from those whose concurrence is most neces-
 " sary to give effect to any proceedings in rela-
 " tion thereto;

" For this purpose, May 5, a Memorial to the
 " Hon. Court of Directors was agreed to; and,
 " subsequently, a minute and interesting Re-
 " port with certain resolutions grounded thereon,
 " having been presented to the Board by the
 " East India Mission Committee, an extra Ge-
 " neral Meeting was called, at which those re-
 " solutions were separately considered, and re-
 " ceived the sanction of the Board; and his
 " Grace the Archbishop of Cantarbury having
 " been pleased to undertake to present them to
 " the principal officers of his Majesty's Govern-
 " ment, and to the Hon. Court of Directors,
 " therein specified, they have been presented
 " accordingly."

" *Memorial from the Society for promoting
 " Christian Knowledge, to the Directors of
 " the Honourable East India Company.*

" The Society for promoting Christian Know-
 " ledge having for more than a century exerted
 " its vigilant regards, and furnished its supplies
 " for supporting and advancing the cause and
 " interest of religion in the East, and more par-
 " ticularly in those provinces which are now pos-
 " sessed by the Honourable East India Company,

“ conceive it to be a part of their incumbent duty,
 “ humbly to address the Honourable Company,
 “ at the present juncture, as well in acknow-
 “ ledgment of past instances of favour and in-
 “ dulgence, for which they beg leave to express
 “ their warmest gratitude, as with the hope of
 “ procuring the continuance and enlargement
 “ of such patronage.

“ The Society is induced to seek this encou-
 “ ragement more especially in order to the fu-
 “ ture application of its endeavours for pro-
 “ moting, by all means within its power, the
 “ spiritual welfare of the British subjects in
 “ India of whatever description.

“ With the European residents in India, and
 “ the clergy of the Established Church, who
 “ exercise a sacred charge amongst them, the
 “ Society would gladly cultivate that intercourse,
 “ by which their countrymen may enjoy the be-
 “ nefit of its funds for procuring Bibles, Testa-
 “ ments, Common-Prayer-books, and religious
 “ Tracts; for the use of schools, for the supply
 “ of mariners and soldiers, of persons occupied
 “ in trade, and not well provided with such means
 “ of religious knowledge and improvement.

“ With relation to the spiritual necessities of
 “ the natives, the Society, touched with an earnest
 “ wish for their welfare, and for the enlarge-
 “ ment of the knowledge of revealed truth, and
 “ the practice of a pure religion, is anxiously
 “ desirous that they may enjoy such blessings,

" together with the benefits of that mild and
 " equal administration of government and jus-
 " tice, which will ever accompany the controul
 " of the British nation.

" With this view the Society most humbly
 " and earnestly requests the fostering protection
 " of the Honourable East India Company, for
 " the Missions long connected with the Society
 " for promoting Christian Knowledge, and well
 " known to the Honourable Company, for their
 " exemplary conduct and their Christian labours,
 " from the period of their first settlement in
 " India to the present day.

" The Society most ardently intreats the Ho-
 " nourable Court to confirm the valuable tokens
 " of their preference and favor to these faithful
 " servants of Christ, and humbly solicits the
 " same encouragement for any future extension
 " of the Society's means or endeavours for in-
 " viting the natives of India, by such gradual and
 " prudent methods as may consist with the peace
 " and civil regulations of the country, to ex-
 " mine and embrace the inestimable truths of
 " Christianity.

" The Society most respectfully commends
 " its benevolent designs, and submits its humble
 " requests to the Honourable Court, and will
 " never cease to employ its efforts in such man-
 " ner as, by the blessing of Almighty God, may
 " best serve to the main end of promoting the

“ knowledge and practice of true religion in all
 “ places to which its influence can extend.”

“ *Resolutions of the Society for promoting Chris-
 “ tian Knowledge, made at a General Meet-
 “ ing, holden at Bartlett’s Buildings, London,
 “ on Tuesday, June 23, A. D. 1812.*

“ Resolved, I. That the Society for promot-
 “ ing Christian Knowledge are prompted, by
 “ the most pressing motives, to take part in the
 “ public solicitude, now more especially excited
 “ for the welfare of the British Empire in the
 “ East: having, by the first enlargement of the
 “ bounty of their Patrons, and by funds created
 “ for that purpose, been engaged to exercise
 “ their efforts for extending the knowledge of
 “ revealed truth in those regions.

“ II. That the Society do, therefore, join the
 “ public voice, in imploring the attention of those,
 “ who direct the councils of the nation, to the
 “ cause and interests of Christianity in the East,
 “ in which momentous topic of consideration,
 “ the present and future welfare of so large a
 “ number of the subjects of this realm is in-
 “ volved.

“ III. That the Society are fully sensible, that
 “ the claims which such a body, as the subjects
 “ of British India, have upon the wisdom, the
 “ justice, and the charitable kindness of their

" rulers, must occupy the thoughts of those, who
 " have to consult and provide for their pros-
 " perity, inducing them to enact such measures,
 " as may serve for the improvement of their
 " whole existence as a people, and more parti-
 " cularly in their religious and moral character.
 " The Society for promoting Christian Know-
 " ledge do not therefore arrogate to themselves
 " any other feeling, than that which is enter-
 " tained, without doubt, by the government of
 " the country; and in presenting their humble
 " wishes and requests to those who are best able
 " to give effect, under Providence, to what is so
 " earnestly desired, the Society presume no far-
 " ther than to hope, that they may hereby add
 " another motive to those inducements, which
 " the mere urgency of the case must press upon
 " the Sovereign Ruler, and the chief Councils of
 " the nation *. The Society therefore most hum-

* Mr. Beaufoy, according to order, reported from the
 " Committee of the whole House, to whom it was referred
 " to consider further of the Government and Trade of
 " India, the resolutions which the Committee had directed
 " him to report to the House; which he read in his place,
 " and afterwards delivered in at the clerk's table where
 " the same were read, and are as followeth, viz. *Beaufoy*
 " Resolved, That it is the opinion of this Committee,
 " that it is the peculiar and bounden duty of the Legisla-
 " ture to promote, by all just and prudent means, the in-
 " terests and happiness of the inhabitants of the British do-

“ bly beg leave to advert to such means, for ob-
 “ taining the object of their anxious wishes, as

“ missions in India; and that, for these ends, such measures
 “ ought to be adopted as may gradually tend to their ad-
 “ vancement in useful knowledge, and to their religious and
 “ moral improvement.

“ Resolved, That it is the opinion of this Committee,
 “ that sufficient means of religious worship and instruction
 “ be provided for all persons of the Protestant Communion,
 “ in the service, or under the protection of the East India
 “ Company in Asia, proper Ministers being, from time to
 “ time, sent out from Great Britain for those purposes; and
 “ that a Chaplain be maintained on board every ship of
 “ seven hundred tons burthen, and upwards, in the East
 “ India Company's employ; and, moreover, that no such
 “ Ministers, or Chaplains shall be sent out, or appointed,
 “ until they shall first have been approved of by the Arch-
 “ bishop of Canterbury, or the Bishop of London, for the
 “ time being.

“ The said Resolutions being severally read a second time,
 “ were, upon the question severally put thereon, agreed to
 “ by the House. Vide Commons Journals, 14 May, 1793,
 “ p. 778.

“ On the 17th of the same month,

“ Another clause being offered to be added to the Bill,
 “ for empowering the Court of Directors to send out school-
 “ masters, and persons approved by the Archbishop of Can-
 “ terbury, or the Bishop of London, &c. for the religious
 “ and moral improvement of the native inhabitants of the
 “ British dominions in India;

“ The House was moved, that the Resolutions which,
 “ upon Tuesday last, were reported from the Committee of
 “ the whole House, to whom it was referred to consider
 “ further of the Government and Trade of India, and were
 “ then agreed to by the House, might be read.

“ to them appear most likely to conduce to the
 “ great end in view.

“ IV. Resolved, accordingly, That the So-
 “ ciety are fully persuaded, that nothing short
 “ of such an establishment of pastoral super-
 “ intendance, and such a supply for the mi-
 “ nistry of the Word and Sacraments, through-
 “ out the British Empire in the East, as may
 “ correspond, in due measure, with that which
 “ constitutes the main ground of religious wel-
 “ fare in the realm of England, can serve to
 “ place the spiritual interests of the British sub-
 “ jects, in those parts, upon the best and most
 “ permanent foundations.

“ V. That the Society beg leave in the same
 “ conviction, and in the same spirit of dutiful
 “ respect, to observe, that more than a century
 “ has elapsed, since the most earnest wishes of

“ And the same were, as agreed to by the House, read
 “ accordingly; and are as followeth; viz. [as above].

“ Then the said clause was twice read; and, upon the
 “ question put thereupon, agreed to by the House, to be
 “ made part of the Bill.

“ Another clause was offered to be added to the Bill, re-
 “ quiring the Court of Directors to settle the destination,
 “ and provide for the decent maintenance of the said se-
 “ veral persons.

“ And the said clause was twice read; and, upon the
 “ question put thereupon, agreed to by the House, to be
 “ made part of the Bill. Ibid. p. 792. Which clauses were
 “ thrown out on the third reading; page 809.”

“ many chief and excellent persons* in this
 “ nation were expressed for procuring such a
 “ form of Church Communion in India, as
 “ might serve to demonstrate the religious cha-
 “ racter of the British nation; to provide for
 “ the exigencies of our beloved countrymen,
 “ when far severed from their friends and con-
 “ nexions; and, at the same time, to induce the
 “ natives, by the silent but persuasive pattern of
 “ religious fellowship, and the sober invitations
 “ of a settled ministry, to lift their eyes to the
 “ truth, and to take courage to this end from
 “ the prospect of countenance and shelter,
 “ which would thus be set before them. The
 “ appearance of persons in ecclesiastical func-
 “ tions, sufficiently exalted in character and
 “ power, both to furnish them the needful les-
 “ sons of instruction, and to protect them from
 “ persecution in their change of sentiment and
 “ conduct, is most necessary to the natives, who
 “ are at present exposed to dreadful hardships in
 “ their conversion from error and idolatry, ow-
 “ ing to the institutions and the prejudices of
 “ their country, and the certain forfeitures in-
 “ curred by Christian Proselytes.

“ VI. Resolved, That the Society, in common
 “ with all who enjoy the blessings of communion

* “ Vide Correspondence between Archbishop Tappin
 “ and Dean Pridéaux, &c. &c.”

" in the Church of England, are deeply and thro-
 " roughly convinced, that no sufficient supply for
 " the ministerial succession and the necessities
 " of the extensive population of British India,
 " can be furnished or continued without such an
 " establishment of the Ministry, as may be able
 " to regulate and perpetuate itself; which will
 " effectually be obtained by resort to Episcopal
 " hands in India, when with the Divine Blessing
 " such provision shall be settled there. It is
 " thus only, in that land, that the increasing
 " multitude of those who are born of Christian
 " Parents, and entitled therefore to early bap-
 " tism, may be trained for every other act and
 " exercise of religious Communion, according
 " to the means of Grace, and mode of fellow-
 " ship, appointed by our Blessed Lord in his
 " household. It is thus only that such candi-
 " dates for God's everlasting favour may be en-
 " couraged, and enabled to take upon them
 " their own obligations, by the solemn pledge
 " to be rendered by them at their Confirma-
 " tion, that from thenceforth they may draw
 " near to the table of the Lord. It is thus
 " only that a regular succession of persons, qua-
 " lified for the ministerial calling, can be raised
 " and admitted in that country to the sacred
 " functions, for the European and native con-
 " gregations. Of the latter description, the

Society must remark here, that there are
 many thousands of children born of Euro-
 pean parents by the father's side, but of na-
 tive mothers, who are fast lapsing into the
 darkness and misery of heathen error and pol-
 lution; unversed in the language, and reli-
 gion, of their fathers, and therefore placed
 beyond the reach of European Chaplains,
 ministering in English congregations; and
 daily perverted to the vanities and supersti-
 tions of their Maternal Parents. This vast
 and rapidly encreasing multitude call loudly
 for the attention of those, who are respon-
 sible for the care of this unhappy race, born
 under insuperable disadvantages, which ex-
 clude them even in their own country, by
 its present regulations, from nearly all the
 favourable prospects in life, which are left
 open to others.

