

## DR. ADAM CLARKE.

THERE is an interesting incident of this eminent and remarkable man, which, as it may not be generally known, many of our readers will be pleased to hear. We extract it from a republication in one volume of his "Life."—*Limerick Standard*.

"I will tell you a curious circumstance that happened to me some years ago. A friend desired me to take charge of a young lady to Dublin—to which I readily agreed, and she was sent to me at the coach. I soon found, from her conversation, that she was a Roman Catholic, and I also quickly perceived that she had been led to entertain a very high opinion of me. After we had travelled some distance, talking occasionally on various subjects, the daylight began to sink fastly away, when she took out of her reticule a small Catholic book of prayers, and commenced most seriously her evening devotions. While she was reading, such thoughts as these occurred to me: 'I believe this lady to be sincere in her religious creed, which I think to be a very dangerous one; she appears to be of an ingenuous temper, and to feel much personal respect for me. Is there not here, then, a good opportunity to exercise my influence, and to deliver her, if possible, from her erroneous creed? But,' continued I, in my thoughts, 'was she not intrusted to my care?—would her friends have so intrusted her had they even suspected that an attempt at proselytism would be made?—would not the attempt be a breach of trust; and should I, even were ultimate good to accrue to Miss —, be a morally honest man? I instantly felt that my own honesty must be preserved, though the opportunity of apparent good might be lost. In a short time Miss — closed her book, with this observation: 'We Catholics, Dr. Clarke, think it much better to believe too much than too little.' I replied: 'But, madam, in our belief we should recollect that we should never yield or assent to what is contrary in itself, or what contradicts other ascertained truths.' This was the only observation I made that looked at all towards Catholicism. In process of time we arrived at our journey's end, and I deposited her safely in the hands of her friend.

"From that time till about two years ago I never heard of Miss —, till we met in the following way:—I had been preaching at Chelsea Chapel, and, entering the vestry after the service, a lady followed me, shook hands, spoke with much emotion, and said, 'Do you not recollect me, Dr. Clarke? I am Miss —, whom you kindly took care of to Ireland. I was then a Catholic—I am now a Protestant, and have suffered much in consequence of the change.' I inquired how the alteration in her views was effected, and she gave me in detail the account which I will shortly sum up to you. When she heard to whom she was about to be intrusted, she resolved closely to watch and observe this eminent Protestant minister; she was much pleased with the conversation and friendliness shown to her, and so struck with the observation I had made in the coach, that she said it absolutely haunted her—caused her to examine and think for herself—and at last led her to freedom from her thralldom. 'But,' said she, 'I should never have been induced to examine had it not been for the examination I had previously made of you. From the first moment you entered the coach, I watched you narrowly. I thought now I had a fair opportunity of knowing something of these Protestants, and I will judge if what I have heard of them be true. Every word, every motion, every look of your's, Sir, was watched with the eyes of a lynx. I felt you could not be acting a part, for you could not be suspecting that you were observed. The result of all was, your conduct conciliated esteem, and removed prejudice. Your one observation on belief led me to those examinations which the Spirit of God has blessed to my conversion; and I now stand before you, the convert of your three days' behaviour between London and Dublin.'"

## A PHRENOLOGICAL PHILOSOPHER CONFOUNDED

AT the last Annual Meeting of "The British and Foreign Sailors' Society," the Rev. W. LAWRY, (formerly a Wesleyan Missionary in the South Seas,) in addressing the meeting, observed—

"That he wished it were in his power to say, that English sailors were the only persons who, in

other lands, sunk the Christian character. He had met with a great number of persons, not sailors, who acted in a way directly calculated to disgrace the name by which they were called. Many years ago he was dining with Sir Thomas Gisborne, who was a truly Christian English gentleman, at Paramatia. An English philosopher was present, who had visited New Holland, with the view of ascertaining what kind of beings the aborigines were. He set about examining the craniums of the blacks, and pronounced them to be of the orang-outang species. He (Mr. L.) had laboured amongst them two or three years; and a young man, who had become the subject of pulmonary disease, was then dying, but dying a Christian. He invited the Doctor to accompany him on the following morning, stating, that he could produce an argument quite new to him in his investigations. He went; and on entering the room where the young black was lying, he (Mr. L.) said to him: 'Now, Thomas, relate to this gentleman what you were, what Christianity has done for you, and what are your hopes and views concerning another world.' He gave as clear an account of his heathen, wretched, polluted condition as any man could do in a few words. He then detailed the operations of the Spirit of Christ on his heart, giving him to feel that he was a sinner, and needed a Saviour. He then spoke of embracing Christ by faith; and concluded in the language of the Apostle, 'The sting of death is sin, the strength of sin is the law; but thanks be unto God, who giveth us the victory through our Lord Jesus Christ.' He (Mr. L.) then thought that he had a fair opportunity of coming into direct contact with his antagonist; and asked him, whether he ever saw a monkey die like that young man. With some difficulty he obtained this answer from him: 'Sir, my philosophy stands corrected by your Christianity.'"

