

# The Provincial Wesleyan.

Thomas Walker

Volume XV. No. 44.

HALIFAX, N. S., WEDNESDAY, NOVEMBER 4, 1863.

Whole No. 746.

## A Missionary Jubilee Hymn.

By the Rev. THOMAS SMITH.

Hark! the joyous sound is swelling,  
Hark! the song of Jubilee;  
Of the Saviour's triumph telling,  
Of his conquest yet to be;  
Jubilate! Jubilate!  
Christ shall reign from sea to sea.

Mission's missions! they were founded  
Heaven's angels on earth and sounded  
The glad trumpet proclaiming peace  
Jubilate! Jubilate!  
Never shall the tidings cease.

Fifty years ago the story  
Of the love of God to man,  
Spread in richer streams of glory  
Than when first the work began;  
Jubilate! Jubilate!  
Thousands heard of mercy's plan.

Rich has been the tide of blessing,  
Loud the song of liberty,  
Light has pierced the gloom of dwelling,  
Africa's sons have been set free;  
Jubilate! Jubilate!  
Saviour, we rejoice in thee.

See the Gospel banner waving  
Where the Hindoo's temple stood;  
See the Isles of Fiji craving  
For the bread of life as food;  
Jubilate! Jubilate!  
No longer thirst for blood.

Far and near our churches flourish,  
Myriads chant their joyful lays,  
Schools, the children's glad and noisy,  
Old and young Hosannas raise;  
Jubilate! Jubilate!  
Great Redeemer, Thee they praise.

Wider fields are still before us  
Where to sow the precious seed;  
And that seed from heaven's storehouse  
Will supply the world's vast need;  
Jubilate! Jubilate!  
Onward let the work proceed.

Bring your offerings, Christians, bring them,  
Bring your offerings rich and poor;  
Bring your sons and daughters, bring them  
Let them enter every door;  
Jubilate! Jubilate!  
Spread the tidings more and more.

May we catch our fathers' spirit  
In this year of Jubilee,  
May we all their zeal inherit,  
Full of faith and courage be;  
Jubilate! Jubilate!  
Lord, we give ourselves to Thee.

## Wesleyan Missionary Jubilee Celebration.

Some of our English exchanges are occupied chiefly with reports of the several highly interesting services in London, in connection with the inauguration of the Missionary Jubilee Celebration. Our English correspondence, it will be seen, furnishes a very gratifying account of those proceedings; but our readers, we presume, will desire to be made acquainted as largely as possible with the details of the great occasion. We therefore make as copious extracts from the London papers as our space will admit, only regretting that we are obliged to pass over so much of the details which could not fail to afford pleasure and profit to the Methodists of these provinces.

We give in the first place an extract from THE JUBILEE SPEECH, preached to an immense assembly on Tuesday morning, the 6th inst., by the venerable THOMAS JACKSON. This extract presents an account of our missionary movements, and their results:

You see your calling then, brethren, the work in which you are engaged is no scheme of human origin, uncertain in its principles and its final issue. It is a work instituted by Christ. It stands in immediate connection with his redeeming act; its success is matter of absolute certainty, and its benefits are everlasting.

It is our advantage that we have not only the general teaching of Holy Scripture to guide us, but a precedent in our own religious community. In the Methodist Conference of 1769, which was held in the town of Leeds, Mr. Wesley said, "We have a pressing call from our brethren at New York, who have appealed to us to come over and help them." Now, mark the question that follows. It was not—Is it expedient to obey this call? Nor was it—Can we obey this call conveniently? Nor was it—Should we defer this call for future consideration? No! it was—"Who is willing to go?" It was taken for granted that the call must be met, and that there were men present who ought to undertake the service. How many offered we are not told; but BISHOP BOARDMAN and JOSEPH BRIDGES were accepted; and £700 having been collected by the Conference, of this sum £500 was assigned to meet the expenses incurred by the erection of a new chapel, and £200 were given to each of the men whom it was agreed to send—a moderate sum certainly for their outfit and passage. But they were of the apostolic persuasion—men more intent on the spread of the Gospel than on personal comfort and honor.

After this time, other calls for Missionary help equally strong and urgent reached Mr. Wesley from numerous quarters. To these calls he was unable to pay the attention, the care of all his Societies in England, Ireland, Scotland resting upon him. At this period he was hard pressed by a body of theological disputants, who were bent on overthrowing his influence; but it pleased God to send to his aid a Swiss mountaineer, who effectually repelled and scattered these assailants. Though he was unable, through the multiplicity of his other engagements, to undertake the formation and superintendence of foreign Missions, where various openings were presented, an earnest, generous, and enterprising clergyman from the Principality came to his aid, and undertook the foreign department of that work. Dr. Coke, a man never to be mentioned in connection with Missions but in terms of profound respect, crossed the Atlantic Ocean eight times for Missionary purposes, and was the means of establishing Missions in the West Indies, Nova Scotia, Newfoundland, the Cape of Good Hope, and Western Africa. These Missions were to a great extent sustained by his seasons and disinterested exertions. But in the year 1813 he left England for the purpose of establishing a Mission in India. The crisis then arose

in our Missionary work. The Mission Fund was in arrears, and the Missionary services of Dr. Coke were withdrawn as the Missionary expenditure of Methodism was likely to be vastly increased by the work of India.

In this emergency it was that the first public meeting was held, and the first society organized, for the purpose of raising the requisite pecuniary supplies for the support and extension of our foreign Missions.

Fifty years ago, this very day, that important arrangement took place in the town of Leeds; a day which some of us distinctly remember; and these arrangements, with the results to which they have led, are the events which we have now to commemorate.

The formation of the Leeds District Missionary Society led to the speedy formation of similar institutions in Halifax, Hull, and Sheffield. The Conference expressed its approval of them, and recommended the entire connection to follow the example of Leeds in this department of usefulness. The consequence was that Methodist Missionary Societies were speedily formed from the Leeds to the Tweed; and in Ireland from Brandon to the Giant's Causeway; and in conjunction with almost every Methodist Chapel there is now a Missionary organization.

