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THE WESLEYAN.

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IN CONNECTION WITH THE BRITISH CONFERENCE.

"LET US CONSIDER ONE ANOTHER TO PROVOKE UNTO LOVE AND TO GOOD WORKS."—HEBREWS x. 24.

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DIVINITY.

THE LORD'S SUPPER.

Among the ordinances prescribed by the Gospel, that commonly called the "Sacrament of the Lord's Supper" has ever held a distinguished place; and the Church of Christ, in all ages, has represented the due religious celebration of it as a duty incumbent on every soul that professed faith in Christ Jesus, and sought for salvation through His blood alone. Hence, it was ever held in the highest estimation and reverence, and the Great High Priest of his church has showed, by more than ordinary influences of his blessed Spirit on the souls of the faithful, that they had not mistaken his meaning, nor believed in vain, while, by eating of that bread, and drinking of that cup, they endeavoured to show forth his death, and realize the benefits to be derived from it.

If any respect should be paid to the primitive institution in the celebration of this Divine ordinance, then unleavened, unyeasted bread should be used. In every sign or type, the thing signifying or pointing out that which is beyond itself, should either have certain properties, or be accompanied with certain circumstances as impressive as possible of the things signified. Bread, simply considered in itself, may be an emblem apt enough of the body of our Lord Jesus, which was given for us; but the design of God was evidently that it should not only point out this, but also the disposition required in those who should celebrate both the antitype and the type; and this the apostle explains to be sincerity and truth, the reverse of malice and wickedness. The very taste of the bread was instructive: It pointed out to every communicant, that he who came to the table of God with malice or ill-will against any soul of man, or with wickedness, a profligate or sinful life; might expect to eat and drink judgment to himself; as not discerning that the Lord's body was sacrificed for this very purpose, that all sin might be destroyed.

Blessing and touching the bread are merely Popish ceremonies, unauthorized either by Scripture, or the practice of the pure church of God; necessary, of course, to them who pretend to transmute, by a kind of spiritual incantation, the bread and wine into the real body and blood of Jesus Christ—a measure, the grossest in folly, and most stupid in nonsense, to which God in judgment ever abandoned the fallen spirit of man.

The breaking of the bread I consider highly necessary to the proper performance of this solemn and significant ceremony, because this act was designed by our Lord to shadow forth the wounding, piercing, and breaking of his body upon the cross; and all this was essentially necessary to the making a full atonement for the sin of the world; so it is of vast importance that this apparently little circumstance, the breaking of the bread, should be carefully attended to, that the godly communicant may have every necessary assistance to enable him to discern the Lord's body while engaged in the most important and Divine of all God's ordinances.

As the passover was to be celebrated annually, to keep the original transaction in memory, and to show forth the true Paschal Lamb, the Lamb of God that taketh away the sin of the world,—so after the once offering of Christ our Passover on the cross, he himself ordained that bread and wine should be used to keep "that, his precious death, in remembrance, until his coming again." Now, as the Paschal Lamb, annually sacrificed, brought to the people's remembrance the wonderful deliverance of their fathers from the Egyptian

bondage and tyranny; so, the bread and wine, consecrated and received according to our Saviour Jesus Christ's holy institution, was designed by himself, to keep up a continual remembrance, and lively representation of the great atonement made by His death upon the cross. The doing this is not intended merely to keep up a recollection of Christ, as a kind and benevolent friend, which is the utmost some allow; but to keep in remembrance his body broken for us, and his blood poured out for us. For, as the way to the holiest was ever through his blood, and as no man can ever come to the Father but by Him, and none can come profitably who have not faith in his blood; it was necessary that this great help to believing should be frequently furnished; as, in all succeeding ages there would be sinners to be saved, and saints to be confirmed and established in their holy faith. Those, therefore, who reject the Lord's Supper, sin against their own mercies, and treat their Maker with the basest ingratitude.

Let no man deceive his own soul by imagining he can still have all the benefits of Christ's death, and yet have nothing to do with the sacrament. It is a command of the living God, founded on the same authority as "Thou shalt do no murder;" none, therefore, can disobey it and be guiltless. Again: let no man impose on himself by the supposition that he can enjoy this supper spiritually without using what too many impiously call the "carnal ordinance;" that is, without eating bread and drinking wine in remembrance of the death of Christ. Is not this a delusion? What says the sovereign will of God? "Do this." What is this? Why, "Take bread, break, and eat it. Take the cup, and drink ye all of it."—This, and only this, is fulfilling the will of God. Therefore, the eating of the sacramental bread, and the drinking of the consecrated wine, are essential to the religious performance of our Lord's command.

Every institution has its letter as well as its spirit, as every word must refer to something of which it is the sign or signification. The Gospel has both its letter and its spirit; and multitudes of professing Christians, by resting in the letter, receive not the life which it is calculated to impart. Water, in baptism, is the letter that points out the purification of the soul; they who rest in the letter are without this purification, and, dying in that state, they die eternally. Bread and wine, in the sacrament of the Lord's Supper, are the letter; the atoning efficacy of the death of Jesus, and the grace communicated by this to the soul of a believer, are the spirit. Multitudes rest in this letter; simply receiving these symbols, without reference to the atonement or to their guilt; and thus lose the benefit of the atonement, and the salvation of their souls.

Improper communicants are in a very awful state. These may be divided into two classes: the inconsiderate, and the ungodly. Of the former class, there are multitudes among the different societies of Christians. They know not the Lord, and discern not the operation of his hands: Hence they go to the Lord's table from a mere sense of duty or propriety, without considering what the Sacred Elements represent, and without feeling any hunger after the bread that endureth unto eternal life. These really profane the ordinance, either by not devoting it to the end of its institution, or by perverting that end. Among these may probably be ranked those who believe not in the vicarious sufferings and death of the blessed Redeemer. They also receive the Lord's Supper; but they do it as a testimony of respect and friendly remembrance: these do not discern the Lord's body, do not see that this bread represents his body which was broken for them, and

his blood which was spilt for the remission of sins.

Of the ungodly, as comprehending transgressors of all descriptions, little need be said in proof of their unworthiness. Such, coming to the table of the Lord, eat and drink their own condemnation; as they profess, by this religious act, to acknowledge the virtue of that blood which cleanses from all unrighteousness, while themselves are slaves of sin. None such should ever be permitted to approach the table of the Lord; if they, through that close ignorance which is the closely-welded companion of profligacy, are intent on their own destruction, let the ministers of God see that the ordinance be not profaned by the admission of such disreputable and iniquitous guests. For, can it be expected that God will manifest his approbation when the pale of his sanctuary is broken down; and the beasts of the forest introduced into the Holy of Holies!

It may be here asked, "Who, then, should approach this awful ordinance?" I answer, 1. Every believer in Christ Jesus who is saved from his sins, has a right to come. Such are of the family of God, and this bread belongs to the children. On this there can be but one opinion. 2. Every genuine penitent is invited to come, and consequently has a right, because he needs the atoning blood; and by this ordinance, the blood shed for the remission of sins is expressly represented. "But I am not worthy." And who is? There is not a saint upon earth, nor an archangel in heaven, who is worthy to sit down at the table of the Lord. None are excluded but the impenitent, the transgressors, and the profane. Believers, however weak, have a right to come; and the strongest in faith need the grace of this ordinance. Penitents should come, as all the promises of pardon mentioned in the Bible are made to such; and he that is athirst may take of the water of life freely. None is worthy of the entertainment, though all these will partake of it worthily; but it is freely provided by Him who is the Lamb of God, who was slain for us, and is worthy to receive glory and majesty, dominion and power, for ever and ever.

Every soul who wishes not to abjure his right to the benefits of Christ's passion and death, should make it a point with God and his conscience to partake of this ordinance, if not twelve times, at least four or six times in the year; and continue thus to show forth the Lord's death till he come.

The accredited minister, the man who was set apart according to the custom of his community, was the only person who was ever conceived to have a right to administer this ordinance; as he alone could judge of the persons who were proper to be admitted. Where private persons have assumed this important function, they have brought the ordinance of God into contempt; and they, and their deluded partisans, have generally ended in confusion and apostacy.

Not only the sacred elements should be of the purest and best quality, but also the holy vessels, of whatever metal, perfectly clean, and decently arranged on the table. The communicants, in receiving the bread and wine, should not be hurried, so as to endanger their dropping the one or spilling the other; as accidents of this kind have been of dreadful consequence to some weak minds. No communicant should receive with a glove on: This is indecent, not to say irreverent. Perhaps the best way of receiving the bread is, to open the hand, and let the minister lay it upon the palm, whence it may be taken by the communicant with readiness and ease.

In the apparatus of this feast, a contribution for the support of the poor should never be neglected

This was a custom religiously observed from the very remotest antiquity of the Christian era.

A few reasons for frequenting the table of the Lord, and profiting by this ordinance:—

1. Jesus Christ has commanded his disciples to do this in remembrance of him; and, were there no other reason, this certainly must be deemed sufficient by all those who respect his authority as their Teacher and Judge.

2. As the oft-repeated sacrifices in the Jewish church, and particularly the passover, were intended to point out the Son of God till he came; so, it appears, our blessed Lord designed that the eucharist should be a principal mean of keeping in remembrance his passion and death; and thus show forth Him who has died for our offences, as the others did him who in the fulness of time should die.

3. As it is the duty of every Christian to receive the holy eucharist, so it is the duty of every Christian minister to see that the people of God neither neglect nor lose sight of this ordinance.

