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## THE AIM OF PREACHING.

The object of preaching should be thoroughly and prayerfully considered by every one who presumes to enter the sacred desk. He should settle this question, and settle it right: "What is the great and controlling aim of preaching?" The substance of preaching is Christ, and Christ is revealed in the Divine Word, as found in the Holy Scriptures. It is not literature, not science, not philosophy, not eloquence, until Christ, as manifested in the spirit, in design and teaching, permeates, sanctifies and subjects, and brings all these in harmony with himself: Christ in spirit, Christ in design, and Christ in teaching; Christ as Prophet, Priest and King; the centre and the circumference, the beginning and the end; all in all, constitutes the substance of all true Gospel preaching. Ascertain the substance, will enable us to define the aim of preaching, which must be to set forth Christ to men.

The great apostle of the Gentiles had a clear conception of the object of his ministry. He determined in his ministry not to know anything among men, save Jesus Christ and him crucified. God himself fixed the aim, and revealed it to the Apostle, that it pleased him (God) by the foolishness of preaching to save them that believe. The aim of the preacher must be to present Christ as the present Saviour of men. Every sermon should be prepared and delivered directly with this design, with prayer and expectation of this result. Without this end in view, no sermon can be well prepared or well delivered.

Thus, repetitions are often necessary, the expression of the same idea in various forms, and occasionally the repetition of the very same words. Whatever interferences with earnestness of manner should be disregarded. The whole mind should be bent on the special work to be done, and that work is immediate impression.—To save men, to save them now, should be the aim of every sermon. All exposition and argument, and illustration should centre at this point. Nothing should be considered accomplished, while his remains undone. The agency of the minister's spirit should be "give me souls, or die." This singleness of aim should give the minister greater power over the people. There is a magnetism in a man of purpose, almost irresistible, and when this purpose is high and holy, and when this purpose is the Holy Ghost it is overwhelming in its influence. Here, we doubt not, is the secret of the success of all true revivalists. With it we cannot conceive of failure.

The minister should seek to realize its aim by legitimate means. He should resort to no tricks of oratory, to no human inventions, to no mere excitements of human emotions and passions, these will fail to bear him to his high aim, they may win him the applause of the crowd, they may secure him the tribute of tears and shouts, but they are not the soul-saving agencies. He must rely upon the power of Divine truth, the truth as it is in Jesus. The terms of the Gospel must be made plain, the love of God, the death of Christ, the transforming power of the Holy Ghost, these must be impressed, iterated, and re-iterated, until the conscience of the sinner is brought into contact with them, until his mind is instructed in them. When Divine truth is made clear, then men should be persuaded to accept of it. The quality of persuasion enters largely into the successful preaching of the Gospel. It is a human art in human oratory, and may be acquired and cultivated; it is a Divine endowment in the Christian ministry; it is "the love of Christ constraining us, because we were had in judgment, that if one died for all, then were all dead. And that he died for all, that they also should live." He should not live to themselves, but unto him who died for them and rose again. Herein lies the persuasive power of the Christian pulpit. "Now, then, we are ambassadors for Christ, as though God had bestowed by us, we pray you in Christ's stead ye be reconciled to God. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." With such an aim with such truths, with such love, with such arguments, how could the minister be otherwise than successful?

To enable a man to sustain this high aim, he must be thoroughly conscious of his Divine commission, to stand in the place of Christ, and represent Christ, and give God's invitations and entreaties to men. He must speak from the consciousness that God has chosen him to speak, that he receives the word from God, and expresses God's will to men. While thus centered in God, he is strong and effective. But the moment he becomes conscious that he is delivering his own message, that he is preaching himself, seeking self-glory, he is short of the strength that gives true success to the Gospel minister.

We are disposed to emphasize the necessity of a satisfactory evidence of a Divine call to the ministry. Not only in the view of the confidence and strength it imparts to the men engaged in this solemn and responsible work; but, because there is a tendency to undervalue it. With some, nothing more is necessary for the special duties of an ambassador for Christ, than the common Christian desire to do good, and the literary qualifications for the ministry. Some, young men, we fear, select the ministry as a profession, as they would select the law, or medicine, or civil engineering, or anything else, which their inclinations might prompt. A ministry stand many degrees, in confidence and power, below one called of God. We could not expect under such circumstances great success in saving souls. To do this work well, one must feel, "Who is he, if I preach not the Gospel."—Northern Christian Advocate.