Let us then glance at the principal events of the last fifty years, and see the results to which the Leeds meetings of 1813 led. Our Missionaries have been increased from 16 to 889; the secreted members of Society in connection with our Missions have risen during the last fifty years from 17,000 to 142,000; besides the many thousands who have died in the Lord and are glorified with Him in the heavenly Paradise; and besides the 146,000 children under instruction in the Mission Schools. The yearly income of our Missionary Societies has been raised from £10,000 to £141,000. The entire amount which has been given for the support of our Missions during the last fifty years, according to the published reports of the Society, is £3,792,591.

Among other effects arising from this expenditure we mention the abolition of Slavery in the West Indies, the negro having been prepared for the enjoyment of freedom by the religious instruction of Missionaries. New Missions have been established in Australia, New Zealand, the Friendly Islands, Fiji, Cayman, Continental India, China, as well as in Germany, France, and Italy. Old Missions have been greatly strengthened and widely extended, particularly in Canada and other parts of North America, and in South Africa. Affiliated Conferences in consequence of the extension of the work have been constituted in France, Canada, Eastern British America, and in Australia, exercising salutary oversight, over the Ministers and people by whom they are surrounded. In the islands of the South Sea, cannibalism has been extensively abolished, and many of the people are so ashamed of this abomination that their forefathers were addicted that they cannot bear to hear it mentioned.

The reflex influence of our foreign missions on our Connexion work at home, has been beneficial in a high degree and in an endless variety of forms. Our missions have, in fact, impressed a new character on Methodism; but on this subject we have not time even to enter.

What then, we ask, is our duty in this Jubilee Celebration? Our duty is first to render our united and grateful thanks to Almighty God, the God of all good. He has supplied the truth which we are united to propagate; He is who has opened the door to the heathen world; and He is who has given us a heart to espouse this sacred cause. He has raised up the men whom we send, and inclined them to engage in his service. He has dispensed the heathen to receive the gospel message; and He has so applied the Word to their hearts as to render it the means of their salvation. The gold and silver that we have contributed, we first received from Him. For "the earth is the Lord's and the fullness thereof." That we as a religious community, should have been able not only to build chapels and schools at home, and support them in perpetuity without endowments, but should also appear in the foremost rank as a Missionary Church, is all of God's grace and mercy; and "it is marvellous in our eyes."

In all our places of worship, at home and abroad, let there be, during this Jubilee year, a holy convocation unto the Lord. Old men and maidens, young men and children, let them praise the name of the Lord, for his name alone is excellent; His glory is above the heavens, and "He also exalteth the horn of his people."

Whilst we rejoice before the Lord, and think with delight on all which is done by instrumentality, let us beware of all self-exaltation.

Now must we forget, although comparatively speaking we may be said to have done much, that we should have done far more, had there been amongst us more self-denial, more prayerfulness, more zeal, more faith, more prayer; and less of selfishness, less of conformity to the world, and less of that "love of money which is the root of all evil." That God will not remember our sins, nor the sins of our forefathers, but mercifully forget them, should be our earnest prayer, mingled with devout and fervent thanksgiving. When we duly consider the extent of our obligations, we feel at once that all ground for boasting is for ever done away. The loftiness of man shall be bowed down, and laid low, and the Lord alone shall be exalted.

Finally we may observe that renewed application to our proper work in the several departments of Missions is incumbent upon all of us on this Jubilee occasion. If we are encouraged and humbled by a review of the past, we must endeavour for the time to come to set in a manner more worthy of our high and holy calling. Never were our strenuous exertions more loudly called for than at present.

Think, my dear, dear friends, of the high authority under which you set. You are fulfilling the command of the Son of God, sitting on His throne, and addressing you in connection with all his people. Think deeply and think often on the great design of your undertaking; it is to make men, women and children, the disciples of Christ, not in name and profession only, but in heart and life.

Think of the extent of the work to which you are called. It comprehends all nations, and with nothing less than the discipling of all nations should you be satisfied, and at nothing else

ought you to aim. Of Christ in whose service you are engaged I may be truly said,

"Wide as the world is his command,  
Vast as eternity his love."

And our efforts ought to correspond to his character and design.

It is our joy that we are not alone in the prosecution of this vast scheme of divine mercy, for many following to different communities are our fellow-labourers, and we celebrate our Jubilee, not with a feeling of sectarian exclusiveness, but in Catholic love holding out the right hand of fellowship to all who are labouring in the same cause, wishing them all success in the name of our common Lord. If your zeal hath provoked other men, let their zeal excite in you a glorious emulation.

The work is great, and we require the united strength of the Church in all its departments, and for ages yet to come, before the tens of millions of India and China, before the vast population of Africa, before Mohammedan nations, and all the apostate tribes of men are subdued to Christ, and found sitting at his feet in the attitude of disciples.

Let there then be no strife, no unbrotherly jealousies among the Missionary associations of Protestant Christendom; but a perfect oneness of purpose and the utmost cordiality and affection.

Friends and brethren, members of the Methodist Missionary Society, suffer a word of exhortation from an old servant, who has the honour of addressing you this morning; whose voice will not be heard among you much longer. Our prayers for the success of the Gospel must be more frequent and more importunate. We must read the monthly and annual Reports of the progress of the Missionary work. Our Missionary Prayer-meetings must be better attended. Our Missionary Meetings must assume more of a strictly religious character, with the absence of all mere excitement. Our gifts must be more liberal, and bear a greater conformity to the apostolic rule—"According as God has prospered us." Our collectors must be increased in number, and extend their circuits to new and unvisited districts. Fathers and mothers must give their sons as Missionaries, and not require them to remain in their native and when they feel themselves called to preach the Gospel. In our public religious assemblies and especially on the Lord's-day, there must be a deeper sympathy with the wants and miseries of the world of ours; and more earnest pleading and wrestling with God, "that his name may be known upon earth, and his saving help among all generations."

"The dark places of the earth are full of the habitations of cruelty," and demand from us a ceaseless and yearning pity.