4. It is a standing and inextinguishable proof of the authenticity of the Christian religion.

In this place a question of very great importance should be considered: Is the ungodliness of the minister any prejudice of the ordinance itself, or to the devout communicant? I answer, 1. None who is ungodly should ever be permitted to minister in holy things, on any pretence whatever; and in this ordinance, in particular, no un-blessed hand should ever be seen. 2. As the benefit to be derived from the eucharist depends entirely on the presence and blessing of God, it cannot be reasonably expected, that he will work through the instrumentality of the profligate or the profane. Many have idled away their time in endeavouring to prove, "that the ungodliness of the minister is no prejudice to the worthy communicant;" But God has disproved this by ten thousand instances, in which he has, in a general way, withheld his Divine influence, because of the wickedness or worthlessness of him who ministered, whether bishop, priest, minister, or preacher.

Profanity and sin will certainly prevent the Divine Spirit from realizing the sign in the souls of worthless ministers and sinful communicants; but the want of episcopal ordination in the person, or consecration in the place, can never prevent Him, who is not confined to temples made by hands, and who sends by whom He will send, from pouring out his Spirit upon those who call faithfully upon his name, and who go to meet Him in his appointed ways.

I should prefer the sacrament to be administered in our form. We must yield a little in innocent matters to inveterate prejudice, but keep as near to our plan as you possibly can. Methodism in Scotland was ruined by building it by a Presbyterian model. Keep this in your eye. You should by all means give the sacrament to all united with you: Do not send them elsewhere to receive it. May the Holy Trinity have you in his continual keeping!

Scarcely any thing is more unbecoming than to see the majority of communicants, as soon as they have received, posting out of the church or chapel; so that, at the conclusion of the ordinance, very few are found to join together in a general thanksgiving to God for the benefits conferred by the passion and death of Christ by means of this blessed ordinance.—*Dr. Adam Clarke.*

SLEEPING IN JESUS.—This expression, "sleeping in Jesus," is one of the most tender that can be conceived. Death was never described as a sleep, in the sense of a natural and short repose, to be succeeded by the morn of a new and glorious day, till the Gospel so proclaimed it. The image of sleep, indeed, as of a stern, interminable state of inactivity and silence, had been long known; but that of sleep, as of a child in the arms of a mother, to be followed by the trump of a blessed resurrection dawn, was first announced in the Christian revelation. Death now is only a brief repose: the body resting from its labours, and the soul being present with the Lord in holiness and felicity.—*Daniel Wilson, Bishop of Calcutta.*

FAITH disregards apparent impossibilities, where there is a command and promise of God. The effort to believe is, often, that faith by which the soul is healed.—*Dr. A. Clarke.*

ECCLESIASTICAL HISTORY.

REFORMATION.—LUTHER.

[CONCLUDED.]

THE arguments of Rome had been signally baffled in these conferences; but she had means in reserve which had oftener achieved her victories. The putting words of the Official pronounced, that "the Emperor, the defender of the Catholic faith, was determined to do his duty;" and the full menace was realized in an Imperial decree, of the following month, declaring Luther a schismatic and heretic, and placed under the ban of the empire; a right being thus given to all men to seize his person and property, and those of his adherents. The execution of this decree was defeated by a circumstance strongly displaying the provident regard of the Elector Frederic for his illustrious subject.

The Imperial herald, who had escorted Luther as far as Friedberg, had scarcely left him, when, as he was travelling along the border of the Thuringian forest, he was seized, near the village of Schweins, by a party of horsemen in masks; thence hurried back through the forest to the castle of Wartburg, an old residence of the Thuringian Landgraves, standing among the mountains near Issenach. This singular mode of securing the person, probably saved the life, of the great Reformer. But the solitude to which he was necessarily condemned, until some change should be wrought in the Emperor, soon wearied the active spirit that had been, for many years, perpetually moving among the busiest circles of men; and Luther would have gladly run the hazard of returning to Wittemberg. The monotony of his seclusion, the change of his habits, and his natural dislike to the appearance of a constraint, which to the last had something of mystery which it was difficult to solve, might have been sufficient to justify his impatience. But he had the higher motive of dread, lest his absence at this most critical time of young Protestantism might either expose the Church to hazards, or dishonour his cause by the appearance of his having abandoned it for personal considerations. This last feeling seems to have peculiarly oppressed him. He writes to Melancthon:—

"For the glory of the Scriptures, and the consolation of mankind, I would rather submit to a violent death, than that you should think me languid in the cause. Even though I should perish, the word of God shall not perish; and you, I hope, like another Elisha, would succeed Elijah."

"If the Pope proceed to attack all who are of my sentiments, Germany must be involved in tumult; and the sooner the attempt is made, the sooner will he and his abettors be defeated."

But his solitude was not unproductive. He occupied his time in study, and from the mountain-fortress of Wartburg issued a succession of powerful performances, which he would probably have never found leisure to produce in the whirl of active life. His "Tract on Auricular Confession," showing its corruption of the useful and innocent custom of the primitive church into an instrument of the cupidity and avarice of Rome; his "Notes on the Gospels," his "Letters to the Students of Erfurt," an disrespect to the clergy, and his memorable work on the guilt and folly of monastic vows, attest his diligence; while, from the utter obscurity of his retreat, and the popular sympathy felt for the imagined sufferings of the man and the minister, they fell with a vast increase of weight among the nation.

At length news came from Wittemberg that made him brave the chances of Imperial violence. A professor of canon law had been appointed in the University. Against this law, as the ancient ally of the Popedom, he had waged the most determined hostility; and this appointment was too like a triumph of the evil influence, to let him lie tranquilly upon his pillow. He suddenly appeared at Wittemberg, ready to meet the chain or the stake for the honour of truth. But there he found that his opinions had taken too firm root to be easily overpowered; and that they were even producing results of the most practical good. His Anabaptist brethren had already abolished private masses, one of the most lucrative and scandalous resources of the Romish ritual; and begging for the order, the necessity of wearing the monk-

ish dress, and the perpetuity of the monkish vows, were given up at the same time.

A singular antagonist was now to increase Luther's celebrity. Henry VIII., jealous of fame in every form, undertook the hazardous task of overwhelming him, against whom no adversary had hitherto been able to stand. Henry's answer to the book on "The Babylonish Captivity of the Church," now remains only as one of the idle monuments of the age of scholastic folly. But Rome, little suspecting the temperament of the man on whom she lavished her praise, received his "Defence of the Seven Sacraments" with grateful pomp. The volume was accepted in full conclave, and the title of "Defender of the Faith" was conferred, to swell for ever the honours of the British diadem. But the title was scarcely given, when Henry's defiance turned into burlesque the short-sightedness of the great Infallible.

Luther, strong in the strength of his cause, feared no man. He answered the monarch even with less ceremony than the monk. His reply is learned and argumentative; but, from what peculiar circumstance we cannot now discover, his style is singularly contemptuous. The controversial habits of the age were harsh; and Henry, unhesitating as he was in his epithets, must have been astonished at finding himself so closely rivaled.

In this year Leo died, as was presumed, by poison.

Luther's absence from Wittemberg was but temporary. On his return, he commenced the great work that alone could give stability to his cause—the translation of the Scriptures. The first efforts of printing had been employed in the promulgation of the Scriptures; and Germany possessed translations of parts of the Bible so far back as the year 1476. But they were few, repulsive to the eye, and, from their rudeness, scarcely less repulsive to the understanding. Luther applied himself for a year to the study of the original languages; and in 1522, commenced his colossal work. His own account of his purposes, to Spalatin, is brief but clear:—

"I translated not only John's Gospel, but the whole of the New Testament, in my Patmos. But Melancthon and I have begun to revise the whole of it: and it will, by the blessing of God, do us credit. We sometimes need your assistance to direct us to suitable modes of expression; prepare yourself, therefore; but supply us only with such words as are simple, and avoid all that are confined in their use to the camp, or the court. We wish the work to be distinguished by the simplicity of its style."

Matthew's Gospel was published first; then Mark's; then the Epistle to the Romans. The entire New Testament appeared as early as September, 1522. To promote the circulation, the volume was made as cheap as possible; and the parts were also published separately. Luther's still more arduous labour, the translation of the Old Testament was instantly commenced. And he thus writes on the 2d of November:—

"In my translation of the Old Testament, I am only in Leviticus. It is inconceivable how much writing letters, business, conversation, and many other things, have interrupted my progress. I am now determined to shut myself up and use despatch, so that the five books of Moses may be sent to press by January."

"We shall print them separately. After that we shall proceed to the historical parts of Scripture, and, lastly, to the Prophets. The size and price render it necessary to make those divisions in the publication."

The Romish advocates were up in arms on the appearance of a work which has been always fatal to the delusions of Rome; but it was received with joy by the people, and Luther exultingly saw it spread to the borders of the land. This translation still stands at the head of all the German versions. Its simplicity, force, and dignity have had no rivals; and, like our own authorized version, it is appealed to as the finest example of the old national tongue.

The Reformation had rapidly assumed a form, and its success brought with it the usual concomitants of worldly fortune. Ambitious minds began to discover in it a means of public distinction; and the first serious anxieties which Luther felt were awakened by the spirit of partisanship. Carolotacius had the weakness of ambition; and intelligence reached Wartburg, that he was urging himself into a name by rash attacks on the public

opinions and worship. He had even gone the length of exciting the populace to tear down the images and ornaments in the Popish churches: an act which could only connect its authors with riot, and which the progress of knowledge would have soon effected without tumults or scandal. Luther, not unjustly alarmed at leaving his great and holy cause in the hands of human passion, abandoned his retreat at once, and for ever; and explaining his reasons in a letter to the Elector, hastened back to Wittemberg. He was received with general joy; but the various opinions and rising extravagances of his followers during his absence long perplexed him, and filled his manly spirit with apprehensions of unusual gloom. In his letter to Langus, an ecclesiastic of Erfurt, he speaks in this strain:—

"I am not permitted to come to you; nor is it lawful to tempt God, and unnecessarily to court dangers; since here at Wittemberg I must lay my account with a sufficient number: I who have been excommunicated by the Pope, put under the ban of the Empire, exposed to death on every side, protected by none but God."

