

Devoted to Evangelism, Missions and Bible Doctrines.

# The Baptist Examiner

The Paper With a National Circulation

"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." (Isa. 8:20).

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Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby."

—I Peter. 2:1,2

## We Thank You

Dear Brother Gilpin,  
I believe to have your "Examiner" go to each family in our church will contribute more to the spiritual lives of our members than to have our State Baptist paper ("official organ") go to these homes.

Here is \$1.00 for which send 50 sample copies (they need not all be the same date) to be used in introducing the paper to my members. I will hope to, following their "sampling", send subscriptions.

Faternally,  
T. U. Fann, Pastor  
First Baptist Church  
Weirsdale, Florida

Ed. Note:—Thank you, Bro. Fann. I have a conviction that any church will be blessed by receiving The Baptist Examiner. May your example prove a stimulant to others!

## FOR SALE

One cross, nearly new. I can not carry it and keep up with the world and its crowd.

One talent, new except slightly shaf worn. It has been laid away for years in a napkin.

One five piece set of armor. All pieces are in good shape, only needs polishing.

One bundle of Christian Opportunities. Contained in this bundle is one of the greatest opportunities in the world, and that is of going to my church every Sunday. Another one is the opportunity of being a soul winner. I seldom use these opportunities so have decided to let them go with the sale.

One badly used Christian Influence. Buyer may be able to repair this influence if carefully handled.

The above mentioned items are stored in the basement of my home, located on the corner of Careless Ave., and Neglect St.

Signed,  
A Lota Christians.

## Does God Purpose His People Interfering In Earthly Government, Civil, Or Military?

Is it right that a believer should be a politician? This is the question before us. And to treat the matter clearly, let me state some points that belong to such a character, if they are not the very conception of it.

I understand, then, by a politician, one who takes a considerable and constant interest in the civil government of his own country, and of the world at large. He praises the rulers when he thinks they deserve it, and condemns them when, as he believes, they govern amiss. He lifts up his voice against injustice, fraud, deception, corruption, restraints on liberty. He will resist what is evil as far as he may by law. He exercises every civil privilege to which he is entitled to influence the government of his country. If opportunity were offered, he would take office and power in the world, and exercise it for his fellow-citizens' benefit.

1. How, then, can we tell whether this is right in a believer or

not? By looking to the Lord Jesus as our pattern. His life is to us an example, that we should follow His steps" (I Peter 2:21). Every thing He did was pleasing to His Father. "I do always those things that please Him" (John 8:29; Matt. 17:5); and since every perfection was found in Him, whatever He did not do or sanction is not pleasing to God.

Was the Lord Jesus, then a politician? Did He take any interest in the political government of His country? Did He pass judgment on the persons or measures of the civil rulers of Palestine? Did He stand up for the politically oppressed, and rebuke the political oppressor? Did He exercise authority of any kind in civil matters.

I

His conduct is the very reverse of the politician's. Had He been one, His political feelings must have been peculiarly drawn out by the circumstances of the

day. In His days the last shadow of Jewish liberty departed, and His country was oppressed beneath the iron gauntlet of Rome. Such a state of things would have thrilled and agitated to its core the breast of the independent citizen, the lover of liberty. In the gospels we only gather the political changes of the land from the most distant hints of the narrative.

2. When occasions occur on which, if politics be right for the Christian, the Saviour must have declared Himself, He uniformly puts them aside. One of His hearers beseeches Him to engage his brother to divide an inheritance with him (Luke 12:13). Here the politician would have shown himself. The Lord Jesus refuses to listen to the matter, or exercise even the lowly power of an arbitrator. "Man, who made Me a judge or a divider over you?" If the Christian's duty is to take the office of judge or divider, (Continued on page four)

## THE "TATER" FAMILY

quite hesitant about advancing her ideas or doing anything without waiting for the advice of someone else, especially her husband.

Cousin Imi-Tater is quite an

### MEASURE OF A MAN

Not—"How did he die?"  
But—"How did he live?"

Not—"What did he gain?"  
But—"What did he give?"

\*\*\*\*\*  
attractive young lady, and has some qualities which are not seen in any other members of the family. Perhaps her greatest lack is that of originality. She always wants to do what

### Mused Uncle Mose

Ef you holdin' de Lawd wid one han', and de debil wid de odder, you ain' gittin' no place, 'case dey ain' goin' de same way.

other people do, and that in spite of what God says in Ex. 23:2, "Thou shalt not follow a multitude to do evil."

Cousin Agi-Tater is the other girl in the family, and is quite different from her mother or sister. Although she seems to be possessed of unflagging zeal and unlimited energy, she is constantly stirring up trouble. She is somewhat of a loose-tongued busy-body. Apparently, she has not learned what God means when He says, "Thou shalt not go up and down as a talebearer among thy people" (Lev. 19:16a).

Cousin Spec-Tater is the only son in the family, and seems to be obsessed with the idea that he is outnumbered by the feminine portion of the family. He is a quiet, humble, unassuming sort of fellow. His worst fault is that he never does anything. He simply sits or stands quietly by and looks on without much comment about what the others do.

