

PERHAPS ONE REASON THE SWORD OF STEEL IS BEING USED TODAY IS THAT CHRISTIANS HAVEN'T PROPERLY USED  
THE SWORD OF THE SPIRIT.

PREMILLENNIAL...BAPTISTIC...CALVINISTIC...BIBLICAL

# The Baptist Examiner

The Paper With A National Circulation

Devoted to Evangelism,  
Missions, and Bible Doc-  
trines.

"Go ye into all the  
world and preach the  
Gospel."

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Jno. 8:20).

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## Peter's Sword: Should A Christian Use It?

### IN CONTRAST!

ARISTOTLE wrote in the face of death:

"I was born in sin. I have  
lived unhappily. I die in  
doubt. Cause of causes pity  
me!"

LORD BYRON wrote before he died:

"My days are in the yellow leaf,  
The fruit, the flower of life, is gone.  
The worm, the canker, and the grief  
Are mine alone!"

PAUL wrote just before he died:

"I have fought a good fight,  
I have finished my course,  
I have kept the faith;  
Henceforth there is laid up for me a  
crown of righteousness." (2 Tim. 4:7,8).

Many Christians today have de-  
parted so far from the lives of the  
Christians of the early centuries that  
they are in contrast to them. I will  
point out one illustration of this —  
the Christian with regard to war.

In the middle of the third century,  
under the reign of Emperor Decius,  
Christians were killed by hundreds  
and driven into the dark catacombs  
beneath Rome. They always took one  
stand: they would fight with wild  
animals, using a sword, but would  
drop it and be killed rather than  
fight their fellowman. One triumph-

#### A Christian Gladiator

ant gladiator named Macer (who  
only had recently become a Christian  
through the testimony of Christians  
awaiting execution) upon being brought  
out in that great Coliseum, slew  
a huge tiger and then a giant lion, so  
that the crowd cheered him as the  
greatest of his day. But when a man  
was let in for him to fight (even  
though the man was almost dead  
from previous combat), Macer laid  
down his sword and faced the em-  
peror saying, "August Emperor, I am  
a Christian, I will fight wild beasts,  
but I will not raise my hand against  
a fellowman. I can die, but I will  
not kill." Whereupon the wounded  
man arose and drove a sword through  
Macer's heart as he prayed, "Lord  
Jesus, receive my spirit."

While I allow that some real Chris-  
tians are using their guns and swords  
on the battlefields of earth against  
their fellowman to the dishonor of  
the Name of Christ, yet in Macer  
we see true Christian character and  
conduct. He had a weapon and an  
easy victory with fame, but Chris-  
tian testimony was dearer to him  
than home, country, or even his own  
life. Where are such Christians to-  
day? I raise the question earnestly,  
that I might pray for them and com-  
fort them and tell them that by the  
grace of God I am one with them.  
Where are they? With their chest de-  
corated with medals to be admired,  
even by the saints? No, but with the  
cracks of brutal military men laid on  
them. Where are they? With the par-  
aded military heroes of earth? Nay,  
verily, but rather with the despised  
prisoners in some dirty cell from

(Continued on page four)

### I Should Like to Know . . .

1. When a church has neglected case, or any other question in the  
discipline for years, and the majority church until he has made his ac-  
of the roll are disorderly, how can knowledgements and been re-instated?  
the faithful withdraw fellowship, ac- No, not until his case has been dis-  
cording to God's command to with- posed of.  
draw, from those who walk dis- 4. What is a disorderly member?  
orderly, with a majority to always Must he be a thief, murderer or  
vote them down on the question of gambler to be disorderly?

discipline? All of these are. Covenant-break-  
ers are too.  
Probably best to wait on God to  
remove some of the leaders. It could  
be done by preferring charges a-  
gainst all at once; then they have  
no right to vote.

2. Are not the "Faithful in Christ  
Jesus" the church according to God's  
Word?

No. So long as no charges are pre-  
ferred, all have equal rights.

3. Has a person who is under dis-  
cipline a right to vote on his own

He ought to go to the Episcopal-  
ians where he rightly belongs.

6. Does Matt. 5:23, 24 apply only  
to a minister and does it mean that  
he should neither pray nor preach so  
(Continued on page four)

## How To Study The Scriptures And The Blessed Results Such Study Brings

By Raymond Keith  
Somerset, Kentucky

The Bible student must have a  
respectful and reverent attitude to-  
ward the Holy Scriptures, since "all  
Scripture is given by inspiration of  
God." (2 Tim. 3:16). "Scripture"  
means "writing;" that is, the writing  
is inspired, not necessarily the thought  
of the writers.

He should have an honest and sin-  
cere purpose. He must want the truth.  
A poet has well said:

"Convince a man against his will  
He's of the same opinion still."