VII. Resolved, That the Society do like-
 wise embrace this opportunity of expressing
 their sense of obligation for many aids con-
 ferred by the Honourable East India Com-
 pany, toward their benevolent designs and
 public services, and for the favor shewn to
 their long established and justly venerated
 Missions, the recruit of which is now most
 lamentably reduced, and almost totally
 cut off.

VIII. Resolved, therefore, That this Society most humbly entertain the hope, and offer most respectfully their suffrage, and their plea, that, in consideration of the pressing needs of the British subjects, European and native, in India, the permanent foundations of the Christian church, according to its best form, be laid among them; and that the great ends of religious and moral culture may be secured to them, by the settlement of bishops in the chief presidencies; by the forming of seminaries; and by the building of churches—the want of all which has been felt and acknowledged for more than a century, during which period, the exertions of other European nations have gone before us, and have proved successful in accomplishing many of those very purposes for which the British government, in its public acts*, originally expressed its intentions to

* CHARTER 10th William III. 5th Sept. 1698.

And we do hereby further will and appoint, that the said Company hereby established, and their successors, shall constantly maintain a minister and schoolmaster in the island of St. Helena, when the said island shall come into the hands or possession of the same Company; and also one minister in every garrison and superior factory, which the same Company, or their successors, shall have in the said East Indies, or other the parts within the limits aforesaid; and shall also, in such garrison and factories, respectively provide, or set apart, a decent and convenient place for divine service only, and shall also take a

“ make adequate provision, but which purposes
 “ have not yet been carried into effect.

“ IX. Resolved, That these Resolutions here-
 “ spectfully submitted to the First Lord of the
 “ Treasury: to the Chancellor of the Exchequer;
 “ to the Secretary of State for the Home Depart-

“ chaplain on board every ship, which shall be sent by the
 “ same Company to the said East Indies, or other the parts
 “ within the limits aforesaid, which shall be of the burthen
 “ of five hundred tons, or upwards, for such voyage, the
 “ salary of which chaplain shall commence from the time
 “ that such ship shall depart from England: and moreover,
 “ that no such minister shall be sent by the same Company
 “ to the said East Indies, or other the parts within the
 “ limits aforesaid, until he shall have been first approved of
 “ by the Archbishop of Canterbury, or the Bishop of Lon-
 “ don, for the time being; all which said ministers, so to be
 “ sent, shall be entertained from time to time with all due
 “ respect.

“ And we further will and appoint, that all such ministers
 “ as shall be sent to reside in India, as aforesaid, shall be
 “ obliged to learn, within one year after their arrival, the
 “ Portuguese language, and shall apply themselves to learn
 “ the native language of the country where they shall re-
 “ side, the better to enable them to instruct the Gentpos,
 “ that shall be the servants or slaves of the same Company,
 “ or of their agents, in the Protestant religion; and that in
 “ case of the death of any of the said ministers residing in
 “ the East Indies; or other the parts or within the limits
 “ aforesaid, the place of such minister, so dying, shall be
 “ supplied by one of the chaplains out of the next ships
 “ that shall arrive at or near the place where such minister
 “ shall happen to die.”

ment; to the President of the Board of Control for India Affairs; and to the Directors of the Honourable East India Company.

“GEORGE GASKIN, Secretary.”

“Mr. Pæzold, in a letter, dated January 29, 1811, reports particulars of his journey to Trippatore, an English settlement about 40 miles distant from Madras, where the surgeon of the garrison, the son of a clergyman in Scotland, had received him very kindly, and allowed him to occupy, during his stay there, a bungalow, built at the south end of the rampart. At this place he had examined nine heathen and three Roman Catholic women, some of them having been married to European, and others to native soldiers. Afterwards they were re-examined publicly, and most of them answered the questions put to them, without the least mistake, having been instructed by the Malabar schoolmasters and catechists, alternately, for more than four months. After the public examination, these nine heathens were baptized, and the three Roman Catholics received into the congregation. On the same day he had also christened 23 children, most of them born of European women, married to English soldiers, and some illegitimate, and born of native women.

" Whilst writing his letter, his catechist came
 " to report the arrival of five heathens, two from
 " Trippatore, and three from Bimlapatam, de-
 " siring of instruction in the Christian religion,
 " and of holy baptism. Applications too having
 " been made by some Portuguese residents at
 " Chicacole and Vizag, for some of the Honour-
 " able Society's books, he had furnished them
 " with a suitable supply.

" Mr. Pæzold, in a letter dated at Vepery,
 " March 9, 1811, reports, for the information of
 " the Society, that in consequence of the great
 " want of labourers in the Society's Missions,
 " and particularly on account of the urgent con-
 " cerns of the Protestant congregations, in the
 " Tanjore and Palamcotta provinces, the reve-
 " rend brethren, Pohle and Kolhoff, had pur-
 " posed, by God's assistance, to ordain, on the
 " third Sunday in Lent, four of the ablest and
 " worthiest catechists attached to the Tanjore
 " Mission, who, from their childhood, had had
 " the happiness of enjoying the sound and whole-
 " some instructions of their late father, the re-
 " vered Swartz, and to whom the words of St.
 " Paul to Timothy, 2 Eph. ii. 14, 15, might
 " justly and with good reason be applied. Mr.
 " Kolhoff, in a letter to Mr. Pæzold, had written
 " thus :— ' I beg you to accept my hearty thanks
 " for your kind answer respecting the ordination
 " of the four catechists pointed out by me. With,

but such assistance, I do not see how a tolerable attention can be shewn to the spiritual concerns of the congregations in the Tanjore and Palamcotta provinces; and therefore I sincerely hope that our worthy superiors in London will benevolently grant to each of them a salary. All the other brethren have given their consent to the intended ordination of those four catechists, recommended by me; and I beg of you, reverend and dear brother, to use your interest with our Honourable Society in their favour.

Mr. Pæzold, aware of the urgent necessity of some new and pious country priests, had cheerfully consented to the proposal of his brethren, under a hope that the same would meet with the Honourable Society's kind approbation.

Mr. Pæzold states that he had accomplished his purpose of visiting the Christians at the Mount, when 29 of them received the Lord's Supper; amongst whom were seven new communicants, who had previously been examined and confirmed by him. He had also, on the same day, examined and baptized five Heathens, who had been instructed in the Christian religion, during more than two months, by his Malabar catechists.

The Rev. Mr. Pohle, in a letter dated at Trichinapoly, April 29, 1811, states, that in

" order to make up in some measure the vacancy
 " occasioned by Mr. Horst's death, and to pro-
 " vide the numerous congregations with country
 " priests, (without whom they are like lost and
 " forsaken sheep) he had, with the consent of
 " the Society's and the Royal Danish Missiona-
 " ries, and being assisted by the Rev. John Kol-
 " boff, and the old country priest Sattianaden,
 " on the 17th of last month, in the little fort
 " church at Tanjore, solemnly ordained four of
 " the fittest catechists country priests, according
 " to the Lutheran ritual, in the Tamil tongue,
 " after they had been duly examined, and had
 " preached their probationary sermons before
 " them on prescribed texts, and had acquitted
 " themselves worthily. His co-ordinators and
 " himself, therefore, humbly begged leave to
 " recommend the new country priests to the pro-
 " viding care and protection of the Honourable
 " Society, as men deserving to be recom-
 " mended.

" In the course of the year 1810, there had
 " been baptized at Trichinopoly 18, including
 " six Heathens, and one at Tindagall—baptized
 " 17 grown persons; and 10 children—and mar-
 " ried seven couple; there had been 95 commu-
 " nicants, Portuguese and English, three for the
 " first time included, and 248 Malabars, 26 of
 " them for the first time. Their English scho-
 " lars had been between 42 and 54, and Malabars

" sometimes under, and at other times above 20.
 " (The number of the Portuguese congregation
 " was 184, and of the Malabar, 328; and the
 " number of Christians at Dindigul was the
 " year before 45. During the last year, no ca-
 " techist could be sent thither, or to Madura,
 " partly on account of the heavy monsoon, but
 " chiefly by reason of the raging pestilential
 " fever, which still continued in an alarming de-
 " gree to rage and spread.

" At the English garrison and cantonment, he
 " had baptized 17, married six couples, and offi-
 " ciated at 20 funerals, during the former part
 " of the year: afterwards the Rev. Robert South;
 " the new military chaplain, arrived, and jointly
 " with him they had had 63 communicants.

" Mr. Pohle could not forbear to express the
 " joy and satisfaction he had experienced in his
 " way to, and return from Tanjore, through some
 " places where Christian congregations of colla-
 " ries are, who, with their schools, came to meet
 " and receive him with joy and gladness.

" Mr. Pohle expresses, in strong language, his
 " heart-felt concern, that no new Missionaries
 " arrived from Europe to their assistance; by
 " which the Missions were exposed to the danger
 " of falling into strange hands.

" I learn, he subjoins, from good authority,
 " that in the course of nine months, 34,000 peo-
 " ple at least have been swept away by a pesti-

"ential disease, in the Dindegal country; which,
 " together with the cause thereof, government
 " had directed a committee of medical gentlemen
 " to investigate.

" The Rev. Mr. Kolhoff, in a letter from Tan-
 " jore, dated June 20, 1811, observes that he
 " had heretofore suggested the expediency of
 " ordaining some native priests, for the benefit
 " of the congregations in the Tanjore, Ranmad,
 " and Palamcotta provinces, and that having
 " been encouraged by intimation from the So-
 " ciety, that if all the Missionaries, both Eng-
 " lish and Danish, should testify the fitness of the
 " catechists, and they should receive from the
 " Missionaries the ordination of the Lutheran
 " church, and for some reasonable time should
 " have been found acting suitably to their pro-
 " fession and office, the Society might probably
 " be induced to grant them salaries, he had re-
 " presented to the senior of the English Mission-
 " aries, the Rev. Mr. Pohle; that the concerns
 " of the numerous congregations under his care
 " rendered the ordination of some of the cate-
 " chists indispensably necessary, and had recom-
 " mended in particular the ordination of four of
 " the eldest catechists in the Tanjore Mission,
 " viz. Nanaperagasón, Adeykalam, Wedanaya-
 " gam, and Abraham, as fit subjects for the same,
 " not only on account of their ability to preach
 " the doctrines of the Christian religion, but also

on account of their unblameable conduct, and
 their faithfulness in the discharge of their duty
 as catechists, in which office they had always
 behaved to his great satisfaction. Mr. Foble,
 after deliberating upon the matter, had ex-
 pressed his willingness to comply with the re-
 quest of Mr. Kolhoff, in case all the brethren
 in the English and Danish Missions consented
 to the same. Mr. Kolhoff adds, that all these
 Missionaries had given their full consent to,
 and approbation of the measure, and that the
 four catechists before-named had been ordained
 on the 17th of March, 1811, at Panjore, after
 having undergone an examination of their
 knowledge of the truths of the Christian reli-
 gion, and after each of them had preached a
 sermon on a prescribed text. Before the ordi-
 nation, which had been performed according
 to the ritual of the Lutheran church, the duties
 of a faithful pastor had been stated in a sermon
 by Mr. Kolhoff, on 1 Tim. iv. 16, and parti-
 cularly in a Charge delivered by Mr. Foble;
 and it was their prayer that God would fill all
 these worthy men, more and more, with the
 gifts of his Holy Spirit, and make them blessed
 instruments of promoting his glory, and the
 salvation of many thousand souls. Wedapaya-
 gam had been sent, after his ordination, to Pa-
 lamcotta, to take care of the congregations in
 that province; and on his journey he had wi-

" visited the congregation at Ramanaid, and had
 " preached to them the word of God. Nanape-
 " rason and Abraham had visited the congre-
 " gations of the Tanjore Mission; and Adeyita-
 " lam was of great use to him in the care of the
 " congregation and schools at Tanjore. Mr.
 " Kolhoff had great confidence, that by help of
 " the blessed Spirit, these native priests would
 " prove a blessing to the congregations under
 " their care. Such assistance would have been
 " found necessary, even if a new Missionary had
 " arrived for Tanjore and Palencotta; and was
 " just then more necessary, by reason of the death
 " of the late Mr. Horst, and the incapacity of the
 " native priest Sattianaden, to perform all the
 " duties of his office, on account of his advanced
 " age, and the ill state of his health. Mr. Kol-
 " hoff earnestly recommends these helpers in the
 " work of the Mission to the kindness, and to
 " the prayers of the Honourable Society, who,
 " he humbly hopes, will be pleased to approve of
 " what has been done, and to grant them sala-
 " ries.

