

Obituary

Repeated have been the arrangements sustained by families connected with the Methodist Church in this city, during the past few months. Many a home circle has been broken, and many a family laid in funeral hearse. With this brief note is enclosed the obituary notice of our late Sister FLEMING, formerly of St. Stephen's, but resident for some time in this city. In the midst of protracted and often excruciating pain, no murmuring word ever escaped her lips, no cloud ever passed over her sweetly expressive countenance. Her words were few, but emphatic; and her trust in Christ was such and strong. Her flesh and her heart failed, but God was the strength of her heart and her portion for ever.

Another branch of the same family, Mr. McGibbon, brother of the deceased, married to the daughter of the late Rev. J. B. Brownell, has also been severely afflicted in the loss of a lively little girl—the pet of her household. We have reason to believe that already these afflictive visitations have been sanctified, and that around the fresh graves of the departed; the living ones have consoled with God.

Secretly had our dear friend and father Smithson been removed from us to his eternal home, when we were called to follow another honored member of the Church to the grave. Mr. Thos. Pickett, father of the esteemed Principal of Mount Allison, and of Professor T. Pickett, one of the oldest and most esteemed citizens of Fredericton. He rocked the cradle of Methodism here; was a member of the Wesleyan Church, when the Church was in the house; contributed largely to the first edifice for Methodist worship; he remained until his death a pillar of the Church, and died as he lived, trusting in the merits of the Redeemer. By devout prayer he was carried to the burial, the stores being closed in the streets as the procession passed along. May his mantle rest upon our youth.

Two sisters, lovely in their lives, and scarcely divided in their deaths, daughters of Mr. Leonard members of the Church, have passed from us recently to their heavenly rest. Wasted from day to day by consumption, and subject to great pain and weakness, they relied on Him who had overcome the sharpness of death, and opened the kingdom of heaven to all believers.

New England Centenary Convention.

The Grand Convention of Ministers and laymen of the M. E. Churches of New England, called in accordance with a generally expressed wish, and as appropriate to this Centenary year of Methodism in America, assembled at Grace Church, Boston, on Tuesday the 9th inst., and continued during the following days, the Hon. Wm. Chittenden, Governor of Massachusetts, presiding. There were 1092 delegates in attendance, and the proceedings were of the highest interest. Several essays were read, on questions of vital importance to the denomination, eliciting discussion and the adoption of resolutions thereupon. The following subjects were presented. The importance of systematic efforts to strengthen the weak places of the Church and to open new fields—Home and Sunday School instruction in the doctrines and usages of the Church—The Endowment of Educational Institutions—An Educated Ministry—Ministerial support—The development of the social power of the Church—The revival of the old Connexional spirit of Methodism—and also other topics of high importance. We notice that among the galaxy of eminent men there present, the Rev. Dr. Pickett was introduced to the Convention, and offered some pleasant congratulatory remarks. We regret that our space will not admit of an extended account of the proceedings on this highly interesting occasion, and must content ourselves with giving the Address of welcome to the Convention, made by the Rev. Wm. McDonald, pastor of Grace Church. It is as follows:—

Provincial Wesleyan.

WEDNESDAY, JUNE 20, 1866.

Home Missions.

As the Conference season draws near, various questions will be asked regarding the new classification of Circuits, which is to come into operation during the next year. These questions will relate to the adoption of such a classification as that proposed, to the probable good that may result, but principally to the ministerial supply of these Circuits which are to receive the title appended to this article. Grave will be the considerations here involved, for flesh and blood need food and raiment, shrink from a deficit in allowances, in many cases altogether crippling, and in all largely disproportionate to the means of those who have to bear it.

New and untried fields of labor will ask for ministerial assistance, and the succeeding cry will be heard from many sections of country within the Conference bounds. These appeals have been listened to, year by year, with tearful sympathy, but the arm that would have brought help, the hand that would have scattered the seeds of life has been paralyzed by want of means, and now the note of retrenchment has sounded from the Mission Board in London, upon whose liberality the Conference has been largely dependent in past years, and without whose aid it would have been impossible to extend the work of God as it has been. Great and serious will be the new difficulties arising before the men who have given themselves for the good of the Church, and the glory of God. The power to crush these difficulties rests with the Church at large, it is committed to those who sit under the sound of the gospel to relieve the minds of their pastors, and give them the means of still further advancing the interests of the Redeemer's kingdom.

