

1st. *Divine.* The witness of the Holy Spirit.

In strict theological language we cannot say the Holy Spirit witnesses to our heavenly birth, because that is a *state*. He bears witness, however, to a collateral *fact*, viz., to our *adoption*; and the state is involved in the fact. If we *are sons* then we *are born again*; and because he bears witness to the fact of our sonship, we are assured thereby of our state as sons.

2nd. *Intuitive.*

Intuition is a perception the mind has without reasoning; a perception by our natural faculties without the mind's comparison of two objects for the purpose of drawing a conclusion. It is the consciousness of possessing the fruits of the Spirit. We are inwardly conscious of meekness, love, joy, peace, etc.

3rd. *Inductive.*

Those derived from inference. * * * * *

1st. Those who are born of God *do not commit sin*.

The Apostle John describes this both negatively and positively. "Whosoever sinneth hath not seen him, neither known him," (1 Epis. iii. 6.) "Whosoever is born of God cannot commit sin: for his seed remaineth in him: and he cannot sin, because he is born of God," (1 Epis. iii. 9.) Sin has not the consent of his will, the approval of his affections.

2nd. They *have overcome the world*.

"For whosoever is born of God overcometh the world," (1 John v. 4.) The world does not influence him. Its frowns, smiles, hopes, fears; its prosperity or adversity; its preferment or abasement, cannot induce him to abandon his duty or forsake his God. He does not pursue the world as his chief good. He rises above it in its ensnaring desires, or its distracting cares. He is not deeply affected about its loss. He is dead to the world; yea, the world is crucified to him, and he unto the world. * * *

3rd. They *love the brethren*.

"Every one that loveth is born of God," (1 John iv. 7.) "We know we are passed from death unto life," etc., (1 John iii. 14.) Love is one of the fruits of the Spirit, and where this work of the Spirit is wrought in the heart, love cannot be separated any more than you can separate an effect from a cause. It will not *develope* itself in all alike, or be alike obvious or conspicuous in all, but it must exist. We must love the brethren because they *are* brethren, not because they are rich, great, or talented * * *

4th. They are *consistent and holy in their conduct*.

"Every one that doeth righteousness is born of God," (1 John ii. 29.) He is made righteous, is really changed, is made a new creature; and if so the change will manifest itself in this manner. It is, then, not harsh to conclude that where there is not this mark the principle is wanting.