

sistent with principle, persons of every tribe might be seen decently habited and ranged, according to their respective ranks.* The men and women of the higher castes were accustomed to sit on one side of the church; and, on the other, those of the lower. In all cases, the number of both was nearly equal. Nor was there any difficulty in bringing about this mutual understanding between them; for no sooner did they become christians than those petty jealousies, arising from temporal distinctions, ceased to exist; and to one who was unacquainted with the particular marks, by which the higher are to be distinguished from the lower castes, such was the cleanly appearance and orderly deportment of the latter in the churches on a Sunday, that it would be a difficult matter for him to know the one from the other. It may not be out of place to remark here, that all the native teachers, and the catechists, with the exception of one, at the time of which we write, were altogether of the higher caste.

Among the many conversions of persons of the higher castes, which we find recorded in the Reports of the Society, there is one which took place within the limits of Mr. Hutterman's mission, that deserves particular notice. The proselyte in question was a Pandaram, a priest of the Isurcus sect, the noblest tribe. As will appear in the sequel, he was a man of great judgment; his learning was inferior to few of his nation; and his mind was so constituted that nothing but much deep thought could have induced him to renounce his own religion, and embrace that of the gospel. His was no sudden conversion. By the advice of Mr. Hutterman, to whom he had communicated his scruples of conscience, and expressed himself warmly against the vanity and wickedness of the Malabar idolatry, it was not until after a year's close examination of the doctrines of Christianity that he offered himself for baptism. The strictness of life to which he would be bound on becoming a christian was at the same time explained to him; nor was the ill-treatment, as well as the persecution, and ridicule, which he must expect even from those whose religion he had renounced at all underrated. After this interview with Mr. Hutterman, he went away promising to deliberate upon what had been said to him. After the period stipulated had fully elapsed, the Pandaram returned to Cuddalore. He was as usual well received by the native merchants, who, venerating his character, entertained him as their priest. Meanwhile he often visited the mission-house, and used frequently to attend divine service, when it was held in the Malabar tongue. At last, it pleased the Lord to work in his heart a thorough conviction. He then took a solemn leave of his heathen friends, telling them in a plain and firm manner the reasons why he

* What is here said may be applied with equal force and justice to Madras, Tranquebar, and the other missions at that time under the Society for promoting Christian Knowledge.