

ALL THINGS.

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He shall teach you all things."
 "He shall guide you into all truth."—JESUS.

What is the meaning and scope of the "all things" and "all truth" in the above passages? Widely different answers are given to this question. Some holding that there can be no limitation whatever, while others maintain that the words must be limited in some way.

Some are disposed to give the Holy Spirit a large place in spiritual matters, but no voice at all in things secular. But here they find a difficulty in defining just what matters are purely secular.

Not a few refuse to allow Him supreme control in anything, but limit His operations to the interpretation of the Bible. So, according to these persons, God is no longer in the world and dwelling with His people to teach, guide and comfort them, but simply to point out to them the finger-boards already set up along the way. As though a friend, who had written us many beautiful letters in the past, in which he told us, among other things, that he was coming some time to dwell with us and talk with us, should finally come to live under our roof, but still refuse to converse on any matters save those mentioned in the letters, or confine his intercourse to the interpretation of said letters. How sad, how disappointing it would be to the members of the household. Even so God the Holy Ghost does not come to abide in the human temple merely to interpret letters—no matter how beautiful and important they may be—which were written to the race hundreds and thousands of years ago.

Now, according to the teaching of Jesus, the work of the Spirit is, broadly speaking, fourfold:

1. The Holy Spirit was to convince the world of sin and of righteousness, or, in plain English, to convince men when they do wrong and show them when they do right. Most persons grant that the Holy Spirit convinces of sin, but they are doubtful about His convincing of righteousness. The one, implies the

other, however. If a man can always know when he does wrong, he must also know when he does right, because every act of life must be either right or wrong, i.e., either pleasing or displeasing to God. So that if conduct is right, it is not wrong, and if wrong, it is not right.

Some people seem to find a place for conduct which is indifferent, in the sense of being neither right nor wrong—neither pleasing nor displeasing to God—but there is no warrant for this either in Scripture or common sense.

2. The Holy Spirit was to be the Comforter, and as such He was to abide forever. It is clear, too, that the abiding of the Comforter implies the indwelling of the Father and the Son. The promises of Jesus, to the effect that He would not leave the disciples comfortless, but would come to them, and that He and the Father would come and make their abode with them, were fulfilled on the day of Pentecost. The coming of the Comforter was also the coming of Christ in Spirit to abide in His temple, the body of the Christian. Hence, "the kingdom of heaven is within you," and it is a singular fact in our own day that, no matter how clearly one may apprehend Christ as his Saviour, he may still sigh for the fulness of the Spirit, and cry out for his personal Pentecost; whereas any one who receives the Holy Spirit in a definite, personal sense, and abides in Him, will experience no such hunger for Christ, but will rather rejoice in that now his body has become a "habitation of God *through the Spirit*." Mark the language. It is a clear apprehension and reception of the Spirit which brings God into the being in a soul-satisfying manner. Now, of course, the kingdom of God abides within while the laws of the King are obeyed, and those laws are "written on the heart and in the mind" by the indwelling Comforter.

3. Jesus promised that the Holy Spirit should be Guide and Teacher to His people, not, as we have said, going before to point out finger-boards already set up, or merely to explain the meaning of such boards, but to dwell with the believer at all times (on condition of obedience), taking possession of all his