

the love of God, that we keep his commandments." 1 John v. 3. "*If a man love me he will observe my word; and my Father will love him, and we will come to him and dwell with him.* He who loves me not disregards my words," John xiv. 23. "Abide in me and I will abide in you." John xv. 4. "If you keep my commandments, you shall continue in my love," verse 10.

There is another class of passages as "Born of water and of the Spirit," "of his own will he begat us by the word of truth," James i. 18. "Wherefore, having *purified your souls by obeying the truth* through the Spirit, to unfeigned brotherly love; love one another from a pure heart, fervently, having been regenerated, not of corruptible seed, but of incorruptible, *through the word of the living God* which remains." 1 Peter i. 22. "He saved us through the bath of regeneration and renewing of the Holy Spirit." Titus iii. 5. All being equivalent to the saying of Christ, "He who shall believe and be immersed, shall be saved." Mark xiv. 16.

The words of God, spoken by the Spirit through the Apostles, believed "with the heart unto righteousness," is the renewing of the Holy Spirit; the reviving of the life of man to righteousness and holiness; is that *begitting* so frequently spoken of in the Scriptures and the "bath of regeneration" or immersion in water, or emerging from the womb of waters, is that bringing forth, or birth, or being born again; also so frequently referred to, and which is only explicable by these facts.

The leading Scriptures, often referred to, to support the fancies of "religious men," as to spiritual influences, scarcely bear the construction put upon them when examined *in the light which the facts* throw upon them. The Holy Spirit was promised by God "to them who ask him," according to his will, and the promise was fulfilled, "distributing to each respectively as he pleases." Don't let imagination carry you beyond the facts, and there is no difficulty. "The Spirit breathes [or speaks] when he pleases, and you hear the report of him, but know not whence he came or whither he goes; so is every one [begotten] who is born of the Spirit," John iii. 5. So is every one begotten, that is by hearing the report or words of the Spirit. "So then faith comes by hearing, and hearing by the word of God." Rom. x. 17. Why should the word translated "wind" in the common version, be so translated in this instance, when in every other place—over two hundred times—in the Scriptures but one, it is translated "Spirit," as it is translated above, and makes sense which it never did as translated in the common version, and which no person ever understood, although many *fancied* they did.

Another, and probably more frequently quoted passage is, "Also the Spirit bears witness, together with our Spirit, that we are the children of God," Rom. viii. 16, or as it is in the common version, "bears witness with our Spirit." The usual construction is as if it read bears witness to our Spirit, or upon our Spirit. What does the passage state? that the Holy Spirit bears witness, or is a witness, "together with our Spirit;" another