The state of our Connexion is favourable to the movement in which we are now engaged. We have "peace in all our borders." New chapels are rising in increased numbers from year to year, and our old chapels are more and more freed from pecuniary encumbrances. The spirit of unexampled activity has fallen upon our people, and a strong desire for an increase of spiritual religion appears to prevail amongst us at this day. What we want is a general religious quickening; and why should it not now take place? Why should not the Holy Ghost, the Lord and Giver of life, be speedily poured out in all the fulness of his power in our own land and in foreign lands? Why should he not come down on this week of this day? This hour?

Who among you, my friends, will this day give himself afresh to the Lord, and espouse the cause of Missions with a strength of purpose such as you never had before? Who among you will emulate the zeal of the men who fifty years ago founded this Society, or the men who assembled in Conference in 1769, when Wesley filled his apartment on behalf of America, when some forty or fifty poor Methodist Preachers, whose names were scarcely indicated the hard labour in which they had been cast, with their limited salaries, contributed on the spot £70 in support of the Lord's cause? Whose of you this day will enter into the spirit of the Apostles, the Evangelists, and the early Christian Churches? Above all—yes, above all—who will from this morning to the end of life, pay a reverent and a practical attention to the voice of Him to whom all power is given in Heaven and in earth, and who loveth all time repeats to his Church: "Go and disciple all nations," and who encourages obedience to his command by the statement, "He that loveth me, let him keep my commandments, and I will abide in him, and I will send him forth, and he shall bear fruit to the glory of the Father who sent him." Who will, as we have said, pay attention to the voice of Him to whom all power is given in Heaven and in earth, and who loveth all time repeats to his Church: "Go and disciple all nations," and who encourages obedience to his command by the statement, "He that loveth me, let him keep my commandments, and I will abide in him, and I will send him forth, and he shall bear fruit to the glory of the Father who sent him."

Mr. Punsion, who was received with long and continued applause, said, I am deared in my opinion by the presence of those who have themselves "borne the burden and heat of the day," by the presence of those who have stood in the sunny climes and lifted up the Cross before the glaring eyes and brandished clubs of savages. They are the heroes of a Missionary Fabianism. I would fain sit and catch some of the spirit of those devoted and valiant men, and endeavour in the spirit to which the Providence of God has called me to labour, to garner up on this occasion that which should profit and inspire me throughout my after life. The resolution which has been moved, and which has been seconded, and which I suppose I am by courtesy called upon to support, is to the effect that in looking back on the way which the Lord hath led us in connection with our Missionary operations, we see so much to arouse our gratitude and to inspire our faith, that we may, as has been said by one of the preceding speakers, "thank God and take courage." In these times of trial, it is necessary and desirable that we substantiate our position; that we see whether we are standing on firm ground; and whether in our adhesion to the cause that we have been created to support, we are acting according to the will of God. Sir, I firmly believe that we can answer in the affirmative to these questions. I believe that the principles upon which our Missionary cause is based are true, indubitably, absolutely true. I believe that we have all that we profess to have in the Gospel of our Lord Jesus Christ; that we have a supply for the spiritual wants of humanity, precisely as the beautiful harvest with which God is at this time blessing us furnishes a supply for the wants of the body. Here are the five great wants of man, and here are the five great supplies provided in the Gospel of the Lord Jesus Christ. A living God, an unerring Word, a Divine Dayman, happiness, and general honour, made him a great favourite with us at that time. I mean Robert Piltzer. He was the first who was made by Mr. Piltzer the depository of this mighty secret. Oh, de-

not be moved with astonishment. It is a very easy thing for the compiler of that Report, and none perhaps could do it better than he, to say that in the United States of America, there are between 6,000 and 7,000 Ministers, and upwards of 8,000,000 who listen to the word of God from Methodist pulpits. But what is involved in the announcement? You might go, Sir, so far with me as to say that that man cannot live by reason of the cold; and then you may descend so far south that they cannot live for the heat; and there is not a town from Madison's Bay to Mexico, where there is not Methodist ministrations. I call this a great and astounding fact, which should overwhelm us with wonder, and fill our hearts with gratitude to-night. You may look Cape Codding on the east and Vancouver's Island on the west, and almost every portion of that country is pervaded by Methodism. And hence did that Methodist spring? It sprang from the Missionary Conference of 1769. Could those men have seen what was before them, could that audience have had a prophetic vision of the results of their efforts on that day, their hearts would have been torn, their eternal Jubilee would have begun, their eternal Jubilee would have begun, their eternal Jubilee would have begun. One hundred and three years ago there was a little boy in the town of Holderness, which I believe is in Yorkshire—

The Rev. Wm. Arthur—I was. That little boy was saved from death by drowning by a providential interposition; and there seems to be some analogy in this case between another little boy, John Wesley, who was taken from an upper window in a burning house, and Wm. Black, who was snatched from a well, into which he had accidentally fallen. That boy went across the Atlantic with his parents; he was very young when God worked upon his mind; and he was no sooner brought to the knowledge of God, than he felt it his duty to call sinners to repentance; and before he had any communication with the Lord, he began to preach the Gospel, and to penetrate those forests; here send the rivers in flood, and walked in snow shoes for hundreds of miles. He travelled Circuit after Circuit, and a thousand miles, spreading Methodist doctrine in Nova Scotia. Such a man was the Rev. William Black. I should like to speak of many good men who laboured there, James Marston and others, who planted Methodism in his native land, and the results of whose labours remain to this day. Although I represent the Conference of Eastern British America, yet our work in that country is principally Missionary work at the present time. And I believe, Sir, that the Methodist Missionary ground in Nova Scotia, Newfoundland, Prince Edward's Island, and New Brunswick has as yet a claim to consideration in this Jubilee movement as any other ground. We have a large number of churches, and we do our part. Our people are loyal Methodists to the core. They have been taught to contribute to Missions from the very commencement, and the sums which they contribute are very respectable for people in their position. And when the trumpet is sounded across the water that this Jubilee movement is inaugurated here, you will find that they will "come up to the help of the Lord, to the help of the Lord against the mighty." How I would fain sit and catch some of the spirit of those devoted and valiant men, and endeavour in the spirit to which the Providence of God has called me to labour, to garner up on this occasion that which should profit and inspire me throughout my after life. The resolution which has been moved, and which has been seconded, and which I suppose I am by courtesy called upon to support, is to the effect that in looking back on the way which the Lord hath led us in connection with our Missionary operations, we see so much to arouse our gratitude and to inspire our faith, that we may, as has been said by one of the preceding speakers, "thank God and take courage." In these times of trial, it is necessary and desirable that we substantiate our position; that we see whether we are standing on firm ground; and whether in our adhesion to the cause that we have been created to support, we are acting according to the will of God. Sir, I firmly believe that we can answer in the affirmative to these questions. I believe that the principles upon which our Missionary cause is based are true, indubitably, absolutely true. I believe that we have all that we profess to have in the Gospel of our Lord Jesus Christ; that we have a supply for the spiritual wants of humanity, precisely as the beautiful harvest with which God is at this time blessing us furnishes a supply for the wants of the body. Here are the five great wants of man, and here are the five great supplies provided in the Gospel of the Lord Jesus Christ. A living God, an unerring Word, a Divine Dayman, happiness, and general honour, made him a great favourite with us at that time. I mean Robert Piltzer. He was the first who was made by Mr. Piltzer the depository of this mighty secret. Oh, de-

