

peculiar to themselves, I requested the old man to tell me the names of different things in all the languages they knew; these I found agreed invariably either with Tamil or Singhalese.

I observed one little boy apparently much agitated, and succeeded, through his father, in quieting his fears; but in putting out my hand to take hold of him, he cried out and ran into the jungle with the swiftness of a deer; upon inquiring the cause of his alarm, the father replied that the Moormen sometimes stole their children, and they were seldom heard of again; two of his children had been taken from him in this way, but they had died of grief. I asked him to place one under my care, assuring him I would be the child's father, and give him plenty of rice and curry, and good clothes. "Alas!" said the father, "what can I do; two are gone, and if you were to take one, he would die as the others did, and I should see him no more."

I was much surprised to see them have some tattered clothes about their bodies, as I had heard they were in a state of complete nudity. I asked where they procured the cloth; the answer was, that the inhabitants of distant villages gave it in exchange for honey, wax, and elephant's teeth. Some of them had a quantity of glass beads about their necks, which had been acquired in the same way. I offered the old Vedah a piece of bread which I had brought from Trincomalee, which he ate without any hesitation; but the others refused to taste, stating they were much afraid. On pulling out my watch, I observed that it excited considerable attention, and I prevailed on them to come near to hear the ticking, and they were much astonished and afraid; particularly so, when they observed the rapid revolution of the second's hand; this led them to retire to their former place.

I inquired of the old Vedah, where they slept. "On the trees." But where do your wives and children sleep? "On the trees." But how can they climb? "It is their nature." Do you marry? "We do not marry; we take a woman, and when we are tired of each other, we part and seek another." What do you eat? "Such things as we can get." And what are they? "Roots, deer's flesh, honey, and fish, when we can catch it." Do you ever catch elephants? "Yes." How? "We shoot them with the bow and arrow, and follow them till they fall." Of what religion are you? "I do not know what you mean." Where do people go after death? "We do not know." How many Vedahs are there in those forests? "We cannot tell." Are there five hundred? "Yes, more." Are there a thousand? "We cannot tell."

It was now become quite dark; and, observing some of them very impatient, I began to think what would be the most acceptable as a present; I had neither beads nor knives with me, so I ordered the boy to bring a large cotton sheet, and divide it into pieces, and present them to the two oldest women; this, I saw, was a most acceptable present. The rest of the group began to look rather anxious, but I gave to them some fanams, with which they were also pleased, as they could purchase salt and other articles to be had only for money. Upon my telling them they might go, they immediately retired into their much-loved jungle.

I shall not soon forget the wildness of expression in their features, particularly in the eye; their hair was disordered, and brown with the sun. I could think of no comparison to mark the difference between them and my coolies, than that which exists betwixt a wild beast just brought from the forest, and one that has been tamed. Their state is alike calculated to excite the attention of the Philosopher and the Divine. By comparing the poor Vedah with the Malabars who live in villages, he sinks almost to the brute. For his subsistence he has to depend upon the productions of the jungle, such as roots, plants, and fruits, or the uncertainties of the chase; and lives and dies like his shaggy companions of the forest.

That among such a people, the simple preaching of the Gospel, in connexion with those means of general improvement and civilization which the Government of Ceylon has so benevolently and laudably begun to employ, should, at this early period, have produced effects so promising of blessing and success, is a fact which ought to silence the impatient complainings of some unenlightened objectors to the prosecution of

Eastern Missions, while it affords lessons of instruction and encouragement to those who have not been "wary in well-doing," believing that "in due season" they "shall reap, if they faint not."

Extract of a Letter from the Rev. Ralph Stott, dated Batticaloa, January 6th. 1842.

A few days ago I received your very kind and encouraging letter, and was glad to hear that the Committee and other friends took so much interest in the work of God connected with this Station. I am truly thankful for the kindness of the Committee in allowing me to draw upon them for £20, if required, to carry on the work amongst the Veddahs, &c. It will lend me considerable assistance in prosecuting these plans which the increasing desire of the people to know the truth make it vastly important to adopt. I trust that in carrying on the work of God I shall follow the openings of Providence; and I have always found, that when I have asked counsel of God he has shown to me, either directly or indirectly, what he would have me to do. Taking this view of the subject, I do not like to look too far forward, but ask the question, What appears necessary to be done now?

In order that you may judge of the plans which I may propose, I will give you a statement of what has been done since I last wrote, that is, on July 29th, and what are our present prospects. The number of Heathens baptized from the 1st of August to the end of the year, in Batticaloa and the neighbourhood, is twenty-seven. The number baptized since that date in Batticaloa is sixty-eight. So that we have had ninety-five baptisms of Heathens; and five Romanists also have renounced Popery, and joined us.