REMARKABLE INSTANCE OF SAGACITY AND AFFECTION IN TWO DOGS.—On the 8th Nov. last, about 5, p.m., Mr. J. Walker, of Eastington, was walking through a field near his own house, when he saw something near a hedge like a black dog; he went up to it, and recognised it as his neighbor's (Mr. Goudrill, of West Linton) dog Prince. Although well acquainted, the dog did not go up to Mr. W., but leaped down into a ditch upon something, which proved to be the body of its master. On approaching nearer, Mr. W. found the dog sitting upon the shoulder of Mr. G., who was lying with his head towards the bottom of the ditch, and his face in the water, which was very shallow. He was dead, and appeared to have been so some time. The ditch where he was found lies between the houses of Messrs. J. and W. Walker, at a short distance from each, and half a mile or more from Mr. Goudrill's. It appears that about three o'clock the same afternoon, another dog of Mr. G.'s was seen at Mr. W. Walker's, (who was an intimate friend and partner of Mr. G.'s.) It first went to the kitchen window, and appeared anxious to excite attention. The servant girl drove it away, whereupon it ran round to the other side of the house, and rearing itself up, looked in at the window of another room, where a servant man was seated, and would not stir until he came out of it. It then ran off a score yards or so, and stood in an attitude which perfectly indicated a desire that the man should follow, which he did; but as he approached, the dog ran forward a few yards, and again stood. This it did four or five times, the man following, until the dog stopped at a gate, when the man, seeing no reason for such extraordinary conduct, gave up the pursuit, and he saw the dog no more. The gate at which the dog stopped, it afterwards appeared, led to the spot where Mr. G. was lying. Mr. G. had gone out in the forenoon, about eleven o'clock, accompanied by the two dogs, and it is the opinion of the medical men who examined his corpse, that he had been seized with a fit, and fallen into the ditch, the small quantity of water in which, happening to cover his mouth and nostrils, had caused suffocation before he recovered from the fit. It is remarkable that the dog which went in quest of assistance, was the largest, and which, having the longest legs, was most likely to effect the purpose with the least delay. It is supposed that they had both remained with their master a considerable time after he had fallen, and their subsequent proceedings exhibit something not unlike a mutual understanding between them.—*Hull paper*.

## POETRY.

[FOR THE WESLEYAN.]

## A JUVENILE THOUGHT OF HEAVEN.

HAIL Contemplation—wondrous power!  
That bears the mind, ere life is o'er,  
Above the skies that girt this ball,  
E'en to its destined heavenly goal.  
Oft on thy strong extended wings,  
My soul has 'scaped from mortal scenes,  
From Earth's dark bourne, where shadowy joy  
Pass in wild dance before my eyes,  
And mundane bliss its various forms  
Assumes, to tempt me to its arms—  
Where Sin and Death triumphant reign,  
And spread their wide and dread domain.

Attracted by the Power Divine,  
The Power that formed the stars that shine;  
From this terrene to scenes more bright,  
It soared in rapid lofty flight,  
"Aspiring to the plains of light."  
Thus darting through the vast profound  
With pinions bold, till far beyond  
The track were fiery Mercury roves,  
Or Georgian's frigid orb revolves,  
Or all the rolling worlds that shine,  
Or blazing suns that fixed remain;  
On HEAVEN'S lov'd shore firm footing found,  
And trod the bright celestial ground.

What blissful scenes burst on my sight!  
As o'er the shining fields of light  
I roved, and gazed with new delight;  
High sapphire thrones around me shone  
With glory brighter than the sun,  
The seats of native angels fair,  
And faithful saints triumphant there.  
And there, in his exalted sphere,  
Enthroned, MESSIAH did appear.  
Encircled by seraphic choirs,  
Whose flaming tongues and tuneful lyres,  
Unite their powers, and sweetly raise  
Their notes symphonious in his praise:  
While thousand thousands waiting stand,  
Obsequious to his high command.

Anon; the heavenly music ceased,  
And harps, and lyres, and tongues are hushed  
While bowing low, with awe profound,  
The shining orders spread the ground—  
In blissful silence breathe their love  
To HIM, who claims all hearts above.

Again the etherial trumpet blew,  
Again the choirs their songs renew,  
"REDEEMING LOVE!" blest endless theme  
Bursts forth from Saints and Seraphim:  
Loud hallelujahs pour around,  
Adoring myriads catch the sound;  
From sphere to sphere, from throne to throne,  
Throughout the boundless realms divine  
The concert swells—all hearts, all "powers,"  
"Dominions, thrones"—cherubic choirs  
Unite in praise, and join the cry,  
"All glory be to God Most High!"  
My ravish'd soul gazed on the scene,  
And longed in shouts with them to join:  
'Twas rapture all, and all was HEAVEN.

MARCI

## AGENTS FOR THE WESLEYAN.

THE WESLEYAN MISSIONARIES IN BOTH DISTRICTS  
MR. ALEXANDER HAMILTON, . . . Toronto.  
MR. CHARLES HALES, . . . Kingston.

## MONTREAL:

PRINTED FOR THE COMMITTEE, ONCE A MONTH

BY JOHN E. L. MILLER,

at the Office in St. Nicholas Street.—All communications for the WESLEYAN must be addressed (post paid) to the Editor, Montreal.

TERMS.—Five Shillings per annum, *inclu* postage, payable half-yearly in adv nce.