

although the Chapel was crowded to excess, every thing was conducted with the greatest decorum. The breathless anxiety—the deep silence—the earnest attention manifested by Europeans, Country-born persons, and Natives, increased the solemnity of the whole Service: but when Tambiran approached the Altar, the congregation rose simultaneously, to witness the act of his renouncing Heathenism: there he gave up his yellow robes—the sacred locks of hair—and the lingam, the abominable object of adoration among so many of the Hindoos: he then received from the hands of the Minister a copy of the Sacred Scriptures and the Liturgy, in the Tamul Language, and knelt down; and after a Gentleman had audibly pronounced—WESLEY ABRAHAM—he was solemnly baptized in the Name of the Father, and of the Son, and of the Holy Ghost. The Christian Part of the Congregation then stood round him, and joined in singing a Hymn of Praise which he had prepared; and which has since been published in Tamul and English, and sought for by thousands of Natives. Three editions in a week could not satisfy the demand. Every one wanted a copy. They were carried far and wide by the Natives, and sung in the streets and roads, even by the children, until the spirit of the Heathen was excited to opposition: they sent out some verses in writing against us; but those productions were too mean, and too filthy, to have any names attached to them. On the other hand, many Christians were encouraged to come forth in defence of the new convert; and several compositions appeared, which successfully contrasted the excellency and morality of the Sacred Writings with the folly and immorality of the Heathen Gods.

On the 21st of October, Mr. Carver writes—

Wesley Abraham has, amidst great temptations, hitherto been preserved. His sufferings since his baptism have neither been few nor light; but, as on that day, so his song still is—*O Lord, I will praise Thee! Though thou wast angry with me, thine anger is turned away, and thou comfortest me.*

The verses composed by Wesley Abraham increase in popularity. At Trichinopoly, at Negapatam, and at Madura they are wanted. At Negapatam, as one letter states, persons have come from a distance, that at least they might see them, and hear a copy read, if they could not obtain one; and for Madura, 4000 or 5000 copies are requested. The American Missionaries at Madras are printing an edition of 10,000 copies; besides what may be expected from an edition proposed to the Madras Religious Tract Society. These remarks are made only to furnish the facts. The distribution of Religious Tracts has been, under the direction of the Holy Spirit, one principal means of late conversions. This ought to be stated as an encouragement to Religious Tract Societies. Much more might be said concerning this eminent convert; but we leave it all in the hands of Him, who can turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just.

The above interesting account of the conversion of Arumuga Tambiran receives a melancholy completion from the communications which have lately been received from the station occupied by the Rev. R. Carver, the writer of the above. In his last communication he writes that the subject of this memoir had, only after a short illness, fallen asleep in Jesus—in some measure a victim to the persecutions of his countrymen. His illness was short—his sickness severe—but his confidence in Christ strong and active—he died triumphing in the Lord, a monument of the power of saving grace amongst the unenlightened millions of the East.

#### MISCELLANY.

ANGELIC VIEWS OF THE APOSTOLICAL SUCCESSION.—Hooker, and Jewell, and the first Reformers, maintained the uninterrupted succession of the Christian ministry from the times of the Apostles; and also the three orders of Bishop, Priest, and Deacon; but they did not infer, that no communion which, either from misapprehension of Scripture, or from unavoidable circumstances, was deprived of diocesan Episcopacy, was within the limits of the covenant of divine mercy. The Church of England rejoiced in her own privilege, but refrained from denouncing her spiritual sisters. Her

abstinence in this matter is very remarkable. There is not in our Articles, Homilies, or Liturgy, one single sentence that unchurches other Protestant churches; nor is the validity of the sacraments in the Church of England any where traced up to the Episcopal succession. The writers of the Oxford Tracts lament the defectiveness of the Thirty-nine Articles in this respect; but their silence was intentional. The Article which is most quoted as pointing this way, is the Twenty-Sixth, entitled, "Of the unworthiness of Ministers, which hinders not the Effects of the Sacraments." But the spirit of that article is rather opposed to exclusive views of Apostolical succession than favourable to them. The Romanist considers a priest to be in possession of a certain virtue bestowed upon him in ordination, in consequence of his succession from the Apostles, which he can use or not, as he sees fit; so that if his heart did not go with his word, the sacrament would be inefficacious, notwithstanding the form of administration may be scriptural, and the recipient mix faith with the exercise. The church of England, on the contrary, declares, that "the effect of Christ's ordinance" is not "taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the sacraments ministered unto them: which be effectual because of Christ's institution and promise, although they be ministered by evil men." The writers of this Article would not have called their godly brethren Samaritans, but would have admitted with rejoicing that the Lord's Supper administered by their hands may be effectual for the growth in grace of those members of their own communion who "by faith, and rightly, do receive it," notwithstanding it was administered by a Presbyterian pastor. How can the Oxford Tract writers hold communion with a church whose doctrine in this important respect they consider so lax and time-serving.—*Oxonienensis in the Christian Observer.*

SOUTH AMERICAN LOCUSTS.—After a few leagues were passed, we got into a fertile country, though now barren. This seeming contradiction is explained by my stating that a flight of locusts had laid it waste. I had never before witnessed such a sight. Of all the plagues of Egypt, I now think that of locusts must have been most horrible. This pest, which we had previously seen before us like a dense cloud upon the horizon, became, upon our arrival in contact with it, a serious impediment to our progress. The locusts struck the faces of our horses and peons with such force and in such number that they could scarcely grope their way along. Every bush was alive with them, and in an instant looked dried up and dead from their devastations. Their appearance, three or four feet above the ground, resembled corn under the action of the wind when glowing in a meridian sun, or the undulating vapour of the mirage, or the prismatic waving of a summer's sea.—*Andrews' Journey.*

PROFESSIONAL EMOLUMENTS.—The emoluments of the profession of the law have rapidly advanced during the last three centuries. What would a modern lawyer say to the following entry in the Churchwarden's account of St. Margaret, Westminster, for the year 1476? "Also paid to Roger Flypott, learned in the law, for his counsel giving, 3s. 8d. with four-pence for his dinner." Though fifteen times the fee might not seem inadequate at present, yet five shillings would hardly furnish the table of a barrister, even if the fastidiousness of our manners would admit of his accepting such a dole.—*Percy Anecdotes of the Bar.*

A SINGULAR DEVICE.—A singular circumstance, exhibiting in a remarkable degree, the reflecting faculties of the wolf, is related as having taken place at Signo le-y'etit, a small town on the borders of Champagne. A farmer looking through the hedge of his garden, observed a wolf walking round about his mule, but unable to get at him on account of the mule's constantly kicking with his hind legs.—As the farmer perceived that his beast was so well able to defend himself, he considered it unnecessary to render him any assistance. After the attack and defence had lasted fully a quarter of an hour, the wolf ran off to a neighbouring ditch, where he several times plunged into the water. The farmer imagined he did this to refresh himself after the fatigue he had sustained, and had no doubt that his mule had gained a complete victory; but in a few moments the wolf returned to the charge, and approaching as near as he could to the head of the mule, shook himself, and spouted a quantity of water into the mule's eyes, which made him immediately to shut them. That moment the wolf leaped upon him and killed the poor mule before the farmer could come to his assistance.