

Obituary.

Mrs. Ferguson of Gwynedd, N. S. At Gwynedd, on the 8th inst., Mrs. Ferguson, relict of the late Mr. Allan Ferguson, in the 60th year of her age. She had been a widow for half a century, and had been a devoted friend to the cause of the poor, and a zealous supporter of the Wesleyan mission.

From a suffering Church bench. Go thou, my dear child, who hast fought a good fight and won the victory. Thou hast answered the great end, and has reached the goal of thy mortal existence; and art crowned with immortality. Thy manifold labors shall no more trouble thee, nor thy thy heavenly reward.

Mr. Matthew McFarlane, K. County, Kintyre Mountain. Mr. Matthew McFarlane exchanged time for a blissful eternity, on the 25th ult., aged 60 years. He was a native of Tyrone, Ireland, and came to this country when 19 years of age, and ever since that time has been labouring under a disease which gradually assumed a more serious form, about three weeks before his death.

Mr. McFarlane was a member of the Wesleyan Methodist Church, and was a zealous and successful minister. He was a man of a noble and generous mind, and was highly respected by all who knew him. He was a devoted husband and father, and was a true friend to the poor and the oppressed.

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ministers. The one will be desirous to know who is to come to them, the other will seek to know whether they with their families must wander to find a new home. The difficulties in the way of this Committee are many. Like and dislikes are to be considered, wants and wishes daily canvassed, and everything so arranged that mutual harmony may result. Let not our readers suppose this work to be easy. Inasmuch as thought, grave study, and serious deliberation are alike demanded and given.

In the economy of our Church each committee has its peculiar task, to investigate business, to apportion monies, to present subjects for legislation, in fine to prepare and forward the work of a body upon the decisions of which depend to so large a degree the success of Methodism in these Provinces. Not only will the operations of the past year be reviewed, but the duties of the year to come will be carefully considered, and the machinery by which they are to be performed closely inspected.

We have years to consider the subject of Home Missions will meet the consideration of the Conference at its approaching Session. Year by year new fields open before the minister of the cross, fields already white to the harvest. Souls famishing for lack of knowledge press their claims for help. Men and means are needed to press forward the work with energy. The harvest truly is plentiful but the labourers are few. Those who have borne the burden and heat of the day are one by one retiring from the active work. Their places are to be filled. New calls are made, and these demand attention. For the establishment and perpetuation of the missions, which at the present crisis are so much troubled, ways and means are to be found. Here another difficulty meets the earnest labourer in the vineyard of his Lord. The already largely increased number of ministers have told severely upon their income, and a further increase must be felt all more keenly, unless the various churches come up to the aid of those who break to them the bread of life. According to the published minutes of last year, the deficiencies suffered by the various members of the Conference, amounted to \$4,000 currency. This large sum was not equally divided between all, many are unprovided and the allowances of these must be paid, many are upon circuits which fully meet the immediate claims of their churches, so that it is upon a minority the heaviest burden falls, and they are unable to sustain it. Here is a call for increased zeal and enlarged liberality on the part of the people, that this state of things may continue no longer, and that this fearful weight may not press, as it must, upon those, who to perform their work faithfully and successfully, should be free from the engaging cares of the world. We are the returns of the Conference will show a better result, and that ere another year shall close, a great and marked improvement will have taken place.

We leave these matters to the careful and prayerful attention of our readers, that by their sympathy and aid the work may be made stronger, and the faltering hands supported. Pray for your ministers and especially at this time when subjects of such grave importance demand all their strength, spiritual as well as intellectual.

Newport Circuit. Whereas our respected minister, the Rev. William Smithson is about to leave this circuit, his term having nearly expired, and it being understood that it is his intention to retire from the ministry at the approaching Conference, therefore Resolved, That this quarterly meeting desire to express its sense of Rev. Mr. Smithson's faithful services on this circuit, for the three years now nearly at a close, and to assure him that our best wishes will follow him, with the earnest prayers and prayer that his declining years may be made happy and comfortable by the continued blessing of Almighty God. We also desire to offer our heartfelt prayers for the welfare and happiness of his family wherever their future lot may be cast.

REV. MR. SMITHSON'S REPLY. DEAR BRETHREN,—I sincerely thank you for your kind and affectionate address, on the eve of my departure from you; your expressions of good-will and interest in the future welfare of myself and family, have made a lasting impression on my heart. May the Great Head of the Church abundantly bless and reward you for all your kindness shown to me the three years I have laboured amongst you. During the forty years of my ministerial life, I have not been exempt from the trials and difficulties common to me; but I thank God, I have enjoyed good health, witnessed some blessed revivals of religion, and seen much of the goodness of the Lord in the land of the living. I have ever loved my work, and I hope, on retiring from the laborious and responsible duties of a circuit, still to preach the gospel of Christ, while health and strength shall last. I aspire to nothing greater than to spend the remainder of my life in the service of my brethren and friends of the Newport circuit, I leave you in peace and the bonds of Christian love. In conclusion, I would say in the language of the Apostle, "Finally, brethren, farewell! Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." Wm. SMITHSON. Newport, June 14, 1865.

For the Provincial Wesleyan. Fruits of Sabbath School Effort. MR. EDITOR,—It gives the readers of the Wesleyan a pleasure to hear of the names of God in the land of the living. I have ever loved my work, and I hope, on retiring from the laborious and responsible duties of a circuit, still to preach the gospel of Christ, while health and strength shall last. I aspire to nothing greater than to spend the remainder of my life in the service of my brethren and friends of the Newport circuit, I leave you in peace and the bonds of Christian love. In conclusion, I would say in the language of the Apostle, "Finally, brethren, farewell! Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." Wm. SMITHSON. Newport, June 14, 1865.

