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was at home, and upon my saying, "Yes, sir, I am at home," he looked at me with some surprise, and some contempt, as I thought, and said, "You, I cannot leave my watch with you." Well, I did not wonder at this, for I was always an ill-looking boy; but I said, "do as you please, sir, but I am honest, though poor." The gentleman, who was a commercial traveller, left his watch, and said he would call for it on his return in a few days from that time. I took the watch in pieces, and found it wanted what is called a new hair-spring, which I put; but this watch baffled my endeavours to make it go well. I got frightened, fearing the gentleman would think I had spoiled his watch. In the night, whilst I lay awake thinking, I bethought myself that in a town some miles off there lived a watchmaker, who was said to have great skill in his trade. I got up early and went to him with the watch, and drawing it out of my pocket as if it had been my own, I said "pray, sir, can you tell me what is the matter with this watch?" He looked at it and said, "some precious idiot has put on a new hair-spring without reducing it."—"What is that?" I inquired—"Why," replied he, "I was doing one when you interrupted me. It is done thus," said he, continuing the work which my arrival had interrupted. I asked him to do mine immediately, as I wanted to return home. This he could not do, being busy; but I did not care, I had caught the idea, and went home, and soon made the watch go to the satisfaction of the gentleman who had entrusted it to my care. Some time after this I went to see a colliery, and the pit was difficult to get up the coals, as they were then raised by manual exertion. I thought a bit, and then I said—"if you will find the money I will soon make you something which will bring up the coal without all that labour and expense." "Will you," said the proprietor. "Yes, that I will," I replied—he did find the money, and I found him the engine, which, though made forty-five years ago, is still to work in that colliery. By this time I saved fifty old guineas, which I sold to a Jew who came to our town for twenty seven shillings each, and this, gentlemen, (said Mr Stephenson,) was the foundation of my fortune. I am now wealthy; I have given my son a scientific education for an engineer, and he has the honour to sit in Parliament for Whimby.

First Morning in Madras.

The sound sleep that had followed a day of un-
equalled excitement was broken at morning-light,
by a perfect storm of the same wild songs which
had formed one of the wonders of the preceding
evening. From the cabin window a crowd of
awkward boats and black men were seen throng-
ing the ship's side. Hastening, without loss of
time, to the deck, I found a large number of na-
tives; presenting, in their graceful costumes, a
pleasing contrast to the nude Neptune of the
extremum. To form an idea of the respectable
Hindu, take a man of the middle size, with a
light, supple, graceful figure, the complexion of
a dark hazel-hut, a good forehead, small and re-
gular features, a black eye, quick, intelligent,
and curious, and a moustache covering the upper
lip. On a head closely shaven you place a tur-
ban of white or turkey-red muslin, with stripes of
gold; a tight frock-coat of calico, without any
collar, and white as snow, clasps round the base
of the brown neck; a piece of the same cloth,
showing a broad stripe of gold or crimson, forms
a kind of flowing trousers, which cover the person
nearly to the feet in front, but behind leave the
brown leg, from the calf downwards, standing
out in contrast to their white folds. The costume
is completed by a pair of red slippers, always down
at the heel; while the toe, spreading to a great
width, turns up in a curl. You are struck, at first,
by a mark on the forehead, indicative of the reli-
gious sect to which he belongs: it is frequently
in the form of a trident, having all the parts white
but the central prong, which is bright yellow. In
other cases it consists of three stripes, which
cross the whole breadth of the forehead, intersect-
ing a dark circular mark in the centre. The
trident, or any vertical mark, designates a wor-
shipper of Vishnu; horizontal marks point out
the votary of Shiva; and those sects which unite
the worship of the two rival divinities, combine
both.

