

FAREWELL TO SUMMER.

Farewell sweet summer, o'er the hills
Thy breezes kiss the murmuring rills,
And whisper in a mournful way
"The autumn comes, I may not stay."

Her steps are on the fragrant grass,
Her shadows on the woodland paths;
And shrinking from her gloomy day,
The tinted leaves and flowers decay.

What tales sweet summer can't thou tell
Of sad and sorrowful farewells?
Sighed softly from the vine-clad bowers,
And borne upon thy golden hours.

Thou hast decked forests wild and lone
And o'er the hills thy garlands strewn;
The lily with its emerald leaves
Smiled on the blue rejoicing streams.

And music thro' thy glad days thrill'd
Of bird and bee from wood-crowned hill;
The prairie sod was clothed with bloom
And nature was with earth in tune.

What have mortals learned of thee
In thy haunts so glad and free,
What have thy sweet teachings wrought
In the silent halls of thought.

Thou hast poured thy treasures forth
In dark and dreary wastes of earth,
Yet canst thou to the weary heart
The buoyancy of life impart?

Mortals through thy brightest hours
Bear a sad and mournful dower;
Not theirs like bird with tireless wings
To soar above all earthly things.

They know the glorious gifts of earth
Must vanish like the summer mirth;
Thro' every joy the sad refrain
Of parting strikes the chords of pain.

Too soon the bloom of life is fled
As blossoms their rich fragrance shed,
And autumn's wailing voices bring
Memories of long vanished things.

Farewell sweet summer, other lands
Will greet thee with thy fairy wand,
And other vine-clad bowers awake
To music for thy beauty's sake.

And yet unto our prairie slopes,
Send back some breath of life and hope
To cheer us till the blossoms sweet
Shall spring thy coming steps to greet.

Alla, Iowa.

SUSIE E. FOSTER.

MINISTERIAL PRIVILEGE AND RESPONSIBILITY.

The substance of "A Charge," delivered at the ordination of the Rev. Messrs. Freeman and Pratt, in the Methodist Church, Carbonate, Newfoundland, on the 19th June, 1877. By Rev. C. Stewart, D. D.

(Concluded)

IV. We must now pass on to a consideration of certain motives, by which the duties contained in the text are enforced upon us.

The church in which you are called to minister, the flock over which you are placed by the Holy Ghost, is the Lord's. The force believed to exist in the term God in the text, is not lessened by the acceptance of the former word, instead—"Feed the flock of the Lord, which He has purchased with His own blood," makes the allusion to Jesus Christ indisputable, and the term chosen to express His supreme dignity, His true and essential Godhead is exceedingly appropriate. It was "the Lord of glory," (1 Cor. xi. 8.) that was crucified; and "He is Lord of all," (Acts x. 36.) The divinity of Christ therefore is here asserted; nay the design of the apostle is obviously to show that Christ is Divine. It is inconceivable that the words should have been used at random—it is equally so that they were used to lower the personal claims of Christ—and there is therefore but one meaning possible, that of affirming in the strongest manner the Divine nature of the Redeemer. Now it may be easily shown that if any fact is clearly stated in the Scriptures, if any doctrine may be said to be fundamental to Christianity it is this. If the Gospel narratives do not represent Christ as claiming Divine honours for himself, they represent nothing. And seeing He does so claim them, we must either admit His proper Godhead, or deny His right to be regarded either as a religious teacher or a good man. The apostles also write most strongly to affirm this doctrine, and to show not merely that it lies at the basis of Christianity, but that it permeates it throughout. Let then the conviction that you are engaged in the service of the Lord Christ, inspire you with meekness, with energy, with patience. Get this blessed doctrine rooted in the depths of your spirit, and with no faltering voice will you proclaim, "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life." (1 John v. 20.)

But if the Divinity of Christ be given as one of the great motives to fidelity in the ministry, the second is like unto it—namely, the sacrificial character of his death. These two are related to each other not only in the phraseology of the New Testament—as in this place—but in the very conception of the mission and work of Christ. Why, for instance was the Son of God manifest in the flesh. Not

merely to teach, or to set an example of the purest virtue. This He did; but had this been all it is conceivable that the end might have been answered as well by messengers other than the only begotten of the Father. "But God sent forth his Son... to redeem them that were under the law that we might receive the adoption of sons." (Gal. iv. 4). Thus, again, if we ask, "How can man be just with God," we instinctively feel that much more is requisite than enlightenment and moral power. These may avail for the future, but what shall avail to cancel the guilt of the past? Sold under sin, we need a redeemer who, by participation of our nature can become our surety, and by the infinite value of His sufferings, "as over all, blessed for evermore," can make an atonement for our sins, "that God may be just, and the justifier of him that believeth in Jesus."

