

as thoroughly furnished for living the Christ-life as were the early Christians.

But these vital parts of Christianity are so fully established that no Christian sects have ever dreamed of disputing them. Granted that, concerning many doctrines and practices, Christendom has been rent into innumerable sects, nevertheless, perfect unity has prevailed in this central part of Christianity. As to these essential facts, wherever there has been division it has been a straight issue between Christianity and infidelity.

Now the dogma of the verbal or thought inspiration of these early testifiers and writers does not connect itself with the subject as of real vital importance, for the facts of the Gospel are as completely established without such inspiration as with it. Peter rehearsed these facts to his audience on the day of Pentecost, and the multitude believed and received forgiveness and the gift of the Holy Ghost as certainly as men could to-day if the New Testament had been written exactly as the extreme teacher concerning plenary inspiration affirms.

And likewise we to-day could as readily receive the gift of the Holy Ghost by simply accepting these Scriptures as the truthful statement of facts as could the first disciples, even if they held to the doctrine of the special inspiration of the twelve apostles after the modern dogma. In short, this and all other doctrines or dogmas concerning the inspiration of the New Testament are clearly non-essentials. Differences in belief concerning this matter of inspiration need not in the slightest degree hinder those holding opposite beliefs from living this distinctive, identical, Pentecostal life.

But if any doubt concerning the facts of Christianity exists in the mind, to all such this life is an impossibility, for, as Paul correctly argues, "If Christ be not raised, our preaching is vain, and faith is also vain." But, with the great apostle of the Gentiles, we can exclaim, and with no doubtful voice, "Now is Christ risen from the dead." Yes, and with equal confidence can we proclaim to ourselves and to all others that all these

essential facts are so well established as a basis of unlimited faith that any and all to whom the Gospel comes can accept pardon and the fulness of the Spirit and thereafter live the Christ-life, that is, be led of God as He was into all truth, and thus do the Father's will on earth as it is done in heaven. Whilst to those who thus live it is no small satisfaction to know that speculations about inspiration cannot disturb this life, however they may terminate.

IN WHAT DOES THE INSPIRATION OF THE NEW TESTAMENT SCRIPTURES CONSIST?

Certainly these writings are inspired, and we neither violate the letter nor the spirit of the deliverances of the evangelical Churches, including our own Methodist Church, in holding the opinions brought out in previous articles. In practice, too, we are in harmony with all, as we showed in a former number of the EXPOSITOR.

No Methodist to-day practically believes that Paul was writing down for the guidance of all men the direct words of the Holy Ghost, when giving directions concerning women keeping silence in the churches; and Calvinists and Arminians alike disregard his precepts concerning the veiling of women. But when one part of Paul's epistles are thus declared to be uninspired, that is, not authoritative as ultimate truth for all time and for all people, then it follows with such simple, irresistible logic that none can be so accepted, that a child cannot fail to draw this inference.

For if the plain deliverances of Paul concerning the deportment of women in the church may be set aside, then, they who set aside these deliverances have power to set aside all the rest, as far as the authority of Paul is concerned. But who are they who set aside these deliverances? It is not Jesus Christ, nor any one or all of the twelve apostles. It is not some council, representing the Church as a whole; so it is evident that it is left with individuals to accept or reject as they deem right, and hence it follows