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Tagebuch von Johann Ernst Geister und Johann Zacharias Kiernander.

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Kiernander, Johann Zacharias**

Cuddalore, 01.01.1743-27.12.1743

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Entlevisst, Diarium von Jahr 1740.
of Journal

containing the most material Circumstances;
happening in the first Six Months
of the Year 1743

with the British Mission at Cudalur, near
Fort St. Davids.

January.

At the end of the preceding Year one of us,
Ga. has found himself much indisposed of the
same Symptoms, which formerly attacked him only
by intervalls, and that chiefly in the hot season
of the Year. The Physician of this place being
consulted, advised first of all some physick and a re-
gimen, but finding the disease very stubborn and
of a long gathering, thought it necessary that I
must intirely abstain from Study & Speculative
application of mind, and try, if by daily exercise
and diversion the evil could be removed. Accord-
ingly I left all our business to the care of
my Colleague and endeavoured to do according
to the Physicians advice.

A.

Though this was a sorrowfull thing, divine Providence ballanced it with a matter of Joy, and made us see what we had been long wishing for, viz: the bringing over of some of the natives to christian religion.

2. Two natives, a man and his wife were to day christened as the first fruit of our labours, and our first profelytes to the malabarian congregation. The man was christened with the name of Nuttu Piffen, and the women with that of Ponnai. The name Nuttu signifies a Pearl, and is amongst these country people very frequently given to both Sexes. The signification of the word Piffen we could not find, though we know so much, that it has no affinity with any thing belonging to Idolatry. The name Ponnai signifies so much as the latin: Aurea. These people had these names before they turned christians, and as for this particular, we have after a deliberation resolved, that whenever the names of grown persons, that come over to us, signify nothing idolatrous or bad, we will not change them. The main reason is, because

experience shews even amongst the Roman catholics in these parts, that though they give their proselytes other names in baptism, the people are so used to their former names, that they always go by it amongst their neighbours and acquaintance.

This man and his wife are of the lowest rank in this country commonly called Porreians. They live from the labour of their hands, and have their little house in Trippaplor.

The man has served us for some time as a house servant. We have tryed these people since August last, and for a while thought we had reason to distrust them. Our thoughts were more for christening another man and his family, who offered himself to come over to us about the same time, but we found so many difficulties and his mind so unsincere, that we were obliged to give it over. In the beginning he expressed a great deal of Sincerity, protesting, that he had no worldly views etc. But after some time he gave to understand, that he had contracted a small debt, and that he hoped we would help him out of it - against which we protested. However on a

second consideration we thought, if the main thing would go well, and no other impediment, but a small matter of debt, we would try if by fair means we could put the man in a way to clear it. We had not long before that time taken a resolution to try a new way about the maintenance of the children in the malabarian School, viz: not to diet them ourselves, but to allow the parents three fanams p month for each child, and that the children should be with us only in School time. The chief reasons for this were 1. that it would be more acceptable to the parents, because in a family it is a small matter and hardly perceived, if one child more or less is fed, so that taking one child from their hands will be inconsiderable but three fanams p month is a great matter to a poor family in this country where a grown woman if she works ever so hard, can not gain above six or seven fanams in a month. 2. The Parents knowing the constitution of their children, will better take care of their diet, regimen &c. which cannot be done

So well when they are with us, where they all eat out of one pot ^{the} ~~the~~. So that sometimes this gives room to complain, as if the children were neglected, and the like, though it is not allways in our power to help it. 3. It will save us a good deal of trouble and distraction in our main business. 4. It will save us money to, because at the forementioned rate it will cost us only about a quarter part as much as if we dieted them ourselves.

To return now to our Subject: This man had two children of an age fit for School. We told him that we would take these two children, and allow him Six fanam p month, so that if this with a good management of his oeconomy could help him to clear his debt by degrees, we should be glad of it, but as for paying him money in hand as a motive for coming to our religion, he must never expect that. He seemingly accepted of this, and promised to send his children to School. But after a few days he started new difficulties, and though we endeavoured to remove as many as

we could, yet no sooner had we cleared the way but he threw in some new things, which made us rebuke and appoint him a weeks time to consider, and to give us a positive answer if he had a mind for christian religion or not. The time being elapsed he gave us such an idle evasive answer, that we could plainly see his mind was not upright. Therefore after a deliberation we told him again, that we could have no hopes & therefore not take any particular care of him, but he should have liberty to come to our sermons & other instructions, and so we would see, if some time or other his mind would be better disposed. Soon after this he absented himself and clandestinely left our service, he being likewise one of our house servants.

Being therefore disappointed with this man, and finding Kuthu Pittlen, and chiefly his wife, though we had in a manner postponed them, yet constant and well disposed, we resolved not to stand out any longer, but admit them to Baptism. We wish that they may increase in Knowledge Faith

and obedience to the Gospel, and that numbers of their country people may follow them in truth and righteousness. According to a resolution in our conference, we began a Christian Malabar School and two girls, the daughters of a Protestant Christian from Tranquebar, who is here in the Company's service, were taken in.

13. Mr Schulze arrived here from Madras, and departed again the next day to Tranquebar, in order to go to Europe on board of the Danish Ship.

14. The Pandaram or Fryar of the Pagode in Trippalpore visited us. Our discourse was in general upon several Subjects, we showed him books, maps &c. to make him sensible of the exactness of the Europeans in things of that kind. When he went away, he was desired to continue his acquaintance with us.

This afternoon Gu: to divert himself for his health & to acquaint himself more with the Country, set out from Cuddalore to that famous place Sidambaram or Silambaram commonly called by the English in these parts: Chettamburum

I slept that night in the Dutch Factory at Porto Novo and arrived early in the morning at the gate of Pidambaram. Chyn Theer osterhaven, Second of the Factory at Porto novo had wrote a letter upon my request to the Choquels Governour, with whom he is very well acquainted, to obtain leave for me, that I might go not only in the town, but in the great Pagoda too, which is made use of now as a Fort. The request was immediately granted, a handsome compliment returned, and I had two of the Governour Servants to attend me. The Pagoda is a stupendous pile of building all of Stone, which have been brought according to report five or six leagues from the country. It is surrounded with a very high wall, in a square form every side of which is above a small gunshot long, and it is time out of mind when it was built. Formerly it was designed for a Temple of Idols, but when the Choquels commanders conquered these Southern provinces, they fitted it up for a Fort. Though out of a great detestation which the Chakomedans have against Idols and images, they many times

times upon the conquests of a Province or Town
destroy the Pagodas entirely, yet some times another
interest prevails with this Pagoda, where they gave them to leave things
the people leave to continue in their idolatrous ways as they find them,
and so it was with
Because on the annual Fasts many ~~many~~ thousands
of people flock together from the whole Country to
these famous Pagodas, which is a good profit to the
place, and besides there are legacies, according to
which Sums of money come every Year to Tidam-
ram to entertain numbers of Bramans and Pand-
rams. The entrance to this Pagode is not in the
middle but near the South west corner of it, and
is very ordinary it goes about in a winding
manner and then you find your self in a wil-
derness of buildings without any manner of Stone, Symmetry in the
the walls, the ceilings, the columns, the pavement whole. It is sur-
and in short every thing made of it. There are heaps of
large galleries one upon another all of Stone
and I do not doubt to say, that if all the columns
and images there should be counted over, it would
be more than a Million. When I came in, I
asked for a Braman, that could explain me the

most remarkable things, and accordingly an elderly man came to me, but I found him of so ordinary a capacity, that if he was the best of them I do not know what to think of the others, who crowded about me immediately, and had nothing else to say but to plague me for alms, so that the Governor's Servant who was with me, had enough to do to keep them in distance. The Bramans who conducted me, commonly would have me observe things that were mere trifles. One of the most curious things I saw was one of the inner entrances, where there were two pillars of black marble each of one entire Stone betwixt 50 & 60 feet high, and about 4 feet thick. Upon these two which stood at least 12 foot asunder lay a cross another very large Stone instead of a timber. Being curious to see the whole at one view, and hearing, that one could go up on one of the highest Steeples (which is built curious enough, though after another model than in Europe, having 7 or 8 Stories, and its height, as fair as I could judge, at least 200 feet) I went, though I found it not only troublesome but dangerous too,

and came at last to the Top where there is a gallery round about it. Here I had the opportunity to discover the irregularity of the building. Pretty near in the middle is a very large Square pond about 40 feet deep, and round about it galleries of Stone, and steps quite down. On one Side is a large Square building, but that which should correspond on the other Side is an oblong, and even the 4 Steeples, one on each Side of the building do not stand right one over against the other.

