

had observed Mr. Wesley's doings, as to both the dying and the dead, of his own friends, would have learned that, amidst his ceaseless endeavors to save the living, he gave but little time to such, comparatively. It would be readily remembered by the ministers present, how brief were the records he made in the "Minutes of the Conference" of his departed helpers; how hurried were the visits he made to them when they were sick, and how lastly his attendance at their funerals. It was so in relation to his revered mother when she was dying. He came to town from his itinerant labors in the country on the day of her death—went to see her at three o'clock in the afternoon, sat upon the side of her bed, beheld her calm, serene countenance, saw her looking up confidently to heaven for the reception of her spirit by the Saviour, and then, when she had departed, he and the other surviving members of the family present, stood up around her death-bed, and, according to her own last request, sang a psalm of praise to God for her release. At her funeral in Bunhill-fields, Burial-ground opposite, where he had committed her body to the grave, "in sure and certain hope of a joyful resurrection," he preached a sermon, not on the excellencies of his deceased parent, but on the Great White Throne, before which all must appear; and then, after placing a plain leadstone to her grave, with the simple inscription upon it, "Here lies the body of Mrs. Susannah Wesley, the youngest and only surviving daughter of Dr. Samuel Annesley," adding a few lines of poetical expression of her character and hope, he left her body to rest until "all that are in the graves shall hear the voice of the Son of God and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." We of the present generation give more largely records of the departed, and pay more marked attention to their burial-places, as the tombs and monuments around and the memorial tablets within City-road Chapel-school. We would not yield too much to the biographical and memorializing age, when many are ready to build the sepulchres of the dead who will not do anything for the salvation of the living, yet we may evince our grateful reverence for the departed among us who had been specially blessed and honored of God in their labours; and after the example of patriarchs, Jews, and early Christians, we may mark their resting places in the earth. The mark of their resting places reverently to the Holy Scriptures and especially Christianity do this, with its hope of a joyful resurrection for the dead in Christ. He would not attempt any delineation of the Character of Mrs. Wesley; but it was impossible to study that character without seeing that it had in it the principal features which distinguished her honored son, the founder of Methodism. She feared the Lord from her youth up; spared no pains to secure a good and superior education; had a strong, energetic will that nothing could turn from right doing; did all things by rule or by system; and persevered in what she did until it was fully accomplished. She was above the consideration of mere earthly gain in her doings; was strictly economical in living; sought in all things to glorify God, and to benefit mankind; and yet with all her inherent love of order and obedience, she would not allow formal rules and regulations to prevent usefulness. Before Methodism, by name, was established, she had her society meeting at Epworth, and before her son John Wesley broke through ecclesiastical order to do good to the souls of men, she, in the absence of her husband, read and expounded the Word of God, and led in worship his parishioners, to the number of two hundred, against the remonstrances of a moralising clergyman who could preach upon nothing but the payment of debts. And when Thomas Maxfield, the first local preacher in Methodism, took a congregation left without a minister, and her son John, learning what was doing, hastened up to town to stop the service, and rushed into what she was with a frowning countenance, complaining that Thomas Maxfield had begun to preach, she remonstrated with that son, and, referring to the character and fruits of the preaching complained of, boldly affirmed that Thomas Maxfield was as much called to preach as John Wesley was. Thus we find in the mother all the leading features of character we find in the son; and she was religiously and ecclesiastically the mother of Methodism. Of the rise and progress of Methodism had been more closely connected with her, in her relation to it, had been more fully appreciated. Today, throughout the wide world, her name was a household word with thousands and hundreds of thousands. It was therefore fitting and appropriate that there should be a visible memorial of her, and that on the ground hallowed by the memory of her son, and which more than any other part of the earth was classic ground in Methodism. The monument of her name about to be uncovered would be seen to be appropriate. It was simple and chaste, like her, being in material of pure white marble. It was distinctly and clearly defined in form, and without pretensions of ornament and high elaboration. And it in these days of show and appearance Methodist females should be led by what was being done to study the character and life of Mrs. Wesley, they would find that she did not in youth seek light and frivolous accomplishments which had afterwards to be put aside, but that she mastered her own good English as well as the French, Latin, and Greek languages; that by the age of thirteen she had weighed and decided for herself on historical and scriptural grounds the question of Church government; that when an anxious mother with a large and needy family around her, she did not fondly yield to pleas for youthful indulgences, and leave her children to seek sports and pastimes amidst the follies of the day, but she faithfully brought them up in the nurture and admonition of the Lord. That in all things she placed duty first; and in suffering, privation, and even in weakness and want, she sought to serve her generation and to glorify God. And if in this self-indulgent and luxurious age, when preparatory treatment of young females in too many instances invited them for the hardships and duties of life rather than qualified them for what would sooner or later be their lot, the mothers and daughters of Methodism should be led from the erection of this memorial to study the character and life of Susannah Wesley, the proceedings of the day would not be in vain. He would add no more, except to ascribe for the assembly present, and for the Connexion at large, all praise and glory to God for whatever good had been done in the world by Mrs. Wesley and her honored son; and at the same time give expression to the prayerful application that in succeeding generations, as well as in the present period, there might appear worthy successors of the revered father and mother of our Israel of whom he had been speaking.

