

Of course we visited Bunhill Fields, where John Bunyan and Susannah Wesley are buried, and City Road Chapel, where Wesley preached, and in the church-yard of which rest his bones, with those of Adam Clarke, Jabez Bunting, and others. The old tree which so long stood by Wesley's grave has disappeared. None have been admitted to a place in the cemetery since Bunting's remains were, by a special act of the city authorities, allowed to sleep by those of men with whom his name will be inseparably associated. The chapel stands quite near the site of the old Foundry. It is a spacious but not elegant church. It was well filled when we were there on the occasion of Dr. Punshon's preaching before the lord mayor and the sheriffs, all in their official robes. The sermon was good and most appropriate, but gold lace and other insignia of office seemed to divide the eyes if not the minds of the people. The walls are covered with tablets to the Wesleys, Watson, Benson, Clarke, etc. The pulpit is John Wesley's. Adjoining the church on one side is the chapel where he held five o'clock morning preaching, and on the other side the house where he died declaring, "The best of all is, God is with us." Every thing has an air of neatness and solidity. Like nearly all the churches of London, there is an absence of costly ornamentation. An Englishman's church is like himself, plain and well built. The Frenchman ornaments both his church and his person.

LETTER XLV.

AT THE WESLEYAN CONFERENCE—ENGLAND, SCOTLAND,
AND IRELAND—HOME.

ON reaching London, we found a commission from the College of Bishops authorizing us to represent the Methodist Episcopal Church, South, at the British Wesleyan Conference. It had been our purpose to visit it, and we were glad to do so officially, as getting perhaps a better insight into the workings of this great body. The president, the Rev. A. McAuley, being made aware of our mission, sent us tickets of admission, with which we repaired to Bristol in time to witness the opening exercises of the Conference. We hoped to witness the character of the review work of the Missionary Committee, who always have a public meeting the day before the Conference opens, but although we arrived at noon their work was already completed. The exercises consisted mostly of addresses by missionaries from different parts of the globe.

On the night preceding the Conference is always delivered the Fernley Lecture. This is an endowed lecture, and is to be on some important religious theme, and no minister is to be twice chosen to deliver it. The ablest men of the Connection are usually the lecturers, and having a year in which to prepare, and with no second opportunity, the best and ripest thinking is always to be expected. The Rev. E. E. Jenkins, of London, filled the office

this year, and gave a profound discussion of "Modern Atheism," which for freshness and force would have been creditable to any Bampton Lecturer. A large audience listened with eager ears during the two hours of its delivery.

The Conference met on the morning of July 25, in the old Market-street Chapel. Do not imagine a large, elegant church. The only one of that kind belonging to the Wesleyans that we saw anywhere was in Belfast, Ireland, and that was the gift of one man, a memorial edifice for his son. It was a most handsome building, entirely of stone, and cost one hundred and fifty thousand dollars. The chapels of Bristol, like those of London, are substantial and roomy, usually with a gallery on three sides, and have a neat but not a costly aspect. The interior is always better than the exterior would promise. On a platform around the pulpit are seated the president, the ex-presidents, and the Conference officers, the secretary and assistants, the missionary secretaries, and the representatives from the Irish and French Conferences. The body of the house is occupied by members of the Legal Hundred and by delegates chosen by the different district-meetings. The galleries are occupied by young ministers who have come up for admission, and by a few American ministers who are so happy as to have tickets of admission. The entire number entitled to be present is about five hundred, for whom entertainment is provided. Two hundred others provide for themselves. The paper which all are scanning so eagerly contains the list of the appointments for the ensuing year. Already, before the Conference has really met, the Stationing Committee, consisting of delegates appointed by each district-meeting for that purpose, has met, and after considering the requests of different charges, has made out the list of appointments and published it thus early, so that any

changes necessary from the remonstrances of preachers or people, or from the elections made during the session, may be duly provided for. The limitation is three years in one charge, and six years in one place. It matters not if there are a hundred different charges in one city, no minister can remain there longer than six years at a time.

