

alone that is our infallible guide, but the Bible as interpreted by the Holy Spirit; not the Bible as read in the sparks of our own kindling, but as read in the sunlight of that Spirit that first dictated it to holy men of old.

The infallible rule for Christians therefore is not conscience alone, nor conscience and the Bible, but CONSCIENCE, the BIBLE and the HOLY GHOST, these witnesses always agreeing in one testimony. It is here true safety lies for the individual and the nation—a conscience enlightening by the Bible and a Bible interpreted by its Author. That is an infallible tribunal, and he who abides by its decisions will walk in righteousness and truth toward God and toward society.

These three elements we find present in the reasons Peter gave for not submitting to the tyrannical decree of the Jewish Council. "*We cannot but speak.*" Here is (1) the voice of the inward witness which was like a fire in their bones while they kept silence. "To hearken unto you more than unto God." There is (2) the external revelation of God's will—His word. "The things which we have seen and heard," among which the greatest surely was (3) the baptism of the Holy Ghost. The same three elements we find also in the concluding portion of Luther's address, of which we have already given the last sentence. "Unless I am overpowered and convinced by the testimony of the Scriptures, or by other public, distinct, and obvious arguments and reasons, and unless I am thus fully satisfied respecting the passages of Scripture, which I have hitherto adduced, (*The Word*) inasmuch that my conscience is taken captive (which is the work of the *Holy Spirit*) by the word of God, I neither can nor will retract anything, well knowing that it is neither safe nor advisable to do ought in opposition to the *conscience*." In the large commercial cities of England it is a matter of importance and nicety that all business men should keep the same time. How is this managed? In the first place, each merchant keeps in his pocket a good watch; then the city fires each day at a set time the time-gun, so that private time may be brought into uniformity with public time. But this is not enough. The city clock is regulated by electric wires that connect it with the Royal Observatory at Greenwich. It is by a process not unlike this the lives of men are kept in harmony with the law of right, which is eternal and immutable: not by surrendering into the hands of an Italian priest (who may become the tool of political parties and factions) the keeping of men's consciences and conduct; but by throwing this responsibility on each individual conscience, regulated by the Scriptures and illuminated by the Holy Spirit, under which threefold guidance alone lies infallible safety.

THE NOBLE SIX HUNDRED.

We come not behind any in our admiration of the six hundred who, in the cavalry charge that Tennyson has made immortal, rode into the very jaws