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Tagebuch von Johann Ernst Geister und Johann Zacharias Kiernander.

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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, having 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 when ask'd 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 call'd 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 testify 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,