This made me wonder how some Europeans could give themselves the trouble to take a Draught of it. I had here an opportunity to see a very remarkable proof of the distinguishing of these pretending people the wise and holy Bramans. They had persuaded other Europeans, which came to this place, and even missionaries that there were writings in the Pagoda of a character quite unknown in this country. I was very curious to see that; and the Brammans were inclined perhaps to impose upon me in the same manner, had I not been a Malabarian, clearly engraven in the Stone. In another ^{part} ^{gun to read one} ^{part which plain} place I found the Sampradam, or Bramans language,

though it seems, they wanted either leisure or capacity to read it. The third character I saw was the Genton or Warduga, and the fourth was the character language Besides these 4, the Bramans shewed me none, and I being tired and not so satisfied as I hoped I should, I went out of the Pagoda, took a little rest in the heat of day in a pretty large garden of the Governour just by the Town, then set out again for Porto novo, where I slept, and the 8th next morning came home again to Cuddalore

23. The Slavegirl of the Dutch Gentleman at Sewanapattam, mentioned in our journal of the preceding year Decemb. 9th was christened to day, being instructed in the most necessary parts of christian religion.

26. A poor orphan, Mary Jones, about 5 years of age Daughter of an English Soldier who died lately, was taken into the Portuguese School upon the request of her mother.

About the end of this month a preparation for baptism was begun with some relations of our first prototypes and another man with his wife and con-

In the Portuguese Sermons, the first Epistle to the Corinthians has been continued, and to the Malabarian congregation the 10 Commandments have been explained.

February.

13. A newborn daughter of the highgerman Soldier mentioned in November last, was christened to day.

16. Mr Kohlhoff and Mr Feglin arrived here from Tranquebar. Their design is to go along the seacoast as far as Chodras to make themselves and their business known to the country people, as likewise to visit us and Mr Fabricius in Madras.

20. Mr Kohlhoff preached upon our desire to our little Malabarian congregation, and in the evening they set out for Dewanapatnam, to be that night in The Dutch Factory, and next morning to continue their journey.

In the Portuguese catechisation the Epistle to the Philipians has been finished. The Malabarian and Portuguese sermons have been continued upon the same as last month. The Physician of this place always advising and insisting, that nothing in the world could cure me. In: But daily exercise on horseback, and the Dutch Gentleman in this

place hearing of it freely offered me their hopes, which kindness I accepted, and found a remarkable benefit by it. And being a little better, I ventured to preach three or four times a Portuguese sermon, which requires not so much application of mind, as the Malabarian, but it had once such an effect upon my body, as to cause almost an entire relapse, so that I was obliged of again till I shall find myself more recovered.

March

With the beginning of this month we began according to our resolution to fit up another room for the Portuguese School.

The Son of a catechumen was taken into the Malabarian School. We see now with pleasure and thankfulness to God that our business goeth on better & better, even in our Portuguese School and congregation, so that some times our Hall is just big enough for the Auditory.

Some of our Catechumens have been hitherto hindered from coming to the catechizing, because in this climate is now great harvest which requires their

Daily attendance.

9. In taking a walk this evening for exercise met
in the Cuddalore Ferryboat Several inhabitants,
who after crossing the River went towards the Fort.
I accompanied them, and begun the discourse upon
an affair which had happened few days ago in
these parts. There is to the Southwest from hence
in the Tanjaur country a famous Holy Place called
Kumbakonam, about 20 leagues from Cuddalore, where
there is every twelfth Year a great Feast which
happened to ~~be~~ be this Year, to which a vast
number of people go on pilgrimage and a great
many Cuddalore people went likewise. They have
at Kumbakonam an extraordinary renowned Sancti-
fying pond, though as I heard afterwards, there
is more mud than water in it at this season.
In this muddy water they wash themselves and every
one according to his abilities or inclination leaves
Something behind him, Some people Coconuts, Plan-
tains &c. others money or other things made of Gold
or Silver. ~~to be~~ The Bramans pick up the eatables
but the Gold and Silver belong to the King of Tanjore.

of whom some people farm it. According to common report, this year the farm amounted to 20000 Pagodas, and it was thought that the farmer would sell up to the value of near 30000, though for this report there is no proof. I asked my Companions, if these people who had visited that Place had reaped some benefit by it, and if after their return they had appeared more virtuous than before. I told them what some of their own people in a satyrical way speak against these things, viz: that once one of their Pilgrims had carried a sort of a bumpkin (which outwardly looks like an eatable one, but is so bitter that it cannot be eat) to Bengal, to dip it with the usual forms in the river Ganges, but that this caused no change at all in the bumpkin. They had hardly any thing to say, but began to be merry upon one of the Company, who had been lately at Kumbagoram. But I told them, that railing would not mend the matter, and therefore asked what they thought, how much money might have been carried out of the Place on that occasion, to which they answered: about 400 Pagodas, which however was spoke only at random. I asked further

further, why this money must be carried to the Tan-
jaur Country and if the inhabitants here found them-
selves disposed to be charitable, if they could not
spend that money within the limits, where there were
helpless people and opportunities enough for true cha-
rity. They could not give a direct answer but spoke
only in an evasive way. On though to vindicate
himself with their usual evasion, that there must be
several ways of worship and devotion according to the
difference of nations, their temper &c. To which I gave
the proper answer, and added a simile that as we
were going together towards the Fort, we must necessa-
rily go to the North, and it would be a very idle
thing, to say, that as I was a white man, and they
of another complexion, in going from Cuddalore to
the Fort, one party must go to the east and another
to the North. As we were going on ⁱⁿ this manner, I
met a Gentleman coming from the Fort, with whom
I had something to talk, which separated me from
my companions.

17 Mr Nohhoff and Zeglin came back again from Madras
and stayed with us till the 19th and then set out for
Tranquebar. We have endeavoured to make our conversation

useful, and have conferred on several things concerning our common business.

22. A newborn daughter of an English Soldier was christened. About this time our catechumens gathered again and some new ones came likewise to be prepared for Baptism.

28. The daughter of a Portuguese Widow of our congregation, who was formerly married to a sergeant, was taken into the School. At the end of this month a troublesome affair happened. One of our Portuguese Schoolboys, who has been with us from the very beginning of the School, and whom for his capacity and seemingly good disposition of mind we design to bring up for a Schoolmaster or catechist, was by underhand dealings of his Father enticed away under the pretence of seeing one of his relations lately arrived, with the promise to come again next day. When we expected to see the boy come back, we heard that the boy was engaged to a Gentleman, and that he should go to sea. This proceeding being so highly prejudicial, alarmed us to such a degree, that we resolved to carry the thing to the utmost length, if necessary. But we tried first how far softer means would go, and chose a gentle-

man in the Fort to be mediator, and one of us went to the Fort on purpose. Some contestations, objections &c. were made, but we insisted upon our right and the boys engagement to us. As the other party would not at least in appearance carry the thing further, the boy was called from his fathers house and sent immediately to Cuddalore.