A letter to the Elector contains almost the language of a man who contemplated martyrdom:—

"I am of opinion that the kindness or opposition of your Highness, and even the hatred of the whole world, ought to be only secondary considerations in the present peculiar circumstances of the church. Your Highness is master of my body and my destiny in this world; but Christ is the Lord of souls. The Gospel which I preach has its origin with God, and, by God's grace, neither persecution nor death shall wrest it from me. Neither cruelty nor terror shall extinguish this light."

The death of Leo X. had opened Rome to the intrigues of all the cabinets of Europe. But Charles was on the spot—his dominions surrounded the Roman States; he was lord of the opulence of the New World—and he prevailed. The tiara was laid on the brow of his former tutor, Adrian, a monk of Utrecht, created a Cardinal so late as 1517, and one of the extraordinary number of thirty-one, whom the late Pope, alike the most indolent of men, and the most headlong and profligate of politicians, had raised to the hat in one day.

Adrian possessed such learning, and such Christianity, as were to be found in convents; and, with equal sincerity and feebleness, he commended the clearance of his church. The task was Herculean. The trade of ecclesiastical preferments had long been the crying sin of Rome. By the double impolicy of avarice and fear, she had laboured to create an interest in the permanency of her establishment, by making it a resource for the high families of the provinces of her European empire. The more intelligent or intrepid sons of the nobles were destined for the prizes of the state and army. The more incapable were pensioned on the easy opulence of the immense benefices in the gift of Rome. The result may be conjectured, and the contemporary writers exhaust every power of language in describing the sensuality, ignorance, and pride flourishing under this flagrant system. The sale of the livings was frequent, and so notorious, that companies of brokers were established in Rome for their purchase; the higher ecclesiastics were sometimes only more conspicuous examples in the church, of the vices which they had acquired in their noble fathers' halls; the lower orders of the church naturally followed the standard set before them; and public ordinances were found necessary to prohibit the priesthood from "meddling in traffic, from frequenting taverns," then the receptacles of every impurity, and from indulging in the vices, by name, to which those taverns offered the temptation. The new Pope, not improbably stimulated by the general outcry for reform, published, as his first measure, a "Declaration," which had the effect of authenticating the whole of the public charge. He began with the tiara itself:—

"Many abominable things," said this important paper, "have been committed in this holy chair for several years past—abuses in spiritual things—excesses in the mandates given—in fine, every thing changed for the worse."

"No wonder that the sickness should descend from the head to the members, from the high pontiffs to the inferior prelates. In what relates to us, we shall endeavour that our Court, from which, perhaps, all this evil has proceeded, shall undergo

a speedy reform. If corruption has of late slowed from it, sound doctrine and reformation shall now proceed from the same source. To this we shall account ourselves the more obliged to attend, as the whole world appears most ardently to desire such a reform."

"I have accepted the Pontificate, that I might reform the spouse of Christ, assist it neglected and oppressed, and appropriate to the learned and virtuous the money which has of late been squandered on grooms and stage-players."

This ecclesiastical confession of the vices of the Papacy was followed by a lay declaration, scarcely inferior in the rank of its authors, and altogether superior in its practical effect: the long celebrated "Centum Gravamina," or List of Grievances, drawn up by the Diet of the German Princes, to be transmitted to Rome. It contained a detail of the corruptions of the priesthood, and the church system, which the princes declared that the iniquity and notoriety of the facts alone compelled them to submit to the Pontiff for their speedy reform; concluding by the suggestion of a General Council for the purpose in Germany. This document is the more unequivocal, from its proceeding from sovereigns still attached to the Popish cause—one of its sections being a confirmation of the Edict of Worms against Luther, and another a demand that the preachers of the "new doctrine" should be suspended in their functions.

These declarations were virtual pleadings on the side of Christianity; and Luther was not asleep while Popery was thus unconsciously shearing the locks in which the secret of its strength lay. He translated Adrian's Rescript into German, and sent it, illustrated by his own resistless remarks, to scatter light through the world.

We must hasten to the close of this great man's labours. Luther, in 1545, had reached his sixty-second year, with a frame, never of peculiar vigour, much exhausted by perpetual application, and the numerous cares which hourly thickened on the leader of the Reformation in those days of increasing peril. His chief associates had died round him, or were yielding to age. Zuinglius had perished in battle, and Oecalampadius had died of grief for the loss of his admirable friend. A painful complaint, probably the result of his sedentary habits, had some years before tortured Luther; and under its paroxysms he seems to have sometimes abandoned the hope or the wish to live. But by temperance he continued to obtain vigour sufficient to employ himself in the revision of his numerous writings, and chiefly of his translation of the Scriptures.

But in this year his complaint became more decided, and his constitution, long racked by the stone, began evidently to give way. Violent head-aches, and the decaying sight of one of his eyes, gave symptoms of an event which must soon deprive Protestantism of its first and ablest friend. It was speedily complete. He had taken a journey to Eisleben, his native place, on the application of the Count of Mansfield, to arbitrate a dispute relative to the mines. In full consciousness of his own infirmities, he had undergone this harassing journey, as a promoter of peace.

"I write to you," said he, in a letter to a friend, a few days before he set out, "though I am old, decrepid, inactive, languid, and now with but one eye."

"When drawing to the brink of the grave, I had hopes of obtaining a reasonable share of rest: but I continue to be overpowered with writing, preaching, and business, in the same manner as if I had not discharged my part in these duties in the early period of life."

The journey was in the depth of a German winter. And by the overflowing of the river Issel, it was prolonged to five days. The effort was too much for his feeble frame; and after various changes of his disorder through three weeks, Luther, on the 18th of February, 1546, breathed the last breath of life, gifted with the most glorious donative and the loftiest duty that Providence gives to man—the promulgation of its own eternal truths, in simplicity, holiness, and power.

The highest honours were paid to his memory. His body, after lying in state in the principal church, was escorted by the principal nobility of the Electorate on horseback, and an immense concourse of the people, on its way to Wittemberg. Wherever it stopped, the population of the towns received it with tears and prayers; hymns were sung, and sermons delivered over the re-

mains of their common father in the faith. At Wittemberg, the whole University, the magistracy, and people, came out to meet the procession; and the funeral ceremony was begun by an oration of Pomeranus, a celebrated Divine, and closed by a pathetic sermon from Melancthon. His picture was afterwards hung up in the hall of the University. But his true and imperishable monument is THE REFORMATION.

The Wesleyan.

MONTREAL, THURSDAY, FEB. 4, 1811.

ACCORDING to the intimation given in our last, we present our readers, in the present number, with some account of the geography and history of the vast Empire of China, which has of late especially, become the object of political speculation and general interest, from the difficulties which have for some time existed between the British and Chinese Governments, and which have been caused by the singular policy and proceedings of the latter—as appears from the account which we have already given of the origin of the war which Britain has felt herself compelled to enter upon against that singular and semi-barbarous empire. The British expedition, we learn, has been successful in its first attempt: having, in a few hours, and by an almost bloodless conquest, gained possession of the important island of Chusan.

Sincerely do we hope that this demonstration will be sufficient to bring the Chinese authorities to their senses, and induce them to accede to the reasonable and just demands of the British Government. Especially do we hope, that these events will be overruled by the all-wise Providence of God, to the opening of "a great door and effectual," for the preaching of the everlasting Gospel, and the establishing of Christianity among the atheistic myriads which compose the population of that vast empire, which falsely and foolishly calls itself "celestial."

THE admirable letters of "Omega" and "Catholicus," in this number, will, we have no doubt, be perused with interest by those of our readers who are acquainted with the proceedings of the Upper Canada Conference, in relation to the British Wesleyan Missionary Society; and who regret, with us, the violent language and spirit in which the Editor and some of the correspondents of the *Toronto Guardian* have thought proper to indulge. We hope, for the sake of our common Methodism, and especially for the honour of our divine religion, those writers will, in future, be more cautious, both as to truth and temper.

TEA.—In 1668, the East India Company imported "One Hundred Pounds weight of good Tea." In 1669, they imported 143 lbs.; and in 1678, 4,713 lbs., but this proved a glut in the market. In 1830, they imported 63,000,000 lbs. During the last twenty years, £90,000,000 has been paid into the British Exchequer, as duties upon teas.

PRINTING.—The proprietors of the *London Sun* state, that they have discovered a method of printing six thousand copies of their paper an hour, instead of two hundred!

PRAYER is the language of dependence. He who prays not, is endeavouring to live independently of God. This was the first curse, and continues to be the great curse of mankind.

BIBLE SOCIETY.

On the evening of Wednesday, 27th ult., the Anniversary Meeting of the Montreal Auxiliary Bible Society was held in St. Andrew's Church, in this city. It commenced at seven o'clock precisely, according to what was announced in the advertisement; and we were not a little gratified to see this perfect correspondence between notification and action; and we make this observation, in the first place, to do credit to those who conducted the arrangements; but also, being journalists for the public good, we touch upon this subject in order to encourage and promote punctuality to hour and minute in all public meetings, and in all the committee meetings of our many benevolent societies.

