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Tagebuch von Johann Ernst Geister und Johann Zacharias Kiernander.

**Geister, Johann Ernst
Kiernander, Johann Zacharias**

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Prof. Franck, though the silver, out of the value of which the money was payable, was not yet come to Chadrav. They immediately consented, but we could find no opportunity to have the money by a bill of Exchange, though we enquired with several Gentlemen and black Merchants in the place. We likewise received more than one letter from Tranquerbar, wherein we were desired in pressing terms, that one of us in the middle of next month might visit them, and assist at the ordaining of one of their Catechists to the Ministry. But though it was hard to us, not to comply, chiefly on a repeated invitation, yet we could not resolve to do it at this time, because this country is yet in such a confusion, that nobody knows, who is or will be the Headman, and the rumours of another Maratter Expedition are so strong, that no European dares to go out of the limits of Fort St. David, and all the substantial men from Portonovo, which is in the road to Tranquerbar, are yet here, and do not think of removing to their habitation. Therefore we represented this to Tranquerbar earnestly desiring to be excused, but promised, that if there should be any hopes of secure travelling in January next, one of us would give himself the pleasure to visit them.

Our first Portuguese Sermons in this Month have been upon the Doctrine of the Lord's Supper, and afterwards upon Prophetic Texts of the Old Testament concerning the Doctrine of Christ.

In the Malabarian congregation we have joined in Prayer, and reading of Scriptural Texts, because Gu: has been indisposed several days, the season being sickly for want of the usual rains.

December.

2. In the evening Gu: went to a Malabar School in this place, the Master of which is a Braman, and has formerly entertained an acquaintance with us. The discourse began about their books, learning, chronologie &c. and some observations were made touching the uncertainty of these. When the discourse was carried further to the points of good and evil, the Braman was soon ready to lay all the blame on the times and the unluckiness of this fourth age of the world, according to their division of time

time. I answered, that according to their own books, in the three preceding ages, the world had been three times destroyed by their Gods, on account of sin and wickedness being so increased, that there was no other way to remedy the evil. Consequently according to their own accounts there had been evil in the world from the beginning, and therefore it was wrong, to charge this age with being the only cause of all evil. He could not remove this objection, only he said, that in comparison to the former ages this present was bad in an extreme degree. On this I endeavoured to make him sensible of the doubtfulness of their opinions, and how every one was obliged to search for truth, so he would find that the cause of evil was within us etc. Some people of the neighbouring houses came to hear us, and the schoolboys kept close to me, at which the Braman seemed to be uneasy, and bid them go and mind their books, but they took no notice of it.

14. I went again in the evening to the same Braman, asking him if he had found an account of some particulars which I had desired him last time to enquire for. He excused himself saying, that he could find no scholar in this place. I answered, that in my conversation with his countrymen I had heard this evasion many times, though I could not but think, that they were much in the wrong to be so careless and to rely on uncertainties. I took notice of some irreconcilable contradictions in their histories, as for instance that once their Progenitor Bramma underwent great austerities & penances on a certain mount to the North, that he might obtain from another of their Gods the Gift of creating the world. Now how could this mount exist and how could Bramma be there, when the world was not yet created? The Braman was confounded, and several people that were present began to murmur, and could not but allow, that these things were inconsistent with one another. One of them a merchant asked the Braman in a strange & almost satyricall way, if he could not overcome me in disputing. I intercepted this, telling him, that disputing would not do the business, and was not my design, but we ought to search for truth wherever we could find it. I carried the Discourse further, mentioning the truth