

not tell whence it cometh or whither it goeth; so is every one that is born of the spirit." "The natural man *receiveth not* the things of the spirit of God: neither can he know them, because they are spiritually discerned." That there may be in the speaker that spiritual discernment, by which "he knows the things that are freely given unto him of God," knows them not by remembering the words used by some other person who has described them, but by having seen them himself, seen them by means of the light which the Holy Spirit sheds on the soul, and the soul's relations to God and man, it is necessary that he be filled with the Spirit. Filled, because if the Spirit's influence is partial only, the light will be imperfect to the same degree, and the vision enjoyed by the soul incomplete, and the conception of what is seen defective, and the teaching that results will suffer to a proportionate degree.

Hundreds of thousands of sermons and printed representations of gospel truth, in which no actual heresy could be detected, have nevertheless been terribly defective and totally unproductive in a spiritual sense, because the preacher or author, not being filled with the Holy Ghost, could not speak as the Spirit therein gave utterance, but spoke as the intellect which, it may be, had in the past been quickened by the Spirit, remembered how it ought to be spoken. And the present uninspired state of the mind would modify, cool, and to some degree distort the representation from what it would be if the Holy Spirit did at the moment completely master the springs of feeling and thought.

2. Teachers of Christianity should be filled with the Spirit, because, He being omniscient in the spiritual world, knows perfectly the spiritual condition of those whom you would fain teach. It is questionable if any one thoroughly understands himself so as to know precisely what he needs. I say *precisely*. In a general way we know that our sinfulness needs pardon and purity for its complete cure, and that it is always in order to ask believingly for these blessings to be bestowed, restored or confirmed, but instances are constantly recurring

in which truth, that surprises by its novelty, soon shows itself as just the truth we really needed although we knew it not previously. Afflictions of various kinds are sometimes sent to cure us of some spiritual malady which existed unknown and unsuspected in the soul. And if it is so difficult to gain an accurate and precise knowledge of ourselves, how much more difficult it must be to know what is the real condition of others. But the Holy Spirit knows, and as He is the Spirit of perfect wisdom, when He dominates the talents and will of the believer He will suggest and originate and inspire to the utterance of the most suitable truth to the needs of those who hear. As success in every enterprise depends very largely on the suitability of the means employed, so he who would ensure real and certain success in gospel labour should be filled with the Spirit, that his testimony and his teaching may never be thrown away, his pearls never cast before swine.

3. He who would teach about Christ should be filled with the Spirit in order that his moral standpoint may be on the same plane as that of God Himself. His whole impulsive and intelligent nature being delivered from depraved bias and sinful inclination, there will with him be no adulteration or dilution of the Divine truth that comes before his cognition, that is suggested to him for utterance. He will not tone down the truth that condemns; he will not darken nor chill the truth that invites. The threatenings of the Word will not be shorn of their terror, the invitations of the Gospel will not be robbed of their sweetness. As at the cross of Christ, "Mercy and truth met together, righteousness and peace have kissed each other, so will it be in the testimony of those who are filled with the Holy Ghost." As it was with Isaiah and Jereniah, "And the Lord said unto me, Behold I have put my words in thy mouth."—Isa. 51, 16; Jer. 1, 9. As it was with Jonah, "Arise, go unto Nineveh and preach unto it the preaching that I bid thee." As it was with the hundred and twenty at Pentecost who "began to speak . . . as the Spirit gave them utterance." As it was in the case related in Acts 4, 23-31,