Do you belong to the Tater family? If so, which member are you?—R. F. Hallford.

## An Announcement

We have just received from our press an edition of "Pages From a Christian Doctor's Case Reports". This book is a frank, true treatment of the social problems confronting the rising generation. The author, a Christian Medical Doctor of years of experience, presents the tragedy of marriage of beautiful, Christian innocence with a brutal, un-Godly mate. He urges young people to let sober, prayerful meditation and faith in Jesus lead in this all important matter. Any young person will do well to read this book and ponder its contents before taking the marriage vow. If considered well, the rocky shoals of the divorce court and wrecked homes may be avoided by many. The price of the book is 15c per copy \$1.50 per dozen. Order from Baptist Sunday School Committee, Texarkana, Ark.-Texas. A. L. Patterson, Business Mgr.

### WHAT ARE YOU?

1. Pillars—worship regularly, giving time and money.
2. Supporters—give time and money if they like the minister and treasurer.
3. Leaners—use the church for funerals, baptisms, and marriages, but give no time or money to support the church.
4. Working Leaners—work, but do not give money.
5. Specials—help and give occasionally for something that appeals to them.
6. Annuals—or Easter Birds—dress up, look serious, and go to church on Easter.
7. Spongers—take all blessings and benefits, even the sacrament, but give no money to support the church.
8. Tramps—go from church to church, but support none.
9. Gossips—talk freely about everyone except the Lord Jesus.
10. Scrappers—take offense, criticize, and fight.
11. Orphans—are children sent by parents who do not set them an example.

## -- The First Baptist Pulpit --

### "The Doctrine Of Election"

JOHN L. BRAY  
Raiford, Florida

A complete discussion of the doctrine of election would of course bring thought to bear upon the various views held on this subject. Four major views have been held by those known as, respectively, the Supralapsarians, the Sublapsarians, the Arminians (or Remonstrants), and the Socinians. However, it is not the purpose of the author of this article to discuss these various views, but rather to state simply and plainly what is his own view,

and to give reasons for same. This will be done, as follows, under the listed heads:

### GOD'S PURPOSE IN ELECTION

There is, first, the purpose in election. Anything without a reason for it, or purpose in it, would be invalid, and especially so in regards to those things relating to God's plan of salvation for man. The divine purpose of election is the salvation of men from sin. "God hath from the beginning chosen you to salvation." (II Thess. 2:13). It is

needless to say, as can be inferred from the Scripture just given, that this selection is "from the beginning." (Also note Eph. 1:4). And by the very meaning of the word "election" it is understood that not all men are elected to this salvation, else it would cease to be election. Therefore, God from the beginning chose some men to salvation. The following facts might be stated in connection with this choice:

1. All men are lost. It is needless to discuss the doctrine of election without a clear understanding of this fact.

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"ELECTION"

(Continued from page one)  
standing first of all that all men are lost. And there is no need for giving numerous Scripture references on this point. The first three chapters of Romans were written to bear on this. Paul said, "We have before proved both Jews and Gentiles, that they are all under sin; as it is written, there is none righteous, no, not one . . . there is none that doeth good, no, not one . . . for all have sinned, and come short of the glory of God." (Chapter 3).

Then if all men are lost, it necessarily follows that all men remain lost unless there is some effort on the part of God to save them. And inasmuch as salvation was purposed in election, it also necessarily follows that all men remain lost without the hand of God shown in election for them.

2. God was not willing that any should be lost. Certainly it could be stated that God had a right to let all men remain lost, and consequently end up in eternal condemnation; but it was in accordance with His own nature and character not to want it to be so. He is "not willing that any should perish. . ." (II Peter 3: 9). If this be so, then God certainly wanted all men to be saved.

ed.

3. Christ died to save men. Only through an atonement could men be saved. In treating the subject of election, it is almost necessary to deal with the views held concerning the atonement; but for our purposes here, it will suffice to say that the death of Christ on the cross was necessary in order that men should be saved. Of course, there are factors involved on the human side also, which will be mentioned later, but the death of Christ was the divine part of salvation, taking place in time, though divinely looked upon from eternity. "Christ died for us" (Romans 5: 8) and God "hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (II Cor. 5:21). Without the atoning sacrifice of Christ on the cross, men could not be saved. "Without shedding of blood is no remission." (Heb. 9:22).

4. But men must meet God's terms in order to be saved. Looking at the matter of salvation from the human standpoint, man has a part to play; there are certain requirements that have to be met, without which men cannot be saved. These requirements are repentance and faith, though they might be linked together as one. "Repent ye, and believe the gospel." is the clarion call of the New Testament. Turning from sin and self-effort, to God through Christ is necessary on man's part in order for God's salvation to be manifested in actuality in man's life. This does not mean that there is any merit on the part of man that makes him worthy or deserving of salvation; obeying the terms of God's salvation to look to God for that salvation certainly implies in itself the significance of man's dependency upon God for salvation apart from any self-effort. But the thought here expressed is that no one can be saved without the terms of the gospel being met.

