

many. Such a course not only commends itself to the common-sense of mankind, but is also endorsed by the practice of Christ and His first followers.

But again, it will be asked, Could not all the advantages of Pentecost be preached without stirring up the inevitable strife which must result from touching this subject of inspiration? A legitimate question it must be confessed, even if the answer must be in the negative.

The very essence of this life of walking in the Spirit is liberty to face every question fairly and squarely. Superstition and tradition have forever lost their hold upon him who owns but one supreme authority and guide into all truth; and, therefore, to admit restriction in this or any other direction is to cramp this life and change its character entirely. Still again, the interests of the few who have begun to walk in the Spirit, as well as the welfare of those who through their testimony shall so walk, imperatively demand that this matter of inspiration be frankly and exhaustively examined, and familiarly spoken of, that they may be guarded against the most subtle danger to which the spiritual can be exposed. Observation, as well as reason, has convinced us that few, if any, can walk in the Spirit, and be established in this walk, whilst they are hampered by any lurking veneration for all or any of the dogmas concerning the inspiration of the New Testament Scriptures.

I JUST packed up my effects and went over to the Lord's side; and whatever refused to go, or went muttering, I left behind, with a vow never to look or long after it again. To tell the truth about it, I went rather empty-handed, leaving a deal of lumber behind. All this I counted loss for Christ.—*Pomeroy.*

It seems I am unlike some of my brethren, who don't know where to begin God's praise; I don't know where to stop, for the Divine Being is gaining upon me constantly. Have no time to go back and mend the beginning, for I am overwhelmed with oncoming goodness; am falling in arrears all the time.—*Pomeroy.*

THE RELIABILITY OF THE NEW TESTAMENT WRITINGS.

This is established on a more solid basis of truth than that of any other ancient records, and manifestly this is of necessity. For when men are called on to forsake all and follow Christ, proof of His claim to make good all His promises must be of such a nature as to meet and extinguish every legitimate doubt. Hence, in addition to all the other evidences which accompany authentic histories, we have the honesty of the New Testament writers evinced by their life-long devotion to the Master, the facts of whose life they record and whose promises and predictions they illustrated by their lives.

They record how that Jesus being baptized of the Holy Ghost commenced and lived His public life and taught that this His life was to be the standard, specimen life, in His new spiritual kingdom soon to be set up in the world. Having lived this life for about three years, He established His power to perpetuate it in His followers by rising from the dead. His disciples carrying out to the letter His instructions, the new kingdom was established on the day of Pentecost, and all who were willing received power, by being baptized with the Holy Ghost, to perpetuate the Christ-life in the world. As a fact many did do so, and these, by their testimony and example, spread abroad the knowledge of the facts of the Gospel by living, personal testimony and their lives lived on the plane of their Master's, whilst a goodly number perpetuated this their testimony in their writings.

But, manifestly, their testimony, whether by lip or pen, takes its chief value in its relation to Pentecost, only that which has a bearing on that event being essential. The baptism of Jesus, His public life thereafter, His death, His resurrection, His distinct and minute predictions concerning the gift of the Holy Ghost and the gift of the Spirit at Pentecost, these are the essential facts of the Gospel. Granted that these facts have come to us in such shape as to exclude all reasonable doubt, and we are