In the Portuguese Congregation we continue to preach upon the first Ep. to the Corinthians, and in the Malabarian Sermons upon Matth. XXVI & XXVII.

April.

3. To day, being Easterday, the Lords Supper was celebrated in the Portuguese Congregation.

The daughter of our Catechist Ambros, was received in the Malabarian School.

9. A washerman, with his Family was on his desire admitted as a catechumen.

13. A Preparation for the Lords Supper was begun some members of the Portuguese congregation.

17. The Lords Supper was administered in the Malabarian congregation.

23. A Suede, who serves the Governors of Pondichery (a French Settlement to the North of us) came to visit us in order to receive the Lords Supper, which was accorded.

singly administered to him in the Swedish language.
24. Eight people were baptized to day as Profelytes to
our malabarian Congregation, and one woman, who had
been formerly christened by the Roman Catholics, was
after due instruction publicly received into the Pro-
testant Communion. The Papists in these parts
have amongst many odd things a curious way to
make profelytes. They have persuaded the lower sort
of people, that in case of a dangerous and despe-
rate Sickness the patient will recover if he is
christened, so that one may easily think, how short
a preparation they must have in such a case.
However many poor people, children as well as grown
people chose to be christians to save their life. And
this had been the case with the just mentioned wo-
man. There was one family more of catechumens whom
we thought to christen likewise, but few days before
they were obliged to see some of their sick rela-
tives in the country. Though they promised to
come back shortly, we never saw them again and
could not find the reason of their secession. Those
that were christened, are all inhabitants in the villages
within the English limits.

As we have no ground yet for a burying place,
we asked the opinion of a Gentleman at Fort St
David about it, and he advised to ask the Govern-
ment leave for the use of the English burying ground
in Tridalore. Upon an Application to his worship, it
was granted immediately. we had some thoughts of
looking out for a piece of ground, to have our own
burying ground, but we found reasons afterwards to
defer it yet.

25. A boy was taken into the Portuguese School
27. A little child of one our Proselytes lately christe-
ned, dyed, and was buried in the English burying ground.

In the Chaldean congregation the Sermons have been
upon the doctrine of baptism and the Lords Supper. In
the Portuguese Sermons we go on with the first Epistle
to the Corinthians. Gu: found himself capable to preach
three times this month in the Portuguese language
but was obliged to leave off again the season being
very hot & heavy.

May

1. Another of the Catechumens, a grown man was christened

to day, which would have been done last Sunday, if he had not been called to see some of his sick relations without the English limits.

8. The matrimony betwixt two of our profelytes was solemnized after the banas had been published thrice.

9. The son of the washerman, mentioned on April the 9th was taken into the Malabarian School.

11. A boy and

17. a girl were taken into the Portuguese School.

18. Our Malabarian School has hitherto gone on in such a manner, that the greatest number of the children, betwixt 30 & 40, are heathen and few of them Christians. It was thought in the beginning, that this School might serve as a means to be acquainted with the Parents of the children in order to bring them over to christian children or that at least we might succeed with the Schoolmaster who is likewise a heathen. But we find now the contrary by experience, and begin to believe, that not only charges and pains are useless that way, but that this greater number of heathenish children is an impediment that our christian

Children cannot be so well taken care of. We have there-
fore deliberated some time ago in our Conference, if
it might not be better some time or other to dismiss
the Heathenish Schoolmaster, and to have only a Christian
Malabarian School, with this condition that those inha-
bitants, who had a mind for it might continue to send
their children to learn reading, writing &c according to
the country way. However we have resolved not to
proceed hastily for fear of doing a thing, which after-
wards perhaps we might wish to be undone again.
As we shall want Somebody for this purpose, we had
desired the Missionaries at Tranquebar to recommend us
one that has been brought up with them. Accordingly
to day arrived from Tranquebar one Thomas, the Son of
Pastor Diego, whom we design to prepare for some time
and afterwards employ him as a Christian Schoolmaster.
rr. The Lords Supper was administered to four members
of the Portuguese congregation, of whom two received
it for the first time.
rr. One Mandel, the Father of our catechist Ambros
Dyco, and was buried in the English burying ground.

27. Some time ago the English Church Catechism had begun to be explained in the portuguese School, and was ended to day.

28. Some people of a neighbouring village offered themselves to turn christians.

29. The forementioned washerman, his wife and two children were baptized.

30. H. went this evening to a neighbouring village called Wandilpaleiam, in order to visit one of our Malabarian Christians who liveth there, and found an opportunity to talk with the other inhabitants of that village, many of whom were at home this evening. After a few questions asked them, what god they served, and in what manner &c. they answered several ways, but at last all agreed that there was but one God, who was Lord and Master of us all. Whereupon I told them, that this was very true, and that all the other Gods were nothing at all: But that the only true God, who has created heaven and Earth and all that is within it, had also created men, and is their Lord and master and Judge. For which reason men are obliged to obey him, and to serve him

him according to his will and not otherwise. As they
all were attentive, I proceeded further and told them in a
short way the history of the creation of Adam & Eve
and their first happiness, as also of their Fall & misery.
To which I added, that the pleasure of ~~the creation of~~
~~Adam & Eve and their first~~ God Almighty was not that
men should die ~~wicked ways~~ and in their sins & misery,
but that every man return from his wicked ways and live.
And that God Almighty therefore has mercifully been plea-
sed to send his only Son Jesus Christ in to the world for
to be our Redeemer, who also sufficiently payed for our
sins, not with Silver or Gold, but with his precious
blood, by suffering & dying for all mankind &c. There-
fore whosoever now desires forgiveness of his sins, to
be saved from the eternal misery, and to inherit life
everlasting, he must not look out for any other means
but learn to know Christ his Saviour and believe in
him. When having enlarged upon this points, I asked
their Opinion of this Doctrine. They all professed it
was very good, and some of them promised to come
to us and enquire further for the same; but others

[they

told that they were very poor people and had no time to enquire for such things, though they were ever so good: because what day I did not work, they had nothing to eat. I answered them, that to labour assiduously was very well done, and that it was the will of God we should do so, who says: Six days shalt thou labour, and do all they work, but the Seventh day is the Sabbath of the Lord thy God &c. But when you labour for the maintenance of your body, you must not forgett your Soul which is more than the body. But first of all you must seek God Almighty his mercy, and if you do, He will as a good Father take care of you and give you what is necessary for your maintenance. It being dark already, I gave our Christians an admonition out of Matthew VI, 33 and so I parted.

[home

A Girl which was taken into the Portuguese School about the middle of this month, came only to school and went in the evening to the parents. But we were afterwards desired to take her entirely to our care, and it was said at the same time, that if

we consented to that, more girls would be sent to us: As we have no room and convenience for that, we deliberated, how to find means for the interim, and agreed afterwards with the Sister of our Schoolmaster, who is a widow of a good character, and lives in the neighbourhood, to take care of the Girls in the night-time, and to look likewise that they are kept clean &c. for which we allow one fanam $\frac{1}{2}$ month for each girl, besides mats, oil &c.

The Malabarian Sermons have been upon Acts X and XI and the Portuguese upon the first Ep. to the Corinthians.

