

settled. "Love vaunteth not itself, is not puffed up," *i. e.*, it is not bloated with self conceit, does not arrogate to itself the balance of power in the judgment of what is best, but grants the right of judgment to the majority. Love does not behave itself unseemly." It acts decorously. It has due respect toward the judgment of others. If the child has an idea as to what is best must that child's idea be supreme or must the child submit to the family? Nothing but self-love would induce the child to assume such a prerogative. This is true of any co-operative body. The member whose heart is love will not press its own judgment of right into service but will yield to the judgment of the body. Love cannot divide. It seeks peace. It is the golden chain that binds. It is the glue of the soul, the cement of the church.

But must we yield our convictions of right and do what we think is wrong? This depends on whether our convictions of right are correct. We may think we are right and yet be wrong. Is it right to do what we think is right when it opposes what others think is right? Some says, no, for love never seeks its own. This does not apply to any question of the Bible. Where the Bible speaks we must speak and act regardless of what others may say or think. "A thus saith the Word" is law enough and is not governed by the law of love. But in questions about which the Bible is silent—questions of interest of which we have to do in every department of church work, many things that are good and pure and true, and therefore necessary and not prescribed by the Word of God, but left to the best judgment of the church—of these things, we say, no one has a right to make his ideas a standard of right for others, but every one should follow that which makes peace and unity. Suppose I think a certain thing is wrong, must I accept of it and do what I think is wrong out of deference to others? This must be tested before it can be answered. If the idea or principle you *think* is wrong is really wrong, you will see evil results therefrom. This is the only way we can test the principle, *i. e.*, by its fruits. Suppose the principle you think to be wrong yields good results. What then am I to say of your standard of wrong? How can I stretch my faith sufficiently to believe a person can think a thing wrong that bears good fruit? Take for illustration the Sunday-school. Suppose a brother thinks it wrong to have such a school because the Bible is silent about it. What is he to do about it? Apply the rule and test his own idea. If it is wrong he will expect to see evil results from the Sunday-school, as it is impossible to get good out of evil. But how is it? What are the facts? He is compelled to acknowledge that the Sunday-school is doing a good work. Will he now, in view of this fact, tell me he thinks it wrong? Can he oppose a work that he sees is benefitting and blessing others, on conscientious principles? Will love allow him to cling to what he may think is wrong in opposition to a good work? Would you say that those who oppose a good work are governed wholly by self-love? No, indeed. I know there are those who oppose certain interests from sincere motives. It is because of this fact I present this law of love, feeling assured that it is the only law or rule that can direct us in allaying contention and preventing evil consequences. Love cannot oppose others to their their own hurt. It will seek mutual faith and trust. It will not destroy prudence for it dwells with wisdom, and will therefore seek to make the best of everything, and will often stretch its faith for the sake of other's good. How lovely Christianity would appear to the world if all were actuated and animated by this divine principle—by this would all men know that we were Christ's disciples.

II. MURRAY.

THAT which mellows and ripens, that without which there could be no golden fruitage, that which gives the rich bloom of divine manhood to the spirit, is the frost, the frost of care. Thank God for the sunshine of life, thank him also none the less for the ripening frost.

THE HOLY SPIRIT SPEAKS AND TESTIFIES.

Yet many years didst Thou forbear them and testifiedst against them by Thy Spirit in Thy prophets.—Neh. ix. 30.

Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow.—1 Peter i. 11.

But holy men of God spake as they were moved by the Holy Ghost.—2 Peter i. 21.

For it is not ye that speak, but the Spirit of your Father which speaketh in you.—Matt. x. 20.

But whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost.—Mark xiii. 11.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—Acts ii. 4.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith.—1 Tim. iv. 1.

He that hath an ear let him hear what the Spirit saith to the churches.—Revelation, second and third chapters, seven times.