The company then adjourned to the site of the memorial, which occupies a commanding position in the enclosure adjoining the house in which John Wesley died—No. 47, City-road; and Mr. M'Arthur, M. P. for Lambeth, was called upon to offer a few remarks prior to the uncovering of the memorial. After the eloquent address of Dr. Johnson, he said, and considering the state of the weather, it would be injudicious for him to detain them at any length. He expressed himself as greatly pleased that the exertions of the Committee had been crowned with success, and that they were met together on so interesting an occasion. He rejoiced that a monument had been erected to the memory of Mrs. Wesley. Her precious dust was deposited in the adjoining cemetery of Bunhill-fields, but it was fitting and appropriate that a memorial of her should be placed in the burying-ground of City-road Chapel surrounded by so many of the sepulchres of the illustrious dead. Eternity alone could disclose the inestimable blessing which pious mothers had conferred upon the Church and the world. They loved to dwell upon their worth and cherish their memories, but foremost in the ranks of that distinguished host stood Susannah Wesley. As Dr. Johnson had beautifully observed, Methodists throughout the world owed a debt of veneration and of gratitude to her memory, and until it ceased to exist her name would be "a household word," and her excellencies would stand out as a bright example to coming generations. Of her it might be truly said, "Many daughters have done virtuously, but thou excellest them all."

Mr. M'Arthur then directed the removal of the screen which had covered the memorial, and the monument elicited general approbation. It is of fine Sicilian Marble. The design, which is both chaste and elegant, may be described as ornamental Gothic. The sub-plinth is 30 in. high, square, surmounted by a plinth, with elaborate base moulding. The die has all sides raised, and is semicircular at the top, crowned by a "swag" of flowers. Above the die is a graceful pediment, surmounted with a ribbon another swag of flowers. It is erected on a York landing, 8 ft. by 4 ft. 9 in., and enclosed by a neat iron railing. The entire height is about 14 feet. The sculptors are Messrs. H. W. Wilkins and Son, of Pentonville-road.