generate sons of old Methodist Preachers, bless when I tell you that it was at six o'clock in the morning, Methodist Preachers in those days were models of early rising. Robert Piltzer entered with all his enthusiasm into the affair, and they together, George Morley and Robert Piltzer, in the morning, went to seek the counsel of James Bunting at his house in Albion-street, Leeds. James Bunting did not enter into the cause with enthusiasm. He was very cool, cautious and calculating, looked around, looked ahead, looked above, looked beneath for aught I know. He saw the thing as it was about to grow out into its proportions. It was a grand cause, he said, there was no question about the grandeur of the idea, and he was well disposed to aid towards it, but he said "we should be such fools." Robert Piltzer quietly quoted the tenth verse of the fourth chapter of the first Epistle to the Corinthians. "We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised." Silence ensued for a while, and large lines of thought seemed to come upon Mr. Piltzer's countenance; at last he said, "I for one am ready and willing to be a fool for Christ's sake." Sir, every body knows how he threw himself into that movement. Everybody knows how the result of that morning's deliberation, and of that happy quotation of the Word of God, was carried out month after month, and year after year, as the project grew and widened, grand and more grandly, under his fostering care; and, Sir, every body knows, or ought to know, how he gave up literary distinction, and how he gave up the chance of literary fame, that he might throw himself, heart and soul, into this Missionary movement. Men complain of him sometimes that he has not written much. The men who make history do not write it. Not write much. Why, his life was a grand poem, and although there are many things that I can admire in the character of that kindly man, although I can admire his prophetic sagacity, and his activity of ruling and his commanding presence, and of that mental vision which seemed so broadly to distinguish him above his fellows, to my mind his attachment to this which some would call his crowning folly, is his greatest and most endearing feature. Now who here will be a fool for Christ's sake? The Missionary collectors among our respectable classes, who used to be found in this cause, but who have grown out of it into a higher sort of respectability, are they willing again to be fools for Christ's sake? Sir, I would hardly dare to presume to tell the ladies, as Dr. Beattie, with aly humour, did in his first speech, that they like direct addresses best; but if they choose to take it on this occasion they are they will again be "fools for Christ's sake?" Ay, and to some degree a little from what they deem perhaps conventional respectability for the sake of Jesus, and for the salvation of the world? There are some here to-night, probably, who have gone away from personal service in this cause, willing enough to direct, willing enough to be on Committees, willing enough to subscribe; but thus condoning for the lack of personal service in this matter. Some friends stayed by the cause in troublous times when we were weak, but when the gale winds were rough, like ships that have gone down at sea.

Was there one who was a fool for Christ's sake?—Are you willing to come back again, and give some share of your personal service and advocacy in connection with this great cause? And perhaps there is some young man here in whom a holy purpose is stirring to-day; this may be the crisis of his destiny, and if he represses it to-day it will turn manœuvre within him, all will be over with him, and his whole after life will have to be offered in vain as a sacrifice too late, on the shrine of his abandoned or neglected duty. Are you willing to be a fool for Christ's sake? It may be that He calls you to the ministry of the Word. It may be that He has put within you, by the stirrings of His Spirit, a determination to go far hence among the Gentiles to preach the unsearchable riches of Christ. Are you willing to be a fool, to give up all hopes of worldly advancement, to give up pecuniary ease, to give up shares in all that is lucrative in all that is wealth-giving and profitable in this life, to go and stand on the high places of the distant mountain, to proclaim the Gospel of the Son of Man? Who here, rich and poor, young and old, learned and illiterate together, is willing to become a fool for Christ's sake? The Lord has put us all with more of the glorious folly! and then assuredly we shall lack neither the willingness, nor the wealth, nor the enterprise for the sake of our Master, Christ. Sir, the ladies have been the scenes of our triumphs hitherto, but we must go for Continents—we have been with the ladies too long. Yet you have gloriously repaid us. Fiji has repaid us; so has Cayman and the West Indies. But now China is open to us; India, with its hiving millions; the classic peninsula of Italy, too, claims the sympathy of this country, which was reckoned outside the world when that land was the world's mistress; and these most fertile fields to which we must direct our energies and toil in the time to come. We want more of this glorious folly. It was folly like this which led Dr. Coke to devote himself, heart, soul, and substance, to the work of Christ. It was this which led Benjamin Clough to preach six times a day in the sultry climes of India; and then at night to sit down and weep that he could not for very weariness preach any more. It was that which led George Perry to go out to China, and put it so on the conscience of the Chairman and Committee at home that they did not refuse to follow him. We want the very charity of Christian duty to enable us, in the spirit of Carey, to "attempt great things for God, and to show great things from God." I trust that we shall enter into the spirit of this matter in connection with this our Jubilee. I need not say anything to induce you to give. No, the day has come by when 700 people in Brunswick Chapel did not give anything to Missions. There was a time when that was the case, but it is not so now. We have got into days of Jubilee. We are coming to a better era than that; and we are prepared, one and all, not to preach only, but to pray and work also. Oh, you would not like to be deprived of the luxury of doing good. We are all prepared, as with the heart of one

