

from desiring an increase of knowledge that, on the contrary, they like not to retain God in their knowledge. What they already know is uneasy to them, because contrary to their lusts, and therefore they would be rid of it.

"8. Many there are that despise the Spirit of God, reject His operations, seek not after Him, condemn Him: and no wonder such as refuse the guide lose their way.

"9. Many, for those and other sins, are judicially left of God to the 'god of this world,' who blinds the minds of them that believe not.

"10. Many *never attempt to do His will*, and so no wonder they come not to a discerning whether the word spoken and written is of God. And if all these things are considered, we shall be so far from questioning the truth, because many see not the evidence, that this very blindness will be an argument to prove the truth, and a strong evidence of the need of it, and of supernatural power to believe it.

"*Finally*, Persons sober and attentive want not some darker views of this evidence, which may and should draw on to wait for more. And I take the honourable concessions in favour of the Scriptures, made by adversaries, to have proceeded from some fainter view of this sort."

### III.

"This power, whereby the Word evidences itself to be the Word of God and not of man, is nothing else save that authority and awful efficacy which He puts forth in and by it over the minds and consciences of men, working divinely, and leaving effects of His glorious and omnipotent power in them and on them. It enters into the conscience—a territory exempt from the authority of creatures and subject only to the dominion of God; it challenges, convinces, threatens, weakens, sets it aroaring, and the creation cannot quiet it again. It commands a calm; and the sea that was troubled before is smooth, and devils and men are not able to disturb its repose. It enters into the mind, opens its eyes, fills it with a clear, pure, and purifying light, and sets before it wonders unknown concerning God, ourselves, our sin, our duty, our danger, and our relief, the works, the ways, the counsels, and purposes of God. It speaks to the will, converts it, and powerfully disengages it from what it was most engaged to, what it embraced, and was even glued to before, so that no art or force of eloquence, argument, fear, or hope could make it quit its hold. It makes it hastily quit its embraces, and turn its bent another way, the quite opposite way, and with open arms embrace what nothing could make it look