

Fifteen Bible Truths On Unconditional Election

1. Election is God's act

John 15:16. "Ye have not chosen Me, but I have chosen you."

Mark 13:20. "For the elect's sake, whom He hath chosen."

James 2:5. "Hath not God chosen the poor of this world rich in faith?"

Luke 18:7. "Shall not God avenge His own elect?"

I Thess. 1:4. "Knowing, brethren beloved, your election of God."

2. Election is God's sovereign act.

Rom. 9:15-20. "Therefore hath He mercy on whom He will have mercy and whom He will have mercy and whom He will He hardeneth. — Nay but, O man, who are thou that repliest against God?"

3. Election an act of sovereign grace.

Rom. 11:5-7. "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the others were blinded.—A remnant according to the election of grace."

4. Election before the foundation of world.

Eph. 1:4. "According as He hath chosen us in Him before the foundation of the world."

5. Election from the beginning.

II Thess. 2:13. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and the belief of the truth." Get these facts: the beginning was before any thing was created. Gen. 1:1; John 1:1. That was when the election took place. God elected men before He created them. The election was unto salvation. The salvation takes place through the sanctification of the Spirit and belief of the truth. The truth believed by which men are saved is revealed in the gospel. II Thess 2:14 shows that no man was ever saved, who did not hear and believe the gospel.

6. Election before birth.

Rom. 9:11-12. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not (Continued on page four)

UNDER HIS EYE

An eminent preacher once was a stationmaster on a railroad. Shortly after he began his work, he tells us, a heavy special train came in at the station. "The engine-driver, jerked his thumb mysteriously over his shoulder as he drifted past, and the front guard, jumped off, said, 'Now, lads, look alive, the superintendent's aboard!' Ah, what an electric shock that gave us all. For to us, at the distant station, he was only a name. And now our work must be done under his eye!"

Shumann frequently reminded his pupils that they should always play as in the presence of the masters. If we always worked and played as in the presence of our Master, if a sense of the truth of God's presence everywhere were at times a check upon our actions, how different our lives would be!—Pacific Baptist.

"We die by living to ourselves. We live by dying to ourselves."

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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

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The Western Recorder Wobbles And Compromises On The Doctrine Of Election And Should Apologize To Kentucky Baptists

"God gave us only one plan of salvation. 'By Grace are ye saved through faith.' Satan gave us two more:—By works and by unconditional election. Many Baptists are drifting toward one of Satan's plans. It is hard to understand why any God-called preacher will follow Calvin or Arminius instead of Christ. I have had to hold public debates with both of these elements here in Western Kentucky."

—Western Recorder, page 7, April 27, 1950.

Who would have thought that the Western Recorder—Kentucky Baptists official publication—would ever drift so far as to compromise on the glorious doctrine of unconditional election? I could scarcely believe my eyes when I read it. Even after thinking about it for two months, it still seems unbelievable.

Elsewhere in this issue, I give abundant evidence to show that election, is and has been, a great Baptist doctrine through all ages. Baptists of all times have held it dear and precious wherever they have been true to the faith. Likewise, in my sermon of this issue, I give a super-abundance of Scripture that you might see that it is taught in God's Word.

What can be wrong with E. G. Sisk (the author) that he would make such an assanine statement that unconditional election is a doctrine of the devil? I haven't heard of the old heretic since Bro. H. Boyce Taylor blistered and tanned his hide on the question of election twenty years ago. I wonder about a man's relationship to the Lord who would make such a statement in the light of God's glorious Book. Can a man be saved himself who persistently and deliberately rebels

against God's Word for years? I God, who loves the Word, and who loves Kentucky Baptists, he will apologize for this error.

"He that is of God heareth God's Words: ye therefore hear them not, because ye are not of God"—John 8:47.

However, E. G. Sisk isn't the only man to be blamed. What a compromise the editor of the Western Recorder made when he permitted the blasphemous heresy to enter the columns of his paper! I don't know the editor of the Western Recorder personally, but if he is a man of



"Thy word have I hid in mine heart, that I might not sin against thee."—Ps. 119:11.

This is the proper place for the Word of God on all doctrines. Especially should you treat God's Word thus on the doctrine of election.

We dedicate this issue to all disgruntled heretics on the doctrine of election. You don't know any? Well, you will after they read this issue.

Mused Uncle Mose

De Lawd huntin' los' sheep now, an' w'en He call, dey fol-lers 'im. But He ain' eb'en lookin' fo' los' goats now; He goin' bring dem in at de las' roundup.

The First Baptist Pulpit

"THE DOCTRINE OF ELECTION"

It is my desire tonight to preach to you on the doctrine of election. I suppose that this is the most hated and most misunderstood of all the doctrines of the Bible. I doubt seriously if there is any doctrine of the Bible that is hated more by heretics or misunderstood more even by honest believers, than is the doctrine of election. I think, beloved, the reason for both the hatred and the ignorance concerning it is the fact that so few preachers ever dare to preach this glorious doctrine.

Of recent date, two so-called Baptist papers have given expression to their animosity and

their hatred toward the doctrine of election.