There was a good audience present when the business commenced, and it afterwards increased to a full meeting. The first thing done was, the reading a portion of Holy Scripture, a very befitting mode of opening a Bible Society meeting. This was done by the Rev. Dr. MATHIESON, in whose church the meeting was held; and, in succession, the same gentleman offered up, with the assembly, an appropriate prayer for the blessing of God on the Parent Bible Society, and on its Auxiliary in this place—for the whole church of Christ, and with special supplication that the church might early be coextensive with the whole earth.

The President of the Society, the Honourable PETER MCGILL, who was in the chair, commenced the immediate business of the meeting, by a well arranged and suitable address, stating the object in view, and making remarks on the great work of Bible Societies.

The Annual Report of the Society was then read by the General Agent. It was a truly interesting document in many respects. We perceived by it that the great object which the Society specially undertook a few years ago, is steadily going on to its completion: this was to supply every family in the province with a copy of the entire word of God. It was a noble and venturesome enterprise in the Society to compromise itself in such a good, extensive, and difficult work. The rewards of their labour are, however, already in their hands, in a good measure, in the great good they have visibly effected, by putting many families in possession of the Word of God, which were, and had long been, destitute of it, and where it was most gratefully received, and with indications that lead to the hope that the same volume would not lie idle, but be read with care and frequency. Not the least gratifying part of the Report was the account given of an extensive circulation of the Scriptures among our French fellow-subjects around us, of the Roman Catholic religion. And this cheering account was considerably enhanced by the facts mentioned, of several priests, in different parts of the country, having given their countenance and their active aid to this distribution of the word of God among their people. We shall indulge ourselves in the hope that this diffusion of the Scriptures among our French friends will go on, and will rapidly increase from year to year, until the Bible is generally found in every house. And if it does so increase, as it indeed must, we shall hope to see a greater union effected among us than that of the Provinces. We shall hope to see a real union of two classes of people, and, what is more, a union of our religions; and we do not care much what name may remain to designate the United Religion, so that it is *The Religion of the Bible*. And, as one of the speakers remarked, if our French friends will drop their word *Roman*, we shall readily drop our word *Pro-*

testant, and most fully consent to go all of us under the name of *The Catholic Church*—understanding by this what the Catholic Church was in the days of the Apostles, and what we are sure it will again be, live to see it who may.

We might touch upon other points noticed in the Report, had we sufficient room, and we are sure that every part of it would afford gratification to our readers. It will, however, be printed, and when it comes to our hands we shall be glad to give extracts from it, in order to benefit our readers on the one hand, and on the other, to benefit the Bible Institution, by making its objects and operations more generally known, and thus to induce many to contribute to its support, who at present do not, and simply because they are not properly informed on the subject.

The first Resolution was moved by the Rev. Dr. BLACK, and was accompanied by an able speech, in which, among other useful observations, he expressed an earnest wish and hope for a system of education to be established in and over all the country, in which all might be taught to read, and be able to profit by the Holy Scriptures. This Resolution was seconded by the Rev. R. L. LUSHER.

The second Resolution was moved by the Rev. CALER STRONG, in a very appropriate speech. The Rev. gentleman particularly noticed the confidence we have a right to possess in regard to the power of truth over error, and that we need not be very solicitous about the political restraints of the latter, if the other be left fully free to combat it. And well he might make the statement; for assuredly the conjurations of error will be made to disappear before the power of truth, as the serpents of Jannes and Jambres were devoured by that of Moses.

This Resolution was seconded by the Rev. WM. TAYLOR, in a powerful speech. The frank statements made by the speaker as to the objects of the Bible Society here upon the French population, and the spirit of charity with which he delivered them, were both gratifying and instructive.

The third Resolution was moved by the Rev. H. ESSON, whose address gave great satisfaction to all. It was of a truly biblical nature, because he pointed out not only the duty of circulating the inspired volume, but also, and especially, the duty of Ministers to make their churches bible classes, so to speak, in order that their flocks might be thoroughly imbued with the letter and the spirit of this heavenly book. After a similar manner did he show the duty of parents in regard to their children, and their households. By pursuing this plan, he remarked, the promise would be visibly fulfilled, when no man would need to teach his brother, for all would thus be taught the knowledge of God and of salvation.

JOHN DOUGALL, Esq. seconded this Resolution in a brief but very suitable address, in which he drew attention to the many tongues the Bible now speaks, through the labours of the Parent Society, like another Pentecostal gift. He also urged upon the assembly the duty of effectually aiding this important institution, by the different means within our reach.

The Rev. J. THOMSON, Agent of the Parent Society, moved the fourth Resolution, and gave some gratifying statements respecting the feelings and efforts in favour of the general circulation of the Scriptures in New Brunswick, Nova Scotia, and Prince Edward Island, as witnessed by him in travelling through these provinces during last summer.

The Rev. M. WILLOUGHBY seconded this Resolution, and in doing so, picked up, as he said, some

fragments that remained after the preceding addresses, and which fragments were very acceptable to all present. One of these had respect to the President of the Society, who was in the chair. Providence, the speaker remarked, had favoured and honoured the gentleman in question, in various ways in this community, but chiefly in honouring him to be the President of the Bible Society.

The President, in putting this Resolution before the meeting for adoption, fully acknowledged his coincidence with the last speaker, in considering the post of President of the Bible Society as his highest title.

At this period of the meeting the collection was taken up, which amounted to £26 12s. 7d.

The Rev. J. T. BYRNE, from L'Orignal, now moved the fifth Resolution, for the appointment of a new Committee, accompanying it with a few words only, as the hour was late. The Rev. F. BROOMER seconded this Resolution.

The thanks of the meeting were most cordially awarded to the President, for his conduct in the chair during the evening, on the motion of Capt. MAITLAND. The Rev. Dr. DAVIS seconded the same, expressing the justness of the tribute paid.

In conclusion, the Rev. H. WILKES gave out the Doxology, which was sung in one general voice by the whole assembly.

In this manner passed the Twentieth Anniversary of the Montreal Auxiliary Bible Society; and from the sentiments uttered by the various speakers, together with the manner in which the addresses were delivered, a general, we may say, a universal impression was produced in favour of this anniversary over all its predecessors: all were led involuntarily, as it were, to say to themselves and to others, that *this was the best Bible Society meeting ever witnessed among us*.

It is truly a subject of much thanksgiving to God, the author of all our blessings, in common life and in the Christian life, to see the Bible cause making *this visible progress among us*. To God, and to Him only, be the glory; and let us all be stirred up by his mercies to us in this object, to labour more and more diligently and humbly, to promote the kingdom of our Lord Jesus Christ, by promoting, through every means in our power, the general circulation and the general use of the Holy Scriptures. May God hasten the universal diffusion of his Word over the whole world: soon may it speak all tongues—soon may it reach all nations—soon may it come into every house—and soon may the day arrive when every soul shall read it, learn it, believe it, and obey it, to the glory of God.

The following are the Resolutions passed at the meeting:—

I.—That the Report which has now been read, be adopted, and that it be printed under the direction of the Committee.

II.—That this Meeting contemplates with much satisfaction, and with sincere thanksgiving to God, the progress that has been made during the year that is now closed, in circulating the Holy Scriptures among our fellow-subjects of this province speaking the French language, and professing the Roman Catholic religion.

III.—That this Meeting rejoices in the increased prosperity of the British and Foreign Bible Society, as indicated by its last year's operations, in which its income has been larger, and its circulation of the Scriptures, in its many tongues, more extensive than in any former year; and earnestly desires that this Society may be enabled to aid it, in every way, in its noble and extensive undertaking.

IV.—That this Meeting rejoices with gratitude and humility before God, for the extensive circulation of the Scriptures, by the Montreal Auxiliary Bible Society, during the last and previous

years of its operations, and hopes to see completed in due time the good work committed to its trust, by placing a copy of the entire Word of God in every family throughout the province.

V.—That the following gentlemen be the Office Bearers of the Society for the present year, viz :

Hon. PETER M'GILL, *President.*

Vice Presidents.

Hon. W. P. CHRISTIE, Dr. HOLMES,
J. T. BARRETT, Esq. Capt. J. H. MAITLAND
WILLIAM LUNN, Esq. J. FROTHINGHAM, Esq
JOHN MATHEWSON, Esq., *Treasurer.*

Secretaries.

Rev. HENRY WILKES, A. M., *Foreign Secretary.*
Mr. JAMES R. ORR, *Recording Secretary.*
Mr. JAMES MILNE, *General Agent and Depository.*
Committee.

Rev. Dr. Mathieson, Rev. Dr. Black, Rev. Dr. Davis, Rev. W. Taylor, A. M., Rev. H. Esson, A. M., Rev. M. Willoughby, Rev. C. Strong, Rev. R. L. Lusher, Rev. W. Squire, Rev. J. P. Hetherington, Rev. H. O. Crofts, Rev. F. Broome; Messrs. Jas. Fleming, J. Ferrier, J. Fraser, John Smith, H. Venoer, J. Redpath, J. Barnard, Rollo Campbell, Thos. Kay, H. Lyman, J. Mills, S. S. Ward, S. Hedge, R. Haddan, J. Roy, R. Armour, D. Stewart, A. Ferguson, J. Leeming, Jno. Donagall, S. Foster, T. Wilson, D. Ferguson, J. Hilton, J. Court, W. Gunn, W. M. Ogden, Wm. Thomson, J. E. Mills, Dr. M'Nider, Dr. Hall.

CORRESPONDENCE.

TO THE EDITOR OF THE WESLEYAN.

QUEBEC, January 28, 1841.

REV. AND DEAR SIR,

I HAVE pleasure in forwarding you a few further particulars, respecting the encouraging religious revival in this place, which has been connected with the recent visit of our beloved friend, the Rev. JAMES CAUGHEY. Various gratifying results have been beheld, affecting the cause of religion generally in Quebec; but I must confine myself to the number of persons brought to experience the pardoning and the perfect love of God. Of the former description, we have the names of about two hundred—and of the latter, not fewer than fifty.

