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I. WOMAN IN THE CHURCH.

As straws show the direction of the wind, so recent events in church and state indicate the movement of a popular current, more or less clearly defined, towards the removal of what are called woman's disabilities, and her enfranchisement in what are claimed to be her civil and ecclesiastical rights. There is not room in an article like this for a discussion of the genesis of this movement, or for a review, however cursory, of the debates and deliverances of various public assemblies, social, political and ecclesiastical, in which the strength of the movement has recently made itself felt. There is, we think, no just ground for fear that its current will gain momentum enough to sweep away the conservative barriers within which woman's agency is rightly confined. We have no sympathy with the fears expressed by a distinguished speaker in one of the recent Northfield conferences, when he says, "We behold woman to-day in a condition in which she is absolutely a menace to human society; grown restless and discontented; clamoring for rights when Christianity has brought her all that she has; at times divorced from the church, listening to the siren's song of infidelity, threatening to depart from the church that would withhold from her any privileges or rights she would claim; in the very capital of our nation threatening to join hand with anarchists to secure under another government what she may not secure here." It would be a gross injustice to the noble women of our land to hold them responsible for the incendiary utterances of a few restless spirits amongst them, or to suppose that they endorse the revolutionary sentiments of the speaker to whom Bishop

III. APPLICATION OF THE METAPHYSICAL CAUSES TO SAVING FAITH.

IN the Christian system faith occupies a position of conspicuous and fundamental importance, as is evinced by the multiplied statements concerning it which are to be found throughout the entire Scriptures. Its chief office, as exhibited in the Bible, may be concisely described as that of a spiritual *connective*, by which the soul is brought into union with Christ, and made a partaker of the benefits of his atonement—an indispensable *sine qua non*, upon which God has been pleased to suspend the availability of salvation, and without which none of its blessings can be realized in individual experience.

Christianity is thus exhibited as an original and unique religion by the very position which it assigns to faith. While the doctrine of faith in the Old Testament was precisely the same as it is in the New, yet no one can fail to see that it has been taken up, clarified and republished in the Gospels and Epistles as the one absolute condition of practical salvation. The emphasis which Christ laid upon faith more than once astonished his Jewish hearers. On one occasion the multitude, fresh from the mighty miracle of the loaves and fishes, which had furnished our Lord the opportunity of exhorting them to "labor not for the meat which perisheth, but for that meat which endureth unto everlasting life," utterly misunderstanding the purport of his discourse, inquired of him, "What shall we do that we might work the works of God?" The form of their question shows how utterly they misconstrued him, and also how completely overcast by legalistic ideas their views of the way of salvation were. They were amazed at his answer, "This is the work of God, that ye believe on him whom he hath sent." At another time he said, "If ye believe not that I am he, ye shall die in your sins." at which the Pharisees burst out in astonishment, "Who art thou?" Now, undoubtedly faith was the instrumental condition of salvation under the old dispensation; but that economy was one requiring legal and ceremonial observances, through

which faith was to look forward to the predicted Messiah, and thus attention was, by and by, so exclusively directed to these forms and rites that an intense system of ecclesiasticism sprang up, and, at the coming of Christ, nothing was so improbable as that a Jew would hasten to embrace a religion which set forth faith as the exclusive condition upon which its advantages and blessings could be obtained. Of course "the chosen people" had perverted the Old Testament idea; but if the Jewish nation, so long under special, divine tuition, were, at the coming of Christ, astonished at the doctrine of faith as he inculcated it—as he republished it from their own Testament—and found it so difficult of comprehension as he, a master teacher, expounded it, how much more novel and even wild must it have appeared to the untutored Gentile world! Now, as from this reasoning it might be presupposed, no heathen religion gives faith such a position and office. Neither have human philosophies, though they have made deep and daring excavations in the effort to discover a scheme of religion which would satisfy all the facts and meet all the demands of human nature, ever hit upon that state of mind represented by faith, and pointed it out as the complete condition of man's salvation. This makes Christianity a novel and exceptional religion.