## "SHOW ME THY GLORY."

Such was the prayer of Moses the prophet, as he bowed amid the gloomy grandeur of the sacred mountain in a solemn interview with Jehovah. It was a bold request, but one originating a heart-felt yearning after a more intimate knowledge of the great "I AM." God had not yet furnished man with a written revelation, nor had Jesus yet made the world familiar with the glorious attributes of the divine nature by becoming, as he subsequently did,

their living embodiment. It was natural that the sincere worshiper should long to come nearer to God, and to behold more clearly the glories of his character. But the time had not yet come when God could unveil his glory even to the most favored of his servants. There was an insuperable difficulty in the way of granting such a request. God's glory was too effulgent, his majesty too overpowering to be sustained by human sensibilities. "Thou canst not see my face," said he, "for there shall no man see me and live." Every former manifestation of God had been through some medium which rendered it possible for man to receive the communication without destruction to his physical life. Every subsequent manifestation of God's glory has been mercifully effected in the same way.

Moses required more than could be granted with safety to his own life. Had God for one moment unveiled his face and suffered Moses to behold his glory in its infinite perfection, death must have at once ensued, and it was too soon yet for such a consummation of his career.

Yet God would not utterly disregard his prayer. All that could be permitted was granted, "I will make all my goodness to pass before thee, and I will be gracious to whom I will be gracious, and I will show mercy on whom I will show mercy." It was as though he had said, "My full glory thou canst not see, for my justice and my holiness would slay thee, but all my goodness shall pass before thee, for I will be gracious to thee and show thee mercy. Behold there is a place by me, and thou shalt stand upon a rock, and it shall come to pass while my glory passeth by, I will put thee in a cleft of the rock, and I will cover thee with my hand while I pass by, and I will take away mine hand, and thou shalt see my back parts, but my face shalt not be seen."

But let it not be imagined that the revelation granted to Moses was not of vast interest and importance. To him it must have been indeed glorious. To none of his predecessors was there such a bright display of the perfections of Jehovah. "Verily," said the Psalmist, "thou art a God that hidest thyself." But to Moses he stood revealed, if not to the natural eye, yet to the understanding and the heart, as he had never been revealed before. Man cannot come into communion with God without partaking of his glory, and feeling the ecstatic thrill of his divine influence. And we can imagine Moses, though hidden in the cleft of the rock, upon the lofty summit of Sinai, as glowing with rapture, electrified by holy influences, as the majesty of heaven passed by, proclaiming the sacred meaning of his august name. And no wonder that Moses, released from his hiding place, and permitted to behold the lingering glories of the divine presence, felt himself overcome with rapture and humility, and bowed his head toward the earth and worshipped.

It may be asked, "Why are such interviews with Jehovah no longer granted?" We answer, "For the best of reasons—they are no longer necessary." When such modes of divine revelation were resorted to, it was because there had not been provided a better way. Under the Christian dispensation far superior divine revelations are enjoyed. Not only has Jesus, the incarnate Deity, revealed the glorious character of God, but the Gospel contains a complete comprehensive, and enduring manifestation of the will and perfections of Jehovah.

And yet special divine communications may be had in answer to prayer. If the eye may not see God's glory as it emanates from his own divine form, yet the heart may feel the whole influence of his presence, until the whole countenance, like that of Moses, becomes irradiated with the reflections of the glory of God.

How oft in these days of Christian privilege, does the pious soul, bowed in faith and humility at the feet of Jesus, thrill with the divine ecstasy which the love of God imparts, until, like Job, he exclaims, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee." For though it still remains true that no man can see God's face and live, yet it is also true that "God who commanded our hearts to shine out of darkness, hath shined in our hearts to give the light of the glory of God in the face of Jesus Christ, in whom though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory."

Moreover, the Christian sees God in everything. His glory is displayed in all his works. Isaiah said, "I saw the Lord sitting upon his throne high and lifted up, and the train of his robe filled the whole earth." Yes! the glory of God's glory fills the whole earth. It glows in the stars, warms in the sun, retires in the breeze, cheers us in the landscape, and in the sparkle of the waters, and fills the honest Christian heart by night and by day. The pure in heart shall see God. Nay more, they shall see his goodness, and are filled with his bounty and bask in the sunshine of his love.

