

the Scriptures, as they have them in their own mother tongue, as the voice of God speaking to them about their highest interests.

To attempt to explain or describe the nature of Inspiration as a Divine influence or operation, or the state of mind which is the product of it, would be to wander in the region of conjecture, where we can only lose ourselves. But we shall find ourselves on very safe ground, if we follow the lead of the Westminster Confession, in its careful and cautious teaching on the subject. It can hardly but strike the careful student, as something remarkable, and, we venture to say, exemplary, that, while the Confession affirms the inspiration of certain books and denies the inspiration of others (Chap. i. 2, 3), it does not define inspiration or say what it is. But we can easily see what the compilers of the Confession believed to be secured by inspiration, viz., the Divine authorship of Scripture, expressed in the statement that God has committed His revelations of various times to writing. They say (chap. i. 1), "It pleased the Lord, at sundry times, and in divers manners, to reveal Himself and to declare that His will [for our salvation] unto His Church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church, . . . to commit the same wholly unto writing." According to the Confession, the Lord has committed to writing the revelations of His will for our salvation. The books in which He has done so, being those of the Old and New Testaments as they stand in our English Bible, are named in the next section, where it is also said, they are "all contained under the name of Holy Scripture, or the Word of God written," and "are all given by inspiration of God." And it is added (section 3), that "the Books commonly called Apocrypha, not being of Divine inspiration, are no part of Scripture," or the Word of God written, and "are therefore of no authority," etc.

If we carefully consider these statements of the Westminster divines, we can hardly fail to see that there is one thing, and only one, in relation to which they give no uncertain sound but speak without any hesitancy, viz., That God is the author of the Books of Scripture, in the sense in which a man is the author of a book of which he is himself the writer or which is his own composition. "It pleased the Lord to commit to writing" His revelations of Himself and His will,—His "deep things," as the apostle significantly speaks, the thoughts in His mind, that cannot be known