5. Furthermore, no one will be saved unless God helps him to come to whatever decision is necessary on his part in order to meet the terms of the gospel and be a recipient of salvation. Perhaps this thought could better be expressed in theological terms, but this is not the purpose of this article. We are simply stating

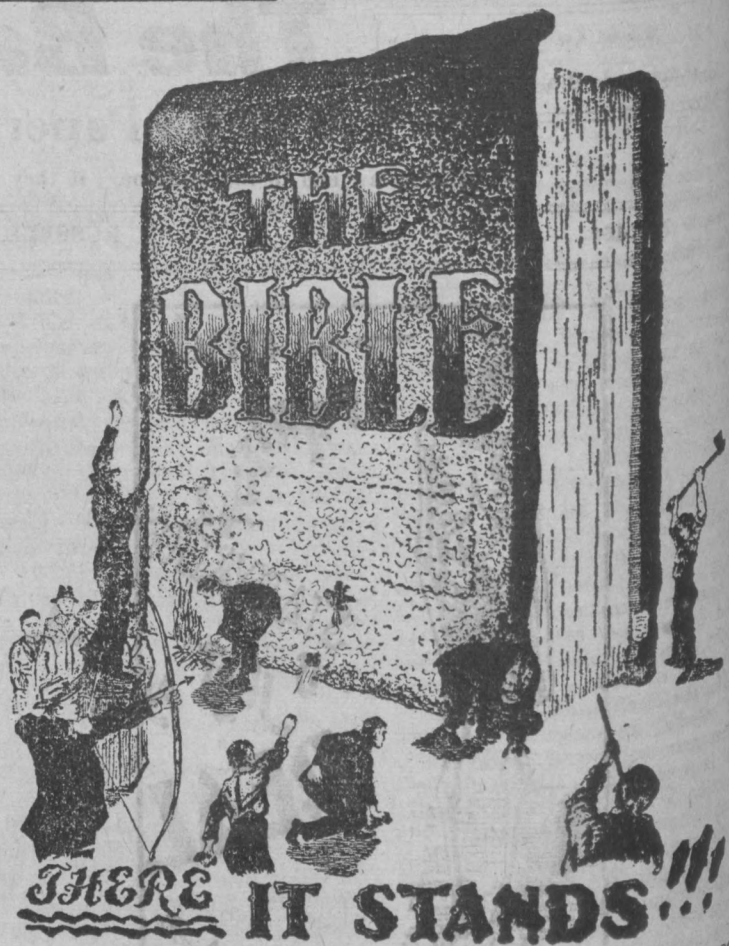
the fact as we believe it. Behind this fact lies the depravity of the human race, the utter lack of ability in man to meet God's requirements without divine aid. The thought here lies deeper than whether or not man is in a position where he can repent and believe. That is, his condition must first be such that he can obey the gospel summons. God must bring him to the place where he can answer His invitation to salvation, and then being brought to that place, man must make the decision.

THE POWER OF ELECTION

If, therefore, all men are lost and God wants all men to be saved, and if there are certain requirements to be met on the part of men before they are saved, and if God has elected or chosen some to be saved, then it necessarily follows that the election consists of certain factors necessary to bring about this desired end. Therefore, the elect individuals are predestinated (or predestined) to salvation, and in this fact is seen the power of election—God's bringing about the salvation of His own elect. Election would be to no avail unless God had some way to make sure of it's being so; consequently, the elect are predestinated to salvation. That is, whom God elects, He makes sure will be brought to salvation.

THE PRINCIPLE OF ELECTION

What is the governing principle that guides God in the election of individuals to salvation? This is a difficult question. Certainly we believe that God works all things after the counsel of His own will, and that His sovereign pleasure needs be satisfied. But as to the exact determination of what constitutes the basis of God's electing certain individuals to salvation, we cannot say, except that it is His pleasure to do so. But yet God Himself (and we say this reverently, is limited in His choice of individuals to salvation. For God cannot act inconsistently with His own nature or character, and He cannot act against His own plans nor violate His own purposes. But we answer the question and then seek to clarify the answer: those whom God can save, are those whom He has elected to



"For ever, O Lord, thy word is settled in heaven."—Psa. 119:89

"Heaven and earth shall pass away, but my words shall not pass away."—Matt. 24:35

salvation.

If, as we have observed, God does not want any man to be lost, the question arises as to why He does not save all men and as to why He did not elect all men to salvation. It is on this one point that most of the major differences arise on the subject of the doctrine of election. Let us be guided here by the following remarks:

1. There are certain limitations imposed on God. This statement sounds harsh, but the fact cannot be otherwise. Otherwise God would not be God, and the whole make-up of God's moral nature would be upset and the entire universe would be in a calamity, if indeed there would be any universe.