But did not our Heavenly Father design to teach us something when he placed his servant Moses in the cavern of the mountain until the fire of his presence was past? The place was typical of the Rock of Ages, under whose sheltering shade the sons of men may ever find refuge. Christ is a refuge to the soul against the consuming fire of divine justice. Only in him can we find safety from the consequences of our sins and guilt. "For God out of Christ is a consuming fire. God in Christ is love—love which grieves rather than condemns—a love which seeks to save unto the uttermost." In him we behold the glory of God, unharmed by the fire of his righteous judgments. O, in that great day when he comes to judge the world, who could stand before him did he not veil his glory behind the manhood of Jesus, and sit as mediator as well as judge. Even then such will be the power of his presence that none can be held him in peace, unless they have taken refuge in his atoning merits, and he has thrown around them the arms of his protecting love. Thus we learn to sing

"Rock of Ages cleft for me,  
Let me hide myself in Thee.  
He is a hiding place from the storm—a refuge from the strong and windy tempest. He is "as a great rock in a weary land," beneath whose shade we may lay ourselves down in safe

ty, assured that the fierce blasts of adversity and the hot siroccos of worldly hate can never come to assail us.  
My friends, have we longed like Moses to behold the glory of God? Have we learned to enter into the holiest by the new and living way consecrated for us? It is our privilege to press into his audience chamber where sweeter accents than greeted Moses' favored ear may fall upon our hearts—the thrilling accents of redeeming love—where brighter visions of divine goodness may pass before our spiritual eyes. Every former manifestation of God had been through some stationary object, as when it rained by the vision of a Saviour crucified, but risen and interceding for us—where we may be lifted higher than Pagan's lot, to behold by faith the land of promise, and claim it as our long sought home.—Pittsburg Advocate.

## 1870.

[From the Christian Advocate.]

Our readers will glide imperceptibly, whether in slumber or engaged in solemn religious services, from the old to the new year at the close of the present week. The late eloquent and thoughtful Brighton (England) preacher, Mr. Robertson, likens very happily the constant and imperceptible passage of time to the silent flowing of water through the fingers of a marble statue within a fountain. There is no delay in the moments as they fly from the last day of one year to the first of the next. We are hurried on, even while we are prompted by the associations of the hour to look back upon the history of the departed year, and to prepare our minds in some measure for the unrevealed facts to be developed as the new era opens and closes upon us.

The great speed of the railroad trains is most apparent when we can measure its progress by some stationary object, as when it rushes by the permanent bounds marking the measured miles. We may well, at this hour, offer the prayer of the great Lawgiver, "Let me not go down hence until Thy presence go with me," and devoutly seek, as did Enoch, to walk with God.

O heavenly Leader, guided by thy hand,  
My soul hath found thy everlasting rest,  
Thou bringest me toward my fatherland,  
And on the way thy presence makes me blest.

transition through which this city of Caesar and Pontiff has passed, as does the open Italian Bible in that shop-window on the Corso. And every vestige of restraint that yet shackles our operations will soon have to go. It is simply a question of time—perhaps of weeks, or even days. Indeed, it may be that we have only to stretch out our arms to find that the restrictions we have feared to knock up against are but impalpable phantoms—the specters left upon our own imaginations by substances already vanished. At all events, when Parliament has determined the precise amount of gilding to be put on the Pope's bitter pill—whether his Holiness will consent to swallow it or no (as I think he will have to, though of course with wry mouths and much incoherent spitting)—then we shall have full and regular Italian law in Rome, and with it Cavour's three grand liberties of proselytism. And when that day comes, I hope we Methodists shall be prepared to go in for our fair share of the conflict and glory. The truest economy will be to enter the field at once with a large and generous faith, and take possession by purchase of the best locality we can find at a reasonable price. There is but one Rome in all the world. Other forms of Antichrist will doubtless appear, one perhaps more terribly worthy of being emphasized as the Antichrist than even Popery has been; but two, at all events have had their seat and centre here—the antichrist of Imperial Paganism and the antichrist of Papal Paganism. And now that God has at length opened the way for us to grapple fairly with his foe and our foe; now that he has, so to speak, himself breached the citadel and summoned his armies to the assault, the Methodists would be craven indeed if they did not come up well to the front of the storming party.