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Mr. Charles Reed, M. P. for Hackney, and Vice Chairman of the Education Board, having been nominated amongst the spectators, there were calls from various quarters for him to give an address, and Dr. Johnson having called upon him to do so, he came forward and said, I am unexpectedly asked to utter the feelings of my heart, and you know how difficult that is when those feelings run strongly. Many of us are reminded of Christian mothers without whose blessed influence we should not be as we are at the present moment. It is well that we should record in this public manner our testimony to the worth of women whose private life and domestic influences soften our characters, and, by the mercy of God, have a power over us that nothing else could possibly exert. I am glad to think that in this city there is a memorial of this kind to that noble woman, Selina, Countess of Huntingdon; and that now another is reared to the memory of Susannah Wesley one quite as noble as the Countess of Huntingdon—but without the title which she bore. She was the daughter of one of those noble men who in a period of strife and difficulty, religiously, in this country, renounced the valuable preferment he held in the parish of Cripplegate, and became, in common with thousands more, one of the "ejected ministers," who preached the Gospel to every creature. Knowing more, as we do, of the blessings of civil and religious liberty, we have reason for feeling grateful that we can place this memorial here to the memory of one who, coming from such a noble stock, did such a noble work in this land of ours. Susannah Wesley does not belong to you only. I am a Congregationalist, but I feel deeply interested in her memory. I feel it belongs to this whole country, and to the whole Christian Church; for she was the mother of two men, at any rate, who made their mark while God permitted them to live, and whose memories remain to us.

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Provincial Wesleyan.

WEDNESDAY, JANUARY 18, 1871.

In a few days time, Gen. Schenck, the newly appointed United States Minister to England, will set out from his own country to the scene of his mission. He will go to London charged, it is said, with authority to effect if possible, a settlement of all questions in dispute between the United States and Great Britain. Presuming that his instructions authorize him to make only just and honorable demands upon the British Government, and that any convention negotiated by him in the spirit of such demands will be ratified by the United States Senate, one may hope that a perfectly good understanding will soon be established between the two great branches of the English speaking family. We trust the not distant future will completely realize that hope.

To an intelligent Methodist it seems especially desirable that good feeling should subsist between British subjects and American citizens. The two peoples have so much that is common in their origin, their history, their speech, their literature, their institutions, their forms of religious opinion and worship and their great work in the world, that they ought to be on the most amicable terms with each other. There should not be, there need not be ought but the most peaceful rivalry between them. Every right minded British subject will acknowledge that; but a British Methodist will acknowledge it with marked emphasis, for he must strongly desire that his own country should be at perpetual peace with a land that contains such an immense number of his co-religionists who are doing

through the Divine favor for God and man such a great and glorious work.

It is much to be regretted that causes of estrangement ever sprang up between the English in America and the English at Home. It is particularly to be lamented that recent sources of trouble between the two peoples came into existence. But as we have already indicated, it is certain that if the United States Government entertain just and honorable intentions in resuming the discussion of its alleged British grievances, an amicable settlement of them all cannot be very far off. For the disposition of the British Government to meet the advances of the Washington authorities in the most friendly and honorable manner is unquestionable. Nothing could be better, indeed, than the attitude and action of the Gladstone Administration in relation to all foreign questions of a threatening kind. In what spirit that Administration dealt with Beverly Johnson is very well known. And through all the perilous months just passed its labors in the interests of peace have been untiring. It did its utmost to prevent France from plunging into the fatal war that has desolated that unhappy country.

It used its influence in the most strenuous manner to localize the war it failed to prevent. Without doubt it is largely due to the exercise of that influence that negotiations have not been drawn in to the struggle between France and Germany. It has shown an unmistakable anxiety to use its good offices to bring about peace between the belligerents. And since the trouble arose caused by the declaration of Russia of its intention no longer to observe treaty obligations distasteful to it, the Gladstone Ministry has labored earnestly to provide the means of securing a peaceful solution of the menacing question unhappily raised by the great Northern power. We may feel perfectly assured that if the differences between Britain and the United States are not early and amicably arranged, it will not be the fault of the existing British Government.

We of British America desire to live in perfect amity with our kinsmen of the United States. Our people, we believe, desire to lay claim to no rights not manifestly theirs, and to crave from their neighbors no favor without yielding in turn a full equivalent. There is no just reason in the world why the people of British America and those of the United States should not be neighborly toward each other; and reciprocate all sorts of kindly offices. We want nothing from the people of the United States but peace and a trade beneficial to us and to them. Nor have they need of anything more from us. We neither need nor desire their territory; and they have no necessity demanding the acquisition of ours. We can never be a peril to them. They ought never to be dangerous to us.