In my last I mentioned that I had just been in Batticaloa, and intended to go again after the District-Meeting. On the 13th of October I left home, and was away nine days. The journey was rather an unpleasant one. We had heavy rain, rivers full of water, abundance of locusts, and swarms of elephant-flies. However, I saw a considerable number of people, and baptized sixty-eight, mostly the wives and children of those Veddahs who had been baptized before. I was glad to find that they were living in the houses which Government had assisted them in building, and were applying themselves to cultivation. As they had been addicted to devil-dancing before they embraced Christianity, I made strict inquiry if any of those who had been baptized kept up the custom. They all replied, "No, we have now no communion with devils. When we are sick we take medicine, if we can get it; and if we cannot, we do nothing, but let the disease take its course." I endeavoured to impress upon their minds the necessity of observing the Sabbath, and was assured that they ceased from all work on that day, and prayed to God through Christ. I may say that, on the whole, they have exceeded my expectations. I think I stated to you in my last the difficulty we found in giving them regular instruction, partly from the want of suitable men who understood Singhalese, and partly from their being scattered in the mountains or roving in the jungle in search of honey, fruit, yams, &c. The difficulty, I trust, is nearly obviated. Fifty-three families have settled in two villages, and, to all appearance, permanently; and we have just appointed two Christians as Schoolmasters under favourable circumstances: one is a Singhalese man, and the other a Tamil man, who reads and writes Singhalese; the latter is a man who renounced Romanism some time ago, and has since been uncommonly active in his village. These men are to hold services on the Sabbath, and also pray with the people and instruct them on week-days. And from the character of the men I have reason to expect much good will be done by them. Mr. Atherton has also made them Constables in their respective villages, that they may have power to protect the Veddahs from ill-disposed Moormen who go to barter with them. I am happy to say that both the Government and Mr. Atherton, the Government Agent and District Judge, are taking great interest in the welfare of these poor wanderers. I stated before that the Government had granted £200 for settling them. This year they have granted £300 more; and Mr. Atherton is applying himself with great diligence to its proper expenditure. The two schools I have mentioned are not Mission-Schools, but MacKenzie schools. I think I told you that our

late treasurer, (the Hon. Stewart Macdonald,) before leaving Ceylon, empowered Mr. Atherton and myself to draw £25 a year from his son-in-law, the Hon. P. Ansell, for the support of a school amongst the Veddahs; and I am glad to say we shall be able to keep two with the sum. This relieves the Mission considerably. Our prospects in the jungle are still encouraging. I understand that nine or ten families of village Veddahs wish to embrace Christianity, and to settle with some others that have already been baptized. We shall therefore, probably have another nice village in a few months.

With regard to my plans of supplying the Veddahs with the means of grace for the future, you will perceive that we are rendering them some permanent assistance in the two Schoolmasters. I also wish, as soon as possible, to get down two of their number for the purpose of giving them the opportunity of attending all the public ordinances of religion here, and getting instruction on various subjects. These men I wish ultimately to send as catechists to their own people. In the mean time I shall go round as frequently as I can, and shall also send Mr. Phillips and others. John Superintendant, who is appointed Head-man of Batticaloa, is one of our very pious members. He will frequently be amongst them, and will lose no opportunity of instructing them. If they had spoken Tamil we could have supplied them still better.

Our work nearer home is increasingly encouraging. The new chapel is nearly full, and fresh hearers come every Sabbath. In 1840, our number of members increased from 40 to 54. This year it has risen to 90, and we have several more on trial. The attendance of our native members at their classes is very regular; and several, during the year, have entered into the liberty of the children of God, and can now give that clear scriptural testimony: "The Spirit itself beareth witness with our spirits, that we are the children of God." The feeling in favour of Christianity is very general throughout the District; so much so, that some of the Heathens of Trincomalee are greatly afraid lest their friends here should leave the religion of their fathers. A number of respectable native Catholics are just on the point of renouncing the errors of Catholicism. I may add, that none of those who have been baptized here manifested any desire to return to Heathenism. And, lastly, I would mention, what is to me a source of great hope and expectation,—a daily prayer-meeting held at half-past six in the morning. We established it about three months ago for the purpose of pleading for the more abundant outpouring of the Spirit upon the people. A few of our most sterling members attend every morning, and seem to throw their whole souls into their prayers for the salvation of their countrymen. Nothing pleases me more than to hear those men wrestling in mighty prayer for the downfall of Heathenism, Mahometanism, and every other false system. And I trust that their minds become daily more and more impressed with that important truth:—"It is not by might nor by power, but by my Spirit, saith the Lord of hosts."

