

CHAPTER 2.

Of faith. The definition of it. Its peculiar properties.

This chapter consists of three principal parts.—

1. A brief explanation of certain matters pertaining to the doctrine of Faith, sec. 1-14.
First, of the object of faith, sec. 1.
Second, of Implicit Faith, sec. 2-6.
Third, Definition of Faith, sec. 7.
Fourth, the various meanings of the term Faith, sec. 8-13.
2. A full exposition of the definition given in the seventh section, sec. 14-40.
3. A brief confirmation of the definition by the authority of an Apostle. The mutual relation between faith, hope, and charity, sec. 41-43.

Sections.

1. A brief recapitulation of the leading points of the whole discussion. The scope of this chapter. The necessity of the doctrine of faith. This doctrine obscured by the Schoolmen, who make God the object of faith, without referring to Christ. The Schoolmen refuted by various passages.
2. The dogma of implicit faith refuted. It destroys faith, which consists in a knowledge of the divine will. What this will is, and how necessary the knowledge of it.
3. Many things are and will continue to be implicitly believed. Faith, however, consists in the knowledge of God and Christ, not in a reverence for the Church. Another refutation from the absurdities to which this dogma leads.
4. In what sense our faith may be said to be implicit. Examples in the Apostles, in the holy women, and in all believers.
5. In some, faith is implicit, as being a preparation for faith. This, however, widely different from the implicit faith of the Schoolmen.
6. The word of God has a similar relation to faith, the word being, as it were, the source and basis of faith, and the mirror in which it beholds God. Confirmation from various passages of Scripture. Without the knowledge of the word there can be no faith. Sum of the discussion of the Scholastic doctrine of implicit faith.
7. What faith properly has respect to in the word of God, namely, the promise of grace offered in Christ, provided it be embraced with faith. Proper definition of faith.
8. Scholastic distinction between faith formed and unformed, refuted by a consideration of the nature of faith, which, as the gift of the Spirit, cannot possibly be disjoined from pious affection.
9. Objection from a passage of Paul. Answer to it. Error of the Schoolmen in giving only one meaning to faith, whereas it has many meanings. The testimony of faith improperly ascribed to two classes of men.

10. View to be taken of this. Who those are that believe for a time. The faith of hypocrites. With whom they may be compared.
11. Why faith attributed to the reprobate. Objection. Answer. What perception of grace in the reprobate. How the elect are distinguished from the reprobate.
12. Why faith is temporary in the reprobate, firm and perpetual in the elect. Reason in the case of the reprobate. Example. Why God is angry with his children. In what sense many are said to fall from faith.
13. Various meanings of the term faith.
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 - b. Sometimes restricted to a particular object.
 - c. Signifies the ministry or testimony by which we are instructed in the faith.
14. Definition of faith explained under six principal heads.
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16. The leading point in this certainty. Its fruits. A description of the true believer.
17. An objection to this certainty. Answer. Confirmation of the answer from the example of David. This enlarged upon from the opposite example of Ahab. Also from the uniform experience and the prayers of believers.
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19. On the whole, the faith of the elect certain and indubitable. Confirmation from analogy.
20. Another confirmation from the testimony of an Apostle, making it apparent, that, though the faith of the elect is as yet imperfect, it is nevertheless firm and sure.
21. A fuller explanation of the nature of faith.
 - a. When the believer is shaken with fear, he retakes himself to the bosom of a merciful God.
 - b. He does not even shun God when angry, but hopes in him.
 - c. He does not suffer unbelief to reign in his heart.
 - d. He opposes unbelief, and is never finally lost.
 - e. Faith, however often assailed, at length comes off victorious.
22. Another species of fear, arising from a consideration of the judgment of God against the wicked. This also faith overcomes. Examples of this description, placed before the eyes of believers, repress presumption, and fix their faith in God.
23. Nothing contrary to this in the exhortation of the Apostle to work out our salvation with fear and trembling. Fear and faith mutually connected. Confirmation from the words of a Prophet.
24. This doctrine gives no countenance to the error of those who dream of a confidence mingled with incredulity.

- Refutation of this error, from a consideration of the dignity of Christ dwelling in us. The argument retorted. Refutation confirmed by the authority of an Apostle. What we ought to hold on this question.
25. Confirmation of the preceding conclusion by a passage from Bernard.
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 40. A third objection, impugning the final perseverance of the elect. Answer by an Apostle. Summary of the refutation.
 41. The definition of faith accords with that given by the Apostle in the Hebrews. Explanation of this definition. Refutation of the scholastic error, that charity is prior to faith and hope.
 42. Hope the inseparable attendant of true faith. Reason. Connection between faith and hope. Mutually support each other. Obvious from the various forms of temptation, that the aid of hope necessary to establish faith.
 43. The terms faith and hope sometimes confounded. Refutation of the Schoolmen, who attribute a twofold foundation to hope—viz. the grace of God and the merit of works.
- 1.** All these things will be easily understood after we have given a clearer definition of faith, so as to enable the readers to apprehend its nature and power. Here it is of importance to call to mind what was formerly taught, first, That since God by his Law prescribes what we ought to do, failure in any one respect subjects us to the dreadful judgment of eternal death, which it denounces. Secondly, Because it is not only difficult, but altogether beyond our strength and ability, to fulfill the demands of the Law, if we look only to ourselves and consider what is due to our merits, no ground of hope remains, but we lie forsaken of God under eternal death. Thirdly, That there is only one method of deliverance which can rescue us from this miserable calamity—viz. when Christ the Redeemer appears, by whose hand our heavenly Father, out of his infinite goodness and mercy, has been pleased to succor us, if we with true faith embrace this mercy, and with firm hope rest in it. It is now proper to consider the nature of this faith, by means of which, those who are adopted into the family of God obtain possession of the heavenly kingdom. For the accomplishment of so great an end, it is obvious that no mere opinion or persuasion is adequate. And the greater care and diligence is necessary in discussing the true nature of faith, from the pernicious delusions which many, in the present day, labour under with regard to it. Great numbers, on hearing the term, think that nothing more is meant than a certain common assent to the Gospel History; nay, when the subject of faith is discussed in the Schools, by simply representing God as its object, they by empty speculation, as we have elsewhere said (Book 2, chap. 6, sec. 4), hurry wretched souls away from the right mark instead of directing them to it. For seeing that God dwells in light that is inaccessible, Christ must intervene. Hence he calls himself “the light of the world;” and in another passage, “the way, the truth, and the life.” None cometh to the Father (who is the fountain of life) except by him; for “no man knoweth who the Father is but the Son, and he to whom the Son will reveal him.” For this reason, Paul declares, “I count all things as loss for the excellency of the knowledge of Christ Jesus my Lord.” In the twentieth chapter of the Acts, he states that he preached “faith towards our Lord Jesus Christ;” and in another passage, he introduces Christ as thus addressing him: “I have appeared unto thee for this purpose, to make thee a minister and a witness;” “delivering thee from the people, and from the Gentiles, unto whom now I send thee;”—that they may receive forgiveness of sins, and inheritance among them which are sanctified through faith which is in me.” Paul further declares, that in the person of Christ the glory of God is visibly manifested to us, or, which is the same thing, we have “the light of the knowledge of the glory of God in the face of Jesus Christ.”¹ It is true, indeed,

¹ 1 Tim. 6:16; John 8:12; 14:6; Luke 10:22; 1 Cor. 2:2; Acts 20:21; 26:17, 18; 2 Cor. 4:6.

that faith has respect to God only; but to this we should add, that it acknowledges Jesus Christ whom he has sent. God would remain far off, concealed from us, were we not irradiated by the brightness of Christ. All that the Father had, he deposited with his only begotten Son, in order that he might manifest himself in him, and thus by the communication of blessings express the true image of his glory. Since, as has been said, we must be led by the Spirit, and thus stimulated to seek Christ, so must we also remember that the invisible Father is to be sought nowhere but in this image. For which reason Augustine treating of the object of faith (*De Civitate Dei*, lib. 11, ch. 2), elegantly says, “The thing to be known is, whither we are to go, and by what way;” and immediately after infers, that “the surest way to avoid all errors is to know him who is both God and man. It is to God we tend, and it is by man we go, and both of these are found only in Christ.”¹ Paul, when he preaches faith towards God, surely does not intend to overthrow what he so often inculcates—viz. that faith has all its stability in Christ. Peter most appropriately connects both, saying, that by him “we believe in God,” (1 Pet. 1:21).

2. This evil, therefore, must, like innumerable others, be attributed to the Schoolmen,² who have in a manner drawn a veil over Christ, to whom, if our eye is not directly turned, we must always wander through many labyrinths. But besides impairing, and almost annihilating, faith by their obscure definition, they have invented the fiction of implicit faith, with which name decking the grossest ignorance, they delude the wretched populace to their great destruction. [280] Nay, to state the fact more truly and plainly, this fiction not only buries true faith, but entirely destroys it. Is it faith to understand nothing, and merely submit your convictions implicitly to the Church? Faith consists not in ignorance, but in knowledge—knowledge not of God merely, but of the divine will. We do not obtain salvation either because we are prepared to embrace every dictate of the Church as true, or leave to the Church the province of inquiring and determining; but when we recognize God as a propitious Father through the reconciliation made by Christ, and Christ as given to us for righteousness, sanctification, and life. By this knowledge, I say, not by the submission of our understanding, we obtain an entrance into the kingdom of heaven. For when the Apostle says, “With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation,” (Rom. 10:10); he intimates, that it is not enough to believe implicitly without understanding, or even inquiring. The thing requisite is an explicit recognition of the divine goodness, in which our righteousness consists.

3. I indeed deny not (so enveloped are we in ignorance), that to us very many things now are and will continue to be completely involved until we lay aside this weight of flesh, and approach nearer to the presence of God. In such cases the fittest course is to suspend our judgment, and resolve to maintain unity with the Church. But under this pretext, to honor ignorance tempered with humility with the name of faith, is most absurd. Faith consists in the knowledge of God and Christ (John 17:3), not in reverence for the Church. And we see what a labyrinth they have formed out of this implicit faith—every thing, sometimes even the most mon-

strous errors, being received by the ignorant as oracles without any discrimination, provided they are prescribed to them under the name of the Church. This inconsiderate facility, though the surest precipice to destruction, is, however, excused on the ground that it believes nothing definitely, but only with the appended condition, if such is the faith of the Church. Thus they pretend to find truth in error, light in darkness, true knowledge in ignorance. Not to dwell longer in refuting these views, we simply advise the reader to compare them with ours. The clearness of truth will itself furnish a sufficient refutation. For the question they raise is not, whether there may be an implicit faith with many remains of ignorance, but they maintain, that persons living and even indulging in a stupid ignorance duly believe, provided, in regard to things unknown, they assent to the authority and judgment of the Church: as if Scripture did not uniformly teach, that with faith understanding is conjoined.

4. We grant, indeed, that so long as we are pilgrims in the world faith is implicit, not only because as yet many things are hidden from us, but because, involved in the mists of error, we attain not to all. The highest wisdom, even of him who has attained the greatest perfection, is to go forward, and endeavor in a calm and teachable spirit to make further progress. Hence Paul exhorts believers to wait for further illumination in any matter in which they differ from each other, (Phil. 3:15).³ And certainly experience teaches, that so long as we are in the flesh, our attainments are less than is to be desired. In our daily reading we fall in with many obscure passages which convict us of ignorance. With this curb God keeps us modest, assigning to each a measure of faith, that every teacher, however excellent, may still be disposed to learn. Striking examples of this implicit faith may be observed in the disciples of Christ before they were fully illuminated. We see with what difficulty they take in the first rudiments, how they hesitate in the minutest matters, how, though hanging on the lips of their Master, they make no great progress; nay, even after running to the sepulchre on the report of the women, the resurrection of their Master appears to them a dream. As Christ previously bore testimony to their faith, we cannot say that they were altogether devoid of it; nay, had they not been persuaded that Christ would rise again, all their zeal would have been extinguished. Nor was it superstition that led the women to prepare spices to embalm a dead body of whose revival they had no expectation; but, although they gave credit to the words of one whom they knew to be true, yet the ignorance which still possessed their minds involved their faith in darkness, and left them in amazement. Hence they are said to have believed only when, by the reality, they perceive the truth of what Christ had spoken; not that they then began to believe, but the seed of a hidden faith, which lay as it were dead in their hearts, then burst forth in vigor. They had, therefore, a true but implicit faith, having reverently embraced Christ as the only teacher. Then, being taught by him, they felt assured that he was the author of salvation: in fine, believed that he had come from heaven to gather disciples, and take them thither through the grace of the Father. There cannot be a more familiar proof of this, than that in all men faith is always mingled with incredulity.

