

plain language, like this, "and hereby we do know that we know him, if we keep his commandments." The water testifies the same, for the baptized disciple says "I believed with all my heart, and have been baptized on a confession of that faith, and the Lord Jesus has promised me salvation." The blood which flowed from the Saviour, which he shed in his death, testifies of his love and mercy, and exhibits an all-sufficient sin-offering, in which I trust for present and future salvation; this testifies that I am pardoned and accepted of God. Surely, "if we can believe the testimony of men, the testimony of God is greater."

19. But what, Sir, are *your* "marks of the new birth?" You quote from the first Epistle of John, "We know that we dwell in him, and he in us, because he hath given us of his spirit." Very good, Sir. And how do we know whether we have the spirit or not? John says that even in his day there were false spirits abroad. May it not be possible that there are such now, and that many who imagine that they have the spirit of God, are only under the influence of the spirit of a party, or the spirit of a favorite teacher? A man may be laboring zealously and faithfully, and daily receiving money, imagining that he is laying up treasure in bank notes, for which he expects to receive the full value, when behold! at the year's end he learns that they are all counterfeit! Is there no danger, Sir, that many persons may be trusting in the promises of men instead of the promises of God? Now the Apostle John informs us how we may distinguish between the true and the false Spirit; and I pray you, Sir, to examine well his words: "He that knoweth God, heareth us; [the Apostles,] he that is not of God, heareth not us; Hereby know we the spirit of truth and the Spirit of error." John iv. 6. From this we are authorized to conclude that those persons who hear not, or do not, what the Apostles have declared and commanded, and yet profess to have the Spirit, are deceiving themselves. Let it then be remembered that the Spirit, since Jesus was glorified, has not been promised to any but those who have heard, believed, repented, and have been baptized. "We are witnesses," said the Apostles, "and so is also the Holy Spirit whom God hath given to them that *obey* him." "Repent and be baptized every one of you for the remission of sins, and you shall receive the gift of the Holy Spirit." How many of your fellow-laborers, even in the ministry, Sir, can plead any claim to such promises as the above? Even admitting that aspersion is a proper "mode of baptism," were any of you baptized for remission of sins? Were you not baptized before you had any *sins*? You will not question but that baptism is a command of God! You know that God never commanded infants to be baptized! The command was never issued to any but believing penitents. "We are all the children of God by faith in Christ Jesus," says an Apostle. How? "For as many of you as have been *baptized into* Christ have put on Christ." Gal. iii. 26, 27. I repeat it: God never promised his Spirit to the *unbaptized* since Jesus was glorified, but he has promised his spirit to those who do sincerely obey him. For you, then, to take the language of the Apostle, and apply it to the unbaptized, "is to apply it to cases for which it was never intended!"

20. Love to God and our brethren is properly brought as marks of the new birth. Hear the Apostle explain himself relative to these points: