

in this connection, as to how much sin a man can forsake, and how much he cannot forsake, what he can repent of and what he cannot, what is possible and what is impossible in this sin, either inbred or outbred matter, and let the believers in two works make clear and positive statements as to how much sin is removed at conversion, how much at cleansing, how much at justification, how much at sanctification, how much sin is left when perfect love enters and what prevents the "body of sin being done away" as Paul puts it in Romans 6: 6, at conversion. Also let us have a clear understanding as to how much of our Christianity is Christian, and how much is Pauline, and where there is apparent diversity whether the simplicity of Jesus must give way to the complexity of Paul or whether Paul's ponderous doctrines must give way, so that the "converted little children," may learn of Jesus in his own way, which is that when "He, the Holy Ghost is come, he shall guide you into all truth," "He shall teach you all things.

H. DICKENSON.

CONCERNING INSPIRATION.

MANY are ready and eager to contend, with voice and pen, against any one who may venture to express a doubt, concerning the inspiration of any portion of the Bible; and they express their faith in the verbal inspiration of the Book (as it now stands), in words which evidence uncommon zeal and loyalty. But where are those to be found, who are ready to contend for the "faith *once* delivered to the saints?" Whose faith stood in the power of God, and not in the wisdom of men. Whose knowledge of the will of God, concerning them, and their understanding of His truth, were not dependent upon that which they read in print through the use of their outward organ of sight, or that which might be heard with the natural ear; but whose inward eyes and ears, were open. Who saw and heard in their own spirits, the revela-

tion and voice of the Holy Spirit. To whom the words of Isaiah: "Thine ears shall hear a word behind thee, saying: This is the way walk ye in it, when ye turn to the right hand, and when you turn to the left," were an actual, and constant experience in their every day life. Who always walked "as seeing Him who is visible" to the outward eye; for, being pure in heart, they were blessed with an inward revelation of Him who alone, is the light and life of men. These, had "the epistle of Christ . . . *written* not with ink, but with the Spirit of the living God; *not* in tables of stone, but in the *fleshy* tables of the heart. Where, we ask, are those ready to contend for this immediate, *personal inspiration* of the Holy Spirit? Who are not only ready to affirm their belief that "in *old time*," when the books of the Bible were written, "holy men of God spake as they were moved by the Holy Ghost," but as ready to affirm that the inspiration of that self-same Holy Spirit, may be, and *is* known by holy men and women to-day, as surely and infallibly; as ever "holy men of old" knew his inward movings. Surely, from all appearances, there is but a remnant left, who stand ready, to contend for this faith, in the present possibility, of receiving by inward, and direct inspiration of the Holy Spirit, as safe and infallible, teaching and guidance, as anything declared by "holy men of God" in old time *can* be.

If in any age of the world it was *safe* for holy men to rely implicitly and entirely upon the Holy Spirit, for teaching and utterance, it is *safe* in all ages to so rely. But if the declaration of Jesus himself: "When he the Spirit of *truth*, is come, he will guide you into *all* truth," is not a safe promise to accept at its full face value, then no other utterance of his can be unquestionably received. But that his promise means all that it implies, we can testify, because we became obedient to our Master's instructions, wherein he said: "Wait for the promise of the Father," which, saith he, "ye have heard of me." So we tarried, in the attitude of earnest desire and expectancy, and the anointing came, it teacheth all things, leadeth in all truth, is "no lie," and *abides*.—*Words of Faith*.