

In another part of the January number he says, "study the Holy Ghost," "make him the study of your life."

Then where is the room here for "searching the scriptures?"

When he refers to the Paraclete as a "present help in time of trouble," we are led to ask whom does God help? If he "doeth the work," if he even "wills" the work, what *help* can he afford us?

Then the writer falls into the error of confining the sword of the Spirit to the Bible. He also speaks of "one chasing a thousand, and two putting ten thousand to flight," and to a "nation being born in a day," as confidently as though these words were in the Bible.

Then he says of Pentecost, "that this was when the Holy Ghost came to teach of a risen and ascended saviour."

We wonder if his early training would allow latitude enough for the Holy Ghost to *teach* individuals who did not as yet know as a positive fact—that Jesus actually did rise, that he really ascended. Suppose one came to the Holy Ghost for teaching about these things, could he be taught, or must he come with the full complement of all the so-called evangelical orthodox teaching? Then what is there left for the Holy Ghost to teach? We incline to the relegating of a lot of this so-called evangelical orthodox "lumber" to the moles and to the bats.

Then we have the usual reference to these being the "last days."

How does he know that the world will not exist for millions of years yet? This getting the interpretation of the obscure passages of the Bible for universal Christendom is played out. As little is known of when the world will end, as when it began, and neither are essential to orthodox Christianity. Both may be among the things that the Holy Ghost has not yet taught the individual. "Witnessing power abides only where the witnesses are in personal fellowship with God." What about the Bible here? Must the infinite God be confined

in his operations to the Bible as the means of fellowship?

When he says "love others, love God, and others will love you and God will shed abroad the Holy Spirit in your heart," it does seem to us that one of the essential reasons for God shedding abroad the Holy Ghost in the heart is to enable us to love others and God. We know we ignominiously failed till this was done; and we have had five years of success since we let God do this work.

It is also laid down by this writer, in this, the dawn of the "millennial age" of liberty, as axiomatic, that "the divinity and humanity of Christ is among the assured settlements of evangelical studies." If this means anything it means dictation to the Holy Ghost—that he must not resurrect this "assured settlement." Assured to whom? The Jew? Or is not the Gospel to the Jew now? How can he accept the divinity of Christ, and must the Jew accept this cut and dried dogma as laid down by the creeds, or remain out of heaven.

"And now comes the Holy Ghost to impress us with his personality and wonderful presence that continually abides and abides to guide. How? Where? In the rut life? Does he desire us to stand still—in the way our fathers went—while everything else moves forward? Does he mean we shall be dwarfs and pigmies, while giants are developing all around and about us?"

Again we ask what about the Bible? Is confining the Holy Ghost to Bible guidance one of the ruts referred to?

Or were our fathers "Bible guided" and are we to be "Holy Ghost guided?" Would we of necessity stand still if our guidance ceased to be through the "word" or the Bible alone?

"Gentile and Jew, and every one that hears the word must receive the Holy Ghost," i.e., the reception of the Holy Ghost is dependent upon the hearing of some Bible passages, and hearing means believing the orthodox doctrine. We won-