

is the good we do others; the lesson of sacrifice is not taught. Let the child give his own money. Give the child something to do by which he may earn his money, and then when he gives he will be giving his own and not his father's money. By this principle only can we teach the lesson of sacrifice, which is the greatest blessing in our benevolence. In two of our Sunday-school classes in Milton the teachers are doing a grand work in training their scholars to give something to the cause of God. Two little girls in one of the classes planted and cultivated a garden of their own, and sold the products and gave to their teacher for the mission work. It was very pleasing to see how well they did and how happy they were in doing it. It is not hard to see a bright and successful future in the lives of those who are thus trained to *love* the work as well as do it. May the parents and teachers ever remember to cultivate in the young this lesson of sacrifice.

We are encouraged to know that more has been done the past year, in raising funds for the mission work, than in former years. Although the increase of interest in the work is slow, yet we rejoice to know there is an increase, that we are becoming more acquainted with the importance of the work. There is, however, plenty of room for a still greater growth of interest. One cent per week from each member in these two Provinces would give us over \$700 a year. We have not reached this yet. We are slow to believe that we have many disciples among us who are not willing to do this much for missions, and we know there are many who are willing to do more. Why is it, then, that more is not being done? Because the subject is not properly understood by all, not being agitated and taught sufficiently by those who are our public teachers. Education is only reached through agitation, hence the necessity of keeping this subject ever before the people. Talk it, preach it, and work it, faithfully and earnestly and constantly.

We are now at work in Hants County, N. S. We have been holding a few meetings in East Rawdon. We had two confessions. The congregations were small. Many of our brethren have moved away, leaving a few only to "hold the fort." We sincerely hope that the few faithful ones who are left may let their light shine brightly, that they may be a blessing to others, in destroying the power of darkness and in girdling the upas tree that now threatens their destruction.

We are now in West Gore. The meetings are well attended and very encouraging. We hope for good results. We have here a strong church, strong in faith and finance. They will soon have their church house finished, and it will be paid for principally by themselves, without distressing other churches with their cries for help.

I am delighted with this county and with the people. Our brethren are good thinkers. It may not be that they always think rightly, but certain it is they are good sound thinkers, and listen thoughtfully to the expression of others' thoughts. The young members of the church are very promising. All they need is opportunities for work, and they will soon become strong and useful in the cause of God. Bro. John B. Wallace, our preacher here, has much more than his hands full. There is more work in this field than one preacher can possibly do. Bro. Wallace's heart is full and ready for every good word and work, but, being cumbered with the cares of a farm, is not able to do as much as his heart desires.

I am very busy preaching and visiting—preaching about eight times a week, and making about twenty-five visits a week, besides travelling by carriage fifty miles each week.

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THE GIFTS OF THE HOLY SPIRIT.

ACTS II. 38.

My subject at this writing is not spiritual gifts, as spoken of by Paul in his first letter to the Corinthians; nor the baptism of the Spirit, spoken of in Acts i. 4, 5; nor the witness or testimony of the spirit in connection with the witness of our own Spirit, that we are children of God, as Paul suggests in his letter to the Romans, viii. 16; nor yet is it the work of the Spirit in conversion, John xvi. 8, but an examination of the gifts of the Holy Spirit as promised by the Apostles on the day of Pentecost. And

I. What is it? The gift of the Holy Spirit may be either a gift bestowed by the Spirit itself, or it may mean the Holy Spirit as a gift from God. The Holy Spirit may be either the giver, or the gift. In deciding this question we will examine God's language in other parts of His Word when He is speaking on this subject. And first let us read Luke xi. 13, "If ye then being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." Here we have *God as the giver*, and *the Spirit the gift bestowed*. Again the Saviour says, John xiv. 15, 17, "If ye love Me keep My commandments, and I will pray the Father and He shall give you another comforter that he may abide with you forever, even the Spirit of truth whom the world cannot receive because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you and shall be in you." In this instance the comforter, that is the Holy Spirit, was the gift, and Jesus was the giver. Peter, in his defence when before the highest courts of his own people, Acts v. 32, says: "We are His witnesses of these things, and so also is the Holy Spirit whom God has given to them that obey Him." Here again the Holy Spirit is the gift and *God is the giver*. John vii. 34, speaking of the words uttered by Jesus, says: "This spake He of the Spirit which they that believe on Him should receive;" and Rom. v. 5, reads, "Because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us;" Rom. viii. 9, "But ye are not in the flesh but in the spirit if so be that the Spirit of God dwell in us." And Paul says, 1 Cor. vi. 19, "Know you not that your body is the temple of the Holy Spirit which is in you, which you have of God." These passages, with many others, point out men as the recipients of the Holy Spirit and show that it is a gift bestowed either by the Father or the Son. In regard to the spiritual gifts spoken of by Paul, 1 Cor. xii., they are never spoken of as the gift nor even the gifts of the Holy Spirit. We conclude then that the gift before us was the Holy Spirit itself, and not some gift bestowed by the Holy Spirit.