June

Though this is the height of the landwind season, the weather begun to be so moderate and favourable by the Seawind, and by many refreshing Showers, as it has not been for 10 years past. This together with the constant exercise on horseback brought Gu: into a fair way of recovery, so that he could not only preach in Portuguese but do now and then some little business which did not require much application of mind.

1. The daughter of a Malabarian Christian was taken

into the malabarian School, as likewise

10. One boy and

13 two boys more, whose fathers are English men, into the Portuguese School.

14. H: went out this afternoon with a design to converse with Somebody or other in the neighbouring villages. In going the way towards Wandelpaleiam, I met with some that carried pieces of a large tree they had cut down, and asking them what they designed to make of it, they answered: a waggon for their God, whom they called, Karierawitta Suwami, that is to say, the God that bringeth to happiness. Upon asking them, if their God stood in need of any waggon, they answered, that when they celebrate his Feast, they must put him upon the waggon and carry him through the village, and for that reason the waggon was necessary. I asked them further, how they could think that such a God any power at all to bring them to happiness, that could not so much as walk himself from one place to another, and who stood in need of their bringing him out of the Pagoda, and putting him upon the waggon, and carrying

him. where they themselves would have him. They looking upon one another, gave me no answer to this, but told me, if I would walk a little further where the tree was cut down, there were present two Bramans and a Pandaram, or Priest they would know better to talk with me upon this Subject. So I went along, and some of them followed me, whom I asked, why they trusted the Bramans and Pandarams so much as to rely upon their words and their ancient customs, not knowing themselves what true or false, exhorting them to enquire for the truth and not sit in the dark any longer. | to walk
In the mean time I came to the place, where the aforementioned tree was cut down. The Carpenter who was master of making the waggon together with several other people was present there. I began my discourse with the Carpenter, and asked him, who was greater he, or his God, for whom he was going to make his waggon. The Carpenter looked upon the Bramans and upon the Pandaram, but as they were silent and would not enter into the discourse, he answered at last himself, that the God was much greater; which words he spoke with a seemingly religious affection to his God.

But I told him that I did not think so, but that
he, the Carpenter was greater than his God. He
asked me, Sir why do you think so? I: I will
tell you: Your God stands there as one that is put
in prison, or rather like a dead one, he can not
move his legs for walking out, but you must
help him, he seemingly has a head, eyes, ears &c.
but all good for nothing, he has never given you
any thing, nor has he ever done any thing good
for you, or for others, he ever was like a dead
one and ever will be so, he never had, nor will
he ever have power of doing good or bad, & much
less is he able to bring you to happiness. But
you Carpenter, you cannot only move your hands &
legs, but you make several things that are good &
necessary for other men, you are not blind, deaf
or dumb as your God is. And now when your
God is so poor that he stands in need of a waggon,
it is a charity of yours to make one for him. Fur-
ther, your God doth not know how to make such a
thing, but you Carpenter, you know it very well. Now
who is greater, you, or your God? Certainly you car-

penker are greater. Then turning myself to the two Bra-
mans saying: And why do you adore that blockhead and call
him your God why do you not adore this Carpenter and say
that he is your God? The Brahmans being silent too long, the
Pandaram answered: Sir we do not say that that Image
itself is God, but when we adore it, we do it for to remem-
ber and adore the only God who is every where present. I:
well Pandaram, you talk something better, but how do you
know that the only God who is every where present, has
given such commandments that men should remember and
adore him in such a manner as you do. The Pandaram:
Our forefathers have always done so, and the Brahmans who
know the Vedam, tell us that we must do so. I: your
forefathers have erred and so you do, and your Vedam is
not the word of God nor any commandment of the only
God who is every where present, but is a cheat and hu-
man tradition, and its contents are contrary to the will
of the only God who is every where present, whom I adore,
in whom I believe, and whom I fear & love, whose holy
word I have with me, and have read it often from the
beginning to the end, from whence I know, that he
will not be served in that manner as you do. Then

the Carpenter desired me to sit down upon the tree
that was cut down, of which the greatest part still
remained. So I did, but then the two Bramans took
their leave, saying, they had some other business. As
it was near dusk perhaps they had some Ceremo-
nies to observe. But others that passed that road
gathered there, so that though the Carpenter dispatched
some of the labourers that carried away the branches
of the tree, there remained still a pretty congregation.
The carpenter desired me to tell him something out of
that book which I called the word of God. I took
hold of the opportunity, and discoursed upon the Attri-
butes of God, and the way of worshipping him ac-
cording to his will. To all which they were attentive,
and no objections were made; but the Pandaram in
the mean time observed himself secretly. The time
being spent & almost dark, I added only, that as
they heard now how much their way of worshipping
God, not only differed from what was the will of God,
but was quite contrary to it, they might know that
their worshipping never could please God, and that they
can expect no reward, as they imagine, but a just
punish-

punishment, and that the making of that waggon, and of images for to adore them and other such things belonging to them was a great sin. At last I desired the Carpenter to consider, before he works any more upon that waggon, if God Almighty who had made heaven & Earth and all that is within it, doth want his waggon. I invited them all to a further conversation if they had any desire to know the truth and to walk the right way to eternal happiness. And so I took my leave.

17. We received to day a short letter from England from on board the Dune, Capt. Hindman.

There have been hitherto some people that shewed an inclination to christian religion, though by some impediment or other we cannot yet ~~begin to do so~~ bring them to a regular preparation.

The scarcity of grain begin to be so great, that some times it cannot be had for money. We have therefore considered, how to help our Servants in this necessity, and we had the good luck by the procurement of a Gentleman at Fort St. David to be supplied
E.

out of the Companies Stores, so that we design
to give the Servants part of their pay in money
and the rest in grain.

The Malabarian Sermons this month have been
on some Gospel texts of 1st Matthew, and in the
Portuguese congregation the first Epistle to the
Corinthians has been ended and the second begun.
In the Portuguese School the explanation of the
English Church catechism has been repeated

John Ernest Guenster
John Zach. Hiernander.

A Journal

Containing the most material circumstances, happening in the later six months of the year 1743. with the British chiffton at Cuddalore, near Fort St. Davids.

July.

6. In a malabarian School that is in Wandilpalliam, N. had an opportunity first to discourse with the Schoolmaster and his Children, and afterwards with some other people, that in the mean time gathered there. With the former, the discourse went chiefly upon the most necessary Knowledge which not only children, but all men ought to inquire for, viz: To know the only true God and Jesus Christ whom he has sent into the world for to be our Saviour. The children left off reading their books and were attentive to what I said. But the Schoolmaster seemed not well pleased with it. He told the children several times to go on in their reading: But for all that they gave more heed to my discourse. And as the people began to gather there, I thought it necessary in their presence to put the Schoolmaster
- A.