This Fund to meet the allowances of the resident ministers. This should not be. We believe this state of affairs arises either from a spirit of carelessness on the part of those to whom the gospel is preached, or from that desire, which is entirely destructive of godliness, to have the word of God without pecuniary liability. It is a rule of the gospel economy that "the labourer is worthy of his hire." Who shall pay that hire but those who are ministered unto? "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" In order then to increase the receipts of the Circuits here alluded to, let the leading men of the church remove the responsibility of collecting the voluntary subscriptions from the shoulders of the pastors, where in many instances it too often rests. Let them endeavour to obtain increased donations, and see that these are paid quarterly. Let the class leaders read the Rules of the Society, specially marking the clause which relates to the weekly contributions of members, and strive to carry out that rule in their respective classes. Finally, let one and all, who sit under the sound of the gospel as preached by us arise to the duty of providing fully for the necessity of their pastors.

There is one other thought which may be directed to those who will soon meet in solemn and prayerful deliberation. Now that we are going to Home Missions; as new fields of labour wait to be harvested are springing up in the Cold Districts of Cape Breton and the Gold Fields of Nova Scotia—where vast numbers gather who are almost entirely destitute of the preached word; and as we know of multitudes more on the barren coasts of Newfoundland and Labrador who perish for lack of knowledge, would it not be wise to direct attention to special effort, other than the Contingent Fund collection, and class contributions? We would suggest Home Mission Meetings throughout the Continent, at which a sketch of the requirements of destitute localities could be given, and an appeal made to the sanctified liberality of our people. This we apprehend might be done without adding another Connexional collection. Let the Annual Sabbath Collection for the Fund be merged into one to be made at a public meeting, such as hinted at, and we feel assured that the receipts would be largely increased thereby.

It looked but like a human hand. But as it opened 'neath the hand of God appeared. God gave the word, and great has been His promise's company. What dost thou think that the opposers and early defamers of our religion have not realized their hopes. It is fitting that this convention of ministers and laymen, the first known to this first Centenary of Methodism, should assemble on this first Centenary of our American existence. We are called upon to devise new plans for future conquests, in case, if need be, new agencies for the more successful prosecution of our glorious work, and give evidence to all that we are thirsting to enter anew the great arena of spiritual conflict and battle manfully for the supremacy of our Redeemer on earth. A new era in our American history dawns upon us. New fields, white for the harvest, invite laborers. Chains, which have been forged in the hottest fire of hell, for ages, have been broken in a day. Fields, which have long felt the blight and curse of oppression, give evidence of richness and verdure; while millions of hearts, bruised, bleeding and broken, under burdens intolerable, stand up to bless God for their deliverance, and give unmitigated evidence that Law, falsely so called, is no longer the rule of life. It is fitting, in view of these facts, that New England Methodism, which has always been the vanguard in this grand march of human freedom, should assemble, shake hands, and about lastly, over these God-given triumphs.

We do not meet for the purpose of re-affirming our ancient theological creed. We do not propose to assemble around the old elm on Yngling Common, the landing-place of our "Pigskin Father,"—Jesse Lee,—and there still believe in "free grace," "free will" and "full salvation." Thank God, Methodism has never wandered from the "ancient landmarks" of the fathers. She has never quarrelled over her theology. The experience and changes of a hundred years have confirmed her more and more that her theology is of God.

We are not met to attack and demolish our church economy. Whatever may have been the fears entertained, and the insinuations expressed in some quarters, with regard to the radicalism of New England, and the probable results of this Convention, I think I am safe in saying that New England Methodism is loyal to the core. And to this sentiment I have no doubt there will be found an affirmative response from this Convention of intelligent ministers and laymen. We pledge ourselves to stand by the old ship as it is, until Providence indicates, unmistakably, that a change is demanded, and then we would New England Methodism will not be so wedded to mere prudential arrangements as not to favor such change.

But this Convention has no such object in view. We meet that we may exchange Christian salutations, and become better acquainted with each other. Our work has been so cut up, and there has been so little inter-communication among us, that the old connexional spirit has been dying out in our church for years. It was thought that a meeting of ministers and laymen for the purpose of reviving the spirit of other days would be of incalculable advantage to our Zion. The question has been repeatedly asked, "What is the object of this Convention?" We answer, the first and prime object is to revive and strengthen the old connexional bonds of Methodism. All else is subordinate. It is not for division, but harmony. It is not to widen, but to lessen breaches. It is that all may see that we are, as a church, in practice what we are in theory—a unit. "It is peculiarly fitting" that such a Convention should assemble in Boston, the "Athens of America," the "hub of the universe," around which revolves John Wesley's parish. Here, where the apostle and founder of New England Methodism opened his message of life to a farming people, and here, too, one of the Wesleyes proclaimed the gospel according to the law.