Now that these wants have thus been provided for, was the doctrine of St. Paul. This was the very essence of the gospel which he declared whether in his spoken addresses, or in the epistles which he wrote to the churches. Hence, once more, it appears before us. Committing to these Ephesian elders the care of the flock, he can appeal to no higher motive than that which the atoning death of Christ affords, "Feed the flock," said he, "which is the Lord's own, and which is His by purchase even by the price of His own blood." And such is the consideration under which we would have you enter upon your work and continue in it till you "finish your course." By this you are taught the solemn grandeur and the awful responsibility connected with your work. No magistrate, or minister of state, or monarch upon his throne holds an office superior, or even equal in this respect to that of the Divinely called overseer of the church. We may even go back to the days of the Atonic priesthood, and find that he who entered once a year into the holiest of all, who, as the representative of the people drew nigh to sprinkle the sacrificial blood upon the mercy-seat, had not offices so high, or functions so important as those of the Christian minister. The work of satisfaction to Divine justice is complete. Christ has obtained eternal redemption for us. We have therefore to do not only with sinners, ignorant, evil and needy, but with sinners redeemed, purchased with the precious blood of Christ; and if we fail to help and to save them we leave them without a remedy, and exposed not only to the vengeance of a broken law, "but to the wrath of the Lamb." So, again, if through our neglect one of these little ones should perish—a sinner he unwarned, a believer be perverted, or backslider be uncared for—how shall we appear before that Saviour, their Judge and ours, who died to redeem them, and then entrusted them to our care? Surely indifference, if you are ever tempted to it, not to say worldliness or vanity, or the fascination of novel and strange doctrines, will have no place in your soul, if you thus live beneath the shadow of the cross.

But the considerations just named may be viewed in another most impressive light; they are very full of hope. The work in which you are to be employed is the work of God. To you it is given to assist in carrying out those purposes which engaged the Divine mind from all eternity. All the arrangements of Providence have been made with reference to this, and are still subordinate to it. Above all for this end God spared not his own Son, but delivered Him up for us all. "How then shall he not," to render your ministry effectual, "with Him also freely give you all things." How dear to Christ is every member of the flock! Then be assured that in your efforts to save them—to present every man perfect in Christ Jesus, you will not only have the countenance of all holy beings, but also the presence and aid of the Master himself. Here is your highest note of encouragement, for it is from the lips of the ascending Redeemer, "Lo! I am with you always, even unto the end of the world." (Matt. xxviii. 20.)

Finally, these considerations are still further meant for your confidence and hope, because they assume that ours is the final dispensation of God's mercy. All has been done that can be done to provide for the ingathering of the lost. The work cannot be taken out of the hands of Christ, and will not be surrendered by Him, until all enemies shall have been put under his feet. The arrangement of the Christian ministry therefore, is the last expression of the wisdom and love of the Redeemer. Hence, if you retain the sense of your Divine vocation to this office, and if to the best of your ability you fulfil its obligations, you need give yourself no trouble about your natural defects or imperfections. Does not the Saviour know all about them? Has he not in fact made choice of just such instrumentality, that, in the fulfilment of His gracious designs, "the excellency of the power may be of God, and not of us," and so that "no flesh should glory in his pres-

ence." Go forth, then to labour in the highest hope; and to the end of your life! "Be ye faithful unto death."

"O that each in the day of his coming may say,
I have fought my way through;
I have finished the work thou didst give me to do.
O that each from his Lord, may receive the glad word,
Well and faithfully done,
Enter into my joy, and sit down on my throne."

THE DANGER OF OLD TOBACCO PIPES.

A case of so called "nicotine" poisoning has recently happened in England which is attracting considerable attention. A child of about seven years of age amused himself by blowing soap bubbles in an old wooden pipe which had become foul by long usage. Shortly after, vomiting and convulsions ensued and the child died. The circumstance was put down as a case of "nicotine poisoning," but the *Chemist and Druggist* very cogently points out the impossibility of such being true, inasmuch as nicotine only exists in the unburnt leaf or juice, and the heat of combustion splits it up into other compounds. The cause of the death is therefore rather to be sought for in these compounds.

At the last meeting of the British Medical Association, Professor McKendrick of Glasgow read a paper "on the physiological action of the Chrysoline and Pyridine Series of Compounds," detailing very extended researches and especially stating that these alkaloids seem to destroy life either by exhaustive convulsions, or by gradual paralysis of the respiratory nerves, thus causing asphyxia. According to the researches of Vohl and Eulenber, alkaloid of the pyridine series are all then mobile and colorless liquids with a peculiar odor, and the same authorities consider that the stupefying effects of opium when smoked in a pipe are due not so much to the opium alkaloids "as to certain members of the pyridine series which are formed during its combustion." The physiological effects noted by Vohl and Eulenber are contraction of the pupil, difficulty of breathing, general convulsions and congestion of the lungs, death taking place from asphyxia. These effects accord with those noted by McKendrick and likewise those observed in the case of the child previously referred to. Hence it is probable that death resulted from poisoning, not by nicotine but by the pyridine, pisoline, etc., produced by dry distillation and existing in the old pipe.

