

testifying in his consciousness to these accomplished facts. Here is the supernatural, and here the as yet unwritten history of God's revelations to man is continued.

Again, believing in the facts concerning the Holy Ghost, as proclaimed in Bible history, he abandons himself to be led and taught by Him as his only, ultimate teacher and guide, and the supernatural goes on in his life, for he has close communication with the unseen, and God's revelations come to him constantly as his needs require them, and thus the unwritten, or, mayhap, at some future day, the written history of God's revelations goes on. This believer's life, like that of Abraham or Paul, if written, becomes part of the written word; if unwritten, is nevertheless to be classed with that part of the lives of these worthies which has not been preserved in books.

But what of the man Christ Jesus? Our reply is, that, provided the history of His life, death, resurrection and general teachings are correctly given in New Testament history, we have the great central figure in connection with God's revelations to man. But if any one fact is related with clearness and positiveness concerning Him, it is that he relegated all teaching, all obedience and all further revelation to the living, ever-present Holy Spirit. So that the simple acceptance of the history concerning Jesus Christ opens up the floodgates of personal, minute revelations to every individual who will comply with the conditions, and so supersedes the need of any other Moses, Peter or Paul as central figures, of the old prophetic pattern, for mouth-pieces of the revelations of God to His creature man.

Hence, the very New Testament history itself teaches the uselessness of the above dogma concerning inspiration, and shows that all that is required to live in the fulness of spiritual blessing is a guarantee of the correctness, in the main, of the Bible as a simple history of the divine in history.

This author, whilst putting in many a plea for honest investigation, and apparently giving great sea-room for divergence of opinion in many directions,

after all dogmatically attaches himself to one deliverance, which, in the end, must vitiate all his assumed liberality of opinion and gradually tie him up to a restricted sphere of dogmatic creedism. This is his formulated assertion:

*"For those who believe in Jesus Christ as the Son of God, there is an irremovable basis for the doctrine of Holy Scripture as a sufficient, complete, infallible guide in things pertaining to God, the sole authoritative rule of faith and practice."*

Now this is correct or incorrect, just according to the meaning attached to some of the words used in this asserted ultimatum. For instance, the word *practice* may take to itself widely different bearings. Personally, we hesitate not to subscribe frankly to the whole passage, and yet feel certain that our explanation would essentially vary from that of the author of this *credo*.

The Scriptures inform me that the Holy Ghost is sent of Father and Son to be my living, perpetual law concerning practice, and that following Him I may do God's will as it is done in heaven. Hence, in this sense, the whole deliverance is a truism in my history. Through the Holy Scriptures I am enabled to live a righteous life, walking in all the commandments blameless.

But the probabilities are that he implies that there are enough general and minute laws laid down in the Bible which, if carefully studied and obeyed, or attempted to be obeyed, after the manner of the obedience of the Jew to the written laws of Moses, will insure correct practice on the part of every follower of Jesus Christ.

Now this we hesitate not to say is utterly incorrect, and if this writer ever attempts to examine into it frankly and exhaustively, he will be landed into such utter perplexities and absurdities that he will be either forced to give it up altogether or relapse into the devious ways of high-tide bigotry, from which he now makes such a valorous effort to extricate himself.

For example: He will have to sit in judgment upon the commands of Paul concerning veiling of women, and decide as to their having the *imprimatur* of