¹ The French is “Car nous tendons a Dieu, et par l’humanite de Jesus Christ, nous y sommes conduits;”—For we tend to God, and by the humanity of Christ are conducted to him.

² French, “Theologiens Sorboniques;”—Theologians of Sorbonne.

³ See Augustin. *Ep. 102*, “Si propter eos solos Christus mortuus est, qui certa intelligentia possunt ista discernere, paene frustra in ecclesia laboramus,” etc;—If Christ died for those only who are able to discern these things with true understanding, our labour in the Church is almost in vain.

5. We may also call their faith implicit, as being properly nothing else than a preparation for faith. The Evangelists describe many as having believed, although they were only roused to admiration by the miracles, and went no farther than to believe that Christ was the promised Messiah, without being at all imbued with Evangelical doctrine. The reverence which subdued them, and made them willingly submit to Christ, is honored with the name of faith, though it was nothing but the commencement of it. Thus the nobleman who believed in the promised cure of his son, on returning home, is said by the Evangelist (John 4:53) to have again believed; that is, he had first received the words which fell from the lips of Christ as an oracular response, and thereafter submitted to his authority and received his doctrine. Although it is to be observed that he was docile and disposed to learn, yet the word "believed" in the former passage denotes a particular faith, and in the latter gives him a place among those disciples who had devoted themselves to Christ. Not unlike this is the example which John gives of the Samaritans who believed the women, and eagerly hastened to Christ; but, after they had heard him, thus express themselves, "Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world," (John 4:42). From these passages it is obvious, that even those who are not yet imbued with the first principles, provided they are disposed to obey, are called believers, not properly indeed, but inasmuch as God is pleased in kindness so highly to honor their pious feeling. But this docility, with a desire of further progress, is widely different from the gross ignorance in which those sluggishly indulge who are contented with the implicit faith of the Papists. If Paul severely condemns those who are "ever learning, and never able to come to the knowledge of the truth," how much more sharply ought those to be rebuked who avowedly affect to know nothing?

6. The true knowledge of Christ consists in receiving him as he is offered by the Father, namely, as invested with his Gospel. For, as he is appointed as the end of our faith, so we cannot directly tend towards him except under the guidance of the Gospel. Therein are certainly unfolded to us treasures of grace. Did these continue shut, Christ would profit us little. Hence Paul makes faith the inseparable attendant of doctrine in these words, "Ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus," (Eph. 4:20, 21). Still I do not confine faith to the Gospel in such a sense as not to admit that enough was delivered to Moses and the Prophets to form a foundation of faith; but as the Gospel exhibits a fuller manifestation of Christ, Paul justly terms it the doctrine of faith (1 Tim. 4:6). For which reason, also he elsewhere says, that, by the coming of faith, the Law was abolished (Rom. 10:4), including under the expression a new and unwonted mode of teaching, by which Christ, from the period of his appearance as the great Master, gave a fuller illustration of the Father's mercy, and testified more surely of our salvation. But an easier and more appropriate method will be to descend from the general to the particular. First, we must remember, that there is an inseparable relation between faith and the word, and that these can no more be disconnected from each other than rays of light from the sun. Hence in Isaiah the Lord exclaims, "Hear, and your soul shall live," (Is. 4:3). And John points to this same fountain of faith in the following words, "These are written that ye might believe," (John 20:31). The Psalmist also exhorting the people to faith says, "To-day, if ye will hear his voice," (Ps. 95:7), to

hear being uniformly taken for to believe. In fine, in Isaiah the Lord distinguishes the members of the Church from strangers by this mark, "All thy children shall be taught of the Lord," (Is. 54:13); for if the benefit was indiscriminate, why should he address his words only to a few? Corresponding with this, the Evangelists uniformly employ the terms believers and disciples as synonymous. This is done especially by Luke in several passages of the Acts. He even applies the term disciple to a woman (Acts 9:36). Wherefore, if faith declines in the least degree from the mark at which it ought to aim, it does not retain its nature, but becomes uncertain credulity and vague wandering of mind. The same word is the basis on which it rests and is sustained. Declining from it, it falls. Take away the word, therefore, and no faith will remain. We are not here discussing, whether, in order to propagate the word of God by which faith is engendered, the ministry of man is necessary (this will be considered elsewhere); but we say that the word itself, whatever be the way in which it is conveyed to us, is a kind of mirror in which faith beholds God. In this, therefore, whether God uses the agency of man, or works immediately by his own power, it is always by his word that he manifests himself to those whom he designs to draw to himself. Hence Paul designates faith as the obedience which is given to the Gospel (Rom. 1:5); and writing to the Philippians, he commends them for the obedience of faith (Phil. 2:17). For faith includes not merely the knowledge that God is, but also, nay chiefly, a perception of his will toward us. It concerns us to know not only what he is in himself, but also in what character he is pleased to manifest himself to us. We now see, therefore, that faith is the knowledge of the divine will in regard to us, as ascertained from his word. And the foundation of it is a previous persuasion of the truth of God. So long as your mind entertains any misgivings as to the certainty of the word, its authority will be weak and dubious, or rather it will have no authority at all. Nor is it sufficient to believe that God is true, and cannot lie or deceive, unless you feel firmly persuaded that every word which him is sacred, inviolable truth.

7. But since the heart of man is not brought to faith by every word of God, we must still consider what it is that faith properly has respect to in the word. The declaration of God to Adam was, "Thou shalt surely die," (Gen. 2:17); and to Cain, "The voice of thy brother's blood crieth unto me from the ground," (Gen. 4:10); but these, so far from being fitted to establish faith, tend only to shake it. At the same time, we deny not that it is the office of faith to assent to the truth of God whenever, whatever, and in whatever way he speaks: we are only inquiring what faith can find in the word of God to lean and rest upon. When conscience sees only wrath and indignation, how can it but tremble and be afraid? and how can it avoid shunning the God whom it thus dreads? But faith ought to seek God, not shun him. It is evident, therefore, that we have not yet obtained a full definition of faith, it being impossible to give the name to every kind of knowledge of the divine will. Shall we, then, for "will," which is often the messenger of bad news and the herald of terror, substitute the benevolence or mercy of God? In this way, doubtless, we make a nearer approach to the nature of faith. For we are allured to seek God when told that our safety is treasured up in him; and we are confirmed in this when he declares that he studies and takes an interest in our welfare. Hence there is need of the gracious promise, in which he testifies that he is a propitious Father; since there is no other way in which we can approach to him, the promise being the only thing on which the heart of man can recline. For this reason, the two things, mercy and truth, are uniformly conjoined in the Psalms as having a mutual connection

with each other. For it were of no avail to us to know that God is true, did He not in mercy allure us to himself; nor could we of ourselves embrace his mercy did not He expressly offer it. “I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth. Withhold not thy tender mercies from me, O Lord: let thy loving-kindness and thy truth continually preserve me,” (Ps. 40:10, 11). “Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds,” (Ps. 36:5). “All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies,” (Ps. 25:10). “His merciful kindness is great toward us: and the truth of the Lord endureth for ever,” (Ps. 117:2). “I will praise thy name for thy loving-kindness and thy truth,” (Ps. 138:2). I need not quote what is said in the Prophets, to the effect that God is merciful and faithful in his promises. It were presumptuous in us to hold that God is propitious to us, had we not his own testimony, and did he not prevent us by his invitation, which leaves no doubt or uncertainty as to his will. It has already been seen that Christ is the only pledge of love, for without him all things, both above and below speak of hatred and wrath. We have also seen, that since the knowledge of the divine goodness cannot be of much importance unless it leads us to confide in it, we must exclude a knowledge mingled with doubt,—a knowledge which, so far from being firm, is continually wavering. But the human mind, when blinded and darkened, is very far from being able to rise to a proper knowledge of the divine will; nor can the heart, fluctuating with perpetual doubt, rest secure in such knowledge. Hence, in order that the word of God may gain full credit, the mind must be enlightened, and the heart confirmed, from some other quarter. We shall now have a full definition of faith¹ if we say that it is a firm and sure knowledge of the divine favor toward us, founded on the truth of a free promise in Christ, and revealed to our minds, and sealed on our hearts, by the Holy Spirit.

8. But before I proceed farther, it will be necessary to make some preliminary observations for the purpose of removing difficulties which might otherwise obstruct the reader. And first, I must refute the nugatory distinction of the Schoolmen as to formed and unformed faith.² For they imagine that persons who have no fear of God, and no sense of piety, may believe all that is necessary to be known for salvation; as if the Holy Spirit were not the witness of our adoption by enlightening our hearts unto faith. Still, however, though the whole Scripture is against them, they dogmatically give the name of faith to a persuasion devoid of the fear of God. It is unnecessary to go farther in refuting their definition, than simply to state the nature of faith as declared in the word of God. From this it will clearly appear how unskillfully and absurdly they babble, rather than discourse, on this subject. I have already done this in part, and will afterwards add the remainder in its proper place. At present, I say that nothing can be imagined more absurd than their fiction. They insist that faith is an assent with which any despiser of God may receive what is delivered by Scripture. But we must first see whether any one can by his own strength acquire faith, or whether the Holy Spirit, by means of it, becomes the witness of adoption. Hence it is childish trifling in them to inquire whether the faith formed by the supervening quality of love be the same, or a different and new faith. By talking in this style, they show plainly that they have never thought of the special gift of the Spirit; since

1 This definition is explained, sections 14, 15, 28, 29, 32, 33, 31 of this chapter.

2 See Lombard, Lib. 3 Dist. 23. See the refutation in the middle of sections 41, 42, 43, where it is shown that faith produces, and is inseparable from, hope and love.

one of the first elements of faith is reconciliation implied in man's drawing near to God. Did they duly ponder the saying of Paul, “With the heart man believeth unto righteousness,” (Rom. 10:10), they would cease to dream of that frigid quality. There is one consideration which ought at once to put an end to the debate—viz. that assent itself (as I have already observed, and will afterwards more fully illustrate) is more a matter of the heart than the head, of the affection than the intellect. For this reason, it is termed “the obedience of faith,” (Rom. 1:5), which the Lord prefers to all other service, and justly, since nothing is more precious to him than his truth, which, as John Baptist declares, is in a manner signed and sealed by believers (John 3:33). As there can be no doubt on the matter, we in one word conclude, that they talk absurdly when they maintain that faith is formed by the addition of pious affection as an accessory to assent, since assent itself, such at least as the Scriptures describe, consists in pious affection. But we are furnished with a still clearer argument. Since faith embraces Christ as he is offered by the Father, and he is offered not only for justification, for forgiveness of sins and peace, but also for sanctification, as the fountain of living waters, it is certain that no man will ever know him aright without at the same time receiving the sanctification of the Spirit; or, to express the matter more plainly, faith consists in the knowledge of Christ; Christ cannot be known without the sanctification of his Spirit: therefore faith cannot possibly be disjoined from pious affection.

9. In their attempt to mar faith by divesting it of love, they are wont to insist on the words of Paul, “Though I have all faith, so that I could remove mountains, and have not charity, I am nothing,” (1 Cor. 13:2). But they do not consider what the faith is of which the Apostle there speaks. Having, in the previous chapter, discoursed of the various gifts of the Spirit (1 Cor. 12:10), including diversity of tongues, miracles, and prophecy, and exhorted the Corinthians to follow the better gifts, in other words, those from which the whole body of the Church would derive greater benefit, he adds, “Yet show I unto you a more excellent way,” (1 Cor. 12:30). All other gifts, how excellent soever they may be in themselves, are of no value unless they are subservient to charity. They were given for the edification of the Church, and fail of their purpose if not so applied. To prove this he adopts a division, repeating the same gifts which he had mentioned before, but under different names. Miracles and faith are used to denote the same thing—viz. the power of working miracles. Seeing, then, that this miraculous power or faith is the particular gift of God, which a wicked man may possess and abuse, as the gift of tongues, prophecy, or other gifts, it is not strange that he separates it from charity. Their whole error lies in this, that while the term faith has a variety of meanings, overlooking this variety, they argue as if its meaning were invariably one and the same. The passage of James, by which they endeavor to defend their error, will be elsewhere discussed (*infra*, chap. 17, sec. 11). Although, in discoursing of faith, we admit that it has a variety of forms; yet, when our object is to show what knowledge of God the wicked possess, we hold and maintain, in accordance with Scripture, that the pious only have faith. Multitudes undoubtedly believe that God is, and admit the truth of the Gospel History, and the other parts of Scripture, in the same way in which they believe the records of past events, or events which they have actually witnessed. There are some who go even farther: they regard the Word of God as an infallible oracle; they do not altogether disregard its precepts, but are moved to some degree by its threatening and promises. To such the testimony of faith is attributed, but by

catachresis; because they do not with open impiety impugn, reject, or condemn, the Word of God, but rather exhibit some semblance of obedience.