Not that I think we shall see the end of Popery for many a long year. But it is something to have fairly at the foe—open lists, a fair field, and no favour. *Magna est veritas precipitabit, et osten- det, et vincet.* It is eternally true, but it is astonishing what a long fight error will make if it when she can hedge herself round with "the secular arm," and truth only hurl her darts at her from a distance. But when that barrier is broken down, and the two get locked together in a hand-to-hand struggle, then it is that the native vigour and prowess of the Truth come fairly into action, and our confidence in the issue of the struggle is made doubly sure. God has broken the horns of the beast. That unfair advantage of secular powers—unfair both for offence and defence—by means of which Popery kept her assailants at bay, is gone, and Truth and Error can now fight it out with purely spiritual forces.

These are few hasty lines written in the midst of many interruptions. I have much more to say, but for my own convenience in respect of time, and perhaps for yours also in respect of space, I will, if you will kindly find me a corner in your columns, break up my material into separate letters.

HENRY J. PIGGOTT  
Rome, Dec. 20, 1870.  
From the Watchman.

## MISSIONARY GLEANINGS.

Under this head we propose to give occasionally such items of news in reference to the progress of the Gospel in various parts of the world, as we think will prove interesting to the friends of missions at home and abroad. Having made arrangements to obtain early information as to the proceedings of the principal missionary societies in Europe and America, we hope to be able, from time to time, as space will permit, to give in short, pointed paragraphs such intelligence respecting the departure, arrival or removal by death of devoted missionaries in different sections of the wide field; the commencement of new stations; revivals of religion; anniversary celebrations; interesting facts and incidents respecting the work itself and other matters relating to the missionary enterprise, as will be helpful to those who are engaged in pleading the mission cause, and acceptable to all who take an interest in the world's evangelization.

A tolerable idea may be formed of the magnitude and importance of the work if we take a brief and rapid glance at the principal agencies which are now employed in carrying it on, in connection with different branches of the Christian Church. This will, moreover, prepare the way for such information as we may have hereafter to give of the movements and operations of the respective sections of the grand army of Immanuel.

That form of Christianity called Methodism is intensely missionary in its character. Its doctrines, discipline, and past history, proclaim it to be emphatically a missionary Church. Hence the prominent part which Methodism has taken in her respective organizations to promote the conversion of the world to Christ is not surprising. The Wesleyan Missionary Society stands first and foremost among the institutions of Great Britain which have for their object the promulgation of the Gospel in distant lands. The first Wesleyan missionaries were sent out in 1769, more than a hundred years ago, although the Society was not regularly organized till 1816. Its operations are carried on in Europe, America, the West Indies, Africa, Australasia, India, and China; and the results have been marvellous. The Missionary Society of the Methodist Episcopal Church of America has also stations in Europe, Africa, India, and China, in addition to those which are located on remote parts of the American continent. The Primitive Methodists have missionaries in Canada, Australia, and at Fernando Po. The Methodist Free Church have sent forth agents to the West Indies, Africa, and Australasia, whilst these Methodists who call themselves "Bible Christians" have missionaries in Canada and Australia.

The Church of England was early in the field of missionary enterprise. The Society for the Propagation of the Gospel in Foreign Parts was established in 1701; and that for the "Propagation of Christian Knowledge," in 1709; whilst the "Church Missionary Society" was organized in 1800. These institutions, supported chiefly by Episcopalians,

formed, consisting of Messrs. Ingoldby, Gabriel Hancock and Baidock, with Rev. M. C. Osborn, as treasurer, and the result was satisfactory. Subscriptions increased in number and amount, and it became evident that the proposal would be successful. In the meantime it occurred to the Treasurer that another scheme might be grafted upon the original proposition. He had frequently looked with sorrow upon the dilapidated condition of the sepulchres of the prophets in the City-road Chapel-yard. It was gracious to see the tombs of John Wesley, Samuel Bralburn, Adam Clarke, Joseph Benson, Henry Moore, Richard Watson and other men of blessed memory, in such melancholy plight. It was accordingly proposed that in connection with the erection of a monument to Mrs. Wesley in the Bunhill-fields burial-ground, the tomb of her distinguished son, and those of his noble coadjutors and successors, should be renovated. This suggestion greatly pleased the other, and with many the more popular of the two. When the state of the funds permitted, the committee proceeded and the tombs in question were painted, lettered, and put into thorough repair. The action of the committee in this matter stimulated others, and the surviving relatives of several eminent deceased ministers interred at City-road caused their tombs to be restored at the same time. Unhappily, the atmosphere of City-road is not friendly to fresh paint, and they are not now as bright and clean as they were six months ago; but the improvement is very obvious nevertheless. It is proposed to empower the sexton to receive subscriptions from visitors for the future maintenance of these sepulchres of our fathers and founders, in which case a book will be provided for the entry of such subscriptions, and it is hoped that no further appeal to the public will be necessary.

