

ciples is explained by another evangelist, Mark (in xiii. 11), in the parallel passage: "For it is not ye that speak, but the Holy Ghost." The inspired expression here cannot be controverted, and ought not to be misunderstood. It is the marked phrase in Greek, "tō pneumā tō hāgion."

And this in Matthew is "the Spirit of your Father." This is the spirit which was conferred at Pentecost.

It is too much the custom among professed Christians to presume that the Holy Ghost has been received by the avowed believer. And the conventional Christian, if serious in his views, sincere in his desire to live according to the will of God, and consistent in a certain religious devotion, is almost offended at the direct and probing question, "Have you received the Holy Ghost since you believed?"

And yet this very question, put by St. Paul to those disciples at Ephesus, is conclusive on three points—first, that the Holy Ghost was not always and invariably received when disciples believed; otherwise the question itself would be superfluous and foolish; secondly, that disciples could know clearly and certainly whether they had received the Spirit or not; otherwise an answer to this question would be impossible; and, thirdly, that it is incumbent on all disciples to obtain the Holy Ghost, and to know that they have received it.

The proofs that we have received this spirit are of course the consequent fruits of the Spirit—nine, in Galatians v. 22, 23, which are emotional, spiritual and morally active.

But from the train of thought which we have pursued we may deduce three instant and inseparable accompaniments of the reception of the Spirit; for indeed we possess the Spirit when we are possessed by the Spirit of Jehovah.

1. The love of God has been shed abroad (or poured out) in our hearts through a Holy Breathing which is given to us (Romans v. 5).

2. Christ dwells in us as "the hope of glory," and gives and sustains an expectation of eternal life; without which faith may be apparently busy but the soul itself is not securely anchored (Col. i. 27, Titus iii. 7.)

3. Our walk is, and must be, in the light (1 John i. 6, 7, Eph. v. 8, 9), "For the fruit of the light is in all goodness and righteousness and truth."

Practically this righteousness of the Holy Ghost

has been neglected, under a false conception of "justification" by a theoretical faith. "Justification" has the double force of being adjudged righteous and of being made righteous. St. Paul uses it in this latter sense, as the climax of salvation in 1 Cor. vi. 11; "But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus and by the Spirit of our God"—washed in mind, sanctified in heart, and made righteous in soul, in the right of Jesus' name, and in the power of the Holy Ghost—Jehovah's Almighty Spirit.

And "the righteousness of God," the right-doing which the Holy Ghost imparts, is "through Jesus Christ's faith unto all them that believe." (The revised text of Romans iii. 22 has removed the erroneous words, "and upon all," which clouded the truth here with another thought of merely imputed righteousness.) "For He hath made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him."

This righteousness is sustained by the Holy Ghost, and the believing soul walking in the light testifies: "In the Lord have I righteousness and strength." There can be no junction of spirit, no union with Christ without that yearning desire of the heart which prays: "Thy will be done upon earth as it is done in heaven." The longing aspiration for right-doing is inseparable from an indwelling Christ. "And if Christ be in you the body (indeed) is dead because of sin, but the spirit is life because of righteousness;" the spirit of Christ within you is life because of Christ's righteousness imparted by the Holy Ghost.

"They who receive abundance of grace and of the gift of righteousness shall reign in life through the One (even) Jesus Christ. B. MUSGRAVE.

*(To be concluded.)*

THE Year Book of the Roman Catholic Society for the Propagation of the Faith gives the income of that society for 1885 as 6,629,259 francs. More than two-thirds of this sum, or 4,364,076 francs, is contributed from France, while North America is set down for 117,038 francs. About 5,000,000 francs are spent on heathen missions, and the rest of the sum is applied to counteract the growth of Protestantism. Thus 56,700 francs are spent in England, 94,000 francs in Switzerland, 96,000 francs in Sweden, Norway and Denmark, 194,000 francs in Germany, and 668,000 francs in America.