How shall we account for the prompt and full instalment of faith in a position so prominent, so fundamental, and so unique? The fact is explicable only upon the supposition that Christianity understood itself, and it could not have understood itself except it had been inspired. The originality of the idea of faith as a condition of salvation must be credited to the mind of God, and not to that of man.

Perhaps the clearest, most comprehensive, and yet the briefest way of expounding the nature of that faith of which we are writing will be the application to it of the five metaphysical causes. These are: (1,) The efficient cause, or that which brings into existence; (2,) The material cause, or that out of which a thing is made; (3,) The instrumental cause, or the implements used in the construction; (4,) The formal cause, or the special shape which the finished article assumes; (5,) The final cause, or the end for which it was made.

I. The efficient cause of saving faith—that which brings it into existence—is the grace of the Holy Spirit.

As to the origin of faith, there are only three suppositions worthy of being considered: Either faith is exclusively a human product, or it is generated by the power of the gospel as a system of truth, or it is the supernatural gift of God.

That it does not, in accordance with the first hypothesis, lie within the power of man to originate that faith which savingly and consciously connects him with the atonement of Christ, follows from what the Scriptures teach us concerning our inability to perform any spiritual acts without the influence of divine grace. Paul, in the Ephesians, describes men, in their natural and fallen state, as “dead in trespasses and sins.” In the Romans he strikes the contrast, “The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.” But Christ, in the fifth chapter of John’s Gospel, runs a parallel between dead bodies, sealed up in their graves in the ground, and dead souls, sealed up in their graves in sin, and affirms that it takes the same plenipotent “voice of the Son of God” (the Holy Spirit) to raise dead souls from their sin-sepulchres that it requires to raise dead bodies from their earth-graves. Now, the exercise of faith is a spiritual act, and it is preposterous to talk about a soul, whose spiritual condition is figuratively described as above, performing such an act. We may as reasonably expect the functions of respiration to continue in a perfect vacuum, or those of circulation to be uninterrupted after every artery of the heart has been severed, as to expect the soul to continue to perform spiritual acts after communication with God has been cut off. Can the dead body act? The Scriptures make it the analogue of the dead soul as it is related to spiritual things. “Can the Ethiopian change his skin or the leopard his spots? Then may ye also do good that are accustomed to do evil.” “Who can bring a clean thing out of an unclean? not one.” “The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” If the natural man, uninfluenced by divine grace, can and does believe, then since faith is the bond of union with Christ, it follows

that the spiritually dead may move themselves back into life; that the Ethiopian can change his own skin, and the leopard his spots; that a thing as clean as faith can come out of a heart as unclean as a sepulchre filled with dead men's bones; and that the god of this world has not so blinded the mind of unbelievers that the glorious light of the gospel cannot shine therein. All this is grossly contradictory to the Word of God, and the theory that the natural man is the author of faith must be discarded.

Neither can saving faith be generated in the soul by the power of the truth as contained in the gospel. The will is involved in every act of faith, and an involuntary assent to a proposition is as absurd as an ignorant credulity. All truth, whatever its character, is mighty in its influence upon the human understanding, but in itself and nakedly considered, no truth possesses the power to force conviction against the will. Against the clearest and most cogent expositions of the truth, man may still withhold the assent of his heart and intellect. Upon what other principle can you explain philosophical idealism, which refuses to believe in the reality of the external world as a substantial entity? If the truth had the inherent power of forcing conviction, this fiction of the imagination could not be entertained among the sober beliefs of the philosophical world. Now, the gospel, viewed merely as a system of truth, possesses more of this sort of power than any other system, and yet it cannot compel even an historical faith, much less saving faith. If the truth as contained in the Bible possessed an inherent moral influence strong enough to constrain faith, how can the infidelity within the bounds of Christendom be accounted for? If the faith-giving power is resident in the truth of the gospel, then every one who investigates the system must receive it, unless it be assumed that he is mentally too weak to comprehend it. But it is grossly contrary to the Scriptures to regard unbelief as a mere intellectual infirmity, and not as a sin. "Ye will not come to me that ye might have life." To come to Christ, that is, to believe, the resistance of the opposing "will" must be broken down, a new will-power must be created. No truth, however mighty in moral influences, possesses *creative power*. The gospel, without the Spirit, has the task imposed upon it of convincing a man of the truth and power

of religion against his will, against his understanding, against his heart; or, in other words, it must so renew the will that he can come to Christ, it must so enlighten the understanding that it can perceive the beauty and truth of the gospel, and so change the affections as to make them love God and holiness. The task is an impossible one.