II. In the next place we will examine the conditions upon which the Holy Spirit is received, or what is the position we must occupy to receive this blessing. Eph. i. 13, "In whom also after that ye believed ye were sealed with that Holy Spirit of promise." This shows the gift was after faith came, not when we are in unbelief to give us faith. Acts ii. 38, shows plainly that repentance and baptism both went before this gift, for it reads: "*Repent and be baptized*, every one of you, in the name of Jesus Christ, for the remission of sins, and *you shall receive the gift of the Holy Spirit*," and from Acts v. 32, we learn from Peter that God has given the Holy Spirit to them that obey Him. We learn from the language of Jesus, Luke xi. 13, "If ye then being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." And in Gal. iv. 6, we see the need of being sons if we would have the gift. "Because you are sons God has sent forth the Spirit of his Son into your

hearts, crying Abba, Father." We find the position necessary to be in to receive this gift to be believing penitents baptized in obedience to Jesus Christ, who through our obedience have been adopted into the family of God, and cry Abba, Father, that is, ask God to bestow this promised gift.

III. Why does God give us His Holy Spirit? 1. That you may be strengthened with might by His Spirit in the inner man, Eph. iii. 16. We have an outer and an inner man. The outer man, or body, is strengthened by food taken constantly. The inner man is so strengthened by the Spirit of God, and this we must receive constantly. 2nd. To teach us how to pray, "for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered," Rom. viii. 26. 3rd. To be an earnest. Eph. i. 13, 14, "In whom also after that you believed you were sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of His glory." Christ has purchased us, but our bodies must lie in the grave till He comes again. He has promised us a glorious inheritance, which is incorruptible, undefiled, and will never fade away; but we will not enter our inheritance until Christ comes, raises our bodies and glorifies them as His own. Until that time he gives us his Holy Spirit as an earnest or a pledge that He will perform His promise. It is the closing up of the bargain in accordance with the promise of our Lord and Saviour. It is also a seal. This is another figure used by the Apostle to give us assurance as to the great future. In Eph. i. 13, Paul says: "Ye were sealed with that Holy Spirit of promise;" and in another place, "Grieve not, the Holy Spirit of God, whereby ye were sealed till the day of redemption." The Saviour promised the Holy Spirit as a comforter to His disciples when He left them, and it has been a comforter to His children ever since, and a blessed comforter He is. O that men would praise the Lord for His goodness to the children of men.

Let us then, dear Christians, be careful that we do not grieve the Spirit of God. Think of how He strengthens you, helps you to pray for the very things you need, of the assurance He gives of the glorious home—the eternal inheritance, and the comfort He has strewed along your pathway in all your Christian life. Do not grieve Him and fill Him with sorrow. And you may do even worse than that, you may quench the Spirit. If I should ask you to quench the fire I would expect you to put it out, just what you do if you quench the Spirit. Be very careful then in this matter, for it would be a dreadful thing after all the assurance we have had to lose the Spirit of God, and with Him heaven and all our hopes. But how can we tell with certainty that we have the Holy Spirit. A great many will go back to their conversion to answer this question, and they say they know it by the feeling they then had. A good sister once told me that when she was converted she felt the Spirit clear to the ends of her fingers. I would say just here that the Spirit of God does not act upon the body, but on the spirit of man. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. But as to how we may know, God's word gives us a sure test so that we may be just as sure as we are of what kind of trees we have, that is by the fruit they bear. The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. If you have these fruits you have the Spirit, for these fruits are like all other fruits, they grow on their own tree. O that we, as the disciples of Christ, might have this Spirit in its fulness, that not only we ourselves could see the fruit but also our neighbors, and that many might be drawn thereby to our dear Saviour.

J. A. GATES.

Southville, Oct. 20, 1885.