

mentioned, he includes the whole territory of Asia Minor, from Cappadocia to the Black Sea.

**Elect.**—It may be asked where he has found out this; for the election of God is secret, and is not known otherwise than by the special revelation of the Spirit. Besides, as every one is assured of his own election by the testimony of the Spirit, so has he nothing certain in reference to that of others.—I reply that a rigid inquiry is not to be made concerning the election of brethren, but an opinion is rather to be formed of it from their outward calling; so that those who have been admitted into the Church by faith are to be regarded as elect. For them God has separated from the rest of the world, and this separation is the sign of their election. Nor does this prevent the falling away of some, in whom there is nothing but hypocrisy; for it is a mark of charity, not of faith, when we esteem all as elect in whom is evident the sign of divine adoption. But that he seeks not their election from the hidden purpose of God, but infers it from its effects, is plain from the context; for a little after he bases it on *sanctification of the Spirit*. In so far, therefore, as they were wont to conduct themselves as if regenerated by the Spirit of God, he reckons them among the elect of God, for God sanctifies none except those whom he has first elected. Yet, at the same time, he reminds us whence flows election, by which we are set apart unto salvation, that we may not perish with the world, for he says, *according to foreknowledge*. This is the source and the prime cause why God, of himself, and before the world was created, knew those whom he would choose unto salvation. But it ought to be considerably observed of what kind this foreknowledge is. For the sophists, that they may darken the grace of God, pretend that the merits of every one are foreseen by God, and that thus the reprobate are distinguished from the elect, just as each one is worthy of this or that lot. But Scripture everywhere sets in opposition to our merits the purpose of God, as that on which our salvation rests. When Peter, therefore, calls us *elect according to the foreknowledge of God*, he declares that the fact of our election depends on no other thing; but that it should be sought for in God only, for He, of His own free will, was the prime cause of our being chosen. The foreknowledge of God, therefore, sets aside all regard to human merit. But we have treated this subject more at length in the first chapter of the Epistle to the Ephesians, and in other places. Yet, as he assigns to the free will and pleasure of God the first beginnings of our election, so again, he would have it known to us only by its effects. For there is nothing more dangerous and absurd, than passing over our calling to seek for our election in the secret foreknowledge of God; for this is a labyrinth too deep for us. But that Peter may meet successfully this difficulty he employs the best means. For, although he would have the first place assigned to the purpose of God, the origin of which is in himself, yet he afterwards points us to its effect, and from this declares and testifies our election. That effect is sanctification of the spirit, or effectual calling; and this takes place when faith, arising from the inward operation of the Spirit, accompanies the outward preaching of the Gospel.

**Unto Obedience.**—When to sanctification he joins these two—obedience and sprinkling of the blood of Christ—he seems to mean by obedience, newness of life; and by sprinkling of the blood of Christ, the pardon of sins. But if these are parts of sanctification, or the results of it, then the term *sanctification* is here taken in a different sense from that in which Paul frequently uses it, to wit, in a more general sense. God sanctifies us, therefore, in our effectual calling—a work which takes place in us when we are restored to the obedience of His righteousness; and, being sprinkled with the blood of Christ, are cleansed from our sins. Moreover, in the expression, *sprinkling of the blood of Christ*, there seems to be a tacit allusion to the ancient rite of sprinkling practised under the law. For as it would not then have been sufficient that the victim should be slain and the blood shed, unless the people had been sprinkled therewith; so now, it would profit us nothing that the blood of Christ has been shed, unless our consciences were cleansed with it.—The antithesis, therefore, stands thus,—as of old, under the law, the sprinkling of blood was performed by the hand of the priest, so now the Holy Ghost sprinkles our souls unto purification by the blood of Christ. Wherefore, the substance of the whole is, that our salvation flows from the free will and pleasure of God; but must, at the same time, be judged of by the trial of our faith in him, since he sanctifies us by his spirit: finally, that these two are the results or ends of our effectual calling, to wit, that we are formed anew unto obedience to God, and that we are cleansed with the blood of Christ; and that both are the work of the Holy Spirit. From all which we infer, that neither is election to be separated from effectual calling, nor the righteousness of faith from newness of life.

J. St. C.

(To be continued.)

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KRUMMACHER'S PARABLES.

#### 1. LAZARUS.

When the Lord called back his beloved friend, Lazarus, of Bethany, from the slumber of death to life, he was to a stander-by like one who had awakened from a morning dream. And he looked all around and gazed upon the grave clothes which had been loosed from him.

