

The churches are very richly ornamented; in those of the chief cities, especially, are found the accumulated treasures of many generations. They contain,—not sculptures, for the Greek Church forbids them,—but innumerable paintings. The large churches are filled with old dirty pictures, where only the hands and face are visible; all the rest covered with silver, gold, sapphires, rubies, emeralds. Before each of these pictures are hung silver lamps, which are lighted on feast-days. The people offer candles to be burned in honour of the saints; there are candles at all prices, and for every rank of life; the church sells them, and makes a large profit.

The most splendid part of the church is called the *iconostase*. It is a gallery of paintings, at the bottom of the nave, in an enclosure with three doors. The priest alone is allowed to enter through the middle door. There is collected all that is most magnificent and most dazzling. On high days, the treasures of the church are opened, and exposed to the eager eyes of the Russians, who expect from them great blessings.

I would not forget to say that the Muscovite Church recognizes no other saints than those which were canonized before the Eastern schism. New saints cannot be created; but the Emperor may himself, by a decree, create what are called the Blessed: a sort of intermediate class between the ancient saints and ordinary men. Ah! how is the heart of the Christian saddened and rent, when he sees such degradation in beings who still invoke the name of Christ!—*Foreign Correspondent of Observer.*

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, JUNE 27, 1844.

METHODIST EPISCOPAL CHURCH.—The Methodist Episcopal Church in the United States, our readers are doubtless aware, arose out of the labours of the Rev. JOHN WESLEY and his coadjutors, and was regularly formed in 1784—when Dr. COKE, a presbyter of the Church of England, having been ordained, was appointed and sent out as superintendent of the Methodist Societies in America. It recognizes three orders of ministers: bishops, elders, and deacons, whose duties are partly stationary, and partly of a travelling character; besides whom, like the British Methodists, they employ local preachers, who preach generally on the Lord's day, and occasionally during the week.

The government of the Methodist Episcopal Church in the United States is not unlike the government of the country. In the Connection there are a number of Annual Conferences; and every fourth year there is held what is called a General Conference, which is composed of Bishops and other delegates from the Annual Conferences. All the Methodist Episcopal Bishops are appointed by this General Conference, and to this body alone they are amenable. Acting on the power vested in it, the General Conference lately held in New York, suspended Bishop ANDREW, on the ground that he is an owner of slaves.

The slave question is likely to produce serious consequences to the Methodist Church of the United States, by causing a separation between the northern and southern portions of that Church.

We trust, should such an event take place, that it may be overruled by the Divine Head of the Church for the mutual benefit of both parties; and be employed as a successful in-

strument in abolishing the disgraceful traffic in human flesh forever from the land.

FORTFOLIO PICTURES FROM THE PULPIT.

NO. II.

If care in the arrangement of his discourses—if precision in pronunciation, and in his every movement—if studied forms of expression and manners—be proofs of greatness, then is the Rev. Mr. — superlatively great.

Exact in every motion, even to the opening of a book, and particular in the arrangement of his apparel—there is, as a natural consequence, an appearance of stiffness and formality about him, which has a tendency to render him unpopular with those who are taken by mere external action.

Notwithstanding these trifling peculiarities, we have placed this Minister of the Gospel second in our portfolio, as a sound divine, a close reasoner, and an exemplary character.

In his preaching there is no speculation—nothing visionary or unscriptural—no attempt to amuse his auditory. Whilst he pursues the beaten track of plain biblical theology, he casts a light on that track, without even an effort at originality. His appeals to the impenitent are sometimes very powerful; yet his peculiar calling appears to be rather that of building up believers in their most holy faith. His discourses are not the result of an hour's study, many of them being highly laboured productions; their length occasionally extends beyond the ordinary bounds, and they would, in many instances, be decidedly improved by curtailment.

On the platform, he is deservedly popular—his talents being of a very respectable order, his phraseology chaste, and his periods well rounded.

Whether the musical and poetical genius of Mr. — be of an humble order, we are not prepared to say; but if they be, his unharmonious voice is easily accounted for: in it there is an absence of that softness and sweetness occasionally possessed by less gifted speakers.

Had this preacher studied nature in his attitudes and action, as he has studied Revelation in the subject matter of his theological productions, he would have few superiors. The appearance of self-approval and self-complacency he sometimes assumes, we refrain from noticing—being fully persuaded that it is more a failing than a fault: for in social life, he is extremely affable and courteous in his manner.

"Oh would some power the gifle gie us,
To see ourselves as others see us,
It would frae mony a blunder free us,
And foolish notion."