in mind that it was his duty to instruct the children
not only in those worldly Sciences, that served for to get
their timely lively hood; but also to shew them the way, ~~for~~^{how}
to come to the knowledge of the only true God ~~and this word~~
and after this life for ever. To this, the Schoolmaster
answered, that he instructed the children in all the
Sciences that he himself had learned, ~~that doctrine of~~
which I talked. Therefore, he said, how can I shew
them such a way that nobody has shewed to me, when
they learn what I have learned according to our custom
is not that enough? To which I replied, that it was
not enough, and that his and his forefathers sin was
the reason why God Almighty had suffered them to walk
so long in the darkness, but that it was a great
mercy of God that he had now sent to them his holy
word and teachers to explain it to them, from whence
they might now learn what they have not known
before, viz: how to escape the eternal misery, and
to find mercy before God. And therefore it was now
the proper time to inquire for that saving knowledge. Here,
one of the Auditors asked me, how far off that Country was
from whence I was come. To which I gave him the

and his holy will, that
by such means they
might be happy in
and that neither he
nor any other School-
master ever learned

proper answer, and told them, that even my coming from
such a remote country, was a thing, which they ought
well to consider; as it was for no other reason at all,
but only to shew them the way. how to repent from their
Sins, and to seek Gods mercy so as to find it &c.
Another asked me how long I had now been in this
country, and if I knew their language before I came
here. All which I answered, and asked them, why they
do not inquire for such things as happens in their days,
and which they know have not happened before in the
time of their forefathers. They answered, that their cast
people differed very much from the Europeans, for which
reason it was always their custom not to inquire for
the doctrine of another cast-people. Upon which I told
them, that we were all children of Adam and Eve, and
that one God has made us all, and further, that the
true christians in Europe do not think of any such
difference from your castpeople as not to inquire for you;
But as often as they hear of you, how you serve your
gods, and do not know the true God, how you all
walk in your sins and do not know how to be cleansed

from them and to find Gods mercy; then they are very
sorry for it, and do all what is in their power to
help you, not expecting any Favours or reward from you
they send you Teachers, they build you charity schools
for the instructing of your children &c. And ^{all} this they
do, that, you might repent from your sinful ways and
serve the only true God, that so after this life they may
find and see you before the Face of God Almighty in his
eternal happiness and glory. A young man amongst them
turning himself to the company, asked them, is not this
a plain wisdom? is not all this true? who can doubt
of it? I have seen the charity school at Cuddalore and
there are two schoolmasters, the children learn very well
there. I asked the other company, if they had any thing
to object against what I had spoken to them. But
they gave their consent that it was certainly a good
doctrine. Then I proceeded further, exhorting them to accept
of the doctrine they now professed, as it was the earnest
will of God they should as well as their own benefit
if they died. The being all silent and looking upon one
another, I concluded the discourse with them, saying:

that except Jesus Christ, there was no other Redeemer, who could save them from Sin and hell, offering my self ready at any time to make known to them this necessary and Saving Doctrine.

17. A. Malabar^{hometa}, who was come from abroad, for some Business here, came this evening to see our house. As he was an Arabian and knew that language, I shew him the Arabian New Testament, in which he was reading for a good while, with a seemingly good attention, and afterwards returned it back again to me. There was a great difficulty to talk with him, because he did not understand the Malabar language, and had not his Interpreter with him, one of his attendants, knew only a few words, by whom he gave me to understand that he liked the book and that he would come again tomorrow to morrow and bring his Interpreter with him. And so the visit was over. Accordingly on the 18 in the morning early at 6 a clock he came, brought his Interpreter with him, and desired the Arabian New Testament again, with which I presented him. He presently turned up the 5th Chapter of St Matthew, which afterwards perceived, it was, what he was reading yester-

day. He asked me first, by his interpreter, who it was that went up into the mountain and taught his disciples. To which I answered that it was he, whom the Chakometans call Ija Nabi (that is, Jesus the Prophet) He began then to read one verse after another and explained it to his servants, and as I perceived from his interpreter, he made the application to his servants, in this manner: that if they would be blessed and happy, they ought first to be so minded as according to this doctrine. The interpreter talked very much in Praise of his master, that he was a very good natured man (which he seemed to be) that he was never angry or had against his servants and other people, that he was continually reading books and praying &c.

The Chakometan, reading the 11 and 12 vers, took opportunity to tell me, that he had for some time since been plundered and used unmercifully by the Chakatters, and lost all his riches, though he never did any wrong to them; but that he was not much sorrow for it, because he believed that he would always find what was necessary for him. Afterward he asked,

if I could not spare him this book, because he liked it very much and had a mind to read it all. I answered that the book was to his Service, and that it was for that very reason sent into this country, that if any body who knoweth that language, and has a mind to read it with a desire to know the Truth, he may have it. He accepted the book with a great many Thanks and Compliments, promised to read it not only himself, but when he cometh to the Camp, before Tiruphriapalli (whither he designs to go shortly) he will shew it and read it before the Mahar, who he told, was a lover of good books. I begged of him, that by reading of this book, he would be pleased to observe who Jja Nabi was, and told him; that when he observes the great and many miracles, and that they are all good ones, (a) which he has done, the

(a) There is much talced of miracles in this country, that have happened in former dayes, and one may read many stories in their books of great miracles performed by their gods; but all of such a kind as, proceeded from magical arts and incantations. I therefore allways, when there is an
op-

good holy and just Doctrine which he taught, the holy and just life he led, and other circumstances, he would easily find it out that Jha Nabi was a true man and a true God by. And further he would find by reading this book, that all man are sinners, and that none can find mercy before God, and forgiveness of his sins, except he believeth in Jesus Christ whom he calleth Jha Nabi. He promised to consider all this, and took his leave with many compliments.

31. One of the Girls in the Portuguese School, was dismissed, she having learnt what was most necessary, and being of an age fit for other business, was sent by the Father to Nagapatnam, to her relations there.
31. In the explication of the History of the New Testament, which is done on Sundays in the afternoon, Kiern: ended to day the history contained in it. A

opportunity, shewes them that such miracles are
sinfull and destructive to mankind, and never one
amongst them all, that can be called good.

Espells

Gospels, which have been harmonically explained and proved
now to the history contained in the Acts of the Apostles.

Gu: has continued in the Portuguese Sermons upon the 2^d
Epistle to the Corinthians, and

R: has explained the 1 and 11^d Psalm of David, in the Ma-
labarian Sermons

August

1. A Girl was taken into the Portuguese School.
5. In the Pogoda at Tringapore, R: displayed fight with the
Pardaram and some Bramans, and afterwards with some Genters
that live in that Town. I asked the Bramans several questions
about their wedam and especially who was the author of it,
if, and in what manner, it did shew the way to eternal
happiness? They gave me no answer to any one of my que-
stions, but told that there were some other Bramans, who
were not present now, they would know to answer it all.
Then as the Genters, and other inhabitants came to the
happ could not answer my questions, I myself would tell
them the truth about their wedam, viz: that it was
not a loco that God almighty had given, but commendments
of men, and further that it was quite contrary to the will
of God, but very agreeable to the will of the Devil, whose
pleasure it was that men should not know the true
God but walk in the dark &c. I enlarged further upon

B.

the absurdity of their way of worshipping, upon the wicked
lives of the Bramans themselves, which all would know.
Afterwards I turned myself to the Rectors and the other
People that were about me, and asked them if they did
not think it wrong to trust and depend intirely on the
words of such wicked and ignorant men, and if this was
not so, as their own Proverb Says, which translated, runs
thus: It is so, as if one blind man sheweth the other
a Staff, pretending to lead and guide him. Then the
Bramans could not suffer this speech any longer, but
went away and left me and the other people in the
Pagoda. When the Bramans were gone, the Rectors de-
sired me to tell them what was the true way to Happiness,
and how they must walk that way? *Q.* To know the only true
God, and whom he had sent in the World, Jesus Christ *Q.* For
the better understanding of this, I told them the History
of the creation of man, his State of innocence, his Fall
in Sin, and of the Redeemer of men Jesus Christ *Q.* And
that this was the way to happiness according to the will
of God, that you now repent from your Sins and believe
in Christ. They were all attentive, and made no objection.
Therefore I concluded, saying: that this was the only
way to happiness and no other. I invited them, that
wherever they come to Cuddalore, to come and see me,

and I would then explain to them, what I now had said, more fully

24. An orphan boy was taken into the Portuguese School.

On an invitation Ju: went over to Fort St. David's to christen the daughter of a Gentleman.