10. But as this shadow or image of faith is of no moment, so it is unworthy of the name. How far it differs from true faith will shortly be explained at length. Here, however, we may just indicate it in passing. Simon Magus is said to have believed, though he soon after gave proof of his unbelief (Acts 8:13-18). In regard to the faith attributed to him, we do not understand with some, that he merely pretended a belief which had no existence in his heart: we rather think that, overcome by the majesty of the Gospel, he yielded some kind of assent, and so far acknowledged Christ to be the author of life and salvation, as willingly to assume his name. In like manner, in the Gospel of Luke, those in whom the seed of the word is choked before it brings forth fruit, or in whom, from having no depth of earth, it soon withereth away, are said to believe for a time. Such, we doubt not, eagerly receive the word with a kind of relish, and have some feeling of its divine power, so as not only to impose upon men by a false semblance of faith, but even to impose upon themselves. They imagine that the reverence which they give to the word is genuine piety, because they have no idea of any impiety but that which consists in open and avowed contempt. But whatever that assent may be, it by no means penetrates to the heart, so as to have a fixed seat there. Although it sometimes seems to have planted its roots, these have no life in them. The human heart has so many recesses for vanity, so many lurking places for falsehood, is so shrouded by fraud and hypocrisy, that it often deceives itself. Let those who glory in such semblances of faith know that, in this respect, they are not a whit superior to devils. The one class, indeed, is inferior to them, inasmuch as they are able without emotion to hear and understand things, the knowledge of which makes devils tremble (James 2:19). The other class equals them in this, that whatever be the impression made upon them, its only result is terror and consternation.

11. I am aware it seems unaccountable to some how faith is attributed to the reprobate, seeing that it is declared by Paul to be one of the fruits of election;¹ and yet the difficulty is easily solved: for though none are enlightened into faith, and truly feel the efficacy of the Gospel, with the exception of those who are fore-ordained to salvation, yet experience shows that the reprobate are sometimes affected in a way so similar to the elect, that even in their own judgment there is no difference between them. Hence it is not strange, that by the Apostle a taste of heavenly gifts, and by Christ himself a temporary faith, is ascribed to them. Not that they truly perceive the power of spiritual grace and the sure light of faith; but the Lord, the better to convict them, and leave them without excuse, instills into their minds such a sense of his goodness as can be felt without the Spirit of adoption. Should it be objected, that believers have no stronger testimony to assure them of their adoption, I answer, that though there is a great resemblance and affinity between the elect of God and those who are impressed for a time with a fading faith, yet the elect alone have that full assurance which is extolled by Paul, and by which they are enabled to cry, Abba, Father. Therefore, as God regenerates the elect only for ever by incorruptible seed, as the seed of life once sown in their hearts never perishes, so he effectually seals in them the grace of his adoption, that it may be sure and steadfast. But in this there is nothing to prevent an inferior op-

eration of the Spirit from taking its course in the reprobate. Meanwhile, believers are taught to examine themselves carefully and humbly, lest carnal security creep in and take the place of assurance of faith. We may add, that the reprobate never have any other than a confused sense of grace, laying hold of the shadow rather than the substance, because the Spirit properly seals the forgiveness of sins in the elect only, applying it by special faith to their use. Still it is correctly said, that the reprobate believe God to be propitious to them, inasmuch as they accept the gift of reconciliation, though confusedly and without due discernment; not that they are partakers of the same faith or regeneration with the children of God; but because, under a covering of hypocrisy, they seem to have a principle of faith in common with them. Nor do I even deny that God illumines their minds to this extent, that they recognize his grace; but that conviction he distinguishes from the peculiar testimony which he gives to his elect in this respect, that the reprobate never attain to the full result or to fruition. When he shows himself propitious to them, it is not as if he had truly rescued them from death, and taken them under his protection. He only gives them a manifestation of his present mercy.² In the elect alone he implants the living root of faith, so that they persevere even to the end. Thus we dispose of the objection, that if God truly displays his grace, it must endure for ever. There is nothing inconsistent in this with the fact of his enlightening some with a present sense of grace, which afterwards proves evanescent.

12. Although faith is a knowledge of the divine favor towards us, and a full persuasion of its truth, it is not strange that the sense of the divine love, which though akin to faith differs much from it, vanishes in those who are temporarily impressed. The will of God is, I confess, immutable, and his truth is always consistent with itself; but I deny that the reprobate ever advance so far as to penetrate to that secret revelation which Scripture reserves for the elect only. I therefore deny that they either understand his will considered as immutable, or steadily embrace his truth, inasmuch as they rest satisfied with an evanescent impression; just as a tree not planted deep enough may take root, but will in process of time wither away, though it may for several years not only put forth leaves and flowers, but produce fruit. In short, as by the revolt of the first man, the image of God could be effaced from his mind and soul, so there is nothing strange in His shedding some rays of grace on the reprobate, and afterwards allowing these to be extinguished. There is nothing to prevent His giving some a slight knowledge of his Gospel, and imbuing others thoroughly. Meanwhile, we must remember that however feeble and slender the faith of the elect may be, yet as the Spirit of God is to them a sure earnest and seal of their adoption, the impression once engraven can never be effaced from their hearts, whereas the light which glimmers in the reprobate is afterwards quenched.³ Nor can it be said that the Spirit therefore deceives, because he does not quicken the seed which lies in their hearts so as to make it ever remain incorruptible as in the elect. I go farther: seeing it is evident, from the doctrine of Scripture and from daily experience, that the reprobate are occasionally impressed with a sense of divine grace, some desire of mutual love must necessarily be excited in their hearts. Thus for a time a pious affection prevailed in Saul, disposing him to love God. Knowing that he was treated with paternal kindness, he was in some degree attracted by it. But as the reprobate have no rooted conviction of

² The French adds, "Comme par une bouffée,"—as by fits and starts.

³ See section 13, where it is said that this impression, sometimes existing in the reprobate, is called faith, but improperly.

¹ 1 Thess. 1:3, 4; 2 Thess. 2:13; Tit. 1.

the paternal love of God, so they do not in return yield the love of sons, but are led by a kind of mercenary affection. The Spirit of love was given to Christ alone, for the express purpose of conferring this Spirit upon his members; and there can be no doubt that the following words of Paul apply to the elect only: "The love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us," (Rom. 5:5); namely, the love which begets that confidence in prayer to which I have above adverted. On the other hand, we see that God is mysteriously offended with his children, though he ceases not to love them. He certainly hates them not, but he alarms them with a sense of his anger, that he may humble the pride of the flesh, arouse them from lethargy, and urge them to repentance. Hence they, at the same instant, feel that he is angry with them or their sins, and also propitious to their persons. It is not from fictitious dread that they deprecate his anger, and yet they retake themselves to him with tranquil confidence. It hence appears that the faith of some, though not true faith, is not mere pretence. They are borne along by some sudden impulse of zeal, and erroneously impose upon themselves, sloth undoubtedly preventing them from examining their hearts with due care. Such probably was the case of those whom John describes as believing on Christ; but of whom he says, "Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man," (John 2:24, 25). Were it not true that many fall away from the common faith (I call it common, because there is a great resemblance between temporary and living, everduring faith), Christ would not have said to his disciples, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," (John 8:31, 32). He is addressing those who had embraced his doctrine, and urging them to progress in the faith, lest by their sluggishness they extinguish the light which they have received. Accordingly, Paul claims faith as the peculiar privilege of the elect, intimating that many, from not being properly rooted, fall away (Tit. 1:1). In the same way, in Matthew, our Savior says, "Every plant which my heavenly Father has not planted shall be rooted up," (Mt. 16:13). Some who are not ashamed to insult God and man are more grossly false. Against this class of men, who profane the faith by impious and lying pretence, James inveighs (James 2:14). Nor would Paul require the faith of believers to be unfeigned (1 Tim. 1:5), were there not many who presumptuously arrogate to themselves what they have not, deceiving others, and sometimes even themselves, with empty show. Hence he compares a good conscience to the ark in which faith is preserved, because many, by falling away, have in regard to it made shipwreck.

13. It is necessary to attend to the ambiguous meaning of the term: for faith is often equivalent in meaning to sound doctrine, as in the passage which we lately quoted, and in the same epistle where Paul enjoins the deacons to hold "the mystery of the faith in a pure conscience;" in like manner, when he denounces the defection of certain from the faith. The meaning again is the same, when he says that Timothy had been brought up in the faith; and in like manner, when he says that profane babblings and oppositions of science, falsely so called, lead many away from the faith. Such persons he elsewhere calls reprobate as to the faith. On the other hand, when he enjoins Titus, "Rebuke them sharply, that they may be sound in the faith;"¹ by soundness he means purity of doctrine, which is easily corrupted, and degenerates through the fickleness of men. And indeed, since in Christ, as possessed by faith, are "hid

all the treasures of wisdom and knowledge," (Col. 1:2, 3), the term faith is justly extended to the whole sum of heavenly doctrine, from which it cannot be separated. On the other hand, it is sometimes confined to a particular object, as when Matthew says of those who let down the paralytic through the roof, that Jesus saw their faith (Mt. 9:2); and Jesus himself exclaims in regard to the centurion, "I have not found so great faith, no, not in Israel," (Mt. 8:10). Now, it is probable that the centurion was thinking only of the cure of his son, by whom his whole soul was engrossed;² but because he is satisfied with the simple answer and assurance of Christ, and does not request his bodily presence, this circumstance calls forth the eulogium on his faith. And we have lately shown how Paul uses the term faith for the gift of miracles—a gift possessed by persons who were neither regenerated by the Spirit of God, nor sincerely revered him. In another passage, he uses faith for the doctrine by which we are instructed in the faith. For when he says, that "that which is in part shall be done away," (1 Cor. 13:10), there can be no doubt that reference is made to the ministry of the Church, which is necessary in our present imperfect state; in these forms of expression the analogy is obvious. But when the name of faith is improperly transferred to a false profession or lying assumption, the catachresis ought not to seem harsher than when the fear of God is used for vicious and perverse worship; as when it is repeatedly said in sacred history, that the foreign nations which had been transported to Samaria and the neighbouring districts, feared false gods and the God of Israel: in other words, confounded heaven with earth. But we have now been inquiring what the faith is, which distinguishes the children of God from unbelievers, the faith by which we invoke God the Father, by which we pass from death unto life, and by which Christ our eternal salvation and life dwells in us. Its power and nature have, I trust, been briefly and clearly explained.

14. Let us now again go over the parts of the definition separately: I should think that, after a careful examination of them, no doubt will remain. By knowledge we do not mean comprehension, such as that which we have of things falling under human sense. For that knowledge is so much superior, that the human mind must far surpass and go beyond itself in order to reach it. Nor even when it has reached it does it comprehend what it feels, but persuaded of what it comprehends not, it understands more from mere certainty of persuasion than it could discern of any human matter by its own capacity. Hence it is elegantly described by Paul as ability "to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge," (Eph. 3:18, 19). His object was to intimate, that what our mind embraces by faith is every way infinite, that this kind of knowledge far surpasses all understanding. But because the "mystery which has been hid from ages and from generations" is now "made manifest to the saints," (Col. 1:26), faith is, for good reason, occasionally termed in Scripture understanding (Col. 2:2); and knowledge, as by John (1 John 3:2), when he declares that believers know themselves to be the sons of God. And certainly they do know, but rather as confirmed by a belief of the divine veracity than taught by any demonstration of reason. This is also indicated by Paul when he says, that "whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight)," (2 Cor. 5:6, 7) thus showing, that what we understand by faith is yet

1 1 Tim. 3:9; 4:1, 6; 2 Tim. 2:15; 3:18; Tit. 1:13; 2:2.