" These communications, together with the
 " state and circumstances of the Mission, being
 " taken into serious consideration by the East
 " India Mission Committee, and recommended
 " by them to the attention of the Board; and it
 " appearing that the ordination of the four cate-
 " chists, recommended by Mr. Kolhoff, had met

"the approbation of all the Missionaries, both
 "English and Danish, and that they had actually
 "been ordained at Tanjore on the 19th of March,
 "1811, by the Rev. Messrs. Pöme and Kolhoff,
 "and Sattianaden, according to the usages and
 "ritual of the Lutheran church, the Society
 "came to the resolution that the services of these
 "worthy natives, in their Missions, should be
 "accepted, and that to each of them; viz. to
 "Nanaperagsoon, to Adeykalam, to Wedaway-
 "agan, and to Abraham, should be granted a
 "salary of 25l. per annum; and that the same
 "be sent out with the other remittances for the
 "current year, together with a gratuity to each
 "of them of 10l. according to the measure of the
 "salary and gratuity allowed to Sattianaden.

"Mr. Kolhoff, in a letter dated the 20th of
 "June, 1811, also states, that among other con-
 "verts from paganism and popery, several fami-
 "lies of the Pallalar cast, living in a village near
 "Tanjore, and consisting of 38 souls, and one
 "family of the Collary cast, residing in the fort
 "of Tanjore, having often heard the truths of
 "Christianity, had come to the resolution of
 "turning from their dumb idols to serve the living
 "God, and after careful instruction for two
 "months, had last year been admitted into the
 "congregation. Their desire to obtain divine
 "knowledge, and their subsequent Christian be-
 "haviour, had been a source of real joy to Mr.

“ Kolhoff, and had given him cause to praise
 “ God for his mercy shewn to them; for the sake
 “ of Jesus Christ:

“ During the course of the last year, the Lord’s
 “ Supper had been several times administered in
 “ the Tamulian congregation, and to the few
 “ Portuguese and English remaining at Tanjore;
 “ and great care had been taken to teach the na-
 “ ture of that holy sacrament, and the duties in-
 “ cumbent on worthy communicants.

“ Besides the discharge of his usual duties in
 “ the congregation and school at Tanjore, Mr.
 “ Kolhoff had made several journies last year,
 “ making known to Heathens the only way of
 “ salvation, and endeavouring to animate Chris-
 “ tians to live as becometh the Gospel of Christ.
 “ His visit to Tranquebar had afforded him the
 “ opportunity of administering the Lord’s Sup-
 “ per, and preaching and baptizing children,
 “ born in the congregation at Negapatam.

“ The increase of the Tamul congregation at
 “ Tanjore had been as follows, viz.—180 bap-
 “ tized, including 57 infants, and six received
 “ from the Popish communion. He had admi-
 “ nistered the Lord’s Supper to 437 persons, had
 “ married 15 couple, and buried 45 deceased per-
 “ sons:

“ The Society have to acknowledge, with gra-
 “ titude, the receipt of a benefaction of one hun-

“dred guineas from the Court of Directors of
“the Hon. East India Company.”

“The Society embrace this opportunity to
“return their most sincere thanks to the Court
“of Directors of the Honourable East India
“Company, for this very liberal attention to the
“interests of the Institution.”

*An Abstract of a Prospectus of an Ecclesiasti-
cal Establishment for British India, commu-
nicated by the favor of a Member of this
Society to the Chairman of the Meeting of
an East India Mission Committee, on the
1st of June, 1812.*

“Dr. Prideaux observes, that the proper
“time to have made his proposals would have
“been when the new East India charter was
“granted, for then the Company might have
“been obliged, by having it made a condition
“of their establishment, to maintain a school
“and a church for the benefit of the Indian
“inhabitants of each of those towns which be-
“long to them in those parts.”

“He observes that the Dutch East India
“Company maintain in the Indies thirty or forty
“ministers for the conversion of Infidels, who
“are under their dominion, and are at the an-
“nual expence of ten thousand pounds for
“this purpose; and have hereby converted

" many hundred thousands of them to the true
 " Christian faith; and, for the further propa-
 " gation of it, have lately erected a College or
 " University in the island of Ceylon, in which
 " one place only (which is not the south part
 " of their dominions in the Indies) they have
 " above eighty thousand converted Indians upon
 " the roll, for whose use they print Bibles, Ca-
 " techisms, and many other books in the Malley
 " and other Indian languages, which they an-
 " nually distribute among them for their better
 " instruction in the Christian religion." The
 " Dutch East India Company, he further ob-
 " serves, do take care that, all places where
 " they have any factories, and all ships which
 " they send to India, be provided with able mi-
 " nisters, well encouraged to preach the Gos-
 " pel, and administer the sacraments in the said
 " factories and ships."

" He recommends that a seminary may be
 " erected in England to breed up persons to
 " supply the Missions which he proposes should
 " be established at Madras, Bombay, and Fort
 " St. David's, in each of which places he sug-
 " gests, that a school and a church should be
 " erected; where the inhabitants might be in-
 " stracted in the Christian Religion in their own
 " language—that the choice of those to be bred
 " up in this seminary be made up of poor boys
 " out of the hospitals in London or elsewhere,

" whose fortunes can give them no temptations,
 " when educated for this employment, to refuse
 " to undertake it, and that care be taken to elect
 " for this purpose such only whose temper,
 " parts, and inclination, may promise them to
 " be most capable of being fitted for it; or else,
 " he adds, ' I would propose much rather—that
 " after this matter hath received some settle-
 " ment and progress, the persons to be bred up
 " here for this employment be brought from
 " India, which will have these two conveni-
 " encies.'

" 1st. That the languages of the country
 " from whence they come will not be to learn,
 " and 2dly, that when they are bred up, there
 " will be no such danger of their miscarrying
 " when they come thither again into their na-
 " tive country, as the English are liable unto on
 " their going hence into so hot a climate.

" That the persons to be brought from India
 " for this purpose be chosen out of the children
 " of Malabar Christians, who are an ancient
 " church in those parts, provided they be such
 " as are not infected with the corruptions of
 " Popery, which the Portuguese of Goa have
 " much laboured to introduce among them.

" That when Christianity shall have made
 " such a progress in those parts as to encour-
 " age the settling of a Bishop at Madras, or

“ in any other place of the English settlements
 “ in these parts, the said seminary be removed,
 “ thither, and the care of it be committed to
 “ the charge and government of the said
 “ Bishop.

“ He recommends that ‘all ships which shall
 “ be sent to the Indies, and all factories, forts,
 “ and garrisons belonging to the Company be
 “ provided with chaplains, and that chapels be
 “ built in each of the same factories.’

“ Sufficient, he adds, ‘hath appeared by ex-
 “ perience to convince us that it is not possible
 “ to carry on the work of the ministry in the
 “ East or West Indies with any good success,
 “ unless there be bishops and seminaries settled
 “ in them, that so ministers may be bred and
 “ ordained upon the spot:’ He then shows what
 “ advantage the Romish have in this respect
 “ from their monastical seminaries.

“ The abstract from a prospectus for the
 “ establishment of Christianity in India, pro-
 “ duced by the Chairman, was then read, con-
 “ sisting of the following particulars.

“ It states the population of the Protestant
 “ subjects of the British Government in Asia,
 “ to amount to 676,557, Roman Catholics and
 “ Syrian Christians not included.

“ At thus given :—

IN BENGAL.

" Civil and Military Officers and in-	
" habitants	4,099
" King's troops	7,200
" Company's European troops -	2,000
" Half-cast Protestants	50,000
	<hr/>
	63,299

" IN MADRAS.

" Civil and Military Officers and In-	
" habitants	2,310
" King's troops	8,100
" Company's European troops	2,000
" Half-cast Protestants	40,000
	<hr/>
	52,410

" Native Protestant Christians at Tan-	
" jore, in the Missionaries reports	
" to the Society for promoting	
" Christian Knowledge	13,000

" IN BOMBAY.

" Inhabitants not included.

" Civil and Military Officers	848
" King's troops	4,500
" Company's European ditto	2,000
" Half-cast Protestants	20,000
	<hr/>
	27,348

" Total Protestants in the three Pre-	
" sidencies	156,057

" IN SEYDON.

" Civil and Military Officers, and in-	
" habitants - - - - -	2,000
" King's troops - - - - -	8,000
" Native Protestants by computation, 1	
" in 1801 - - - - -	342,000
	<hr/>
	347,000

" IN JAVA, SUMATRA, AND CANTON.

" Prince of Wales Island, Malacca,	
" Mauritino, Bourbon, Amboyna,	
" Ternate, Banda, and the other	
" Dutch islands - - - - -	173,500
" Making a total of Protestants under	
British Government in Asia -	676,557
" Roman Catholics and Syrian Christians not	
" included.	

" The prospectus then states that the number of what are called half-cast Protestants in India, being the children of English fathers by native women, has so much increased as to become an object of anxiety to the Government; and, certainly of the highest commiseration to all considerate persons from their destitute condition for the most part.

" This description of the subjects of the British empire are excluded from the service of the Company, civil or military, except in very inferior and degrading employments. They are in general brought up Protestant Christians;

“ but for want of Protestant instruction many
 “ become Roman Catholics, and some recede to
 “ the cast of their mothers and become Maho-
 “ metans or Hindoos.

“ They are further stated to be left in many
 “ casts, in the most forlorn and abject condition, of
 “ neglect and ignorance, wandering among the
 “ natives by whom they are despised, scarcely
 “ understanding or speaking English, which pre-
 “ cludes them from the instruction of the Eng-
 “ lish chaplains, and in a mere state of nature
 “ under its most deplorable circumstances.

“ ‘ In many cases these children are not the
 “ immediate offspring of European parents, but
 “ removed three or four descents from them, and
 “ approximating in the same degree to the habits
 “ and ideas of their heathen neighbours; be-
 “ tween whom and themselves however the name
 “ of Christian draws a line of distinction, which
 “ effectually cuts them off from them, and joined
 “ with their poverty and ignorance, places these
 “ children in a worse state than the Mussulman
 “ and Hindoo children around them, as these
 “ last are instructed in the learning of their re-
 “ spective casts, and fitted for situations in life,
 “ from which the Christian name serves to ex-
 “ clude those to whom it belongs, without be-
 “ stowing any present equivalent.

“ ‘ It is calculated that the half-cast Protestants
 “ in Bengal and its dependencies do not amount
 “ to fewer than 50,000.

“ The prospectus then takes a view of the chaplain’s stations in Bengal.

“ They amount to 31 civil and 19 military stations. Of these 50 stations, many have been without the offices of religion for 20 years past, though at each there reside generally a judge, a collector, a commercial resident, with families of the first consideration in the Company’s service, together with their assistants, and families; and a surgeon.

“ 2dly, Indigo planters, tradesmen, and other European inhabitants.

“ 3dly, Half-cast Protestants.

“ The nature of the spiritual wants arising from the defect of chaplains above-mentioned is there described—such as no clergyman for celebrating offices of baptism, marriage, or interment, baptisms delayed on this account, &c.”

“ The establishment proposed for British India is there detailed in several schemes.

“ The 1st scheme consists of

“ An archbishop to be resident at Calcutta.

“ Three bishops to be resident at Madras, Bombay, and Ceylon.

“ Four archdeacons for these four dioceses.

“ Fifty European chaplains, answering to our incumbents.

“ One hundred country chaplains answering to our curates, and chiefly to consist of natives or of Europeans ordained in India.

Two hundred schoolmasters, natives and Europeans.

Four Colleges for the instruction of natives and Europeans intended for the ministry; and also for educating schoolmasters and catechists, one for each respective diocese.

Archbishops' salary to be equal to that of Chief Justice in

Bengal, about **£8,000**

Bishops' salary equal to the Judges

there **6,000**

Archdeacons **3,000**

European chaplains **1,000**

Country Chaplains } 40 at **400**

 } 60 at **200**

Schoolmasters **100**

Colleges calculated at per annum **2,000**

£144,000

Deduct for present establishment

of the Company **26,400**

£117,600

Of Ceylon establishment unknown.

By this establishment each of the Presidencies would have one bishop, one archdeacon, about twelve chaplains, twenty-five country chaplains, and fifty schoolmasters, but in some of the Presidencies require a larger

“ establishment than others, this may be matter
 “ of regulation.