Again, his heart and mind should  
be free from all prejudice. Instead of  
studying the Bible, some Christians  
sit at the feet of "unlearned and  
unstable" heretics, who "wrest" the  
Scriptures "unto their own destruc-  
tion" (2 Peter 3:16). The Bereans  
"were more noble than those in Thes-  
salonica, in that they received the  
word with all readiness of mind, and  
searched the Scriptures daily, whe-  
ther those things were so. Therefore  
many of them believed" (Acts 17:11,

12). These Berean Jews did not try  
to justify themselves: they were un-  
prejudiced.

I  
The right kind of Christian stu-  
dies God's Book the right way. He  
studies carefully. "Study (give dili-  
gence) to show thyself approved unto  
God, a workman that needeth not to  
be ashamed, rightly dividing the  
word of truth." (2 Tim. 2:15).  
"Rightly dividing" means "plough-  
ing a straight furrow. Paul was a  
tent maker and knew how to cut  
straight the rough camel-hair cloth."  
(A. T. Robertson). It took careful-  
ness to cut straight this cloth, and  
it takes the greatest of carefulness to  
rightly divide the word of truth. 2  
Peter 3:16.

In studying any Bible teaching or  
text, we show carefulness in accept-  
ing exactly what is written in the  
Bible. "If any man speak, let him  
speak as the oracles of God." (1 Pet.  
4:11).

Then we must take all that is writ-  
ten. All Scripture "is profitable" (2  
Tim. 3:16). "— no prophecy of the  
(Continued on page two)

### THE GOSPEL'S POWER

John Richard Green went from  
the University down into the wret-  
chedness of East London, where men  
and women drank, and gambled and  
sinned. He opened libraries, and  
taught classes, cleaned the streets,  
improved the homes, and fed the  
hungry. After 10 years, he gave up  
in despair, and said: "It's no use.  
They will go on drinking and gamb-  
ling to the end of time." He went  
back to Oxford and wrote his history  
of England.

Down into that same section of  
wretchedness went William Booth  
(Continued on page two)

## An Appeal To The Scriptures Concerning Our Lord's Great Missionary Program

Baptists claim to take the Bible  
alone as their only and all-sufficient  
authority for all they believe and  
practice. A "Thus saith the Lord" is  
the end of all controversy among all  
Baptists, who acknowledge the Lord-  
ship of the Master and the authority  
of His Word as their infallible guide.  
Yet some of our churches and mul-  
titudes of Baptists let a  
whole year pass without giving one  
cent for the work for which our  
Lord and Master died, namely, the  
preaching of the gospel to every  
creature. We thought therefore it  
might be well to examine our Guide-  
book and see what it teaches about  
missions. What does the New Testa-  
ment have to say about Missions  
anyhow? Where do missions come in,  
in the life and work of a church of  
the Lord Jesus Christ? Are Missions  
a side issue or are they the main bus-  
iness of every church of the Lord  
Jesus? We make bold to say that  
missions at home and abroad and  
by Missions we mean carrying out  
the Master's commission in Matt. 28:  
18-20, is the chief business of every  
New Testament church. Acts is the

only historical book in the New Testa-  
ment and the one thing it keeps  
constantly to the front and tells about  
is the missionary work of the Apostles  
and New Testament churches. The  
Epistles of Paul were written to  
churches, established by him on his  
foreign mission itineraries, and in  
them he discussed the problems of  
Mission churches, namely, doctrine  
and discipline. But "to the law and  
to the testimony." "What saith the  
Scriptures?"

#### I. The Authority for Missions

"All authority is given unto Me  
in heaven and on earth. Go ye there-  
fore and disciple all nations."

The only thing in all the New  
Testament that is said to have all the  
authority of heaven and earth behind  
it is world-wide and age-long Mis-  
sions. Are you resisting that author-  
ity? The same Lord, who said He  
had all authority, said: "He that is  
not for Me is against Me." If you are  
not for world-wide Missions, then  
you are against the Lord Jesus and  
a despoiler of His authority.

#### II. The Administrator of Missions

(Continued on page two)

## = The First Baptist Pulpit =

### "DOES GOD ELECT MEN UNTO SALVATION?"

Text: "And as he journeyed, he  
came near Damascus: and suddenly  
there shined round about him a light  
from heaven:

"And he fell to the earth, and  
heard a voice saying unto him, Saul,  
Saul, why persecutest thou me?"

"And he said, Who are thou, Lord?  
And the Lord said, I am Jesus whom  
thou persecutest: it is hard for thee  
to kick against the pricks.

"And he trembling and astonished  
said, Lord, what wilt thou have me  
to do? And the Lord said unto him,  
Arise, and go into the city, and it  
shall be told thee what thou must  
do." — Acts 9:3-6.