First, let it be remembered that we are not dealing in theological terms, and then we can go on to say that God cannot be

God without being limited by His own nature. That is, God cannot do anything not consistent with His nature. For example, if God let every man go to Hell to be punished for his sins, it would be in accord with God's justice, and that part of His nature would be satisfied; but if God did send every man to Hell, He would be acting inconsistent with His own nature in that He is a God of love and mercy and wants to see men saved. And that part of His nature is what leads Him to desire to see men saved. However, we are now discussing why God did not elect all to be saved, and have stated that limitations on His own nature kept Him from doing so. As W. T. Conner, professor of Systematic Theology at Southern Baptist Theological Seminary, Fort Worth, Texas, stated in his book on Christian Doctrine, "The fact that God does not save all is evidence that there are limitations on God that constitute sufficient reasons why He should not save all. We can safely say that God does all that He can, consistently with His own nature, the nature of man, and the moral order of the world to save all men."

Secondly, God is limited by the nature of men. We certainly believe in the free moral agency of man to the extent that he is endowed with the ability to act for himself. Man is not a piece of mechanism set in motion and then run by outside governing influences. Fatalism is not the lot of man. And because God expects man as he is, God expects and intends that he shall act accordingly. And because of this we believe that man has the power to refuse to pay heed to the gospel invitation, and because he is created with that power of refusal, God will not force him to do otherwise if he wants to refuse. And if God will not force him to be saved, then He would never from the beginning elect that man to salvation. If He did so, He would be electing someone to salvation and then not be able to predestinate that one to salvation without destroying man's own free moral agency. (Continued on page three)

SOME HELPERS TO THE TRUTH

Favorite Verse

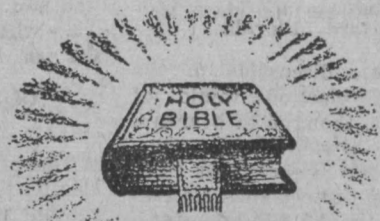
"Rejoice evermore. Pray without ceasing. In every thing give thanks, for this is the will of God in Christ Jesus concerning you."—I Thes. 5:16-18



Mr. and Mrs. R. A. Corley, Sr.  
Pineville, Louisiana

The Baptist Examiner has been a blessing in our home and helps us in the study of God's Word.

All saved people should thank God for a paper that teaches all of God's Word in its purity.





## "ELECTION"

Continued from page two)  
agency. And that leads us to say, thirdly, that God is limited by the very principles He has laid down for the government of the moral order of the universe. We cannot now go into this, but it can easily be seen that if God has certain established principles by which to govern this world, and man's free moral agency is part of God's plan in this system of government and one of those principles, then God cannot upset His own affairs by going contrary to this system.

2. Election is according to the foreknowledge of God. There are those who believe in election who object to the idea that election is based on the foreknowledge of God. And we can understand their objection, as they feel that this idea of God's election would make the election depend entirely on God's knowing beforehand what man will do when the gospel is presented to him, and that election is merely the result of their knowledge and that God then predestinates to salvation those whom He already knows will accept the gospel when it is presented to him. But election goes deeper than just this idea, as will be shown later. However, regardless of what phraseology is used, the Bible very plainly declares that election is according to the foreknowledge of God. "Elect according to the foreknowledge of God the Father." (I Pet. 1:2). And we are also told that "Whom he did foreknow, he also did predestinate" (Rom. 8:29), predestination being secondary in chronological order here. Therefore, whatever God decrees salvation, is dependent on His foreknowledge, according to these verses. But let it be further said that the word "foreknowledge" as used here, is the same word as "foreordain", as can be discovered by a comparison of the words in the original language. Of all things, we are not prepared to say; our mention in this point is only to mind why God does not elect all men to salvation; here it is that the election of individuals to salvation is dependent upon, and consequently limited by, God's foreknowledge. God knows everything beforehand (Acts 5:18), but He cannot possibly foreknow anything that would not happen under a given set of circumstances. Therefore, what He foreknows is what is actually going to happen under certain circumstances, as well as the circumstances themselves. And circumstances leading to salvation would be of God's origination. Therefore, God's foreknowledge of man's response to a series of circumstances originated by God Himself. However, it will be noted that the Scripture states that it is "whom" He foreknew — not "what". It is the person upon whom the heart of God is set, and the foreknowledge or knowledge beforehand that person, leads to the election of that person to salvation, and then to predestination in order to make sure that the election does actually come to pass in the salvation of the individual.

We state again that God elects to save all whom He could have, and that the reason election was not more inclusive was from being so, namely, the limitations imposed on account of God's own nature, the nature of men, and the principles He has established for the maintenance of His moral universe. And

secondly, election could not include more than His foreknowledge included, inasmuch as the election depends upon the foreknowledge.

## The PROGRAM Of Election

We have said that God's election of individuals to salvation is limited, but yet that God has elected to save all whom He can save. Two facts should be discussed in this connection.