man, to come forth in the name of the Lord, and to do those things which are expected and required of us in connection with his name. Give under the influence of that large, glorious manifestation of Christian charity, which is to be found in the Bible, Oh Sir, to you, very soon, comparatively speaking, there will come a time when money will cease to be regarded. Then, when the eye is glassy; when the spirit faints for very weariness; when the pulse of the heart is falling; when the look is paleward, faintly retrospective of the past life and of the receding world; then is felt the mystery, but clearly will it then be seen that those works which have earth for their end are indeed of exceeding littleness, and that works done for God are the works that never die. Oh! what a stimulus would be given to the great enterprise of the Church; what a triumphant vindication of our Christianity; what a rebuke to the world's glory and selfishness around us; what a loyal tribute of enrichment to our own character; what an illustration of the slowness, and of the strength of our faith; what a large measure of honour to the great name of our Redeemer; if the Churches of Christ, discarding the childish things of their youth, the large gains and little givings of their infancy, were noble-hearted, as "king giving unto the King," flinging forth their treasures as heavy as their blood, and giving on their benevolent altars, after the measure of his claims who spared not for their redemption his own and only begotten Son. Give thus in connection with the Jubilee, and God will indeed bless you. Give for your own sakes, that you may trample out of you the selfishness which would otherwise destroy you; that the crime of man covarding and the curse of the carnal may not cleave of you, and that in some measure you may be like the Master whom you serve. Give for the sake of your religion, that it may not be wounded in the house of its friends, and that seeders may be encouraged and penitents encouraged by your self-denying example, and that the glad tidings may spread on the banks of every ancient river, and on every shore where breaks the triumphant sea. Give for the world's sake, that there may be no fondle either of the earthly or heavenly bread, that heathens sunk in darkness; heathens more heathenish because Sabbath bells call them from slumber, may be rescued for Christ; that multitudes born to the same heritage, ransomed by the same blood as ourselves, may not pass down to perdition and despair. Give for the Saviour's sake, that men may praise Him as they ought; that his glory may be reflected in his ransomed Church; that a man may lift up their halcyons in other estates of joy that does not kill! Give for the Saviour's sake, that He may "see of the travail of his soul and be satisfied."

## General Miscellany.

### Mr. Bull to his American Bullies.

(From Punch.)

Hoy, I say you two there kicking  
Up that row before my shop,  
Do you want a good sound kicking  
Buck! If you'd better stop.  
Peg away at your alvery lot;  
If you choose each foot to be;  
But leave me alone; don't bother,  
Bullyrag, and carry me!

Into your confounded quarrel  
Let myself be dragged I'll not  
By you, fighting for a Mortar;  
Tuffit, or your alvery lot.  
What I want to do with either  
Is impartially to trade;  
Nonsense I will stand from neither  
But the bounds of goodnature.

You, North, roaring, yawning, yelling,  
Hold your jaw, jaw, booby dog;  
What, d'ye threaten me for selling  
Arms to South as well as you?  
South, as you don't bawl and bellow,  
That won't make me take your part;  
So you just be off young fellow,  
Now, you only cheap, too, start!

To be called names 's no offence;  
Words, however, break no bones;  
I control myself at present;  
But beware of throwing stones!  
I won't have my windows broken,  
Mind, you bullies, what I say.  
See this stick, a striking token;  
Cut your own, or crawl away.

## Religious Newspapers.

One of the most noticeable features in an connection with the efforts that are being made to spread the Redeemer's Kingdom, and to secure the fulfillment of glorious predictions of bygone ages relative to the triumph of religion, is the general and extraordinary use which is made of the press. The Christian church has become fully aroused to the importance and necessity of way, which may be likely to conduce to the work of either convincing the conscience or enlightening the understanding. Pious religious matter, not only in the large and costly volume, but in cheap periodicals of every conceivable kind and form—from the paper and magazine intended for the child of the tender years, to the large monthlies and quarters, in every department of religious literature, are now multiplied to an almost unlimited extent, and at such rates as put them within the reach of every family who are desirous of availing themselves of the blessings of these publications. Among these mediums of religious communication to the masses, the weekly religious newspaper is conspicuous and exerts great and wide-spread influence. The eagerness with which they are received and read by the young especially, invests them with an importance of no small consequence, and most unmistakably shows that they are destined to exert an influence which must be felt through every grade of society. The religious journal is becoming a moral necessity. Almost every political question now has its religious aspect, and all subjects for public discussion have their bearings on society. The ravages of religious papers necessary, and all other persons will give them a power which even politicians and official personages will not be able to ignore. The religious newspaper has a mission to perform. It must enter largely into the work of

educating the people, and preparing them to estimate and weigh in the religious scale the questions which from time to time agitate the public mind; while also the moral influence of a weekly journal, whose pages are filled with sound and wholesome articles of a strictly religious nature, must be great upon the public mind. The time has come when every family requires a religious newspaper. It is therefore poor economy that shuts out from the family or the church the religious newspaper under the plea of hard times. It would be for the spiritual and financial advantage of the country if every family in the kingdom would take and read a good religious journal.

### Obituary.

MR. GEORGE BURNETT OF HORTON, KINGS CO., N. H.

A mother in Israel has left us for the church triumphant. Miriam, beloved wife of Mr. Geo. Burnett, and daughter of the late Jacob Bacon of Mount Denson, N. S., fell asleep in Jesus on Friday, August 20th, aged 88 years.

Our sister has for many years walked with God. The life she lived in the flesh was indeed a life "by the faith of the Son of God." Her house has been long open for our ministers, where they ever received a kind welcome, many of them as they read these lines will remember the pleasant hours spent in the hospitable home of our departed sister. Nor was her love confined to those with whom she held sweetest communion—those with whom she was associated in church fellowship. Loving all those who loved her Lord Jesus Christ in sincerity it was evident that her pity was of that type which enables its possessor to rise above party distinctions, and feel an interest in the welfare of each member of the church in the living God. "Her end was peace." Trusting by grasping the promised "rod and staff," calmly resting on her Saviour, without a doubt, without a fear, she passed away to his doubt not, forever with the Lord. H.

Epiphany, Oct. 19th, 1863.

### Provincial Wesleyan.

WEDNESDAY, NOV. 4, 1863.