This text is taken from the story  
of Paul's conversion on the roadway  
to Damascus. No one else in the Bible  
illustrates the doctrine of election like

the Apostle Paul. The thought of sal-  
vation was the farthest from his mind  
the day he left Jerusalem to go to  
Damascus. He wasn't desiring to be  
saved. He even thought he was do-  
ing right in destroying churches and  
killing Christians. He himself later  
confessed that he thought he was do-  
ing God a favor by so doing. Al-  
though he wasn't thinking about sal-  
(Continued on page three)

### BIBLE READING POLL

Directly after the first of the year,  
Dr. Gallup took a poll of Bible read-  
ers in America. It appears that they  
are increasing in numbers, especially  
among the younger people. Here is  
the result of Gallup's findings:

In 1942, 59 percent of the popula-  
tion of the United States might be  
said to be Bible readers, to some de-  
gree. In 1943, the figure jumped to  
64 percent.

In the 21-29 year-old group, the  
figure of 48 percent who were read-  
ers in 1942 increased to 57 percent  
in 1943.

(Continued on page two)



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## An Appeal To The Scriptures

(Continued from page one)

The administrator of all the work of our absent Lord is the Holy Spirit. As the One, who came to carry on the work that Jesus "began to do and teach," He is the administrator of all scriptural mission work.

The Holy Spirit selects the missionaries: "The Holy Spirit said, Separate Me Barnabas and Saul for the work whereunto I have called them." Acts 13:2. The Holy Spirit thrusts them out: "So, they being sent forth by the Holy Spirit" Acts 13:4.

The Holy Spirit empowers them: "Paul filled with the Holy Spirit," Acts 13:9. The Holy Spirit works with them: "And God bare them witness, giving them the Holy Spirit." Acts 15:8. Again, "And the disciples were filled with the Holy Spirit." Acts 13:52.

The Holy Spirit guides them: "It seemed good unto the Holy Spirit and unto us." Acts 15:28. The Holy Spirit opens and closes doors: "They were forbidden of the Holy Spirit to preach the gospel in Asia." "They assayed to go into Bithynia and the Spirit of Jesus suffered them not." "Assuredly gathering that the Lord had called us to preach the gospel unto them." (Europe). "How He (God) had opened the door of faith unto the heathen." Acts 16:6-7, 10, 14-17.

Can you name any other work of the churches of our Lord upon which the seal and approval of the Holy Spirit has been so clearly set forth in the New Testament as upon the Mission work of these early Baptists?

## III. Our Lord's Missionary Program

"Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo I am with you alway even unto the end of the world." Matt. 28:18-20.

Just three things included in that program.

1. Making men disciples or Christians. This is to be done by preaching the gospel. This is to be done before they are baptized. God's order always is salvation before baptism.

2. Church membership. The Master's program includes baptizing all the saved.

No place in His program for any kind of "Union" meetings. "The Lord added to the church daily the saved." The Master's program included stringing the fish as you catch them. Everywhere these New Testament missionaries went they baptized their

converts and organized them into churches. Then they ordained elders in every church and started them to keeping house for the Lord with every Sunday preaching. There are no exceptions that I know of.

3. Indoctrinating the churches. The Master's program said teach them all things He commanded. That would kill any kind of "Union" Sunday School or "Union" singing school or any other kind of "Union" meetings. The only kind of school included in the Master's Missionary Program is a Bible School, where the Bible is the only text-book.

## IV. The Custodians of This Missionary Program

We know this commission was given to the churches and not to the apostles because the presence of the Master was promised with them to the end of the age: the apostles all died but the gates of hell did not prevail against Baptists churches, because there was only one church then and it was organized out of the material prepared by the first Baptist preacher.

We know this commission was given to His churches and not to all in the kingdom, because it includes the ordinances and they are not kingdom ordinances but church ordinances. We know the ordinances were given to the churches to guard because the Guide-book says so: "I praise you, brethren, that ye keep the ordinances as I delivered them unto you." "The church of the living God, the pillar and ground of the truth." We know this commission was given to Baptist churches and them only because they only carry it out as it was delivered by our Lord to the first church. All others baptize infants or seekers or probationers or sinners: Baptists alone baptize none except such as claim to be disciples. We know that this commission was given to Baptist churches and to no others because no others have "continued from the Apostolic days to the present time."

## V. Are We Missionary in Name Only?

The only people on this earth, that wear the name, "Missionary," are the Missionary Baptists. The very name indicates that our chief business as Baptists is "Missions." A Missionary Baptist Church that does nothing for Missions is both a lie and a libel on the name "Missionary." A Missionary Baptist preacher, who never preaches on Missions and does not lead his church or churches in giving to Missions is a traitor to his Lord, false to the commission under which he labors, doing despite to the Spirit of grace, who called him into the ministry, and a hireling instead of an undershepherd. We either ought to quit wearing the name "Missionary" or live up to it. If we are Missionary Baptists let us be missionary in deeds as well as in doctrine. Many members of our churches have a name to be missionary, when at heart they are really Hardshells. All such are "not of us," but are "false brethren come in to spy out our liberties" and ought to be put out from among us that they may go to their own place. They are heretics in doctrine and anarchists in practice against the marching orders, given Missionary Baptist churches, by their Founder and Lord.