This Convention, like most other good things, is a New England idea (I will not say a Boston notion), to be limited, I have no doubt, by every section of our broad Methodism. Our action will be watched with much interest, and criticized with unparing freedom; yet, I trust, it will be such action as shall commend itself to the intelligent religious convictions of our broad Methodism.

Brethren from abroad, representative men in our American Methodism, in behalf of this Convention of New England Methodists I extend to you a most cordial Christian greeting—a hearty New England welcome. We are as glad to see you as Yankees can be. We trust that when you shall have met face to face, and commended for a few days with some of the most intelligent representatives of New England Methodism, you will be able to report in the different sections from which you come—in the Empire State, on the broad prairies of the West, and even in Her Majesty's dominions, everywhere that New England Methodism has a heart as well as a head; that she is warm as well as sharp; that she has love for God, as well as for man; that she can win souls as successfully as she can get rich.

Allow me finally to express the hope that this occasion may be remembered as a green spot on our pilgrim's path, marking a new era in our religious history.

From our Canadian Correspondent.

MY DEAR SIR,—You have no doubt heard that our Province has been thrown into a state of great alarm by reason of the Fenians having actually invaded our shores, and as you may well suppose, the greatest excitement necessarily prevailed. On Friday, the 1st inst., in the evening, they conveyed the news, that those troublemakers of our beloved country were about to make a Raid' on Fort Erie, not far from Buffalo, U. S. The Volunteers of Hamilton and Toronto were immediately called out, and soon marched to the scene of action. On Saturday morning, early, a party, fully armed, and with their bayonets fixed to their rifles, and entered the town. Our noble men, though never having been under fire before, stood their ground manfully, and in consequence of being overpowered, and running out of ammunition, they were obliged to fall back, but not wounded, until some had fallen and others were wounded. Colonel Peacock of the regulars, was 12 miles away when the firing began, but soon drove in gallant style, put the foe to flight, taking about 100 prisoners. The invaders were 1200 or 1300 in number, and were well armed. Those captured made for the American shores, but were captured by an American gunboat, the Michigan, but we regret to say, that by orders of the U. S. authorities, these rascals have been set at liberty, having taken an oath that they will surrender themselves when called for. The wounded and dead were conveyed to their respective homes, seven of the dead belonged to Toronto city, when they were buried on Tuesday, all in one mound, and a monument will shortly be erected on the spot. Such a funeral has never been seen in

Toronto. Thousands upon thousands followed the remains to their final resting place. One of them at least, McChesney, was a member of the Wesleyan Church, and a valuable man. He was the first to fall, and lived only 20 minutes after he was shot, one of our young ministers, the Rev. N. Burwash was on the field of battle when he fell. He died a martyr, and a noble man breathed his life in the blood of Jesus for his country's trust.

He spoke of the great interests of the cause, and the supreme importance of religion to a nation, and the source of moral and political greatness. He said that in 1812 there were but eleven churches in the province, that might have been taken for bonus. Fifty years ago he had travelled Hamilton Circuit, where there was but one church in the village, and that a Methodist church. He said that churches were subservient to the conversion of souls, and made many interesting allusions to the early Methodism of the country. He alluded to the fact that a lady had laid this corner stone, and spoke of the part Methodist ladies had taken in contributing to the success of Methodism.

The Rev. Dr. Wood spoke next. He made some pertinent and forcible remarks, on the fact that this church was to have no tower, or spire, or bell, what he much regretted. He said the erection of a house of worship was more interesting than that of an other public building, and had more important connection with the future. He dwelt upon the relation between the church in earth and the church above; and the interest that glorified spirits may take in enterprises like this. He concluded by introducing the Rev. Geo. Scott, D. D., the President elect of the Conference.

Rev. Dr. Scott felt thankful that his exceedingly brief stay in Hamilton, was connected with one so well and so nobly associated in his heart with the mind, with the erection of a building for the service of God. Another spot of ground in Western Canada was to-day clothed for God. It was no longer associated with secular pursuits, but was devoted to a building which would stand as a monument of the fact that the Christian people of Hamilton believed in the Bible. It was no longer a place of secular pursuits, but was devoted to a building which would stand as a monument of the fact that the Christian people of Hamilton believed in the Bible. It was no longer a place of secular pursuits, but was devoted to a building which would stand as a monument of the fact that the Christian people of Hamilton believed in the Bible.