In order to ascertain this as correctly as possible, we gave notice of our design from the pulpit; requesting, in the first place, all who had found "the peace of God," to meet us in the Sabbath afternoon, for that purpose. The new converts occupied the pews in the centre of the chapel; and those who were seeking mercy had been desired to sit beneath the side galleries. On the first day, the number of both classes was so much greater than I had anticipated, that tears of gratitude to God irresistibly suffused my eyes, as I proceeded to the communion-table, where a seat had been placed for Messrs. CAUGHEY, SELLEY, and myself.

After singing and prayer, and a few introductory remarks, I invited those who had experienced justification during the special services, to come up to the altar; and the rails successively filled from each side the chapel in rotation, until all had presented themselves as the happy seals of our ministrations "in the Lord." On the altar being filled, Mr. SELLEY and I went round with a pencil, and took down each name, as it was pronounced by the converted individual: which was generally done with a glistening eye, as well as a gladdened heart. In some instances, parent and child appeared, and brothers and sisters, together; and the sight of so many joyful countenances around the altar of the Most High, was, under all the circumstances, interesting to a degree which will not easily be over-estimated. After the names had been given in, we all knelt down, and, at my request, our beloved brother offered a commendatory prayer for each party—who returned to their seats during the singing of a suitable verse of a hymn, and while others, from the other side of the chapel, were coming forward, to take their places.

I should have mentioned that the members of the Society occupied the front of the gallery; and appeared to feel a considerable portion of interest in the proceedings: elder children of a Divine Father, cheerfully looking on the introduction of the new-born additions made to the gracious family!—or like "hovering angels," who have joy in their higher heaven "over one sinner that repenteth." Three Sabbath afternoons were thus

most profitably employed; at the close of each of which the penitents were invited forward, and a fervent prayer-meeting held in their behalf. And I have entered into these details, as our revival-brethren may be willing to adopt, in some other places, a measure which, while it is so adapted to give consolidation to the good results of such special efforts, at the same time, may save us from the danger of exceeding the truth, in our reports of the number "saved" at such times.

We had a similar service last Monday afternoon, in the School-room, for the purpose of ascertaining how many had (to adopt the language of the Church of England) obtained the cleansing of their hearts "by the inspiration of the Holy Spirit," so as "perfectly to love God." The School-room was nearly filled—through misapprehension, some having presented themselves who were seeking, but had not found that grace; but, on investigation, we were satisfied that God had given us the number I have already stated:—

"Who the victory gave,
The praise let Him have,
For the work He hath done:—
All honour and glory to JESUS ALONE!"

On the whole, I feel constrained to say:—

1. That while the works of conversion and entire sanctification were both encouragingly going on among us, previously to the coming of our beloved brother; yet, that the rapid and extending spread of that grace is mainly to be attributed to the blessing of God which has accompanied the impressive and evangelical ministry, and fervent and persevering toils in the prayer-meetings, of that honoured servant of God.

2. That the week-day, afternoon, and Sabbath morning sermons, on the old Methodist doctrine of "Christian Perfection," amounting to more than twenty, which brother CAUGHEY has delivered during his visit, have been, in my opinion, so far as means are concerned, the most helpful and important part of the instrumentality connected with our revival.

3. That the usefulness of general and individual invitations to the altar, of sincere persons under religious impressions, has been established beyond any reasonable doubt; and I am most happy to find that it is by no means an unusual expedient now among some popular ministers of our Connection at HOME, at their Sabbath evening prayer-meetings after preaching.

4. That the affectionate respect which our esteemed brother CAUGHEY has never failed to tender to brother SELLEY and myself, as the regular stationed ministers—and his wise and Wesleyan care for the permanency of the work of God among us—have been such as justly to entitle him to our truest brotherly love and ministerial confidence.

5. That the manner in which our brethren and friends of the Quebec Society and congregation have rallied around us, during the three months of our special services, is greatly to the honour of their Christian profession. Not a single individual of respectability has made himself a disapproving or unco-operating exception. And I know not a single family, either in the congregation or Society, but has more or less received beneficial influences from God during our Protracted Meeting. In some instances, an entire family has been brought into the "liberty of the children of God."

6. That since "there is no respect of persons with God," and "the same Lord over all is rich unto all that call upon him, that call upon him in truth;" it is a most correct and consolatory conclusion, that any community of Christians who (so far as they may be suited to their circumstances) will make believing use of the same human means, may confidently expect the same Divine blessing.

I remain, dear Sir,
Your affectionate friend and brother,
W. M. HARVARD.

THE BRITISH AND CANADIAN CONFERENCE, AND INDIAN MISSIONS.

TO THE EDITOR OF THE WESLEYAN.

REV. SIR,—On reading over a "Report of their Mission to England, by the Representatives of the Canada Conference," I have observed, with surprise, that those gentlemen, in the letter which they addressed to Lord JOHN RUSSELL, under date August 20th, 1839, attempt to prove, and indeed assume it as proved, "beyond the possibility of

successful contradiction," 1st, "That the Society in Upper Canada declined transferring the Indian Missions to the London Missionary Committee, when the latter proposed it;" and "That the Canadian Society maintained its ability, not merely to support the Missions then established, but to supply the religious wants of the Indian Tribes in Upper Canada, stating, that there is little doubt that the funds of our own Society can be increased to a sufficient sum to meet the wants of the Indian Tribes within the present bounds of our Conference;" and even "expostulating with the London Committee," &c.

I would fain hope that all this was written in entire forgetfulness of what the Rev. E. EVERTSON had previously written and published on these subjects. But I observe, too, that "official papers and documents" are referred to, as furnishing ample proof of these positions. That reference to "Official Papers" is most unfortunate, both for themselves and for their argument; for there is a number of an "Official Paper," the "Christian Guardian," the "Official Organ" of the Upper Canada Conference, to which the Messrs. RYERSON have not referred, but which furnishes evidence on these points, by which all that they have said is flatly contradicted, and set aside. I here refer to a paragraph of some editorial remarks in the *Christian Guardian* for May 20th, 1835, "Published under the direction of the Wesleyan Methodist Conference in Canada—Egerton Ryerson, Editor." The "Remarks" were elicited by a recent publication of the "Report of the Select Grievance Committee of the House of Assembly." The following is an extract:—

2d. "When the Union took place, the Missions in this Province were in a most embarrassed state, and some of them were declining, FOR WANT OF MEANS TO SUPPORT THEM. Several were attached to circuits, in order to save expense; and were, therefore, very defectively supplied. Several of the Missionaries and Teachers were in arrears in their salaries; the Canada Conference Missionary Society was in debt about Twelve Hundred Dollars, and this debt was increasing, notwithstanding the most vigorous exertions were made to obtain subscriptions and donations in this Province, and to beg assistance from the United States, whence frequent and liberal donations had been made. ON THE SETTLEMENT OF THE UNION, THE MISSIONS IN THIS PROVINCE CEASED TO BE MISSIONS OF THE CANADA CONFERENCE, AND BECAME THE MISSIONS OF THE ENGLISH WESLEYAN METHODIST MISSIONARY SOCIETY, THE SAME AS THE MISSIONS IN IRELAND, LOWER CANADA, OR THE WEST INDIES."

This, without referring to any other "Official Papers," by an appeal from the Rev. Messrs. W. and E. RYERSON's communication to Lord JOHN RUSSELL, in August, 1839, to the Rev. E. RYERSON, the "Editor of the Christian Guardian," the "Official Organ" of the Upper Canada Conference in 1835; it is proved, "beyond the possibility of successful contradiction," the Rev. E. RYERSON himself being the witness; First, That the "Upper Canada Conference did not possess the means to support the Indian Missions;" and, secondly, that, on the settlement of the Union, those Missions "ceased to be Missions of the Upper Canada Conference."

And yet, although, by a solemn and deliberate act of their own, in which they had been consenting and contracting parties—the Indian Missions had become "Missions of the English Wesleyan Methodist Missionary Society, the same as the Missions in Ireland, Lower Canada, or the West Indies—it was "Resolved," as the Messrs. RYERSON informed Lord JOHN RUSSELL, by the "Canada Conference," to "retain the direction of those Missions!"

As it was the design of the Rev. Messrs. W. and E. RYERSON, in their letter to Lord JOHN RUSSELL, to invalidate the statements made to His Lordship by Dr. ALDER, and is certainly the tendency of their "Report" to impress the minds of their readers that the Secretaries of the Wesleyan Methodist Missionary Society have attempted to wrest the Indian Missions from the Upper Canada Conference; I think it due to them, and to Dr. ALDER in particular, to call the attention of your readers to the facts stated above. If you concur with me in that opinion, by giving this communication a place in the *Wesleyan*, you will oblige,

Rev. Sir, Yours,

OMEGA.

WESLEYAN METHODISM IN UPPER CANADA.

TO THE EDITOR OF THE WESLEYAN.

REV. AND DEAR SIR,

It is greatly to be regretted that the official organ of the Upper Canada Conference, and some of its correspondents, should pursue a course of determined and incessant hostility and bitterness towards the British Connexion, its Agents, and Representative. From week to week the warfare is maintained, with a spirit and weapons wholly unbecoming the character of Christianity. The very men who recently professed to eulogise, esteem, and love the British Connexion, now treat its agents and adherents as if they were the filth and offscouring of the earth. The Missionary platform is converted into a military vantage-ground. A religious paper is made to boom with bitterness and ill-will. The claims and commands of Christian charity are wholly unheeded. Her celestial mantle is torn to tatters, and scattered to the winds, instead of being cast over supposed or asserted failings and infirmities. Past associations, past services, previously acknowledged excellences, are utterly forgotten; and "war to the knife" is the dreadful and appalling cry. A monopoly of righteousness and equity is claimed and asserted.