Meanwhile the committee arranged for the monument to Mrs. Wesley. From many designs presented, they selected one which they deemed suitable, and which was offered on very advantageous terms. They entered into an engagement for its erection, and anticipated no difficulty. But circumstances arose which rendered it necessary for them to cancel the order and begin *de novo*. After much correspondence and many inquiries they met with the monument now erected, which although much beyond the cost originally contemplated, was in their judgment too beautiful and too cheap to be rejected. They [therefore] determined to make the venture, and rely upon the good taste and good feeling of their many friends for further funds. They instructed Messrs. H. W. Wilkins and Son, and Pentonville-road, through whom they had obtained the offer of the monument, to proceed with its erection in the Bunhill-fields burial-ground, whereupon another difficulty arose. The city authorities had taken part of Mrs. Wesley's grave in making a new walk, but were reluctant to grant compensation space lest it should interfere with other graves. Mr. Robert Taylor, the chairman of the City Lands Committee, was most courteous in his communications with the Treasurer, and wished to afford the committee every possible facility; but some other official interposed conditions and limitations which were very embarrassing. The Committee were restricted to space, and required to bring their monument close up to the line of the public walk. Moreover, the nature of the soil was such that doubts were entertained as to the security of the foundation; and observations in the ground led the committee to fear that their beautiful monument would not be safe from the vandalism that had defaced the tomb of John Bunyan. At this juncture it was suggested that the monument might be erected on the vacant space in front of the City-road Chapel. This arrangement had been urged before, but the committee felt that they were bound, if possible, to adhere to the original proposal as to Bunhill-fields. Now, however, they deemed it necessary seriously to consider the alternative. A very eligible site within a few yards of the house in which John Wesley lived and died was available. A good solid foundation might be easily obtained; ample space might be appropriated so as to set off the monument to best advantage; adequate protection would be ensured, whilst it would be much better seen than it had been placed in Bunhill-fields. Every body passing up and down City-road must see it; and the committee judged that it would prove another attraction and lend additional interest to our venerable sanctuary and its hallowed surroundings. These and other considerations decided the committee; the consent of the trustees was sought as far as possible, and readily given; the committee thereupon proceeded with the erection—the monument is now before you, and you are invited to witness its unveiling to-day by Mr. Wm. M'Arthur, the honorable member for Lambeth. The committee cannot refrain from expressing their indebtedness to the editors and publishers of the *Methodist Recorder* for the gratuitous insertion of numerous paragraphs and lists of subscriptions. The accounts will be duly audited and an abstract published in the *Recorder* as soon as they are closed. The committee have more than once had sufficient funds, but as their scheme has developed, their circumstances, financially, have altered. When it was determined to purchase the present monument, it was estimated that £25 more than the Treasurer had in hand would be required, and the Treasurer and committee, by private applications and personal contributions provided the money. The erection of the monument where it now stands has involved a further outlay. The accounts exhibit a deficiency to-day, and the committee will be glad to receive contributions at the close of these proceedings to enable them to meet their liabilities like honorable men.

The Rev. Dr. Johnson, Ex-President of the Conference, then said he was sorry not to be able to fulfill the announcement just made by Mr. Nightingale, the superintendent of City-road Circuit; for his engagement was not to deliver an address, but simply to speak a few words on the occasion, as might be found necessary; and, considering the circumstances of the day, that many ministers with himself had come immediately from another deeply interesting service; and that others present must leave shortly for other duties, it would be seen that very few words from him could be admitted. And, on the occasion, only a few words would be really Wesleyan; for whoever