If Missionary Baptist churches are the custodians of the Great Commission, then they have a sacred trust committed to them by their Lord. A trust always brings responsibility;

little trust, little responsibility; a big trust, big responsibility. Since this commission includes the whole program of the Lord Jesus for this age until He comes again, it contains the mightiest trust of all the ages. If it were committed to Missionary Baptists and to them alone, as we are fond of saying when we talk about the ordinances then upon Missionary Baptist churches rests the mightiest responsibility ever laid upon human shoulders. Have you betrayed that trust? A trust received means an obligation incurred. An obligation is a debt. That is why Paul said: "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise. So as much as in me is, I am ready to preach the gospel to you in Rome also." Missions is not a matter of charity. Missions is the mightiest debt that rests upon the shoulders of Baptists this world around. It is a debt to the Lord Jesus and to a lost world. We are not honest, and the Lord Jesus will tell us so at the Judgment, if we do not go our lengths to pay this debt put upon us by our Lord.

## How To Study The Scriptures

(Continued from page one)

Scripture is of any private (its own) interpretation." (2 Pet. 1:20). That is, no Scripture should be "isolated from all that the word has given elsewhere" (C. I. Scofield). For example, if we want God's teaching on sanctification, we should study all Scriptures relating to the subject, including I John 1:8. It is possible to be careful only in dodging certain disliked texts. We ought to be honest and let the Scriptures mean what they want to mean, even if we must forsake some of our pet theories.

We should not go "beyond the things which are written" (I Cor. 4:6). We can never be sure that we are not teaching heresy if we go beyond what is written. Any selfish man who taught the Colossians to worship angels beguiled them, "intruding into those things which he hath not seen, vainly puffed up by his fleshly mind" (Col. 2:18).

## II

The happy child of God will study the Book continually, as well as carefully. "— in His law doth he meditate day and night" (Ps. 1:2). So far as it is humanly possible, the same care we show in rightly understanding one doctrine or text, we should pursue until we understand all doctrines and all Scriptures of the Book Divine. "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20).

The results will be satisfactory. We shall know the truth. "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). The Bible is a light unto my path that I may not go astray; it is a lamp unto my feet that I may not stumble. And there will be growth in sanctification and in wisdom. "But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

Lastly, all of God's people would come together and stand united against the forces of evil. If all genuine Christians would follow the Bible, only the Bible, we would have the oneness and unity of faith for which our Lord so fervently prayed. John 17:11, 21, 22. The secret of union and unity is to come back to God — back to the Bible.

ELDER E. A. SPENCER, MONTICELLO, KENTUCKY



During the month of April, Elder E. A. Spencer of Monticello, Kentucky, assisted by Brother Fred Graves his loyal helper, conducted a revival meeting for the First Baptist Church of Russell, Kentucky, of which church, the editor is pastor.

For these men of God, for their messages, and for the meeting in general, we bow our heads and thank God for His marvelous goodness to us!

It has been the editor's happy privilege to have known Brethren Spencer and Graves for quite a period of time, yet this was the first time to ever have them with us for a revival meeting. In these days of apostasy, it is a joy to meet brethren like Spencer and Graves. They believe the Old Book and preach it without compromise. Their music and singing is spiritually unique and inspirational. The spirit of consecration of these men is truly contagious.

After associating with these brethren for these two weeks, I can easily understand why they have had invitations four and five years in succession to the same churches for meetings.

I can easily understand the meaning of the testimonial of W. E. Hun-

ter, former pastor of the First Baptist Church, Somerset, Kentucky, who has said of Brother Spencer: "He knows the gospel of grace as few men in these days know it. I never heard a man present the plan of salvation so clearly and from so many angles."

After having these brethren with us, it gives me a joy to recommend them to my brethren elsewhere. No pastor or church will make any mistake in calling them for a revival meeting. Their methods are sane, their theology is sound, and their aspirations are noble. They believe in people being saved and make no effort to pad the church rolls with names of unsaved folk. They will draw any church and pastor closer together and their meeting will leave no bad after-effect to cause the local pastor a worry.

We count it a privilege to have had these men with us for these weeks and expect to have them with us again this fall. It is likewise a joy to recommend them to each of our preacher brethren who may be seeking for someone to assist in a revival meeting. You'll never regret having these men for your next evangelistic meeting.

## BIBLE READING POLL

(Continued from page one)

Women read the Bible more constantly than men; farmers more than city people. Bible reading increases with age, too. While in the 30-49 year-old group 60 percent say they read it; above 50 years of age the figure jumps to 71 percent.

Highest proportion of Bible readers is in the South, while the lowest proportion is in the New England and Middle Atlantic States.

— Our Hope

## THE GOSPEL'S POWER

(Continued from page one)

and his wife Catherine. They preached the gospel of Christ to these sinning men and women, and gave themselves in sacrificial service. Lives were redeemed, drunkards made sober, gamblers were transformed into honest men, and homes were remade. There is redeeming and transforming power in the atonement of Christ.

