

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 NORWICH, 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.

Epistol, 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 cooperation 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 gifts, 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 private incomes have been presented in such abundance as to have equalled 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 of the services, and in some instances more than that seen. There was no inclination to boast of our great connection, 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 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 kept 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 connoisseurial 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 connection 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 a devoted and successful 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.

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 soon 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 Society 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 pecuniary 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 connection, 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 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."

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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 their zeal and progress, and it is not the will 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, which each is committed, as the spring of their zeal and progress, and it is not the will 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. 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