Positively, God has elected to save every man who will respond to the gospel invitation. If it is true that God has elected to save every man who responds to the gospel invitation, and it being further true that man in himself is not going to respond to that gospel invitation, then the initiative is still God's, and all the credit and glory in man's salvation belongs to God. For this places the situation in such a light that man cannot be saved unless there is divine intervention and more-than-human aid given to him whereby he is made capable of becoming a recipient of salvation.

Negatively, God has not elected to save those who will not respond to the gospel invitation.

And now for a few remarks concerning these two thoughts:

If a man is ever saved, it is because God elected him to salvation; inasmuch as he is incapable of being saved without divine intervention, then the initiative is not his but is on the part of God, and God must have elected him to salvation before he could ever have been saved. And God was able to elect this man to salvation because He knew beforehand that this man would respond to the gospel invitation under certain given circumstances. In order to make sure of the salvation of that person whom He knew would respond to the gospel appeal under those circumstances (and here is the main essential part of this writer's view of election), God elected that man to salvation, then predestinated him to that salvation. Because of the fact that man will not be saved of his own accord, and because God has elected and predestinated that man to salvation, God also predestinates everything that is necessary to leading that man to a response of the gospel invitation, including the preaching of the gospel and the conviction and the drawing of the Holy Spirit in that man's life. And it might be further added that everything necessary to lead that person on to full conformity to the image of God's Son after that person's conversion is also predestinated, so that everything necessary to the bringing of that person to final glory is in the hands of God. And that is the meaning of Rom. 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose", as can be seen from the next two verses: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son . . . Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

As to the condemnation of those who are not the elect of God, there is no injustice on the part of God. He does not elect those whom He knows will not respond to the gospel. As said before, God is limited by the nature of man, and this is manifested in particular when it comes to God's saving a man contrary to that man's willingness to be saved. And there are certain individuals (and more than otherwise) who would never respond

## DAILY PRAYER

*If I can do some good today,  
If I can serve along life's way,  
If I can something helpful say,  
Lord, show me how.*

*If I can right a human wrong,  
If I can help to make one strong,  
If I can cheer with smile or song,  
Lord, show me how.*

*If I can aid one in distress,  
If I can make a burden less  
If I can spread more happiness,  
Lord, show me how.*

*If I can do a kindly deed,  
If I can help someone in need,  
If I can sow a fruitful seed,  
Lord, show me how.*

*If I can feed a hungry heart,  
If I can give a better start,  
If I can fill a nobler part,  
Lord, show me how.*

to the preaching of the gospel, the conviction of the Holy Spirit, and a thousand and one other things which might be used in an attempt to get him to yield to Christ and be saved. And such being the case, God never elects such to salvation. If He had, He would have been electing someone to salvation whom He could not bring to salvation by His divinely-appointed means, and consequently He would have to save that person contrary to His own principles in order to maintain the election. Such a case would be illogical, out of reason and absolutely absurd. It would make God not God, and when it comes to dealing in such fantasies, it is entirely beyond the realm of even the infinite mind of God Himself. Therefore, God never elected any man to be saved whom He knew could not be persuaded to receive the gospel message; and when the non-elect find themselves in Hell at last, it will not be because of partial favor on the part of God for some of His creation and not for others, but it will be because of their own perverse and sinful and corrupted natures, and because of the fact that they never would have responded to the message of salvation no matter what circumstances might have accompanied the pleas of God to yield to Him and no matter what influences might have been brought to bear upon them.

## The PERSONAL Element in Election

From the foregoing, it can surely be seen that election is absolutely personal. Not long after the beginning of his ministry, the author of this article was told by another much-older minister that God had elected a plan by which men might be saved, and not that He had elected individuals to salvation. But if there is any teaching in the Bible at all that is as clear as the noon-day sun, it is the doctrine of God's election of individuals to salvation. Paul said in II Timothy 2:10, "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." And in Acts 13:48 is found a verse proving beyond question that election is a personal, individual matter, and salvation dependent upon it: "And when the Gentiles heard this, they were glad, and

## If The Blood Had Not Been Shed

Tom M. Olson

In these extremely modern days, when the doctrine of redemption by blood is unblushingly called a "gospel of gore" and a "doctrine of the shambles," it behooves every interested person to ask the important question: What difference would it make if the precious blood of Christ had not been shed on Calvary?

Bringing this vital question to the inspired Word of God, we learn at once that if the blood had not been shed there would be no possibility of the enjoyment of the remission of our sins, for divine justice has decreed that "without shedding of blood is no remission" (Heb. 9:22). Sin is a terrible reality to every honest soul, and the fruit of that evil root is so evident in the life of every awakened person that he is ready to cry with Peter, "I am a sinful man, O Lord."

The Scriptures further reveal that if the blood had not been shed there would be no atonement, no redemption, for "it is the blood that maketh an atonement for the soul" (Lev. 17:11). If there is no possibility of redemption apart from the blood, and if the precious blood has not been shed, then man is still a slave in the slave market. He is still held secure by the devil; he is still powerless to live anything but a vain and fruitless life. He is the hopelessly shackled menial slave of the archenemy of God and man. He is a pitiable wretch! No blood — no redemption.

