

of ordinary writings, they must have for us a considerable measure of authority. Before we have arrived at any doctrine of inspiration they speak to us with authority, for God speaks in them as He speaks nowhere else. They make known to us what we are to believe and do, with as much accuracy as the facts of history are handed down to us by the best class of writers.

On the other hand, it is evident that when we discover that the Scriptures give us not merely a credible record of a supernatural revelation, written by intelligent and reliable authors, but written by men who were supernaturally guided to embody correctly in language what God had supernaturally given to them, they must necessarily have for us the highest authority. While, therefore, these books might have a measure of authority apart from inspiration, their highest authority is linked with plenary inspiration.

All Christians assign to the Bible a position and authority which they accord to no other book, and Protestants are wont to regard them as the only rule of faith and practice. If we cherish this view, we should seek to know the grounds which warrant us to entertain it.

The Westminster divines and the Reformers laid great stress on the testimony of the Holy Spirit, as the crowning and conclusive evidence which assures us of the infallible truth and divine authority of the Holy Scriptures. Lee, in his valuable work on Inspiration, criticizes, we think, not very wisely, the position of the Westminster divines and the Reformers. Without discarding the witness of the Spirit as a species of evidence which is available, he maintains that it can only be employed to confirm the authority of Scripture when that has been sufficiently attested by other evidence. He assumes that it can be employed only when the divine authority of Scripture has been established by proofs drawn from sources external to itself.

Another class of writers run to the opposite extreme. The witness of the Spirit seems to be the only evidence to which they attach any value. When radical criticism has overturned all the old views of Scripture, and led thoughtful men who have come under its spell to question whether the sacred writers can any longer be regarded as even historically trustworthy, they point to the witness of the Spirit as giving us ample assurance