For the Provincial Wesleyan. DEAR MR. EDITOR,—As two questions regarding baptism, have been proposed to us again and again, by members of our church, we beg a space, that we may reply thereto. Our What is Christian Baptism? Ans. 1. It is a positive institution of Christ. Matt. xxviii. 19-20. 2. It is the application of pure water to a proper subject, by a lawful administrator, in the name of the Father, and of the Son, and of the Holy Ghost. The water must be pure, Heb. x. 22. As the commission was given to ministers of the general alone, no others have a right to perform this office. 3. It is the dedication of a human being to the service of a blessed God, in the use of water, and in the name of the Trinity. 4. It is the initiating ordinance into the church of Christ; and a sign and seal of the covenant of grace. That it is a sacrament, for the efficacy of it, is the initiatory rite of the new dispensation, when he says, "in whom also ye are circumcised," and also, that it has the same office under the Christian, that circumcision had under the Jewish dispensation; for the apostle calls it "the circumcision of Christ,"—a Hebrew, meaning Christian circumcision. 5. It is an outward and visible sign of an inward and spiritual grace. As a sign it is held out to our view all the provisions and promises of the covenant of grace. The sign in baptism is water, wherewith the person is baptized; the thing signified is the inward and spiritual grace—the cleansing of the soul from guilt and pollution, and the renewing of our nature by the Holy Ghost. In other words it is the baptism of the Spirit, or regeneration. As water is employed to cleanse the body from external pollution, so it is appropriately used as the symbol of that gracious influence whereby the soul is cleansed and renewed. John i. 9. 6. It is that sacramental rite whereby persons are brought into covenant relation with God; and consequently have a claim upon the blessings of the covenant—and all unbaptized persons, whether infants or adults, occupy the same position in relation to the Christian Church, that the Gentiles or heathen did to Judaism. 7. It is, on the one hand, an acknowledgment—not in word, but by the nature of sacrament—of the pollution and guilt in which the subject is involved, and on the other, a recognition of the cleansing efficacy of the blood of Christ, and the regenerating power of the Holy Ghost. Baptism, then, is important. Indeed, as it is a proper sacrament of the Lord's

table unless he has been baptized—and so he cannot observe that command of Christ, "This do in remembrance of me." Keeping Christ's commandments is a test of our love to Him. Ques. II. Is Christ's Baptism an Example for us? Ans. No. Because,— 1. An example comes first, but he was not baptized until after "all the people were baptized." Luke xii. 31. 2. He was not Christian Baptism, for he was baptized before he entered upon his public ministry, and Christian baptism was not instituted till after his resurrection, when he gave the commission to go and baptize all nations. Again, He could not have been Christian Baptism, for that would have been baptism in His own name. 3. To say that Christ's baptism is an example for us, is to say that He received Christian baptism: But Christian baptism is an acknowledgment of the pollution and guilt in which the subject of it is involved, and a recognition of the cleansing efficacy of the blood of Christ, and the regenerating power of the Holy Ghost. Consequently, if Christ received Christian baptism, He acknowledged thereby, that He was a guilty, polluted sinner, standing in need of the cleansing efficacy of His own blood, and of the renewing of the Holy Ghost. Who would venture an assertion so derogatory to His glorious character? 4. Christ was baptized as a priest. He said, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." That is, all the requirements of the law—which He came not to destroy, but to fulfill. The Mosaic ritual required that He should enter upon His public ministry until He reached the age of thirty, and not then without being sprinkled with water. Num. viii. 7-7. See also Exodus xxviii. 4: 12-15. Now John—being himself in the succession—was a suitable person to perform this office for Christ, and so to him Christ came. The law required that He should also be anointed, Exo. xxix. 7: xl. 15. But water was not to come upon His head, but to be anointed with the Spirit. Isa. lxi. 1-3. Hence, after His being washed with water, He was anointed by the Holy Ghost. Matt. iii. 16-17. Then was He fully qualified for entering upon His public ministry, which He accordingly did at once. Begging pardon for intruding upon your sacred rest, Rev. and dear Sir, with prospective thanks for your insertion of this letter, yours very affectionately. A. G. Hantsport, June 14th, 1865.

For the Provincial Wesleyan. "Scenes of Nature." "Pleasant were many scenes, but most to me The solitude of rest extolled; By hand of art, where Nature's red breast And rapt her drops; whose garments were the cloud; Whose organs choir the voice of many waters; Whose bosoms moaning dews; whose lovers flowers; Whose organs the thunderbolts of God; Whose passions, the evening hills; Whose odors, heaven's unsifted rain; And from whose rocky turrets batted high Prospects immense spread out on all sides round; Look! between the walk and the main floor, Now walled with hills that slept above the storm." Earth must have been a glorious place indeed ere the feet of the spoiler left their deadly impress upon its hallowed soil. We gaze not now upon the glories of Creation's morning, nor lie down in the twilight of the evening, but through the bowers of Eden, yet as we wander through nature's wild domain, we behold scenes that are really beautiful and glorious, and as almost imagine as we gaze upon the surpassing loveliness of the prospect spread out before us, and listen to the glad sweet songs of the feathered choir, that we are gazing within the precincts of the "sacred garden." The echoing notes of Eden's "organ choir,"—Eden's bowers have faded and her myriad choirs are dead. Her groves of Amananth not bloom beneath the spoiler's touch. 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