Again the Word assures us that if the blood had not been shed there would be no peace, for peace has been made only "through the blood of his cross" (Col. 1:20). If there is no peace, then there is perpetual hatred, strife, turmoil and war. What a wretched heritage for the human soul which was originally endowed with highest capabilities! No blood — no peace!

Again the Word makes it plain

glorified the word of the Lord: and as many as were ordained to eternal life believed." Commenting on this verse, Arthur Pink in his book *The Sovereignty of God* says:

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that if the blood had not been shed there would be no access to God, for liberty to enter the holiest is obtained only through "the blood of Jesus" (Heb. 10:19). How tragic is the sight of a soul which cannot approach God! His prayers are unheard and unanswered! That soul is forever severed from the source of light, life and love. The deepest yearnings of the spirit in man are mocked. No blood — no approach to God!

The Holy Word also reveals that if the blood had not been shed there would be no song of worship, no overflowing heart of gratitude and adoration. If the blood had not been shed there is no possibility of singing, "Unto him who loved us and loosed us from our sins by his blood" (Rev. 1:5, R. V.). Where there is no song, worship is a travesty. No blood — no worship!

Finally it is apparent from the Word that if the blood had not been shed there would be no victory, for the devil can be overcome only by "the blood of the Lamb" (Rev. 12:11). A man deprived of the possibility of victory is a forlorn failure. He has been defeated in life and will be defeated in death. He may imagine that he is a captain but in reality he is a captive; he may dream of success but he is a failure; he may talk of victory but he has experienced nothing but ignominious defeat. No blood — no victory!

Are we compelled to believe the Modernist, and be given over to black despair for time and eternity? We turn to the sure Word of God and read with delight that the blood has been shed. Harken to the words of the Lord Jesus Christ Himself: "For this is my blood of the New Testament, which is shed for many for the remission of sins" (Matt. 26:28).

Because the precious blood of Christ has been shed, atonement has been made — redemption has been accomplished. The grand message is: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and with-

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## "ELECTION"

(Continued from page three)

"As many as were ordained to eternal life believed." Here we learn four things: First, that believing is the consequence and not the cause of God's decree. Second, that a limited number only are 'ordained to eternal life,' for if all men without exception were thus ordained by God, then the words 'as many as' are a meaningless qualification. Third, that this 'ordination' of God is not to mere external privileges but to 'eternal life,' not to service but to salvation itself. Fourth, that all—as many as, not one less—who are thus ordained by God to eternal life most certainly believe."

Surely this great doctrine should be looked upon as a wonderful teaching to the child of God, and should elicit praise from the heart of every believer for the goodness of God in His grace which led to salvation. Just the thought of the fact that none of us would ever have been saved had it not been for the grace of God as shown in His election of us to salvation, should humble us and cause us to praise Him unceasingly for what He has done.

## The Problem Involved

To some, the doctrine of election creates a problem. Some have been led to abandon missionary work altogether on account of the doctrine. But really, the problem is not in the doctrine, but in the misunderstanding of it. The doctrine of election does not lessen our responsibility one particle for propagating the gospel to the uttermost ends of the earth.

In the first place, we do not know who the elect are. Our responsibility is to preach the gospel so that the elect might hear, believe, and be saved.

In the second place, the elect cannot be saved without the gospel. And God will see to it that they do hear, and that they have a chance to receive it. Salvation is divinely appointed, but the means to that salvation are also appointed. As Dr. Roy Mason, pastor of the Buffalo Avenue Baptist Church, Tampa, Florida, said, "... the end—the salvation of the elect—is inseparably connected with the means ordained of God to bring to pass the thing he has ordained." (From Systematic Study of Bible Doctrine, by T. P. Simmons). And who knows just what the appointed means are for one's salvation any more than he knows just who the elect are? Any Christian, so far as our own personal knowledge is concerning, might be the instrument selected by God to lead another to Christ. This thought affords wonderful reflection. In the case of the writer of this article, it gives encouragement to his work. In picking up people who hitch-hike on the highway and talking to them of Christ and salvation, or talking to someone in a store, or elsewhere, or addressing people in a public service, it is never known but what this may be the time that God has chosen for this person to be saved and that this preacher might be the one chosen by the Lord to lead that one to Christ. Certainly such a view of the doctrine of election ought to deepen our responsibility and quicken our impulse to do all in our power to reach the unsaved with the gospel, that we might be upsed of the Lord in bringing others to salvation.

## IF THE BLOOD HAD NOT BEEN SHED

(Continued from page three)

out spot: who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you" (I Peter 1:18-20). We read also, "We have redemption through his blood" (Eph. 1:7).

There is peace because the blood has been shed: "He was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).



## Does God Purpose His People Interfering in Earthly Government, Civil Or Military?

(Continued from page one)

Jesus ought to have taken it as our perfect example of what is right; but He thrusts away with a firm hand the political element of the question, and only warns the disciples against covetousness.