After the opening religious exercises, during which was sung the familiar hymn commencing,

And are we yet alive,
And see each other's face?

the names of the Legal Hundred were called, and dispensations were granted to such as were absent. Fourteen vacancies had to be filled, five occasioned by death and nine by superannuation. These were filled by such as were eligible on the ground of seniority being elected to the even numbers in the fourteen, and such as were nominated taking the place of the odd numbers. The nominations, which were very hearty and complimentary, were made by different prominent members. After a considerable number were nominated, the Conference proceeded to their election by ballot, the secretaries counting the votes in silence, while other business engaged the attention of the body, such as speeches by those who had been elected by nomination or seniority.

The secretary then announced that all members of the Legal Hundred were eligible to the office of president, save such as had held that office at some time during the past eight years. The choice of the Conference fell on the Rev. Dr. W. B. Pope, a man remarkable for his thorough scholarship and his ability as a theologian. His election was evidently more a recognition of these than of his executive ability, for the duties of the chair were manifestly new and rather irksome to him. The ex-president turned over to him the insignia of the

office, consisting of the Conference seal and a Bible two hundred years old, which was long used by Mr. Wesley. The Conference seal bears the simple inscription, "The Seal of the Methodist Connexion. What hath God Wrought!" The Conference then immediately proceeded with a public prayer-meeting, which lasted for a couple of hours.

While the English Wesleyans have never adopted the episcopacy, the respect shown their president is fully equal to that shown a Bishop in our country. During his installation the whole Conference rise to their feet. Even before he takes the chair, his wishes are consulted as to the hours of meeting and adjournment. Every attention is shown him, and, with the Englishman's high regard for authority, he may venture to do things in the chair which would not be tolerated in one of our Bishops. The ex-president sits at his right, as his counselor. All the former presidents are treated with great consideration. To be twice elected to that high office is considered a distinguished honor, while Jabez Bunting was chosen president no less than *four* times. Among the ex-presidents on the platform at Bristol were such men as Punshon, Jobson, Osborne, James, Arthur, Farrar, Bradford, and Gervase Smith, some of these men of remarkable force, and several justly famous for their eloquence and literary ability. It is the presence of such men as leaders and counselors that has helped the Conference to tide over many a dangerous place. Dr. Osborne, whom all delight to honor, is a proverb of conservatism. With such men on the platform, very naturally the business is largely transacted at that end of the house. Several times while we were present the spirit of the Englishman clamored for fair play at the back part of the house, and demanded that there should be a more general distribution of the members on the committees.

An open session of the Conference was held on the evening of the fifth day, when speeches were made by representatives from the French, Irish, and Australian Conferences. The English are about as great speech-makers as ourselves. The following day there were numerous votes of thanks to the ex-president and secretary, the Fernley lecturer, and others, which had to be moved and seconded in formal addresses, and responded to in the same way. Then there was the opening address of the president and the usual address by the Non-conformist ministers of the city, responded to at length by two of the leading members. Thus, after over four hours of solid speech-making, the Conference adjourned to meet at 4 P.M., when the hearing of the deputation from the Methodist Episcopal Church, South, was made the special order of the day. Under these not very auspicious circumstances Bishop Marvin made an admirable address, which was heartily received with the usual "Hear!" "Hear!" and other marks of approval so common to English assemblies. Dr. Punshon had been designated to respond, which he did in a very happy style. The president then in the name of the Conference assured us of that cordial welcome of which we were already made aware, and which became more and more apparent every hour of our stay. A unanimous resolution of welcome was passed, and a committee appointed to consider the practicability of sending representatives to our next General Conference. Among other expressions of friendly feeling, the president gave each of us an elegantly bound copy of Wesley's Hymns. Of those whose kindness we have special occasion to mention were Dr. Jobson, Dr. Punshon, and the Rev. Richard Martin, whose thorough acquaintance with our ecclesiastical history prepared them for the most cordial fellowship.

All this was largely preliminary to the proper

work of the Conference. Of course there were numerous memorials on different subjects, which were always considered on the principle of "the maximum of adaptation and the minimum of change." The Rev. John Rattenbury reported that in the last three or four years he had secured pledges of over four hundred and fifty thousand dollars to the special fund for worn-out ministers and preachers' widows. The candidates for admission as recommended by the district-meetings numbered one hundred and seventy-nine, of which twenty-eight were *declined*. Of those accepted only sixteen were to go into the work immediately, either at home or abroad; the rest, save fourteen among the Welsh, were to attend either the Theological Institution for preparing students for the foreign work, or that for the home work. One gratifying feature was a list of thirty-four of almost all nationalities presented by the district-meetings in the mission-fields. The number of memoirs was very large, and there was evident danger of their reading degenerating into a mere matter of business; but occasionally there was the deepest feeling manifested, as when the character of such a man as Perks was sketched.

