

SABBATH BIBLE READINGS.

BY REV. G. HUGHES.

An Important Question.

Have ye received the Holy Ghost since ye believed? Acts 19: 2.

Such was the inquiry of Paul, propounded to a company of professed believers in Christ at Ephesus. It is a vital question upon which the fact of discipleship is dependent. If it was important in Ephesus, in the days of the apostles, it is equally so now. Inasmuch as there are so many merely nominal professors of Christianity in our midst, it is necessary to press it home upon the mind and heart with peculiar force. The answer which the apostle received showed the propriety of its presentation—"We have not so much as heard whether there be any Holy Ghost." Alas for us! is it not to be feared that there are many now in the same pitiable ignorance? Not having become acquainted with the Holy Ghost in the first exercises of Christian life, how can such professors appreciate the succeeding and higher experiences? If the Holy Ghost has not become an inward witness, a witness to the forgiveness of sins, and the potent agent in the work of spiritual regeneration, how can he be our sanctifier? A genuine work of justification, is the essential basis of entire sanctification. And, for the lack of this, arises much of the skepticism in regard to the second work of grace. Give us a truly justified church, and the appeals on entire holiness would elicit becoming responses. Reader, how is it with you? Have you received the Holy Ghost since you believed? Is He the witness to your justification? If so, let him become your sanctifier. Stop not short of your privilege.

THE TRUE SOURCE OF POWER.

But ye shall receive power, after that the Holy Ghost is come upon you. Acts 1: 8.

Many professing Christians say they want power—their cry is, "Give us power, power, power!" But, alas! how few that understand what power really is, spiritually considered. In too many instances their conceptions are utterly below the New Testament standard. They are satisfied to plunge into the flowing stream, instead of pressing to the source—the living fountain. The true nature of the power conferred under the latter-day dispensation, is here described by its Divine author. Speaking to the primitive disciples, he said—"Ye shall receive power after that the Holy Ghost is come upon you." Power! What sort of power? Power to witness for Jesus—"Ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." This, which was the great need of the primitive age, is the need of the present "times"—"witnessing power." The church needs to be improved for the work of testimony. The world does not ask of believers in Jesus, argument, intellectual theorising or demonstration—but testimony. Personal, heart-felt, glowing, burning testimony is cogent. It disarms skepticism, silences cavilling, breaks into the strongholds of the enemy. It is not the power to be happy, to rejoice, to be thrown into spiritual ecstasies that is the primal need. It is that coming upon us of the Holy Ghost. Let this be realized, and it will give brightness to the countenance, fire to the heart and eloquence to the tongue. Beloved has the Holy Ghost come upon you, to constitute you a witness unto Christ? If not, seek it, PRECIOUS OFFICES OF THE HOLY GHOST.

Howbeit when the spirit of truth is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will show you things to come. John 16: 14.

What blessed words are these which fell from the lips of Jesus. The disciples were in sorrow because He was going away from them. He introduced to their attention the Comforter, who was to come after His departure, to abide with them forever. In this verse He unfolds some of the precious offices of the Holy Ghost, viz: To guide into all truth to testify of Christ; to reveal things to come. And this great work of spiritual revelation; revelation of divine mysteries, is being carried on in

every believing heart, more especially those who have become wholly the Lord's in whom the Holy Ghost has become an indweller. How often, in the experience of such, is some beautiful saying of Jesus brought to vivid remembrance, and what a lifting is there of the veil of futurity by His Almighty hand, so that the saints of God seem to bask even here in the radiance of immortality. This is emphatically the dispensation of the Spirit, and if the soul of the believer be fully opened to His illuminations, He will fill every nook and corner with light, and cover every wall with burning inscriptions of truth. O, that the great mass of professing Christians understood their privilege. Into what a realm of purity and light and power might they rise. They would, indeed, stand upon a sunny mount, and be enraptured with the outlying prospects.

THE GREAT INJUNCTION.

But be ye filled with the Spirit. Eph. v: 18.

This was one of the favorite texts of the sainted and beloved Alfred Cookman. With what unction he discoursed upon it. How like a true ambassador of the spiritual dispensation, he pressed it as with the emphasis of eternity upon his hearers. And multitudes who heard the Gospel pleader fell down at the foot of the cross, crying, "Fill me, O fill me with the Spirit!"