“ The other schemes are less full;—2d. omits
 “ the archbishop, and retains the three bishops;
 “ with three archdeacons, and reduces the num-
 “ ber of chaplains, &c.

“ The third scheme brings the number of
 “ bishops to two, one a king's bishop, for Cey-
 “ lon; the other a Company's bishop for the
 “ peninsula.

“ Among the explanatory remarks which fol-
 “ low, these observations occur:

“ 1. That of the propriety of an interme-
 “ diate degree between the bishops and chap-
 “ lains, to preserve some harmony and con-
 “ sistency in the establishment.

“ 2. That whether there shall be any coun-
 “ try chaplains at all depends upon the appoint-
 “ ment of a bishop, for if there be no bishop
 “ they cannot be ordained.

“ 3. That the completion of any of the
 “ above lists may be gradual, the only addition
 “ required immediately to the existing establish-
 “ ment consisting in the appointment of bishops
 “ and archdeacons, and a few more English
 “ chaplains. The bishops to constitute the
 “ schools and colleges.

“ 4. There are now the sons of English
 “ clergymen residing in India who might thus
 “ be brought up to the ministry, their parents

to being only deterred at present by the expense
of sending them home.

5. If there be not a bishop of our church
to ordain native priests for the people in India,
it is to be expected that teachers of other de-
nominations will pervade the country in a
few years.

6. In the progress of civilization, the na-
tives of India ought always to have before
their eyes the nature and form of our church;
and be witnesses themselves that we do honor
to it and do not despise it. When a native
inclines to embrace Christianity, if he sees that
the bishop is a chief character in the state, and
that Christianity has the sanction of the Go-
vernment, he must know that he will have
protection. At present he sees nothing before
him in his conversion, but reproach and ruin.
This very important observation is confirmed
by reports received by the Society for pro-
moting Christian Knowledge not long since,
stating that the bitterest persecution had been
employed to harass the native converts by
some of their countrymen, acting under the
authority (though without the sanction, or pro-
bably the knowledge, as to this particular) of
our own collectors.

7. In Bengal alone are 13,299 European
Protestants, 2467 are civil servants and mili-
tary officers, men of liberal and respectable

"connections in their own country. Of these
 " 13,299, a tenth part do not return to Eng-
 " land; they desire of course to educate their
 " children in the Protestant faith, and to bring
 " them at a proper age for confirmation to the
 " Bishop according to the rites of the Church:
 " but the means are wanting. In Bengal alone
 " thousands would profess Christianity, if they
 " were to meet the sanctions of the state, and be
 " relieved from the positive inconveniencies and
 " miseries attendant on their conversion, under
 " present circumstances, which operate in fact
 " as direct discouragements to the growth of
 " Christianity, and that under a Christian go-
 " vernment.

" 8. The archdeacon is to perform some of
 " the duties of the bishop in his absence: he is
 " also to visit the churches, ascertain the state of
 " Protestants, &c.

" It is manifest that few English preachers
 " in India can ever instruct the mass of the
 " population.

" If Christianity ever pervade the country ge-
 " nerally, (and God forbid that we should sup-
 " pose it will not) it must be by the ministration
 " of the natives.

" 9. By country chaplains is signified gene-
 " rally natives or Europeans ordained in the
 " country; but clergymen from England may
 " be included if they will accept the situations,

" 10. ' Schoolmasters to be members of the
 " Church of England; Europeans in humble
 " circumstances, such as serjeants in the army,
 " decayed traders, &c. may be induced perhaps
 " to accept this office; but in most parts the
 " school-masters will be derived from the half-
 " cast young men educated at the schools of the
 " Presidency; and these also will probably form
 " the chief numbers of the country chaplains.

" 11. ' The two chief practical advantages of
 " the proposed establishment, particularly as it
 " respects the natives, are to be expected from
 " the bishops; and the country chaplains and
 " schoolmasters, from the influence of the bishop,
 " on the one hand in giving dignity and cha-
 " racter to the English religion in India (which
 " it has never yet had), and from the salutary
 " labours of each.

" 12. ' It being ascertained that the chief part
 " of the Protestant population in India speak
 " only the native language, by what means if
 " those here recommended be not adopted, can
 " they be preserved in the profession of the Pro-
 " testant faith?

" The provisions for building churches oc-
 " cupy the concluding portion of this interesting
 " document. ' At present there are but three
 " churches in India, the chief of which was
 " aided in construction by Hindoo contribution.
 " The further erection of these would give an

“ appearance of permanency to our Govern-
 “ ment and residence in India; which they have
 “ not at present

“ Government will no doubt assist in forming
 “ those buildings by some adequate grant.

“ Small but commodious churches may be
 “ erected of durable construction in India for
 “ 3000 or 4000l. each, preserving the cus-
 “ tomary and appropriate form of steeple, &c.
 “ that the English soldiers and our countrymen
 “ of all descriptions, after long absence from a
 “ Christian country, may recognize a church.

“ The least that might be looked for from the
 “ imperial Parliament for this purpose, would
 “ be an aid of 100,000l.

“ The remaining heads of the prospectus re-
 “ late to the abolition so earnestly to be desired,
 “ of indecent and inhuman customs, by discre-
 “ diting them in all ways, and by prudent re-
 “ straints,

“ The appointment of chaplains to the ships
 “ of the Honourable East India Company, is
 “ there strongly recommended: it is deeply to
 “ be regretted that this provision directed by the
 “ Legislature has been so long wanting.

“ The Committee having heard this abstract
 “ of a plan for the establishment of the Christian
 “ Church in India, according to the form and
 “ pattern of the Church of England, desired to
 “ express their thanks to the worthy member,

“ by whose favor they received the MS. which
 “ is drawn up with much ability, and great local
 “ knowledge.

“ Agreed, that the thanks of the Committee
 “ upon this account be given to William Wilber-
 “ force, Esq. for this communication *.”

1812.

For several years past, the Society had been entertaining an anxious wish to furnish their Missions, in the East Indies, with a succession of learned and pious men, in the place of those who, having finished their work and labour of love, had entered into the scenes of another and better world.—With this view, correspondence had been had with the Society’s ancient connexions in the University of Halle in Saxony, whence they had been long accustomed to receive candidates for the Mission. The defection from orthodox principles, in matters of faith, and the spread in Germany of a kind of philosophical infidelity, in connexion with the sad evils resulting from protracted war, and political revolutions, for a long time, rendered all attempts to obtain suitable Missionaries fruitless.

* By the Rev. C. Buchannan, D. D. for whose very valuable information on the subject of India, the Christian world is so much indebted.

At length, however, through the good providence of God, the Society had the satisfaction of finding that the Rev. Christophilus Augustinus Jacobi, had arrived in London, in the month of December, 1812, with Letters testimonial and recommendatory from the Rev. George Christian Knapp, Doctor and Professor of Divinity at Halle, in order to engage in the service of the Society, as a Missionary to the East Indies. At a meeting of the East India Missionary Committee, on the 22d of January, 1813, the documents from the worthy Dr. Knapp were produced, dated at Halle, the 28th of August, 1812, from whence it appeared, that Christophilus Augustinus Jacobi, born at Oßbernhavia in Saxony on the 23d of May, 1791, had passed from the Grammar School at Portens to the University of Leipsic, where he had applied himself to the study of Divinity two years, and that migrating thence he had afterwards pursued his studies at Halle, for one year; that he had attended *his* Divinity Lectures, and the Lectures of the other Professors, with laudable and assiduous industry, and true correctness of life and manners; that he had sedulously applied himself to the study of Christian Theology, and devoted himself to the service of Christ, and that having intimated his disposition to be employed in propagating the Gospel in the East Indies; it had been the wish of the learned Professor, that

this candidate for the holy Ministry, might be rightly ordained for this purpose. — — — There was then produced to the Committee, the Letter of orders, under the episcopal seal, and sign manual of the Right Reverend Fredericus Munters, Bishop of Zealand, dated *Hafniae in aedibus nostris episcopalibus*, the 11th day of November, 1812, from which it appeared that the said Christophilus Augustinus Jacobi, by the said Bishop, with his assisting Pastors, in the Church of the Holy Spirit at Copenhagen, *ex ritu Apostolico, precibus, manuumque impositione*, had been ordained a Presbyter; and that it was their prayer to God, that, by his ministry, the light of the Gospel might be widely spread among the Gentiles; and that the said Christophilus Augustinus Jacobi, by his piety and doctrine, by suavity of manners, and constant labours, might so recommend himself to their dear brethren the Bishops, and Presbyters of the Church of England; to the religious Society for promoting Christian Knowledge, long engaged in spreading the salutary doctrine of Christ among the Gentiles; and lastly to the Missionaries connected with the Society in the East Indies; that they, his mediators and sponsors, might have their expectations fulfilled. — — — Mr. Jacobi was then introduced to the Committee, by the Rev. Mr. Schwabe, and was suitably addressed by the Chairman, Archdeacon Pott, and

cordially congratulated on his arrival in London, and on his religious disposition to be employed in the interesting work of propagating Christian Knowledge in India.——Under such ample and satisfactory recommendations, the Committee did not hesitate to agree in opinion that it would be proper to receive Mr. Jacobi into the number of the Society's Missionaries, and to be engaged in any of the Society's Missions in India, where his services may be deemed, by the other Missionaries, to be most wanted, and most likely to be useful. The general Board unanimously concurring with their Mission Committee, directed that the expences which had been incurred by Mr. Jacobi, during his passage from Copenhagen, and since his arrival in London, and that might be incurred for his comfortable sustentation till he should embark for India, be discharged by the Society.—Application was likewise ordered to be made to the Directors of the East India Company, for a passage for Mr. Jacobi to India, on board one of their ships; and the Rev. Dr. Middleton, Archdeacon of Huntingdon, was requested, by the Board, to deliver a Charge to Mr. Jacobi, in the name of the Society, at a general Meeting to be holden for that purpose, before his departure.——The Archdeacon obligingly undertaking this good office, the Charge was most impressively delivered, at a numerous meeting of the Society, on Tuesday

the 22d day of March; 1813, and a suitable and affecting reply, was afterwards made by Mrs. Jacobi, to the great satisfaction of the Board, as well for its opposite matter, as for the proficiency which Mr. Jacobi thereby appeared to have made, in learning the English language. For the Archdeacon's very learned, pious, and admirable Charge, he received the most cordial thanks of the Board, with a request that the same might be printed for publication; and the Society are now happy in the opportunity of introducing in their Annual Report, this interesting Address, together with Mr. Jacobi's reply.

A Charge delivered before the Society for promoting Christian Knowledge, on the 23d March 1813, to the Rev. C. A. Jacobi, then about to proceed as one of their Missionaries to India; by T. F. Middleton, D. D. Archdeacon of Huntingdon: together with Mr. Jacobi's Reply.

REVEREND, AND BELOVED IN CHRIST,
In compliance with the commands of this venerable Society, and in conformity with an usage suggested by feelings of brotherly affection and of Christian zeal, I am to address you on the interesting relation, which you have

contracted with us; and on the momentous duties, to which it has given birth. The performance of such a task in the presence of persons pre-eminent in our nation for their knowledge and their piety, might impress the most presumptuous with a sense of his own insufficiency; yet such is the occasion of this day's solemnity, that it can hardly fail to awaken the most torpid to congenial feeling and reflection. The character, in which you stand before us, it is impossible to contemplate with indifference: as a stranger, you are entitled to our courtesy; as a christian to our benevolence; as a scholar, to our respect: but you have higher pretensions than these: we regard you as invested with the functions of an Apostle; you are known to us, as one animated with the desire of extending the light of the blessed Gospel to those, who still sit in darkness and in the shadow of death: with this view you have renounced the ties of kindred and of country; and prospects highly flattering to youthful ambition: you are ready to encounter the perils of the ocean and the danger of disease in a foreign clime: you are prepared to contend against the sophistry of the subtle and the malice of the wicked; and you have solicited our assistance in the prosecution of your holy purpose, seeking only food and raiment, and resolving to be therewith content. With

such pretensions you prefer your claim to our
 reverence and admiration; and I doubt not
 that I faithfully express the sentiment of this
 august assembly; when I declare that in the
 bosom of every individual the magnitude of
 your undertaking and the sanctity of your
 character are most honourably appreciated
 and deeply felt.

