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Tagebuch von Johann Ernst Geister und Johann Zacharias Kiernander.

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of Christs Suffering, according to the Gospel of St Matthew.
After the dispatch of our European Correspondence we re-
sumed all our business.

February.

We took ^{the} opportunity to converse with the Country People,
who in this troublesome time were come in for protection.
Some of them came to our house, & with others we conversed
publicly in the Streets, endeavouring to turn our discourse,
which was begun perhaps upon indifferent things, to some-
thing usefull & religious. They seemed to approve what
was proposed to them, though when a nearer application
was made by asking them why they would not search
further into what they allowed to be true & right, they
immediately sheltered themselves behind their received
doctrine of an absolute destiny, saying: our time is not
yet come.

7. We had long ago taken a resolution to visit the old
Mahomedan Priest, Kutter Saung (of whom formerly some-
thing has been mentioned in the Journal) but impediments
coming in the way, it was delayed till to day, when we
went to Him in the Evening. He received us very friendly,
but being 117. Years of age, he could not talk much, so
that we discoursed chiefly with some other Mahomedans
that were there. One of them who seemed to be a scholar
in their way, brought a book wrote in the Arabian language,
which as far as we could understand, was a Commentary
upon the Alcoran. This man, (in a manner which
was none of the civilest, considering it was our first
visit, with no design to dispute, & that we not came to
visit him, but the old Gentleman) attacked us briskly with
several objections. First of all he reproached us with
the veneration of images, to which the Answer was, that
we differed in this from the roman catholicks. He proceeded
to object against the mystery of Trinity, & how God could
have a Son. It was answered, that thousand Things were
pretty near us, which we could not comprehend nor pene-
trate into, though for all this we could not deny their exis-
ting, & that in matters of Religion the expressions and
terms must not be taken in a gross and carnal sense.
Obj: How Christ as man could be born of the holy
virgin

Virgin without the concurrence of a man. Answer. If God could make the whole world out of nothing, when there was neither male nor female, it would be wrong to confine his power within so narrow limits, as to think that he could not produce a true man from a female without a male. After some other questions about the holy virgin & Joseph, he asked very warmly, if nothing of Mahomed was wrote in our Bible. Though this was answered in the negative he repeated his question several times, insisting we should say, what it was, that was mentioned of Mahomed in our Bible. He did all this in a very strange manner, which made us turn the discourse at last on some indifferent things. There was another difficulty, that we could understand one another but half, because the Malabares in these parts, though they talk the Malabar language, yet they intermix it with so many words from the Arabic & Persian language, that chiefly when they talk of religion, they make almost a different dialect of it. We took at last our leave from them & were accompanied by one of the family.

15. With divine assistance the first Malabar Sermon was preached to day upon the first part of the 15th Chapter of St. Matthew. The Service was begun with the Litany translated from the English, & concluded with a prayer. The Auditors were few of our Christian domesticks with their families, though we resolved, to give the Heathens an opportunity to be present. We likewise resolved, that for a short time the Malabar Sermon should be only every other Sunday, till we could do it every Sunday. It was to us a matter of joy & thanksgiving to God who had brought us one step further.

In our Portuguese Sermons we continued to ^{propose &} explain the history of Christs suffering.

March.

Through Divine assistance we found our selves capable to go on in our business, at home as well as abroad. At home we applied ourselves to improve in the languages, & likewise took care of the Schools. we were visited now & then by the natives & went frequently through the Streets of Fudalore in order to be more acquainted with them.

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