2 The French adds, "Comme il montre par ses propos quel souci il en avoit;"—as he shows by his urgency what anxiety he felt.

distant from us and escapes our view. Hence we conclude that the knowledge of faith consists more of certainty than discernment.

15. We add, that it is sure and firm, the better to express strength and constancy of persuasion. For as faith is not contented with a dubious and fickle opinion, so neither is it contented with an obscure and ill-defined conception. The certainty which it requires must be full and decisive, as is usual in regard to matters ascertained and proved. So deeply rooted in our hearts is unbelief, so prone are we to it, that while all confess with the lips that God is faithful, no man ever believes it without an arduous struggle. Especially when brought to the test,¹ we by our wavering betray the vice which lurked within. Nor is it without cause that the Holy Spirit bears such distinguished testimony to the authority of God, in order that it may cure the disease of which I have spoken, and induce us to give full credit to the divine promises: “The words of the Lord” (says David, Ps. 12:6) “are pure words, as silver tried in a furnace of earth purified seven times:” “The word of the Lord is tried: he is a buckler to all those that trust in him,” (Ps. 18:30). And Solomon declares the same thing almost in the same words, “Every word of God is pure,” (Prov. 30:5). But further quotation is superfluous, as the 119th Psalm is almost wholly occupied with this subject. Certainly, whenever God thus recommends his word, he indirectly rebukes our unbelief, the purport of all that is said being to eradicate perverse doubt from our hearts. There are very many also who form such an idea of the divine mercy as yields them very little comfort. For they are harassed by miserable anxiety while they doubt whether God will be merciful to them. They think, indeed, that they are most fully persuaded of the divine mercy, but they confine it within too narrow limits. The idea they entertain is, that this mercy is great and abundant, is shed upon many, is offered and ready to be bestowed upon all; but that it is uncertain whether it will reach to them individually, or rather whether they can reach to it. Thus their knowledge stopping short leaves them only mid-way; not so much confirming and tranquilizing the mind as harassing it with doubt and disquietude. Very different is that feeling of full assurance (plerophori’a) which the Scriptures uniformly attribute to faith—an assurance which leaves no doubt that the goodness of God is clearly offered to us. This assurance we cannot have without truly perceiving its sweetness, and experiencing it in ourselves. Hence from faith the Apostle deduces confidence, and from confidence boldness. His words are, “In whom (Christ) we have boldness and access with confidence by the faith of him,” (Eph. 3:12) thus undoubtedly showing that our faith is not true unless it enables us to appear calmly in the presence of God. Such boldness springs only from confidence in the divine favor and salvation. So true is this, that the term faith is often used as equivalent to confidence.

16. The principal hinge on which faith turns is this: We must not suppose that any promises of mercy which the Lord offers are only true out of us, and not at all in us: we should rather make them ours by inwardly embracing them. In this way only is engendered that confidence which he elsewhere terms peace (Rom. 5:1); though perhaps he rather means to make peace follow from it. This is the security which quiets and calms the conscience in the view of the judgment of God, and without which it is necessarily vexed

and almost torn with tumultuous dread, unless when it happens to slumber for a moment, forgetful both of God and of itself. And verily it is but for a moment. It never long enjoys that miserable obliviousness, for the memory of the divine judgment, ever and anon recurring, stings it to the quick. In one word, he only is a true believer who, firmly persuaded that God is reconciled, and is a kind Father to him, hopes everything from his kindness, who, trusting to the promises of the divine favor, with undoubting confidence anticipates salvation; as the Apostle shows in these words, “We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end,” (Heb. 3:14). He thus holds, that none hope well in the Lord save those who confidently glory in being the heirs of the heavenly kingdom. No man, I say, is a believer but he who, trusting to the security of his salvation, confidently triumphs over the devil and death, as we are taught by the noble exclamation of Paul, “I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord,” (Rom. 8:38). In like manner, the same Apostle does not consider that the eyes of our understanding are enlightened unless we know what is the hope of the eternal inheritance to which we are called (Eph. 1:18). Thus he uniformly intimates throughout his writings, that the goodness of God is not properly comprehended when security does not follow as its fruit.

17. But it will be said that this differs widely from the experience of believers, who, in recognizing the grace of God toward them, not only feel disquietude (this often happens), but sometimes tremble, overcome with terror,² so violent are the temptations which assail their minds. This scarcely seems consistent with certainty of faith. It is necessary to solve this difficulty, in order to maintain the doctrine above laid down. When we say that faith must be certain and secure, we certainly speak not of an assurance which is never affected by doubt, nor a security which anxiety never assails; we rather maintain that believers have a perpetual struggle with their own distrust, and are thus far from thinking that their consciences possess a placid quiet, uninterrupted by perturbation. On the other hand, whatever be the mode in which they are assailed, we deny that they fall off and abandon that sure confidence which they have formed in the mercy of God. Scripture does not set before us a brighter or more memorable example of faith than in David, especially if regard be had to the constant tenor of his life. And yet how far his mind was from being always at peace is declared by innumerable complaints, of which it will be sufficient to select a few. When he rebukes the turbulent movements of his soul, what else is it but a censure of his unbelief? “Why art thou cast down, my soul? and why art thou disquieted in me? hope thou in God,” (Psalm 42:6). His alarm was undoubtedly a manifest sign of distrust, as if he thought that the Lord had forsaken him. In another passage we have a fuller confession: “I said in my haste, I am cut off from before thine eyes,” (Psalm 31:22). In another passage, in anxious and wretched perplexity, he debates with himself, nay, raises a question as to the nature of God: “Has God forgotten to be gracious? has he in anger shut up his tender mercies?” (Psalm 77:9). What follows is still harsher: “I said this is my infirmity; but I will remember the years of the right hand of the Most High.”³ As

1 Latin “Praesentim ubi ad rem ventum est.”—
French, “Principalement quand les tentations nous
pressent;”—especially when temptations press us.

2 As to the imperfection, strengthening, and increase
of faith, see Book 4. chap. 4 sec. 7, 8.

3 Calvin’s Latin translation of the passage is, “Atque dixi, occidere
meum est; mutationes dexterae excelsi.”—The French is, “J’ay

if desperate, he adjudges himself to destruction. [292] He not only confesses that he is agitated by doubt, but as if he had fallen in the contest, leaves himself nothing in reserve,—God having deserted him, and made the hand which was wont to help him the instrument of his destruction. Wherefore, after having been tossed among tumultuous waves, it is not without reason he exhorts his soul to return to her quiet rest (Psalm 116:7). And yet (what is strange) amid those commotions, faith sustains the believer's heart, and truly acts the part of the palm tree, which supports any weights laid upon it, and rises above them; thus David, when he seemed to be overwhelmed, ceased not by urging himself forward to ascend to God. But he who anxiously contending with his own infirmity has recourse to faith, is already in a great measure victorious. This we may infer from the following passage, and others similar to it: "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord," (Psalm 27:14). He accuses himself of timidity, and repeating the same thing twice, confesses that he is ever and anon exposed to agitation. Still he is not only dissatisfied with himself for so feeling, but earnestly labors to correct it. Were we to take a nearer view of his case, and compare it with that of Ahaz, we should find a great difference between them. Isaiah is sent to relieve the anxiety of an impious and hypocritical king, and addresses him in these terms: "Take heed, and be quiet; fear not," etc. (Isaiah 7:4). How did Ahab act? As has already been said, his heart was shaken as a tree is shaken by the wind: though he heard the promise, he ceased not to tremble. This, therefore, is the proper hire and punishment of unbelief, so to tremble as in the day of trial to turn away from God, who gives access to himself only by faith. On the other hand, believers, though weighed down and almost overwhelmed with the burden of temptation, constantly rise up, though not without toil and difficulty; hence, feeling conscious of their own weakness, they pray with the Prophet, "Take not the word of truth utterly out of my mouths" (Psalm 119:43). By these words, we are taught that they at times become dumb, as if their faith were overthrown, and yet that they do not withdraw or turn their backs, but persevere in the contest, and by prayer stimulate their sluggishness, so as not to fall into stupor by giving way to it. (See Calv. in Psalm 88:16).

18. To make this intelligible, we must return to the distinction between flesh and spirit, to which we have already adverted, and which here becomes most apparent. The believer finds within himself two principles: the one filling him with delight in recognizing the divine goodness, the other filling him with bitterness under a sense of his fallen state; the one leading him to recline on the promise of the Gospel, the other alarming him by the conviction of his iniquity; the one making him exult with the anticipation of life, the other making him tremble with the fear of death. This diversity is owing to imperfection of faith, since we are never so well in the course of the present life as to be entirely cured of the disease of distrust, and completely replenished and engrossed by faith. Hence those conflicts: the distrust cleaving to the remains of the flesh rising up to assail the faith enlisting in our hearts. But if in the believer's mind certainty is mingled with doubt, must we not always be carried back to the conclusion, that faith consists not of a sure and clear, but only of an obscure and confused, understanding of the divine will in regard to us? By no means. Though we are distracted by various thoughts, it does not follow that we are immediately divested of faith. Though we are agitated and car-

ried to and fro by distrust, we are not immediately plunged into the abyss; though we are shaken, we are not therefore driven from our place. The invariable issue of the contest is, that faith in the long run surmounts the difficulties by which it was beset and seemed to be endangered.

19. The whole, then, comes to this: As soon as the minutest particle of faith is instilled into our minds, we begin to behold the face of God placid, serene, and propitious; far off, indeed, but still so distinctly as to assure us that there is no delusion in it. In proportion to the progress we afterwards make (and the progress ought to be uninterrupted), we obtain a nearer and surer view, the very continuance making it more familiar to us. Thus we see that a mind illumined with the knowledge of God is at first involved in much ignorance,—ignorance, however, which is gradually removed. Still this partial ignorance or obscure discernment does not prevent that clear knowledge of the divine favor which holds the first and principal part in faith. For as one shut up in a prison, where from a narrow opening he receives the rays of the sun indirectly and in a manner divided, though deprived of a full view of the sun, has no doubt of the source from which the light comes, and is benefited by it; so believers, while bound with the fetters of an earthly body, though surrounded on all sides with much obscurity, are so far illumined by any slender light which beams upon them and displays the divine mercy as to feel secure.

20. The Apostle elegantly adverts to both in different passages. When he says, "We know in part, and we prophesy in part;" and "Now we see through a glass darkly," (1 Cor. 13:9, 12), he intimates how very minute a portion of divine wisdom is given to us in the present life. For although those expressions do not simply indicate that faith is imperfect so long as we groan under a height of flesh, but that the necessity of being constantly engaged in learning is owing to our imperfection, he at the same time reminds us, that a subject which is of boundless extent cannot be comprehended by our feeble and narrow capacities. This Paul affirms of the whole Church, each individual being retarded and impeded by his own ignorance from making so near an approach as were to be wished. But that the foretaste which we obtain from any minute portion of faith is certain, and by no means fallacious, he elsewhere shows, when he affirms that "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord," (2 Cor. 3:18). In such degrees of ignorance much doubt and trembling is necessarily implied, especially seeing that our heart is by its own natural bias prone to unbelief. To this we must add the temptations which, various in kind and infinite in number, are ever and anon violently assailing us. In particular, conscience itself, burdened with an incumbent load of sins, at one time complains and groans, at another accuses itself; at one time murmurs in secret, at another openly rebels. Therefore, whether adverse circumstances betoken the wrath of God, or conscience finds the subject and matter within itself, unbelief thence draws weapons and engines to put faith to flight, the aim of all its efforts being to make us think that God is adverse and hostile to us, and thus, instead of hoping for any assistance from him, to make us dread him as a deadly foe.

