

His career is one of chance, and ten thousand are against him winning even the fætid, fleeting, unhealthy applause of a bloody-minded generation, whose feeble cheers must yet give place to the groans and expressive silence of posterity. Success is also the criterion of the politician's glory—success in bending to his will and in satisfying a host of partisans, who, raising him on their shoulders to the head and front of power, bend to him in life, and after death build the monumental marble over his body.

There is a fame, however, which is neither so suddenly won nor so brilliant as either of these, but which grows like *immortelle* in the green, leafy shade of obscure life, and which is as fadeless as that bright and lovely flower. There is a fame which is begotten of a life of good deeds—which the Christian wins from watching angels, who bending down their glistening eyes from heaven upon him, follow his footsteps of peace and love with smiles and whispered blessings through the dark labyrinthian mazes of a sinful, suffering world. They write down in the eternal book the ineradicable records of his fame; they weave for him from the glories of heaven an unfading garland, and when his pilgrimage is near a close they let it fall gently on his hoary head, before they translate him to his throne in 'the better land.' Such fame belongs to the devoted servant of Christ, whose glory is not of himself, but of Him for whose sake he worketh and fainteth not.

The world's better aspirations have often muttered the deeply felt hope, 'would that the ideas of mankind were revolutionised, and in none, assuredly, do they need so thorough a reform as in regard to the kind and quality of fame. The heroism that has hitherto monopolised the applause of mankind is no heroism, while the unseen deeds and almost unrecorded acts performed by the soldiers of the Cross, when looked upon with the eye of reason, rise up in gigantic glory before the homage-giving souls of the good and true, because of the humility, devotion, and self-sacrifice of which they are so full.

The Rev. Jabez Bunting does not occupy a high place in the acknowledged veneration of the world, and yet this venerable man has spent his long life in the cause of God and humanity. Dr. Bunting is one of the venerable patriarchs of the connection of the Wesleyan Methodists, and perhaps the most indefatigable and earnest promoter of missions within the pale of that large and influential body of Christians. He began his life, and the great purpose of that valuable life, in Manchester, where he seems to have imbibed the energy and acuteness of the man of business, as well as the devotion and courage of the minister. Zeal and ability, when allowed full and free exercise, inevitably win their way to consideration and influence among men; and those marked and invaluable qualities were soon appreciated in Jabez Bunting—they indicated a master mind capable of sustaining the highest duties of a high and holy calling, and of occupying the wide sphere of a wide field of action. From Manchester Dr. Bunting removed to London, where, for the last quarter of a century, he has fulfilled a noble ministry, and given a life-long impulse to the cause of missions.

The Wesleyan Methodists owe their origin to John Wesley, son of the Rev. Samuel Wesley, of Epworth, in the Isle of Axholme, Lincolnshire. John Wesley was born in Epworth in 1703; in 1713 he was entered a scholar at the Charter House, London, where he remained seven years under the tuition of doctor Walker

and the Rev. Andrew Tooke, author of the 'Pantheon.' Being elected to Lincoln College, Oxford, he became a fellow in 1725, and took his degree of master of arts in 1826. The writings of the celebrated Mr. W. Law, author of 'Christian Perfection,' led John Wesley and several of his fellow-students into the strict observance of a religious life. They partook of the Sacrament of the Lord's Supper weekly, observed all the fasts of the Episcopal Church, visited the prisons, rose at four o'clock in the morning, and refrained from all amusements. From the strictness and uniformity of their habits, the young men received, in derision, the name of 'Methodists,' which has now become the denomination of one of the most active and numerous bodies of Christian dissenters in England. In 1735 Mr. Wesley made a visit to Georgia, United States, whence, after a sojourn of two years, he returned to his native country. The contumely and scorn of the high and worldly-minded, and the closing of the chapel-doors upon this remarkable man, instead of destroying his energy and influence, strengthened and extended them. In 1738 he took to the byways and the fields—went down into the dark and lonely places of life—cried to the hitherto neglected, unnoticed outcasts from the Word of God, 'Come all ye that are heavy laden, for His yoke is light!' and by the example of his life, and the persuasiveness of his words, he soon gathered around him a numerous and devout flock. The establishment of Methodism in England might be viewed as a revival of religion; for, amongst the poor and neglected colliers of Kingswood and tinners of Cornwall, light and grace, hitherto unknown and unfelt, sprang up with vigour and shone with fervour.

The Methodists are divided into two sections—the followers of the Rev. George Whitefield, who are believers in particular redemption, or Calvinists in doctrine; and the Wesleyan Methodists, who profess the doctrine of universal redemption, or Arminianism. To the latter of these sections of this great body of English dissenters belongs the venerable and indefatigable Jabez Bunting. If the Wesleyan Methodists have been active in evangelising the poor of our own country, they have also been an example of energy and devotion in the propagation of the Gospel abroad; and Jabez Bunting has been the life and spirit, for the last twenty years, of those heroic enterprises that have gone forth again and again to the dark places of the earth with the light of Christ's glorious Gospel, and the banner of the Cross unfolded.

Twenty years ago missionary adventure was a work of Christian forlorn hope. The Moravians and Wesleyans threw themselves in the van of that work, however. From 'Greenland's icy mountains to India's coral strand' the voice of supplication came, with all the force and earnestness of the Hindoo widow's wail and the poor isolated negro's cry of pain, to deliver the lands afar off from error's chain; and the devoted Moravian and the Wesleyan sped forth at the Master's call to do his work.

When Jabez Bunting became secretary to the missions, their sphere was necessarily limited, and strong efforts were necessary to arouse attention to the call of the heathens; but as the aspect of the darkened pagan world was again and again presented to the gaze of Christians, their hearts and hands expanded to the work. On the continent of Europe and Ireland, at this time, upwards of 12,000 people are under the cognisance of the Wesleyan Mission Board; in Asia, up-