25. 26. We received our Europe letters by the Heathcote Capt. Cape, which we jointly read and considered. And on

29 According to the Society's Orders Guesser resolved to prepare for his going to Madras to succeed Mr. Scholze.

31. According to our resolution in the Conference on the 22^d of this month we dismissed the heathenish malabarian School-master. Though the Christian children in the malabarian School are at present but 5 viz: two boys and three girls, (one boy and one girl having been dismissed for some time since) yet we are glad that there is once such a beginning, and hope by Divine assistance that their number will be increased.

Ju: has continued in the Portuguese Lessons to preach upon the 2^d Epistle to the Corinthians, and

W in the Malabarian Lessons has begun to explain the Catechism. Mr. likewise in the Portuguese School finished the explanation of the Catechism in the Portuguese language again. As there are some children in the Portuguese School, that go on very well in learning the English language, but

others who learn the Portuguese only, it is necessary that the instructing of the Children in the Christian religion be done also in both language; which will be of a great use those Children especially, whom we design to bring up for the service of the Mission, and they will improve by reading English books, when there are made able to understand them.

September.

With the beginning of this month Ju. returned to Kaim: the Account of Receipts and Disbursements, preparing himself to set out for Madras about the middle of this month.

7. To day we forwarded to Madras our Journal and Conference for this first 6 months, together with a letter, to be sent with the Salisbury Capt. Porras, which is the only ship that saileth from Madras for Europe at this time.
11. To day Ju. took his leave with the Portuguese Sermon, on the first part of the 5th Chapter of the Second Epistle to the Corinthians which followed to be explained. He exhorted the Congregation to consider carefully of their short stay in this world and to prepare for the great change when going out of time into eternity.
13. To day early in the morning, my dear Colleague Mr. Guicher, set out for Madras, leaving on several days before taken his leave of the Governor & other Gentlemen in the place. I ac-

company'd him as far as to Nainyaburam, a Place about
two miles out of the Company's limits in the way to Pon-
fichery. Since Divine Providence had ordered it so, that we
should now part from one another, we took our ~~leave~~^{leave} with
hearty wishes on both Sides. He went on in his journey
and I went afterwards to the Pagoda that is in that Place
where I found some Bramans and some other people, to
whom I address'd myself with several questions on religious
Subjects. But these Bramans were so extraordinary stupid,
that though they seem'd to be desirous to answer my que-
stions and to shew themselves with their learning before
their people that were present, yet ^{even} when asked about
some Stories of their own Gods, they knew but very little
and several times when they expos'd their ignorance by a
false answer, the other people were ready to set them a
right. All what they could tell me, was this, that their
God whom they worshipp'd in this Pagoda, was for some
years ago, brought from another Place called Teriswainde-
baram, that is a few miles off westward in the Country,
and then he was accompany'd by above 3000 Bramans
besides other people, and with a constant chusion all
the way. Upon this I took care to shew them how
dangerous it was to remain any longer in this darkness

of ignorance, and so deprecate on such gross absurdities and
falsities. I further explained to them the Divine attributes,
and how to worship God according to his will, which was
not only their duty, but that also from doing or not
doing so, their eternal either happiness or misery depended.
I told them further, that if any body would follow my ad-
vice, and be saved, he ought without any delay to inquire
for these things, that he might know what is true
and what is false. And this I exhorted them all to do,
and to consider with what mercy and patience the only
true God had suffered them until this time. they not know-
ing him, not worshipping him nor obeying his holy will
and commandments, but doing just the contrary as if they
were his enemies and despised him which, if they contin-
ed to do, they never could escape his just punishment.
At this ~~they~~ seemed very indifferent, and as if they were
lulled a sleep. But I proceeded to exhort them, to return
from their sinful ways to their Almighty and merciful Crea-
tor, who not only had loved them as well as others, when he
loved all the world, so, that he gave his only begotten Son,
that whosoever believeth in him should not perish, but have
everlasting life; but that he also still would readily show
mercy and favour to all that sincerely would repent.

When having enlarged for a good while on this and the like
admonitions, and still most of them seemed inflexible and
shewed the greatest indifference they could; ~~that~~ I could not
help but tell them, that on the last day they must
give an account before the universal Judge, of what
they had heard now, and for their not minding such a
good advice. By this and the like occasions one may
see the very deplorable state of the Gentiles, which St
Paul describes, Ephes. W, 17-18. 19. saying, that they walk
in the vanity of their mind, having the understanding
darkened, being alienated from the life of God, through
the ignorance that is in them because of the blindness
of their heart: who being past feeling, have given them-
selves over unto lasciviousness, to work all uncleanness
with greediness. I took at last my leave from them,
and came home to Ludlow a little before dinner time.
15. A Genton cherchand, with whom I have been acquaint-
ed since July last, who very often cometh to see me, came
this afternoon and brought with him above a dozen more
of his relations. This man, though he is of the Genton
Cast, speaks the Chaldean language pretty well. He has
always before shewed a great curiosity and desire for
knowledge, he has put many questions to me, about
the state of the christians in Europe, about their laws

and customs, about their countries by. Which I have shewed
him upon the Chap, and given him the proper answers.
By all these discourses, I have always taken care to bring
it about so, that it might answer my purpose. But some
times when I have shewed him the truth, excellency and
necessity of the Christian Religion, he used to say: Sir
you tell me now again things that I did not ask for,
another time I will come and ask for these things, but
now I want to know such or such a thing &c. To which
I have told him, that I knew nothing that was more
necessary to tell him, then of the only true God and
whom he had sent into the world, Jesus Christ, our
only redeemer. And further, that, the another time, of
which he talked, he had not in his Power and did
not know how long he was to stay in this world.
For which reason the present time was the best to
make use of. But now he said, that he came on
purpose to ask, what was the law and Commandments
that God had given, and according to which men were
obliged to live? This gave me now an opportunity
to read and explain shortly before him and his re-
lations that accompanied him, the Ten Commandments.
To this he was attentive, but afterwards said, that, though
most of these Commandments were very good and agreed
with

with he practised, yet there was something that was contrary to their customs, and which he did not like, viz: Thou shalt have no other Gods before me. And, Thou shalt not make unto thee any graven image or any likeness &c. He said: though I agree with you in this, that there is but one God, who is above all; yet I and my cast people, we think it very import to pray to that God, who is the greatest and above all, and always to desire his help and assistance, when it can be done by others that are under him. — You know, said he further; that, though a King is the greatest in his country, yet he doeth not every thing himself, but he has many great men under him, that do the business for him. And what King would like it, if all his Subjects came immediately to him and troubled him with every affair? And what King would be displeased if one obeyed and respected those that are in authority under him, because such an obedience and respect he would look upon as if it was done to himself? Therefore, he concluded, you see that our custom and practice in this particular is very right. Hereupon I shewed him the difference between the impotence of the King and the Omnipotency of God, and explained shortly to him the other attributes of God, and endeavoured to shew him

that his Opinion and practice was wrong and contrary
to the will and pleasure of God, and pernicious to men. This
made him at last Silent in objecting against any of the
Ten Commandments. And he, looking upon his relations, said

[to say to this. I will
ask our Bramans, for
they must know ~~the~~ ~~truth~~
better than we do.]