I want to quote first from "The Orthodox Baptist Searchlight," of which Brother Ben Bogard of Little Rock, Arkansas, is the editor. Some few months ago in his paper, there appeared an article written by one of the teachers of his school, H. Travis Hubbard, entitled "Flying Saucers." I want to read you just two or three paragraphs:

"Do Baptists believe that God loves the whole world? Certainly! We also believe His love to be so intense that He sent His Son to die for all humanity. Here and yonder, like sprigs of Bermuda grass in a garden, there

bob up individuals who refuse to accept this truth.

"Their opinion is that God 'gave His Son to die for an elect remnant of the descendants of Adam's fallen race.' Humanly speaking, the idea sounds trustworthy, but the Bible nowhere teaches it.

"That Christ died 'for an elect remnant,' is purely a figment of the imagination. The theory smacks of Hardshellism. It is unsound reasoning. Wrapped up deceptively in this opinion is the heresy that God elected to damn some people in Hell and to save others in Heaven. It has, therefore, an unscriptural flavor.

"To tell the bold truth, the Bible teaches us more about 'flying saucers' than about the doctrine of Christ dying for an elect remnant. What does it teach about flying saucers? Nothing—positively nothing! What it says about an elect remnant is less than nothing."

(Continued on page two)

True New Testament Baptists Always Believed In Election

In view of the fact that the editor believes in unconditional election, his enemies and critics dub him a "Hardshell." There's really nothing new about this for from the days of John the Baptist, all true Baptists have consistently been called Hardshells.

Here then is a good question: IS UNCONDITIONAL ELECTION A BAPTIST DOCTRINE?

The Confessions Of Faith

The Paterines are among the progenitors of Baptists, and W. A. Jarrell, on page 139 of his Baptist history, says of them: "They appealed to the texts in the ninth chapter of Romans, employed by others, in proof of the doctrines of UNCONDITIONAL PREDESTINATION."

The Waldenses are considered as being a part of the Baptist line of succession, and from the old Waldensian creed we read their belief, as follows: "God saves from corruption and damnation those whom he has chosen from the foundation of the world, not from any disposition, faith or holiness that he foresaw in them, but of his mere mercy in Jesus Christ his Son, passing by all the rest according to the irresponsible reason of his own free will and justice."

The belief of the Anabaptists, the immediate ancestors of Baptists, is expressed by one of their preachers thus: "Christ, the Lamb of God, has been from the beginning of the world a mediator between God and men and will remain a mediator to the end. Of what men? Of you and me alone? Not so, but of all men whom God HAS GIVEN TO HIM FOR A POSSESSION."

The first confession of faith of modern times that I have been able to find of record is the London Confession. There was a meeting composed of 37 ministers and messengers of "upwards" of 100 "Baptized Churches," held in the city of London, England, July 3 to 11, 1689, from which meeting was issued the London Confession of Faith. Hansard Knollys was (Continued on page four)

ABSORBED BY SNAKE

An African, staggering toward home, fell in a drunken stupor beside the path. A large python, a snake which swallows its prey whole, found him and started on his feet, which must have been close together. Unhinging its jaws, the python worked up on the unconscious man. At last the pressure on the man's ribs roused him. The man and the snake struggled silently, for the man had no breath to cry for help. He threw out his arms to stop the snake, but could not get free. When two other natives came along the dark path they heard the struggle and decided to investigate. They slit the snake with a large knife and freed the man.

That is like Satan and the heathen world. In its stupor of sin, unaware of its bondage until too late, it cannot even cry out for help. Its salvation must come from the outside.

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tion unless renewed or special arrange-

Western Recorder

(Continued from page one)
years before Calvin was born.

Poor old Bro. Sisk—a heretic
as to the Scriptures and an ig-
noramus as to history, yet he
would set himself up to teach
Kentucky Baptists. May God
pity him!

One parting word: the dollar
you gave to the "Cooperative
Program" helped print Sisk's
heresy in the Western Recorder.
Better think twice before you
send in another contribution
which will be used to destroy
the "faith of our fathers." If
you believe the truth, why do
you continue to support a paper
and a mission program that
teaches error? This would be
a mighty good time to start sup-
porting a mission program that is
true to the Word!



"Election"

(Continued from page one)

I think I have read enough
that you can get the drift of
this man's Arminian theology.
I think the little that I have
read will indicate to you that
he needs a new course in theol-
ogy in order to learn the very
first principles of the Word of
God. Don't forget that this
comes from one of the teachers
of Ben Bogard's school. If this
represents his school, and it
does, for his school is Arminian
to the very core, then I'm glad
I'm not a graduate of it. Fur-
thermore, I want to be very
careful never to recommend it
to any prospective student.

I might say that I'm not sur-
prised to find this in Ben Bo-
gard's paper in view of the fact
that Brother Bogard is very defi-
nitely off on several other
teachings of God's Word. For
example—a woman's place in a
New Testament church, the doc-
trine of tithing and far off on
the question of lodges.

The second article to which I
want to refer is entitled, "Are
Baptists Drifting?" This article
appeared in the Western Rec-
order of the date of April 27,
1950. The Western Recorder is
supposed to be the outstanding
Baptist publication in Ken-
tucky. In this article, the writ-
er says that Baptists are drift-
ing. I will agree with that one
hundred percent but I certainly
won't agree with him in re-
gard to some of the things he
says about the drift. For ex-
ample, I quote:

"God gave us only one plan
of salvation,—by grace are ye
saved through faith. Satan
gave us two more,—by works
and by unconditional election."