They would like us to join hands with them. They wish us to understand that they are ready to open the door to us, whenever we desire to become one with them. We understand that fact by this time perfectly well. There has been enough said to us on that subject. Our friends will consult their own dignity, and manifest for us some respect by letting the matter drop entirely.

J. R. N.

ENGLISH CORRESPONDENCE.

Mrs. Wesley's Monument.—Mr. Bright's resignation.—Mr. Gladstone's critics.—The very cold winter.—Progress of the War.—The passing Year.—Farewell to 1870.

DEAR MR. EDITOR.—An interesting ceremony took place a few days ago in the Burial Ground in front of the well-known City Road Chapel in London. It was the uncovering of the newly erected monument in memory of the mother and girl of Wesleyan Methodism—the mother, Mrs. Wesley. Her remains are interred in the adjoining Bunhill Fields, with a host of departed worthies who died in the faith. The plain stone slab which marked her resting place had decayed greatly, and the inscription became illegible. As soon as the attention of the Methodists was directed to the true state of the affair a movement was begun for the erection of a fitting memorial in place of the delapidated slab. It was found difficult to obtain space in the overcrowded Burial ground and consequently it was determined to rear the new monument in the space in front of the City Road. It is described as a beautiful work of art, fitting and appropriate, a worthy tribute of respect and honor to the memory of a noble woman to whom Methodism and the world are deeply indebted.

Mr. Bright has resigned his place in the ministry. This decision has not been altogether unexpected as for the space of a year he has been on account of ill-health unable to attend to the duties of his office. His resignation has called forth much comment and according to the bias of the writers is variously interpreted. Some see in it the determination of a high principled man, unwilling to retain office and emolument while unfitted for close and vigorous attention to its duties. Another class profess to find in this act a proof of Mr. Bright's want of confidence in the Liberal ministry and his purpose to withdraw from further co-operation with them. A third opinion which has been naughtily put forth, is that the office was retained just long enough to outlive the retiring pension which is attached to a Cabinet minister's office, and they point to the fact that the resignation took place just six or eight days after the expiration of the required period. But whatever may be the motive it is clear that his resignation is regarded as a serious loss to the Government, and adds to the difficulty of their position.

Mr. Gladstone is being bitterly assailed on account of his supposed sympathy with the poor old Pope in his political detestation and his alleged tendencies in favor of Romanism. Some ground for complaint has been given, by the language of Mr. Gladstone's reply to a memorial or petition in favor of intervention on behalf of the Pope. It has aroused a feeling of suspicion and alarm in the minds of many Protestants, and if any attempt be made to bolster up the temporal power of the Pope, or to extend to him any attention or aid beyond what England ever affords to distressed or exiled dignity, there would burst forth an amount of indignation which would sweep away the Gladstone Government, and reveal the true state of Protestant feeling in this land of ours.

We are having a very old-fashioned winter. So much snow and frost have not been recorded in the closing weeks of December for very many years. The smaller rivers, ponds and canals are well frozen over. The frost is getting deeply into the ground, and the landscape only shows a few more inches of snow, and the streets the presence of your pretty and gracefully gliding sleighs, and the absence of lumbering waggons, to make us believe we had been carried over to your side of the Atlantic, and were again battling with an American winter. Such a cold spell brings much suffering to the poor from the suspension of out-door work, and the absence of appropriate clothing for the inclement season. It is sad to see the shivering poor pass and repass, and to mark the evident distress of those weeks of protracted frost. It is impossible for the efforts of charity to supply the need; which is done, and the churches of the land do much for the comfort of the Lord's poor, remember, especially those of the "household of faith."