And is this Christianity? Is this the spirit of Christ, of holiness, and heaven? Is this the love that is the fulfilling of the law, so beautifully and impressively delineated by the pencil of inspiration, in the first epistle to the Corinthians? Believe the affirmative who can.

I know the mode of defence that will be adopted against all this. The adherents of the Upper Canada Conference will justify such conduct on the grounds of self-defence, and the alleged unrighteousness of the cause which they thus oppose. But, even if that cause be wrong, are they therefore justified in departing from the letter and spirit of the Gospel? Will one evil justify another? In defence of that very cause, however, much may be said, and much that has not yet been said. But as the development of such grounds of defence comes not within the design of this communication, I shall waive it for the present, and propound, in the spirit of mildness and candour, a few queries to the writers in question—which I entreat them to consider with impartiality and care.

In the first place, I would ask, are you sure that you, and the body to which you belong, have given no occasion of just offence to the British Conference; that you have done nothing, sanctioned nothing, winked at nothing, to merit and occasion the separation that has occurred? Have you—have your leaders—has your principal leader honestly and constantly endeavoured to observe and enforce the articles of Union, expressed and understood, written and underwritten, in the spirit and in the letter? Has there been no disposition or intention to impair the Union by an undercurrent; to come in collision with the British Conference, and to goad that body to the dissolving act, so as to throw upon it the whole apparent responsibility and blame of the dissolution? Have any just attention and deference been paid to the expressed opinions, warnings, and remonstrances of the late minority of your own Conference, of the British Conference, and of its Committees and Agents? Have not schemes for the settlement of the Clergy Reserve question, schemes of "responsible civil government," and mere worldly considerations and interests, been practically preferred before the unity, harmony, and prosperity of the Conference and Church? Have not resolutions of your own Conference, and its Committees, been flagrantly violated by your principal leader, without censure or rebuke? Have not persons, who are now leading members of your Conference, been grieved and distressed by such conduct? And then, again, are you sure that there is no truth and justice in the cause which you oppose? Are you certain that the Judge of all sees as you see, and will approve your measures and proceedings? Are not the men whom you oppose servants and children of the benign and glorious Being whom you call your Father? And can you, with propriety and rectitude, cast out their names as evil?—"Inasmuch as ye did it unto one of the least of these my brethren, ye did

it unto me." Are the feelings which you cherish and express, the language which you employ, and the line of conduct which you pursue, accordant with the genius, the temper and spirit of the religion which you profess?

Be it remem' red, that the day is coming in which the secrets of all hearts shall be disclosed, and strange facts and circumstances developed. You know what has been transacted in private, in secret councils and cabals, and in the recesses of your own minds; you know the hand that has moved the machinery; you know what has passed behind the scenes; the multitude know not—the secondary and subordinate classes know not—but the day will declare it, and the records of heaven shall exhibit it.

In illustration and proof of the temper and spirit which I condemn, I present the readers of "THE WESLEYAN," with the following quotations from the "CHRISTIAN GUARDIAN," which is the official organ of the Upper Canada Conference:—

Speaking of the Rev. E. EVANS's recent letter in "The Wesleyan," the Editor of the Guardian says: "We acknowledge, too, that the head and limbs of the cloven-footed beast are well hid, but the covering which hides the prodigy is so close, we may easily discern the shape of it!"

"He," Mr. EVANS, "must be told his work" is an abomination, his use of the name of the Head of the Church a desecration, and the prayers put up to God from a schismatic heart are, in his" (God's) "own language, a 'stink in his nostrils.'"

Speaking of Mr. EVANS's profession of peace, he says: "Peace! What, in a Hamilton Missionary going to Middle Road with a cunning propensity to take our sheep? If this be honour, grace, and peace, the wolf is the most honourable and pacific animal in creation. These are but hints: the facts in our possession shall come afterwards; and we give hints now that the *proverbe* may know his movements are watched."

"The celebrated Lord CHATHAM, in his day, deprecated the employment of American savages against their brethren in blood and origin; but it was reserved for the year 1810 to witness a professedly Christian Committee employing the contributions of Christian benevolence in a *crusade of worse than bloodshed* against their own countrymen; a crusade prompted by the ambition and arrogance of two or three individuals, and involving in its consequences the everlasting destinies of thousands—a crusade effulgent with no light but that of *firebrands*, and pregnant with no blessing but that of *a rot and death* to the peace of families, the happiness of neighbourhoods, if not to the eternal condition of souls."—Rev. E. Ryerson's Letter to the "Christian Guardian."

The epithets applied to British Wesleyan Methodists in this paragraph, and their connexion with American savages, speak volumes for the spirit and character of the writer—who is, gentle reader, a Methodist Minister, the Secretary of the Upper Canada Conference Missionary Society, and the practical head of the body to which he belongs: I must not permit myself to characterize such language, nor to show the propriety, grace, and consistency with which it comes from its author.

"This crusade," that is, the labours of British Wesleyan Ministers in Upper Canada, "above all others, is evidently repugnant to the common sense and religious feelings of the country at large, as unnecessary, as unjust, and as unchristian."—From the same.

Are common sense and religious feeling all on one side?

"In the absence of this unnatural crusade, those mistaken persons who have been made recruits of it, who would not join our church, would doubtless go to the Church of England, where, I doubt not, they would receive as wholesome food as they do now."

Connecting this, from the same person, with his well-known views and feelings towards the Church of England in Upper Canada, there can be no difficulty in understanding his meaning.

* All the editorial words in italics have been underlined by me; the italics in Mr. R.'s remarks are partly mine. The whole of the quotations are taken from one number of the paper, the 533d.

Such is the spirit of the "Christian Guardian;" to say nothing of truth and equity. Editorial observations I should never think of subjecting to the ordeal of literary criticism, but I quote them as proofs and evidences of the "manner of spirit" which prevails. Let the extracts which I have given above be viewed in contrast with the following passages from "the law and the testimony," according to which we should think, and feel, and speak, and act, and by which we must be judged:—

"And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him because he followeth not us. But Jesus said, Forbid him not." Mark ix. 38, 39.

"Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the Gospel. What then? notwithstanding every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea and will rejoice."—Phil. i. 15-18.

"Charity suffereth long and is kind—is not provoked, thinketh no evil; beareth" (or covereth) "all things, believeth all things, hopeth all things, endureth all things." I. Cor. xiii. 4, 5, 7.

"Judge not that ye be not judged. For with what judgment ye judge ye shall be judged: and with what measure ye mete it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. vii. 1-5.

"Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." Rom. xiv. 4.

And who, now Sir, I would ask, are the *crusaders*? who are the *accusers* and *persecutors* of the brethren? who are *reviling* and *evil speaking*? The public will readily judge. As to myself, while I deprecate and condemn the moral character and tendency of the "Christian Guardian," I am actuated by no bitter or hostile feelings. On the contrary, I would fain repress the rising evil, and cast oil upon the agitated and angry waters. The Christian Guardian is an authorized teacher of truth and righteousness, the medium or organ of a numerous body of Christian ministers; and, surely, I may be permitted to ask, if such be the lessor, what shall be the practice?

I shall conclude this communication with a few observations. If the cordial coalition of the two classes of Methodists in Upper Canada be impracticable or improbable, the most Christian-like and judicious course for each body to pursue is, to abstain from all "bitterness, and wrath, and clamour," and labour to spread the knowledge of the common salvation. "The harvest truly is plentiful, but the labourers are few;" let them not quarrel, but work; the field is large enough for all; to different sections of it—to different classes of the community—they are both peculiarly adapted; if they cannot work together, let them work separately; let each do good in his own sphere and way; and let them "consider one another to provoke unto love and to good works," instead of sinfully furnishing occasion for the bitter taunt, "See how these Methodists love one another!"

But, my dear Sir, I must conclude: my sheet is nearly full; and I have already exceeded the proper length. You may, perhaps, hear from me again, should the progress of events, or the signs of the times, or the interests of truth and righteousness, assume such an aspect as to require the lovers of truth and charity to show you their opinion.

I am,
Rev. and dear Sir,
Yours respectfully,
CARROLL.

January, 1811.

MISCELLANEOUS.

CHINA.

GEOGRAPHY.

Our English name China is derived from the ancient Chinese name Ching-kwo, or Middle Nation. This country was known to the Romans as Sina, and traces of this name are still to be found amongst the Persians and other nations of Central Asia, who call this country Tehin and Chane Hai. A grandson of Zengis Khan conquered the north of China, and during his dominion, and that of his successor, it was called Cathay, by which name it was made known to Europe during the middle ages, by Marco Polo, Nicolo Conti, Rubriquis, and Sir John Mandeville, who visited China in the year 1310.

The Chinese Empire extends from the Russian dominions upon the mountains of Siberia to the territory of Cochin China, and from the valleys of Thibet to the shores of the Pacific, embracing an extent of more than 4,000,000 square geographical miles; and in this vast region, from the policy of its Tartar conquerors, only four outlets of communication are allowed with the rest of the world—Meitnatchin on the north; Cha-po, a small town upon the coast, exclusively for the Japan commerce; Amoy, to which the Spaniards possess the exclusive right to trade; and Canton on the south.