We learn by these and other passages of the Holy Scriptures that the same Spirit that spake by the Old Testament prophets has also spoken by the apostles and evangelists of the New Testament. "Holy men of old spake as they were moved by the Holy Spirit." And "The apostles spake as the Spirit gave them utterance." So it is very evident that God has revealed His will to man in the language of man by His Spirit speaking and testifying by the tongues and pens of prophets, apostles and evangelists. The things reported to us by the apostles and evangelists are a repetition of our Lord's teaching during His personal ministry. While Jesus was in the world He repeated many things which the Holy Spirit had said by the prophets. And after He had left the world the apostles by the Holy Spirit repeated the things He had taught them. The Lord Jesus promised to send "the Comforter, the Spirit of Truth," to His apostles. And He told them what the Spirit would do for them, and what He would do for the world. "When He, 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 xvi. 13.

But what was the Spirit to do with the world? Answer—"And when He is come, He will reprove the world of sin, of righteousness, and of judgment."

When was the Comforter, the Holy Spirit, sent to the apostles?

Ans.—When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and they began to speak with other tongues as the Spirit gave them utterance." (Acts ii. 1, 2, 3, 4).

We see by this that the Spirit was sent to the apostles on the first Jewish Pentecost after our Lord's resurrection.

How did the Holy Spirit reprove the world?

Ans.—By using the tongues of the apostles in testifying that Jesus of Nazareth is the Christ. The Holy Spirit, the Spirit of their Father, spoke in the apostles and bore witness for Jesus, and thus proved him to be the Christ. In this way the Holy Spirit reproved the world. The Spirit's work of reproof, convincing or convicting the world, commenced on that memorable Pentecost, but He did not end His work on that day. All through-

out the lives of the apostles and their inspired fellow-laborers the Holy Spirit continued to reprove the world by the preaching of the Gospel.

But as the tongues of inspired men have long since ceased to speak, has the Holy Spirit ceased to reprove the world? No; the inspired witnesses wrote their testimony. This testimony is the Gospel of Christ. It constitutes the New Testament. It is the Word of Truth which the apostles preached. It is the sword of the Spirit. It still continues to reprove the world. It has not lost its power to reprove the world of its sin in not believing on the Son of God. It will not cease to reprove or convince the world of the righteousness of Jesus of Nazareth. And it will continue to reprove ungodly men for the unjust judgment which they sanction against the Lord Jesus, by their unholy lives.

On the day of Pentecost about three thousand were reprov'd of their sin of unbelief, and of the righteous claims of Jesus as the Messiah, and of the unjust judgment of men given against Him, which judgment had been revoked by the high court of heaven. These people were prepared by the Holy Spirit. The Holy Spirit used His sharp sword, which is the Word of God. And with it pierced them to the heart; so that they cried out, Men and brethren what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord your God shall call. And with many other words did he testify and exhort saying, Save yourselves from this untoward generation. (Acts ii. 38, 39, 40).

Thus the Holy Spirit spoke and testified, and thus he continues to speak and testify for our Lord Jesus Christ. Our Lord's witnesses were all inspired. Their testimony is reliable, because it is the testimony of God. The Bible is a complete revelation. We look for no new revelations till the "Lord Jesus shall be revealed from heaven with His mighty angels." Dear reader, are you looking for his appearing?

J. B. WALLACE.

January 6th, 1886.

ORGANIC UNION.

A DIVIDED PROTESTANTISM NOT OF GOD.

Inasmuch as many are interested in the great question of divided Protestantism, and some have expressed their approval and others their disapproval, it seemed good to me also to have something more to say on this important matter in addition to what I have already written, and I trust that, in your clemency, you will bear with me a little, though I should seem to be tedious or perhaps too pressing in my statements. The dream of many good people is, that infidelity and popery are the two theories between which poor Protestantism is being crucified. Now, sir, every person knows how impregnable Gibraltar is, that it cannot be affected more by the charges of large cannon than by a penny pop-gun fired by a school-boy. Then, if Protestantism, in its present divided state, is right, like Gibraltar it has nothing to fear from infidel and Roman Catholic theorizings and speculations, for truth is mighty and will prevail. It will lose nothing by investigation, but gain much, as new beauties will constantly appear to engage the mind and affections of many. But is Protestantism strong? No, sir, although numbering over one hundred millions it is weak, not being united, and a "house divided against itself cannot stand." Why do many Protestants shrink from investigating this state of things? Do they dread the overthrow of some petted theories or non-essentials, so they are pleased to term them? To be plain, they