I think I have read enough.
I'm ready to agree, beloved, that
the doctrine of Salvation by
works is the heresy of the Devil
and that any man who preaches

you can be saved by your works
is preaching the Devil's doctrine.
However, I certainly do not
agree in any wise at all that
unconditional election is the
doctrine of the Devil, for if I
were to agree to that, I would
have to first of all agree that
the Bible was written by the
Devil, for the Bible, from Gene-
sis to Revelation, teaches un-
conditional election.

While I quoted from these
two papers, I might say, be-
loved, that this thought of Ar-
minianism by way of a denial
of the doctrine of election has
permeated our Baptist thinking
for a number of years to the ex-
tent that more or less all Bap-
tist preachers today have an
Arminian tinge to their theo-
logy.

I have attended revival meet-
ings in five different Baptist
churches within the last few
weeks as a visitor. In only
one of these did I hear a ser-
mon that magnified the grace
of God. In the other four, a
number of good things were
said, and at the same time a lot
of Arminian heresy was preach-
ed, so that I might say it was
just about like eating tomatoes
with rotten specks in them, to
listen to the sermon. You know
about how much you would like
to eat tomatoes that had rot-
ten specks in them. That's
just about like it would be to
hear a sermon that has some
little Bible and an awful lot of
Arminianism mixed in it.

I

I BELIEVE IN THE DOC- TRINE OF ELECTION BE- CAUSE IT IS IN THE BIBLE.

If I didn't believe this Bible
I could be an Arminian too, but
I can't believe the Bible and be
an Arminian. If I believe the
Bible, I have to believe the doc-
trine of election — that God
chose an elect remnant unto
salvation before the foundation
of the world.

I would like to establish the
fact that election is a doctrine
of the Bible, and in order to do
so, I want to read several Scrip-
tures. Listen:

**Get Busy
Now**

"I am sought of them that
asked not for me; I am found of
them that sought me not."

—Isa. 65:1.

If that isn't election, pray tell
me what is it. When God says,
"I am found of them that sought
me not," what does He mean?
You can't explain that verse if
you deny the doctrine of elec-
tion.

Listen again:

"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."—John 15:16.

Who did the choosing? It is
the Lord Jesus Christ who
chooses. You say, "I remem-
ber the time, the hour, the day
and the place where I chose the
Lord." Yes, so do I but my
little choice was just the ratifi-
cation of God Almighty's eternal
choice. Before the founda-
tion of the world, God made a
choice and my little choice
merely ratified God's eternal
choice.

"And when the Gentiles heard
this, they were glad, and glori-

fied the word of the Lord: and
as many as were ordained to
eternal life believed."

—Acts 13:48.

Who believed? As many as
were ordained to eternal life.
You will never find a place in
this Bible where any man ever
believed in the Lord Jesus
Christ who was not ordained to
eternal life.

Listen again:

"Even so then at this present
time also there is a remnant
according to the election of
grace. And if by grace, then
is it no more of works: other-
wise grace is no more grace.
But if it be of works, then is it
no more grace: otherwise work
is no more work."—Rom. 11:5,6.

Notice: "There is a remnant
according to the election of
grace." Beloved, if you are
saved tonight, you are saved by
grace. You are not saved by
works, but you are saved by
grace. All of your salvation is
dependent upon God and what
God has done for you. That
grace that you have received
was according to God's election
—his choice of you before the
foundation of the world.

Listen again:

"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 willeth, 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 show my power in thee,
and that my name might be de-
clared 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, I 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, will-
ing to show his wrath, and to
make his power known, endur-
ed with much longsuffering the
vessels of wrath fitted to de-
struction: And that he might
make known the riches of his
glory on the vessels of mercy,
which he had afore prepared
unto glory."—Rom. 9:15-23.

Beloved, when you read that
Scripture, you are standing in
the very presence of a sovereign
God. He talks about vessels
that are fitted for destruction
and vessels that He has afore
prepared unto glory.

Again:

"According as he hath chosen
us in him BEFORE THE FOUN-
DATION OF THE WORLD, that
we should be holy and without
blame before him in love."

—Eph. 1:4.

Beloved, how old are you,
spiritually speaking, tonight?
You say "I was saved five, ten,
fifteen or twenty years ago, and
I'm five, ten, fifteen or twenty
years old spiritually. Actually,
from your standpoint, that's
true, but, beloved, from God's
standpoint, you are older than
creation. This text says that
He has "chosen us in him before
the foundation of the world." If
you are saved tonight, you
are older, spiritually speaking,
than this creation on which we
walk and live.

"But we are bound to give
thanks always 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

WHY?

Why should I give for the heathen,
Dying without the true light,
Which brought me out of my darkness
And banished forever my night?

Why should I pray for the heathen,
That He who alone is the way
Might visit them with His salvation
And turn them from darkness to day?

Why should I go to the heathen,
To tell them of His dying love,
To tell them that He who is risen
Is coming again from above?

He came from the mansions of glory,
He cared for me dead in my sin,
He prayed for me; then went to Cal'ny
Because I was precious to Him.

Is such love not power constraining
To tell of a Saviour from sin?
Of all that I am, have, or hope for,
Is there aught that's too precious for Him?

Then why should I not tell the story?
Why stay when He bids me to go?
Why hoard my poor perishing treasure,
Or waste it on mere worldly show?

