

structed the ancients "by his Spirit in his prophets." "Holy men spake as they were moved by the Holy Spirit." The things that eye hath not seen God has "revealed unto the Apostles by his Spirit." No intelligent disciple would dilute the strength of these scriptures by substituting anything instead of the real personal Spirit of God mentioned therein; and is it not the same Spirit that God sends unto the hearts of all his children? When the Saviour promised the Holy Spirit to those that ask for it, shall we weaken the whole passage by making it offer nothing but a kind of disposition? which is indeed a fruit of the Spirit, but not the Spirit itself.

It is quite possible for us to fail of the richness and depth of God's blessing by limited views of his promise. Who can say that we may not now, as in primitive times, be filled, not with miraculous power, but with the comforts of the Spirit, enjoy the peace that passes all understanding, and be filled with all the fulness of God? In answer to all these promises of the Spirit it is quite easy to say; 'Oh! these belong to the days of miracles.' 'That was said to the Apostles and is peculiar to the ancients.' True, there is now no need of miracles, and these promises imply no miracle. But all the comfortless now, as well as then, need the comforts of the Spirit; the weak need to be strengthened with might by the Spirit in the inward man; and all need the love, the communion, and fellowship of the Spirit. Let us not become too liberal and give away all the dearest promises of the Bible. What is the special office of the Spirit and how far we ought to carry our expectations of aid from on high, may be better understood when more fully discussed.

T. M.

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### CHRIST'S GOSPEL AND CHRIST'S KINGDOM.

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**BROTHER OLIPHANT:**—My object is not to have the last word in controversy, or to exhibit tact, shrewdness, or witty sayings to suit the itching ear of the vain, but the honor of God, and benefit the honest hearted after truth. Neither do I hold myself responsible for all the errors, enthusiasm, and speculative fanaticisms, dreams, and visions of those called Adventists; but 'What saith the scriptures?' 'how readest thou?' But why should I be under the necessity of stating again my belief as to the centre-point in preaching to sinners? Answer: Because you have neglected entirely the arguments and Bible testimo-