

bling at the threatenings, and embracing the promises of God for this life and that which is to come. But the principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace."

The Shorter Catechism more briefly says, "Faith in Jesus Christ is a saving grace whereby we receive and rest upon Him alone for salvation, as He is offered to us in the gospel." Reference may also be made to Confession, ch. x. 2, which throws valuable light on the view which our Standards give of that faith in Jesus Christ which our Church regards as an essential term of communion. It lies on the surface of the passages cited,—

1. That faith is due to the special work of the Holy Spirit in God's people, "renewing their wills, and by His almighty power determining them to that which is good ; and effectually drawing them to Jesus Christ ; yet so as they come most freely, being made willing by His grace." Saving faith is not a mere assent of the intellect to truth on the ground of evidence such as even unrenewed men can give, but it is the outcome of a heart renewed by the Holy Spirit.

2. That faith is a receiving and resting on Christ alone for salvation, as He is offered to us in the gospel. It is distinctively a trust in a living person, rather than an intellectual assent to a proposition. From its character it necessarily involves our entire moral and spiritual nature.

3. That faith necessarily issues in obedience, or holy living. The obedience is the necessary manifestation of the new life, implanted by the Holy Spirit. Faith and obedience are inseparable, where there is a real work of grace. The obedience is rooted in the faith, and the faith is revealed in the obedience. Luther said, "we are justified by faith alone, and the faith which justifies is never alone."

The question here arises, what is the *extent* of the obedience demanded as a term of communion? What is professed is evidently unqualified submission to the revealed will of Christ. This involves the shunning of what is forbidden and the doing of what is enjoined. The performance may come far short of the intention, for the Christian soon discovers that "when he would do good evil is present with him," but no Session would