— "Soul-Winning Doctrines"

## Press Time Flash

We are more than pleased over the response we have had relative to the announcement in the July 8th issue of THE BAPTIST EXAMINER concerning plans for the enlargement of our paper.

We now have, both pledged and on hand, \$1,500.00. How we do thank God for the friends who are having a part in helping to materialize this dream which we have had for quite some time.

We're counting on you to do your part. If you have not already written us, why not do so immediately?

We're asking you to give as God enables you, and above all else, pray with us that if it be His will, we shall soon have the money in hand so that our plans might be complete for this venture.

Mrs. F. A. Hicks of Texas sends a dollar for this paper, just as she has done many times in the past. She says, "I thank the dear Lord that have this little mite to send you."



July 29, 1944

# Does God Elect Men Unto Salvation?

(Continued from page one)

When God's time came for him to be saved, God saved him. He himself said:

"But when it pleased God, who separated me from my mother's womb, and called me by his grace,

To reveal his Son in me, that I might preach him among the brethren; immediately I conferred not with flesh and blood;

"Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus." — Galatians 1:14-17.

Certainly it was because God had elected and called him that salvation became a reality in the Apostle Paul's experience.

The very fact that he was saved, though he wasn't anticipating salvation, proves that God had elected him unto salvation.

While I make much over the fact that God had elected him to salvation, perhaps it will be well to define election. It means "to choose" or "select" or "single out" or "to take one and leave another."

"Simon hath declared how God at Jerusalem did visit the Gentiles, to bring forth of them a people for his name." — Acts 15:14.

There is a tremendous difference between election and predestination. Election marks the road which salvation is to take, while predestination marks the manner of salvation. Election marks off each individual who is to be saved, while predestination ordains the time, manner, moment, and means whereby salvation shall come.

Yet both of these great truths — election and predestination — are so seldom taught in the average Baptist Church that the ordinary church member thinks that one has borrowed a phrase from some dead language of the past when these terms are mentioned from the pulpit. Yet no truths in all the Bible are more prominently mentioned.

**ELECTION IS A MARVELOUSLY SCRIPTURAL FACT.** From beginning to end, the Scriptures pulsate with the thought that God elects men unto salvation.

"I am sought of them that asked for me; I am found of them that sought me not; I said, Behold me, unto a nation that was not called by my name." — Isaiah 65:1.

"So the last shall be first, and the first last: for many be called, but few chosen." — Matthew 20:16.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, he may give it you." — John 15:16.

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." — Acts 13:48.

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."

"So then it is not of him that wills, nor of him that runneth, but of God that sheweth mercy."

"For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name

## Old Glory



"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." — Rom. 13:1.

"For our citizenship is in heaven; from whence also we look for the Saviour." — Phil. 3:20.

might be declared throughout all the earth.

"Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."

"Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?"

"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"

"Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"

"What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

"And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." — Romans 9:15-23.

"Even so then at this present time also there is a remnant according to the election of grace." — Romans 11:5.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." — Ephesians 1:4.

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." — II Thessalonians 2:13.

"Paul, a servant of God, and an

apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness." — Titus 1:1.

"The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son." — I Peter 5:13.

Through all ages, God has worked on the basis of election. This is easily seen in that He chose Abel and rejected Cain from the very beginning of the Scriptures.

God chose Shem as the line through whom the Messiah was to come. At the same time, He rejected Ham and Japheth.

At a later date, God chose Isaac and rejected Ishmael.

In each of these instances, God worked on the basis of election.

When Abram was living in the Ur of the Chaldees, God saved him. Out of all that idolatrous generation, he was the only one whom God saved. It is a Scriptural fact that God saved Abram alone and rejected all of his idolatrous relations.

"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged."

"Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him." — Isaiah 51:1,2.

When God would choose a nation to be His special people, He chose the Jews to that honor. They became the "apple of His eye."

"Now the Lord had said unto Abram, Get thee out of thy country, and

from thy kindred, and from thy father's house, unto a land that I will shew thee:

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." — Genesis 12:1-3.

The Egyptians were far wiser, yet God did not choose them. The Chaldeans were more ancient, but He did not choose them. Instead He chose Israel.

"For Jacob my servant's sake, and Israel mine elect, I have even called thee by my name: I have surnamed thee, though thou hast not known me." — Isaiah 45:4.

Through the past thousand years God has gathered practically all of His own from the Anglo-Saxon race. The Chinese practice a far more noble system of morality than any of the Anglo-Saxon peoples, yet God has not chosen them. India has thrice America's population, yet God has not chosen them. Instead, for Himself, He has gathered a people practically entirely from among the Anglo-Saxon nation. Do you know why it is that He has done so? The Word of God makes it clear.

"Even so, Father; for so it seemed good in thy sight." — Matthew 11:26.

