

this witness will testify or not. For though none other can give the information in His power, yet it may be doubted if a King will enter a common court as a witness. But though this could not be expected, or asked, yet in view of the momentous importance of the case, He, unasked, consents to be a witness, for the Bible declares that He does "bear witness with our spirits."

Now a point of great practical interest is, How is this testimony borne? What is it? How are we to know if we have it? But nothing can be said in answer to these questions which will be intelligible to any one who has not had them answered in his own experience. This witness is a communication made by one *Spirit* to another. How can the gross hand write of so refined a process? How little can our senses understand of a finely spiritual operation! We cannot make mysteries which are inferior to this intelligible to the senses. We would know the mystery of photography. We see the operator prepare and place his plate in the camera. Then he puts it through his bath, and we see the negative. We ask, "How was it done?" He explains the way the glass is prepared, and the nature of the bath, by which the picture is developed. "Yes," we say, "but how was it done?" "Why, the light, this dark chamber, these chemicals, all unite to produce the effect." But feeling that we know no more than before, we ask, again, "How is it done? How does the light, pouring into that chamber, produce the effect? What secret does it whisper to the glass in the darkness?" But of this the operator can know little more than ourselves. He can tell us that under certain conditions a certain result is realized. He knows that without pencil or brush—the instruments usually employed in leaving figures or impressions on canvas, or paper, or glass—an impression is left upon his glass, and that the action of light, under certain circumstances, will communicate the counterpart of that impression to paper. He knows the fact, but as to the actual accomplishment of it, our gross senses can understand very little. And this pretty correctly illustrates the truth of the witness of the Spirit. Ordinarily the knowledge of a fact is conveyed by words. But in this witness, without words, without using any of the senses, or the organs of the body, without any internal appearance, or any outward sound, one spirit leaves an impression upon another spirit, and from that moment the person is confident of a great fact—that he is a child of God. He is as sure of it as of any other