

heart. Yet, as the science and deeds of such, chiefly confine our attention to the present life, we shall not be conceived of as depreciating either when we maintain that, in relation to moral beings, their wants, their capabilities—their destinies, they are, and ought to be, of less consideration than the character, the example—the influence of “the man of God.” Human knowledge, valuable as it really is, can never exert a religious influence and without its cultivation, knowledge can be but of temporary worth.

With these views we offer no apology for commencing our work with a Memoir of the venerable man whose name stands at the head of this article, for the particulars of which we are indebted principally to a recent Life of the Rev. John Wesley, by the Rev. Richard Watson of London.

John Wesley, the second son of the Rev. Samuel Wesley, a pious and learned divine of the English Church, and Susanna, daughter of Dr. Samuel Annesly, an eminent non-conformist minister, was born on June 17th. 1703, at his father's rectory at Epworth in Lincolnshire. Until he was sent in 1714, to the Charter House School in London, he was instructed by his mother, a woman of rare endowments, who felt herself especially interested in his welfare, in consequence of his providential escape, when but six years old, from being burned to death when the parsonage was consumed by fire. At school “he was noticed for his diligence and progress in learning;”—and for his quietness, regularity, and application, he became a favorite with the master, Dr. Walker. “At 17, years of age he was elected to Christ Church, Oxford, where he pursued his studies with such advantage, that at 21, he appeared the very sensible and acute Collegian; a young fellow of the finest classical taste, of the most liberal, and manly sentiments.”

When preparing to take deacon's orders, he was roused from the religious carelessness into which he had fallen at College, and applied himself diligently to the reading of divinity. The practical works most read by him at this period were “The Christian Patern” by Thomas A. Kempis, and Bishop Taylor's “Rules of Holy Living and Dying.” This was an important period in his life, and probably, had he had more suitable instruction as to the gospel method of Salvation, than those writings can supply to persons in his circumstances; or than he had received from his excellent mother on the point; suggested for consideration by him, who held her judgment in the highest estimation, he would earlier have enjoyed those consolations which vital godliness inspires, and which afterwards he enjoyed through life. At this early period he appears to have been persuaded of the possibility of obtaining a comfortable evidence, through the influence of the Holy Spirit, of being in a state of salvation, although he was greatly perplexed as to the means of obtaining it: and he made an im-