That I might illustrate to you how God chooses one and passes others by, may I call attention to the man who is doubtlessly one of the most outstanding Bible scholars in the world today — Arthur W. Pink. His father was a great Bible student — in fact, so great that the last time Mr. Pink visited his father in England before the latter's death, the father told Arthur that if he desired any Scripture while visiting him, just to call on the father; and if he could not quote it, he would give him a "crown." Mr. Pink said that when he came back to this country, his father never had to give him a single piece of money while there, because of his inability to quote God's Word. Now, from that Godly father, who had the Word of God constantly at his tongue's tip, comes Arthur W. Pink, a great Bible student. One daughter was born to the elder Mr. Pink who is a Roman Catholic. Arthur Pink and his sister have one brother who is an outstanding modernist and who associates with H. G. Wells of England. He is one of the outstanding modernists and infidels of today. How can it be explained that from one so Godly should come an infidel son, an unsaved Roman Catholic daughter, and one son who is the outstanding Bible exponent of today? There is only one way that it can be understood — namely, that God works on the basis of election.

**II**  
THERE ARE A NUMBER OF OBJECTIONS TO THE DOCTRINE OF ELECTION. In fact, the carnal mind is ready to offer many objections to this precious teaching of God's Word.

Every time I say anything about election through "The Baptist Examiner," preachers and Christians at widely divergent points of the compass offer their objections and criticisms of this marvelous doctrine.

THE FIRST OBJECTION TO ELECTION IS THAT IT IS MYSTERIOUS. I am ready to grant that it is beyond the power of the finite mind to comprehend the doctrine of election — or for that matter, any

of the balance of the Word of God. A man must be spiritually enlightened to understand any portion of God's Word. It is impossible to understand it otherwise.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." — I Corinthians 2:14.

However, there are many things that are mysterious and hard to understand.

I don't understand why God allows this awful carnage that we call war, I can't understand why it is that Christians suffer. A few days ago I was visiting a woman who was suffering of cancers all over her face and body. She was on praying terms with the Lord and has lived with Him many years, and yet she was suffering intensely.

I can't understand why God ever permitted sin to come into the human family. If you want something to drive you insane, sit down by your own offspring and try to comprehend why God ever allowed sin to come into the world.

I don't understand the many inequalities of the human race. In this connection, it is impossible for me to comprehend why some of God's people have such terribly hard times in the world, while unsaved people are blessed and prosper. It is impossible to understand how that some unsaved folk can have so much of this world's goods to enjoy, while so many of God's people actually suffer from a lack thereof.

I can't understand how it is that God saves. I know that when I preach His Word, the Holy Spirit carries it to the hearts of the unsaved, and life is begotten, but I can't understand how it is done.

I can't understand the procreation of life. It has been my experience a number of times to see children born into the world, but I have never been able to understand how it is that in the providence of God, He has seen fit to procreate the human family.

I say that all of these things are mysterious. They are beyond the power of my comprehension, yet I know that they are facts just the same.

God's ways are all mysterious ways. "For my thoughts are not your thoughts, neither are your ways my ways; saith the Lord."

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." — Isaiah 55:8,9.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." — Romans 11:33.

While it is true that God's ways are mysterious and past our comprehension, yet it is a fact that God elects men unto salvation. Though I may not understand the mysteries of it, I know it is true, because it is taught throughout the Word of God.

THE SECOND OBJECTION THAT IS COMMONLY BROUGHT AGAINST THE DOCTRINE OF ELECTION IS IN THE QUESTION, "ISN'T GOD UNJUST?" Well, beloved, when did you ever get the idea that salvation was based on justice? I insist that anyone who ever studied God's Word in the least, knows that salvation is not a question of justice, but of grace! If we were to receive justice, then every descendant of Adam would go to



Hell! If God had not elected some, then all would have perished. Far better, then, that God should choose out His elect than that all perish in Hell.

To those of you who would object to the justice of God in the doctrine of election, let me ask you the question, "Who are you to reply against God?" We are creatures of His creation. We are absolutely in His hands. Certainly the Creator is at liberty to deal with His creatures as seemeth good in His sight.

"Nay but, O man, who are thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"

"Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"

"What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

"And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." — Romans 9:20-23.

A THIRD OBJECTION TO ELECTION COMES IN THIS QUESTION: "DOES THE HOLY SPIRIT SPEAK TO EVERY SINNER THAT HE MIGHT BE SAVED?"

To answer this, let me remind you that there is a sense whereby the Holy Spirit speaks to every individual.

"That was the true Light, which lighteth every man that cometh into the world." — John 1:9.

#### GOD'S TWO CALLS

There are two calls which God gives. There is a general call which every individual hears, and then there is an effectual call which only the elect hear.

While you ask if the Holy Spirit speaks to every sinner, may I remind you that every sinner is invited to the Gospel feast. The invitation is unto all.

"O taste and see that the Lord is good: blessed is the man that trusteth in him." — Psalm 34:88.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." — John 6:37.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." — Revelation 22:17.

ANOTHER OBJECTION TO ELECTION IS THAT THIS DOCTRINE WILL KILL EVANGELISTIC EFFORT. A preacher in N. C. recently made this accusation to me against this doctrine.

