

The reply is that if the final outcome is the salvation of some and the loss of others, any other system would be ultimately traceable to God's sovereignty and election. Assume that equal grace is given to all. Some are receptive, and some hostile to it. The receptive are saved, the hostile lost. Then God's sovereignty and election operated to provide efficaciously for the receptive only. He did not give grace to overcome hostility. He elected thus the receptive and only the receptive. Assume again that with equal grace to all, some respond and believe because they are better morally, or less stubborn in will, or more believing, or for any other conceivable reason. Clearly if these are saved and the others lost, it is because God elected to offer a gospel adapted to reach one class and not adapted to reach the other class. As we remarked at the outset, the fundamental truth is that of Genesis 1:1, 'In the beginning God.' If it be assumed that God could save all, but refuses to do so, then any scheme whatever carries with it the idea of an election based on God's sovereignty. Our own view, as we have just stated it, holds that under the moral and spiritual conditions involved in man's sin and freedom, God could not save all. God's choice becomes effective through special grace based not at all on human merit, and on no principle of partiality or arbitrary selection. He chooses rather on a principle which makes possible a rapid movement toward his all embracing purpose for the human race. No instance of individual election can be fully understood when viewed out of relation to the universal plan and purpose.

"6. A sixth question: is God seeking to save as few or as many as possible? Men have sometimes conceived of election as if it were a plan to save as few as possible. The whole tenor of the Bible is in the other direction. Here we must speak with caution. But there are many indications that God is seeking to save men as rapidly as the situation admits in view of sin and freedom and the necessity for respecting human freedom.

"7. A seventh question: Can we discover any principle which has guided in the electing love of God? In reply two or three things are perfectly clear. First, men are not chosen because of merits of any kind on their part Secondly, it is also clear that men are chosen for service in God's kingdom in the third place, we may infer that God's election pursues the course which will yield the largest results in the shortest time. . . ."

-- *The Christian Religion in its Doctrinal Expression*
(Valley Forge: The Judson Press, 1917), pp. 343 253.

(Note: If the reader is still somewhat uncertain as to E. Y. Mullins' view on the basis of God's election, perhaps the following paragraph found two pages later will be helpful.)

"It is also objected that election involves insincerity in the offer of salvation to all. The reply is that there is absolutely no barrier to the salvation of any, save their own will. Christ died for all. God is willing to receive all who will come. God knows that some will not accept. indeed, he knows that all will refuse unless by his special grace some are led to believe. But invitation and persuasion and appeal and man's free response are the only means