

I talked to them about their souls, and I trust that some light was communicated to their dark minds. I afterwards gave to each of the women a portion of cloth. In the evening we ascended Kittool mountain, and had a fine view of the surrounding country.

7.—I had long conversations with the people in the evening. All were attentive and seemed very much interested. One man, a tom-tom beater, came to take his leave, to go to his own village; and with great earnestness and sincerity said, "I am an old man and cannot expect to live long: what must I do to be saved? I shall, most likely, never see you again, and I want to know what I must do to get to heaven." I explained as simply as possible the character of the true God, and the plan of salvation through Christ.

10.—In the morning I left for Umany, twelve and a half miles. We passed by several mountains. In one of them, called Kadupari Mali, we met with seven families of Veddahs, and saw their dwellings in the mountains, which are nothing more than overhanging rocks. They sit and lie on the ground—their beds are a few leaves—they eat with their fingers, with leaves for their dishes; they have nothing more than their neighbours, the beasts, except a small piece of cloth, and that is a very small piece indeed.

13.—In the morning I reached home in health and safety.

My principal object in this journey was, for once at least, to preach Christ to the Veddahs, and to see if schools could be established among them, and if means could be adopted for at least occasionally preaching the gospel to them. As they are now situated, little can be done for them. In the estimation of some persons, it would not be worth the while for a missionary to take a ten days' journey of more than a hundred miles, for the sake of preaching to a hundred or a hundred and fifty people, scattered in the jungle, when he might, during the same time, find ten thousand people within a few miles of his own house; yet it is a pity that these woodmen should be left without a knowledge of Christ, and especially when they are so willing to be taught the plan of salvation through him, and, apparently, to embrace the Gospel.

On the 7th of January, 1841, Mr. Stott writes that he had baptized twenty-six persons since September, twenty-two of whom were converts from heathenism. And again on the 8th of April, 1841, he writes—

I am thankful to say, the Lord is still mercifully "working with us," and bringing heathens to a knowledge of the truth as it is in Jesus.

Since the date of my last letter I baptized ninety-two persons, all heathens, except three or four. Sixty-four of these are men and are from Bintenue, (Veddahs,) the place I visited last year. Most of these have wives and children who also wish to embrace and profess Christianity. I intend to go in a few days to baptize them.

Several other parties of these wild men are inquiring about Christianity, so that I hope in a few months we shall have several hundreds of baptisms among them. Indeed, according to present appearances, all the Veddahs and Singalese of this district will embrace the religion of Christ.

The work among the Tamil people also is in a very prosperous state. The Roman Catholics are likewise in a state of agitation. Even the Mohammedans are aroused to discuss the subject of Christianity, and some of them seriously doubt whether Mohammed was a true prophet or not.

I have challenged their priests and also the Catholic and heathen priests, to a public discussion of the merits of their respective religions; but none of them have come forward as yet. They do not like to bring their system to the light. This shakes the confidence of the people, and disposes them to hear the gospel of Christ.

Our members are doing exceedingly well. Several who nine months ago were in heathen darkness can now testify of the pardoning love of God, and are going about from village to village, and from house to house, warning sinners to flee from the wrath to come. This they do of their own accord. And their humility and zeal are worthy of Christianity in its purest form. This gives me great confidence, that the time is not far distant when the whole of this people shall be brought to God.

Mr. Winslow writes from Madras, under date Sept. 20th, that 15 native converts have been received into the church at one time.

RELATION OF THE CHURCH MISSIONARY SOCIETY TO THE ESTABLISHED CHURCH.

THE Church Missionary Society is supported by the evangelical portion of the English national Church, and has been in existence about forty years. It has ever been strictly a voluntary association—using the word *voluntary* to distinguish it from those societies that depend for their existence directly upon ecclesiastical bodies, and are directly controlled by them. It is interesting to observe how, within the present year, the ecclesiastical relations of this society have been adjusted. It is offered the full and public sanction and support of the Archbishop of Canterbury, primate of the Church of England, and of the Bishop of London, and virtually of the Archbishops and Bishops of the church generally, if it will agree to refer all matters of an ecclesiastical nature to a council of Bishops. In this there is no sacrifice of principle or of independence required, and none yielded. The society remains, as much as ever, a voluntary association, and expressly asserts and maintains its unimpaired right and duty to determine the condition of its own membership, to collect and administer its funds, and to appoint and direct its missionaries; and the state of opinion among its numerous patrons, appears to require this. Its receipts the past year were four hundred and thirty-nine thousand dollars. This advance on the part of the authorities of the national church, appears to have been owing, in part at least, to the late popish developments in that church in the form of Puseyism, rendering union and co-operation in all those who are opposed to it, of the utmost importance to the general safety. Indeed, what better expedient could be adopted for throwing off that superincumbent mass of error, than by identifying with the church the great, spiritual, evangelical agencies and influences of the day!—*Missionary Herald*.