Well, beloved, if it does, that is not my fault. My business is to preach the truth. I am only a messenger for my Master.

However, this is a false accusation for the doctrine of election will not kill evangelism. Simon Peter was an ardent believer in the doctrine of election; at the same time, he was one of the world's greatest missionaries. The Apostle Paul surely believed the doctrine of election. The books which came from his pen teem and throb with this precious truth. At the same time, he was one of the greatest missionaries and evangelists that ever lived. Hear him when he says:

"Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." — II Tim-

othy 2:10.

ANOTHER OBJECTION TO THIS DOCTRINE IS THAT SINCE GOD HAS ELECTED MEN UNTO SALVATION, THEN THERE IS NO NEED TO PREACH THE GOSPEL. This is one of the most false and absurd objections that could be offered. We are under direct command of God to preach the Gospel to all.

"And he said unto the, Go ye into all the world, and preach the gospel to every creature." — Mark 16:15.

If you would ask why preach the Gospel, may I remind you that God uses the means of preaching to call out the elect. Men are not saved because they are elected. Instead, election is unto salvation, and that salvation can come only through the hearing of the Word of God.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." — I Corinthians 1:21.

"So then faith cometh by hearing, and hearing by the word of God." — Romans 10:17.

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." — II Thessalonians 2:13.

THERE IS ANOTHER OBJECTION WHICH CENTERS AROUND THE QUESTION AS TO HOW HE MAY KNOW HE IS ONE OF THE ELECT. Actually, one can know that he is elected, only when he comes to Christ and is accepted. As I stand outside a door, I see over it these words: "Whosoever will may enter." On observing this invitation, I walk in through the door. When inside, I look above the door to read, "Elect, according to the foreknowledge of God." The message to me as a sinner is: "Whosoever will;" when I come to Christ and am saved, I realize then that I am one of God's elect.

THERE IS ANOTHER OBJECTION CONCERNING THE RESULTS OF ELECTION. SOME WILL ASK, "DOES GOD KNOW THE RESULTS OF ELECTION IN ADVANCE?" Why certainly, beloved; God knows all things in advance!

"Known unto God are all his works from the beginning of the world." — Acts 15:18.

"God moves in a mysterious way His wonders to perform; He plants His footsteps in the sea, And rides upon the storm.

"Deep in unfathomable mines Of never-failing skill, He treasures up His bright designs, And works His sov'reign will.

"Blind unbelief is sure to err And scan His works in vain; God is His own interpreter, And He will make it plain."

A FINAL OBJECTION IS THAT ELECTION MAKES SALVATION TO BE ALL OF GOD AND NONE OF MAN. Of course, the unsaved man and the average preacher hates to admit this truth. Unsaved sinners like to think there is something they can do in the matter of salvation. Even churches and the majority of preachers like to think the same way. Yet, the Word of God makes it clear that salvation is all of God and that man has absolutely nothing to do with it.

"Salvation is of the Lord — Jonah 2:9.

Man's work has absolutely nothing to do with his salvation.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." — Romans 4:5.

Likewise the faith that we exercise comes as a gift from God.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

"Not of works, lest any man should boast." — Ephesians 2:8,9.

The Lord must even make us willing.

"Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." — Psalm 110:3.

Thus you can see that, in every particular, salvation is all of God and not of man.

#### III

IN CLOSING MAY WE NOTICE BRIEFLY THAT THIS DOCTRINE OF ELECTION GUARANTEES THE FINAL PRESERVATION OF ALL GOD'S SAINTS. Were our salvation a thing of time, it would perish. Since it is of eternity, it must endure forever.

How we do rejoice then that since God has chosen us in eternity past, He will preserve us unto eternity to come.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

"Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." — Romans 8:38, 39.

May God bless you and may you receive now Christ as your own personal Savior.

#### Peter's Sword:- Should A Christian Use It?

(Continued from page one)

whence their voice in testimony is silenced by war-wild nations. Where Honor Rolls

are their names? On some honor roll in this world's "churches" or in vanity displayed on the walls of "Gospel Halls?" Nay, their names are little known here, but, as those "of whom the world was not worthy," they await the great honor roll of heaven. May my God let me learn where these silent heroes of the faith are, that I may minister a word of cheer to them, as to the Lord's faithful disciples. These are His sheep — "harmless as doves" — while still the prey of the ravenous war-wolves of our day.

It is noteworthy that in the New Testament (the Christian's guide Book), we see political and religious men killing and seeking to kill, but never did a Christian seek to kill anyone, and never did the Christians (though numbering many thousands) organize any defense against their enemies, and never did any of them inflict injury on anyone (the one exception will be observed later), but instead, it is written of them, "Ye have condemned and killed the just and he doth not resist you" (James 5:6). Saul of Tarsus killed and wounded people, but when he became a Christian, he suffered their beatings, stonings and all types of undeserved brutalities, but never raised a finger to harm anyone. Brethren! we Christians today are a disgrace to those who have gone on before us.