#### The Missionary Jubilee.

Our readers will not consider an apology due from us for having devoted so large a portion of our present issue to the proceedings at the inauguration of the Jubilee celebration. We can only regret, with the extended and highly interesting reports of the meetings before us, that larger space is not at our command.

The fifteenth Anniversary of the Wesleyan Missionary Society is an occasion which could not be commemorated with a fervour and an enthusiasm largely in advance of even the ordinary measure of Missionary zeal. The prominence which Methodism has taken as a Missionary church, and the honor which her Divine Head has put upon her in this department of her work, in the great things which have been wrought through her instrumentality in the cause of the world's evangelization, quite justify the holding of such a celebration. It is distinguished by full consecration to God, and by a large-hearted liberality, worthy of a Missionary Jubilee.

The reports of the sermons and addresses at the various services in Leeds, during the week commencing with Sabbath the 4th inst. and the results of those services, show the opening of this movement to have been an entire success. The *Watchman* describes the inaugural address of the President, the Rev. Dr. Osborne, as having been received with a luminous and an enthusiastic approval as the occasion demanded; it did justice to the grandeur of the crisis and its solemn issues; it compared the resources of the present race of Methodists with those of the men whose self-denying labours founded the Miss. Society; and finally it placed the enterprise "in full view of the world," solemnly invoking upon it the divine benediction and challenging for it the devout co-operation of the friends of the Redeemer's Kingdom. The various services testified, an unexampled flow of christian testimony both in word and deed—the princely gift, amounting to £23,000—affording a pledge and an earnest that the Methodist people will make the Jubilee memorial a costly one, and one not unworthy, it may be hoped, from its motive, of the Redeemer's acceptance.

The *Methodist Recorder*, describing the Leeds Jubilee services, says that the week was one of the most memorable and glorious ever chronicled in the history of our churches. Never were offerings more spontaneously poured into the treasury. The apostolic direction to give "not grudgingly or of necessity, for the Lord loveth a cheerful giver," has been exemplified to such an extent that the churches and individuals have contributed more than was presented has been equally if not more wonderful than the amount which has been realized. No language can depict the unanimity, the humility, the gratitude, the gracious influence from heaven which pervaded the whole. The great Master, in whose name all was begun, was pleased to preserve his servants from ostentation and from boasting. He enabled them to lay their offerings at the feet of His adorable Majesty, fully remembering how insignificant are our choicest gifts in comparison of His own infinite bounty and goodness. The perfect love, which so often has preached was never to our apprehension, so completely illustrated as in the touching and beautiful simplicity with which the Rev. Mr. Osborne was followed instantly by the humble five-pound note, without affectation of shame on the one side or of superiority on the other. Pentecost was renewed. The multitude were of one heart and one soul.

To this result, so indescribably full of grace, the preparatory services had in no slight degree contributed. Amidst all the excitement of eager crowds, on Sunday, there was a hushed influence, the still small voice made itself audible amidst the rustling of the multitude. The Jubilee Love-feast, in two sections, attended by some seven or eight thousand people, was justly characterized by the President as an "unparalleled" service. We should almost fear being suspected of exaggeration, were we to employ epithets properly descriptive of this novel and most happy service, which was glorious beyond description.

The *Watchman* remarks upon the Leeds celebration as follows:

Nothing has been more characteristic of these inaugural services than the humble faith in God with which this great festivity has been approached. The common feeling of the men who have been promoting this object has been that of quiet determination. In God's strength to do a great work for God. Their aim is not the glory of Methodism, but the glory of the Redeemer. They do not honour their system or themselves; but to raise a large sum of money that shall partly relate their missionary institution from many impediments, and open for it access to vast fields of usefulness, which, solely through want of means, have been unentered. The inspiring Sermon with which the Rev. W. Arthur closed the Jubilee week, most aptly expresses the senti-

ment with which this work has been begun, and with which we trust it will be continued and ended—"The joy of the Lord shall be given strength." To Methodist the invitation is given to join in one great effort to collect a quarter of a million, in commemoration of the noblest event in our history, and for the accomplishment of the noblest objects in which we can engage. To raise this sum, over and above the demands of all other objects and schemes, is a daring attempt and makes us feel our weakness. But—to adopt Mr. Arthur's words—it is better to feel our littleness in doing a great work, than to feel our greatness in doing a little one. We believe that we shall succeed. Our trust is that the Centenary will be surpassed by the Jubilee; surpassed we hope in the amount raised to the glory of God; and surpassed we still more fervently hope, in the spiritual influence resulting from it.

#### Death of Rev. Jas. Spencer, A. M. of the Canada Conference.

The *Christian Guardian* announces the death of another of its leading Ministers, the Rev. Jas. Spencer, A. M., after a few days illness. The *Guardian* pays the following tribute to his memory:

Brother Spencer has been over twenty-five years in the ministry; he has been twice elected Secretary of the Conference; he was our Representative in England, three years ago; and, as our immediate predecessor, he was nine years Editor of the *Christian Guardian*. As a Christian, his spirit was devoted and his life irreproachable; as a Methodist, his adherence to the distinctive principles of our Church was strong and decided; as a Preacher, he was highly intellectual, evangelical, and instructive; as a Superintendent, he was particular and faithful in carrying out the discipline; as a member of Conference and of the Connexional Committee, he showed a minute acquaintance with our Discipline and usages, always insisted upon an observance of rule, advocated liberal principles, and was independent and firm in the expression of his opinions; as Secretary of the Conference, he was conscientious, attentive and exact, in the performance of his important duties; and as Editor of this paper, his unprecedented incumbency of nine years, was sufficient evidence of the confidence of his brethren, and their approval of his views, as well as of his ability, judgment, and prudence, in performing the important and delicate duties devolving upon him. Hardly any member of the Conference could have been more missed in the councils of the Wesleyan Church in Canada; and his loss will be especially felt by a large number of warmly attached friends. Our all-wise Heavenly Father does always what is best; our excellent brother has doubtless gone to reign in life with Christ; but still we cannot help feeling saddened at the unexpected event which we record, coming so upon and after the loss of so many others of our fathers and brethren.