Now I do not know what these things better than I.
To this I told him, that it was necessary to inquire
for this truth, but that he would not find it amongst
the Bramans, because they did not know it themselves.
The Discourse went further upon the insufficiency of all
his good works that he thought he practised, and I an-
deavoured to shew him the necessity of a Redeemer, and that
we are saved, by Grace, through Faith, and that not
of ourselves, but that it is the Gift of God: not at
all of works, lest any men should boast &c. This doctri-
ne he seemed not to like, because it pulled down
intirely the foundation upon which his hopes of happi-
ness was founded, though he did not object against it,
but told, that he would inquire of the Bramans about
these things. This Discourse lasted til near 9 a clock
in the evening when the usual time for such a visit
already was past. Though this man seemed to be
curious only, but not of a good Disposition to make

the right application of what has been told him; yet when there is an opportunity, I don't think the time quite lost in telling the Truth, even to those, especially when there are more auditors present.

18. To day two of the Catechumens were baptized, the others have been hindered to much from coming to the instruction, so that they have not yet made such progress in the necessary knowledge as is requisite; and their business not allowing them to come to the Preparation for several weeks more, I was glad and contented for this time of adding these two persons to the Malabarian Congregation, who have come constantly to the instruction, and shew a good disposition of mind, and also have attained a fine knowledge of the Christian religion. They are both inhabitants of Cudalore, of a somewhat high cast, they get their livelihood by Gardening, one is 45, and the other 25 years of age.

19. As the little Christian children in the Malabarian School begin, now to go on pretty well in reading and writing and learning the Catechism; I added some Sentences of the Holy Scripture to be learnt by heart,

and regulated their lessons for every hour and day in the week; that every thing might go so much the more regular and better.

22. Several black merchants, of the inhabitants of Cuddalore, visited me. After having told them to what purpose I was come into this country (because one of their Company, who was come from Acre, asked for it) I proceeded to tell them how necessary it was that men should know the only true God and his will, as nobody eye could serve or please him. And further, that no man or book could better tell us these things, than the holy Scripture of which God himself is the Author, and wherein he has revealed himself and his will to us, that we accordingly might know and serve him. And that this was the best and most precious Pearl, that every Merchant ought to inquire for.

23. In Waiendoampaleiam, a little village near to Cuddalore I had this evening a good Opportunity to talk to those inhabitants, about the only Redeemer of the world, Jesus Christ, and that all other ways and means to happiness, wherein they put their confidence, was in vain. One, a washerman, seemed to be somewhat moved, and promised to come to see me.

In the Portuguese Sermons have been continued upon the second Epistle to the Corinthians, and in the Malabarian Sermons the explanation of the Catechism has been continued.

October.

1. A little boy 5 years of age, a Son of one of our Malabarian Christians was taken into the School. And
6. Another boy was taken into the Portuguese School.

As the young Schoolmaster, Thomas, goeth on pretty well with his business in the Malabarian School, so the Catechist, Ambrose, gaineth now more time to go and visit the Malabarian Christians that live in the neighbouring villages, in order to inquire for their living according to the Gospel, and to repeat the Sermons, and to give them proper instructions according to their circumstances. I have therefore regulated the business of that School between the Schoolmaster and the Catechist in such a manner, that the Schoolmasters business is, constantly to attend in the School and even at those morning and evening hours, when the Catechism or the Scripture Sentences are explained to the Children, to be present, which business, now, sometimes I myself and sometimes the Catechist Ambros takes care of. This may also serve for the young Schoolmaster as a preparation, that he in a short time may be able to do the same.

The Catechist is to go out twice a week, in the afternoon, to those villages within the limits, and not only to visit the new christians, but also to take all possible care for to make known to the Heathens the way of Salvation. One whole day in the week he is to spend in going out to the adjacent Towns and villages without the limits for the same purpose. (Though I do not leave this business to him alone, but as often as possible, I do the same myself :) The other time when he is free from the business of the School, he is to write or copy malabarian books &c. Besides, he is to assist me in teaching the Catechumens that come to be prepared for Baptism. And as before the receiving of the Lords Supper, it will always be necessary, for some weeks together, to prepare with the necessary instructions, those who are to be the partakers of it, and not only those who are to receive it for the first time, but also the others. So he is likewise to assist me in this business.

7. Mr Fabricius, who remaineth still at Madras, has been so kind as to forward the Box of Books and other Presents that the Society has been pleased to send out this year, which all arrived safe at Calcutta, to day.

A washerman from the village, waiandarampaleiam, with his wife and two Children desired to be instructed for baptism. he came for several days to the instruction, but afterwards told, that his old Father threatened to drive him with his Family out of the house, to excommunicate him and never to acknowledge him for his Son if he would turn a Christian. For which reason, he said, that he could not now come any more, but as soon as he Father dieth he would certainly come again. I gave him the proper admonition before he went.

8. To day arrived a box of books and medicines from Tranquebar, which the Reverend Dr. Franck has been pleased to send for the use of the Mission, with the Danish Ship. This also arrived safe and well.

10. An English Captain of a Ship, who is sailing for Mocha, desired some Arabian New Testaments to give away to some of the Arabian Merchants there, who have before earnestly desired him to bring them some. I gave him six, and he had got some before of Mr. Gualter in Madras. This Captain told that a great many of the greatest men in Mocha are very desirous for these books, and as often as he cometh there, they inquire of him, if he has not brought them some.

23. Several of the Portuguese Congregation having desired to administer the Lords Supper to them, accordingly to day a

preparation for the same was begun, and two persons who desire this Sacrament for the first time, were also admitted to the Preparation. The same was also begun in the chatabarian language for the ~~best~~ benefit of those amongst them who desired it.

31. A chatabarian cherkand, who liveth sometimes in Porto-novo and sometimes in Cuddalore, and has visited me very often before, came this evening to see me, desiring me to tell him now more particulars of Christ our Saviour, and how to be cleansed from sin, and made on heir of eternal happiness. I gladly and readily complied with his desire, and entertained him with a discourse on the above mentioned subjects for a good while. This man has allways before shewed a good disposition of mind and that he has a great regard for the christian religion. And now he was at last so much moved, that he said: Now I make no account of my Estate or of my Relations, I will stay with you, I never go home to hear such a resolution, but that I believed it would be very well done if he remained in his Family, and would take care to persuade his elder and younger Brother and the other relations of his, to be of the same mind and

and that it then would turn out at last to much a greater Satisfaction, when he could see not only himself, but also all his relations cleansed from Sin and happy heirs of the Kingdom of God. But if his Brethren and other relations would not hearken to such a good Advice, it would then certainly be much better to leave them than to perish eternally with them.

He answered me, that his elder Brother, who is the head of the Family, was a very hard man, that he had several times spoke to him about these ~~bad~~ things, but that he then always grew angry and would not hear anybody talk of such things, and that he had already threatened to lock him up, like a madman in a room where he never should see daylight any more. He told also, that he was therefore afraid to talk to anybody in his house about these things, and believed that his elder Brother would not only do what he had threatened, but that he would use him more cruelly in other ways, viz: he would either bring him out of the limits and burn him alive (though innocent) or he would give him Poison. He told further, that as his Elder Brother was now in Porto novo and his younger Brother here, he would talk secretly to him, and see

D.

how he was minded. I admonished him to do, ^{so} but in the mean time, to pray earnestly to God, who has loved all the world so that he gave his only begotten Son Jesus Christ for to be our Redeemer, that he would have mercy upon him and all his relations; enlighten their understanding and turn their hearts to their Redeemer.

I assured him, that the Divine Providence would find means to deliver him from all his fears and troubles.

This is an eminent Family amongst the natives, and is reckoned worth at least 6000 Pagodas.

In the Portuguese Sermons, the Second Epistle to the Corinthians and in the Malabar Sermons the Catechism has been continued. In the Portuguese School the Scripture Lectures have been explained in the Portuguese language.

November.