The remote region, which you have selected
 as the theatre of your exertions, does indeed
 loudly call for the labours of pious and dis-
 interested men. Amidst all the darkness, which
 still envelopes the Heathen world, the super-
 stitions of Hindustan are calculated to excite
 in the mind of the philosopher, as well as of
 the Christian, in a peculiar degree, emotions
 of pity and horror. Very far removed from a
 state of barbarism, retaining even the vestiges
 of ancient science and refinement, gifted with
 faculties, which culture might elevate to the
 proudest eminence of intellectual attainment,
 mild in their nature and humane in their de-
 portment, the Hindus present the most lament-
 able spectacle of religious depravation, and
 serve to demonstrate how weak and wretched
 is human nature in its most favoured circum-
 stances, unblessed with a knowledge of the
 true God and of his reasonable service. You
 are doubtless well acquainted with the horrid
 rites of the religion of Brahma; you know the

“ practice of exposing infants, or offering them
 “ to the Ganges: you are not ignorant, that the
 “ widow, perhaps in the prime of life, places her-
 “ self on the funeral pile of her deceased lord,
 “ or, according to the superstition of a particular
 “ cast, is buried alive with him: you have read
 “ of the awful scenes at Juggernaut, where the
 “ country for miles around exhibits the bones of
 “ voluntary victims, slain beneath the wheels of
 “ the car of an idol*: and you have contem-
 “ plated with disgust the variety of tortures,
 “ which the deluded devotee inflicts on himself,
 “ in order to merit the favour of his gods.
 “ What practices more repugnant to natural
 “ feeling and unperverted reason have the an-
 “ nals of the most savage superstition brought to
 “ light? What more atrocious enormities have
 “ obtained among the most ignorant and feroci-
 “ ous Islanders, on whom the light of science
 “ never beamed, and whose faculties are little
 “ elevated above the instinct of the brute creation?
 “ It should seem, indeed, not only that the natural
 “ powers of the human mind, however cultivated,
 “ are incapable, without a divine revelation, of
 “ attaining to a knowledge of the will of God,
 “ but that the progress of refinement unaccom-
 “ panied with instruction in the ways of the Al-
 “ mighty, serves only to lead man further from
 “ * Buchanan's Christian Researches, p. 19, &c.

"the simplicity of divine truth: It should seem,
 "that in the absence of the true light, science
 "serves only to multiply the delusions, on which
 "he is ever ready to rest his hopes: primeval
 "traditions become gradually more and more
 "distorted by the perverseness of human inge-
 "nuity; and the wild conjectures of the philoso-
 "phy of Paganism are embellished and conse-
 "crated in the verse of its poets.

"To dissipate the darkness of the Heathen
 "world,—to instruct mankind in the ways and
 "in the will of God,—and to unfold to them the
 "mysteries of redemption, our Saviour pro-
 "nounced to his chosen followers the memorable
 "injunction; 'Go ye and teach all nations, bap-
 "tizing them in the name of the Father, and of
 "the Son, and of the Holy Ghost.' In further-
 "ance of this end the Apostles were endued with
 "miraculous powers: yet even they were not
 "taught to expect that their path would be
 "smooth, or that their courage and constancy
 "would not be subjected to severe trials. In an
 "undertaking similar to theirs, you are now to
 "engage: you cannot, however, hope, though
 "we doubt not that in such a work God will be
 "with you, that the same assistance, which was
 "vouchsafed to the Apostles, will be also extended
 "to you; while you may reasonably apprehend,
 "that in the difficulties, which you will have to
 "encounter, you will more closely tread in their

steps. Were I at once to proceed to the
 " brighter and more animating part of your
 " prospect, without urging you to prepare and
 " fortify your mind against inevitable discouragements, I should ill discharge my duty, whilst
 " I might seem to derogate from the strength of
 " your holy resolution.

" It must be admitted, that the progress of
 " Christianity in India has not been such, as
 " might have been expected, considering at how
 " early a period the name of Christ was carried
 " to its shores. Whether Pantaenus in the
 " second century proceeded to India, or went no
 " further than the happy Arabia*, it is certain
 " that the Peninsula possessed a knowledge of
 " Christ early in the fourth century: no doubt
 " is entertained, that Frumentius the Apostle
 " of Abyssinia became an Indian Bishop†; it
 " stands upon record, that the Primate of India
 " was present and subscribed his name to the
 " proceedings of the Council of Nice‡: and
 " the Mahomedan writers admit, that Chris-
 " tianity prevailed in India, before the introduc-
 " tion of Islamism§. From that period, how-
 " ever, it declined; and though it was never ex-
 " tinct, having been preserved, if no where else,

* Mosheim, Vol. I. p. 149.

† Sozomen Hist. Eccl. Lib. II. cap. 24.

‡ Asiat. Researches, Vol. X. p. 70. § Ibid. p. 79.

"but least in the Syrian Churches, little appears
 "to have been attempted for its diffusion, till
 "the time when the Portuguese extended their
 "commerce to the east. But the genius of
 "papery has never been favourable to the legi-
 "timate propagation of the Gospel. To do evil
 "that good may come, is a dangerous violation
 "of Christian morality, and vainly seeks its
 "apology in the extent and benevolence of its
 "views: but the Missionaries of Rome, while
 "they have employed corrupt means, have not
 "always proposed the purest ends. Not only
 "have they had recourse to false signs and lying
 "wonders †, not only have they pretended to
 "miraculous gifts, and in some instances have
 "imposed themselves on their converts in the
 "acceptable character of Brahmins ‡, but even
 "the object sought by these artifices has been
 "something very distinguishable from the dis-
 "interested promulgation of the Gospel. The
 "power and the pomp of the see of Rome have
 "evidently been their aim; the number of pro-
 "fessing converts has been regarded, rather
 "than the soundness of their faith, or the purity
 "of their practice; baptism has been adminis-

" * The extraordinary inattention shewn to the Syrian
 " Christians has called forth a censure from Gibbon. Hist.
 " Vol VIII. p. 349."

" † Bishop Douglas's Criterion, p. 72."

" ‡ Mosheim, Vol. V. p. 11."

"tered to those, who would receive it without
 "fully understanding its sacred obligations; and
 "the splendour of ceremonies* has for the
 "moment attracted proselytes, who could not
 "easily be reconciled to the scandal of the cross,
 "and the worship of God in spirit and in truth.
 "It is asserted of St. Francis Xavier, that he
 "baptized upwards of a million of Infidels †;
 "of which pretended conversion, however, very
 "small remains are now visible. Neither was
 "the conduct of the Missionaries of Rome to-
 "wards their fellow Christians at all calculated
 "to illustrate the benevolent character of the
 "Gospel; one of their first acts was to violate
 "the freedom and to vitiate the purity of the
 "primitive and happy Syro-Indian Church ‡;
 "and the establishment of the Inquisition at Goa
 "in all its horrors still remains to stigmatize the
 "Christian name. But if the Church of Rome,
 "from its spirit and the tendency of its proceed-
 "ings, was little adapted to the diffusion of
 "Christianity, we should also consider how in-
 "adequate have been the efforts of Protestants.
 "Little more than a century has now elapsed,
 "since the commencement of the Danish Mission
 "to Tranquebar, and its subsequent connexion

* Society's Report for 1776, p. 81."

† Tennant's Thoughts on India, pp. 172 & 230."

‡ See the Preface to Danish Conferences, 1719."

"with our Society." Of the labours of that
 "Mission, of the piety, the zeal, and the learning
 "of the persons, who have generally composed
 "the records are in our hands. Their num-
 "bers; however; when we consider with what
 "difficulties they have contended, have been in-
 "sufficient to produce any very extensive effect.
 "They have frequently complained, and not
 "always, it is feared, without reason, that the
 "drives of the bulk of European Christians have
 "counteracted and in great measure defeated,
 "the most zealous labours of the Mission*.
 "They have found it of no avail to shew that the
 "precepts of Christ inculcate whatever is holy
 "and good; while the practice of Christians has
 "been marked by a more than heathen contempt
 "of religious obligations. To as little purpose
 "was it to urge, that the persons, whose exam-
 "ples were thus pernicious, were placed in
 "circumstances unfavourable to Christian faith
 "and morals; that they had left their native
 "country, before their religious habits and
 "convictions had been fully established; that
 "they were early introduced into all the dissi-

" * Who knows,' says the excellent Swartz, 'but God
 " may remove some of the great obstacles to the propa-
 " gation of the Gospel? should a reformation take place
 " among the Europeans, it would no doubt be the greatest
 " blessing to the Country,' Swartz's Apology, Society's
 " Report 1795."

"pations of an enervating climate; that they
 "had sometimes no other view than the rapid
 "accumulation of wealth; and that even if their
 "habits had originally been those of regularity
 "and piety, they had little means of preserving
 "and preserving them in a country, where their
 "national religion has often no visible represen-
 "tative; and where the Christian Sabbath is dis-
 "tinguishable only by the appearance of the Bri-
 "tish flag*. Enlightened candour might know
 "how to make allowance for these disadvantages;
 "but we could not expect in the Mohammedan
 "or Hindu, when those among ourselves, who
 "alone have power to remedy the evil, have
 "not yet thought it of sufficient magnitude to
 "demand their interferences †.

"But it is not merely in the neglected and
 "depressed state of public worship among the
 "European Christians of India, that you will en-
 "counter obstacles to the success of your endea-
 "vours. You will find the Hindu possessed
 "with inveterate prejudices in behalf of his own
 "superstition: he will tell you of its remote and
 "inscrutable antiquity, of the mystic sanctity
 "attached to his sacred books, and of the myste-

" * Buchanan's Memoir on an Ecclesiastical Establish-
 "ment in India, p. 4."

" † Since this was written, the question of the expediency
 "of an Ecclesiastical Establishment for India has been agi-
 "tated in Parliament."

"rity and exacting penances of Fakirs and
 "Devocates; you will find him imputing a high
 "dignity of merit to self-immolation, and other
 "practices, which Christianity forbids: the
 "appalling spectacles and thrilling rites of his
 "own faith have deeply impressed his imagina-
 "tion; and to the almost total want of Christian
 "observances he will naturally oppose the pow-
 "erful associations which his mind derives from
 "the celebration of an hundred festivals in the
 "year."

"Perhaps, however, the most formidable im-
 "pediment to the favourable issue of your under-
 "taking will be found in the consequences,
 "which follow upon conversion. The loss of
 "cast is among the most alarming punishments,
 "which social ordinances have ever devised.
 "To be interdicted from the ordinary intercourse
 "of life; to be regarded as unclean and abomi-
 "nable in the sight of his nearest relatives; to
 "be supposed to communicate pollution by the
 "mere touch †; and to be cut off from all the
 "resources of honest industry ‡; such is the
 "condition of the Christianized Hindu with res-
 "pect to his countrymen: and unhappily he
 "finds but insufficient encouragement in the new
 "Society, by which he is adopted. It has rarely

" * Buchanan's Memoir, p. 81."

" † Crawford's Sketches, Vol. I. p. 124."

" ‡ Society's Report for 1776, p. 87."

“ been the policy of our Indian government to
 “ patronize converts *; and the Christian
 “ societies, which have hitherto been formed,
 “ are scarcely in a condition to compensate
 “ such sacrifices, or to furnish abundant employ-
 “ ment.

“ Causes, such as these, have, notwithstanding
 “ the length of time, during which the Gospel
 “ has been known in India; retarded and circum-
 “ scribed its progress; and it must be admitted,
 “ that if no countervailing sources of encourage-
 “ ment presented themselves, you might feel
 “ that you were engaging in an almost fruitless
 “ task: but these, I trust, are by no means want-
 “ ing; and by the blessing of God they will be
 “ sufficient to stimulate and reward your exertions
 “ in his holy cause.

“ Permit me, then, to call your attention to
 “ the interesting fact, that notwithstanding every
 “ discouragement, the word of God is found to
 “ prevail, and the number of native Christians in
 “ India is observed to increase: a recent estimate
 “ makes them amount to 900,000 persons †; and
 “ what perhaps is more to our present purpose,

“ * Buchanan's Christian Researches, p. 89. It is other-
 “ wise in Ceylon; the Dutch, while in possession of that
 “ Island, never gave an official appointment to any native,
 “ who was not a Christian; which practice is continued by
 “ his Majesty's Government. Ibid.”

“ † Martyn's Christian India.”

