

reason and conscience. All the doctrines which your Wedam proposeth lead directly to the honour of the only true God: may his name be blessed for ever! It describeth man as he really is—sinner and guilty; it rejects the unavailing atonements by penances performed by a miserable sinful wretch. Must not the mountain be supported by a mountain? Can the ant be a match for the lion? The holy and dreadful sufferings of Jesus Mattiastar (Redeemer or Reconciler) have atoned for the violated rights of the divine government. Your Wedam enables a man to curb and subdue his passions and wicked appetites of the flesh; and makes the mind in love with holiness by the spirit of Jesus. It containeth the clearest revelation of life and immortality, and such grand promises that are more than sufficient to bear us up in the course of a christian and virtuous life, notwithstanding the discouragements from a wicked world. It threateneth to obstinate vice and impenitence such dreadful punishments, as are enough to counterpoise the momentary and fleeting pleasures of sin. It is therefore my firm resolution to embrace this Wedam, to live and to die in it. I have weighed the Malabar religion against it, but, alas! the former is too light; I know it is of Satan, and the direct way to ruin soul and body.

Parabara Wastu, creator of the universe, have mercy upon me! O how do I bewail that I have been twenty-eight years thine enemy! I have forsaken Thee, the living fountain, and worshipped idols whom thou abhorreth. Jesus Nadar, (redeeming Lord,) impute thy blood unto me, and procure me the forgiveness of my sins. Thou Spirit of Holiness sanctify my heart, and form me into the likeness of the blessed Jesus. *Amen.*"

Not long after the renunciation of the religion in which he had been educated, Arunsalam, such was his Pandaram name, received the following letter from the college of Pandarams to which he had belonged. He was at the time employed (subject to the approval of the society) as master in the Malabarian school at Cuddalore. This humble station, and the small salary attached to it, when contrasted with the riches and honours he had voluntarily relinquished, sufficiently attest his sincerity.

Warning letter from the College of Pandarams, at Tarmaburam, in the kingdom of Tanjore, to Arunsalam Pandaram, at Cuddalore.

"The grace of Siwen, the creator, redeemer, and destroyer, be effectual in the soul of Arunsalam! If you inquire into the reasons of our writing this letter to you, know then: you were on a journey to the holy place of Casby, and behold, by the cunning fraud of that arch enemy, the devil, your great wisdom and understanding have been so blinded, that you were not ashamed to go at Cuddalore to the low and base nation of Franks and European people, who are no better than the Parraars, and to hear and be instructed in their despicable Wedam (i. e. religion.) O, in what an amazement were we thrown at the hearing of this! The moment we heard it we met in the Divine Presence* of the head of the sacred college of Pandarams, and consulted on this event. Indeed we are sunk in an ocean of sorrow. It is needless to write many words on the subject to a man of your understanding. Did you belong to the cruel populace, many words might be necessary. Remember Arunsalam, your change is like a king turning Parraar. What have you wanted amongst us? Had you not honour and subsistence sufficient? It is inconceivable what could move you to bring such a stain on the character of a Pandaram. We must

* The Pandarams are so excessively proud that they have persuaded the silly people to look upon them as gods. They are commonly saluted Taubiran, god.