China Proper, or the country of the Chinese race, includes about one-third of this extent. The remaining territory is inhabited by Moguls, Mantchoo Tartars, and Coreans. It is situated between the 20th and 41st degrees of north latitude, and 95th and 123d degrees of east longitude. On the east and south it is bounded by the Pacific Ocean, and by those great branches of it called the Yellow Sea and the Sea of China; on the west by the extensive tracts of country denominated Thibet, Sifan, and Kokonor; and on the north by Mongolia and Mantchoria. Its superficial extent is 1,300,000 square miles, or about twelve times the dimensions of England. Of this vast surface, the greater part is a large table land, inclining from the summit level of Thibet to the sea, with here and there terraces, which break the regular inclination. There is some very high ground in Kansuh Chan-si and Chan-tung; and on the south the mountains of Nau-ling and Mel-ling run through the provinces of Yun-nan, Kwang-se, Kwan-si, and Fuh-keen, and upon the hollows of the table lands large lakes are formed, and very slightly elevated Highlands divide the great streams that traverse the heart of the empire.

The great wall separates Mongolia from China. This wall is about 1,500 miles in length, 30 feet high in the valleys, and about twenty feet on the high lands and rocks. The great canal extends in a continuous line for 500 miles, from Nankin to the interior of the country. It is said to have been executed under the reign of the grandson of Genghis Khan. The climate of China varies much. In the southern provinces the temperature is higher than that of Bengal; while at Peking the cold is greater than under the same latitude in Europe. Here snow generally prevails for three months every winter. On the coast the trade winds prevail, but are intercepted and rendered irregular by the large islands and peninsulas that surround it.

TOWNS.

PEKIN, the capital, stands in a corner of this vast empire, about 40 miles only from the Great Wall. It consists of two distinct parts, the Chinese and Tartar cities—in the latter of which is the Imperial Palace. It is about twelve miles in circumference, and completely surrounded by lofty walls. According to the most credible accounts, the population is about 2,000,000. It is divided into regular streets, the principal of which crosses the whole city, and is about 120 feet wide, unpaved, but carefully watered, and nearly three miles long. The streets are much crowded, as the Chinese spend much time in the opening. Its position renders the climate comparatively cold, and frost and snow prevail generally for three or four months every year. The palace, also, is surrounded by a wall, with a few sentinels at the gates. It, in fact, forms a small town, inhabited by the great officers of state, and numerous mechanics in the service of the Emperor.

The Russians have a college here established in 1728. It consists of six priests and four lay students, who remain for ten years to acquire the language. The Chinese government have built a chapel for their use.

NANKIN, the ancient capital, is a very superior city, but has greatly declined since the seat of government and the Courts of Justice were transferred to Peking. It is the first town in the empire for manufactures and learning. Its silks, paper, and cotton goods, bearing its name, are preferred to those made elsewhere. It is called the seat of Chinese learning; its libraries are numerous, and here is the principal medical school of the empire. It is situated on the Yang-tse Kiang, near the mouth. Nankin is remarkable for its pagoda, or porcelain tower. It consists of nine stories, ascended by 881 steps. The galleries are filled with images, and set round with bells, which jingle when agitated by the wind. To the south of Nankin, along the Great Canal, stands the beautiful city of Sou-choo-tou, which the Chinese extol as their earthly paradise. Branches from the Great Canal traverse it throughout, and render it, like Venice, a city of waters. Here all the classes, whose functions are to minister to pleasure, are trained to their respective vocations—comedians, dancers, jugglers, and sales destined to fill the harems of the great. The females here are reckoned to be fairer and more gracefully attired than those of the northern cities. The adjoining province, Tche-kiang, is the finest in China. It produces vast quantities of mulberry-trees, and is distinguished by containing the great city of Hang-tchou-fou, situated at the point where the Great Canal joins the river Tcheentang, which here spreads out into an ample salt-water lake. This is the city described by Marco Polo, as the capital of southern China, and is the most splendid he ever saw. Even in its present decline, it still rivals Peking. The varied beauties of its lake, the numerous pleasure-parties which cover its surface, the gilded barges with floating streamers, and the aerial mansions with which the margin of the lake is studded, form a magic scene which fully bears out the glowing description of that celebrated traveller. In the adjoining province of Kiang-si is the Poyang Lake, surrounded with numerous and populous cities; one of the most remarkable is Kan-tchang-fou, said to contain 1,000,000 of inhabitants. It is in the centre of the porcelain manufactures, and like some of our best inland manufacturing towns, its site is marked by the clouds of flame and smoke which rise from it, and make it appear at night like a great city on fire. No foreigner has been admitted into its precincts, lest he should discover the secret of the processes carried on. The southern frontier of Kiang-si is bounded by a lofty and naked barrier of mountains, which interrupts the water communication between Peking and Canton.

MACAO, (called by the Chinese U-Moon, the mouth of the river,) is a Portuguese settlement, situated on a peninsula in the district of Canton. The population is between 15,000 and 20,000, of whom not more than 5,000 are Portuguese; the rest consisting of Canton foreigners, who require to be nominally associated with the Portuguese to be allowed to trade from the port. Vessels destined for Canton are generally detained twenty-four hours in the Macao Roads till the Chinese government send down a pilot. The voyage from Macao to Calcutta generally lasts about a month. A ship arriving from Calcutta generally makes the land to the outward of Macao, near the Pedra Branca Rock. A pilot then comes on board, having a pass, a chop, or licence from the pilot Mandarin, to conduct the vessel to Macao. Since the decline of the Portuguese trade, Macao has become a place of comparatively little importance. It is distant from Canton about 96 miles, and Europeans leave their wives and families attached to their families, at Macao, as no European female is allowed to proceed to Canton. A large opium trade was formerly carried on, but the heavy port dues demanded by the Portuguese have drawn it to the Hong Kong and Canton stations. The country around Macao is very romantic and beautiful—large granite rocks, verdant vales, and the cool sea breezes. For this reason Macao is made the summer residence of nearly all the English, some of whom have very beautiful grounds. The Casa de Nosta, one of the most romantic spots in the world, overlooking the inner harbour, and containing a grotto, in which the

Portuguese poet, Camoens, wrote his Lusiad, formerly belonged to two Englishmen connected with the factory. On leaving Macao, and sailing up the Canton river, another pilot comes on board to conduct the vessel to Whampoa, and a license must be obtained before the vessel is allowed to proceed. The forms having been completed, two hopoo men, or custom-house officers, come on board, and fasten their junk to the stern of the ship. Passing up the river to the Bocca Tigris, four small forts are seen. The Chinese speak of these fortifications as very formidable, but Captain Maxwell drove the Chinese from the guns, and laid these forts in ruins. Tiger Island is a little further on, and upon arriving at Whampoa Roads, a ship generally anchors between Danes and French Islands. The country around is very beautiful. Hills rise on each side cultivated to the summit: waving fields of rice and extensive sugar fields, scattered over with villages and pagodas; an immense number of country boats, curiously rigged and manned; fleets of ships from all parts of the world, lying at anchor in the river, make up a picture such as is not seen in any other part of the globe. In arriving at Whampoa, a ship-master accepts the services of a comprador, whose business is to supply the ship's company with their provisions during their stay; the captain obtains a pass of the Hopoo, and proceeds to Canton.

CANTON, (Chinese Kwang-chou-fou and Chan-Chong,) stands on the eastern bank of the Pekiang river, which flows from the interior in a navigable stream for 300 miles to this town, where it is fully broader than the Thames at London-bridge; and after an additional course of 60 miles, falls into the southern sea of China. The town is surrounded by walls, with a broad and deep ditch about five miles in circumference. It stretches about five miles along the banks of the river, and three miles in a contrary direction. It is defended towards the river by two high walls, mounted with cannon, and two fortresses built on two islands; on the land side, it has a strong wall, and three forts. These forts and walls, however, would be totally unavailable in case of a regular attack, conducted according to European warfare. No correct estimate of the population has ever been obtained, but it is supposed to be fully as great as that of Calcutta, or nearly 1,000,000. The principal street appropriated to Europeans is denominated China-street. Here are to be found the productions of every quarter of the globe. The factories of the different European powers extend a considerable distance along the banks of the river, at about 100 yards from the water. They consist of large handsome houses, on which are hoisted the flags of the different nations trading in the country. The British factory far surpasses all others in elegance and extent. For the space of four or five miles opposite Canton, boats and vessels are ranged parallel to each other in close order, many of them occupied by numerous families who reside constantly on the water. In the middle of the river lie the Chinese junks, which trade with the Eastern Islands. Some of the junks are from 600 to 1,000 tons burden. They are extremely ill-built, almost unmanageable except before a wind, and require a crew of at least thirty men to every hundred tons. Canton is the only port in China open to vessels of every European nation.

ISLANDS.

HAENAN.—This island lies to the south of Kwang-tung; and is divided from the main land by a channel about thirty miles broad. Large sandbanks run along the northern and western coasts, and the channel is filled with shoals and sandbanks, so that it is navigable only by junks or vessels of small draft. Several large vessels, which have attempted this passage, have been lost. There are several good harbours on the southern coast, and the island is well supplied with water from streams that run in the mountains. Frequent rain covers the vallies with vegetation, and rice is produced in great abundance. The Lymon, or Tchichan Mountains run through the centre of the island—gold and lapis lazuli are found in these mountains; and extensive forests of valuable wood cover their sides. Small horses are bred in great numbers, and the Chinese carry on a pearl fishery on the shores, and great quantities of salt is made, which is carried to Canton. This island nominally belongs to the Chinese em-

pire, but the Chinese have never possessed any portion but the principal village, the fishing banks and salt-works. In the year 1805 it was subject to the pirates who infested these seas; and if the British Government take possession of this island, they will do so without an infringement of any right but those of the native inhabitants. The island contains a superficial extent of about 14,000 square miles.

