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Tagebuch von Johann Ernst Geister und Johann Zacharias Kiernander.

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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 Malabarian 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
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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 Jsa Nabi was a true man and a true God &c. 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 Jsa 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 send 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 & opportunity, shewes them that such miracles are sinful and destructive to mankind, and never one amongst them all, that can be called good.

Espells