" the immediate fruits of that Mission, with which
 " you are associated, are becoming more ap-
 " parent. Some years have elapsed, since our
 " Society was presented with the Sermon of an
 " ordained Convert from Hinduism * : we hope
 " that other equally honourable specimens of
 " the sound Christian knowledge, the simple
 " eloquence, and the genuine piety attainable by
 " Hindus will be laid before us : and we have
 " learnt with satisfaction that four other Tamul
 " Catechists have lately been called to the minist-
 " ry in the presence of the aged Sattianaden †.
 " It is from the labours of ordained converts, that
 " we expect the most favourable results ; and
 " the paucity of such as have been altogether fit
 " to receive ordination, might have been num-
 " bered among the impediments to the wider
 " diffusion of the Gospel. For the use of such
 " it is gratifying to be informed, that Tamul
 " books explaining the elements of Christian
 " knowledge abound. They are the instruments
 " by which, under the guidance of God, this
 " holy faith will find its way to the hearts of the
 " Heathens ; and an interesting memoir just re-
 " ceived, assures us, that the natives have lately
 " shewn a more than ordinary readiness to be
 " instructed. We know from the respectable

" * See the Sermon of Sattianaden, published by the
 " Society in 1792."

" † Society's Report for 1812, p. 188."

" Missionary, Dr. John, that his schools are
 " crowded by children of both sects; who are
 " eager to receive the rudiments of useful learn-
 " ing: the prejudices of their parents with
 " regard to religion are, indeed, still awake; but
 " to the removal even of these the introduction
 " of European knowledge is a most important
 " step. Neither do these prejudices appear to
 " operate against all our sacred books: the
 " Psalms especially are learnt with avidity and
 " repeated with delight".

" A further circumstance, which will probably
 " lead to the happiest consequences, is the pro-
 " gress, which has lately been made in Hindu
 " Literature. There are two distinct views, in
 " which the benefit presents itself to our obser-
 " vation: it promises to furnish us with the
 " means of proving to the unconverted Hindu
 " how widely his practice differs from the pre-
 " cepts even of his own religion; and it will
 " enable us to shew him, how much of the genu-
 " ine doctrines of his religion is but a corruption
 " of divine truth as contained in the volume of
 " the Christian Scriptures. With regard to the
 " former of these points, it is now well known,
 " that the enormities practised by the Hindus
 " are wholly unauthorized, or but faintly coun-

" * Dr. John's Letter, lately published by Messrs. Ri-
 " vingtons."

" contained, in their sacred writings ; of which
 " however, a profound ignorance has generally
 " prevailed. If of the four great casts only one
 " is admitted to the reading of the vedas, and
 " another is permitted only to hear them read,
 " while the other two, by far the most numerous,
 " may have only the sastras or commentary
 " read to them *, it cannot be matter of just sur-
 " prise, even had the fountain been more pure,
 " that the stream should have been exceedingly
 " corrupted in its progress. But in truth even
 " the Brahmins themselves seem not generally to
 " have known the real doctrines of their religion,
 " except from tradition ; and it is a singular fact,
 " that their reluctance to communicate the con-
 " tents of their sacred books had never been
 " overcome till within these few years. We are
 " told, that the Emperor Akbar † in the pleni-
 " tude of his power could not obtain what is now
 " freely granted to the curiosity of every British
 " inquirer. Let us hope, that this surprizing
 " change of sentiment is destined to some im-
 " portant purpose. The advocate for Christia-
 " nity will now be able to lay open the weakness
 " of the Hindu superstition by shewing that its
 " most exceptionable practices have not even the
 " sanction of its own founders ; that they are

* Crawford's Sketches, Vol. I. p. 129."

† Butler's Horæ Biblicæ, Vol. II. p. 167."

" merely acts of will-worship; that they have
 " originated in ignorance and error; and that
 " they are utterly irreconcilable with that purer
 " morality and those sublime conceptions of the
 " Deity, which it cannot be denied that the
 " vedas occasionally develope.—But it is not the
 " negative argument alone, which the Christian
 " Missionary is now enabled to employ: he will
 " further observe, that much of what is really
 " inculcated in the Hindu sacred books bears a
 " strong, though disfigured resemblance, to the
 " leading doctrines of the Gospel. For some
 " time it has been known that their most ancient
 " writings maintain the unity of God in three
 " persons; and various incarnations of these
 " persons, especially of Vishnu or the second in
 " the Triad, are believed to have taken place:
 " but more recent inquiries have brought to light
 " further and very important particulars respect-
 " ing this subject. It appears that the expect-
 " ation of some mighty Deliverer prevailed long
 " before the coming of Christ even among the
 " Hindus. We are told, that in the Puranas,
 " the earth complains of her being ready to sink
 " beneath the accumulated iniquities of mankind;
 " while Vishnu comforts her, promising to put
 " an end to the tyranny of the demons: that for
 " this purpose he would be incarnated; and the
 " followers of Buddha unanimously declare, that
 " this incarnation in the womb of a virgin was

predicted at least a thousand years before it
 came to pass. The Hindus maintain, that
 these prophecies were fulfilled in the person
 of Krishna, in like manner as many of the
 Samaritans, to elude the prophecies respecting
 Christ, explained them of Joshua †. It may
 reasonably be hoped, that as the genuine doc-
 trines and traditions of Hinduism shall be more
 fully ascertained, they will furnish positive
 and direct arguments, by which the Hindus
 may be brought to know the only true God,
 and Jesus, whom He hath sent.

Neither should you despair, that the great
 stumbling-block in the way of conversion, the
 irregular lives of many of our own countrymen
 in the East, even if it still exist, may be
 speedily removed. Already, indeed, if we
 may trust to the evidence of persons, who
 have recently returned from India, the man-
 ners and conduct of our countrymen in that
 quarter have undergone considerable improve-
 ment: and such a result was to be expected
 from the provision now made for the educa-
 tion of the youth destined to fill important
 stations in the service of the government.
 The cause of Religion, it is true, is still unsup-
 ported by public authority: but even for this
 radical defect the remedy, we trust, is at

* Astat. Researches, Vol. X. p. 27. † Ibid. p. 34.

" hand; the attention of the Legislature having
 " lately been called, in a manner, which can
 " scarcely be ineffectual, to the establishment of
 " an English Episcopal Church in India, With-
 " out it, indeed, the labours of Missionaries
 " cannot operate on a very extended scale; and
 " the want of it is so urgent, that it cannot
 " consistently with our Christian character or
 " national honour, be much longer deferred,
 " The Church of Rome has her ecclesiastical
 " establishment in various parts of India, and
 " even in one of our own Presidencies*. Her
 " influence, however, is said to be on the de-
 " cline: the funds of the Propagandists were
 " destroyed by the French devastations in Italy †;
 " and we are assured that genuine Christianity
 " is now more acceptable to the natives, than the
 " spurious and corrupted doctrines of Rome.
 " The Mohammedans still form a considerable
 " part of the population of Hindustan: the
 " Moslem conquerors did not fail to establish
 " their Religion, wherever they consolidated
 " their power; but their power in India is com-
 " pletely extinguished by the subjugation of the
 " Mysore. The Hindu Rajahs of Tanjore,
 " though they never have been converted, have
 " evinced a more than tolerant spirit towards the
 " members of our Mission. Several years have

* * Bombay. See Buchanan's Memoir, p. 5."

† † Fennant's Thoughts on India, p. 208."

now elapsed, since one of them appropriated
 a yearly revenue to the support of the
 Christian Missionaries within his dominions * ;
 and the homage more recently paid by the
 Rajah to the venerable Swartz, when at the
 funeral of that apostolic man, he wept over
 the bier of him, whom he denominated his
 Father and his Friend, demonstrates that in
 the sight even of Prejudice itself, beautiful
 are the feet of them that preach the Gospel
 of Peace, and bring glad tidings of good
 things. Of these propitious circumstances,
 whether or not our Christian country shall
 take immediate advantage by establishing the
 Church of England in the East, they will not
 at least be lost upon you. Whatever be the
 difficulties which you may have to surmount,
 you will at least reflect, that they are incon-
 siderable compared with those, which your
 early predecessors in the same career cheer-
 fully encountered, and in a great measure
 overcame. When they first visited the shores
 of India, the name and office of the Pro-
 testant Missionary were as yet unknown; he
 was viewed with suspicion rather than wel-
 comed with confidence; his Romaniist rivals
 were active in prejudicing the natives against
 him †; there was not a single printing-press

* Society's Report for 1788."

† Nicampii Hist. Missionis, p. 106."

" in that quarter of India; and the Scriptures
 " were as yet wholly untranslated into the Tamul
 " tongue: but the labours and learning of Zie-
 " genbalg, snatched away as he was in the
 " flower of his age; produced the Tamul Bible;
 " and happily for the interests of the Christian
 " cause, his companions and successors in the
 " Mission have, for the most part, been men of
 " the same unwearied zeal and exemplary de-
 " portment: with the labours of Ziegenbalg
 " those of Plutsch and Grundler are still asso-
 " ciated in tradition: the virtues of Swartz and
 " Gericke are still had in affectionate remem-
 " brance: and we trust, that by the blessing of
 " God the name of JACONI may not be forgotten
 " by those, who shall hereafter trace the progress
 " of the Gospel in Southern India:

" That your pious purpose may be fully ac-
 " complished, and that your labours of love
 " may be rewarded with abundant fruits, permit
 " me in conclusion to offer you a few sugges-
 " tions, which your future experience will cor-
 " rect or improve, but which in the interval it
 " may not be wholly useless to revolve in your
 " mind. It is obvious that your enterprise will
 " require you to pursue a course of study, in
 " which it cannot be expected that you should
 " yet have made any great advances: The field
 " of knowledge, which the East throws open to
 " an ardent and excursive mind, is so delightful,

“ that care must be taken to restrain curiosity
 “ within the bounds of usefulness. Without the
 “ languages of the country, in which you shall
 “ reside, you would be but as a barbarian unto
 “ the people, and they barbarians unto you.
 “ These languages are principally the Tamul
 “ and the Portuguese: many other dialects are
 “ partially spoken; but you will perhaps find it
 “ useful, without loss of time, to direct your
 “ attention to these, and even to make them in
 “ some degree vernacular, before you shall at-
 “ tempt other languages, if you shall attempt
 “ them at all. You will consider, that it is not
 “ merely in preaching to the natives, what you
 “ have premeditated, that your usefulness will
 “ consist: you will find it necessary to converse
 “ with them familiarly on every subject which
 “ may present itself; to enter into their senti-
 “ ments, feelings, associations and prejudices;
 “ and to be altogether such as they are, except
 “ only in their ignorance, their superstitions and
 “ their vices: but this cannot be attained by a
 “ knowledge merely of words and phrases
 “ suited to a topic, which we ourselves have
 “ chosen, but it supposes us to be able to *think*,
 “ as it were, in their language, if it be possible
 “ for foreigners to attain so nearly to perfec-
 “ tion. Every idiom, perhaps, if we accurately
 “ examine it, is distinguished as much by the
 “ peculiar turn of sentiment to which it is ac-

" commedated, as it is by its grammatical struc-
 " ture; and this remark is true more especially
 " of the oriental tongues, the images and com-
 " binations of which have had their origin in
 " habits of life and modes of thinking so widely
 " differing from our own. Your other studies
 " will probably be such, as are immediately or
 " collaterally connected with the objects of your
 " Mission. You will endeavour to acquire an
 " intimate acquaintance with the prevailing
 " tenets of Hinduism, with the arguments by
 " which they are defended, and with the reason-
 " ing by which they may be refuted. You will
 " cultivate these branches of knowledge which
 " you find to be popular, and likely to recom-
 " mend you to the natives. You will diligently
 " review the records of the Mission, and the
 " labours of your forerunners, considering well
 " to what causes their success had been chiefly
 " attributable, and to what their failure, and
 " resolving to profit by their experience, whilst
 " you emulate the bright example of their virtues.
 " Above all, you will make the Sacred Volume
 " your meditation by day and by night; both as
 " it will enable you to establish Divine Truth
 " in the hearts of your hearers, and (which is
 " indispensable to that great end) to preserve it
 " pure and vigorous in your own.
 " To knowledge and learning you will add
 " discretion. You are doubtless animated with

the noblest zeal for the salvation of souls: I
 would not damp the sacred fire, which is
 kindled in your bosom by the Blessed Spirit;
 I trust it will be extinguished only with your
 latest breath. Let your zeal, however, be so
 regulated, that it fail not of its object: attend
 to times, and seasons, and opportunities: a
 degree of jealousy fatal to your views, might
 be excited by your imprudent interference with
 an inveterate superstition. But it is not
 merely in officiousness and temerity, that zeal
 may err: it appears in a still more reprehens-
 ible form, when it has ceased to be ingenuous.
 Beware, then, of holding out delusive repre-
 sentations to those, who may be disposed to
 listen to you: avoid every thing which may
 be construed into a subterfuge or suppres-
 sion of the truth: inculcate the doctrine of a
 Crucified, as well as of a Glorified Redeemer:
 exhibit the Man of Sorrows in his meekness
 and lowliness: point out the necessity of an
 offering for sin; and let your endeavour be
 less to make a multitude of pretended pro-
 selytes, than that they, who shall profess the
 faith of Christ, shall profess it in truth and
 sincerity. It is admitted, I think, by all who
 have preceded you, that your hopes of making
 genuine converts must rest, in great measure,
 upon the instruction and education of youth
 In this department much has been done to

“ lessen your labour by a distinguished Member
 “ of our Society; who has greatly improved the
 “ method, which he brought from Madras, by
 “ giving it a more systematic arrangement, and
 “ a more extensive application. You will not
 “ fail to avail yourself of this powerful aid in
 “ conveying the elements of European know-
 “ ledge, you will insensibly prepare the way to
 “ the adoption of our religious tenets; and
 “ these you will avowedly and strenuously incul-
 “ cate, wherever it can be done without vio-
 “ lating your good faith with the parents of the
 “ children committed to your care.