Saving faith consequently must be of divine origin. The Scriptures plainly and repeatedly assert the fact. "No man cometh unto me, except the Father which sent me draw him;" "As many as were ordained to eternal life believed;" "God, who commandeth the light to shine out of darkness, hath shined unto our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ;" "For by grace are ye saved through faith, and that not of yourselves: it is the gift of God." These passages are clear enough to defy all quibbling. They inculcate the doctrine that God is the author of saving faith, and as he performs all acts in the economy of grace through the Holy Spirit, who is at the present time the sovereign agent of the Trinity in applying the benefits of Christ's mediatorial work, the proposition will stand, that the efficient cause of saving faith is the grace of the Holy Ghost. Nor is it meant that faith is the immediate product of what is technically called regenerating grace, for regeneration strictly and theologically speaking is an *act*, and that peculiar grace which was expended in the performance of the single and sharp act discontinued with the production of the effect. Another and additional infusion of grace after regeneration, logically speaking, is needed to quicken the regenerate soul into the exercise of faith. In the child, for example, the regenerate principle may be lodged in its heart in the early months of infancy, or while yet in its mother's womb, and the regenerate life not manifest itself for years after maturity. It has been waiting, dormant in the heart, for the second infusion of grace resulting in conscious and active faith. Chronologically considered, the act of grace which results in regeneration, and the act of grace which results in conscious faith, may be indistinguishable as distinct acts; we may not in many cases be able to take any account of the time element; but logically considered, that is, in the actual order of

their occurrence, the grace of regeneration precedes and conditions the grace of faith.

II. The material cause of faith is the Bible and the Bible's Christ. We are under this head to inquire after the objects of faith.

We have stated the case in exact accordance with the Confession of Faith: "By this faith a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God himself speaketh therein, and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life and for that which is to come. But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace." This passage teaches that that saving faith which unites us to Christ involves these two essential elements: (1), Assent to the whole testimony of God as furnished in his Word; (2), Trust, or implicit reliance upon Christ, and upon Christ alone, for all that is involved in a complete salvation. In other words, saving faith is made up of belief in the Word and trust in the Son. Not one, but both, are its constituent and inseparable factors.

1. Saving faith receives as truth the whole contents of God's Word, without exception. After determining what books belong to the inspired canon of Scripture, and what is the correct text of those books, then a true faith wraps its arms around the whole volume, and embraces all its parts and statements as the Word of God. It believes God to be a faithful, competent, and credible witness, and receives as true his whole testimony as recorded in the Bible. "He that hath received the testimony [of Christ] hath set to his seal that God is true. For he whom God hath sent speaketh the words of God." "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." "This is the witness of God which he hath testified of his Son." Paul called the gospel which he delivered to the Corinthians "the testimony of God." Christ is called "The Truth" and "The Word," and the gospel is but an edition of

Christ, so to speak, since it is the published truth and printed Word. Now God is a witness to the truth of this edition of his will made known by his Son, and, under the solemnities of an oath sworn by his awful and uncreated self, delivers his testimony, and "he that believeth not God hath made him a liar"—contradicts him when he says, "The Bible is a correct record of my Son and his work." Further: To prove that those whom he inspired to take down his testimony have not falsified it, he confirms their record by "bearing them witness, both with signs, and wonders, and divers miracles, and gifts of the Holy Ghost." And to give us still further assurance that the record of the inspired recorders is a true rescript of God's will, or testimony concerning his Son, he causes the Holy Ghost to become a witness at the inner bar of the souls of believers: "The Spirit itself beareth witness with our spirits." "Whereof the Holy Ghost is a witness to us." Therefore to discredit the record of his Son—that is, the Bible—in whole or in part, is to discredit the evidence of God given under the awful solemnities of an oath, to discredit the evidence by which he was pleased to accredit his chosen penmen who copied his testimony at his dictation, to discredit the testimony of the Spirit as he witnesses at the bar of the inner consciousness. A true and saving faith cannot pursue a course which would thus impeach the competency and credibility of God as a witness. It would thus and at once transmute itself into a gross infidelity. The very essence of faith is assent to truth upon testimony. To discard the Bible is to discard the testimony of God concerning his Son. It is perfectly evident, therefore, that the whole contents of the Word of God must constitute one of the objects of faith.