The cruel war that is yet raging in France, and the knowledge of the agonizing suffering occasioned by it, have overshadowed with a degree of gloom our Christmas-day celebrations. There has been a perceptible diminution of public and private festivities, and deep sympathy has everywhere been manifested for the desolated and afflicted country. There is little to add to the story of the course of the war. Paris yet holds out with wonderful patience and marvellous courage. Its defenders exhibit great bravery, and contrive to inspire the populace with their own courage, and to drive the Prussians back the hated Germans. In the open country, as well as in and around some of the small towns there has been some sharp fighting, and in almost every case to the positive advantage of the Prussians. Recent accounts tell of the advance from Germany of fresh troops eager for the fray, and prepared to hasten to the relief of the beleaguered city. The Prussians are confident when France shall humbly sue for peace, and the treaty of peace be signed by him who now styles himself "Emperor of Germany," in the halls of the Tuileries.

Thus, then, the old year passes away. It will be memorable in history as the era of terrible conflict, and unparalleled bloodshed, and yet the peaceful year is ending, and we see not the end. The Church can only pray and labor on in assured confidence of the future, and the final triumph of all that is peaceful and good.

"Old year, depart, and with thee go
All sounds and scenes of war and woe;
Come in New Year, with heavenly peace,
And make this strife of nations cease."
Old Year gone; New Year recall
Peace and good will to all."

December 30, 1870.

(For the Provincial Wesleyan.)

IS THIS AN AGE OF PROGRESS?

DEAR MR. EDITOR.—Doubtless, many reply. Some hesitate, and declare, it is so only in reference to certain things. In many particulars it is not equal to the past. I shall make a few enquires, state a number of facts bearing on the question at the head of this article, and let your readers decide for themselves.

Was there ever a better specimen of man (except the God-man) than the first man Adam? Have we not reason to believe that he was, physically, mentally and morally fully developed? And what man on earth ever had a more beautiful and suitable wife than this model man? Never since were two human beings, male and female, better adapted to each other, than the first pair, whose marriage was solemnized by the Creator Himself!

Is it an age of progress in reference to Sabbath keeping? Hibernian like, we would reply by asking a question. Was any Sabbath since, kept so well as the first Sabbath after the fall? There has been any all the influences of our holy Christianity, it is not probable that the Lord's day is remembered and sanctified, as was the Sabbath in the days of Moses and David.

And where is progress in Horticulture? Was not the first garden the best the world has ever seen? Those of ancient Babylon, or modern Europe were not equal to Paradise? And the fearful prospect that there has been any improvement either in vegetable substances or the animal creation. We have pretty strong proof, that there has been some serious deterioration. In reviewing the history of the furniture of our globe, we incline to the opinion, that it was better when than it now is. At least there has been no improvement.

Did not the first vessel ever built answer the purpose for which she was made, better than any vessel constructed since? It is worthy of note, that the safest line of steamers in the world (Cunard) are built, as regards length, breadth and height very much after the model of Noah's ark.

Has our world ever seen a Laevigier superior to Moses? Is it not a fact that our world has never seen a more comprehensive and well-learned plan of saving the redeemed world does not lose its interest to the people; there is a well-defined and increasing sympathy between the people and the Head of the church on this subject. Thus must it ever be where religion truly and undividedly permitted to emit its light, and to be felt by the people. We cry year after year like the daughters of the horsechear. Give, Give! and the sons of Methodism fail not to respond cheerfully and liberally.

Superstitious ideas and fears are not generally entertained by the brethren of the Conference. The times for such things have passed away. "Old wives' tales" of a superstitious drift can only be countenanced now by the illiterate classes of a population. Still there are not a few in our ranks who fear being haunted by the ghostly spectre of a circuit deficiency. This may be reckoned one of the most unwelcome appearances, to a Wesleyan minister. With a free use of brain-power in the study, and a liberal expenditure of lung-power in the pulpit, the man of God is not just the person to be afflicted by the ghostly spectre of a circuit deficiency. This may be reckoned one of the most unwelcome appearances, to a Wesleyan minister. With a free use of brain-power in the study, and a liberal expenditure of lung-power in the pulpit, the man of God is not just the person to be afflicted by the ghostly spectre of a circuit deficiency. 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