

heart: "Glory be to the Father, and to the Son, and to the Holy Ghost." He who knows the love of the Father, which has given the Son, and who, through that Son, shares and enjoys the spirit of a son, can say with experience, "I believe in the Holy Ghost."

The reception and enjoyment of this gift are contingent upon the reality and obedience of sonship. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father." While faith marks sonship, "For ye are all the children of God by faith in Christ Jesus" (Gal. iii. 26), it is the obedience of faith that craves and obtains the witness, the zeal and the earnest of the Spirit.

The witness of the Spirit is conclusive to the mind of the believer in attestation of his sonship; the zeal of the Spirit is the imprint of God's own finger touching the believer's conscious spirit from time to time, and assuring him of his acceptance; and the earnest of the Spirit is the part pledge of God's own nature in a measure imparted to the believer's heart to assure him of his participation in the eternal life. The witness, the seal and the earnest of the Holy Ghost are distinguishable; but they are considered together by St. John when he says: "Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit." (1 John iv. 13.)

In other places they are separated.

1. The Witness.—"The Spirit itself beareth witness with our spirit, that we are the children of God." (Romans viii. 16.)

2. The Seal.—"Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." (Ephesians iv. 30.)

3. The Earnest.—"Now He that hath wrought us for the self-same thing is God; who also hath given unto us the earnest of the Spirit." (2 Corinthians v. 5.)

In his epistle to the Ephesians (i. 13), when he says, "In whom also after that ye believed ye were sealed with the Holy Spirit of promise," St. Paul appears to refer to the occurrence at Ephesus, narrated in Acts xix. 6; and he certainly speaks of the Spirit (Eph. i. 14) as "the earnest" of that inheritance which is common to the saints in all ages. To conceive that this gift was confined to apostolic times is to annul the teaching of our Lord in John vii. 38, and to cancel the inspired

explanation of that very teaching in the connected verse 39. (John vii. 38. "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." Ver. 39: "But this spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet [given]; because that Jesus was not yet glorified.")

Again in John iv. 10, 14, this living water is declared to be the gift of the Saviour Himself. And we are led to the conclusion that the Father has given the Son (John iii. 16), in order that we through the Son, and from the hands of the Son, might receive a participation of the Divine Spirit—first as the filial spirit of faith, and afterward as the free spirit of love.

B. MUSGRAVE.

(To be continued.)

THE GOSPEL AFLOAT.

BY REV. W. SCOTT.

CHAPTER IV.—NIGHT SCENES.

A Mediterranean twilight—how short it is! How quickly the night is upon us! The sun is sinking toward the western horizon; the western sky deepens in colour; the water—so beautifully blue, so exquisite in effect when a wave breaks, and spreads its lace-work of snowy foam over the under ground of blue,—changes its aspect with a surprising rapidity. The blue takes on a warmth of tone which is passing beautiful. The sun sinks; the sea assumes a depth of regal purple colour, and the horizon is streaked with the "intolerable radiance" of crimson and gold, which to reproduce on canvas would be voted unnatural. A weird uncertain light for a few moments, and then it is night. The copious dew-begins to fall, and the air assumes a chilliness in terrible contrast to the heat of the day. Voyagers in general consult safety and comfort by retreat into state-room or saloon.

The night had always set in before our service ceased. It was my custom to walk up and down the deck with quiet, unmolested thought for companion for some time before I joined the passenger circle in the saloon. Thus it was that yet another phase of work presented itself. Wrapt in my own thoughts, promenading the dark and lonely deck, after our service in "the church in the fo'c'st'le," I was gently detained by some one concealed from me by the darkness. It was the bos'n, a square-built, stolid Dutchman. He had been at all the services, but had evidenced nothing beyond the interest of his attendance. Indeed, a less likely subject for impression I had seldom met.