The Conference love-feast was held on Saturday night, and was a profitable occasion. The ex-president preached Sabbath morning, and the president at night, both to a crowded attendance. Dr. Pope's sermon was one of marked ability, and showed that exegetical skill which one would expect from the English translator of Stier's "Words of Jesus." The morning sermon was preceded by the regular morning service of the Church of England. We learned that this was the invariable rule in some of the Wesleyan churches, especially in those towns where they were established in Mr. Wesley's day. A number of the older ministers still have a warm side toward the Establishment, as Wesley himself

had all his life. The *Watchman* is supposed to reflect this shade of opinion, while the *Methodist Recorder* is much more advanced.

We left before the debate on lay representation, when the final adjustments were made before admitting laymen to the next Conference. The difficulties seemed mostly of a legal character, in view of the express terms of the Deed of Declaration requiring that in certain cases only ministers shall act. Nor did we witness the public examination of candidates for the ministry, which consists mostly in the recital of their Christian experience. We learned, too, after leaving that the Conference was very pronounced in its orthodoxy, refusing any place to such as were not clear on all cardinal doctrines. On the whole, we were well impressed with these representative men of English Wesleyanism. This Conference is more like our General Conference than any other body. Its Legal Hundred embrace the best men of the Connection, while many of the others in attendance are men of considerable force.

There was a peculiar interest attaching to Bristol that made it attractive despite the dingy, uninviting aspect of the older part of the city. Here Wesley built his first church, Broadmead Chapel, and it was while trying to raise money to pay off the debt on it that he organized his membership into classes, and thus began that system of class-meetings which is so essential a part of our economy. The chapel is still standing, and is now in possession of the Welsh Methodists. It will hardly hold, gallery and all, over two hundred and fifty people. In one little room in a corner near the pulpit were held some of the first British Conferences. *Over* the chapel are several rooms, long occupied by Mr. Wesley and his early preachers. The window-panes show inscriptions left there a century and a quarter ago. One, which I recall, ran:

On brittle glass I grave my name,
A follower of the bleeding Lamb;
But thou canst show a nobler art,
And grave thy name upon my heart.

Here, too, in Bristol, Wesley preached his first open-air sermon. In the suburbs he founded the famous Kingswood School. It was to the Kingswood colliers that Whitefield preached, when he could see the effect of the truth in the white lines made by the tears that streamed down their sooty faces. Here, where Wesley held so many of his Conferences, he presided over his last. In Bristol were developed such characters as Samuel Budgett, the "Successful Merchant," whose large establishment is still kept up by his sons, and their business sagacity and liberality are of the same type as their honored father's.

In Bristol, too, Robert Hall began and ended his brilliant ministry, his chapel being within ear-shot of Wesley's first chapel and on the same street. Here, too, at present labors one of the most remarkable men of the century, George Müller. We visited his five great orphan houses, erected at a cost of over half a million dollars, and saw something of the working of those charities which command public confidence to such an extent that he receives unsolicited no less than a quarter of a million dollars annually for their maintenance. In short, since he began his work he has received in the same way no less than three and a half millions of dollars. There were nearly two thousand orphans in the different buildings when we visited the institution. Every thing is conducted with the utmost system and with all proper economy. It is enough to say, such is the confidence felt, that among the largest contributors are Bristol merchants. Mr. Müller also maintains in the field, at home or abroad, no less than one hundred and seventy-eight missionaries in the

same way, besides circulating vast numbers of copies of the Scriptures and supporting, wholly or in part, nearly one hundred and fifty schools for Christian instruction.

Clifton, one of the suburbs of Bristol, is quite a pretty place, many of its handsome residences reminding us of Brighton, which we visited on our way to London. Yet even at their watering-places the English show much moderation compared with our displays at Long Branch and Saratoga. The "turn-outs" in Hyde Park, however, prepared us to expect similar ones in fashionable quarters elsewhere during the season. An Englishman's weakness is horse-flesh, but an English lady, as a rule, is a more graceful rider than her lord.