The Gospel is a Gospel of fullness, the salvation it announces is a salvation of fullness. Nothing short of this would be like its author. Nothing short of this would meet the aspirations of a human soul. Hence a fullness of merit in the atoning blood of Jesus is proclaimed, and a fullness in the communications and operations of the Holy Ghost is announced. To be filled with the Spirit is to be filled with God, for the Holy Spirit is God. Having him thus in possession, we have all things— all things in and by the Holy Ghost. O unspeakable privilege. O wondrous love. "Know ye not," says the apostle, "that your bodies are the temple of the Holy Ghost?" If so, we need no worldly adornments, no fashionable array, such as would attract and please the eye of sense. If our bodies are the temples of the Holy Ghost, how careful should we be to preserve them in health and purity and strength; that the organs of this wondrous instrument may be employed for the divine glory. Reader, leaving these brief meditations with you, we lay upon your heart the great apostolic injunction, "Be filled with the Spirit!"

DR. PARKER ON THE WESLEYS.

On the morning of Sunday, March 11, Dr. Parker preached a special sermon in the City Temple, upon the occasion of the inauguration of sixteen memorial windows, in the clerestory of the building, to the founder of the congregation, Dr. Thomas Goodwin and other worthies, friends of his, and in later times friends of the Christian Church at large. Eight of the windows contain emblematical figures, and eight are fluted, the money subscribed not being enough to fill each window with a figure. The eight figures are as follows:—Truth, dedicated to Dr. Thomas Goodwin; Temperance dedicated to Oliver Cromwell; Charity, to John Bunyan; Wisdom, to John Milton; Chastity, to Anne Askew; Patience, to Baxter; Faith, to John Wesley; and Hope to Charles Wesley. These windows form only a portion of the decorative design which is intended to be applied to the interior of the building. There was a very large congregation.

Dr. Parker chose for his text Nehemiah ii: 20: "No position, nor right, nor memorial in Jerusalem;" and after alluding to the desirability of setting up memorials in hallowed places, he proceeded to refer specifically to those who would have memorials in the chapel. Referring to the Wesleys he spoke as follows:—"A friend who has evidently been brought up amongst the Wesleyans of England asked me if I would have any objection to have two of those memorial windows inscribed respectively John Wesley and Charles Wesley. Perhaps his mother is a Wesleyan, perhaps his father; perhaps he gave himself to Christ under some loving and mighty appeal from a Wesleyan pulpit and therefore he would like two Wesley

windows in the City Temple. If I objected to the intellect of a magnificent statesman, and the will of a holy and self-oblivious hero, I would indeed strongly object to John Wesley; if I objected to the most fervent, evangelical, tender passionate, rousing battle-music ever sounded in the hearing of the redeemed world, I would object to the man who sang—

Beyond the bounds of time and space, Look forward to that heavenly place, The saints' secure abode: On faith's strong eagle pinions rise, And force our passage to the skies, And scale the Mount of God.

When we see Charles Wesley's name on our walls we will remember that he wrote—

Jesu lover of my soul, Let me to Thy bosom fly, While the nearer waters roll, While the tempest still is high; Hide me, O! my Saviour, hide, Till the storm of life be past; Safe into the haven guide, O! receive my soul at last.

"Welcome to the immortal Wesleys, and thanks be unto God that such men ever lived. There is one living Wesleyan to whom I am much indebted for having helped me in my work here; I mean William Newbury, of Banbury—the Samuel Morley of Methodism—a man who knows where generosity begins, but has no idea where it ends."

The windows are the work of Messrs W. Phillips and Son, Baker-street, and impart a very pleasant appearance to the interior of the Temple.

NEWSPAPERS.

How to support a paper:—Buy it regularly; read it thoughtfully, and talk to your acquaintances about its contents, commending this or that article. Read its advertisements, and when you make purchases from its advertisers, mention where you saw their advertisement. If you are in business, advertise in it yourself.

How not to support a paper:—Borrow it regularly from your neighbour. When you speak of it just say in a contemptuous way that there is nothing in it, without showing how there can be absolutely nothing in what other men at least as intelligent as yourself think there is a great deal. Make it a point never to buy from those who seek to attract your custom by advertising; but should you be induced to patronise them, be very careful not to state that you have seen their advertisement. Never advertise your business in its columns in the usual and legitimate way, but get all the gratis notices that you can. Make it do all the advertising and job work for your pet charity for nothing, and then forget to give any credit for it. If you can make it do three times more work than is necessary at the same price, so much the better. You know that the proper way to prove your charity is to abstain rigorously from parting with your own money, and force others to spend theirs.