“ Finally, let me remind you, that under the
 “ guidance of the Blessed Spirit, you must ulti-
 “ mately rely for your success on those Christian
 “ graces, which are the proper fruits of the
 “ Spirit; they must live in your life, and breathe
 “ in all your actions: humility, patience, kind-
 “ ness, devotion, charity and peace, are the
 “ virtues of the Christian Apostle: by these you
 “ will adorn and recommend the doctrine of God
 “ your Saviour. That the Almighty may vouch-
 “ safe to you these assistances, and whatever
 “ else may further the work to which He hath
 “ visibly called you, that He may make you the
 “ instrument of good to thousands, and through
 “ those whom you shall instruct, bring tens of
 “ thousands from the power of Satan unto Him-
 “ self, is our most fervent prayer. We shall take a

"actively interest in all your proceedings: we
 "shall be thankful to God for all your suc-
 "cesses: we shall rejoice in your joy. For
 "the present, accept this our cordial greeting
 "and farewell; and may the God of Love
 "and Peace be with you evermore."

THE REV. MR. JACOB'S

"REPLY.

"The indulgence of this respectable Meet-
 "ing will, I trust, lend a patient ear to the ac-
 "cent of a foreigner, who deeply regrets his
 "not being able to speak well, the language of
 "a nation, for which he has the highest esteem.
 "It is a long time since a Meeting of this ve-
 "nerable Society has been held, on an occasion
 "like the present, and I feel a peculiar pleasure
 "in beholding such a number of venerable and
 "respected characters, now assembled for the
 "purpose of again sending a Missionary into a
 "field, where labourers indeed are wanting;
 "and it is to be pitied, that it has been hitherto
 "impossible to supply this want more plenti-
 "fully. The reason of this lies not so much
 "in the interrupted intercourse with the Conti-
 "nent, as in the actual want of proper subjects
 "for such stations. The pestilence of French
 "principles, unbelief, confusion, and wisdom

“ falsely so called, has also infected the German
 “ Universities; and even with the better part of
 “ the students, it has such an influence as to
 “ make their spirits ill disposed to forsake all
 “ earthly pursuits, and to sacrifice every thing
 “ for the cause of true Christianity. The So-
 “ ciety for promoting Christian Knowledge, and
 “ especially its excellent German agent, the
 “ celebrated Dr. Knapp, in Halle, has there-
 “ fore used the utmost caution in the selection
 “ of Missionaries, acting on the principle, that
 “ it is better to send none at all, than bad
 “ subjects. Owing to the above-mentioned bad
 “ principles, and the distressed situation of my
 “ unfortunate country, the Missionary spirit has
 “ much subsided, so that even on a proclamation
 “ of one of the most learned and eminent men
 “ to the students of divinity in all German uni-
 “ versities, to offer themselves for the East India
 “ Mission, not one appeared.

“ I think myself indeed highly favoured to
 “ be the first, after so long a time, who is sent
 “ out by this Venerable Society, whose Mis-
 “ sionaries, with Swartz and Gerické at their
 “ head, have experienced peculiar blessings of
 “ the Lord, in seeing their labours crowned
 “ with such abundant success, that it may be
 “ said of the Society for promoting Christian
 “ Knowledge, their Missionaries have done more
 “ than those of all the other Societies together, And

“ yet this Society is far from coveting the ap-
 “ plause of men, but chooses rather to be known
 “ hereafter by its fruits, than to be praised by
 “ the present generation, for great things yet to
 “ be undertaken. There is no doubt but it must
 “ be both an honour and a blessing to labour
 “ under the protection of such a Society.

“ I think it now my duty to give some account
 “ of my life; together with the motives that in-
 “ duced me to deliver myself, with body and
 “ soul, up to the particular work of God.

“ When a boy of seven years, my father, one
 “ of the most learned and pious ministers of the
 “ Church of Saxony, telling me something about
 “ this country, said, ‘ Behold, God has cer-
 “ tainly yet great designs with England, and it
 “ is a mighty instrument in His hands to establish
 “ His kingdom on earth.’ He then telling me
 “ of the Missions, I felt so deeply touched, that
 “ I cried out, ‘ Father, I will one day go to
 “ England, from thence to be sent out among
 “ the Gentiles’ And from that time all my
 “ thoughts were filled with this design. Childish
 “ as this might appear, my father kept these
 “ words in his heart; and when I afterwards
 “ had been four years at the college, and the
 “ hour of his death approached, he wrote me;
 “ that I might tell him, before he died, what
 “ my resolution about my future state of life
 “ was. I answered, that I was determined, if

" it pleased the Lord, to follow, what I thought
 " my calling to the Mission. I was then sixteen
 " years of age. My father, answering to this,
 " exhorted me to look carefully on the ways of
 " God with me; not to presume to guide my
 " own fate; but as he had no objection to my
 " determination, he wished me the blessing of
 " God to it. Alas! this was his last letter; the
 " the last words of which were, ' May the Lord
 " finish his work.' He soon after died, and thus
 " took my promise, to be a Missionary, with
 " him, before the Heavenly Throne.

" When eighteen years of age, I left college
 " for the university at Leipsic, where I studied
 " two years upon my own fortune. Here many
 " temptations assaulted me from all quarters:
 " the allurements of sensual pleasure were easily
 " overcome; but a more formidable enemy, the
 " modern divinity (if I may so term it) had
 " very nigh caused my foot to slip in the path
 " of faith. The lectures of the Professors re-
 " presented the Bible as a mere human book;
 " in a word, infidelity was recommended and
 " preached from the pulpit designed for the
 " preaching of faith. I had a hard contest; but
 " it pleased God to establish my heart again,
 " and to open my eyes more fully upon the won-
 " ders of His word. I then burnt all my ma-
 " nuscripts of the new method of divinity, and
 " visited these lectures no more: I retired, and

give myself entirely to private study. Another
 temptation then arose, to make me an apostate
 from the Lutheran Church; but after having
 closely examined the doctrines of the party
 that wanted to make me a proselyte, I thanked
 God that I had not left my Church; and I am
 very happy to understand that the Church of
 England considers the Lutheran Church as a
 faithful sister. By the particular providence
 of God, I became acquainted with the Rev.
 Dr. Knapp, who invited me, in a letter, to
 come to him, and to finish my studies in Halle.
 I accordingly left Leipsic, and Dr. Knapp
 shewed me the kindness to take me into his
 own house. This last year in Halle every
 thing seemed to conspire to deter me from
 my design to become a Missionary. Many
 lucrative livings were offered to me in Saxony,
 Austria, and Russia; my own friends and re-
 lations began to urge me to accept such com-
 fortable situations; they represented my inten-
 tion to go on mission as fantastical, and my
 reliance on God in this point as a chimera.
 At last it had the appearance, on account of
 the present war, as if my hope should never
 be realized, and my enemies and those that
 scoffed at me began already to triumph; when
 all at once, and unexpectedly, I received the
 call of this blessed Society; and from the very
 moment I accepted it, till the present, the

" Lord has been with me in a peculiar manner,
 " in so many respects, that I clearly see it is
 " His good pleasure, and firmly trust in Him
 " that I shall safely arrive at the place of my
 " destination in India.

" Before I conclude, I beg the venerable and
 " respected Society kindly to accept my most
 " hearty thanks for the kind reception I have
 " met with, the attention shewn to me, the care
 " which has been taken to make my sojourning
 " here, as well as my passage over the ocean,
 " comfortable. May the Lord reward the So-
 " ciety for all this, by guiding me safely to my
 " destination, by sending down His Spirit upon
 " me, that I may be enabled soon to proclaim
 " the glad tidings of salvation in Christ Jesus
 " unto those that sit in darkness and under the
 " shadow of death, and cause them to bless a Soci-
 " ety that thus took pity upon the poor benighted
 " Gentiles. Yea, there are already crowds of
 " thousands of saints, once Gentiles, prepared
 " for those happy Members of this Society, that
 " have gone asleep in the Lord; and may I be
 " privileged to prepare a crown for those that
 " now send me off and accompany me with their
 " prayers! I promise to prove a faithful servant
 " in the cause of the Mission, to continue in-
 " stant in praying for the grace of my Lord
 " and Saviour Jesus Christ, to adorn his doc-
 " trine by my whole life and conversation, to

“ endeavour to have always a good conscience
 “ both towards God and men. I depart with the
 “ prayer, That the Lord may vouchsafe to look
 “ down with His pleasure upon this Venerable
 “ Society, and to cause the same to remain for
 “ ever blessing and for ever blessed.”

Agreement having been made with Captain
 Youghusband, of the East India ship Union, for
 Mr. Jacobi's passage with him, and all other neces-
 sary arrangements adjusted, Mr. Jacobi set out for
 Portsmouth, and soon embarked on board the
 vessel; from whence, on the 13th. of April, he
 embraced the opportunity of writing once more
 to offer his most hearty thanks, for the attention
 and kindness, which the Society had shewn to him,
 and to express his trust that the Society would
 not be disappointed in him.

Several letters have been received from the
 Society's Missionaries, since the publication of
 the Account for the year 1811; the chief parti-
 culars contained in which, are included in the
 following abstract.

The Rev. Mr. Pæzold, in a letter dated at
 Vepery, March 1, 1812, details particulars of a
 visit to Pullicat, where he had seen and examined
 the children of a Portuguese school, in reading,
 writing, and religion, the result of which had been

very satisfactory to him, excepting that the poor schoolmaster had very little recompence for his trouble. In the Dutch Town Chapel, he had preached, both in the Portuguese, and in the Malabar language, and had administered the holy Sacrament to 60 communicants: he had also christened 21 children of Malabar and Portuguese extraction, and three adult females, after suitable instruction. Visiting several families in their houses, he had found some uttering expressions of sorrow and discontent; and others, of a more religious frame, shewing a spirit of faith, patience, and submission, to the gracious will of God.

On another occasion, he had visited Pullicat, to perform the office of matrimony, where also he baptized three adult Heathens, who had previously received religious instruction, and also two children.

At Sadras, where no Missionary had been for several years, he had performed divine service, four successive days, and administered the Lord's Supper to 20 communicants; where also he baptized five adult Heathens, and two children. The poor Portuguese reader at Sadras, he found in a very destitute state, government not having made the allowance to him, which had been granted to his predecessor.

The books, which he had received from the Society, he had distributed to many poor families,

them, and in the out-settlements; and he doubted not, of their having been appropriated to the purposes, for which they were designed. He had also supplied the school at Pullicat with some Bibles, Testaments, and other books, and with writing-paper, quills, slates, pen-knives, &c. Several Portuguese books had also been forwarded to Sadras.

Malabar books of various sorts, he had also sent to Tranquebar; at the request of the Danish Missionaries, and in return he had received from them other books, both Tamul and English; and he had also distributed many Tamul New Testaments, among their own poor Christians.