The deck, at this moment, afforded a scene of
uncommon variety and animation. There were
the red coats of the British soldier, and the blue
of the British tar, mingled with the light snowy
costume of the Oriental, and the unclad sables of
the boatman. Presently, pale-faced Englishmen,

in round jackets of white calico, jumped on deck
inquiring for their friends. Then came joyous
meetings. Some of the soldiers looked wistfully
on and their eye seemed to say, "There is no one
to welcome me." The rising sun shone on Mad-
dras. A line of noble buildings stretched along the
northern beach, their chunam fronts glistening
the morning beam. The sombre fort was right in
front, with its white light-house and church-
spire; while the ensign of England, waving from
the flag-staff, seemed to proffer both welcome
and defence. The minaret of Mohammedan
mosque, the tower of heathen temple, and the
spire of Christian church, were equally sharing
in the brightness of the new sun. To the left
the eye caught sight of many detached dwellings
scattered along the shore, and looking like the
villas adjacent to English towns. The city look-
ed fair and beautiful; but the pleasure of the
prospect was repressed by the recollection that it
was "given to idolatry."—Arthur's Mission to the
Mysores.

Man.

Man is but a reed, and the weakest in nature;
but then he is a reed that thinks. It does not need
the universe to crush him: a breath of air, a drop
of water, will kill him. But even if the material
universe should overwhelm him, man would be
more noble than that which destroys him; be-
cause he knows that he dies, while the universe
knows nothing of the advantage which it has
over him. Our true dignity, then, consists
in our capabilities for thought and affection.—
From thence we must derive our elevation—not
from space or duration. Let us endeavour to
think well: This is the principle of morals.—
Pascal.

Wesleyana.

Home Wesleyanica, or Thoughts on Metho-
dism. No. III.

If the creed of Methodism is peculiar, much
more so is its eternal economy; though that eco-
nomy is Presbyterian in its fundamental prin-
ciples—having an equality of order among its mi-
nisters, and a regular gradation of Church Courts.
In a larger degree than is obtained by any other
polity, does it secure concentration of resources,
and order with liberty.

One of its most striking peculiarities is its ar-
rangement for the orderly employment of its
gifted members. No one, possessed of gifts cal-
culated for usefulness, seeks in vain for an ap-
propriate sphere for their exercise. Every va-
riety of talent finds its congenial circle among
the offices of Steward, Prayer-Leader, Class
Leader, Exhorter, Local Preacher, and Regular
Ministry. This general distribution of labour
has rendered the system more efficient, by many
fold, than it, otherwise, could have been.

Not inferior to this last named arrangement, in
effective result, is the plan of Itinerancy in practice
by its Ministry. It is a mode of pastoral removal
by frequent and regular changes, which has done
for the Wesleyan Body what Celibacy has done
for the Papal Church—it has rendered the
Ministry, by separation from local ties, and
worldly pursuits, wholly devoted to their spiritual
work, at least, it has taken from them the chief
temptation to be otherwise.

It would be too much to say that no incon-
veniences have, at any time, arisen from the work-
ing of the Itinerancy system; for there is no plan
entrusted to human administration, but must
sooner or later exhibit the proofs of human
fallibility. It is, therefore, probable that, in some
instances, appointments and changes have been
made devoid of mutual adaptation between
pastor and people, and without beneficial effect.
And, indeed, the system requires, from Mem-
bers and Ministers, a frequent severance of af-
fectionate ties, most painful to undergo.

The balance of good is, however, immeasurably
on the side of Itinerancy. In addition to the ad-
vantage of securing the undivided attention of
the Ministry to their great work, it possesses
other advantages of equal worth. It avoids some
evils attendant upon other modes of pastoral set-
tlement. It precludes the existence of discord,
and the action of party in choosing a Minister;
while, in some cases, where other plans are
adopted, Churches have been for a lengthened
period deprived of pastoral supervision, be-
cause their members were unable to agree in the choice
of the man. In other instances, the majority sel-
ecting a minister has been so small, and the mi-
nority so dissatisfied and unyielding, that any-
thing like a comfortable support for the Minister
has been quite impracticable.

Again, the Itinerant method provides for the
peaceful removal of a Minister to what may
prove a more successful sphere of labour, when
his ministrations are no longer effective or inda-

entia in his oldfield of exertion; whereas, where
Itinerancy is unknown, and settlement for life is
the prevailing mode, a Minister may have out-
lived his power of usefulness, by many years,
and large portions of his congregation be desirous
of change, and yet, in accordance with their own
ecclesiastical views, they have no resource, save
patiently waiting until death shall prepare the
way for a more acceptable pastor.

