

an acuteness of understanding, superior to that of any other heathen nation, except perhaps the Chinese, were speedily attracted by his fluent orations, and by the warm and affectionate manner in which he addressed himself to them. At other times, by his humble and familiar way of conversing on the doctrines which formed the substance of his discourses, he was enabled to draw from many of his hearers such pertinent remarks about the resurrection, and other points, as served to convince him that much good might be done, by the divine blessing, among a people seemingly so well disposed, and desirous of receiving instruction. But he found it hard to make any permanent impression on their minds. The first obstacle he had to contend with was their aversion to every thing European, caused entirely, or in a great measure, by the licentious habits, and loose morality of the whites who resided among them. This inspired them with a more than ordinary prejudice against the Christian religion; and it was under circumstances, peculiarly unfavorable and distressing, that the precepts of our Divine Master were shown to be holy and good, while the practice of those, who were called Christians, was so sadly at variance with their profession. Another great bar to the progress of the Danish mission arose from the violent opposition that the Romish priests began to make, as soon as they perceived that it gained ground, and met with success, in the conversion of the natives; besides which, the genius and tenets of Popery being so very opposite to the doctrines preached by Ziegenbalg and his associates, these people naturally became surprised at hearing such obviously different accounts of Christianity; and seeing that both could not be right, they were led to suspect the whole. The facility also with which the Roman Catholics were accustomed to admit the adult heathen to baptism militated much against the stricter discipline of the Protestant missionaries. The latter received none unless they had been previously instructed in the principles of the gospel; whereas the Papists did not hesitate to baptize them, if they were but able to cross themselves, to pronounce Jesus, Mary, and Joseph, and gave their silent assent to a string of doctrines proposed to them at the time. But the greatest obstacle of all that the missionaries had to encounter was that unaccountable spirit of bigotry and mad zeal entertained by the natives for their several castes; for the sake of which many of them have been known to sacrifice their lives, and every thing that can be accounted dear to human nature. To lose their caste, or be abandoned by it, which would be a necessary consequence of their conversion to Christianity, was what they reckoned the greatest evil, and most abject disgrace in the world. It is true, this bigotry did not exist to the same degree in the interior, as it was found to prevail in the seaport towns, among the Europeans, where the castes rival one another in point of trade and business: but all over the peninsula of Hindostan it has such a hold more or less upon the minds of the people, that we cannot hope for any very extensive, or general conversion of so