2. The second constituent of saving faith is a personal trust in Christ as he is offered in the gospel. Our Lord repeatedly declares that what men are to do in order to be saved, and what they will be condemned for not doing, is to believe in him, and to believe "on" or "in" a person is to *trust* him. He was lifted up on the cross, "that whosoever believeth in him should not perish, but have eternal life." "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of

God." "He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life; but the wrath of God abideth on him." "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life." "Verily, verily, I say unto you, he that believeth on me hath everlasting life." "This is the work of God, that ye believe on him whom he hath sent."

Further: That Christ is the immediate object of saving faith is taught in all those passages in which we are said to receive Christ, or the testimony of God concerning Christ, and in which this act of receiving him is described as securing our salvation. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." "He that hath the Son hath life; he that hath not the Son of God hath not life." "Whosoever believeth that Jesus is the Christ is born of God." "The righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe." "For ye are the children of God by faith in Christ Jesus." All these passages, which are but samples of the multitude scattered throughout the Bible, undeniably point to the personality of Christ as an object of saving faith, and teach us that we are to trust in him, and implicitly rely upon him for all that is involved in a complete salvation.

These are the two elements of saving faith—belief of the Word and trust in the Son. They constitute the material out of which the grace of the Spirit constructs this article of saving faith. Neither by itself is saving faith, but both put together. The one is a cordial approval of and compliance with the divine plan of salvation, the other is an implicit reliance upon Jesus Christ as a personal Saviour. The one is *fides externa, historica, or theoretica*, the other is *fides interna, habitualis, or specialis*. Both brought together constitute *fides salvifica*. Saving faith consequently is not a mere historical or theoretical belief of the propositions of religion contained in the Bible, but this belief with an element of trust in Christ as a personal Redeemer superadded. It is not a mere sentimental trust, but an intelligent trust united with a knowledge and belief of the contents of God's Word. Historical faith without trust is dead, and trust without historical faith is an

ignorant sentimentalism. Both are necessary to make up the full complement of saving faith.

III. The instrumental cause of saving faith is any means by which the soul is brought into contact with the gospel. It is summarily comprehended in the Scripture phrase, "*Faith cometh by hearing.*"

Romanists against Protestants deny that knowledge is essential to saving faith. Protestants, of course, admit and contend that there are mysteries in the Bible, truths which are incomprehensible to the human intellect, and that these mysteries are proper objects of faith. They repudiate the doctrine of rationalism, which affirms that we can believe only that which we can so elucidate as that it will appear true in its own light. Their contention is that knowledge is the measure of faith. We can believe only what we know. If a proposition be announced in our hearing, we cannot believe it unless we understand its import. Suppose it were announced in an unknown tongue, how could we believe it? Put a Hebrew Bible into the hands of an unlettered man, and what can he make out of it? Tell him that it is the Word of God written in Hebrew, then prove the statement to him, and you have prepared him for believing the contents when they shall be discovered to him. This is exactly the argument of Paul to the Corinthians: "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. There are, it may be, so many kind of voices in the world, and none of them is without signification. Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. . . . When thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say Amen, at thy giving of thanks, seeing he understandeth not what thou sayest?" To say amen to a proposition is to endorse it. How can an ignorant man say amen to a Latin prayer? How can any man say amen to the Bible, that is, believe it, when he is ignorant of its existence, of its contents, of its Redeemer? *What lies beyond knowledge lies beyond faith.* A *fides generalis* is assent to the propositions of the Bible. How could there be such an assent when the contents of the