Today is the day of salvation.
Tomorrow the harvest is past.
Oh, be not "ashamed" at His coming!
"Approved" stand before Him at last.

--G. E. T.

belief of the truth."

—2 Thess. 2:13.

How are men saved? They
must believe the truth as the
Holy Spirit works within their
heart. God chose men unto sal-
vation — predetermined that
they would be saved as the
Word of God was preached and
the Holy Spirit carried the mes-
sage into their hearts. You just
can't read this Bible and then
say that the doctrine of election
is not taught within the Book.

I feel sorry for the men who
wrote the articles from which I
have read tonight. I feel sorry
for any man's stupidity that
would write such for people to
read, denying a truth that is as
prominently taught in the Word
of God as the doctrine of elec-
tion. You might say that you
don't understand it, and I would
have respect for you. You might
say that there is a lot about it
that you don't understand and
that you wish you knew more
about it and I would have still
more respect for you. However,
for a man to say that it just isn't
in the Bible, is stupidity—not
only ignorance, but absolute
stupidity on his part to insist
that the doctrine of uncon-
ditional election is not in the
Bible.

II

I WANT US TO GET A FEW
ILLUSTRATIONS OUT OF
THE BIBLE TO SEE THAT
THIS DOCTRINE OF ELEC-
TION IS TAUGHT IN THE
WORD OF GOD.

Go back to the first chapters
of the Bible. God chose Abel
and rejected Cain. That's elec-
tion. Right along in those same
first chapters of Genesis, you
will find that God chose Shem
and rejected Ham and Japheth.
God blessed this world through
the line of Shem. That's elec-
tion. You will find, beloved,
that God chose Isaac and re-
jected Ishmael. That's election.

In the days of Abraham, God
chose Abraham and saved him
as the only man saved in all his
generation. Listen:

"Look unto Abraham your
father, and unto Sarah that bore
you: for I CALLED HIM
ALONE, and blessed him, and
increased him."—Isa. 51:2.

When God looked down
the Ur of the Chaldees
called Abraham to be His man.
He passed by every other man.
There was not another individ-
ual in all that land that God
looked upon favorably. God
Himself said, "I called him
alone." That's election.

Go back to those same ear-
ly chapters of the Bible and you
will find that God chose one
family out of all the races of
the earth through which He was
to bless this world, and that
was the Jewish family. Listen:

"Now the Lord had said unto
Abraham, Get thee out of thy
country, and from thy kindred,
and from thy father's house, and
to a land that I will show 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 I
will curse him that curseth thee:
and in thee shall all families of
the earth be blessed."

—Gen. 12:1-5.

God chose the Jews to bless
this world, in the bringing of
His Son to this world. That's
election. The Egyptians were
far wiser than the Jews. The
Chaldeans were more ancient
but God chose the Jews. That's
election.

Look at it from this stand-
point: Within the past one
thousand years, about every
body that has been saved, has
been saved out of the Anglo-
Saxon race—the Gentile race.
There have been a few Chinese,
a few Japs, a few people here
and there over the world, but
comparatively speaking, prac-
(Continued on page three)

"Election"

(Continued from page two)
tically everybody who has been saved, has been saved out of the Anglo-Saxon race. Why? The Chinese practice a far greater system of morality than America, and that has always been so. If God were going to save the best, He should have saved the Chinese instead of Americans.

Furthermore, India has three times the population of America. If God were going to save on the basis of the number of people, He would have saved the people of India. There's only one way you can account for the fact that God has saved the people of the Anglo-Saxon race—He saves them on the basis of election. Listen:

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

Let me give you another illustration. Most of you know that I am quite indebted to Arthur W. Pink for his exposition of the Gospel of John and the other things which he has written which have been most helpful to me as a preacher. I have counted his writings, in the main, to be abundantly helpful to me. Arthur W. Pink, to my mind, is one of the greatest living expositors of the Word of God. Let's see how election figured in his life. Arthur Pink's father before him was a great Bible student. So great a Bible student was he that when Arthur visited him for the last time before the elder Mr. Pink died, his father said, "Now, Arthur, while you are here on a visit, if you want to know any passage of Scripture, don't take time to look it up, just ask me and if I can't quote it, I will give you a crown." Arthur Pink said he visited with his father six months and he never got a single crown from his father while he was there. His father was a walking Bible. He could quote God's Word from beginning to end. Now from a father like that you would expect children to be begotten who knew the Lord Jesus and loved him with all their heart. Let's see. Three children were born into that home. Arthur W. Pink whom, as I have said, I consider one of the greatest living Bible expositors today. There is another son, who in contrast, is one of the leading infidels of England. He hobnobs with H. G. Wells, and I presume that to most of you the name H. G. Wells is a synonym of the most outstanding infidel in the world tonight. Then there is a third child, a daughter, who lives in New York City and who is married to a Roman Catholic, she herself being Roman Catholic, and to say that she is a Roman Catholic, is to say that she is a stranger to the grace of God. Now how can you account for the fact that a father who knew the Word of God by memory, could beget three children as different as these three? There's just one way to account for it—the doctrine of election.

Let me ask you—are you saved tonight? How do you account for the fact that you are saved and some of your family for whom you have interceded and prayed time without number, are still unsaved, careless, indifferent and they won't even come to the house of God to hear His Word? There's just one way to account for it—the doctrine of election.