A compassionate English gentleman, knowing the scarcity of rice on the coast, had requested him to distribute a considerable quantity of it, among the poor in the Vepery district, which had accordingly been done.

Another letter from the Rev. Mr. Paszold, dated at Vepery, June 20, 1812, acknowledges the receipt of the Secretary's letters, containing a bill of exchange for 624l. 8s. being the amount of salaries, gratuities, collections, &c. sent out by the Society to their Missionaries, for the year 1811; and for all which, particularly for his own additional gratuity, he returned his most cordial thanks. The money had been received of government, and had been distributed, according

to the directions, and he returned such receipts for the same, as had then come to hand.

In reply to enquiries, respecting the large Mission House, occupied by the Rev. Mr. Rottler, he reported that 12 pagodas per month were then to be paid for the same, by him, to the trustees; but whether paid, or how applied, he knew not, as no reports had been made to him, upon the matter.

To another enquiry, respecting his having sold the Vepery Mission printing-press, he states, that the accusation was altogether void of truth, that the author of the false report was well known to him, and that he, having begged pardon, with deep sorrow and contrition for his offence, more need not be said upon the matter: and in reply to another enquiry respecting the printing-press, he had to say, that from the beginning of the year 1805, to the end of the year 1809, he had printed 600 copies of the Malabar New Testament, and as many of the Malabar Hymn books, and another work; several 100 copies of the small and larger Malabar catechisms, besides 800 copies of the late Mr. Fabricius's Malabar and English dictionary; and that since then it had not been possible to carry on the work of printing, for want of means to pay the workmen. There being however still a pretty large supply of Malabar books left, the Tamul school and congrega-

tion, at Vepery, could have no want of religious books, for five or six years to come.

Much of the printing paper, sent to him by the Society, had been used by the bookbinders, and in the English school, writing paper being very dear at Madras. He had also supplied the schools at Pallicat and Trippatore, with some of it, that was suited to their wants. Still nearly 40 reams of it (damaged and undamaged) remained in the Godowns, although the whole supply sent out in the year 1809, had been partly damaged, and partly destroyed, by the white ants, in the Company's warehouse at Calcutta.

The Rev. Mr. Holzberg, in a letter dated at Cuddalore, the 26th of February, 1812, returns thanks for the continued beneficence of the Society to him, and to that Mission, the state of which was much the same as had before been reported. Some of the families were living as became Christians, and distinguishing themselves by piety, and good regulations in their houses, whilst others had been overcome by their weakness, but, he trusted, had seen and repented of their sins. The European pensioners attended divine service, with great assiduity, and several of them were both good men, and good Christians.

The Malabar school consisted of 21 children, and one of the boys promised to become useful to the Mission: his name was Schavermuttoo,

and, assisting in the school, as well as at church, he had made him an allowance of 16 fanams per month. He mentions, in terms of respect and esteem, a catechist named Sattianaden, for whom he had reason to be thankful to the Tranquebar brethren, who was a man of great patience, doing his duty with pleasure, and exercising the functions both of catechist and school-master.

Several English and Tamulian families, (he mentions it with regret,) had left that place for Madras, where they expected to find better means of livelihood. The external circumstances of his Mission being very narrow, he had endeavoured to uphold it, with what little of his own he could spare; but himself being in narrow circumstances, and having no office from government, nor any assistance from Germany, he was under great alarms as to what would become of his Mission. The settlement had, for several years past, much fallen off, and the large house belonging to the Mission having only occasionally been rented, a chief source of support to the Mission had failed. All the houses, indeed were old, and wanting considerable repairs.

To captain Green of the navy, who had applied for books, he had given an ample supply, from the Society's stores, and he had distributed them among English and Danish families, who were very thankful for such a benefit. Other

books he had sent to Mr. John, of Tranquebar, in return for his Malabar and Portuguese books.

A letter from the Rev. Mr. Pohle, dated at Trichinapoly, the 20th of March, 1812, details that the increase of the Tamul and Portuguese congregations, in the preceding year, had amounted to 22 souls, three Heathens baptized, and two Papists received, being included.— Their interments had been 25, viz. 15 grown persons, and 10 children—their marriages 7, their communicants Tamul and Portuguese, 259, of whom 6 were new communicants—their English school children were, at the utmost, 40, and in the Tamul school, there were about 20—the members of the Tamul congregations were about 320, and of the Portuguese 137.

Of Dindegal and Madura, he had nothing to report, the epidemic fever having again began to rage in the Madura district. Thus the visitations of God were alarming, whilst infidelity and superstition prevailed, and like the pestilential fever infected and carried many before them into spiritual death. The bad examples of Christians, he describes as doing unspeakable mischief.—O that they would see that they bind a rod for themselves!

His fellow labourers, in the Mission, were two catechists of the higher cast, and two of the lower; and one of the latter was also their Tamul schoolmaster. They had likewise two

masters in the English school, both of them natives of India. All these persons discharged their duty to the utmost of their power, and were a comfort to him in his declining years.

During the preceding year he had built a new English school house, the old one having been destroyed by the rains.

The support of the Mission was attended with great difficulties, especially as their customary receipts from Germany had failed, in consequence of the war, and other calamitous circumstances. I look up to the Lord, he piously observes, for help! may I experience it, if it be his gracious will, and may I praise him with joyful lips!

A letter from the Rev. the Danish Missionaries, dated at Tranquebar, the 22nd of October, 1811, mentions that they had, that month, received the customary stores and presents from the Society, which had arrived in excellent condition, the printing paper especially, which was much wanted.—Five thousand copies of the Tamulian New Testament, from a pattern furnished by the Danish Missionaries, were then about to be printed at the press recently established in Calcutta. To the Society Missionaries, they had ever been accustomed to send a supply of as many Tamul and Portuguese school books, as they could spare; but, their means had never been sufficient to furnish a competent supply for all the country priests, catechists, schoolmasters, country chapels, and head-christi-

and they therefore bless God; that various nations, in their different languages, are now likely to be blessed with the holy Scriptures, to remove their prejudices against the sacred and comfortable religion of Christ. Much, however, he observes, had been done by the Society for promoting Christian Knowledge, through a century past, in sending printing paper, and other articles for printing and binding books, in Tamul and Portuguese; and also in sending English Bibles, Testaments, and school, and other religious books, to the English and Danish Missions; by which, many thousands of persons have been benefited.

Mr. John, finding that very many, who desired books, could not read them, nor even their own writings, on Palmyra leaves, and that more than two thirds of the native Christians grew up, without the least knowledge of, or instruction in, reading and writing, resolved to establish, and had actually established, reading and writing schools, in English and Tamul, within and without the Tranquebar districts, and in those places of the Tanjore country, which belong to the Tranquebar Mission. The number of these schools had gradually increased to 20, in which 400 children were learning Tamul, and more than 150 were learning both Tamul and English reading. To these, the books furnished by the Society, were very beneficial; and their dear

brethren, Poble, and Kolhoff, had been so good as to assist these schools with what books they could spare. The Rev. Mr. Thompson, of Madras, and the Hon. Colonel Molesworth, at Jaffna, of whose good disposition, honourable mention is made, had also assisted them with books. Schools at Jaffna had been assisted by government; and at Columbo, both churches and schools had been re-established. In the districts of Tranquebar, much attention was paid to the extracts from the holy Scriptures, in Tamul and English, which had been dispersed. Their letter adverts to certain unhappy circumstances, that had occurred at Vellore, which, report had been attributed to a fear, on the part of the people, of their being about to be forced to become Christians; which the Danish Missionaries contradict, attributing the tumult to other well known causes.

They express great satisfaction, in having heard that a new Missionary was likely to be sent out by the Society,

They mention too that the Madras government had furnished some assistance to the schools recently instituted by Mr. John, and generously aided from his own funds. These establishments Mr. John considers to be of the first importance; and therefore recommends them to general attention and patronage. Lord Minto, during his stay at Madras, as Governor

The Council, on their humble petition, granted
 400 pagodas more, in addition to 200 before
 granted, to indemnify, in some measure, the
 losses of the Mission servants, during the war.
 A report spread to England, of Mr. Pæzold's
 offer of the printing press belonging to the
 Mission for sale, they had found to be untrue.
 Another letter from the Danish Missionaries,
 dated at Tranquebar, the 18th of July, 1812,
 introduces observations, relative to an enquiry
 that had been instituted, relative to the Syrian
 churches, on which they observe—1st. That
 although they very much admire the Rev. Dr.
 Buchanan's zeal, and important discoveries,
 concerning the internal state of the Syrian Chris-
 tians, the Mission on the coast cannot be pro-
 vided by them with able Missionaries, from
 their seminaries, according to the reports and
 information they have received of them. 2nd.
 That a previous journey of a Missionary to their
 bishop and establishment, in order even to get a
 personal acquaintance with them; which would
 be attended with expences, that the circumstances
 of the Mission could not bear; and 3rd. That
 the ignorance of their ecclesiastics of an-
 cient and modern languages and sciences,
 and even of the Tamul language, which the
 Missionaries must in some degree possess,
 would be a great hindrance to usefulness in their
 congregations.

Mr. John continued, notwithstanding his want of sight; to preach in Portuguese and Tamul. Mr. Camerer enjoyed uninterrupted health; and had then recently journeyed to Negapatam, where he had married an English gentleman: on his return, he had baptized 18 Heathens, and received five Roman Catholics.

They were very anxious for the receipt of the stores, from the Society, for the current year, and particularly the printing paper.

With the joint letter, Mr. John transmitted his *M. S. on Indian Civilization**, by means of schools, of which he had made trial, to the satisfaction of many hundred parents and children. Wishing that the style and manner might be corrected, he was anxious that it should be published after it should be rendered agreeable to the public by a more skilful hand than his. He observes that he should be fully satisfied, whatever might be left out, and altered, in order especially to obtain the approbation and support of the Board of Directors of the Hon. East India Company.

He entreats the patronage of the Society to these institutions; amongst which, he had introduced many copies of select parts of the Holy Scriptures, Psalters with the daily Common Prayer, the Proverbs of Solomon, Ecclesiasticus;

* This work has been published, and may be had of Messrs. Rivingtons, and all other booksellers.

Bibles, and New Testaments, some of which he had received from Calcutta. Still he was in want of a larger supply of stationary and school books.

Mr. John never visited these schools, without fresh evidence of their usefulness; and of the importance of the already experienced bounty of the Hon. Society. Most of the children in the schools are of Heathen parents. All of them obtained better ideas of the beneficial principles of the Christian religion. They rehearsed by heart the 1st, 19th, 37th, 95th; 103rd, 104th; and 139th Psalms, Rom. xiii. 1 Pet. ii. and 1 Tim. ii. The Heathen parents, and even many Brahmins, not only approved, but were even agreeably surprized at these lessons. If their children can get impressed, from their early youth, with the idea, that kings and governments, to whom they are obliged to pay tribute, they are to obey for conscience sake, this doctrine will gradually become very interesting to the rulers of the country, and be deemed worthy of protection and recommendation.

Mr. John, therefore, anxiously wished for assistance to support such establishment.

The Society's Mission Committee, having inspected the reports of the Society, which, from time to time, have been published respecting the rise, progress, and state of the Missions, in

India, connected with the Society for promoting Christian Knowledge, were of opinion that an interesting and important selection from the same, might be made, and published, demonstrating the good effects resulting from these Missions. This office was undertaken by a Member of the Committee, and the result of this labour is thus given to the Public.

The suggestions produced by the Rev. Mr. John, of Tranquebar, relative to the establishment of schools, appearing to the Society to be reasonable and judicious, and the plan to be worthy of countenance and support, the Board directed the sum of 50l. to be sent out, in aid of the good design, which accordingly has been done. The stores and presents of books, stationary, printing paper, and other articles of accommodation, have been sent out, with an increased quantity of those things, which seemed most to be wanted, together with the customary remittances, and an additional gratuity of 50l. to Mr. Pæzold, and of 25l. to Mr. Holzberg, in consideration of their peculiar wants. For the readiness with which permission was granted, by the Court of Directors of the Hon. East India Company, toward the accomplishment of these purposes, the Society thus publicly return their hearty thanks.

THE HISTORY OF THE EAST INDIA COMPANY, &c. &c.
 BY JOHN BARROW, ESQ. &c. &c.
 IN THREE VOLUMES. VOL. II.

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