

witness—to what fact “that we are the children of God.” *Two witnesses* to one fact: “in the mouth of two or three witnesses every word shall be established.” The Holy Spirit “testified” in the Holy Apostles and Prophets what God required of men to do, to make them his adopted children. The first witness thus speaks: The spirit of man knows when he does what God commands, and the second witness then accords with the first, or agrees that “we are the children of God.”

Or to illustrate: The Spirit of God says to believers in the Gospel, “Reform, and be each of you immersed in the name of Jesus Christ, in order to the remission of sins.” Acts ii. 38. Now the believers spirit knows when “he submits to the government” of God, or obeys these commands, and when he does his sins are remitted, he is saved a child of God.

Another class of passages invariably referred to in this connection is illustrated in the instances where it is said “I will put my laws into their mind, and inscribe them in their hearts,” Heb. vii. 10, and I will put into them a new heart and “a new spirit,” Ezek. xi. 19, “whose heart the Lord opened to attend to the things which were spoken by Paul.” Acts xvi. 14. “No man can come to me unless the Father, who has sent me, draw him. John vi. 44. The simple question to consider is, how are these things done? Is it necessarily implied in each of the expressions that a miracle must be wrought to accomplish the thing spoken of? Certainly not. What then? Not that they are fulfilled literally, and that a heart is taken out of the man—as the rib of Adam,—and a new one put in its place; but that the aims, the purposes, the prospects are changed, are made new by the authority, the love, the mercy, the arguments, the blessings, and the denunciations of God, as revealed in the words of the Prophets in old times, and of His Son and Apostles in the times present. All any one has to do, to ascertain *how* these things are done, is to read the *facts* recorded in connection with them and see what was said and done, and it will almost always appear that the *manner* of their performance is explained, as well as the facts related.

Is it not better then to believe the Spirit we know of than the Spirit we do not know of; men professing now to have the Spirit of God, will tell us we can be saved in a way different to that which the Spirit in the Apostles told us; which are we to believe? I would believe the Apostles, at all events, until the present claimants for my faith show their authority by their works, “signs and miracles, and gifts of the Holy Spirit.” A man will tell me now that he has the Spirit—who never obeyed the gospel—and who will deride and scoff at the commands of the Spirit; all I have to say to such a man is, that he has a Spirit different from the Apostles or the first Christians, their I know is from God, his I know is from some other source. A man will tell me, who is a Churchman or a Presbyterian, a Methodist, a Baptist, a Quaker, a Menomist or a Tunker, that he has the Spirit; each and all claim to be made what they are by the Spirit; now I know the Spirit of God never made any of the above; for if it were possible to think so, and that he joined