Lost man, may I ask you a question—how do you account for the fact that you are here in the house of God tonight? You could have been any place else.

There are picture shows, all kinds of amusement devices and attractions this world has to offer that might have drawn you some place else. How do you account for the fact that you are here listening to the Word of God while your friends are perhaps at least thinking they are having a good time in the world tonight? The doctrine of election underlies it.

III

LET'S SEE IF I CAN'T ANTICIPATE A FEW OF YOUR QUESTIONS AND OBJECTIONS.

You might say, "THIS DOCTRINE OF ELECTION IS MYSTERIOUS — that God would choose some and pass others by." I'm ready to grant that it is, and I will go further and say that you will never understand it until the Spirit of God reveals it to you. That's true of all of the Bible. The natural man cannot understand this Bible unless God makes a revelation. Listen:

"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 Cor. 2:14.

Unsaved man, I don't expect you to understand the doctrine of election or any of the rest of the doctrines of God's Word until God reveals them to you. You can understand the geography, the literature or the history of the Bible, but not Spiritual truths unless they come as a revelation from God.

A lot of things are mysterious, and there are a lot of things I don't understand. I don't understand war. When I think of some of my young friends who were killed during World War II, I'm frank to say that I don't understand it. I have been thinking of recent date about one fine lad from this community who went away to war and never returned home, —a little red-headed lad who grew up here. He was as fine a lad as I have known. I say, beloved, I don't understand war, but it is a fact just the same.

I saw a friend the other day suffering from cancer. Every time I've been to see him, either in his home or in the hospital, it gripped my soul to see that man suffer. I don't understand why there would be a disease that would eat a man's flesh, and a disease for which there is no cure. I say, beloved, I don't understand it, but it is a fact just the same.

Last Sunday afternoon I visited an old saint, a member of the Guyandotte Baptist Church in Huntington. I judge, from what I understand, that she has been one of the leaders in that church for years and years. She is a woman who has known the Lord, and so far as I know, has walked with Him for years, yet she is blind. When I went into the room, her son-in-law introduced me to her. She put out her hand and started moving it around in front of her to grasp my hand. I don't understand blindness. I don't understand how a woman who has served God acceptably all the years of her life can then come down to the last days of her life to find there, days of suffering and misery. I don't understand it, but it is a fact, just the same.

I don't understand the entrance of sin into the world, but we rub elbows and brush shoulders with it every day.

To tell you the truth, I don't understand how God saves, but I know He does, for He saved

me.
What I'm trying to say to you is this—I don't understand a lot of things, but I know they are facts just the same. To tell you the truth, as far as understanding is concerned, we need not expect to understand the things of God, for they are too high above us. Listen:

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

No wonder I can't understand God's ways and God's thoughts—they are as high above me as the Heavens are above the earth, so when you say, "I don't understand the doctrine of election," beloved, that doesn't discredit it nor make it untrue just because you don't understand it.

Then someone might say, "ISN'T GOD UNJUST?" A man said to me only this last week, "If God passes this man by and chooses the next one, and passes the next two by and chooses the next, and passes the next thousand by and chooses the next, isn't God unjust?" Maybe you are asking the same question. Well, I will answer it, if you will listen carefully.

Beloved, salvation is not a matter of justice at all—it is a matter of grace from beginning to end, and if you got justice, you would go to Hell. If you want God's justice tonight, every last one of us would spend eternity in a Devil's Hell. It is only by God's mercy and grace that we are saved.

Let me fall back on one of my illustrations: Here's two men in the penitentiary. At the midnight hour they are to be electrocuted. Both are guilty. Both admit they ought to die for their crimes. At the midnight hour, the governor of the state steps into the picture and pardons one of the men and allows the other man to die. Which man got justice? You can answer that. "Why," you say, "the one that died, got justice." What about the other man? He got the mercy, the grace, the pardon of the governor.

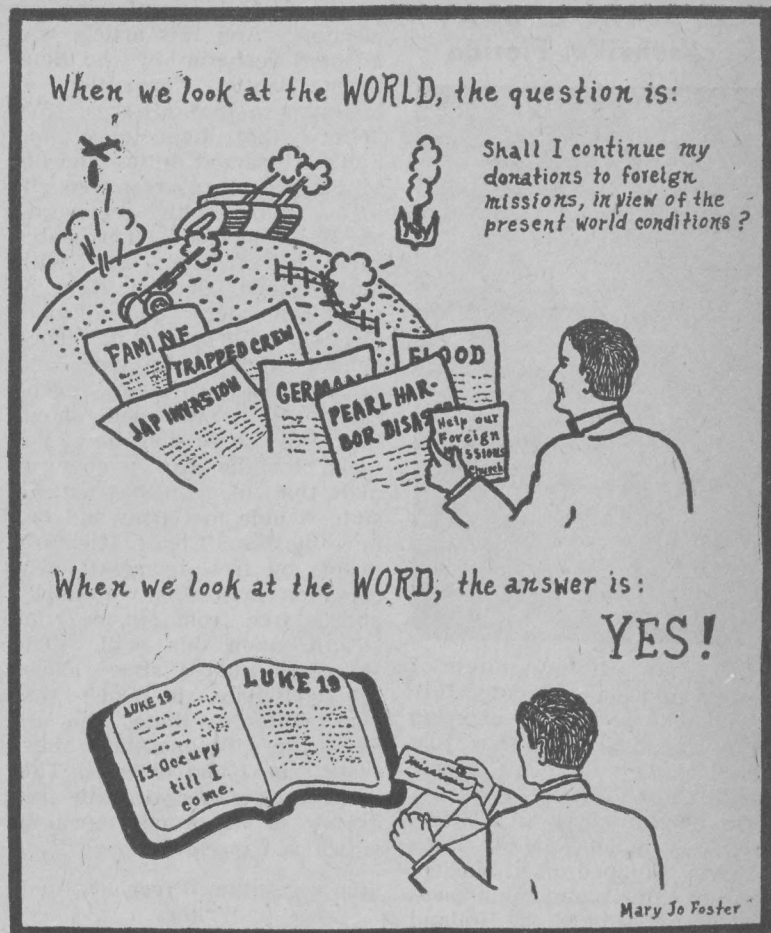
If God had done what should have been done, He would have let you and me and everyone of us go on to Hell and He would have been just in doing so. Thank God He reached down and saved you and me and He is still in the business of saving some here and there, and every time He saves one, that one is saved by grace. If you are ever saved, it will be on the basis of God's amazing grace.