Nor is the plan of indefinite settlement, by
popular suffrage, less open to objection than
settlement for life. This indefinite mode must
give great opportunities, and present strong tempta-
tions to one Minister to supplant another—su-
perseding him in the affections of his congrega-
tion. It must, also, be deeply painful and trying
to a minister to be forced to descend to a per-
sonal canvass of his people in order to maintain
himself in his position. True delicacy, too, will
often prevent a congregation from performing the
disagreeable task of announcing to their minister
that they have no further occasion for his services—
the interests of the Church may nevertheless de-
mand that such an announcement should be
made. From all those inconveniences, Itineran-
cy saves the Methodist Church.

And, irrespective of these considerations, there
are certain other advantages connected with
Itinerancy of no trifling value. It is not of minor
importance that the widest circulation possible
should be given to superior talent; that the larg-
est practicable sphere should be afforded to emi-
nent capabilities for usefulness. This desirable
diffusion is provided for in the Methodist Polity.
In other plans, it is a serious defect that high
ability is either cooped up in some narrow recess,
or monopolized by one not always more intelli-
gent masses of large towns.

Moreover, it is much to be desired that di-
versified talent should also be diffused. Beyond
doubt, so far as taste for different kinds of mi-
nistry is concerned, it is not reprehensi-
ble that some should be for Paul, and some for
Apollos; for it is part of the constitution of na-
ture that men should be diversity of tastes as
well as of gifts. Now this diversity of tastes not
only exists between different congregations, but
likewise in congregations. The system, there-
fore, which gives to each member of many con-
gregations the greatest probability of being mi-
nistered unto by that man who of all others is
the most likely to profit him, must necessarily,
carry with it, other things being equal, the great-
est promise of extended success. Without con-
troversy, the Wesleyan Itinerant system gives
more general circulation to diversified gifts than
any other yet devised.

Besides, there is in the human mind an in-
extinguishable love of novelty. It has, doubtless,
often been perverted, and often led men into
great errors and fearful crimes. It may be re-
strained, and it may be gratified in subservience
to the highest interests of man, but it is not en-
tirely eradicable. It may, perhaps, even be
proved to be an inherent principle of the mental
constitution, and shewn that the Divine Being
has amply provided for its rightful exercise in the
moral and physical world. Then must it be the
part of a wise economy to adapt the agencies by
which the glorious gospel is proclaimed to men to
the various phases and manifestations of the hu-
man mind and character; thereby multiplying the
chances of achieving the greatest good. This
adaptation is successfully attempted by Itinerancy.

In short, if the whole polity and order of Me-
thodism be carefully analysed; impartially com-
pared with every other species of ecclesiastical
government; and, then tested by the criteria of
possessing, in a high degree, the elements of
progress and of internal development of Chris-
tian character; it will be found entitled to the
truest admiration, and destined to play among
the institutions of christianity a most beneficial
part. ERASMUS.

Correspondence.

For the Wesleyan.
Barrington Circuit.

WESLEYAN MISSION HOUSE AND SOCIETY.
TEA MEETING, PORT LA TOUR.

The ladies belonging to the Wesleyan Society
and congregation at Port La Tour, anxious to
assist the Barrington ladies in their laudable
efforts to provide furniture for the Mission House,
held a Tea Meeting for that purpose on the
evening of the 26th of December.

The meeting was held in a building belonging
to Mr. Freeman Taylor, and kindly lent for the
occasion. The sides of which were hung with
white tapestry, a noiter wreath of evergreen; and
the whole area over head was entirely covered
with flags; among which the British Ensign was
the most conspicuous.

At few minutes before five o'clock, after sing-
ing the grace, about 200 persons sat down to a
most sumptuous tea, gratuitously provided.

Tea being over, Mr. John Taylor was called
to the Chair, who made a very appropriate
speech; in which he shewed that as the lives of
Wesleyan Ministers is that of constant itinerancy,
it became the imperative duty of the circuits to
which they are sent, and where they employ
their talents and spend their lives, to provide

comfortable houses for them, with an adequate
supply of decent furniture. He observed that
Barrington had taken the lead in the district in
an organization to supply mission houses with
furniture; that he hailed his friends in Port La-
Tour in holding the second "Tea Meeting" in
connexion with such organization, and for such
specific purpose; and he hoped the ladies in ev-
ery part of the Circuit, and throughout every Cir-
cuit of the District, would soon follow so noble
an example; that our ministers may thereby be
relieved from that anxiety which they now often
have to feel on coming to a new Circuit, as to
the state of the Mission House, and the general
comfort of the Missionary domicile.