Our readers will peruse with much pleasure the following brief notices of the regular "London May Anniversaries," for which we are indebted to the *Halifax Guardian*. We beg also to direct attention to the account, in another column, of a great Protestant Missionary Meeting, which was held at Rome, Italy, in the month of March last. May Gideon's God encourage and prosper this handful of chosen men.

BRITISH AND FOREIGN BIBLE SOCIETY.

The fortieth anniversary meeting of this Society was held on Wednesday, in Exeter Hall, under the presidency of Lord Bexley. The meeting was not probably so well attended as on former occasions, for the room was not more than three-fourths filled. Amongst the gentlemen on the platform we observed the Marquis of Cholmondeley, the Earl of Chichester, Viscount Sandon, M. P., the Bishops of Worcester and Cash-

el, Lord Teignmouth, Mr. Evans, M. P., Mr. Plumptre, M. P., General Sir J. Bathurst, the Dean of Salisbury, the Archdeacon of Winchester, Hon. and Rev. B. W. Noel, &c. Lord Bexley, on taking the chair, apologized for his inability to address the meeting in consequence of recent severe illness, and at his Lordship's desire, the Secretary, the Rev. G. Brandram, read a brief address, penned by the noble Lord, in which he expressed his unabated zeal for the welfare of the association. The Secretary then read the report for the year, in which it was stated that the Society had now translated the Bible into 138 languages and dialects, and had, during the past year, issued nearly 1,000,000 copies.—The total receipts of the year were £93,000.—The meeting was addressed by the Marquis of Cholmondeley, the Bishop of Cashel, the Bishop of Worcester, Rev. Mr. Trevellick, Rev. Dr. Wilson of Bombay, &c.

WESLEYAN MISSIONARY SOCIETY.

The annual meeting of the Wesleyan Missionary Society took place on Monday, in the great room at Exeter Hall, the body, galleries, and a part of the platform of which were principally occupied by ladies. The chair was occupied by Sir George Rose, who was supported by Mr. P. M. Stewart, M. P., Capt. Elliot, R. N., Rev. Dr. Wilson of Bombay, Rev. Messrs. Hamilton and Stewart, ministers of the Free Church of Scotland, and the Rev. Messrs. Reece, Waugh and Collinson.

The business of the day having been commenced with prayer,

Sir G. Rose rose to address the meeting, and dwelt upon the useful co-operation of the Wesleyan body with the Church of England in propagating the knowledge of salvation throughout the world. Some persons had set their faces against missions as unnecessary, and had pointed to the times of Luther and other Reformers of that period, saying there were no missionary societies then. But it must be recollected that in Spain, in Portugal, in Germany, and more especially in France, the friends of religion had to fight for their very existence, and had no time to attend to such things. But the Waldenses, who did not accept the name of Protestant, for they had never been within the pale of the Roman Catholic Church, doubtless had their holy emissaries, whom they sent into various parts of Europe. The hon. gentleman then bore his testimony to the great good which had been effected in the West Indies, where, whatever advances had been made in morality, industry, and public virtue, were unquestionably to be attributed to the efforts of the Wesleyan missionaries, who encouraged whatever was good, and discouraged all that was bad, vicious, and degrading in the human character.

Dr. Bunting then read the report, which was subsequently adopted unanimously.

The receipts for the past year have been £99,280 11s. 7d., to which was added the surplus of income for the previous year, making £99,804 odd; and the expenditure £112,908 5s. 2d.; being an increase of that of the previous year of £12,224 11s. 5d.; and showing an excess of expenditure over income of £13,104 0s. 1d.—*Scottish Guardian.*

LONDON MISSIONARY SOCIETY.

The 49th annual meeting of this society took place on Friday at Exeter-hall, London. With the exception of the Sunday School Union, this was by far the most numerously attended meeting of the season. The chair was occupied by Mr. W. Evans, M. P., who in opening the business, adverted to the large amount of good effected by that society during the last half-century, and congratulated its friends upon the increased prosperity of the finances. The secretary then read the report of the managing directors. During the past year the juvenile association in London and the provinces had raised a subscription for the purchase of a missionary ship, the *John Williams*, of 280 tons, which was to sail in the course of next month with a cargo of missionaries for the islands in the Pacific Ocean. The total receipts of the year amounted to £81,812—the expenditure to £83,523, showing an excess of disbursements over income of £1,711. The meeting was addressed by Mr. Hindley, M. P., the Rev. W. Bennett, the Rev. Mr. Morrison, the Rev. J. Sherman, and several other clergymen and gentlemen. The report and various resolutions in furtherance of the society's objects were adopted and the proceedings terminated.