

that with individuals is left the right to accept or reject all other parts of Paul's writings as they may deem proper. What Protestant can find a flaw in this reasoning? Of course, the Roman Catholic readily points out what he thinks to be a flaw, seeing here he delegates to the Pope the power to pronounce upon Paul's teaching concerning these and all other matters.

But Paul spake as the oracles of God, illustrating in his own example Peter's advice to all: "If any man speak, let him speak as the oracles of God." The life and writings of Paul afford the strongest proof that he was a man who was baptized of the Holy Ghost, and walked in the Spirit continually. Hence he lived from year to year a life well-pleasing to God. In fine, we believe he was continually led of the Spirit, and so fulfilled the righteousness of the law. This was his inspiration, and is the genuine inspiration of the New Testament writers.

Paul was led of the Spirit to preach the Gospel at Corinth, and so found a flourishing church in that city. At another time he was led of the same Spirit to preach to them through letters. But the one fact has no more significance to us than the other, only in this, that his sermons have not come down to us, whilst his letters have. It is also certain that he, as well as other apostles, were led of the Spirit to write many epistles which have not been preserved, and yet these lost epistles were as certainly indited by the Holy Ghost as the others.

But did not the Spirit know which ones would be preserved, and which lost? Certainly, just as surely as He knew that Adam would fall, if created; and, for aught we know, this foreknowledge affected the one fact exactly as it did the other. We are devoutly thankful for the gracious Providence, which has preserved these records, that we may study them closely and see how they—the writers—understood and lived out the teachings and revelations of Christ. But to the close student of them, who does not turn away from the central teaching of Jesus concerning the Holy Ghost, it is evident that their highest use is realized when the writers are left

where Christ put them, as simply and only some of His followers, who, in accepting the Holy Ghost and walking in Him, illustrated the privileges and possibilities of all.

CONFLICTS OF THE PRESENT AGE.

One of the conflicts of the age is that between the Scriptures and the Holy Ghost. Many religionists of today search the Scriptures to their own destruction, just as religionists in Christ's time did when He said unto them, "Ye will not come unto Me that ye might have life." They preferred searching the Scriptures then, and rejecting the Lord Jesus, just as the modern Jew searches the Scriptures and rejects the Holy Ghost.

But, say modern religionists, "We believe in the Holy Ghost, we know all about the Holy Ghost." Do they, indeed! If so, suppose some one said they must come to the Spirit for life—that it is, indeed, the Spirit that quickeneth—that the Holy Ghost does, indeed, represent the Lord Jesus upon the earth; that He has all the power of the Father and the Son, how quickly will they bring up such Scriptures as "The Word was God," "The Word is nigh thee," "Now are ye clean through the Word," "Sanctified by the Word," "I (Jesus) am the vine," etc., to the utter exclusion of the Holy Ghost.

Then is there not another great conflict looming up right here of just as great moment—and with as mighty issues depending thereon—a contest between the Lord Jesus and the Holy Ghost? Yes, there are men in this generation who are willing to come now to the Lord Jesus that they might have life, to admit that He is the Vine, who refuse to attach their allegiance to the Holy Ghost, who reject His guidance and teaching, especially where the guidance and teaching is in opposition to the numerous ecclesiastical dogmas of the as numerous sects of Christendom. Yes, the era is upon us when the Holy Ghost is going to have His rightful place, even if ecclesiastical dogmas, false