I know men, and I tell you Jesus Christ is not a man—he is God. And his divinity once admitted, Christianity appears with the precision and clearness of algebra; it has the connectedness and unity of a science. The Gospel is more than a book. It is a living and active powerful, overcoming every obstacle in its way. It possesses a secret virtue of indescribable efficacy, a warmth that impresses the understanding and softens the heart. The soul can never go astray with this Book for its guide.—Napoleon Bonaparte.

OBITUARY.

MR. EDWARD WOOD.

At a time when, on many of our circuits we are mourning over the lack of local help in ministering the word of life, we think it strangely inconsistent as well as ungrateful to the memory of the laborers to allow our Local preachers to sink into the grave without some recognition of their services. This thought prompts to the following brief sketch to which we are now called by the courtesy of the Superintendent of the Baie Verte circuit, as well as the expressed wish of appreciative friends.

Edward Wood was relieved from intense and protracted suffering and passed to his eternal rest, Jan. 12th, 1876, in the 77th year of his age. As in the case of most men who have done marked service for Christ, he gave himself to the Lord in youth. He at once connected himself with the church, not only to receive the help of her ordinances and fellowship, but to labour for her extension. Amid the activities of church work he filled with

energy and acceptance the several offices of trustee, class-leader and local preacher. His piety was intelligent, fervent and constant. He was, in an eminent degree a man of prayer. Frequently have we marked the heavenly peace of his countenance, and the deep-toned spirituality of his mind after lengthened seasons of prayer and communion with God.

Our personal acquaintance with him was intimate, and our personal association with him in church work, frequent; yet we hesitate not to say, our admiration of him as a man of God was never interrupted for one moment. He suffered much during the closing years of his life owing to a fall from a carriage that seriously affected his spine and crippled him in his limbs, and yet whenever able to leave his home he did so most cheerfully at the call of the church. He possessed a vigorous mind and was a man of considerable reading. There was a constitutional hesitancy in his utterance when preaching the word that marred somewhat, his efforts in the estimation of the less thoughtful of his hearers, but the devout listener could not but be pleased and profited with the sharply-cut and tersely-expressed thought of Edward Wood. Occasionally in the flow of his thought—there came to the surface from a deep fountain beneath a ripple of genuine humor, but the most fastidious saw no cause of offence. Perhaps it was in connection with special religious services that his abilities appeared at the greatest advantage. His prayers at such times were never aside from the subject, but were wisely, appropriate fervent, and brief. He wrestled with the Covenant angel and prevailed. At an awkward crisis in a religious service it was admirable to see this experienced leader, with such rare tact come to the rescue. Few men could lay the finger with more sensitive touch upon the pulse of a meeting, and few could minister the word with greater discrimination. He was a man of broad and generous sympathies. He gave largely of his substance to the cause of God, but failed not to give what was much more valuable, his time, his influence, his labors. For a long series of years as a local-preacher he rendered gratuitous service to what are now the Baie Verte and Point de Bute Circuits. Most gratefully and with a sense of abiding obligation should the memory of this sainted man be cherished by the Methodist people of these circuits. May the Lord of the harvest raise up through all our Conference territory worthy successors to him. D. C.

Point de Bute, March 28, 1877.

HENRY HAYWARD, ESQ.

Died at his residence, Sussex, King's County, N. B., on the 5th of February, of the current year, Henry Hayward, Esq., in the 69th year of his age, leaving behind him a sorrowing widow and daughter, together with a large circle of relatives and acquaintances, to mourn the loss of an affectionate husband, a kind father, and a true friend. Bro. Hayward experienced a change of heart nearly thirty-eight years ago, under the faithful ministry of the Rev. G. M. Barratt, then stationed in the Sussex Vale Circuit, and soon after connected himself with the Methodist church, of which he continued a consistent and devoted member until the day of his death. Our late dear friend, for many years, sustained with great credit to himself, and benefit to the church, the office of local preacher, trustee and class-leader. His place in the house of God was never vacant when it was possible for him to be there, and his fervent prayers, and faithful exhortation, will not soon be forgotten. His house was always open to receive the ministers of our church, as many of them can testify, and it always seemed a pleasure to him to make them comfortable and happy. During the past few years, he had been called to mourn the loss of two lovely daughters, the late Mrs. White and the late Mrs. Baines, which probably had the effect of hastening his end. It is to be regretted that the disease (paralysis) of which he died, deprived him of the power of speech; but we have no doubt that during the last days and hours of his life, he had the presence and blessing of the Saviour to comfort and strengthen him. Mrs. Hayward, his excellent widow, and Mrs. Titus, his only remaining child, seem to have been wonderfully sustained and comforted in their great trouble, by the presence and blessing of him who has promised to be the Husband of the widow, and the Father of the fatherless. The Rev. D. D. Currie, of Moncton, in consequence of the severe illness of the pastor of the church, conducted the funeral services, and preached a most able and appropriate sermon to a very large and deeply affected congregation, from the last verse of the 49th chapter of the book of Genesis, "And when Jacob had made an end of commanding his sons, he gathered up his feet in the bed and yielded up the ghost, and was gathered unto his people."