Formosa.—The Island of Formosa, so called by the Portuguese, from its beauty, is called by the Chinese Tai-owan, is about 180 miles long, and 50 broad, and is distant from the main land about 200 miles. The Dutch and Portuguese, at an early period, had settlements on the island, and exercised considerable authority. It is most convenient for trading with China, and during the twenty years that the Dutch possessed it, they embarked their teas from that quarter. The tea districts lie nearly opposite it on the main land. The Dutch built the fort of Zelandia in 1661.

CHUSAN, or CHOWSAN, [lately captured by the British,] is a large island, about 30 miles in length and 15 in breadth, surrounded by numerous islands and islets of every grade, from about one-fourth the size of the principal island to mere barren rocks just rising above the surface of the water. No description could afford any correct notion of the relative position of islands so numerous scattered in all directions. The largest number is to the south of the principal island. This island lies nearly opposite to the river of Ningpo. On its southern side is a considerable walled town, named Tinghae, in front of which is the principal harbour which the islands afford, in lat. 30 deg. 36 min. north, long. 121 deg. 41 min. east, according to Horsburgh, but somewhat differently by others. The depth of water in the harbour is from five to seven fathoms. It is completely land-locked, and sheltered from all winds. A long and narrow neck of land, extending from the main, terminates in Kittow (Ketow) point, three or four leagues to the southward of Chusan harbour. Running along the northern shore of this land, we shortly reach the entrance of the river of Tahea. Kintang on the east, and Pooto on the west of Chusan, are among the larger and more beautiful islands of this extensive group. Pooto possesses a peculiar attraction in the number of splendid temples and picturesque grottoes which cover it.

Ningpo is the chief city of a department and a place of extensive trade. It is situated on the north bank, five or six leagues up the river Tahea, the mouth of which is about nine leagues distant from Chusan harbour. The channel for entering the river is between some small islands and the eastern point, having on the bar from three to three and a half fathoms, and at the anchorage inside from five to six fathoms. The town of Chinae is situated immediately within the mouth of the river, and opposite to it is the anchorage, in lat. 29 deg. 51 min. north, lon. 121 deg 52 min. 30 sec. east.

Directly to the north-westward of this river is a deep gulf, the disembouement of the river Tseentang. A few miles up this gulf is Hangehow-so, the capital of the province Chekang, a place celebrated for its silk manufactures, and the seat of an extensive maritime as well as inland trade. Canpoo, (supposed to be the Canfu of the Mahomedan travellers in the eighth century,) was formerly the port of Hangehow, but the gradual accumulation of sands has rendered it necessary to move further out towards the sea, to a place named Chappoo, situated, like Kanpoo, on the northern side of the gulf. From hence is carried on the trade with Japan, consisting of 20 large junks annually. The embankments raised against the encroachments of the sea, and the extensive salt-works in this neighbourhood, are objects of interest.

After a run of about 60 miles from the Tahea river, we pass the northernmost islands of the great Chusan archipelago, and having entered the province of Kangsoo, steer north-westward, towards the embouchure of the Yangtzekeang, having the low mainland on our left, and the alluvial island Tsungming on our right. The depth of water here is from three and a half to five fathoms, muddy bottom. About forty-five miles further, we turn southward into the Woosung river, one of the numerous streams which in this neighbourhood intersect the country in every direction. The city Shanghai, a large commercial place, is situated on the right bank of the Woosung, about

20 or 25 miles up. The anchorage at the mouth of the river is in lat. 31 deg. 25 min. north, lon. 121 deg. 1 min. 30 sec. east. It has been several times visited by foreigners since 1832, when the Lord Amherst first touched there.

The principal city in the island of Chusan is Ting-hai, and is properly described as the capital of the three hundred islands that surround it. It is surrounded by walls thirty feet high. Along the walls, at the distance of every hundred yards, are square stone towers. In the parapets are also embrasures, and holes in the merlons for archery; but there are no cannon except a few old wrought iron pieces near the gate.

RELIGION.

This country has no established religion. No creed is made a matter of state, except the abstract belief in the existence of a Supreme Being, and of the Emperor as his sole vicegerent on earth. As to every other creed and rite, the nation adopts any or none, as it may judge expedient. The learned generally affect indifference on the subject. Many of the people, however, have adopted the religion of the sect of Boodh, (who pronounce B like F, Foh,) which prevails in all the neighbouring regions of Birmah, Siam, and Cochin China. But the creed of the Chinese is not pure Boodhism. The ancient religion of the Chinese, and of the Tartar and Mongool races of Central Asia, and perhaps, in earlier ages, of the whole world, was that of Shahaanism, or the worship of the shades of their ancestors; and the forms of this most ancient religion still linger mingled with the rites of Boodh, and is the religious ceremonial of the Chinese. The Emperor, who is sovereign Pontiff, annually offers sacrifices at the tombs of his ancestors, and during great droughts, floods, or national calamities, he ministers in the temples, and by his mediation endeavours to propitiate the anger of the gods.

Confucius, who flourished in the year B. C. 172, taught no religion, properly speaking, and may be regarded rather as the founder of a system of moral philosophy than of religion. The prevailing forms of religion of the country were introduced into China about 600 years after Confucius, that is about the year 100 of the Christian era. The priests neither preach nor teach—they do nothing; but perform ceremonies, offer sacrifices, and recite prayers. They sell in the temples books and tracts, exhorting the people to the performance of relative duties; not to eat flesh, to repeat often the name of Boodh, and to attend to many superstitious observances. They generally live in monasteries, and never marry. There are also nunneries for unmarried women. The Chinese appear to have little veneration for their temples, as nothing is more common than to see people drinking tea, or partaking of other refreshments, in "church," while the little pieces of sweet-smelling wood are burning under the nostrils of their god. There are said to be at least a million of priests in the empire. The sect of Tao-Tse, a disciple of Confucius, and a dissenter from Boodh, are very numerous, and the followers of the Grand Lama have temples scattered upon the hills. This sect has been much protected by the Emperor, as through their priesthood he has gained great influence in Thibet and Mongolia, and the choice of the Grand Lama, (who is a living person worshipped as the incarnation of God, by 60,000,000 people,) is either made by the Emperor, or sanctioned by his representative at the Court of Lassa. The Jesuit Missionaries sent by the Pope from Rome in the year 1575, succeeded in proselytising a large number of Chinese; and from their ability and scientific attainments, acquired great influence at the Court of Pekin; but as they meddled with the politics of the empire, a combination of the Mandarins was formed against them, and an edict issued by the Emperor, forbidding any profession of the Catholic faith under pain of death. A few of the Catholics escaped, but some thousands were put to death. The criminal imprudence of the Jesuits has retarded the promulgation of the Gospel of Christ amongst the Chinese, as the Courts of Pekin view all attempts to convert the Chinese as endeavours to obtain political power; and so late as the year 1812, an edict was issued against Christianity. Notwithstanding these persecutions, some thousands of the sect of the Cross (which the Chinese call Christians) are to be found in the sea-board provinces of China. The exertions of the English Mission-

ary Societies, through their agents, Messrs. Morrison, Gutzlaff, and Meadows, have been rewarded by the conversion of several Chinese to the Protestant faith.

There are some Mahomedans in the country; but their numbers are very small compared with the entire population.

Animals, poultry, and fruit are offered upon the altars; but as any article of food is too valuable to be wasted, after presenting the offering, or sprinkling the blood of the victim over the idol, the offering is eaten by the sacrificers and the priests. The sacred isle of the Chinese is the beautiful island of Poo-too, an island in the Chusan group, upon which are 400 temples, and at least 2,000 priests.

(To be concluded.)

AN UNDECIDED BRIDE.

On Thursday morning last, a lady and gentleman, who were unattended, presented themselves at St. Anne's Church, with the avowed intention of being converted into man and wife. Both, apparently, were in the best of humours with themselves and each other. When all the preliminaries had been arranged, and the reverend gentleman was waiting to execute his part of the ceremony, the lady (who had, for some moments previously, been observed to exhibit an appearance of indecision) entered into conversation with her intended in a subdued tone, the word "regret," however, being distinctly audible. The expectant bridegroom, after many apologies for the trouble which he had occasioned, informed the clergyman that they would take a longer time to consider of the matter, and would "call again to-morrow." This was the fourth unsuccessful attempt which the gentleman had made to lead the fair one to the "hymeneal altar;" but she was evidently, as yet, unprepared for the sacrifice. On one occasion, the parties presented themselves at the church after the time prescribed by the rubric; twice they made appointments with the officiating minister, which they did not keep—and on the fourth occasion, the result is above stated.

—*Liverpool paper.*

A WIFE.

When a man of sense comes to marry, it is a companion that he wants, not an artist. It is not merely a creature who can paint and play, and sing and dance; it is a being who can comfort and judge, discourse and discriminate; one who can assist him in his affairs, lighten his sorrows, purify his joys, strengthen his principles, and educate his children. Such is the woman who is fit for a mother, and the mistress of a family. A woman of the former description occasionally figures in the drawing-room, and attracts the admiration of company; but she is entirely unfit for a helpmate to a man, and to "train up a child in the way he should go."

POETRY.

THE PROGRESS OF LIFE.

I DREAM'D I heard an infant's feeble cry,—
Look'd round, and saw a rosy boy at play;
And as I gazed, he changed to man; his eye
Sparkled with health; his form was comely, gay:
He changed again; his dark brown hair turn'd grey;
His eyes were dim, his health, his bloom decay'd.
I wept: but ere my tears were wiped away,
His hoary head beneath the sod was laid,
And near his grave I saw the sexton with his spade!

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