

p. 112.) When the divine Spirit regenerates the soul, the subject of His grace sees the Bible with new eyes, and perceives a beauty, meaning, and significance in it which he never saw before. To the unrenewed mind there is no "form nor comeliness" in Christ, but to those renewed by grace He is the chief among ten thousand, and altogether lovely. The difference is not in Christ, but in the eye that sees Him. If the witness of the Spirit is conceived of as partaking of the same general character as the rest of his inward work, it must be regarded, not as imparting fresh knowledge from without, but as so touching the springs of thought and feeling within us, and so quickening the inner man, that we perceive in the Word features which were always there, and were seen by others, but which had never before arrested our attention. No fresh objective revelations, whether by voices, dreams, or visions, are involved in this witness of the Spirit. It is a witness which the Spirit bears "by" the Word as His instrument, and "with" the Word as the standard with which He leads Christians to compare and test their experience and life. When we see the sun shining in his strength, we need no other evidence of his existence. And when the divine Spirit, by His secret and inscrutable inward working opens our eyes to apprehend the real import of Scripture, and to recognize its practical influence in the hearts and lives of men, we need no other witness of the divine origin of the Holy Scriptures. The truth shines with self-evidencing power into our hearts, and there springs up within us, we scarcely know how, a "full persuasion and assurance of the infallible truth and divine authority" of the written Word.

Man's spiritual blindness, deadness, and insensibility, which render such an inward work of the Holy Spirit absolutely necessary, do not render it useless to ply unrenewed men with arguments for the divinity of Scripture, or to point them to those marks of God's workmanship which are wrought into its structure. Dr. Lee seems to think that the witness of the Spirit is so unintelligible to skeptics and unbelievers that we might as reasonably "discourse with the blind upon the varieties of colors" as speak of this kind of testimony to them. But there are two remarks which this objection calls forth, viz.: (1) If men can attain a "full persuasion and assurance of the infallible truth and divine authority" of the Holy Scriptures, without any