

such excursions up the country, as they were directed, in order to seek for dispersed Christians, and to confer with the Heathen in general.*

The Society upon their first engaging in the important work, presently perceived that, among other difficulties, it was not the least to obtain the services of persons in holy orders, duly qualified, who would undertake the missions which had been opened. At that time, the name and character of a missionary were but little understood in England. There were then no young men educated with a view to the exercise of the ministerial function beyond the limits of a parochial charge in their native land. Christian zeal might have urged many to offer themselves for the new task; but without some more definite knowledge of what their positive duties might be on entering upon it in a scene of action so remote as India, than was then generally possessed by the members of the church in the mother country, it was hardly to be expected that any sufficient number of clergymen, so brought up, could be found, of whom the Society might fully approve, and whom they felt willing to entrust with an office which demanded much previous consideration, as well as a course of study peculiar to itself. The board very wisely, therefore, looked to the universities, which had sent forth those learned and pious young men, who were connected with the Danish missions at Tranquebar, and were still in a great measure supported by their liberality. Application was accordingly made to Professor Francke. This reverend, and excellent friend and member of the society, was then principal of the university of Halle, and had long, from the interest he took in the Danish missions, co-operated with the college at Copenhagen. Being a man of uncommon discernment, and having it in his power to make such a selection from among the numerous aspirants to the ministry in foreign parts, who became candidates for the office, as he thought fit, he soon provided the society with labourers well qualified for the work of the gospel, and whose blessed success in Hindostan has since proved the judicious care with which he made choice of them. We cannot read of the prudent zeal, and indefatigable exertions of such men as Hutteman, Swartz, and Geriché, without confessing how well the worthy professor merited the confidence that was reposed in him. When the missionaries, thus furnished to the society, presented themselves before the board, the custom

* Our catechists sometimes have disputes with the Papists, while both Mahomedans and Hindoos are present. When the Roman Catholics mention any thing about image-worship, or the invocation of Saints, the Mahomedans never fail to join with our catechists against them; nay, the Heathens themselves tell the Papists to their faces, you are no better than we, for you worship figures and images just in the same manner as we do; all the difference is, that we call them by different names.'—*Report of the Rev. Frederick Kodwitz, 1734.* No wonder that the Abbé Dubois should leave India in disgust.