21. To withstand these assaults, faith arms and fortifies itself with the word of God. When the temptation suggested is, that God

dit, Il me faut mourir. Voicy un changement de la main de Dieu;"—I said I must die. Behold a change in the hand of God.

is an enemy because he afflicts, faith replies, that while he afflicts he is merciful, his chastening proceeding more from love than anger. To the thought that God is the avenger of wickedness, it opposes the pardon ready to be bestowed on all offences whenever the sinner retakes himself to the divine mercy. Thus the pious mind, how much soever it may be agitated and torn, at length rises superior to all difficulties, and allows not its confidence in the divine mercy to be destroyed. Nay, rather, the disputes which exercise and disturb it tend to establish this confidence. A proof of this is, that the saints, when the hand of God lies heaviest upon them, still lodge their complaints with him, and continue to invoke him, when to all appearance he is least disposed to hear. But of what use were it to lament before him if they had no hope of solace? They never would invoke him did they not believe that he is ready to assist them. Thus the disciples, while reprimanded by their Master for the weakness of their faith in crying out that they were perishing, still implored his aid (Mt. 8:25). And he, in rebuking them for their want of faith, does not disown them or class them with unbelievers, but urges them to shake off the vice. Therefore, as we have already said, we again maintain, that faith remaining fixed in the believer's breast never can be eradicated from it. However it may seem shaken and bent in this direction or in that, its flame is never so completely quenched as not at least to lurk under the embers. In this way, it appears that the word, which is an incorruptible seed, produces fruit similar to itself. Its germ never withers away utterly and perishes. The saints cannot have a stronger ground for despair than to feel, that, according to present appearances, the hand of God is armed for their destruction; and yet Job thus declares the strength of his confidence: "Though he slay me, yet will I trust in him." The truth is, that unbelief reigns not in the hearts of believers, but only assails them from without; does not wound them mortally with its darts, but annoys them, or, at the utmost, gives them a wound which can be healed. Faith, as Paul (declares (Eph. 6:16), is our shield, which receiving these darts, either wards them off entirely, or at least breaks their force, and prevents them from reaching the vitals. Hence when faith is shaken, it is just as when, by the violent blow of a javelin, a soldier standing firm is forced to step back and yield a little; and again when faith is wounded, it is as if the shield were pierced, but not perforated by the blow. The pious mind will always rise, and be able to say with David, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me," (Psalm 23:4). Doubtless it is a terrific thing to walk in the darkness of death, and it is impossible for believers, however great their strength may be, not to shudder at it; but since the prevailing thought is that God is present and providing for their safety, the feeling of security overcomes that of fear. As Augustine says,—whatever be the engines which the devil erects against us, as he cannot gain the heart where faith dwells, he is cast out. Thus, if we may judge by the event, not only do believers come off safe from every contest so as to be ready, after a short repose, to descend again into the arena, but the saying of John, in his Epistle, is fulfilled, "This is the victory that overcometh the world, even our faith," (1 John 5:4). It is not said that it will be victorious in a single fight, or a few, or some one assault, but that it will be victorious over the whole world, though it should be a thousand times assailed.

22. There is another species of fear and trembling, which, so far from impairing the security of faith, tends rather to establish it; namely, when believers, reflecting that the examples of the divine vengeance on the ungodly are a kind of beacons warning them not

to provoke the wrath of God by similar wickedness keep anxious watch, or, taking a view of their own inherent wretchedness, learn their entire dependence on God, without whom they feel themselves to be fleeting and evanescent as the wind. For when the Apostle sets before the Corinthians the scourges which the Lord in ancient times inflicted on the people of Israel, that they might be afraid of subjecting themselves to similar calamities, he does not in any degree destroy the ground of their confidence; he only shakes off their carnal torpor which suppresses faith, but does not strengthen it. Nor when he takes occasion from the case of the Israelites to exhort, "Let him that thinketh he standeth take heed lest he fall," (1 Cor. 10:12), he does not bid us waver, as if we had no security for our steadfastness: he only removes arrogance and rash confidence in our strength, telling the Gentiles not to presume because the Jews had been cast off, and they had been admitted to their place (Rom. 11:20). In that passage, indeed, he is not addressing believers only, but also comprehends hypocrites, who gloried merely in external appearance; nor is he addressing individuals, but contrasting the Jews and Gentiles, he first shows that the rejection of the former was a just punishment of their ingratitude and unbelief, and then exhorts the latter to beware lest pride and presumption deprive them of the grace of adoption which had lately been transferred to them. For as in that rejection of the Jews there still remained some who were not excluded from the covenant of adoptions so there might be some among the Gentiles who, possessing no true faith, were only puffed up with vain carnal confidence, and so abused the goodness of God to their own destruction. But though you should hold that the words were addressed to elect believers, no inconsistency will follow. It is one thing, in order to prevent believers from indulging vain confidence, to repress the temerity which, from the remains of the flesh, sometimes gains upon them, and it is another thing to strike terror into their consciences, and prevent them from feeling secure in the mercy of God.

23. Then, when he bids us work out our salvation with fear and trembling, all he requires is, that we accustom ourselves to think very meanly of our own strength, and confide in the strength of the Lord. For nothing stimulates us so strongly to place all our confidence and assurance on the Lord as self diffidence, and the anxiety produced by a consciousness of our calamitous condition. In this sense are we to understand the words of the Psalmist: "I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temples" (Ps. 5:7). Here he appropriately unites confident faith leaning on the divine mercy with religious fear, which of necessity we must feel whenever coming into the presence of the divine majesty we are made aware by its splendor of the extent of our own impurity. Truly also does Solomon declare: "Happy is the man that feareth alway; but he that hardeneth his heart falleth into mischief," (Prov. 28:14). The fear he speaks of is that which renders us more cautious, not that which produces despondency, the fear which is felt when the mind confounded in itself resumes its equanimity in God, downcast in itself, takes courage in God, distrusting itself, breathes confidence in God. Hence there is nothing inconsistent in believers being afraid, and at the same time possessing secure consolation as they alternately behold their own vanity, and direct their thoughts to the truth of God. How, it will be asked, can fear and faith dwell in the same mind? Just in the same way as sluggishness and anxiety can so dwell. The ungodly court a state of lethargy that the fear of God may not annoy them; and yet the judgment of God so urges that

they cannot gain their desire. In the same way God can train his people to humility, and curb them by the bridle of modesty, while yet fighting bravely. And it is plain, from the context, that this was the Apostle's meaning, since he states, as the ground of fear and trembling, that it is God who worketh in us to will and to do of his good pleasure. In the same sense must we understand the words of the Prophet, "The children of Israel" "shall fear the Lord and his goodness in the latter days," (Hos. 3:5). For not only does piety beget reverence to God, but the sweet attractiveness of grace inspires a man, though desponding of himself, at once with fear and admiration, making him feel his dependence on God, and submit humbly to his power.

24. Here, however, we give no countenance to that most pestilential philosophy which some semi-papists are at present beginning to broach in corners. Unable to defend the gross doubt inculcated by the Schoolmen, they have recourse to another fiction, that they may compound a mixture of faith and unbelief. They admit, that whenever we look to Christ we are furnished with full ground for hope; but as we are ever unworthy of all the blessings which are offered us in Christ, they will have us to fluctuate and hesitate in the view of our unworthiness. In short, they give conscience a position between hope and fear, making it alternate, by successive turns, to the one and the other. Hope and fear, again, they place in complete contrast,—the one falling as the other rises, and rising as the other falls. Thus Satan, finding the devices by which he was wont to destroy the certainty of faith too manifest to be now of any avail, is endeavoring, by indirect methods, to undermine it.¹ But what kind of confidence is that which is ever and anon supplanted by despair? They tell you, if you look to Christ salvation is certain; if you return to yourself damnation is certain. Therefore, your mind must be alternately ruled by diffidence and hope; as if we were to imagine Christ standing at a distance, and not rather dwelling in us. We expect salvation from him—not because he stands aloof from us, but because ingrafting us into his body he not only makes us partakers of all his benefits, but also of himself. Therefore, I thus retort the argument, If you look to yourself damnation is certain: but since Christ has been communicated to you with all his benefits, so that all which is his is made yours, you become a member of him, and hence one with him. His righteousness covers your sins—his salvation extinguishes your condemnation; he interposes with his worthiness, and so prevents your unworthiness from coming into the view of God. Thus it truly is. It will never do to separate Christ from us, nor us from him; but we must, with both hands, keep firm hold of that alliance by which he has riveted us to himself. This the Apostle teaches us: "The body is dead because of sin; but the spirit is life because of righteousness," (Rom. 8:10). According to the frivolous trifling of these objectors, he ought to have said, Christ indeed has life in himself, but you, as you are sinners, remain liable to death and condemnation. Very different is his language. He tells us that the condemnation which we of ourselves deserve is annihilated by the salvation of Christ; and to confirm this he employs the argument to which I have referred—viz. that Christ is not external to us, but dwells in us; and not only unites us to himself by an undivided bond of fellowship, but by a wondrous communion brings us daily into closer connection, until he becomes altogether one

¹ The French is, "Voila comme Satan, quand il voit que par mensonge clair et ouvert il ne peust plus destruire la certitude de la foy, s'efforce en cachette et comme par dessous terre la ruiner."—Behold how Satan, when he sees that by clear and open falsehood he can no longer destroy the certainty of faith, is striving in secret, and as it were below ground, to ruin it.

with us. And yet I deny not, as I lately said, that faith occasionally suffers certain interruptions when, by violent assault, its weakness is made to bend in this direction or in that; and its light is buried in the thick darkness of temptation. Still happen what may, faith ceases not to long after God.

25. The same doctrine is taught by Bernard when he treats professedly on this subject in his Fifth Homily on the Dedication of the Temple: "By the blessing of God, sometimes meditating on the soul, methinks, I find in it as it were two contraries. When I look at it as it is in itself and of itself, the truest thing I can say of it is, that it has been reduced to nothing. What need is there to enumerate each of its miseries? how burdened with sin, obscured with darkness, ensnared by allurements, teeming with lusts, ruled by passion, filled with delusions, ever prone to evil, inclined to every vice; lastly, full of ignominy and confusion. If all its righteousnesses, when examined by the light of truth, are but as filthy rags (Is. 64:6), what must we suppose its unrighteousness to be? 'If, therefore, the light that is in thee be darkness, how great is that darkness?' (Mt. 6:23). What then? man doubtless has been made subject to vanity—man here been reduced to nothing—man is nothing. And yet how is he whom God exalts utterly nothing? How is he nothing to whom a divine heart has been given? Let us breathe again, brethren. Although we are nothing in our hearts, perhaps something of us may lurk in the heart of God. O Father of mercies! O Father of the miserable! how plantest thou thy heart in us? Where thy heart is, there is thy treasure also. But how are we thy treasure if we are nothing? All nations before thee are as nothing. Observe, before thee; not within thee. Such are they in the judgment of thy truth, but not such in regard to thy affection. Thou callest the things which be not as though they were; and they are not, because thou callest them 'things that be not:' and yet they are because thou callest them. For though they are not as to themselves, yet they are with thee according to the declaration of Paul: 'Not of works, but of him that calleth,' " (Rom. 9:11). He then goes on to say that the connection is wonderful in both points of view. Certainly things which are connected together do not mutually destroy each other. This he explains more clearly in his conclusion in the following terms: "If, in both views, we diligently consider what we are,—in the one view our nothingness, in the other our greatness,—I presume our glorying will seem restrained; but perhaps it is rather increased and confirmed, because we glory not in ourselves, but in the Lord. Our thought is, if he determined to save us we shall be delivered; and here we begin again to breathe. But, ascending to a loftier height, let us seek the city of God, let us seek the temple, let us seek our home, let us seek our spouse. I have not forgotten myself when, with fear and reverence, I say, We are,—are in the heart of God. We are, by his dignifying, not by our own dignity."

26. Moreover, the fear of the Lord, which is uniformly attributed to all the saints, and which, in one passage, is called "the beginning of wisdom," in another wisdom itself, although it is one, proceeds from a twofold cause. God is entitled to the reverence of a Father and a Lord. Hence he who desires duly to worship him, will study to act the part both of an obedient son and a faithful servant. The obedience paid to God as a Father he by his prophet terms honor; the service performed to him as a master he terms fear. "A son honoureth his father, and a servant his master. If then I be a father, where is mine honor? and if I be a master, where is my

fear?"¹ But while he thus distinguishes between the two, it is obvious that he at the same time confounds them. The fear of the Lord, therefore, may be defined reverence mingled with honor and fear. It is not strange that the same mind can entertain both feelings; for he who considers with himself what kind of a father God is to us, will see sufficient reason, even were there no hell, why the thought of offending him should seem more dreadful than any death. But so prone is our carnal nature to indulgence in sin, that, in order to curb it in every way, we must also give place to the thought that all iniquity is abomination to the Master under whom we live; that those who, by wicked lives, provoke his anger, will not escape his vengeance.