Pursuant to the request of the Committee,
and of which public notice had been given, a lec-
ture was then delivered on "Modern Supersti-
tions."

The lecturer, taking the Bible for his guide,
shewed that those acts called "Modern Supersti-
tions" are all heathen in their origin, and are
really identical with the "abominations of the
ancient Canaanites: that they are all named or
referred to, and denounced in Deut. xviii. 9—
15: and that the Divine disapprobation of these
things is expressed also in several other texts of
the sacred volume: that they are therefore mor-
ally wrong, and ought to be discontinued
through every christian community. He shew-
ed that all kinds of prognostication whether by
the stars, or meteors, or any other natural phe-
nomenon; all charms or spells to drive away
disease; all kinds of "Enchantment," or Mes-
merism, with Biology, and Clairvoyance; as al-
so, all kinds of Jugglery and Legerdemain, are
included in the category of prohibited things;
and of which God has said in the above text—
"When thou art come into the land which the
Lord thy God giveth thee, thou shalt not learn
to do after the abominations of those nations."
Again—"For all that do these things are an
abomination unto the Lord: and because of these
abominations the Lord thy God doth drive
them out before thee."

A gentleman present, who had studied and
practised Biology arose in the meeting, and
stated that he had now ceased to practice that
art; because although he had done, and could
do what was considered wonders with it—yet he
knew Biology was wrong; that it began in de-
ception and might be used to very bad purposes.

The meeting was also addressed by the Rev.
R. E. Crane, Rev. E. Reynolds, Mr. Edward
Homer of Yarmouth, and the writer of this arti-
cle.

Votes of thanks were then given to the Chair-
man; to the Lecturer; to the ladies who pro-
vided the tea; to the committee; and to the
young men for their zealous and laborious ex-
ertions upon the occasion.

This very interesting meeting was closed a
little before ten o'clock by singing the Doxology
and pronouncing the Benediction by Rev. R.
Crane. Amount realized £7 10s. 10d.

WILLIAM WILSON.

Barrington, Jan. 1, 1851.

For the Wesleyan.

Hopewell Circuit.

MY DEAR BROTHER,—As *The Wesleyan* is
a periodical much prized and eagerly perused,
by our people, it should be supplied with local
matter. In regard to this, I have been deficient,
as well as some of my brethren, but resolve on
an improvement.

On the 15th we held a Tea Meeting in the
Temperance Hall at the Bank, for the purpose
of raising funds to defray the expenses incurred
by repairing the Church at Hopewell Corner.—
The young men who composed the Committee
made every necessary arrangement for the con-
venience of the company, and acquitted them-
selves in the best manner. The Ladies who fur-
nished the repast displayed great taste and cha-
racteristic generosity in the part assigned them.
Great praise is due to Mr. Isaac Turner and family
for the kind part which they acted, in the
preparation of sundry matters in connection with
the Meeting. After Tea, John Smith Esqr. was
unanimously voted to the chair, who addressed
the Meeting, and was followed by Mr. John
Phinney, formerly of N. S., but lately a Student
of Sackville Academy, Mr. Isaac Turner, Thos.
B. Morse, Esqr, John Read, Esqr. The speech-
es were all excellent, and the large audience was
highly delighted.

It has pleased the Head of the Church
to visit us on this Circuit with a time of refresh-
ing from the presence of the Lord. The good
work commenced in our Watch-night meeting,
and has been progressing powerfully since then.
From 12 to 16 penitents have been forward ev-
ery night: and as some are set at gospel liberty,
others are awakened to a sense of guilt. Many
who are heads of families have been brought to
God, and on the night of their conversion erect-
ed a family altar. There is no appearance of
abatement but of an increase both in power and
extent of this good work of the Lord. Brother
Phinney, above referred to, is yet with me. He
is respected and loved by the people, and very
useful in the cause.

Yours,
WILLIAM ALLEN.

Hopewell, N. B. January 18th, 1850.