

And the *Second Helvetic Confession* (A.D. 1566) states the judgment of its framer (Henry Bullinger of Zurich) rather strongly on this point:

"We therefore condemn those who seek elsewhere than in Christ whether they be chosen from all eternity, and what God has decreed of them before all beginning. For men must hear the Gospel preached, and believe it. If thou believest, and art in Christ, thou mayest undoubtedly hold that thou art elected. For the Father has revealed unto us in Christ his eternal sentence of predestination, as we even now showed out of the apostle, in 2 Tim. 1:9-10. This is therefore above all to be taught and well weighed, what great love of the Father toward us in Christ is revealed. We must hear what the Lord does daily preach unto us in his Gospel: how he calls and says, 'Come unto me all ye that labor and are burdened, and I will refresh you' (Matt. 11:28); and, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life' (John 3:16); also, 'It is not the will of your Father in heaven that any of these little ones should perish' (Matt. 18:14).

"Let Christ, therefore, be our looking glass, in whom we may behold our predestination. We shall have a most evident and sure testimony that we are written in the Book of Life if we communicate with Christ, and he be ours, and we be his, by a true faith . . . ."

in addition to these confessional statements, a number of individuals have spoken to this objection. One such is John Calvin. In his *Institutes of the Christian Religion* (Book Three, Chap. 21, Sec. 7), he writes,

"In regard to the elect, we regard calling as evidence of election, and justification as another symbol of its manifestation, until it is fully accomplished by the attainment of glory."

However, Calvin's major emphasis on the relationship between election and calling is found in Book Three, Chapter 24. in Section 3 of this chapter he states,

"Others, . . . make election dependent on faith, as if it were doubtful and ineffectual till confirmed by faith. There can be no doubt, indeed, that in regard to us it is so confirmed.<sup>1</sup> Moreover, we have already seen, that the secret counsel of God, which lay concealed, is thus brought to light, by this nothing more being understood than that that which was unknown is proved, and as it were sealed. . . ."

In section 4 of this same chapter Calvin says,

"Therefore, as those are in error who make the power of election dependent on the faith by which we perceive that we are elected, so we shall follow the best order, If in seeking the certainty of our election, we cleave to those posterior signs which are sure attestations to it.<sup>2</sup> Among the temptations with which Satan assaults believers, none is greater or more perilous, than when disquieting them with doubts as to their election, he at the same time stimulates them with a depraved desire of inquiring after it out of the proper way. By inquiring out of the proper way, I mean when puny man endeavors to penetrate to the hidden recesses of the