27. There is nothing repugnant to this in the observation of John: "There is no fear in love; but perfect love casteth out fear: because fear has torment," (1 John 4:18). For he is speaking of the fear of unbelief, between which and the fear of believers there is a wide difference. The wicked do not fear God from any unwillingness to offend him, provided they could do so with impunity; but knowing that he is armed with power for vengeance, they tremble in dismay on hearing of his anger. And they thus dread his anger, because they think it is impending over them, and they every moment expect it to fall upon their heads. But believers, as has been said, dread the offense even more than the punishment. They are not alarmed by the fear of punishment, as if it were impending over them,² but are rendered the more cautious of doing anything to provoke it. Thus the Apostle addressing believers says, "Let no man deceive you with vain words; for because of these things, the wrath of God cometh upon the children of disobedience," (Eph. 5:6; Col. 3:6). He does not threaten that wrath will descend upon them; but he admonishes them, while they think how the wrath of God is prepared for the wicked, on account of the crimes which he had enumerated, not to run the risk of provoking it. It seldom happens that mere threatening have the effect of arousing the reprobate; nay, becoming more callous and hardened when God thunders verbally from heaven, they obstinately persist in their rebellion. It is only when actually smitten by his hand that they are forced, whether they will or not, to fear. This fear the sacred writers term servile, and oppose to the free and voluntary fear which becomes sons. Some, by a subtle distinction, have introduced an intermediate species, holding that that forced and servile fear sometimes subdues the mind, and leads spontaneously to proper fear.

28. The divine favor to which faith is said to have respect, we understand to include in it the possession of salvation and eternal life. For if, when God is propitious, no good thing can be wanting to us, we have ample security for our salvation when assured of his love. "Turn us again, O God, and cause thy face to shine," says the Prophet, "and we shall be saved," (Ps. 80:3). Hence the Scriptures make the sum of our salvation to consist in the removal of all enmity, and our admission into favor; thus intimating, that when God is reconciled all danger is past, and every thing good will befall us. Wherefore, faith apprehending the love of God has the promise both of the present and the future life, and ample security for all blessings (Eph. 2:14). The nature of this must be ascertained from the word. Faith does not promise us length of days, riches and hon-

ors (the Lord not having been pleased that any of these should be appointed us); but is contented with the assurance, that however poor we may be in regard to present comforts, God will never fail us. The chief security lies in the expectation of future life, which is placed beyond doubt by the word of God. Whatever be the miseries and calamities which await the children of God in this world, they cannot make his favor cease to be complete happiness. Hence, when we were desirous to express the sum of blessedness, we designated it by the favor of God, from which, as their source, all kinds of blessings flow. And we may observe throughout the Scriptures, that they refer us to the love of God, not only when they treat of our eternal salvation, but of any blessing whatever. For which reason David sings, that the loving-kindness of God experienced by the pious heart is sweeter and more to be desired than life itself (Ps. 63:3). In short, if we have every earthly comfort to a wish, but are uncertain whether we have the love or the hatred of God, our felicity will be cursed, and therefore miserable. But if God lift on us the light of his fatherly countenance, our very miseries will be blessed, inasmuch as they will become helps to our salvation. Thus Paul, after bringing together all kinds of adversity, boasts that they cannot separate us from the love of God: and in his prayers he uniformly begins with the grace of God as the source of all prosperity. In like manner, to all the terrors which assail us, David opposes merely the favor of God,—"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me," (Ps. 23:4). And we feel that our minds always waver until, contented with the grace of God, we in it seek peace, and feel thoroughly persuaded of what is said in the psalm, "Blessed is the nation whose God is the Lord, and the people whom he has chosen for his own inheritance," (Ps. 33:12).

29. Free promise we make the foundation of faith, because in it faith properly consists. For though it holds that God is always true, whether in ordering or forbidding, promising or threatening; though it obediently receive his commands, observe his prohibitions, and give heed to his threatening; yet it properly begins with promise, continues with it, and ends with it. It seeks life in God, life which is not found in commands or the denunciations of punishment, but in the promise of mercy. And this promise must be gratuitous; for a conditional promise, which throws us back upon our works, promises life only in so far as we find it existing in ourselves. Therefore, if we would not have faith to waver and tremble, we must support it with the promise of salvation, which is offered by the Lord spontaneously and freely, from a regard to our misery rather than our worth. Hence the Apostle bears this testimony to the Gospel, that it is the word of faith (Rom. 10:8). This he concedes not either to the precepts or the promises of the Law, since there is nothing which can establish our faith, but that free embassy by which God reconciles the world to himself. Hence he often uses faith and the Gospel as correlative terms, as when he says, that the ministry of the Gospel was committed to him for "obedience to the faith;" that "it is the power of God unto salvation to every one that believeth;" that "therein is the righteousness of God revealed from faith to faith," (Rom. 1:5, 16, 17). No wonder: for seeing that the Gospel is "the ministry of reconciliation," (2 Cor. 5:18), there is no other sufficient evidence of the divine favor, such as faith requires to know. Therefore, when we say, that faith must rest on a free promise, we deny not that believers accept and embrace the word of God in all its parts, but we point to the promise of mercy as its special object. Believers, indeed, ought to recognize God as the judge and avenger of wickedness; and yet mercy is the object to

1 Ps. 111:10; Prov. 1:7, 9:10, 15:24; Job 28:28; Mal. 1:6.

2 Latin, "acsi cervicibus suis impenderet."—French, "comme si l'enfer leur etoit desia present pour les englouter;"—as if hell were already present to engulf them.

which they properly look, since he is exhibited to their contemplation as “good and ready to forgive,” “plenteous in mercy,” “slow to anger,” “good to all,” and shedding “his tender mercies over all his works”. Ps. 86:5; 103:8; 145:8, 9).

30. I stay not to consider the rabid objections of Pighius, and others like-minded, who inveigh against this restriction, as rending faith, and laying hold of one of its fragments. I admit, as I have already said, that the general object of faith (as they express it) is the truth of God, whether he threatens or gives hope of his favor. Accordingly, the Apostle attributes it to faith in Noah, that he feared the destruction of the world, when as yet it was not seen (Heb. 11:17). If fear of impending punishment was a work of faith, threatening ought not to be excluded in defining it. This is indeed true; but we are unjustly and calumniously charged with denying that faith has respect to the whole word of God. We only mean to maintain these two points,—that faith is never decided until it attain to a free promise; and that the only way in which faith reconciles us to God is by uniting us with Christ. Both are deserving of notice. We are inquiring after a faith which separates the children of God from the reprobate, believers from unbelievers. Shall every man, then, who believes that God is just in what he commands, and true in what he threatens, be on that account classed with believers? Very far from it. Faith, then, has no firm footing until it stand in the mercy of God. Then what end have we in view in discoursing of faith? Is it not that we may understand the way of salvation? But how can faith be saving, unless in so far as it in grafts us into the body of Christ? There is no absurdity, therefore, when, in defining it, we thus press its special object, and, by way of distinction, add to the generic character the particular mark which distinguishes the believer from the unbeliever. In short, the malicious have nothing to carp at in this doctrine, unless they are to bring the same censure against the Apostle Paul, who specially designates the Gospel as “the word of faith,” (Rom. 10:8).

31. Hence again we infer, as has already been explained, that faith has no less need of the word than the fruit of a tree has of a living root; because, as David testifies, none can hope in God but those who know his name (Ps. 9:10). This knowledge, however, is not left to every man’s imagination, but depends on the testimony which God himself gives to his goodness. This the same Psalmist confirms in another passage, “Thy salvation according to thy word,” (Ps. 119:41). Again, “Save me,” “I hoped in thy word,” (Ps. 119:146, 147). Here we must attend to the relation of faith to the word, and to salvation as its consequence. Still, however, we exclude not the power of God. If faith cannot support itself in the view of this power, it never will give Him the honor which is due. Paul seems to relate a trivial or very ordinary circumstance with regard to Abraham, when he says, that he believed that God, who had given him the promise of a blessed seed, was able also to perform it (Rom. 4:21). And in like manner, in another passage, he says of himself, “I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day,” (2 Tim. 1:12). But let any one consider with himself, how he is ever and anon assailed with doubts in regard to the power of God, and he will readily perceive, that those who duly magnify it have made no small progress in faith. We all acknowledge that God can do whatsoever he pleases; but while every temptation, even the most trivial, fills us with fear and dread, it is plain that we derogate from

the power of God, by attaching less importance to his promises than to Satan’s threatenings against them.¹

This is the reason why Isaiah, when he would impress on the hearts of the people the certainty of faith, discourses so magnificently of the boundless power of God. He often seems, after beginning to speak of the hope of pardon and reconciliation, to digress, and unnecessarily take a long circuitous course, describing how wonderfully God rules the fabric of heaven and earth, with the whole course of nature; and yet he introduces nothing which is not appropriate to the occasion; because unless the power of God, to which all things are possible is presented to our eye, our ears malignantly refuse admission to the word, or set no just value upon it. We may add, that an effectual power is here meant; for piety, as it has elsewhere been seen, always makes a practical application of the power of God; in particular, keeps those works in view in which he has declared himself to be a Father. Hence the frequent mention in Scripture of redemption; from which the Israelites might learn, that he who had once been the author of salvation would be its perpetual guardian. By his own example, also, David reminds us, that the benefits which God has bestowed privately on any individual, tend to confirm his faith for the time to come; nay, that when God seems to have forsaken us, we ought to extend our view farther, and take courage from his former favors, as is said in another psalm, “I remember the days of old: I meditate on all thy works,” (Ps. 143:5). Again “I will remember the works of the Lord; surely I will remember thy wonders of old” (Ps. 77:11). But because all our conceptions of the power and works of God are evanescent without the word, we are not rash in maintaining, that there is no faith until God present us with clear evidence of his grace.

Here, however, a question might be raised as to the view to be taken of Sarah and Rebekah, both of whom, impelled as it would seem by zeal for the faith, went beyond the limits of the word. Sarah, in her eager desire for the promised seed, gave her maid to her husband. That she sinned in many respects is not to be denied; but the only fault to which I now refer is her being carried away by zeal, and not confining herself within the limits prescribed by the word. It is certain, however, that her desire proceeded from faith. Rebekah, again, divinely informed of the election of her son Jacob, procures the blessing for him by a wicked stratagem; deceives her husband, who was a witness and minister of divine grace; forces her son to lie; by various frauds and impostures corrupts divine truth; in fine, by exposing his promise to scorn, does what in her lies to make it of no effect. And yet this conduct, however vicious and reprehensible, was not devoid of faith. She must have overcome many obstacles before she obtained so strong a desire of that which, without any hope of earthly advantage, was full of difficulty and danger. In the same way, we cannot say that the holy patriarch Isaac was altogether void of faith, in that, after he had been similarly informed of the honor transferred to the younger son, he still continues his predilection in favor of his first-born, Esau. These examples certainly show that error is often mingled with faith; and yet that when faith is real, it always obtains the preeminence. For as the particular error of Rebekah did not render the blessing of no effect, neither did it nullify the faith which generally ruled in her mind, and was the principle and cause of that action. In this, nevertheless, Rebekah showed how prone the human mind is to turn aside whenever it gives itself the least indulgence. But though defect and infirmity obscure faith, they do not extinguish it. Still they admonish us how carefully we ought to cling to the word of God, and at the same

¹ The French adds, “Combien que nous ayons les promesses de Dieu pour nous munir à l’encontre;”—although we have the promise of God to strengthen us for the encounter.

time confirm what we have taught—viz. that faith gives way when not supported by the word, just as the minds of Sarah, Isaac, and Rebekah, would have lost themselves in devious paths, had not the secret restraint of Providence kept them obedient to the word.

