

When the Holy Ghost, early in the history of Christianity, ceased to be recognized after the manner of Christ's teachings and after the pattern of His example, they were invented as a substitute.

The mind of man craves some infallible guide, because it was so created, and when the true guide is rejected, it is in accordance with its necessities that some other guide or guides should be invented to take His place.

The growth of the dogma that the Bible, especially the New Testament, was the infallible rule of faith, after the pattern of the Pharisaic idea of the Old Testament Scriptures, was evidently of slow growth, and can be traced through the writings of the first centuries of the Christian era. But, as these early writings are not extensive, that is, the portions which have come down to us, it is only indicated, not as clearly brought out as we could wish.

Evidently the substitutionary process had to fight its way through the opposition caused by those who retained glimpses, if not the steady light, of Pentecostal teaching. We are inclined to think that amongst the so called heretics of these early times more of the Pentecostal experience was retained, for a time at least, than with the self styled orthodox. And we further think that the fierceness of the conflict between them was because of this fact. But as these *heretics* also, after a time, drifted away, in experience and teaching, from Pentecost, they were overwhelmed, buried out of sight.

It is more than probable, to us it is certain, that if they had retained the truth in its simplicity, and illustrated it in its fullness, they would have won the battle and come to the front as the true exponents of Christianity. But when they too gave up their Spiritual life, and became creedists, then they battled with the orthodox on the same plain. That is, they could not claim legitimately God's protection and sanction any more than the others could.

Therefore the universal law of 'the survival of the fittest' began to operate against them, and in favor of their opponents.

One man who walks in the Spirit, and thus fully illustrates Pentecost, is more than a match for the world. No weapon formed against him can prosper, so long as he thus walks. Even though his enemies should compass his death still would he, like his Master, leave disciples after him to imitate his walk in the Spirit. But the moment he ceases to so walk, in the absolute sense, immediately he loses all advantage in the conflict, and his final defeat is inevitable, unless he should possess powers of mind and body equal to or superior to his opponents.

Hence our contention, that it was the universal rejection of the Holy Ghost as the only rule of faith for the individual which made possible the universal substitution of the authoritative inspiration of the New Testament Scriptures.

WHAT OF THE SECOND QUESTION?

This we now proceed to answer. It is generally presumed, in a vague sort of way, that the truthfulness of the New Testament Scriptures is founded on something entirely different from that upon which rests the truthfulness of any other book. But to the inquiry as to what this different something is, there is no reply which challenges scrutiny.

The leading facts of ancient history are accepted by all as sufficiently well established to demand universal acceptance. What scholar is so hypocritical as to doubt such facts as the battle of Marathon, the defeat of Pompey by Julius Cæsar, or that there was such a person as Cicero! These and similar leading facts in history are accepted as absolutely true.

Now, we ask, would not the same or similar proofs which establish these historical facts be all-sufficient to establish the facts of New Testament history? And when the most searching examination, that which awakens genuine doubt concerning