Scriptures are not known? A *fides specialis* is trust in Jesus Christ as a personal Redeemer; how could there be such a trust in a person when his name and character are not known? A *fides salvifica* is a compound of *fides generalis* and *fides specialis*; how could there be such a faith when the Bible and the Saviour are both unknown objects? Of the unseen and eternal we can believe only what has been revealed, and of what God has revealed we can believe only what we know. But, it may be objected, much of the Bible is confessedly closed to our comprehension, and yet he who believes the Bible to be the Word of God is said to believe all that it contains. This is not a full and correct statement of the case. The man who believes the Bible to be the absolute and inerrant Word of God, when at the same time he is ignorant of many things contained therein, does not by receiving the whole Bible, in lump, act faith upon the particular parts of which he is ignorant, but he is prepared to believe, upon the authority of God, everything contained in the Bible, whenever it shall be made known to him. *What lies beyond knowledge lies beyond faith.* This proposition does not prevent us from believing the existence of a fact, where, as in a multitude of cases, we are powerless to explain the fact and exhibit the grounds upon which it rests.

So then the instrumental cause of faith, that by which the efficient grace of the Spirit persuades men to embrace the Redeemer, is all those means by which the soul may be made acquainted with the objects of faith. "How," says the apostle to the Romans, "shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" In this splendid sorites the case stands thus: God will have all classes and conditions of men to be saved; but to avail themselves of his offered salvation they must call upon him; and in order to call upon him they must believe; and in order to believe they must hear or become acquainted with his scheme of salvation; and in order to hear they must have a preacher; and in order to preach he must be sent. It is perfectly evident, therefore, that all those means and agencies, and notably the reading and preaching the Word,

whereby the soul is made acquainted with the Bible and Christ, constitute the instrumental cause of faith.

IV. The formal cause of saving faith, that which distinguishes it specifically from all other forms of faith, is the illumination of the Holy Ghost. This is the formal ground, not of *fides generalis*, but of *fides specialis*, the peculiar quality which constitutes its distinctive and unique character.

The formal ground of *fides generalis*, *externa*, or *historica*, is research and argument. The wickedest sinner on the earth, if he have the intelligence and the information, may demonstrate at the bar of his own reason that the Bible is what it professes to be, and that Christ is the historical personage predicted by the Old Testament prophets, and be so firmly persuaded of these facts that his conviction will stand against the shrewdest and severest assaults of infidelity; and yet they may not have the slightest influence on his life nor throw the faintest ray of hope into the darkness of his future destiny. In order to develop this theoretical faith into a saving faith, a faith that will have power over the life and destiny of the believer, the soul must be so wrought upon by some supernatural influence that it will be able to look upon the promises contained in the Word and call them "my promises;" upon the threatenings, and say, "They have been turned away from me;" upon the Redeemer, and call him, "My Lord and my God." That which discriminates saving faith from all other forms of faith is its use of the first personal pronouns when it talks about the Bible and the Bible's Christ. Unrenewed men can feel the power of historical research and the weight of compact argument, and the degree of conviction will depend upon the fulness of the information, the clearness of the reasoning, and the freeness of the mind from prejudice; but regenerate men alone can spiritually discern the holiness and excellence of the Word, apprehend its suitability to their needs and natures, meditate upon the things spiritually perceived with delight, complacency and love, bring the life under their influence, perceive in Jesus Christ a willing and able Saviour, incline the soul to repose upon him alone for all that is involved in a complete salvation, and feel a *personal, possessive* interest in the Way, the Truth, and the Life. In regenera-

tion the Spirit flashes into the soul the principle of a supernatural and redemptive life; but as regeneration is a single and indivisible act, which exhausts itself in the single work done, namely, the implantation of the new germ of life, a second operation of the Spirit must ensue upon the first and quicken the regenerate seed principle into faith, a saving faith, that at once folds its arms around the Bible and the Bible's Christ, and joyfully cries, "They are forever mine." It is this influence of the Spirit upon the principle which he imparts in the act of regeneration, causing it to put forth an act of conscious faith; it is this peculiar, warming, illuminating work of the Spirit that discriminates saving faith from all other forms of faith. It is not the object which gives it its peculiar and distinctive quality, but it is the supernatural manner in which it is developed within the soul, which constitutes the specific difference of saving faith. That this is a correct delineation of the formal nature of saving faith may be proven by sundry Scriptures.