3. 4. 5. I had continual visits of the natives and inhabitants of this Town. The discourses went chiefly upon those points of Religion as has been mentioned before.

6. In the evening the Gentleman cherochand, mentioned

under September 15th visited me together with a number of his relations and attendants. As I found him now, as well as before, only curious to know this or that, I talked more carefully with him, and told him, that all his curiosity would not do and that, if he knew all the will of God and his Commandments and did not practise it, he was the worse for it. This he seemed at first not to like, but afterwards told: I must give him a little time to ~~think~~ consider of those things, he could not so soon take a resolution.

When this man was gone, the Chalanian Cherikan, mentioned under October the 31 cometh alone without any attendants at all, as always has been his custom, when he cometh to me. Because he daire not let anybody know what he is talking with me, for Fear of his elder Brother. He told me now, that he had spoke to his Younger Brother, and that he was of the same opinion with him, but that, for Fear of the elder Brother, he would not as yet do any thing. He remaineth with me till near 10 a clock in the evening. I gave him as good instruction as I could, how to behave in these circumstances.

11. A Preparation for Baptism was begun, and a little Girl

amongst these catechumens, was taken into the Chala-
barian School.

27. Being the first Advent Sunday, the Lords Supper was
administred to 8, persons of the Portuguese congregation
amongst whom two received the Sacrament for the first
time.

29. The above mentioned Gentou Merchant, having several
times desired me to come to see him, accordingly this
evening I went to his house, where I was received ci-
villy according to their way. As soon as I began to
talk any thing to my purpose, he soon evaded it and
began some other discourse. For which reason I did
not stay long, but took my leave of him. He
promised to come soon to see me.

In the Portuguese Sermons, I have for this month
set aside the Second Epistle to the ~~Long~~ Corinthians, and
preached upon the doctrine of the Lords Supper. In the
Chalabarian Sermons, the explanation of the Catechism
has been ended. In the Portuguese School, the same
Scripture Sentences as last month has been explained in
the English language.

December

1. One amongst the Catechumens a Widow, desired to receive her Son into the Chaldean School, which accordingly was done.

4. An English Corporal of the Addalore Company, having for some time since desired me to administer the Lord's Supper to him, and I having acquainted the Governor of it, His worship was pleased to give his consent. Accordingly to day I administered the Sacrament to him in the English language. And this was done at seven a clock in the morning before the Portuguese Sermon begun. This man, has in former time taken the same ill course as other irregular lovers do. But for some time since it has pleased Divine Goodness to recall him from his wicked ways. It happened once, that he remembered his good education he has had in England, many good Sermons and other instructions, many good operations of the Spirit of God, which he at such a time perceived; and he, upon this, examining his behaviour from that time till now, found that he had too much let a side religion — which gave him a great concern, and he began to entertain thoughts of the eternal punishment he deserved. In these circumstances, he

used to come often to Mr Gueffier and to me (here ^{being} ~~long~~ no English Minister in the Place) and privately disclosed his heart, desiring good advice. He also often borrowed good English books of us for to read, which he still continueth to do and is now reading the first volume of Arch Bishop Tillotsons Sermons, that the Society sent out this Year for the Mission library. May it please Almightie God to lay his blessing upon him, to increase his Faith and to strengthen him in all good works!

8. A Malabarian Merchant asked leave for his Son, to come to the Portuguese School and learn the English language, which was granted him. Such a thing cannot well be deny'd; because it is no expence to the Mission nor any hinderance to the other children in the School; but it is a good opportunity to sow many good seeds in the young mind; and the English Spellingbook is excellent for this purpose, as it furnishes the reader with many instructing lessons.

11. In the Malabarian congregation, the Lords Supper was administered to eleven Communicants, amongst whom two received the Sacrament for the first time.

15. Our Governor Mr Chaper, to day, laid down his

Government of Fort St David, and set out for Chattr.
I went over to the Fort, to pay my respects and to take
my leave of him. He has been so generally beloved and
esteemed by high and low, that his departure very much
concerned every body in the place. His worship being left
Saturday in Cuddalore, taking his leave of several gentle-
men here, He was also pleased to favour me with a
visit. Taking notice of the Foundation laid for the other
wing marked No 20 in the Draught, he disapproved of
building any thing at all there as it would take away
the South-East Seawind, which is the most comfortable
in the hot Draught, but advised to continue whatever
may be necessary to build to the West and North side
of the Ground.

Season, from the
Ducklingrooms mar-
ked 5. 6. 7.
in the

25. To Day, 15 Catechumens were baptized, and 2 of the ro-
man catholic religion, after a due instruction, were all
added to the Malabar Congregation. Some of these
are of the Patti, and some of the Parreias Cast. They
are all inhabitants of Cuddalore, and other villages
within the limits of Fort St David. They have,
according to their capacities, not only learnt the words
of the Catechism by heart, but also to know the

meaning of ~~the~~ it, and seem willing to conform themselves to the Truth of the Gospel. For which I am heartily thankful to Divine Goodness, and though desirous, to see more of this Blessing of the Spirit of God, yet being unworthy of any at all, I am contented.

27. I had the Pleasure to begin again a Preparation for Baptism, and a little boy amongst the Catechumens was received into the Malabarian School, that he might be so much the better taken care of.

I have not only had several visits of the natives, this month but also, by going out to the adjacent villages as well as in the Town of Cuddalore, I have had good Opportunities to discourse with them. But it would exceed too far the limits of a Journal to dwell much on that point.

In the Portuguese Sermons the Second Epistle to the Corinthians has been finished, and in the Malabarian Sermons, I have partly explained the Doctrine of the Lords Supper, and partly explained two Malabarian Hymns, which are composed upon the Creed, and are sung on Sundays, that these hymns might be so much the better understood by the congregation.

The

The following is a short Summary of this Year.
 The Malabarian Congregation has been augmented this year, viz:

Baptized	January 2	—	—	2.
	Chart. 13	—	—	2
	April 24	—	—	8
	May 1	—	—	1
	— 29	—	—	4
	Sept. 18	—	—	2
	Decemb: 25	—	—	15
				34

Roman catholics turned Protestants

April. 2	—	—	1
Decemb. 25	—	—	2
			3.
Sum	—	—	37.

The Communicants

April 17.	—	—	10.
Decemb. 11	—	—	11
			21.

Copulated May 8 — — 1

The matrimony of the Profelytes that has been contracted
 before in the Westheigh, has been confirmed — — 6

Dead — — — — — 2.

All the members of the malabarian congregation at ^{the} End
 E.

of this year, are ————— 59.
 Including the christian children in the malabarian School
 who are at present 5 boys and 4 Girls ————— 9.
 In the Portuguese Congregation has been baptized only 1.
 But this Congregation has been augmented by children
 taken into the Portuguese School, this year — 11
 Communicants April 3 ————— 11
 May 22 ————— 4
 Novemb. 27 ————— 8

————— 23
 Dead ————— 1
 All the members of this Congregation, at the
 End of this year ————— 38

Including all the Children in the Portuguese School
 who are at present 17 boys and 4 Girls
 of whom 15 are intirely maintained, but the other
 3 scholars.

The number of all the Children now intirely main-
 tained in the Malabarian and Portuguese School,
 is ————— 24
 Extraordinary baptized ————— 3

Communicants April 3 ————— 1. a Swede

Decemb. 4 - - 1 an Englishman.

Psalm 67, 1. 2. God be mercifull unto us, and bleſs us:
and ſhew us the light of his Countenance, and be
merciful unto us; That thy way be known upon
Earth, thy ſaving Health among all nations.

John Zachariah Alexander