I endeavour to impress, both upon my own mind and theirs, that all our labour is vain without the influence of the Spirit. And I trust that I feel daily more and more the force of that saying, "Paul may plant, and Apollos water, but God giveth the increase." I see it my duty to use every means which God has appointed for the salvation of men, because I know that God generally worketh by means, and seldom without them; but yet I am confident that, except the breath of God breathe upon them, they are a dead letter. I also wish to have that important truth of Scripture, that God is jealous of his honour, and will not give it to another, impressed upon my own mind and upon the minds of the people, that we may be led to adopt those means which will show to ourselves and others that the work is all of God. Here I see the beauty of our prayer-meetings, not only as bringing down the blessing of God upon us, but as showing to the Heathen what is the man-spring of Christianity; and also the superiority of simply preaching Christ crucified, over both mere school operations, and the system of trying to root out Heathenism by secular knowledge only, in order to plant Christianity. Christianity, when faithfully preached, has a power to overturn, instrumentally, everything that opposes; and to

do it in a way which makes the work appear all divine.

With these views I would entreat the praying people of England, through you, to bring the case of the Batticaloa District to the throne of grace in prayer every day, for at least three months. (I trust some will refuse. It is a small request; but no results may be better to us than thousands of gold and silver. There are fifty thousand souls in the District, bowing in dumb idols, or believing in the false Prophet, or under the influence of the errors of Popery. Many of the Heathens and the Romanists, at least, seem ready to receive the truth.

With regard to expenditures, I hope that £200 will meet anything additional which I may want before the next District Meeting. If the work continue to spread, we shall require Catechists at some of the distant places. At present we can procure a good deal of help for the nearer villages, from some of our serious natives, whom I think of planning as laborers, in a week or two; and some of them would be willing to go to more distant places, if they could afford it. This difficulty is, however, by paying their expenses, which will be very trifling.

However, if our prospects continue to brighten, I must bring before the District Meeting the necessity of requesting you to send another European Missionary. I will not make the request until I see it absolutely necessary, for I think no burden ought to be thrown upon the Committee, under the present embarrassed state of the funds, but when we are almost sure of seeing some early fruit as the result.

MEMORIAL ANNIVERSARY OF THE METHODIST EPISCOPAL CHURCH

(From the N. Y. Commercial Advertiser.)

The twenty-third anniversary of the Missionary Society of the M. E. Church was held on Thursday evening, 10th ult. in the new church on the corner of Bedford and Morton streets. Many of the members of the New York Conference were on the platform. The Bishop not being able to attend, Vice-President Bliss presided.

After the singing of an appropriate hymn, the Rev. William N. Paines, of New York, made the introductory prayer.

The Rev. Charles Praman, the corresponding Secretary, read a portion of the annual report. The secretary remarked, that as it was intended to hold three other missionary meetings in other sections of the city, he should only read this evening that portion of the report which embraced the mission in Liberia.

The Chairman introduced the Rev. John R. Rye, superintendent of the African mission, who rose and spoke substantially as follows:—

Mr. Chairman, I hold in my hand a resolution given me for presentation to the society, with a request that I would make some remarks in sustaining it. He then read the following resolution:—

Resolved, That the Liberia mission, including as it does a portion of the interior of Western Africa, constitutes one of the most promising fields for missionary enterprise; and that the touching appeals from the half-awakened natives of different tribes which have reached us through our mission area, while they proclaim the ripeness of the harvest, imperatively call upon the Church for the requisite supply of efficient labourers.

I presume this resolution was assigned to me on account of my connection with the Liberia mission. I can say it affords me much pleasure to present such a resolution. Years have now elapsed since I stood among you—since I was sent by you as an ambassador of the Gospel to poor, long neglected Africa.

The resolution speaks of Africa as one of the most promising fields of missionary enterprise. It is so! Yes, sir, it is so. And if the missionary work be but applied, the field will yield a rich and noble harvest to the Church. Out of one thousand members, one hundred and fifty are native converts. But two years ago I found them bowing down to images of wood, and clay, and stone, and leather, and every thing which their fancy could make into a god. These idols they placed about their persons, put them in their houses, and carried about with them wherever they went.

Soon after a number of them had been converted, they appointed a day for meeting, when they were admitted to the Church. And what a scene! Dozens were kneeling in the tops of Hodgepoe, and the prince