

of the Spirit" as they are now revealed in the Bible, how can he better understand them by having a spiritual man to tell them to him? Was not Paul a spiritual man? And were not all the Apostles spiritual men? Have not all these most interesting and momentous things been revealed unto them by the Spirit, and by them unto us? Is any man at this time better qualified to do this than they? If not, why teach man that they cannot understand the inspired words of these most holy spiritual teachers, except they have some uninspired and fallible man to explain them? Can their words be more easily understood than the words of the Apostles?

But if the sinner cannot understand them from reading the Bible, or from the conversation of spiritual men, he never can become a spiritual man except he do so destitute of all understanding of spiritual things, (which no one will affirm) and is, therefore, without any hope of being permitted to enter those realms of unfading joy, and unending bliss which Christ has prepared for those that love and serve him with integrity of purpose here below. "But," says an objector, "the Spirit will reveal them unto him." The Spirit has once done this through the Apostles who "*spoke as they were moved by the Holy Spirit,*" and if this first revelation cannot be understood, how can the second? Will the Spirit reveal anything *contrary* to the Bible—its former revelation? Or will it reveal anything in addition to the volume? If so, then that additional revelation should be appended to that book, that we may have all the revelation of God embodied for our instruction. And if it will not reveal anything in addition, or contrary to the Bible, all that it can do will be to repeat what that book contains, and he cannot understand those things more perfectly by having them repeated.

Paul says, "the natural man *receiveth* not the things of the Spirit of God," and "neither can he *know* them because they are spiritually discerned." The natural man, or the man who takes *nature* for his guide, does not "receive the things of the Spirit of God;" and by all his investigation of the works of nature, as exhibited in her ample volume, cannot *know* them, for they are not discerned or discovered by those works. It is the province of the Spirit to reveal them, and not the province of nature. They are not *naturally* but "*spiritually* discerned." Hence Paul says "the world by wisdom (philosophy) knew not God."

When the Messiah had finished the glorious work for which he came into the world, and had triumphed over all the powers of darkness; when he was made "perfect through sufferings," and was just ready to ascend to his former glorious abode on high, there in the courts of God's own palace to be exalted to the throne of the universe, constituted a Prince and a Saviour for the united millions of all coming time, he told his apostles whom he had chosen to be the founders of his kingdom, to "go into all the world, and preach the glad tidings to the whole creation," adding "he that believeth and is baptized shall be saved." Matthew renders it, "*go, teach all nations,*" showing plainly that to preach the gospel is to teach the same. Now, as there can be