3. John the Baptist, His own forerunner, the greatest of woman-born, is slain through the arts of an adulterous princess, and by the orders of an ungodly king. How does Jesus meet the event? Does He lift up His voice against the oppressor and murderer? No. John is imprisoned, but Jesus speaks not of the injustice; he is murdered, but He utters no cry against the cruelty or tyranny of Herod. John's "disciples came and took up the body and buried it, and went and told Jesus. When Jesus heard of it. He departed thence by ship into a desert place apart" (Matt. 14:10-13). The case is solemnly announced to Him by John's own followers. As pointedly He is silent. The Saviour was no politician.

4. Take another incident. "There were present at that season some that told Him of the Galileans, whose blood Pilate had mingled with their sacrifices" (Luke 13:1). A politician would have been on fire at this national outrage. Religious antipathies met with political. Here was a field whereon to inveigh against Roman cruelty, and to rouse the Jews against a tyranny that trampled on the true religion. A pagan profaning with bloody hands the worship of the true God! What would the politicians of our day have said had a party of troops fired into a chapel while people were at worship, and shot some dead while on their knees? Would not the politician account it almost treason to be calm?

What is Jesus' reply? "Except ye repent, ye shall all likewise perish." The politics of the question are wholly passed by; the moral and spiritual views of the matter are alone regarded. This is an especial—a most decisive case. Doubtless it made the blood of every native Jew boil with rage; but Jesus drops no word of indignation against the governor's crime, nor applauds the Galileans as martyrs for their country. Jesus, then, was no politician.

5. The politician must maintain his civil rights not only (he would tell you) for his own sake, but to teach authority not to overstep its just boundaries. An unjust demand upon his purse in the way of tax, he would esteem himself bound to resist. But how does Jesus act in such a case? The demand of the tribute-money is

made upon Him (Matt. 17:24. He proves His exemption, but He works a miracle to pay the demand.

6. A question is raised by His countrymen, and referred for His decision—"whether it was lawful to give tribute to the Roman emperor or not." This critical question must have drawn out the politician. Involved in it lay the right of the Romans to rule Judea, and impose taxes at their will. The oppressions of the governor were before His eyes. The Caesar that swayed the sceptre was profligate, cruel, a murderer. Yet He bids the Jews pay tribute even to an idolator, and though the emperor might apply the money to the support of idolatry.

Jesus, then, was not a politician. Am I a disciple of His? Neither, then, am I to be one. "It is enough for the disciple that he be as his master." If Jesus did not intermeddle in civil government, it is because such conduct would not be pleasing to God. Jesus neither acted politically Himself nor sanctioned it in others. To be engaged in politics, therefore, either as an actor or speaker, is no part of my duty as a Christian, else the character of Jesus is not perfect. But His perfection is my pattern; and therefore it becomes me to refuse, as pointedly as He did, to mingle in politics; for this is my calling—to be not of the world, even as Jesus was not of the world (John 17:4).

## II

But did not Paul plead his Roman citizenship when they were about to scourge him? Did he not, when his life was in danger, appeal unto Caesar? True; and the Christian is permitted, therefore, when on his trial, to plead the provisions afforded by the law to save himself from death or injurious treatment. But neither of these points form part of the character of the politician such as we have described him.

Take the strongest case. Paul and Silas are dragged by interested men before the rulers of Philippi. The magistrates, without any form of trial, scourge them and thrust them into prison (Acts 16:19-24). What would a politician have done in such a case? Would he not have thought it due to his Roman citizenship to carry the cause to Rome, and to make an example of these tyrannous magistrates, that all throughout the empire might know that the rights of a citizen were not to be trampled on? Does Paul do so? No. He requires, indeed, that the magistrates should not dismiss them privately, but come themselves and set them free. But he exacts no apology; he lays no information against them. This should have been to act the politician, and this he does not do.

## III

Many of the principles put forth in the epistles decide the present question.

1. What is the Christian's position? He is a "stranger and pilgrim upon earth" (Heb. 11:13-16; I Peter 2:11). Then he has neither inclination, right, nor title to political power. By profession he surrenders it. Who may take part in the government of a country? Natives only—not strangers. What has an American living in France to do with the government of France? But he is, moreover, a pilgrim, and therefore has less reason still. If a stranger may not interfere in the policy of a foreign country, much less one who is not even residing in it, but merely passing through it on his way to another land. To meddle with politics,

then, is to put off our character as strangers and pilgrims.

2. To take up the politician's character blinds the Christian as to his true place before God, and mars the testimony which he ought to give to the world. The witness of the Holy Spirit to the world (which, therefore, the believer is to take up and manifest by his word and life) is, that the world is sinful, because it believes not on Jesus, and that it is under condemnation, together with its prince, only spared from day to day by the patience of a long-suffering God (John 16). The Christian is to testify that the Lord Jesus is coming to execute upon it the due vengeance for its iniquity, and that therefore it becomes all of flee from the midst of it to Christ. All who do thus flee to Christ become part of His flock—the Church, which is not of the world, but gathered out from it.