The sword has had a commission to execute on Mount Lebanon. There is much misunderstanding respecting the civil war which is waging in Syria. The Druses, not able to bear the oppressions of the Popish Maronite patriarch, in the matter of their schools, &c., determined to rid themselves of his power, and have driven the Maronites out of their territory, burning their convents and villages. They still desire the establishment of Christian institutions among them.

Dr. Grant writes from Mosul, under date of Oct. 9th, that the Turks and Koordis have invaded the territory of the Independent Nestorians, but it is doubtful whether they have been able to subdue them.

MISCELLANEOUS.

MODERN INFIDELITY.

I HAVE extracted (says a correspondent of the New York Intelligencer) the convincing narrative that follows, from a Boston paper—for the purpose of extending its usefulness, which will illustrate the ignorance as well as the presumption of the pupils of Modern Infidelity:—

THOMAS PAINE.

"One warm evening, about twenty years ago, passing the house where Mr. Paine boarded, the lower window was open; seeing him sit close by, and being on speakable terms, I stepped in for a half hour's chat; seven or eight of his friends were also present, whose doubts and his own, he was laboring to remove by a long talk about the story of Joshua commanding the sun and moon to stand still, &c.; and concluded by denouncing the Bible as the worst of books, and that it had occasioned more mischief and bloodshed than any book ever printed—and was believed only by fools and designing knaves, &c. Here he paused, and while he was replenishing his tumbler with his favorite brandy and water, a person, who I afterwards found was an intruder, like myself, asked Mr. Paine if ever he was in Scotland? The answer was, 'Yes.'

"So have I been," continued the speaker, "and the Scotch are the greatest bigots with the Bible I ever met—it is their school book—their houses and their churches are furnished with Bibles, and if they travel but a few miles from home, their Bible is always their companion; yet," con-

tinued the speaker, "in no country where I have travelled, have I seen the people so comfortable and happy; their poor are not in such abject poverty as I have seen in other countries; by their bigoted custom of going to church on Sundays, they save the wages which they earn through the week, which in other countries that I have visited, is generally spent by mechanics and other young men, in taverns and frolics on Sundays; and of all the foreigners who land on our shores, none are so much sought after for servants, and to fill places where trust is reposed, as the Scotch; you rarely find them in taverns, the watch-house, alms house, bridewell, or state prison. Now," said he, "if the Bible is so bad a book, those who use it most would be the worst of people—but the reverse is the case."

"This was a sort of an argument Paine was not prepared to answer, and a historical fact which could not be denied—so without saying a word, he lifted a candle from the table, and walked up stairs; his disciples slipped out one by one, and left the speaker and myself to enjoy the scene."

From the Christian World.

ORIGINAL GERMAN TRANSLATIONS OF KRUMMACHER.

THE OLD MAN AND THE YOUTH.

GRONX, an aged sire of eighty years, sat before the door of his country-seat, and enjoyed himself in the serene autumnal morning. Soon his eyes rested on the blue mountains in the distance, from the summits of which, the mist rose as clouds from sacrificial offerings; soon on the blooming grandson, who played before him. There came, at that moment, a youth from the city to the old man, and wondered at his happy and robust age, and fresh countenance. The stranger acknowledged to him his surprise that he should enjoy such strength and serenity; and asked him the reason. Then he raised himself up and led the stranger into an orchard; he pointed him to the high and stately trees, so full of delightful fruit, charming to the heart. Whereupon the sire said: "Wonderest thou, that I now enjoy the fruit of these trees? Behold, my son, I planted them in my youth. Thou hast here the secret of my calm, fruitful old age."

The youth bowed to the sire; for he comprehended his words and took them to his heart.

THE POOR'S BOX.

There was once an opulent, illustrious man, whose name was Benedict, which signifies *blissful*. Such a name he bore properly, when God had blessed him richly with good things, and all the world had likewise blessed him. It was on this account that he sought to gladden every one—the stranger as well as the neighbour—particularly the poor and distressed. He did it in the following way.

When he had had a joyous day with his friends, he went into his chamber and thought, There are many, who have no such glad days for themselves, and why should I only load the guests so much! As much as the banquet had cost him, he took from his wealth, and deposited in the chest, which was called *the poor's box*. In like manner, when he heard, that a conflagration had raged in some place, he gave a rich donation for the support of the unfortunate. Whenever he saw his house, he went into his chamber and thought; all stands fast and firm by me, and for that, he contributed to the poor's box. Again, if he heard of hail-storms, inundations, and other disasters, he laid away for them in the poor's box. Also even when costly wine and beautiful furniture were offered to him for sale, as he bought of them, notwithstanding his frugality, so that it might gladden his friends and adorn his house, he went into his chamber and said: such hast thou been able to buy for thyself and promote thy comfort;—and he added to the poor's box. For the same reason, he cheerfully sent away his costly wine, whenever the sick needed it. So he did through a long life.

As he was about to die, the poor, the widowed, and the orphans, mourned and wept, saying: *Who will pity us, when Benedict has departed!*

But he said; a good father takes care, that when he is not at home, nothing shall be wanting to the little children. So he took the poor's box, with all that was in it. He heard the poor, the widowed, and the orphan; he divided it, and