#### Impetuous Peter

And now we consider the one ex-

ception, in which impetuous Simon Peter marked that wonderful New Testament picture of true Christianity. (Please read Luke 22:35-38). The Lord had told His disciples to buy a sword and they said, "Lord, behold here are two swords;" and He said "It is enough." Some argue that He wanted them to get swords to fight His enemies. How ignorant are such men of our Lord Who "came not to destroy men's lives but to save them." If He wanted the swords to fight His enemies, how would "two swords" be enough to arm eleven disciples and to furnish weapons for other sympathizers?

But what then could He have wanted with the swords? Let me illustrate—if a Christian were on his farm and an enemy came to attack him and he did not resist his brutality, some might even then say, "He had nothing to defend himself; if he had, he would have used it." But if that Christian were out with an axe or a revolver to kill a hog, and he was then attacked, and he laid down his weapons and did not resist the brutality then his non-resistance of evil would have been unchallengeable. This was the aim of our Lord, and two swords sufficed to demonstrate this.

Peter's using of the sword caused some of the Lord's enemies to see His power as He healed Malchus, but this did not justify Peter's deed, nor shield him from the Lord's rebuke. War days have witnessed the Lord's wonderful keeping of His people, and His use of them even when in uniform, but this shall not shield them from His rebuke when all, "whether good or bad," shall be manifested at His Judgment Seat.

#### Peter Rebuked

The Lord replaced Malchus' ear and then rebuked Peter saying, "Put up thy sword into the sheath; the cup which My Father hath given Me to drink, shall I not drink it?" Thus saying, our Lord disarmed all His people, and taught us to accept from God the consequences for not using the sword. In John 18:36 our Lord showed the military authority that He does not have His people fight even to deliver Him, their Lord and Master. And if we are not to fight in His defense, surely we are not to fight in national defense, home defense, or in self-defense. The Lord's ministered grace will strengthen those who choose this path for every fresh trial, and sanctify to them their deepest distress.

Peter marred the New Testament display of true Christianity, and warring Christians are doing worse today. This world at war might have witnessed a wonderful display of true Christianity. Just to think of what a lasting testimony and what a stimulant to future missionary work it might have been, had the Christians in Germany, England, Italy, Russia, U. S. A., etc., all said, "I am a Christian, I cannot, I will not fight my fellowman." But, alas, some would spoil the picture, and, like Peter, act under the impulsive flesh, being cheered on by the world, and use that sword and that gun to kill men. The opportunity has now been lost for such a united testimony and all that is left is a personal testimony. Thank God for every Christian (conscientious objector), the world over, that is bearing that personal testimony. (How surprising that some see no difference between the coward of our day and the Christian conscientious objector — the coward does not want to be shot,

while the Christian refuses to show Denial Followed

No wonder that Peter, soon after he denied his Lord! So the Christian who fight may soon be found mingling with the world that too, will deny that they ever knew the Lord. If they will fight side by side with the world (and Peter did that), they will find it a step to "the enemies' fire," and one more step to a denial by word and deeds that they are Christians. And in this, too, they fall lower than Peter, for they did say of him that he was one of Jesus' disciples, and of such Christians in war uniform the world will not even suppose they belong to Christ, and will cut and drink, and talk filth in their face, and not expect a word of rebuke.

You, who are my real brethren in Christ, though in war uniform, in combat, "Ye are fallen" but I beseech you "Take heed" lest you become so stained with human blood that angels shall no longer minister unto you and even earth shall shun at your pretending to be a follower of Him, Who "came not to destroy men's lives but to save them."

And you assemblies who have gathered outside your doors while inviting people in to hear the Words of Peace from "the Prince of Peace" — repent and do the first works, ere your candlestick be removed out of place," is the Word of the Lord to you. This war may yet bring about the final fall of the testimony of assemblies to Christ. May God spare us this disgrace and failure, but rather chasten us, till we confess our repent of our war-going, and of our war-sending of sons and money. It is not yet too late for Christians uniform to obey the Word of the Lord, and put up their sword, and take the cup of suffering with Christ, and for Christ, and thus become "more than conquerors through that loved us" — not decorated by man, but crowned there by God. — Sound Words

#### I SHOULD LIKE TO KNOW

(Continued from page one)

long as some one is offended with him?

Applies to any believer. Has no reference to public ministry.

7. What of a man who claims to be a child of God and then says he has been too long, when asked to be reconciled to a brother?

Exclude him according to Matt. 18:18.

8. Is there any Scripture which says a man can stay away from church fifteen years and still be entitled to a vote, along with the faithful member who has supported the work through the years with his presence, his prayers and his money? No, he ought to be turned out as covenant breaking.

9. Do "circumstances" ever excuse, as called for in Matt. 18:18? No.

10. What of this criticism of pastor, "He just flings the Scripture at us?"

Fling some more at them.

11. Should a pastor be dismissed because of lack of diplomacy?

No. Diplomacy is of the devil's rule. It means that the man practices it compromises with sin and error.

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