32. On the other hand, we have good ground for comprehending all the promises in Christ, since the Apostle comprehends the whole Gospel under the knowledge of Christ, and declares that all the promises of God are in him yea, and amen.¹ The reason for this is obvious. Every promise which God makes is evidence of his good will. This is invariably true, and is not inconsistent with the fact, that the large benefits which the divine liberality is constantly bestowing on the wicked are preparing them for heavier judgment. As they neither think that these proceed from the hand of the Lord, nor acknowledge them as his, or if they do so acknowledge them, never regard them as proofs of his favor, they are in no respect more instructed thereby in his mercy than brute beasts, which, according to their condition, enjoy the same liberality, and yet never look beyond it. Still it is true, that by rejecting the promises generally offered to them, they subject themselves to severer punishment. For though it is only when the promises are received in faith that their efficacy is manifested, still their reality and power are never extinguished by our infidelity or ingratitude. Therefore, when the Lord by his promises invites us not only to enjoy the fruits of his kindness, but also to meditate upon them, he at the same time declares his love. Thus we are brought back to our statement, that every promise is a manifestation of the divine favor toward us. Now, without controversy, God loves no man out of Christ. He is the beloved Son, in whom the love of the Father dwells, and from whom it afterwards extends to us. Thus Paul says “In whom he has made us accepted in the Beloved,” (Eph. 1:6). It is by his intervention, therefore, that love is diffused so as to reach us. Accordingly, in another passage, the Apostle calls Christ “our peace,” (Eph. 2:14), and also represents him as the bond by which the Father is united to us in paternal affection (Rom. 8:3). It follows, that whenever any promise is made to us, we must turn our eyes toward Christ. Hence, with good reasons Paul declares that in him all the promises of God are confirmed and completed (Rom. 15:8). Some examples are brought forward as repugnant to this view. When Naaman the Syrian made inquiry at the prophet as to the true mode of worshipping God, we cannot (it is said) suppose that he was informed of the Mediator, and yet he is commended for his piety (2 Kings 5:17-19). Nor could Cornelius, a Roman heathen, be acquainted with what was not known to all the Jews, and at best known obscurely. And yet his alms and prayers were acceptable to God (Acts 10:31), while the prophet by his answer approved of the sacrifices of Naaman. In both, this must have been the result of faith. In like manner, the eunuch to whom Philip was sent, had he not been endued with some degree of faith, never would have incurred the fatigue and expense of a long and difficult journey to obtain an opportunity of worship (Acts 8:27, 31); and yet we see how, when interrogated by Philip, he betrays his ignorance of the Mediator. I admit that, in some respect, their faith was not explicit either as to the person of Christ, or the power and office assigned him by the Father. Still it is certain that they were imbued with principles which might give some, though a slender, foretaste of Christ. This should not be thought strange; for the eunuch would not have hastened from a distant country to Jerusalem to an unknown God; nor could Cornelius, after having once embraced the Jewish religion, have lived so long in Judea without

¹ Rom. 1:3; 1 Cor. 2:2; 2 Cor. 1:20.

becoming acquainted with the rudiments of sound doctrine. In regard to Naaman, it is absurd to suppose that Elisha, while he gave him many minute precepts, said nothing of the principal matter. Therefore, although their knowledge of Christ may have been obscure, we cannot suppose that they had no such knowledge at all. They used the sacrifices of the Law, and must have distinguished them from the spurious sacrifices of the Gentiles, by the end to which they referred—viz. Christ.

33. A simple external manifestation of the word ought to be amply sufficient to produce faith, did not our blindness and perverseness prevent. But such is the proneness of our mind to vanity, that it can never adhere to the truth of God, and such its dullness, that it is always blind even in his light. Hence without the illumination of the Spirit the word has no effect; and hence also it is obvious that faith is something higher than human understanding. Nor were it sufficient for the mind to be illumined by the Spirit of God unless the heart also were strengthened and supported by his power. Here the Schoolmen go completely astray, dwelling entirely in their consideration of faith, on the bare simple assent of the understanding, and altogether overlooking confidence and security of heart. Faith is the special gift of God in both ways,—in purifying the mind so as to give it a relish for divine truth, and afterwards in establishing it therein. For the Spirit does not merely originate faith, but gradually increases it, until by its means he conducts us into the heavenly kingdom. “That good thing which was committed unto thee,” says Paul, “keep by the Holy Ghost which dwelleth in us,” (2 Tim. 1:14). In what sense Paul says (Gal. 3:2), that the Spirit is given by the hearing of faith, may be easily explained. If there were only a single gift of the Spirit, he who is the author and cause of faith could not without absurdity be said to be its effect; but after celebrating the gifts with which God adorns his church, and by successive additions of faith leads it to perfection, there is nothing strange in his ascribing to faith the very gifts which faith prepares us for receiving. It seems to some paradoxical, when it is said that none can believe Christ save those to whom it is given; but this is partly because they do not observe how recondite and sublime heavenly wisdom is, or how dull the mind of man in discerning divine mysteries, and partly because they pay no regard to that firm and stable constancy of heart which is the chief part of faith.

34. ² But as Paul argues, “What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man but the Spirit of God,” (1 Cor. 2:11). If in regard to divine truth we hesitate even as to those things which we see with the bodily eye, how can we be firm and steadfast in regard to those divine promises which neither the eye sees nor the mind comprehends? Here human discernment is so defective and lost, that the first step of advancement in the school of Christ is to renounce it (Mt. 11:25; Luke 10:21). Like a veil interposed, it prevents us from beholding divine masteries, which are revealed only to babes. “Flesh and blood” does not reveal them (Mt. 16:17). “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, for they are spiritually discerned,” (1 Cor. 2:14). The supplies of the Holy Spirit are therefore necessary, or rather his agency is here the only strength. “For who has known the mind of the Lord? or who has

² The French thus begins the section: “Lequel erreur est facile a convaincre;”—This error is easily refuted

been his counselor?" (Rom. 11:34); but "The Spirit searcheth all things, yea, the deep things of God," (1 Cor. 2:10). Thus it is that we attain to the mind of Christ: "No man can come to me, except the Father which has sent me draw him: and I will raise him up at the last day." "Every man therefore that has heard, and learned of the Father, cometh unto me. Not that any man has seen the Father, save he which is of God, he has seen the Father," (John 6:44, 45, 46). Therefore, as we cannot possibly come to Christ unless drawn by the Spirit, so when we are drawn we are both in mind and spirit exalted far above our own understanding. For the soul, when illumined by him, receives as it were a new eye, enabling it to contemplate heavenly mysteries, by the splendor of which it was previously dazzled. And thus, indeed, it is only when the human intellect is irradiated by the light of the Holy Spirit that it begins to have a taste of those things which pertain to the kingdom of God; previously it was too stupid and senseless to have any relish for them. Hence our Savior, when clearly declaring the mysteries of the kingdom to the two disciples, makes no impression till he opens their minds to understand the Scriptures (Luke 24:27, 45). Hence also, though he had taught the Apostles with his own divine lips, it was still necessary to send the Spirit of truth to instill into their minds the same doctrine which they had heard with their ears. The word is, in regard to those to whom it is preached, like the sun which shines upon all, but is of no use to the blind. In this matter we are all naturally blind; and hence the word cannot penetrate our mind unless the Spirit, that internal teacher, by his enlightening power make an entrance for it.

35. Having elsewhere shown more fully, when treating of the corruption of our nature, how little able men are to believe (Book 2, c. 2, 3), I will not fatigue the reader by again repeating it. Let it suffice to observe, that the spirit of faith is used by Paul as synonymous with the very faith which we receive from the Spirit, but which we have not naturally (2 Cor. 4:13). Accordingly, he prays for the Thessalonians, "that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power," (2 Thess. 1:2). Here, by designating faith the work of God, and distinguishing it by way of epithet, appropriately calling it his good pleasure, he declares that it is not of man's own nature; and not contented with this, he adds, that it is an illustration of divine power. In addressing the Corinthians, when he tells them that faith stands not "in the wisdom of man, but in the power of God," (1 Cor. 2:4), he is no doubt speaking of external miracles; but as the reprobate are blinded when they behold them, he also includes that internal seal of which he elsewhere makes mention. And the better to display his liberality in this most excellent gift, God does not bestow it upon all promiscuously, but, by special privilege, imparts it to whom he will. To this effect we have already quoted passages of Scripture, as to which Augustine, their faithful expositor, exclaims (De Verbo Apost. Serm. 2) "Our Savior, to teach that faith in him is a gift, not a merit, says, 'No man can come to me, except the Father, which has sent me, draw him,' (John 6:44). It is strange when two persons hear, the one despises, the other ascends. Let him who despises impute it to himself; let him who ascends not arrogate it to himself" In another passage he asks, "Wherefore is it given to the one, and not to the other? I am not ashamed to say, This is one of the deep things of the cross. From some unknown depth of the judgments of God, which we cannot scrutinize, all our ability proceeds. I see that I am able; but how I am able I see not:—this far only I see, that it is of God. But why the one, and not the other? This is too great for me: it is an

abyss a depth of the cross. I can cry out with wonder; not discuss and demonstrate." The whole comes to this, that Christ, when he produces faith in us by the agency of his Spirit, at the same time ingrafts us into his body, that we may become partakers of all blessings.

36. The next thing necessary is, that what the mind has imbibed be transferred into the heart. The word is not received in faith when it merely flutters in the brain, but when it has taken deep root in the heart, and become an invincible bulwark to withstand and repel all the assaults of temptation. But if the illumination of the Spirit is the true source of understanding in the intellect, much more manifest is his agency in the confirmation of the heart; inasmuch as there is more distrust in the heart than blindness in the mind; and it is more difficult to inspire the soul with security than to imbue it with knowledge. Hence the Spirit performs the part of a seal, sealing upon our hearts the very promises, the certainty of which was previously impressed upon our minds. It also serves as an earnest in establishing and confirming these promises. Thus the Apostle says, "In whom also, after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance," (Eph. 1:13, 14). You see how he teaches that the hearts of believers are stamped with the Spirit as with a seal, and calls it the Spirit of promise, because it ratifies the gospel to us. In like manner he says to the Corinthians, "God has also sealed us, and given the earnest of the Spirit in our hearts," (2 Cor. 1:22). And again, when speaking of a full and confident hope, he founds it on the "earnest of the Spirit," (2 Cor. 5:5).

37. I am not forgetting what I formerly said, and experience brings daily to remembrance—viz. that faith is subject to various doubts,¹ so that the minds of believers are seldom at rest, or at least are not always tranquil. Still, whatever be the engines by which they are shaken, they either escape from the whirlpool of temptation, or remain steadfast in their place. Faith finds security and protection in the words of the Psalm, "God is our refuge and strength, a very present help in trouble; therefore will not we fear, though the earth be removed, and the mountains be carried into the midst of the sea," (Ps. 46:1, 2). This delightful tranquillity is elsewhere described: "I laid me down and slept; I awaked, for the Lord sustained me," (Ps. 3:5). Not that David was uniformly in this joyful frame; but in so far as the measure of his faith made him sensible of the divine favor, he glories in intrepidly despising every thing that could disturb his peace of mind. Hence the Scripture, when it exhorts us to faith, bids us be at peace. In Isaiah it is said, "In quietness and in confidence shall be your strength," (Is. 30:15); and in the psalm, "Rest in the Lord, and wait patiently for him." Corresponding to this is the passage in the Hebrews, "Ye have need of patience," etc. (Heb. 10:36).

38. Hence we may judge how pernicious is the scholastic dogma,² that we can have no stronger evidence of the divine favor toward us than moral conjecture, according as each individual deems himself not unworthy of it. Doubtless, if we are to determine by our works in what way the Lord stands affected towards us,

1 French, "Doutes, sollicitudes, et detresses;"—doubts, anxieties, and distresses.

2 French, "La doctrine des theologiens sophistes;"—the doctrine of sophistical theologians.

I admit that we cannot even get the length of a feeble conjecture: but since faith should accord with the free and simple promise, there is no room left for ambiguity. With what kind of confidence, pray, shall we be armed if we reason in this way—God is propitious to us, provided we deserve it by the purity of our lives? But since we have reserved this subject for discussion in its proper place, we shall not prosecute it farther at present, especially seeing it is already plain that nothing is more adverse to faith than conjecture, or any other feeling akin to doubt. Nothing can be worse than their perversion of the passage of Ecclesiastes, which is ever in their mouths: “No man knoweth either love or hatred by all that is before them,” (Eccl. 9:1).¹ For without insisting that the passage is erroneously rendered in the common version—even a child cannot fail to perceive what Solomon’s meaning is—viz. that any one who would ascertain, from the present state of things, who are in the favor or under the displeasure of God, labors in vain, and torments himself to no useful purpose, since “All things come alike to all;” “to him that sacrificeth, and to him that sacrificeth not:” and hence God does not always declare his love to those on whom he bestows uninterrupted prosperity, nor his hatred against those whom he afflicts. And it tends to prove the vanity of the human intellect, that it is so completely in the dark as to matters which it is of the highest importance to know. Thus Solomon had said a little before, “That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other,” (Eccl. 3:19). Were any one thence to infer that we hold the immortality of the soul by conjecture merely, would he not justly be deemed insane? Are those then sane who cannot obtain any certainty of the divine favor, because the carnal eye is now unable to discern it from the present appearance of the world?

