

solid "divine guidance" and "divine teaching," living out in their individual lives, this guidance and this teaching, while some revolutions will take place, the time spoken of by the prophet shall indeed have come when the desert shall rejoice and blossom as the rose, when "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped," when "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away," when Jesus' own prophecy shall be fulfilled, "I came not to bring peace but a sword"—a sword that will pierce evil wherever found.

H. DICKENSON.

THE HOLY SPIRIT AN INFLUENCE ?

Very startling are the evidences which from time to time come to us that, in spite of formulated creed, this is the actual belief of all who fail to accept the Holy Ghost as the only teacher and guide.

All aspiratory prayers after more Holy Ghost power are a statement of this unscriptural creed. All efforts to describe the unctuous magnetism, swaying sympathetic audiences, as Holy Ghost power, is evidence of this creed. Whenever the joy of self-sacrifice is proclaimed to be joy in the Holy Ghost, this creed crops out.

Now and then one writer or speaker more outspoken than another puts this creed in more solid form, and yet, though such an act of crystallization is startling to us, it does not startle the bulk of those who proclaim their creed to be that the Holy Ghost is a distinct person but act as if He were an influence.

The following extract, taken from a periodical, recognized as high up in holiness circles, brings out this false creed concerning the Holy Ghost from its hiding-place into such pronounced form that the wonder is that, for consistency sake, it is not promptly repudiated. But we will look in vain for

any disclaimer against its tell-tale words, from any holiness creedist:

"No man or woman can long live and thrive in spiritual things who does not often get his or her mouth open for God and breathe the Holy Spirit in and out, testifying of the grace of God, with an occasional 'Amen.'"

We hardly dare comment upon these words, for, even from the standpoint of the orthodox creed, not only of the writer but of all his readers, it is shocking impiety. But then, as the expression fits with his acted creed concerning the Holy Ghost *as to the manner born*, neither he nor his readers perceive any incongruity.

Of course, one may breathe an influence in and out, in a sense. If a meeting is under the influence of any emotion, one can let himself go and come under the spell of the gathering, just as, or something after the pattern of one coming under the spell or influence of laughing gas, by breathing it in and out of the system. But to press the simile further than this must so shock the least remnant of reverence for God left in one's being as to make the act of amending the sentence the very essence of profanity.

"ALL" AND "MANY" THINGS.

Matthew records that Jesus said to His disciples that they were to teach men to observe ALL THINGS whatsoever He had commanded them.

John records that Jesus said, "I have yet MANY THINGS to say unto you but ye cannot bear them now."

Assuming that at least some of these "many things" have been taught by the Holy Ghost who was promised as the Teacher, must men now teach not only the all things that Jesus taught but the many things that the Holy Ghost has taught since? Jesus gave many commands. Among them were, heal the sick, raise the dead, cast out devils, to be perfect even as your heavenly Father is perfect, give to him that asketh, turn the other cheek when smitten on the one, not to carry purse or script, neither two coats, heal all manner of disease and all manner of sickness, lay not