#### From Our English Correspondent.

Jubilee meetings in Leeds—Formation of the Missionary Society—the Jubilee subscriptions—Breakfast at Gledhow—the Leeds people drawing back—general munificence—objects of the Jubilee fund—death of Lord Lyndhurst.

Last week was a week not soon to be forgotten by English Wesleyans. A new movement was inaugurated which promises, under the care and fostering blessing of the Divine Head of the church, to issue in the most momentous and lasting blessings to many nations, and indirectly to the whole family of man. The readers of the *Provincial Wesleyan* will be enabled, by the extracts from the *Watchman* or from the *Recorder*, which will do no doubt appear in due course, to form some estimate of the excitement and interest which attended the services of the Missionary Jubilee at Leeds. The chapters in that town are imposing dimensions. Oxford Place Chapel, for example, is 120 feet in length by 88 feet wide. It has a gallery all round, which is 8 tiers of pews in depth along the sides of the building, and 14 tiers in depth in front of the pulpit. These figures will enable some, at least, to estimate the size and capacity of the place better than a verbal description. There are two other chapels in the town—Brunswick and St. Peter's—which are equal in size to Oxford Place, or so nearly equal, that the difference is not worth mentioning; and five or six other chapels, which in any other part of the country would be considered large, but which are completely overshadowed and put out of sight by the huge buildings I have just mentioned. It will thus be seen that so far as commodious places of assembly could give color to a great connexional demonstration, Leeds was well chosen for that purpose. But besides this, Leeds possesses a historical claim to be regarded as the birthplace of the Missionary Society. There were missionaries before 1813, but there was no society. There had been individual efforts, but no organization. Dr. Coke had given several thousands a year out of his private income and had begged a revenue from door to door in order to provide a pension for the sustentation of the brethren who had gone on foreign or colonial service. But previous to the formation of the association at Leeds fifty years ago, there was no organization, either for providing means, or for directing operations. All was left to Dr. Coke and to chance subscriptions.

How rapidly has the society extended itself in its brief course of half a century! But as our object is not to write an essay, or to compose a speech, but to note down facts for the information of your readers, I may proceed to remark that the whole tone of the Jubilee services was such as to excite the greatest gratitude on the reflection. There was no ostentation on the part of the wealthy men who put down their donations of a thousand pounds, and in some instances more than that sum. There was no inclination to boast of our great connexion, or of our wonderful doings. There was scarcely any of that levity which has sometimes tarnished the bright and pure lustre of similar occasions. Fancy a committee meeting at which were present, for two long mornings in succession, two hundred ministers and about 300 or 400 lay gentlemen, from all parts of Great Britain, and the united result of which was a subscription list of more than thirty thousand pounds! The liberality of the ministers excited general remark. One rich cotton-spinner, Mr. Marshall of Stockport, who has given thousands upon thousands of pounds within the last year, directly and indirectly, in aid of the distressed operatives in the cotton districts, paid a practical tribute to their fallen brethren. Toward the close of the second morning he rose and said that after hearing the donations of the preachers out of their scanty stipends, he had felt perfectly satisfied of his own gift of a thousand pounds, and would supplement it by five hundred pounds additional. As the Recorder has justly expressed it, in characterizing these meetings—"Pentecost was renewed. The multitude were of one heart and one soul."

Another feature of interest was the breakfast party on the Monday morning, at the mansion of Mr. Smith at Gledhow. Mr. Smith is a wealthy merchant, and took part in the formation of the society fifty years ago. The house is profusely adorned with valuable paintings, sculptures, musical instruments, and other works of art and taste. Fourteen years ago, when

radicalism threatened the existence of the Missionary Society, Mr. Smith invited a few friends to breakfast on the morning of the Leeds Missionary Anniversary, and asked them to wish all his former associates should be given to the agitators who were seeking to overthrow the work of missions. These were all Leeds men, or from the immediate vicinity. The result was a collection at the anniversary of nearly two thousand pounds—much at that time was an unexampled sum, especially for a provincial town. The radicals were staggered and dumb-founded. Since that time, the Leeds annual collection has been set up upon the same princely scale of giving. Mr. Smith has invited his friends to breakfast on the morning of the anniversary, and a two thousand pounds collection, or thereabouts, has been the unvarying result for the last fourteen years. This year, in addition to the usual local interest, the gathering at Gledhow possessed a peculiar connexional interest. It was expected that subscriptions would be made in addition to the usual amount for the local collection, amounting to £7000. But the Leeds people have not taken up the Jubilee movement with the same spirit and energy as they have hitherto displayed in their far-famed anniversary collections. They urge that they have done their part in one way, and now the connexion at large must do its part in another way. Of the thirty thousand pounds raised last year, not one tenth was subscribed by Leeds men. Nine tenths of the whole came from other places. There is one notable exception in Mr. George Morley, who presided at one of the public meetings, and subscribed £1000. This is the more noble, as Mr. Morley only a few months ago gave £3000 for the founding of scholarships at Woodhouse Grove School, where the sons of the preachers are educated. He is himself the son of the Rev. George Morley, one of the founders of the Wesleyan Missionary Society, and its first secretary. He is also brother-in-law to the Rev. Wm. Arthur, they having married two sisters, ladies of Leeds. Had it not been for this munificent contribution, the Leeds subscriptions to the Jubilee Fund would scarcely have been visible at all.

The objects of the fund—which it is hoped may reach two hundred thousand pounds—were clearly defined by the President, in one of the most luminous and statesmanlike speeches ever delivered. They are briefly these: A missionary college to be built or purchased, and endowed. A fund to be raised for the benefit of disabled missionaries, and for the widows and orphans of missionaries. The existing debt of the Society to be paid off. The long standing debt of £28,000 on the West Indian chapels and other property to be paid off. In short, various schemes of extension and assistance are contemplated in different parts of the mission-field, but not yet decided on. They will necessarily depend upon the amount of the Jubilee fund. There is no lack of objects. The chief difficulty will be the selection of the most necessary.