Somebody might have another objection—WHY PREACH THE GOSPEL? If God has elected men to salvation, why preach the Gospel? I preach the Gospel because God said to preach it. Listen:

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

That's my business. Why preach the Gospel if God is going to save the elect. I preach it because God said to preach it. It is my business to be obedient to what God says. However, I'll give you another answer. God has ordained that the way whereby the elect will be saved, will be by the hearing of His Word. There is no man who believes in election more strongly than I, and at the same time, there is no individual who believes more strongly than I that you have to hear the Word of God to be saved. Listen:

"So then faith cometh by hearing, and HEARING BY THE WORD OF GOD."



—Rom. 10:17
There will never be a man saved who doesn't hear the Word of God. God only saves on the basis of the preaching of His Word.

"But we are bound to give thanks always 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."—2 Thess. 2:13.

You might say, "If God has elected men to salvation, when He gets ready to save them, He will knock them down and save them." He will never save any man who does not hear His Word. That's why I believe in missions. That's why I preach the Gospel every chance I get. No man believes in election more strongly than I, and no man in this country preaches the Word of God more than I. I go every time I have the opportunity to preach the Word of God because I know He has His elect scattered here and there over the world.

Possibly someone else will offer this objection: DOESN'T THE BIBLE SAY, "WHOSOEVER WILL." Certainly it does. Beloved, here is an individual who has died physically. He is a physical corpse. That man could get up and walk out of the room if he wanted to, but you know he is physically dead and he can't do it. Unsaved people are spiritually dead, and only when God works within their lives will they ever believe.

Let me illustrate it in this respect: I stand outside a door and I look over the top of the door where it says, "Whosoever will, may enter." That's enough for me. I'm one of the "whosoever will's." I walk in, and when I get on the inside, I turn around and look at that door again and over the top of the door I see another Scripture. "Elect according to the foreknowledge of God." Beloved, I see the truth—"whosoever will" is the message for the sinner on the outside, and when I get inside Christ Jesus, I realize the reason I entered in was because I was "elect according to the foreknowledge of God." If it had not been for the foreknowledge of God, no man would ever have entered in.

That thrills my heart and

blesses my soul tonight just to know the reason why I entered in was because God, before the foundation of the world, made a choice, selected me and chose me for salvation in Christ Jesus.

THAT MAKES SALVATION ALL OF GOD. That's exactly what I have preached to you for twenty years and better—that salvation is all of God and not of man. God has to give you repentance, faith and make you willing. There isn't anything in the world a lost sinner can do. God has to do the saving.

Long years ago, a man by the name of Jonah, one of God's prophets, enrolled in a strange school. It was the school located in the belly of a whale. He took a strange course in theology while there, and he learned what I have chosen to speak of as "Whale-belly theology." When he graduated from that school, and wiped all the saliva of the whale's belly off his face, and hung up his diploma, he just had one text from which to preach. Listen to it: "Salvation is of the Lord."
—Jonah 2:9.

I can hear old Jonah now as he walked down the streets of Nineveh and told of his experience and shouted, "Salvation is of the Lord." Jonah told the truth. Salvation is not of man but of God.

You say, "What can I do to be saved? What part can I have?" I'll tell you—you can furnish the sinner and God will do the saving. Beloved, if you are ever saved, it will be because of what God does and not because of what you have done. It will be because you were chosen of God in Christ Jesus before the foundation of the world.

You say, "Brother Gilpin, I wish I could believe that." You can't believe anything unless the Spirit of God gives you the ability to do so. May it please God tonight to help you to see that Christ died for your sins on the cross, poured out His blood at Calvary for your redemption. If you see that, beloved, you are saved, and if you are saved, that proves that you are one of God's elect.

May God bless you!

"A liar is a man who has no partition between his imagination and his information."

ELD. JOHN L. BRAY Jacksonville, Florida



Bro. Bray, whose pastorate at Raiford, Florida terminates July 1, and who is then re-entering the evangelistic field, has just closed a very successful meeting in Cairo, Illinois.