Rank pipes it appears therefore are almost as dangerous as loaded pistols to leave about a house where there are young children. At the same time, they seem to offer not only the most disagreeable but the most deleterious method of smoking, as the user is sure to swallow some proportion of the poisonous alkaloids with which they are charged, and consequently to risk serious injury to the health, especially of those who have not become habituated to them.

WHAT IS A "RETREAT"?

At a meeting of clergymen recently held in Dublin, which was distinguished by no small amount of confusion, and which terminated without any decision being reached, the following description was given of a "retreat" by the Rev. Mr. Davidson, who was present at one held a short time since in the diocese of Dublin: "We rose every morning a little after six o'clock. We then went into the chapel or drawing room. We had prayers, and from a quarter-past seven till half-past seven we had private preparation for the communion. Then we had breakfast at a quarter-past eight. At a quarter-past nine the usual morning prayer; then, at ten o'clock, we went in for the first address, and there was prayer especially suitable to the subject. We then sang upon our knees the hymn in the ordination service, 'Come, Holy Ghost, our hearts inspire;' and an address followed, of which we took notes, followed by a period for meditation upon the address. At twelve there was another short address; at one dinner, and recreation till three o'clock. Then another short address. At half-past five service, and at six tea. At seven another service and another address, and a short service before retiring for the night. Supper at nine, and bed at ten." It was stated that neither fasting nor confession of sin formed any part of the proceedings. The matter has created quite a commotion, the Evangelical clergy regarding the movement as being intended to spread Ritualistic sentiments and practices.

OBITUARY.

RICHARD B. HUESTIS, ESQ.

Died at Wallace, Oct. 5th, in the 55th year of his age. No person was more generally known and more highly esteemed throughout the County of Cumberland than R. B. Huestis, Esq. For many years he filled the office of Clerk of the Peace, to the general satisfaction of the County. Bro. Huestis was converted to God and joined the Church under the ministry of the Rev. Mr. Beals. The greater part of his Christian life was spent in connexion with the church in Amherst. From his earliest connexion with it, he took an active and prominent part in all that pertained to its welfare: for many years he filled the important offices of Trustee, Steward and Sabbath school superintendent, much to the advantage of our cause.

About two years ago he removed with his family to Wallace. While the church in Amherst deeply regretted his removal, his coming here was hailed with gratitude and joy by the church who looked upon it as a special providence. As several of its best and most useful men had been removed during the past few years, they were encouraged to believe that to a very large extent Bro. H. was sent to supply their loss. But their hopes were doomed soon and suddenly to be cut off. Though the church here had been favored with his presence but for a short time, it seemed as though almost every other member could have been better spared just now, but God is too wise to err in these matters. His illness lasted only for a short time. After about three weeks confinement to his bed, during which time he suffered great pain and weakness, he passed away to the enjoyment of the rest for which he had been seeking to prepare himself. As a man few men were characterized by greater conscientious integrity and activity than was Bro. H. As a Christian few were more consistent, sincere and devoted to the cause of the Master. With him religion meant something, more than mere sentiment, something more than a mere formal connexion with the church, it meant the consecration of all his energies to the service of God. It was his meat and drink to be found promoting in every way the temporal and spiritual interests of the Church with which he was connected. Though having much to do with the cares and perplexities of business, he allowed not his mind to be engrossed by them, but made religion the chief business of his life. His place in the prayer-meeting, the class-meeting and the Sabbath school was seldom vacant. No matter how careless and indifferent others were the language of his life was, "As for me and my house we will serve the Lord." But now we mourn his absence, and yet our sorrow is mingled with joy, knowing that our loss is his infinite gain. He rests from his labour and his works do follow him.

J. H.

MR. EDITOR—I have been requested, by Rev. John L. Sponagle, Superintendent of Granville Ferry Circuit, to prepare an obituary, suitable for the WESLEYAN, of the late

MRS. HANNAH MILLS.

of Granville, N. S. This request, I presume, arose from the fact that I have been acquainted with our departed sister for the last sixty years.