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formed, consisting of Messrs. Ingoldby, Gabriel Hancock and Baidock, with Rev. M. C. Osborn, as treasurer, and the result was satisfactory. Subscriptions increased in number and amount, and it became evident that the proposal would be successful. In the meantime it occurred to the Treasurer that another scheme might be grafted upon the original proposition. He had frequently looked with sorrow upon the dilapidated condition of the sepulchres of the prophets in the City-road Chapel-yard. It was gracious to see the tombs of John Wesley, Samuel Bralburn, Adam Clarke, Joseph Benson, Henry Moore, Richard Watson and other men of blessed memory, in such melancholy plight. It was accordingly proposed that in connection with the erection of a monument to Mrs. Wesley in the Bunhill-fields burial-ground, the tomb of her distinguished son, and those of his noble coadjutors and successors, should be renovated. This suggestion greatly pleased the other, and with many the more popular of the two. When the state of the funds permitted, the committee proceeded and the tombs in question were painted, lettered, and put into thorough repair. The action of the committee in this matter stimulated others, and the surviving relatives of several eminent deceased ministers interred at City-road caused their tombs to be restored at the same time. Unhappily, the atmosphere of City-road is not friendly to fresh paint, and they are not now as bright and clean as they were six months ago; but the improvement is very obvious nevertheless. It is proposed to empower the sexton to receive subscriptions from visitors for the future maintenance of these sepulchres of our fathers and founders, in which case a book will be provided for the entry of such subscriptions, and it is hoped that no further appeal to the public will be necessary.

Meanwhile the committee arranged for the monument to Mrs. Wesley. From many designs presented, they selected one which they deemed suitable, and which was offered on very advantageous terms. They entered into an engagement for its erection, and anticipated no difficulty. But circumstances arose which rendered it necessary for them to cancel the order and begin *de novo*. After much correspondence and many inquiries they met with the monument now erected, which although much beyond the cost originally contemplated, was in their judgment too beautiful and too cheap to be rejected. They [therefore] determined to make the venture, and rely upon the good taste and good feeling of their many friends for further funds. They instructed Messrs. H. W. Wilkins and Son, and Pentonville-road, through whom they had obtained the offer of the monument, to proceed with its erection in the Bunhill-fields burial-ground, whereupon another difficulty arose. The city authorities had taken part of Mrs. Wesley's grave in making a new walk, but were reluctant to grant compensation space lest it should interfere with other graves. Mr. Robert Taylor, the chairman of the City Lands Committee, was most courteous in his communications with the Treasurer, and wished to afford the committee every possible facility; but some other official interposed conditions and limitations which were very embarrassing. The Committee were restricted to space, and required to bring their monument close up to the line of the public walk. Moreover, the nature of the soil was such that doubts were entertained as to the security of the foundation; and observations in the ground led the committee to fear that their beautiful monument would not be safe from the vandalism that had defaced the tomb of John Bunyan. At this juncture it was suggested that the monument might be erected on the vacant space in front of the City-road Chapel. This arrangement had been urged before, but the committee felt that they were bound, if possible, to adhere to the original proposal as to Bunhill-fields. Now, however, they deemed it necessary seriously to consider the alternative. A very eligible site within a few yards of the house in which John Wesley lived and died was available. A good solid foundation might be easily obtained; ample space might be appropriated so as to set off the monument to best advantage; adequate protection would be ensured, whilst it would be much better seen than it had been placed in Bunhill-fields. Every body passing up and down City-road must see it; and the committee judged that it would prove another attraction and lend additional interest to our venerable sanctuary and its hallowed surroundings. These and other considerations decided the committee; the consent of the trustees was sought as far as possible, and readily given; the committee thereupon proceeded with the erection—the monument is now before you, and you are invited to witness its unveiling to-day by Mr. Wm. M'Arthur, the honorable member for Lambeth. The committee cannot refrain from expressing their indebtedness to the editors and publishers of the *Methodist Recorder* for the gratuitous insertion of numerous paragraphs and lists of subscriptions. The accounts will be duly audited and an abstract published in the *Recorder* as soon as they are closed. The committee have more than once had sufficient funds, but as their scheme has developed, their circumstances, financially, have altered. When it was determined to purchase the present monument, it was estimated that £25 more than the Treasurer had in hand would be required, and the Treasurer and committee, by private applications and personal contributions provided the money. The erection of the monument where it now stands has involved a further outlay. The accounts exhibit a deficiency to-day, and the committee will be glad to receive contributions at the close of these proceedings to enable them to meet their liabilities like honorable men.

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