

that it did strive; but the question is—how? I will leave the proof to the affirmant.

Nehemiah is next summoned. He says, "Thou (God) didst send thy good Spirit to instruct them"—instruct the children of Israel in the wilderness. You say that the "manner of the Spirit's influence" may be learned from this language. My friend, there is nothing affirmed by the prophet in respect to the manner of the Spirit's influence. The fact is stated that the Spirit taught them; but how they were taught, whether the Spirit instructed them by signs, or words, or events, or miraculous displays, the prophet informs us not. If anything could be proved from this passage concerning the manner of the Spirit's power, the argument, in my judgment, would be against you; for the term "instruct" seems to carry with it the idea that words must have been employed. It is seldom we speak of imparting instruction without the aid of language, spoken or written. Still it may be safely affirmed that the prophet only states the fact of the Spirit's influence, without explaining the manner in which that influence was exerted.

Your last passage is a resting-place and a refuge for all who travel under the spiritual banners, made of spiritualized spirit, without materiality or visibility. We may therefore give special attention to 1 Cor. 2: 14. Not only you, but Paul says, "The natural man receiveth not the things of the Spirit;" but your meaning and the apostle's meaning, as it appears to me, are as distinct as Egypt and Canaan. By the way, if allowed to say it with all good feeling, this was not a fortunate passage to bring forward to prove abstract Spirit, because it is found in a connexion that will not permit it to speak as most of the interpreters endeavour to make it. Let us candidly read the verses preceding: "Now we have received, *not the spirit of the world, but the spirit which is of God*; that we might know the things that are freely given to us of God: which things also we speak," and then he adds, "not in words which man's wisdom teacheth, but which the Holy Spirit teacheth." The apostle, then, spoke the things of the Spirit, and he spoke them in the language of the Spirit itself, or spiritual language—showing at once that there is the Spirit, the things of the Spirit, and the words of the Spirit.

The whole passage may be paraphrased thus:—We apostles have received the spirit of God, and not a worldly spirit; and by this good spirit, we are made acquainted with all things that God in his favour has given us. And these things we reveal or speak to others, not taking the liberty of speaking them in our own language, nor in the