When they afterwards went into the house and were mutually glad, then Mary, sitting on her beloved brother, drew nigh and said: "Why

did thy eye so contemplatively rest on the grave clothes, before thou didst leave the glimmering rock—sepulchre—where thou hast slumbered? The glance of thine eye was peculiar and full of meaning."

Then answered Lazarus: "Mary, I was as one that dreamed; I knew not that my soul had returned into life, but I supposed that I had left the earth during the twinkling of an eye, and had soared upward to another world."

"But," said Mary, "the grave clothes and the napkin. . . How could this thy glance be so fixed on these?"

Lazarus answered: "They seemed to me the earthly vestments of my spirit, which, in the lively feeling of a new awakened life, I supposed that I had just abandoned."

"How," said Mary, "dost thou regard the awakening of the new life to be the same as thy dissolution by the hand of death?"

Then the youth smiled and said: "Thou sayest it! for are they not both one, Mary?"

#### 2 THE PILGRIM.

Show me the condition of man, my brother, upon earth! Thus spake Adonijah, who, removed in tender infancy from the earth, wandered in heavenly places under the training of his guardian angel.

The guardian angel smiled, and conducted the boy to an eminence. In the hollow lay a dark valley full of pit-falls and steep paths. "See," said he, "a picture of earth. Dost thou see the travellers?"

"What does this host wish?" enquired Adonijah. "They seem to travel with great earnestness."

"They all wish to reach *one goal*," answered the angel; "it darkly glimmers to them from afar in a contrary direction. Thus, they think that they will discover what they want; *rest of heart and satisfaction*. But the way is uneven and troublesome, and the right one is the most difficult and not easy to find."

"Love conquers every thing," says Adonijah. "It will even render the way easy to them, so that they cannot miss the goal."

"See!" said the angel, and Adonijah looked.

One of the travellers went aside into another path, and said, "to me this way seems the best!" Some few followed him. Then a host of the others fell at once upon these and reviled them with rage and bitterness.

"Why is this?" enquired Adonijah, full of astonishment.

The angel said, "on this account, because some have departed from the high road, and wish to travel in a peculiar way."

"Strange!" said the boy. "But they certainly all wish to reach *one goal*. And when these err, why do they not then excite more pity? And how shall they know before they have reached the goal, which is the right way?"

The angel answered. "Evidently the great multitude are on the wrong way, but pride and haughtiness associate themselves with untruth. Be silent, and look!"

Adonijah saw some lie down wearied in the way. "Oh," he said, "for one to come who may refresh them!" Some came laden with fruits and most precious substances. "O," cried the boy, "that is good! They will refresh and console the wearied; more gladly will both hereafter continue their journey."

Adonijah looked, full of expectation, but behold, they who bore the fruits went past and minded not the wearied. "How, is it possible?" cried the boy. "Are they not indeed brothers, and such hardness?"

"They are men!" answered the angel. "See!"

Adonijah looked. One of the pilgrims stumbled over a stone, because he had not walked circumspectly. He lay near a precipice. "O," cried the boy, "for one to come, who may reach to him his hand, and help him up." One came who laughed scornfully over the fallen. A second struck him with his foot, so that he came still nearer the abyss. A third mocking threw him into the abyss.

Adonijah shuddered and cried, "is this the earth?"

The angel opened his eyes, so that he saw some who had reached the height. They walked calmly and with a glance directed straight forward. The reflection of the goal, not far in the distance, already illuminated their countenances.

Adonijah saw it and embraced his heavenly conductor and said, "O, it is well for me, that I so soon finished my course."

#### Miscellaneous.

##### THE WHOLE CREATION GROANETH.

(ROMANS VIII. 8-22.)

I walked amid the forest where the autumn wind had past,  
And blighted all its wealth of leaves which shivered in the blast;  
And as I looked there came the thought of that Eternal Spring  
Which will not have one faded hue to mar its hallowing!

I marked the beast of burden, yea the brute of ev'ry kind,  
And man oppress it, though he boast a soul and lofty mind;  
Yea! to my ears it seemed as if, from earth's life-teeming sod,  
One loud and bitter cry of woe arose to nature's God.

I looked to man, and lo! his life was one continued chain  
Of strife and sorrow, care and grief, and ah! how much of pain!  
Exposed to troubles from without, a prey to foes within,  
The cause and consequence behold in sin, accursed sin!