

the Chinese only attach to such opinions the idea of fatalism inherent in human conduct, which brings with it its own reward.

"Life may be extinguished, but an honourable reputation can never perish."

"Integrity is more to be relied on than any deposit."

"Good men cherish mutual fellowship, but the principles of bad men tend to alienate them from each other."

Difference between theory and practice is no where more strongly marked than in the contrast which subsists between the conduct and professed principles of the Chinese. A stranger must not judge of them from their avowed preferences, but from a careful analysis of their actions, as the only sure mode of testing their principles.

"A diamond cannot be polished without labour, and a man who would be perfect must pass through tribulation," (literally, "grinding.")

The perfect man of the sages is one who attains to the supposed blamelessness and virtue of his original nature, which cannot be acquired without strenuous exertion and much self-denial. After all human efforts, man, on this system, must not expect to be in a more favourable moral or spiritual state than that in which he was born. Alas! how far from the truth and from righteousness must they be who have no other hope.

"A fallen tree affords no shade."

"An elephant's tooth is not found in the mouth of a mouse."

By these adages is set forth the folly of vain pursuits and speculations. Circumstances must, to a great extent, be our guide, and we ought to regulate our anticipations by our means and prospects.

"A good man will not dwell in a bad neighbourhood, for fear of being overpowered by its contaminating influences."

The salutary operation of this maxim was illustrated in the education of Mencius, by his Mother, whose husband, though ranked amongst the literate, was not celebrated either for talent or virtue. He is therefore passed over in silence by Chinese writers, and his wife, on whom the care of her son's education devolved, is praised as a prudent clever woman, whose parental solicitude and vigilance were worthy of devout imitation by heads of families. It is said, she changed her residence three times for the sake of her son. In the first instance she lived in the vicinity of a slaughterhouse, where from the interest Mencius appeared to take in its scenes, by reacting them at home, she became afraid his feelings would get depraved, and his sensibilities blunted, and therefore removed. Her next habitation was near a burial place. Here her anxieties were aroused anew, by perceiving the object of her care interest himself in representing the attitudes of the mourners, who came at stated seasons to weep over the tombs and offer sacrifices to the manes of their deceased relations, whose boyish practices she feared might habituate him to treat with levity the sacred and solemn acts of ancestral worship. But in her third residence her fears were set at rest, for she fixed her dwelling opposite to a school, where Mencius, observing that the pupils were instructed in polite literature, commenced a repetition of what he saw abroad. His mother was greatly delighted, and now thought her toil would be repaid: nor was she disappointed; for her son being sent to school was so successful that eventually he became one of China's most distinguished philosophers, second only to Confucius. Mencius lived about 350 years before Christ.

Nor BAD.—'Ferdinand the Seventh,' said a distinguished diplomatist, 'is decidedly priest-rid—but his people are absolutely governed by lunatics.'—'What else could be expected,' replied a friend, 'when the very capital itself is *Mad-rid*!'

MISSIONARY INTELLIGENCE.

WESLEYAN MISSIONARY SOCIETY.

THIS society held their aggregate annual meeting in London, on the 30th April, in the great room of Exeter Hall, every bench of which was occupied by ladies and gentlemen, many of whom were from the country and the colonies.

In the absence of Mr. Plumptre, M. P., who would have presided but for the recent death of his daughter, Mr. Hardy, late M. P. for Bradford, was moved to the chair.

Amongst the gentlemen who crowded the platform, were Lord Bernard, the Hon. and Rev. Mr. Bernard, Lord Sandon, Mr. Baines, M. P., Mr. Finch, M. P., Mr. Pownall, late candidate for Middlesex, and a number of Metropolitan, provincial, and colonial clergymen of the connexion; there were also conspicuous Knight, a tattooed New Zealander, recently converted, and the son of a native chief, and Kakhe-waquonaby alias Rev. Peter Jones, an hereditary chief of the Chippewa Indians, but now a Wesleyan Missionary. He was dressed in the costume of his tribe. Several Chinese, and other converts were also present.

The Chairman said the dense and respectable meeting before him, assured him there was no truth in a rumour he had heard, that the supplies of the society were about to be stopped—(Cheers.) He believed that the course of their liberality was as little likely to be stopped as the stream of the Thames. The hon. gentleman alluded to a project for colonising New Zealand that had lately been spoken of, and protested against it. Englishmen should only visit foreign lands to evangelise them, with the Bible in their hands; for the sword and the musket were too generally the companions of colonisation, and its general result was to deprive the aborigines of their liberty.

The Rev. Dr. Bunting, the chief of the four honorary secretaries, read the report of the committee for the past year. It was a most voluminous document, and consumed more than two hours in the reading. They had 24 missionaries, 31 school-masters, and a number of Scripture readers in Ireland, whose joint efforts had saved many Romanists and Protestants "just merging into popery."—The chapels, and congregations, and schools, and converts, had increased; and the country had contributed £3,795 to the general funds. In Germany, Belgium, Sweden, and Spain, their agents were proceeding satisfactorily. In France they had 14 missionaries, two of them were in Paris, where there were two chapels. But one of their agents had written to them that in France, notwithstanding its boasted liberty, there was no true toleration. The Rev. Jonathan Crowther was their superintendent in India, where there was a vast field for the missionaries, but little progress could be made in the conversion of the natives until the distinction of cast was obliterated, and Her Majesty's government and the East India Directors discontinued their acquiescence and participation, through their officers, in the idolatry of that continent. In parts of New South Wales and Van Dieman's Land, the success of their mission was exemplified by the fact, that punishments had been reduced to one half amongst the convict population, and the local government in the latter settlement had contributed £400 in aid of the society's mission. The society had 100 missionaries in the West Indies, and their success amongst the negro population was very great. In Jamaica they had 18,000 members. During the rebellion in Canada the Wesleyan clergy and their flocks had remained at their post, and maintained the "ancient character of methodism for religion and loyalty." The report then detailed satisfactory news from their missionaries, whose aggregate number is 317, in South Africa, Malta, and the South Sea Islands. The receipts during the past year at home, and from all parts of the world, had been £93,649 10s 6d—