

Himself, and through which He addresses the understanding, conscience, imagination, and heart of men. Not otherwise can the manifest characteristics of scripture be accounted for.

There shines in the Word of God a union of knowledge, wisdom, power, righteousness, and love, which has no parallel in any merely human writings. When scripture is compared with the highest inspired literature of any age, we are at once sensible of its unique and unapproached excellence; and especially is this the case when the books of the Bible are compared with the sacred books of other religions, or with any contemporaneous productions, either of Jew or Gentile. The seal of God is upon the Bible, and it cannot be counterfeited. Says one: "The Bible proves its divinity by *finding* me in every part of my nature." Says another: "I know that the Bible is God's book because I feel that it is man's book."

In many—in most—parts of scripture this marvellous attestation of its heavenly origin is unmistakable. But should there be parts in which, from the nature of the case, no subjective test can well be applied—as in many narrative passages, for example—they also are inspired, and they contribute to the completeness of the sacred volume. We can appreciate the unexampled combination of power, holiness, and love in the scriptures; but we have other, and still surer, evidence that the Bible, throughout, is "given by inspiration of God." It is impossible to overlook the Bible's own teaching on this subject. Our text is, indeed, decisive as to the peculiar character and authority of the scriptures; but in multitudes of places, and in many forms of expression, the divine authorship of the Bible is declared. No one doubts, indeed, that the Bible claims to be of God in a sense peculiar to itself. The Old Testament prophets are continually using the words, "Thus saith the Lord," or, "The word of the Lord came unto me." How familiar the formula of the Pentateuch: "The Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them." To Jeremiah it was said: "Write thee all the words that I have spoken unto thee in a book," Jer. xxx. 21; and again: "Behold, I have put my words in thy mouth," Jer. i. 19. Then we read that "The hand of the Lord," or, "The power of the Lord," was upon the prophet. The New Testament cites the Old in such words as these: "God said," "The Holy Ghost saith," "The Holy Ghost spake by the mouth of" such an