

fact that there is a self-evidencing power in their message which leaves those who reject them without excuse. They carry with them their credentials wherever they go. It is assumed that men need to prosecute no course of learned and laborious research in order to verify their divine origin. When we read the book we may discover the impress of deity and the signature of its divine Author.

The internal evidences are specially dwelt upon by the Westminster divines, no doubt, because they are accessible to all, and are the most decisive. The enumeration of particulars is very fine, but it is not intended to be exhaustive. "The heavenliness of the matter" must impress every thoughtful reader. "The efficacy of the doctrine," which, during all the centuries, has proved the power of God unto salvation to men of every clime and character, bespeaks God as its author. "The majesty of the style" is worthy of the claims made on its behalf. "The consent of all the parts" demands a supernatural intelligence to mould all its parts into unity. It is made up of sixty-six writings, the work of some forty authors, who wrote in almost every conceivable style of prose and poetry at intervals during sixteen centuries, yet one ripening plan steadily unfolds itself from age to age, and gives to these diverse compositions a unity so marvellous as to constitute them one book. "The scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God."

These arguments appeal to the understanding, the conscience, and the heart, and do often beget a strong rational conviction of the divine authority of the Word of God, and but for the perverting and darkening power of sin would lead us to a full assurance of the infallible truth and divine authority of the Holy Scriptures. But we cannot forget that man is fallen. Hence the need of something more than the most cogent arguments which address our rational nature from without. These, however valuable in their place, when they encounter the deadness and the insensibility of a carnal heart, fail to accomplish their work. In moral reasonings, arguments on the one side are liable to be met with arguments on the other, which, if they do