From Bristol we went direct to Oxford, seeing everywhere on the way the characteristic English landscape of green fields and the invariable hedge-row. The finest trees that we saw were along the Broad Walk, in Christ Church Meadow, at Oxford. They are the pride of the country, and have kindled many a poet's fire, from Keats's day and before. Oxford lies embosomed in trees, only the spires of her colleges revealing her presence at a distance. There are twenty-one of these colleges and four halls, which make up Oxford University. The oldest of these is Merton, dating from 1264; the youngest is Keble, less than ten years old. Perhaps Christ Church is the most famous. Founded by Cardinal Wolsey, among the eminent men who have studied in its halls are various members of the royal family, "Rare Ben Jonson," South, Ruskin, Wellington, Gladstone, Locke, William Penn, the two Wesleys, and Dr. Liddon. The several colleges have each the usual quadrangle. The buildings are generally of stone, and many of them were once rather handsome, but the stone is in many instances peeling off, and has to be renewed. In the Bodleian Library

we found Guy Fawkes's lantern and the death-warrant of Charles I. We also stood under the groined stone roof of the Divinity School, where Latimer and Ridley were tried for heresy a fortnight before they consecrated by their ashes a spot which Oxford has marked with a beautiful martyr's memorial. We of course walked down through Christ Church Meadow to the Thames, and saw the peculiar boats, or shells, in which the Oxonians have won so great distinction. Vacation as it was, they were not all idle.

We spent a night at Stratford-on-Avon, and saw the house where Shakespeare was born. One could pass by it without being struck with its age, as nearly every thing, except the old timbers, which, with the plaster between them, make up the walls, has been renewed, and even these have been painted. The yard is neatly kept, and is quite attractive. The house is evidently the pride of the village. What we desired most to look upon was the natural scenery of the place, which fed the genius of young Shakespeare, so that, as he termed it—

And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing.

We found there simply the quiet beauty of the English landscape, and the Avon no more attractive than the Thames.

We found Birmingham to rival Pittsburg in smoke, but saw none of the blackened ruins which showed a Commune in Pittsburg as unreasonable as any that ever held reign in Paris. The miles of splendid stone wharfs at Birkenhead and Liverpool interested us greatly, as perhaps the like is to be found nowhere else in the world. Liverpool has almost an American look. Perhaps it is because, being a comparatively new city, the style of architecture is more modern than the general English

style. Everywhere there is a reminder that there once lived a Wellington and a Nelson, while only Victoria and the Prince Consort approach them in the number of their statues.

The material secret of England's greatness is certainly her coal mines. We found her coal in all parts of the world, to say nothing of her manufactures, which are possible only from these rich mines of black diamonds. From Birmingham to beyond Liverpool would seem to be one immense bed pierced by thousands of shafts. It becomes a serious question what to do with the slate and shale, and acres of good land are covered with it to a great depth, so that many of the mining towns look as barren and uninviting as some of our own. It is rather surprising to see immense tracts of uncultivated land between Liverpool and Edinburgh. The cars run through long stretches of country with not a house in sight, and with only a few cattle feeding in pastures which seem green, less from any fertility of the soil than from the great dampness of the atmosphere.

The Scotchman loves to think that Edinburgh resembles Athens, but, as in most cases of likeness, the points of similarity are few. Calton Hill is a sort of Acropolis, and Arthur's Seat might pass for Lycabettus. Her great university can show names of which Athens even might be proud. We visited Holyrood Palace, where the beautiful Queen Mary spent so much of her unhappy life, and all that remains of the abbey where Charles I. was crowned and several of the Jameses were married. In the old castle we saw the crown-jewels and the room where James VI. was born. We saw the famous Cowgate Street, whose poverty and wretchedness Chalmers and Guthrie did so much to alleviate; and John Knox's house, where the great reformer passed into a quiet haven after his stormy life. His last resting-place is marked by a simple slab in the

pavement of Parliament Square, and the only inscription are the letters J. K. Burns, Scott, Livingstone, and Dugald Stewart, all have statues erected in their honor, and while Edinburgh has Knox's ashes, Glasgow has for him a splendid monument in one of the finest cemeteries in Europe. Altogether, Edinburgh is one of the prettiest cities to be found, since she has transformed her ravines into parks and flower-gardens.