On his way back to Florida, Bro. Bray and his helper Robert Gray, stopped off at Marion, Kentucky for a one night service with Pastor Y. E. Holland and the Second Baptist Church. Bro. Holland writing about the service says, "Our people fell in love with them. We think they are really fine men and fine in their work."

Bro. Bray is a splendid young preacher. The brethren ought to keep him busy. I wish a number of Kentucky churches would engage his services this summer for revival meetings. His messages would be blessed in any church which loves the Bible.



Baptists Believe Election

(Continued from page one)
a leading spirit.

Before me, as I write, is a copy of this confession, and from the introduction, which is in one long sentence, I quote: "We, the ministers and messengers of and concerned for upwards of 100 Baptized Churches in England and Wales (denying Arminianism) being met together in London . . ."

Now, this Confession, Hiscox says, "Was based on, and an enlargement of, the confession published in London in 1664 by seven churches for the same purpose, and for substance of doctrine does not differ from that."

The Philadelphia Confession of Faith says: "Although God knoweth whatsoever may, or can come to pass upon all supposed conditions; yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass on certain conditions. By the decree of God, for the manifestation of his glory, some men and Angels are predestined, or foreordained to Eternal Life through Jesus Christ, to the praise of his glorious grace; others being left to act in their sin to their just condemnation, to the praise of his glorious justice."

The New Hampshire Confession is known as being what is commonly termed Calvinistic. However, it originated in the midst of strong Arminian influence, and thus its article on election is mildly expressed. But the article on repentance and faith clearly expresses the

position of this confession on election. And this article was adopted verbatim by the Southern Baptist Convention at Memphis in 1925. It says: "We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God." This statement is consistent only with unconditional election. None of those who deny unconditional election will accept it. They believe that repentance and faith logically precede regeneration. This statement shows that this confession does not mean by the free agency of man that man in his natural state is able to repent and believe on Jesus Christ. It simply means by free agency that in salvation man acts voluntarily and is free from outside constraint upon his will. The statement quoted above shows the confession to teach that God works in those who are saved the willingness and ability to repent and believe. This is entirely consistent with free agency in its proper meaning, which is expressed above.

Representative Preachers and Writers

Prof. T. H. Jenkins, former Bible teacher in Will Mayfield College, Marble Hill, Missouri: "With the carnal mind the doctrine of election goes against the grain . . . His (God's) program does not depend on human agencies or contingences for its fulfillment. On the other hand, His program includes all the means (gospel preaching, repentance, faith, etc), necessary, for its fulfillment. The doctrine of election may not always be readily harmonized with the freedom of man but it is most certainly and clearly taught in the Bible. Therefore I believe it and rejoice in it."

Pastor Roy Mason, Tampa, Florida, Editor of Faith and Life, and also author of "The Church That Jesus Built": "God in sovereign grace acting upon good and righteous grounds known only to himself, in eternity before the foundation of the world, chose certain persons from among the race of mankind for himself. At the same time that God UNCONDITIONALLY elected these unto eternal life, he likewise ordained the means sufficient to bring the elect in time to a saving knowledge of Himself. This election is not apart from, but is in Christ, and 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."

Elder F. F. Gibson, former pastor of the Walnut Street Baptist Church, Louisville, Kentucky: "First, election is personal. Second, election is eternal. Third, election was not in view of foreseen faith and good works."

B. H. Carroll, in Commentary on Ephesians, page 9: "To ordain is to decree, and foreordination is a decree beforehand. Who were ordained? The individuals that were chosen. Unto what were they ordained? Unto adoption as sons. Through whom were they adopted as sons? Through Christ. According to what was this foreordination of adoption as sons through Christ? According to the good pleasure of His will. IT COULD NOT BE ACCORDING TO ANYTHING IN US: IT WAS ANTERIOR TO OUR BEING."

J. R. Graves, in "The Seven Dispensations," pages 95 and

96: "All men are by nature Arminians; and the absolute sovereignty of God is a doctrine hateful to the natural and depraved heart. False teachers have taken advantage of this natural feeling and have for ages inflamed the prejudices of Christian men and women against any exercise of sovereignty on the part of God in this Covenant, either as to his 'determinate counsels, his electing love, or his distinguishing grace. They presumptuously and impiously assert that, unless God extended the same grace to all the lost that he did to those who are saved, he is justly chargeable with partiality and injustice, and if he saw fit, in the dispensation of his grace, when none would, if left to themselves, accept or desire it, and indeed all have rejected it, to so influence the wills of some that they would seek his grace he is guilty of forcing some men to be saved, and others to be lost. But we know that the Omniscient God is incapable of doing wrong; and if it plainly revealed that he passed by all the fallen angels, who will charge him with sin and wrong had he passed by all of Adam's race? How then can he be charged with injustice if he saw fit to save a portion of it?"

Joahn A. Broadus, in his comment on Matt. 22:14: "From the divine side, we see that the Scriptures teach an eternal election of men to eternal life simply out of God's good pleasure."

J. M. Pendelton, in "Christian Doctrine," page 107 and 108: "There are some who make faith and good works the ground of election. That is, they suppose that God elected his people because He foresaw their faith and good works. This view transposes cause and effect, for it makes election dependent on faith and good works, whereas faith and good works are scripturally dependent on election . . . The Arminian view is without foundation in the Word of God, for election is the source, the only source, whence spring faith, holiness, and good works."