39. But, they say, it is rash and presumptuous to pretend to an undoubted knowledge of the divine will. I would grant this, did we hold that we were able to subject the incomprehensible counsel of God to our feeble intellect. But when we simply say with Paul, “We have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God,” (1 Cor. 2:12), what can they oppose to this, without offering insult to the Spirit of God? But if it is Sacrilege to charge the revelation which he has given us with falsehood, or uncertainty, or ambiguity, how can we be wrong in maintaining its certainty? But they still exclaim, that there is great temerity in our presuming to glory in possessing the Spirit of God.² Who could believe that these men, who desire to be thought the masters of the world, could be so stupid as to err thus grossly in the very first principles of religion? To me, indeed, it would be incredible, did not their own writings make it manifest. Paul declares that those only are the sons of God who are led by his Spirit (Rom. 8:14); these men would have those who are the sons of God to be led by their own, and void of the divine Spirit. He tells us that we call God our Father in terms dictated by the Spirit, who alone bears witness with our spirit that we are the sons of God (Rom. 8:16); they, though they forbid us not to invoke God, withdraw the Spirit, by whose guidance he is duly invoked. He declares that those only are the servants of Christ who are led by the Spirit of Christ (Rom. 8:9); they imagine a Christianity which has no need of the Spirit of Christ. He holds out the hope of a blessed resurrection to those only who feel His Spirit dwelling in them (Rom. 8:11); they imagine hope

when there is no such feeling. But perhaps they will say, that they deny not the necessity of being endued with the Spirit, but only hold it to be the part of modesty and humility not to recognize it. What, then, does Paul mean, when he says to the Corinthians, “Examine yourselves whether ye be in the faith: prove your own selves. Know ye not your own selves, that Jesus Christ is in you, except ye be reprobates?” (2 Cor. 13:5). John, moreover, says, “Hereby we know that he abideth in us by the Spirit which he has given us,” (1 John 3:24). And what else is it than to bring the promises of Christ into doubt, when we would be deemed servants of Christ without having his Spirit, whom he declared that he would pour out on all his people? (Isa. 44:3). What! do we not insult the Holy Spirit, when we separate faith, which is his peculiar work, from himself? These being the first rudiments of religion, it is the most wretched blindness to charge Christians with arrogance, for presuming to glory in the presence of the Holy Spirit; a glorying without which Christianity itself does not exist. The example of these men illustrates the truth of our Savior’s declaration, that his Spirit “the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you,” (John 14:17).

40. That they may not attempt to undermine the certainty of faith in one direction only, they attack it in another—viz. that though it be lawful for the believer, from his actual state of righteousness, to form a judgment as to the favor of God, the knowledge of final perseverance still remains in suspense. An admirable security, indeed, is left us, if, for the present moment only, we can judge from moral conjecture that we are in grace, but know not how we are to be to-morrow! Very different is the language of the Apostle, “I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord,” (Rom. 8:38). They endeavor to evade the force of this by frivolously pretending that the Apostle had this assurance by special revelation. They are too well caught thus to escape; for in that passage he is treating not of his individual experience, but of the blessings which all believers in common derive from faith. But then Paul in another passage alarms us by the mention of our weakness and inconstancy, “Let him that thinketh he standeth take heed lest he fall,” (1 Cor. 10:12). True; but this he says not to inspire us with terror, but that we may learn to humble ourselves under the mighty hand of God, as Peter explains (1 Pet. 5:6). Then how preposterous is it to limit the certainty of faith to a point of time; seeing it is the property of faith to pass beyond the whole course of this life, and stretch forward to a future immortality? Therefore since believers owe it to the favor of God, that, enlightened by his Spirit, they, through faith, enjoy the prospect of heavenly life; there is so far from an approach to arrogance in each glorying, that any one ashamed to confess it, instead of testifying modesty or submission, rather betrays extreme ingratitude, by maliciously suppressing the divine goodness.

41. Since the nature of faith could not be better or more clearly evinced than by the substance of the promise on which it leans as its proper foundation, and without which it immediately falls or rather vanishes away, we have derived our definition from it—a definition, however, not at all at variance with that definition, or rather description, which the Apostle accommodates to his dis-

¹ See Bernard, *Serm.* 2 in Die Ascensionis, and *Serm.* 2 in Octava Paschae
² The French adds, “En quoy ils demonstrent grandement leur betise;”—In this they give a great demonstration of their stupidity.

course, when he says that faith is “the substance of things hoped for, the evidence of things not seen,” (Heb. 11:1). For by the term substance (upo’stasis), he means a kind of prop on which the pious mind rests and leans. As if he had said, that faith is a kind of certain and secure possession of those things which are promised to us by God; unless we prefer taking upo’stasis for confidence. I have no objection to this, though I am more inclined to adopt the other interpretation, which is more generally received. Again, to intimate that until the last day, when the books will be opened (Dan. 7:10; Rev. 20:12), the things pertaining to our salvation are too lofty to be perceived by our sense, seen by our eyes, or handled by our hands, and that in the meantime there is no possible way in which these can be possessed by us, unless we can transcend the reach of our own intellect, and raise our eye above all worldly objects; in short, surpass ourselves, he adds that this certainty of possession relates to things which are only hoped for, and therefore not seen. For as Paul says (Rom. 8:24), “A hope that is seen is not hope,” that we “hope for that we see not.” When he calls it the evidence or proof, or, as Augustine repeatedly renders it (see Hom. in Joann. 79 and 95), the conviction of things not present, the Greek term being e’lennchos, it is the same as if he had called it the appearance of things not apparent, the sight of things not seen, the clearness of things obscure, the presence of things absent, the manifestation of things hid. For the mysteries of God (and to this class belong the things which pertain to our salvation) cannot be discerned in themselves, or, as it is expressed, in their own nature; but we behold them only in his word, of the truth of which we ought to be as firmly persuaded as if we held that every thing which it says were done and completed. But how can the mind rise to such a perception and foretaste of the divine goodness, without being at the same time wholly inflamed with love to God? The abundance of joy which God has treasured up for those who fear him cannot be truly known without making a most powerful impression. He who is thus once affected is raised and carried entirely towards him. Hence it is not strange that no sinister perverse heart ever experiences this feeling, by which, transported to heaven itself, we are admitted to the most hidden treasures of God, and the holiest recesses of his kingdom, which must not be profaned by the entrance of a heart that is impure. For what the Schoolmen say as to the priority of love to faith and hope is a mere dream (see Sent. Lib. 3 Dist. 25, etc.) since it is faith alone that first engenders love. How much better is Bernard, “The testimony of conscience, which Paul calls ‘the rejoicing’ of believers, I believe to consist in three things. It is necessary, first of all, to believe that you cannot have remission of sins except by the indulgence of God; secondly, that you cannot have any good work at all unless he also give it; lastly, that you cannot by any works merit eternal life unless it also be freely given,” (Bernard, Sermon 1 in Annuntiatione). Shortly after he adds, “These things are not sufficient, but are a kind of commencement of faith; for while believing that your sins can only be forgiven by God, you must also hold that they are not forgiven until persuaded by the testimony of the Holy Spirit that salvation is treasured up for us; that as God pardons sins, and gives merits, and after merits rewards, you cannot halt at that beginning.” But these and other topics will be considered in their own place; let it suffice at present to understand what faith is.

42. Wherever this living faith exists, it must have the hope of eternal life as its inseparable companion, or rather must of itself beget and manifest it; where it is wanting, however clearly and elegantly we may discourse of faith, it is certain we have it not. For if

faith is (as has been said) a firm persuasion of the truth of God—a persuasion that it can never be false, never deceive, never be in vain, those who have received this assurance must at the same time expect that God will perform his promises, which in their conviction are absolutely true; so that in one word hope is nothing more than the expectation of those things which faith previously believes to have been truly promised by God. Thus, faith believes that God is true; hope expects that in due season he will manifest his truth. Faith believes that he is our Father; hope expects that he will always act the part of a Father towards us. Faith believes that eternal life has been given to us; hope expects that it will one day be revealed. Faith is the foundation on which hope rests; hope nourishes and sustains faith. For as no man can expect any thing from God without previously believing his promises, so, on the other hand, the weakness of our faith, which might grow weary and fall away, must be supported and cherished by patient hope and expectation. For this reason Paul justly says, “We are saved by hope,” (Rom. 8:24). For while hope silently waits for the Lord, it restrains faith from hastening on with too much precipitation, confirms it when it might waver in regard to the promises of God or begin to doubt of their truth, refreshes it when it might be fatigued, extends its view to the final goal, so as not to allow it to give up in the middle of the course, or at the very outset. In short, by constantly renovating and reviving, it is ever and anon furnishing more vigor for perseverance. On the whole, how necessary the reinforcements of hope are to establish faith will better appear if we reflect on the numerous forms of temptation by which those who have embraced the word of God are assailed and shaken. First, the Lord often keeps us in suspense, by delaying the fulfillment of his promises much longer than we could wish. Here the office of hope is to perform what the prophet enjoins, “Though it tarry, wait for it,” (Hab. 2:3). Sometimes he not only permits faith to grow languid, but even openly manifests his displeasure. Here there is still greater necessity for the aid of hope, that we may be able to say with another prophet, “I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him,” (Isaiah 8:17). Scoffers also rise up, as Peter tells us, and ask, “Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation,” (2 Pet. 3:4). Nay, the world and the flesh insinuate the same thing. Here faith must be supported by the patience of hope, and fixed on the contemplation of eternity, consider that “one day is with the Lord as a thousand years, and a thousand years as one day,” (2 Pet. 3:8; Ps. 90:4).

43. On account of this connection and affinity Scripture sometimes confounds the two terms faith and hope. For when Peter says that we are “kept by the power of God through faith until salvation, ready to be revealed in the last times” (1 Pet. 1:5), he attributes to faith what more properly belongs to hope. And not without cause, since we have already shown that hope is nothing else than the food and strength of faith. Sometimes the two are joined together, as in the same Epistles “That your faith and hope might be in God,” (1 Pet. 1:21). Paul, again, in the Epistle to the Philippians, from hope deduces expectation (Phil. 1:20), because in hoping patiently we suspend our wishes until God manifest his own time. The whole of this subject may be better understood from the tenth chapter of the Epistle to the Hebrews, to which I have already adverted. Paul, in another passage, though not in strict propriety of speech, expresses the same thing in these words, “For we through the Spirit wait for the hope of righteousness by faith,” (Gal. 5:5); that is, after embracing the testimony of the Gospel as to free

love, we wait till God openly manifest what is now only an object of hope. It is now obvious how absurdly Peter Lombard lays down a double foundation of hope—viz. the grace of God and the merit of works (Sent. Lib. 3, Dist. 26). Hope cannot have any other object than faith has. But we have already shown clearly that the only object of faith is the mercy of God, to which, to use the common expression, it must look with both eyes. But it is worth while to listen to the strange reason which he adduces. If you presume, says he, to hope for any thing without merit, it should be called not hope, but presumption. Who, dear reader, does not execrate the gross stupidity¹ which calls it rashness, and presumption to confide in the truth of God? The Lord desires us to expect every thing from his goodness and yet these men tell us, it is presumption to rest in it. O teacher, worthy of the pupils, whom you found in these insane raving schools! Seeing that, by the oracles of God, sinners are enjoined to entertain the hope of salvation, let us willingly presume so far on his truth as to cast away all confidence in our works, and trusting in his mercy, venture to hope. He who has said, “According to your faith be it unto you,” (Mt. 9:29), will never deceive.

¹ Latin “*Quis non merito, amice lector, tales bestias excretur?*” French, “*Je vous prie, mes amis, qui se tiendra de maudire telles bestes?*”—I pray you, my friends, who can refrain from execrating such beasts?