1. Then, the Christian readily surrenders the world's good things—pleasures, privileges, title—he lives as becomes the child of faith, and, like Noah, condemns the world. Lot, escaping out of Sodom with nothing but his staff, bore a strong testimony that he believed that the wrath of God was about to descend on it. But how would the force of that testimony have been broken, if he had gone back into the city to purchase a house there? Or had Noah, after declaring that in a year the flood would destroy the earth, bought an estate, would not the world have seen the inconsistency at a glance? Would not men have said, "Noah himself does not believe his own message. Why, then, should we credit it? If he believed that the flood were so near, would he buy, and plant, and build?" Apply this, Christian, to politics.

3. At this point the prophetic question comes in. They who think that the Christian should act as the citizen of the world, imagine also (and this fresh error is necessary to render them consistent,) that the world is becoming better, and that in the happier times that are approaching the gospel will, by virtue of the means now employed, prove triumphant everywhere. Is this the truth? What saith the Scripture? What is the motto of our dispensation? "Many are called, but few are chosen." "God at the first did not visit the Gentiles, to take out of them a People for His name" (Acts 15:14). And what is the close of it? "In the latter times some shall depart from the faith, giving heed to seducing spirits" (I Tim. 4:1). "In the last days perilous times shall come" (II Tim. 3:1). When the world "shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape" (I Thess. 5:3). The world is evil, then, and will be evil when the Saviour returns—will be caught in its iniquity, and smitten with His destroying judgments.

4. But if he may not rightfully use his political privileges as the private citizen, much less may he take office in the world. But it is said, "What! are not Christians the fittest persons to hold power? No; they are of all the most unfit, for they have a Master to serve whose laws are quite opposed in principle to those of the world, and the magistrate must execute the world's laws, as being the world's servant. The law of the world, when at its highest perfection, is strict justice. But Christ has to His disciples repealed this, and taught us mercy as our rule (Matt. 5:38-48). Could any worldly government act out the sermon on

the mount? When one of its citizens had been assaulted and robbed, could it dismiss the convicted robber, because the Saviour commands us not to resist or to avenge evil? Its principle is, "Punish according to the law," and by that it abides. If so, the Christian (if he understands his place,) cannot be a judge or wield the power of the world's law. He is commanded "Judge not, that ye be not judged" (Matt. 7:1). As he stands himself on mercy before God, mercy is to be his rule toward man. Judgment now is to him judgment "before the time" (I Cor. 4:5). God challenges vengeance as His own. "Vengeance is Mine"; it is not, therefore, the saints' office. But the magistrate is "a revenger to execute wrath upon him that doeth evil" (Rom. 13:4). He, then, who sees this can never consistently touch the civil sword. The saints shall indeed one day "judge the world" (I Cor. 6:2); but now, because we are the sons of God, "the world knoweth us not, even as it knew Him not" (I John 3:1).

5. The same thing might be shown from Paul's rebuke of law suits; for these seem matters of necessity almost as men are apt to account them. How much more, then, would he have rebuked those seeking the world's privileges or honors? Paul had counsel the believers in the world's loftiest, imperial city. He had to indite directions to those who lived amidst the perpetual strife for consulships, praetorships, quaestorships, and even kind or honor. Were the Christians, then, to encourage in the struggle? Mind not high things, but condescend to men of low estate" (Rom. 12:16). Is not this decisive?

The epistles show the Christian is to conduct himself as a husband, a father, a master, a subject; but no rules are given to him as a magistrate or citizen. What must we infer, then? That God does not recognize Christians as acting for Him in either of these two conditions. The politician rebukes the real or posed misgovernors of his country and the world. The Christian is to "speak evil of no man, to be no brawler, but gentle." He is not to despise government or to speak evil of dignities, or to bring accusation against them railing accusation (2 Peter 2:10, 11; Jude). He is to "Show all meekness unto all men." The politician's motto is, "Agitate! agitate! agitate!" the Christian's, that ye STUDY to be QUIET, and to do your own business" (I Thess. 4:11).

Look to the practical results of this doctrine. Are political Christians the most heavenly-minded, useful, gentle patterns of the Lord? Have not the sadly de-clined since they have come forward to take a prominent part in the world's strifes and partitionships?

Let us exhort the believer, then, to surrender all interference in politics. "Let the dead bury their dead." Your concern is the kingdom of God; your city, the one to come; your citizenship, the heavenly. Refrain from the world's politics and war, for Jesus was no politician or warrior. Refrain, else you mar your witness to the world, that is evil and lying under judgment. Are you not a stranger and pilgrim? Then meddle not with that world which you left with that world which you left judgment, and all your efforts cannot improve it in God's sight. Gather out from its doomed streets as many as you can, but leave the city alone. Lot cannot mend Sodom. Nay Sodom will corrupt Lot. — Reprinted from "Help and Food."