

still delights to bless us. Glory be to God in the highest!

Let us then "know our calling" better than to relinquish any of those peculiarities by which we have been, and still are, distinguished as a people. We have no doctrines which do not belong to substantial Christianity; and while, by inculcating these on the authority of God's word, we may be called "sectarian," yet this term should convey no terrors to us, even though it be used as a word of reproach.

Let me say as an humble member of the Church of Christ, and a Methodist, I rejoice that Methodism is one and indivisible all over the world. We have not as a people been contaminated with vain philosophy, which substitutes "disinterested benevolence," so called, for the good hope of everlasting life which the Gospel inspires. Nor have we adopted in lieu of the good old Scripture terms of "repentance, faith, and the witness of the Spirit," the new-fangled nomenclature of the times, of "reformation, and submission, and hoping." Nor have we abandoned the scriptural phraseology, the scriptural means, or the scriptural experience, in which we have learned to follow our fathers as "they followed Christ." In this I rejoice, and will rejoice; and if we as a people are only true to ourselves, and to the cause of God, we may still expect to see greater things than these. Let our faith, and zeal, and love abound yet more and more, and we shall still have increasing evidence of spiritual prosperity; and as with God's ancient people, so it will be said to us by a great multitude which no man can number, "We will go with you; for we have heard that God is with you."

BIOGRAPHY.

CONVERSION AND BAPTISM OF ARUMUGA TAMBIRAN,
A LEARNED BRAHMIN.

By Rev. R. Carver, Wes. Mis.

[Concluded.]

THE next morning, pretensions to take out warrants against us, for forcibly detaining Tambiran, led to his appearance at the Police Office. Tambiran, who had submitted to put on his heathen robes again, only that he might be identified at the Office as the head of his Order, nobly said—

Sir, I am a man well known in Madras, having resided in this city since 1824. I was born in the Province of Tanjore. I was united when very young to the sect of Siva, in whose robes I appear before you this day. For many years, I was engaged in travelling, by way of Delhi and other great cities, to the Holy Places of the Hindoos. I dwelt three years at Cusi in Bengal: thence I travelled along the coast to Madras, by way of Juggernaut. I visited all the Holy Places in the South of India, and went by Ramiseram to Ceylon—visited Manaar, Colombo, Kandy, the holy place called Katteragam on the east side of Ceylon; and returned, by Batticaloe, Trincomalee, and Jaffna to the continent. Fifty years of my life have thus been spent. I sought all Heathen Books, but found NOTHING FOR THE SOUL. I have taught many hundred disciples, as you know; [for the Magistrate knew him well, and congratulated the Missionary on having such a convert.] I found nothing in Heathen Books, in Heathen Temples, in Heathen Ceremonies, to SATISFY THE SOUL. I met with this Minister [pointing to Mr. Carver]; and he opened to my understanding the way of Salvation, the treasure of the Scriptures; they smited my dissatisfied heart. I went again and again to the Missionary: I determined to abandon Heathenism. By Heathenism I got money in abundance, and honour: I was WORSHIPPED by my disciples; but my soul shrank back at the blasphemy against the God of whom I had heard. I knew not how to escape from my Heathen Friends and Disciples, who were about me on every side, when this Minister, Sir, (looking at the Magistrate with great respect and firmness,) this Minister, Sir, offered me an asylum, a place in the Mission premises. There, Sir, I went, of my own FREE CHOICE: there I was, when the Heathen made the violent attempt to carry me away by force: there I wish to remain, and be baptized in the Name of Jesus—to teach others also, of this Saviour, as some little attempt to remedy the

evil of having taught so many Heathen Disciples a false way in times past!

To this Affidavit he was about to be sworn, when the Brahmin put the leaf of a certain shrub into his hand, as is usual with the Heathen. He looked earnestly at the Missionary and the Magistrate, and then requested, very respectfully, that he might be sworn on the Bible! This quite surprised all near him. The Magistrate asked if he were baptized; and, on being answered in the negative, observed—"That form will do at present: when you are baptized, then the Christian Way will be used." The summons taken out against the rich man and others, who had attempted to carry him off by force, has been issued; but we concluded, that, as we only sought the protection of the Law, we would now stay proceedings, which was done accordingly.

After this attempt, the people were more anxious than ever to visit him; but we deemed it prudent to use more caution in admitting them. Hundreds of Natives, of all classes, came to the Mission House daily, and stood on the roads near it; and the conversation of those who travelled on the way was on this topic.

Tambiran now resolved to cut off the long hair and beard, which for so many years no razor had been allowed to touch; this act caused another shock to the Heathen: they had some expectation that he might have been drawn away by device or guile; but when this decisive act came to their ears, hope expired.

On the second Sunday in July, the new convert appeared, for the first time, divested of his heathen robes; and worshipped, with the great congregation, at the feet of Him, who had wrought by His Spirit, the wonderful change—while numbers of Heathen, who would not defile themselves by entering the Chapel, gazed, and thronged the doors and windows on every side of it. For some weeks, the number who had visited Tambiran appeared to increase; and both he and the Missionary were engaged from morning till evening in conversation with them.

Every day that the baptism was delayed, furnished encouragement to the dark designing part of the Heathen, that they might yet prevent such a disgraceful defeat, by temptations of one kind or other; and this created, on our part, no ordinary anxiety. Messengers were going to and fro, with sometimes very flimsy excuses; but all seemed to tend to one point—to shake, if possible, the confidence of the new convert. At this time, the party of new Missionaries arrived from England, which gladdened our hearts and strengthened our hands. I had been contending singlehanded with this phalanx of the enemy, having all the extensive Madras Station in charge; but now the battle was turned against our adversaries, and a shout of help and victory in the name of the Lord was within the camp! It was resolved that the baptism should take place before the Brethren went to their Stations; and the first Sunday in August was fixed as the time for the reception of this convert into the Church of Christ by that solemn ordinance. On Saturday morning the day before the baptism, I received a Letter from a respectable person, stating to this effect—that thousands might be expected at the baptism—that he had good authority for saying that the Heathen determined to carry off Tambiran, EITHER ALIVE OR DEAD—that he would advise me not to expose myself—and that an attack on the Mission House was meditated that night. This I made known to the Brethren. We had in the house five missionaries; yet I thought it proper to give information to the Superintendent of the Police, who took such steps as entirely preserved the peace. None of us enjoyed much sleep: voices and murmurs were heard around, but no attempts were made to disturb us. At seven o'clock in the morning we proceeded to the Chapel, distant near four miles: crowds of Natives had filled the Chapel, and the street in front of it. The police had mixed with the congregation, to prevent any rush or accident; and

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