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THE WITNESS OF THE SPIRIT.

WHENEVER the subject of testimony is involved, two important questions will arise: 1. Is the subject in hand one which may be settled by testimony? 2. Have we a competent witness?

In some departments of inquiry, conclusions may only be reached by demonstration. This is true in mathematics. In others practical experiments must be depended upon for results, as in natural science. No teacher worthy the name would ask a student to believe a fact in either of these departments, upon the mere assertion of another, when he could independently assure his mind, in the one case by a clear demonstration, and in the other by a simple experiment.

But when we come to examine historic facts as events, circumstances, places, times, there can be no demonstration, and usually no experiment. Here we must rely upon the testimony of properly qualified witnesses.

Now does the matter involved in what theology describes as the Witness of the Spirit, belong to this class of subjects? One of the passages which most clearly present this subject is Rom. 8 and 16: "The Spirit itself beareth witness with our spirit, that we are the children of God." Now this relates simply to a matter of fact. It is asserted, "that we are the Children of God." Concerning this fact the witness testifies. It is not claimed that he bears testimony