

which may meet us at any turn in life.

The law of the Spirit makes us free from all possible perplexity to-day, to-morrow—for all time, and, we presume, for all eternity.

The story is told of the Duke of Wellington, that when troubled by the persistent calls of one who professed to have invented a bullet proof coat, that he ordered his body guard to fire with ball at the inventor himself when clad with his invention, but his troublesome caller soon took himself off and so avoided this common sense test. Not so, however, the one who has reached the land of settled questions, he hesitates not to endure any and every legitimate test, and thus make good his profession, and thereby glorify God.

To him the discussion of the divinity of Christ was fraught with no more serious consequences than that of electric motors. For why? He is a truth lover, and so it matters not to him what form truth may take, whether old notions or new notions concerning this or any other question shall prove to be true. So long as he has learned to walk with God it matters not how he was led into that experience, whether by Jesus in his thought as a man, pure and simple, or as "very God of very God," or whether his former views concerning the matter must be changed or confirmed. And so of all other questions which may and will arise. What appears to him as truth concerning them all he will continue to accept, and what appears false he will reject with perfect indifference as to the consequences to all concerned.

Should he be called on to re-examine his old beliefs concerning the resurrection, eternal punishment, eternal blessedness, eternal probation, the possible failure of Paul or any other of the early Christians in fully illustrating the walk in the Spirit, or any other question which has been considered *settled* by Christendom, he will experience no sense of alarm or soul tremble even if there be a prospect of the result of such investigation completely changing

his views on any or all of them. Even should his investigations inject doubt into his mind concerning his personal immortality, still will he rest contented and settled in the knowledge that, at the worst, he has secured the very best possible existence for himself.

Behold what trepidation of spirit is manifest in those who have not reached this land, when doubt is hinted at concerning the accuracy of some part of the New Testament Scriptures! For at once they realize that their hope is not in God but in the Bible, or at all events in the dogma of the inspiration of the Bible. Therefore it is that for them to entertain doubt concerning any one part is to shake the whole foundation of their soul rest.

Hence it is that at once they are driven to the devices of the special pleader, and so forsake the transparent honesty of the genuine truth searcher, in their public acts concerning the matter. Why? Simply because they are defending their very spiritual life, their only hope and trust. To them it is a *necessity* to prove the genuineness of the passage in question, because of what they believe is at stake in the matter. Hence, all their arguments are to be taken with a grain of salt, and a large one at that.

Very often their arguments and assertions are chiefly the outcome of their desires. They are like those of the prisoner on his defence, or his advocate. Before they can be accepted they should be met by the advocate on the part of the crown, should be dissected by the judge and then pronounced upon by an impartial jury. We hesitate not to say that no one who fancies that any one part of the New Testament Scriptures *must* be established as true to facts is or can be thoroughly furnished for the correct examination of those Scriptures.

Hence, he, who takes his stand on the first chapters of Matthew and Luke, and maintains, that to admit them to be apocryphal destroys Christianity, thereby rules