

engrafted into the body of Christ, do receive the earnest and pledge of their adoption in Christ. Whence also we gather what the preaching of the gospel avails by itself; for it finds faith in men, only because those whom God elects he inwardly calls, and those who were previously his own he draws to Christ. In the same words Luke likewise teaches, that it cannot be that any of the elect may perish. For he says, there believed, not one or a few of the elect, but as many as were elected. For although God's adoption is unknown to us, until we perceive it by faith; yet in His secret counsel it is not doubtful or held in suspense; because all whom he has as his own he commits to the guardianship and care of his Son, who will remain their faithful keeper even to the end. It is necessary to know both members of the subject. When election is set above faith there is no reason why men may arrogate anything to themselves in any part of their salvation. For if faith, in which salvation stands, which is to us the witness of God's gratuitous adoption, which joins us to Christ and makes his life ours, by which we possess God along with his righteousness, by which, in fine, we receive the grace of sanctification,—has its foundation without us in the eternal counsel of God: whatever good we have must be thankfully referred to the grace of God, which anticipates us without being sought. Again, because many entangle themselves in perplexing and thorny imaginations, while they search for their salvation in the hidden counsel of God, let us learn therefore that God's election is proved to us by faith, in order that our minds may turn themselves to Christ, as the earnest of election, and not seek any other certitude than what is disclosed to us in the gospel. Let, I say, this seal be sufficient for us, that whosoever believes in the only begotten Son of God has eternal life.

The above comment of Calvin is pertinent, pointed and powerful. Let us conclude by insisting on two things, the duty of faith and the grace of faith.

Under the Gospel, the covenant of grace is "held forth to all nations, both Jews and Gentiles." Therefore all men ought to honour it by faith in Christ. It is a grievous mistake to think that salvation by Him is offered only to the elect. There appeared lately in *L'Aurore* a paragraph, purporting to be written by a Methodist in France and professing to tell what good had been done by Methodism in that country within the last seventy years. Well; what is his opinion? This principally, that "That which people at the present day consider as the orthodox faith is no longer the Calvinistic notion