E. C. Dargan in "The Doctrines of our Faith," page 128: "Are these conditions to God's choice? Does He choose because He foresees that men will repent, or on the condition of faith? No, in choosing to save men God is sovereign, free, untrammelled, gracious; acting on His own initiative."

A. H. Strong, in "Systematic Theology," page 427: "Election is that eternal act of God, by which in His sovereign pleasure, and on account of no foreseen merit in them, He chooses certain of the number of sinful men to be the recipients of the special grace of His Spirit, and so to be made voluntary partakers of Christ's salvation."

E. Y. Mullins, in "The Christian Religion in Its Doctrinal Expression," page 343: "Does God choose men to salvation because of their good works or because he foresees that they will believe the gospel when it is preached to them? Beyond doubt faith is a condition of salvation. The question is whether it is also the ground of salvation. The Scriptures answer this question in the negative. The gospel is efficacious with some and not efficacious with others because God's grace is operative in the one case beyond the degree of its action in the other."

J. P. Boyce, in "Systematic Theology," page 427: "God of His own purpose has from eter-

nity determined to save a definite number of mankind as individuals, not for or because of any merit or work of theirs, nor of any value to him of them; but of his own good pleasure."

Time and space would fail me to mention Andrew Fuller, Charles H. Spurgeon, and countless other great preachers of the past who believed this marvelous doctrine of unconditional election.



Bible Truths On Election

(Continued from page one)
of works, but of Him that calleth: it was said unto her: The elder shall serve the younger."

Rom. 9:13: "As it is written, Jacob have I loved but Esau have I hated."

Acts 9:15: "He (Saul) is a chosen vessel unto Me."

John 13:18: "I know whom I have chosen."

John 15:6: "Ye did not choose Me, but I chose you."

Rom. 8:33: "Who shall lay anything to the charge of God's elect." The charges against Elijah, Isaiah, Peter, John, Paul and all the balance in Old Testament days and New were personal. Their election was just as personal.

7. Election personal.

Rom. 9:15: "I will have mercy on whom I will have mercy."

Eph. 1:4: "Even as He chose us in Him."

Eph. 1:11: "Having been foreordained according to the purpose of Him who worketh all things after the counsel of His own will."

II Thess. 2:13: "Chose you from the beginning."

Acts 22:14: "The God of our fathers hath appointed thee."

Acts 13:48: "As many as were ordained to eternal life."

Jer. 1:5: "Before I formed thee in the belly I knew thee."

Rev. 13:8; 17:8: "Every one, whose name hath not been written in the book of life from the foundation of the world."

8. Elect sure of salvation.

Matt. 23:31: "Shall gather together His elect from the four winds, from one end of heaven

to the other." Rom. 11:2; 8:29, 30.

9. Only remnant elected.

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

10. Election unto salvation.

II Thess. 2:13: "Chosen you to salvation."

I Pet. 1:2: "Elect according to the foreknowledge of God the Father."

11. Election includes preaching the gospel.

II Thess. 2:10: "I endure all things for the elect's sake that they may also obtain the salvation which is in Christ Jesus with eternal glory"—I Cor. 1:21; Rom. 8:28-30; II Thess. 2:13, 14.

12. All the elect will believe.

Acts 13:48: "As many as were ordained to eternal life believed." John 6:37.

13. Election guaranteed the salvation of some.

Rom. 10:30: "I was found of them that sought Me not." John 15:7. This proves election was unconditional as well as personal.

14. The gospel is to be preached to all.

Mark 16:15: "Preach the gospel to every creature." Matt. 16:20; 22:14.

"Many be called but few chosen" (elect). Election makes sure some will hear: otherwise all would reject.

15. Every New Testament writer teaches the doctrine of election.

We have already quoted Matt., Mark, Luke, John, Paul, James and Peter. Jude only remains. Jude 4: "For there are certain men crept in unawares who were before ordained to this condemnation." The inspired writers are unanimous in teaching personal, unconditional, eternal election from before the foundation of the world.



Dear Brother Gilpin,

We have received the Baptist Examiner for nearly 6 months and we have never read a paper where one can receive such a blessing and so much knowledge. We thank you for your efforts in such a splendid work. Mr. and Mrs. William Booker Santa Rosa, Calif.

"AS YE GO, PREACH"

Matthew 10:7

"Preach the Word; be instant in season, out of season."

2 Timothy 4:2

Preach by your lives, and Preach from the Word;
Preach by your singing, that souls may be stirred;
Preach on a trolley or Preach on a bus;
Preach without feathers and Preach without fuss;
Preach with the unction His Spirit imparts;
Lovingly strive to touch lives and win hearts
Preach in a hall or Preach in a shack;
Preach with a sandwich placarding your back;
Preach on the telephone, Preach the "Good News";
Preach as you think, in spite of men's views.
Preach only Christ, the Saviour of men;
Tell how He died, and LIVES again.
Preach in a grove only arched by the sky,
Inspiring high thoughts as the heavens are high;
Preach in a boat on the shore of the sea,
Preach as did Jesus on blue Galilee.
Preach the pure Gospel, so true, so tried,
Casting all doubts and false doctrines aside.
Preach every moment till life's race is run;
Preach till in Heaven you hear His "Well done."

--Jennie E. Hussey