The visit of Professor Allison has given an agreeable variety to the Jubilee proceedings. He got thoroughly hold of the vast audiences, especially at the Oxford place meeting, and carried them completely with him. At the Brunswick chapel meeting he was in a fair way for doing so, but both himself and other speakers were cramped by the extreme anxiety of the aged chairman which prevented him from doing so. While these things have been going on in the Methodist world, the political and social world have been unusually quiet. Lord Lyndhurst died on Monday. He was born near Boston, when Massachusetts was a British province. He visited Gen. Washington at Mount Vernon. He came to England, entered at Bar, and rose to be Lord Chancellor forty years ago. Since then he has been recognized as the highest legal authority in this country. He was a brilliant statesman and opposed all liberal measures. But when the memorable trial of Dr. Warren came before him for adjudication in 1835, he did the Methodist body full justice, and his judgment on that occasion remains as a palladium of our legal rights and liberties as an unshakable body of christianity in this country. He died on the 14th of October, 1846.

#### Letter from Rev. J. Allison, A. M.

DEAR BROTHERS,—I suppose your readers will look for some account of the meetings connected with this great Jubilee celebration, in which by the good Providence of God, I have been permitted to take some humble part. It would be far to have been a Jubilee indeed; but for the great, the benevolent men and women of Methodism, have lived with each other in giving a suitable expression of their gratitude to God for fifty years' mercies to the church of their choice. The services of the Jubilee Sabbath were preceded by meetings for prayer in the different chapels in Leeds, and ample evidence is afforded that God is the bestower and answerer of prayer. Sunday the 4th of Oct., was a day long to be remembered in Leeds. In all the principal chapels commemorative sermons were preached by the leading ministers of Methodism, assembled from different parts of the kingdom. It would be invidious and unkind to single out any one preacher or among so many distinguished men as the most interesting and profitable. It was my good fortune to have Mr. Pugh in the morning and Mr. Thornton in the evening. The sermon of the former was pronounced to be quite equal to any of the efforts of this marvellously popular preacher who never fails to stir up the consciences. To myself the greatest excellency of this Jubilee sermon was its faithfulness, and the power of the appeals to the unconvinced. The sermon in the evening from Mr. Thornton, was a finished production. I think I can say that a more perfect specimen of pulpit oratory I never listened to. The sermon was a masterpiece of sound scriptural theology, delivered with an emphasis and propriety—to which few men can attain. The Monday breakfast meeting at Gledhow, the beautiful residence of the benevolent Wm. Smith, Esq., was a remarkable occasion. Two hundred guests were invited, ministers and laymen. After a very comfortable breakfast, the more important objects of the meeting were undertaken. Earnest prayers were offered by venerable ministers, and then the good, kind host stated the purpose for which he had invited his friends. Interesting speeches were made by men who had seen the corner stone of the great missionary edifice laid; and then the fountain of benevolence were opened and flowed on until the sum of nearly half a million was pledged to this Jubilee offering. Noble men were there, and noble women too—women who, if not allowed to speak in public assemblies, yet know how to feel, and how to give, and how to prompt their sluggish husbands at the proper time to give. Monday evening the venerable Wm. Naylor, one of the founders of the Society, presided, what is called the first Jubilee sermon, at Armley, in which he reviewed the history, and progress of Wesleyan Missions, and dilated upon the future prospects of the church; the result of which was a collection of £1000. Tuesday morning Dr. Jackson's sermon was preceded by a prayer meeting, conducted by Dr. Osborne, the President. To have had the privilege of hearing this Jubilee sermon will be a cause of life-long grati-

tude. His appearance is remarkably impressive. In his eighty-fourth year, he nevertheless exhibits the energy of a young man. His flowing silver locks, and a slight stoop, alone indicate age. All his former vigour of thought and energy, his former vigour of opinion, and the thorough acquaintance with the whole system of evangelical truth, which marked the productions of his best and strongest days—all this was present, and with it the thought that no living minister of our body in England had been so thoroughly identified with the inculcation of those great truths, the promulgation of which has contributed so largely to the last half century, to the world's redemption. The evening of this day was occupied in holding two love-feasts for returned missionaries. Some idea of these services may be formed from the fact that there is not a portion of our wide mission field, and scarcely a period of the intervening history which was not represented at both of these meetings. Here were men who had gone to India with the orphaned hand who buried their father in the sea, men from Fiji, New Zealand, Australia, Africa, Newfoundland, Nova Scotia, Canada, the West Indies, and the Continent of Europe, all testifying to the grace of God in their own hearts, and to the power of inspired truth amid the nations of the earth. Wednesday evening the first of the Jubilee Missionary Meetings was held. It was found that the chapel could contain the multitudes assembled, and a second chapel was opened that evening, and both were filled. You must form your own idea of the kind of speaking at these meetings, when you know who the speakers were.—Thos. Jackson, John Scott, Dr. Waddy, Mr. Pugh, Mr. Arthur, with a few of lesser note. The duplicate meetings on Thursday evening were most interesting, and densely crowded. My morning witness was the Rev. Wm. Arthur, and my evening witness was the Rev. Wm. Arthur. He is himself the son of the Rev. George Morley, one of the founders of the Wesleyan Missionary Society, and its first secretary. He is also brother-in-law to the Rev. Wm. Arthur, they having married two sisters, ladies of Leeds. Had it not been for this munificent contribution, the Leeds subscriptions to the Jubilee Fund would scarcely have been visible at all.

Every village in Nova Scotia of any note is sure to contain a church of the four Protestant denominations. There certainly must be some important principle embodied in the doctrine or foundation of these churches, that the sectarianism which they together strive to maintain should be generally conceded. They each have their characteristics. If we desire the worship of God, we go the Episcopal church; if we would have the most loyal professions of attachment to the Holy Scriptures, we attend the churches of the Presbyterians; if we cherish the gospel doctrine of a free salvation we go with the Wesleyans; and if we have imbibed the peculiar views of the Baptists we have no satisfaction in the worship of any other sect. Perhaps the fullness of all the efforts that have been made to bring about an external union, is a proof that there is some important principle of evangelical truth which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in which each is committed, as the spring of the Head of the Church that distinctions should yet cease, because the world is not yet ready for such a glorious consummation. This thought was suggested from seeing the Protestant churches in Paris, two of which, (very tasteful structures) are but recently erected. The Presbyterian house is of the most primitive style, in