The Wesleyan Conference is at present in session in this city. Owing to the disturbed state of the country there are not many Ministers in attendance as was anticipated, though probably more will be here, by the end of the week. Rev. G. Scott, D. D., President, delivered an excellent opening address after he was introduced by the Ex-President. We regret that we did not take notes, as there were sentiments well deserving of permanent record. He will be a good presiding officer, and will evidently be a good favourite with the Conference. Rev. Mr. Botterell, from your Conference is here, and has been introduced to the Conference by his old friend and fellow-labourer, the Rev. J. Borland. Our brother delivered an address and took a full part of the platform. The members are resolved to get through business with as great despatch as possible, as all are anxious to return home.

Canadian.

Should all the powers that men devise Bequeath their souls to the church's art, I'd call them happy and true. And bid them Thy Gospel and Thy heart.

Nothing that attacked the Bible speaks us with anything better in its place, and he had no confidence in those who would pull down the foundation of truth, and did not pretend to give anything in its stead. As the Dean of Gutterburg had said, we had a right to complain of those assailants of Heaven. None of their darts ever struck the Throne of God, but in their fall they struck poor souls and left them bleeding and perishing. When the church was completed, he was glad to know that the Bible, the whole Bible from Genesis to Revelations, would be placed upon the pulpit, and would be taken as the standard of truth by the ministers who would preach the Word of God to the people. There were some great fundamental truths in which they agreed with other denominations, and these would be faithfully proclaimed. But there were, besides, special testimonies committed to Wesleyan Methodists, which would not be given up. The Rev. gentleman proceeded to state these special testimonies, a free gospel for every creature; the great fact that salvation is a thing to be personally enjoyed, and the doctrine that the remedy which God has provided is a full remedy. This doctrine was of immense importance in these days, when there was so much expediency mongering, so much compromise, so much of shaking hands with the world. And another testimony which would be urged was that the salvation was a conditional salvation; it was to be believed and saved, and that as soon as the condition was slighted the blessing was lost. A heavy responsibility rested upon those who had an earnest part in the erection of this church. It would not be sufficient that they should erect it; they must become home missionaries and go out in the neighbourhood and seek the souls of men. It had been said of the Methodists in England that they were all at it, and always at it, and (Dr. Scott) trusted that this might always be said of them. He congratulated those who had subscribed; their money would bear them good interest. A friend of his who had erected some half dozen churches at his own cost, when he ventured to speak a kindly word to him on his benevolence, stopped him saying, "It is pure selfishness; I want to find an investment for my money where it will do good after I am gone, and I know of none so certain to produce this result as the erection of churches." He urged upon them that they should make this memorable day still more memorable by its being the commencement of a revival of religion among them, and concluded by the prayer that the enterprise upon which they had entered might prove of great advantage to the cause of religion among the people of this city.

Leaving my Circuit.

The annual doings of the work done on Circuits, the work done by Circuits, and the analysis of results, to be presented to Conference, are very trying seasons to all engaged in them, but especially to the faithful minister, whose all of honor and fortune is embarked in an enterprise involving much toil, great anxiety, painful opposition and disappointments, and gold, or honors, or emblems of a worldly character; yet he toils for a reward, and never fails to gain life's highest prize, viz. the smiles of One, whose love-kindness is better than life, or whose love. "The kingdom of heaven is like a merchant-man, who after careful enquiry and close inspection of a field, desired on possessing it—on counting the cost, he found its possession would strip him of everything else he had; yet 'the field' was worth all he had; so he sold all with a good will and free choice, and entered upon his new, rich field; those who knew nothing of the treasure hidden from the eye, would laugh at his folly and boast of a superior wisdom; the purchaser, however, was content with his bargain, and although his treasure then entailed care, and although his resources were not so large as those of the merchantman, he was not less contented, and his field was worth all he had; so he sold all with a good will and free choice, and entered upon his new, rich field; those who knew nothing of the treasure hidden from the eye, would laugh at his folly and boast of a superior wisdom; the purchaser, however, was content with his bargain, and although his treasure then entailed care, and although his resources were not so large as those of the merchantman, he was not less contented, and his field was worth all he had; 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