John xvi. 8: "And when he [the Comforter] is come, he will reprove [convict] the world of sin, and of righteousness, and of judgment." This passage teaches that the Spirit will convict that portion of the world designed to be saved: 1, Of sin, and specifically of the sin of unbelief; 2, Of righteousness, and preëminently of the rightfulness of Christ's claims upon their faith and service, using as his main argument the Saviour's resurrection; 3, Of judgment, employing as his argument in producing this conviction the overthrow of Satan, which fact proves that God will judge the world in righteousness. The three-fold state of mind here depicted is a precedent condition of the exercise of saving faith, and it belongs specifically to the Spirit to produce such convictions.

1 Cor. ii. 14: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man." Here we are taught: (1), That in the revelation of God there are some things which the unrenewed man does not receive; (2), That these same things, rejected by the natural man, are received by the spiritual man; that is, the man under the influences

of the Holy Spirit ; (3), That the reason for this difference consists in the fact that one has not the faculty of spiritual discernment, and the other has ; (4), That this spirit of discernment apprehends the very meaning of the gospel with delight, which was foolishness to the natural mind. Now this spiritual discernment is but another name for the power of saving faith, and this discernment is spiritual ; that is, created by the Holy Spirit.

Matt. xvi. 17 : " Blessed art thou, Simon Barjona : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Other men had precisely the same external evidence of the divinity of Christ which Peter had. If his faith had been due to that evidence alone, what entitles him to so honorable a distinction ? There must have been some difference between this confession as it proceeded out of the mouth of Peter, and the same confession as it may have been made by other men. Now what constitutes the difference ? The answer is, " My Father in heaven by his Holy Spirit has specially revealed it to you." It is the internal witness of the Spirit that makes the difference, and constitutes the grounds of the blessedness which was pronounced upon Peter.

2 Cor. iv. 3 : " But if our gospel be hid, it is hid to them that are lost : in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. . . For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Here we are taught : (1), That wherever and whenever the gospel is preached, the glory of God, as illustrated by Jesus Christ, is set forth ; (2), That if any fail to perceive and admire this glory, that is, embrace the gospel by faith and be saved, it is because the god of this world hath blinded their spiritual eye ; (3), That if any do behold it, and believe to their salvation, it is because God hath shined unto them, by his Spirit flashing light and knowledge into the darkness. If one cannot see the splendor of the sun as it blazes out of a cloudless sky, it is because he is blind. If he cannot perceive the beauties of nature and of the fine arts, it is because he has no taste. If

he cannot enjoy the concord of sweet music, it is because he has not a musical soul. If he can find nothing attractive in virtue, it is because his soul is depraved. If he cannot "look up through nature to nature's God," it is because his natural religion is perverted. In the same analogical way, if one can read the Bible without feeling a personal interest in its revelations, or can hear Christ preached without being drawn towards him as his personal Redeemer, it is because he lacks the "spiritual discernment." If, on the contrary, he can plant his feet upon the Bible, and feel that he has a solid foundation for his hopes, and then lean back in his Redeemer's arms conscious that he rests upon the bosom of his personal Saviour, it is because he possesses the "spiritual discernment." This, the possession of the "spiritual discernment," constitutes the formal nature of saving faith.

V. The final cause of saving faith is, proximately, the justification of the believer; ultimately, the glory of God. This is too patent to justify discussion after all that has been written upon other points.

Resumé: The efficient cause of saving faith—that which gives it its origin—is the grace of the Holy Spirit; the material cause—that upon which the grace of the Spirit directs faith—is the Bible and the Bible's Christ, which gives the two elements of belief in the Word and trust in the Son; the material cause—that which the Spirit employs to awaken faith—is all the means and agencies by which the soul is made acquainted with the Bible and its Saviour; the formal cause—that which distinguishes saving faith from all other forms of faith—is the spiritual discernment produced by the illumination of the Holy Ghost; and the final cause—the end for which the Spirit produces saving faith in the life of any man—is proximately the salvation of the soul, and ultimately the glory of God.

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