J. PRINCE.

MR. RICHARD CROPLEY.

Richard Cropley was born at North Shields, England in the year 1779. At a very early age he served in the navy and was present at the taking of the Cape of Good Hope. In 1813 he came to Queen's County, N. B., and after a few years removed to North Lake, Canterbury. There for many years he lived a life of sin. In the year 1868 under the ministry of W. H. Burns, he was converted from the errors of his ways. (Truly he was a brand plucked from eternal burnings at the eleventh hour,) he joined the Methodist church and by a firm pursuit of the things which are heavenly he testified for his Master. By his efforts and energy a fine church was built, and regular preaching established; till five months before his death he was able to attend to his own affairs and fill his place in the sanctuary, then his heart and flesh speedily failed, there was no disease but gradually and peacefully beneath the weight of five score years nature sought repose. During his decline he could talk hopefully and with strong confidence of his bright future, so he passed to his reward, and at the resurrection morn he with other uncrowned kings from the realms of grace shall in the sight of approved multitudes receive a crown of eternal life that fadeth not away. W.

The last notes of the Christmas anthem had scarcely died away here before our hearts were saddened by the death of a little boy of 7 summers from diphtheria, since that time this dread scourge has been making sad havoc among the families of this harbor.

Fourteen deaths have occurred, while one hundred and fourteen cases of sickness have been reported. Lamentation, woe and mourning have been heard, the husband has followed his life partner to the tomb, the mother her children, and even the widow's widowhood has been made more forlorn and sorrowful.

During the first days of January, every closing one witnessed an interment, the eyes that yesterday watched the opening light are to-day closed and sepulchred in the house appointed for all living, and even those who a week previously crossed the threshold of the sanctuary for prayer, are at its close numbered with the silent dead. Such a state of things we have not before experienced, and hope not soon to know again, anxiety is manifest on well nigh all countenances, and desolation broods over many a hearth, for those that were are not, and many a Rachel refuses to be comforted. Our grief is not however devoid of alleviating features, our night is not altogether starless, for over its darkness shines the Star of Bethlehem, and by its light some of our friends have steadily and triumphantly passed through the shadowy valley to the brighter land beyond.

This Providential visitation, we are happy to say has not come to us in vain, some of our people who a fortnight "were strangers and aliens to the common wealth of Israel," are now made citizens with the saints and of the household of faith, having been led to religious decision mainly through our recent experiences. Our classes and prayer meetings have had in great measure to be suspended, and the writer himself has had an attack of the disease, so that our efforts for spiritual good have been necessarily curtailed. We hope however that in due time and by the blessing of the Great Head of the church, that this evident Providential visitation will have its desired effect in the awakening and conversion of many souls, so that in our case the Psalmist's word may be verified, "It was good for me that I have been afflicted, for before I was afflicted I went astray, but now I have learned to keep thy law. W. KENDALL.

Fortune, N. F., Feb. 2, 1877.

MR. WILLIAM PARKER.

Died on the 6th of October, 1876, Mr. William Parker, of Walton. For thirty-three years he had been a member of the Methodist Church, having been brought to God through the instrumentality of that holy and successful minister of Christ, the Rev. Wm. Crosscombe. He was characterized by meekness and gentleness of disposition, conscientious devotion to the duties of religion, prayerfulness of spirit, and uprightness of life. His many excellencies as a husband and father, are now remembered with gratitude to God, by his widow and three surviving children. For many years his comfortable dwelling was frequently the home of the preachers of the Gospel.

The hearty reception and kind attention there received made them delight to visit his house. Though for many years greatly afflicted with asthma, yet the illness of which he died (inflammation of the lungs) was of short duration. He suffered much towards the close of his earthly career, yet in patience possessed his soul. He died as he lived calmly resting upon the merits of Christ for salvation.

"Blessed are the dead which die in the Lord." G. O. H.