We went to Glasgow through the Trosachs and over Lochs Katrine and Lomond, with the Frith-of-Forth in full view as we left Edinburgh. The considerable rain which fell upon us, as we drove in open coaches through the Trosachs, our driver pronounced, in his broad accent, "only a Scotch mist." Embarking on a miniature steamer, we coasted by Ellen's Isle, which the "Lady of the Lake" has immortalized, and soon reached the other end of Loch Katrine, where coaches waited to convey us to the steamer which was to bear us over Loch Lomond. Both these beautiful lakes are quite interesting as connected with the romantic history of Rob Roy, and as reflecting the lofty heads of Ben Lomond and other peaks.

Glasgow is a most substantially built city, and one of considerable wealth, to which tobacco, cotton, and iron have largely contributed. The Clyde is lined with ship-yards, which now, unhappily, owing to the extensive strike among the workmen, are filled with the iron frames of unfinished ships in all stages of building. They wore more of a deserted look than usual perhaps when we saw them on Saturday afternoon, the workmen's holiday. The Clyde is one great sewer, and the excursion steamers which plied between different landings only helped to uncork the odors, which made us eager for our ship to get out into the Frith, on her way across the North Channel to Belfast.

The prosperity of Ireland seems mostly in the North. There are few better citizens than are to be found in Belfast. The city's growth shows the presence of men of much public spirit and enterprise, while her institutions of learning are of a high order. Yet even between Belfast and Dublin we saw an occasional hut most suitable for a pigsty, such as are quite frequent nearer Cork. Trinity College, Dublin, has the largest quadrangle that we saw anywhere, and several of the public buildings of the city are quite massive and imposing. The statues of some of her statesmen reminded us that we were in the land of great orators. We spent a day on the charming Lakes of Killarney, and listened to the singing of our Irish boatmen and to the quaint legends of the O'Donohue. Muckross Abbey is one of the finest ruins that we have seen anywhere, while the view from the top of Ross Castle was one of real beauty. We had the pleasure of seeing an Irish fair in Killarney. It was wholly for the sale of hogs, and we had to brace ourselves to resist the importunity of Patrick's and Bridget's eloquence to buy their pets, which had fattened almost out of their very hands, and had really shared their roof.

We did not venture through the rain to kiss the Blarney Stone while we lingered in Cork awaiting our ship. With glad hearts we embarked, in the spacious Queenstown harbor, on the "Britannic," which was to convey us across the Atlantic in the shortest time ever made, being only seven days, ten hours, and fifty-three minutes. If the slow passage of the "Alaska" across the Pacific showed our reluctance at leaving, the speed of the good "Britannic" was in sympathy with our hearts in their eagerness to reach our native shores again. The "Emerald Isle" soon faded out of sight, and in less than a week we took on board the pilot who should

bring us into New York harbor on the night of August 17.

Home! Our own country had a new look after having been so long in the early home of the race in the Orient, but it was *home*, and to be chosen above every other land on earth. None can show such a history, none such a destiny. "He hath not dealt so with any nation." After a Sabbath in New York, it needed only about fifty hours to complete the circuit of the globe. Joy! they are ended at last, and loved ones are waiting on the platform with their welcomes.

THE tour of the world was made in ten months and three days. By continuous travel it can be made in less than three months, so that we had over seven months for a somewhat careful though rapid survey of the field, aside from the general knowledge which comes from hurried travel through a country. We found the English language to serve us everywhere, for even when we could not speak the language of the country there were always natives who spoke English, and served us as interpreters. The whole line of travel is so well equipped with steam-ships, railways, and telegraph-lines, that we did not miss a single connection nor lose a single letter. One that I failed to receive in India afterward came to hand in America.

After a survey of the whole field, the conviction strengthens—the *world* which has been subjugated by the art of man—threaded with all facilities for travel and commerce—the *world*, vast as it is, is not too large a conquest to be made in the name of Christ.

IN MEMORIAM.
