

interest in Christ: a parallel question in the broader soteriological sphere to the place of indicia in our conviction of the divinity of Scripture, which he therefore uses illustratively for his main problem. "It may be asked", he remarks, "and it is a question worthy to be looked into (though I must confess I have not read it, nor heard it, handled before), How doth the assurance by marks agree with or differ from assurance by the testimony of the Holy Spirit? Has the soul here assurance either way, or must there be a concurrence of both (for I suppose they are not one and the same thing) to make up the assurance?" (105). He proves that they are "not one and the same thing"; and then shows solidly that for assurance there "must be a concurrence of both". "To make no trial by marks", he says, "and to trust an inward testimony, under the notion of the Holy Ghost's testimony, when it is without the least evidence of any true gracious marks, this way (of its nature, and intrinsically, or in itself) is a deluding and ensnaring of conscience" (p. 105). That is to say, a blind confidence and conviction, without cognizable grounds in evidence cannot be trusted. Again and very clearly: "So that, in the business of assurance and full persuasion, the evidences of graces and the testimony of the Spirit, are two concurrent causes or helps, both of them necessary. Without the evidence of graces, it is not a safe nor a well-grounded assurance" (p. 106). It remains only to add that while arguing this out in the wider soteriological sphere, Gillespie appears to take it as a matter of course in the accrediting of the Scriptures as divine—giving that case, in the course of his argument, as an illustration to aid in determining his conclusion.

¹⁰⁰ For the meaning of the Confession's statement, supported by illustrative excerpts from its authors, see *The Presbyterian and Reformed Review*, IV. 604-627; and cf. W. Cunningham, *Theological Lectures*, N. Y., 1878, pp. 320 sq, and *The Presbyterian Quarterly*, Jan'y, 1894, p. 22.

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