Mrs. Mills was a native of Yorkshire, England, and emigrated to Nova Scotia in the ship Trafalgar, in which I was a passenger, and on board of that ship I first became acquainted with her. The vessel in which we sailed to America left the port of Hull, England, on the birthday of George III, 1817, and was seven weeks in crossing the Atlantic Ocean. I saw Mrs. M. almost every day during the voyage, accompanied with an aged lady, a distant connection of the family, who was going with her to their relations, then settled near Granville Ferry. She had at that time the appearance of a delicate, sober, thoughtful young woman; and during the whole voyage conducted herself with the greatest propriety. After floating on the waters of the blue Atlantic for seven weeks, the vessel, while entering the Bay of Fundy in a thick fog, at midnight, was cast away at Gull-rock, near what was then called Brier Island, but now designated Westport. Although there were a large number of passengers, besides the crew, on board the vessel, filled with fear and anguish, during that night never to be forgotten, yet, through the mercy and goodness of God, not one life was lost. All were brought safe to land, but the vessel became a perfect wreck, and was finally broken to pieces by the violence of the wind and waves.

From this island sister Mills went to her friends in Granville, where she remained, lived and died.

In 1830, being appointed to Annapolis Circuit, with Rev. Alfred Desbrisay, I again became acquainted with the late Mrs. Mills. This acquaintance ripened into a sincere and Christian friendship,

which continued unabated until her death. Sister M. was then a member of the Methodist Church. Having been favoured with the faithful and powerful ministry of the early Wesleyan ministers, her mind became deeply interested with the truth and power of the Gospel, and in the exposure and worth of her never dying spirit, while destitute of "pure and undefiled" religion. In her distress she cried unto the Lord, and believed on Christ with her heart unto righteousness. God honored, through his Son Jesus, this faith, so that she experienced the Gospel to be "the power of God" to the salvation of her soul. The language of her heart was similar to the Psalmists: "Thou hast delivered my soul from death, my eyes from tears, my feet from falling; therefore will I call upon Thee as long as I live," and "I will walk before the Lord in the land of the living." At this period our sister united to the Church of her choice, and continued a consistent member of it until death removed her from the church militant, to the church triumphant.

Mrs. Mills not only gave her heart to God, but opened her house to ministers of Christ, and contributed of her worldly substance to support and extend the religion of Jesus. In her hospitable home the servants of Christ always found a hearty welcome; and as God had blessed her with ample means she was able to contribute, and manifested annually her gratitude to God, by giving for the sustentation of his ministers, and the spread of Bible religion.

The departed was called, in the order of Divine providence, to pass through seasons of deep trial and family affliction. With sorrow she could say, "Lover and friend hast thou put far from me, and mine acquaintance unto darkness." The lady who accompanied her to America, and other relations and friends she followed to the house appointed for all living. Early in life her partner was taken from her by the hand of death. Now she was left a widow with a son and a daughter, and her widowhood continued through life. She was also the subject of painful affliction occasioned by the death of her daughter, who had been married but a comparatively short time to the late Mr. A. Troop; and still more recently, by the death of one which produced such deep suffering to her granddaughter. She expressed the intensity of her feelings, while tears coursed rapidly down her cheeks; and then, with pious resignation to Divine will, said, "I hope it will be all for our spiritual good."

Through the whole of her long life she retained her simplicity and spirituality, never following the changing fashions of the world. At all times she appeared the same humble, devoted Christian, looking for a heavenly country.

When death came, at the ripe age of 80 years, she was ready to depart, and to be with Christ. Brother S. writes, "Mrs. Hannah Mills departed this life on Monday last, (Nov. 12,) a little after noon. Her last sickness, which extended over several weeks, occasioned very great suffering. But her heart was fixed, trusting in the Lord, whose grace she experienced to be sufficient for her." Thus she died in the Lord, and is now, doubtless, in the mansions of glory.

May those who are called to mourn, so live to the glory of God, that they meet her in heaven.

GEO. JOHNSON.

COUSINS.

Diphtheria, which has been so very prevalent and fatal lately among the readers of the WESLEYAN, and whose ravages have so frequently been referred to in our organ, has made its appearance in this circuit. Bro. Nicholas Cousins family, Poyanal, P. E. Island, has been visited by this disease in a most painful manner. Seven or eight children were down ill at one time. Cassie Lavinia, a bright intelligent little girl of 8 years of age, was the first to die. She seemed to be wise beyond her years. A short time before her death she requested her parents to bring her brothers and sisters into her presence, several of whom were ill at the time, and then she spoke to them all in turn in words of warning and comfort. Mr. Wesley's hymns which have gladdened the hearts of so many adult Christians in the hour of death, were a source of comfort to this youthful child of God. Several times during her short sickness, and immediately before she breathed her last she repeated and sang this, her favorite stanza—

"Even now by faith we join our hands,
With those that went before;
And join the blood—besprinkled hands
On the Eternal shore."

She died on the 9th of October. As we were about to take her remains to the grave, another, little May, of 6 years of age passed away. Our brother and sister have had the sympathy and prayers of God's people in this affliction.

Poyanal. WM. MAOOS.