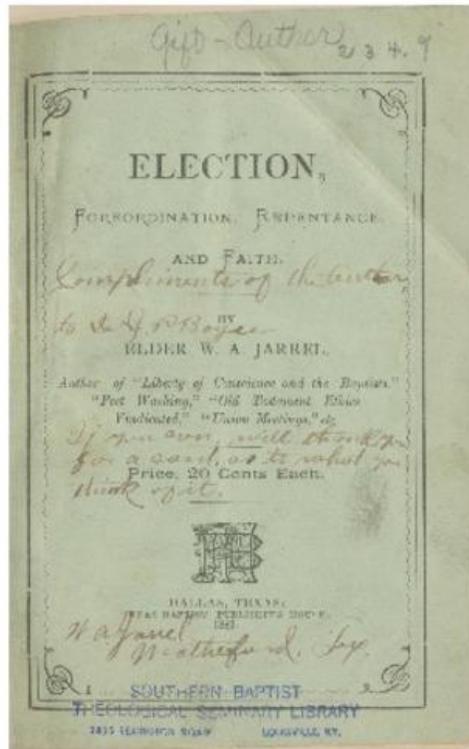


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(1849-1927)



**Excerpts from : ELECTION, Foreordination, Order of
Regeneration, Faith and Repentance .**

The explanation furnished by **Andrew Fuller** covers the questions of responsibility, in both the divine and the human governments. It is: Man is naturally unable, but morally able to obey the law.

In other words, man is able to obey both divine and human law, without the Gospel, but is not disposed to do so; is biased to sin and has no heart to obey. His inability

is one of disposition not of power, not absolute but only relative. Thus, there are innumerable examples of men in every-day life, who do not meet their responsibilities, not because they cannot, but because they have no heart to do so. And we justly regard their not having a heart to do so as no excuse.

Election, foreordination have nothing to do with taking away man's ability to do right; While some men, throughout the Scriptures, are said to be elected to salvation, nowhere are any said to be elected to damnation.

Election is never, in the Scriptures, applied to the finally impenitent. And wherever foreordination is applied to them it is only because of their wickedness. In other words, the Scriptures teach that, while God foreordained the salvation of his people not because of their merits, but because they were elected to Christ's merits, that he foreordained curses and final doom upon the others without electing them to sin and because of *their* wickedness.

**WHY ARE SOME ELECTED TO BE SAVED WHILE OTHERS
ARE LEFT TO THEIR SINS?**

This question is one of the undiscoverable secrets of God. It is like question to, Why did he not call all all nations as he did the Jews? Why did he not ordain the same Gospel privileges for all nations for the past 1800 years? Why does he exalt some persons to higher places in his blessed kingdom than other?

Why are some born to disease and frowning providences while others are exempt? Why are some nations favored with the blessings of civilization, fine climate, etc., while others die of barbarism?

Even Mr. Wesley concedes these discriminations in Providence. The opponents of Augustine objected, that it is "unjust in the case of those who are guilty to pardon one and punish another." To this objection Augustine well replied, "It is certainly just to punish both; we ought, then, to render thanks to our Savior that he has not treated us like our fellow-man. We must not then see for a cause, either in the distinction of merit, or in the necessity of faith, but in the depth of the treasures of God's wisdom which the apostle admires, without unfolding," Augustine's Eph. ad Sixtum, quoted in, Shedd's Hist. Chr. Doc. p. 70.

Even such an Arminian as the Methodist, Richard Watson, admits that "God has a right to elect whom he pleases to enjoy special privileges; in this there is no unrighteousness," Theol. Inst. p. 2, chap. 26. and Mr. Wesley says, "Not that I deny that there are exempt cases, wherein 'The overwhelming power of saving grace' does for a time work as irresistible as lightning falling from heaven."-Ser. on genera spread of the Gospel-both quoted by Rice in God Sovereign, pp. 144 145.

If in some cases there is such grace, there may be such in all the elect. This has been proved concerning them. We know that our election is done in the highest justice, righteousness mercy and wisdom of God. Let us not place ourselves under the fearful rebuke of the apostle, "Nay, but, O, man. "who art thou that repliest against God!"-Rom. 9:20

"Without controversy, great is the mystery of godliness", 1. Tim. 3:16. If the Son of God, before this very mystery of election, exclaimed, "Even so, Father, for so it seemed good in thy sight", (Luke 10:21), how much more does it become us to' fall upon our mouths, in dust and ashes, and praise "Him from whom all blessing's flow."

CONCLUSION-THOUGHTS AND FACTS

1. The doctrine of election is clearly proved and is a fundamental scriptural doctrine.

2. "IX." Is only explanation-not part of the argument. (See Point IX.)

3. The doctrine of election, as herein laid down, is substantially that of all our colleges 'and theological seminaries and confessions of faith. Far back in the dark ages Baptists said, in the second article of the Waldensian creed, "All that have been or shall be saved have been chosen of God before the world began."-Perrin's Hist. Waldo. In this our Presbyterian brethren are, happily, with us.

4. Whatever a man's creed, he will pray election, if a Christian, when he prays, "subdue my stubborn will;" "save by thy mighty power." Though Arminian in argument, he is scriptural on his knees.

5. The only hope of any is election, Arminians not only pray election-called Calvinism-but sing it:-

*"Why was I made to hear thy voice
And enter while there's room,
When thousands make a wretched choice,*

*And rather starve than come?
'Twas the sane love that spread the feast,
That sweetly forced us in;
Else we had still refused to taste,
And perished in our sins "*

6. No doctrine so humbles the Christian as election. It takes away all his own glory and makes Christ the alpha as much as the omega of his salvation. It fills his heart with-

*"O for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Savior's praises speak."*

7. Election stimulates greater Christian activity. Through the gospel God gathers in his sheep. The Arminian asks why preach if they are elected; why preach if the final perseverance is true. To this we reply: The Lord ordained the means to carry election into effect in regenerating and finally preserving of the regenerate.

Preaching etc. repentance, faith, the Christian life are all ordained as the effect of election, as the conditions to glory. As well have asked Paul why try to save the ship

and abide in it, (See Acts, 27::22:31-44), when it was certain that God had ordained that "there shall be no loss of any man's life among you." When we preach, election assures God will bless.

8. Election is the cause and certainty of the final perseverance of the saints. The two are essential parts of the same doctrine.

9. Election is proved by its fruits. As N. L. Rice says: "Never was it known that any man holding the doctrine of the Divine decrees and Free Agency embraced fundamental error without renouncing the doctrine"-God Sov. Man. Free, p. 19.

The Romish and Greek churches have been Arminian for many centuries. Since the Council of Trent, the Romish church has been, avowedly, fundamentally Arminian. (This Council opened Dec 13. 1545) See Shedd's Hist. Chr. Doc, vol. 2, pp. 140- 151.

The Reformers of the Reformation period, and the "leading Protestant symbols," were for election. -Shedd's Hist. Chr. Doc., vol. 2, pp_ 152,164. "The only one of the leaders of the Protestant Reformation" who did not accept the doctrine of election was Zuingli. "But the

opinions of Zuingle", were confined to the circle of his own personal influence and did not spread like those of Luther and Calvin through the Protestant churches." *idem.* p. 174.

In the Romish church and the Greek, we have had, and have, a seething mass of corruption. Those whom James Arminius led off from "Calvinism"-election, etc. -soon fell into gross heresy and bad lives. -See Mosheim's. Eccl. Hist., vol. 4, pp 131-142.