

The Baptist Examiner

The Paper With a National Circulation

"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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SOME INTERESTING CORRESPONDENCE RELATIVE TO HERETICS

ARMINIAN APPLEMAN
RUSSIA BOUND?

A CAMPBELLITE DESIRES
TO DEBATE THE EDITOR

What Do You See?

January 11, 1947
Elder W. B. Harvey
Care of First Baptist Church
Compton, California

January 11, 1947
Mr. W. C. Sawyer
Bryantville, Kentucky

My Dear Brother Harvey:

My Dear Sir:

I am happy to have your letter of January 3rd relative to the proposed trip of Evangelist Hyman J. Appleman, as a missionary evangelist to Russia. I only wish that I could agree with you in your position in view of your many kindnesses and the friendship which you have displayed in my behalf ever since I was a boy. I naturally wish that I might accede to your request. I wish that I could conscientiously ask the readers of our paper to pray that God will open the way for Evangelist Appleman in Russia. In spite of my friendship and devotion for you, I cannot do this. My devotion to God and my convictions concerning His Word are greater than my friendship to any man.

I have your letter of January 8th before me for reply wherein you issue a challenge for debate.

I am impressed by the fact that you begin your letter by saying: "Dear Mr. Gilpin." In this you are correct. You could not in any wise say, "Dear Brother Gilpin," for you are no brother of mine. If you believe in baptismal regeneration, falling from grace, and deny total depravity as you have within your letter, then surely you are not my brother. Rather, I am deeply impressed, as a result of my study of God's Word through the years, that anyone who thus believes as you do is definitely a child of the Devil and is on the road to Hell. You and your entire group of adherents are well described by the apostle when he said: "Thou art in the

Naturally you're going to say that you see a black spot. And of course this is true. Why don't you see the white space all about it? There's probably 100 times as much of the white space as there is of the black spot. You know why you see the black spot though: It is just human nature to see the black spots. You can see the black spot of one's character far better than the purity of one's life. This certainly illustrates our own depravity.

The Dance Evil

Some years ago the "Chicago Vice Committee" set out to find the cause of girls going wrong. They talked to 300 prostitutes in Chicago and asked, "What led you to go wrong, and what led you to become what you are today, a scarlet woman?" Eighty-five per cent of them answered, "My first wrong was caused by the modern

A great religious paper speaking of the dangers of the dance, says: "The round dance was started in a house of prostitution in Paris by a mistress of a king of France, and was never danced outside of a house of prostitution, nor by anyone but prostitutes and slaves, for the first 100 years after it was started!"

The waltz was originated by a French dancing master by the name of Gault. He was guillotined in 1632 for strangling to

15-YEAR-OLD WIVES

Every year in this country nearly fifteen thousand girls of 15 years of age are married. Annually about two hundred and fifty females of 15 are divorced! And every year about three hundred and forty wives, fifteen years old become widows. Think of the statistics.

Think of 250 fifteen-year-old divorces each year! Think of the effect upon the moral condition of youths throughout the land. Think, too, how it cheapens the institution of marriage. Think of it also from the spiritual standpoint and cry to God to rescue parents to acquaint their children with the Word of God. Pray too for Sunday Schools for all workers among the young (II Tim. 3:15).—Tom M.

The Evils Of Infant Baptism

William L. Pettingill

There has been much ado of late over the question of whether water baptism is for this age, and some of the brethren have been greatly excited about it. For myself, though I am convinced that believers should be baptized in water, I consider the question unimportant compared with the matter of infant baptism; and if I were compelled to choose, I would unhesitatingly say, "no water baptism" rather than the baptism of infants. Happily, I am not thus compelled to choose between two evils, but am free to walk in the light as I see the light. It is my purpose in this article to set forth my reasons for saying, as I have often said, that infant baptism is responsible for sending more people to hell than any other cause. From my point of view it is a dreadful thing to baptize a baby and let him grow up believing that by that baptism he has been saved and is on his way to Heaven. "To the law and the testimony!" Infant baptism has no warrant in the Scriptures. Many efforts have

been made to find such warrant, but these efforts are too feeble to merit serious consideration. But did not the Lord Jesus say, "Suffer little children, and forbid them not, to come unto me?" Yes, He did; and there is no objection to suffer them to come unto Him, the question here is the bringing of infants who are too young to come by themselves. There is no authority for such a thing.

Baptismal Regeneration

In church history there is no record of infant baptism until the year 370. And how did it come about? It resulted from the doctrine of baptismal regeneration, the teaching that water baptism is essential to salvation. It was natural for those holding this teaching to believe that every-

body should be baptized as soon as possible, and so baptism of unconscious infants came into vogue among many of the churches. These two grievous errors, baptismal regeneration and infant baptism, according to reliable historians, have caused more bloodshed and persecution than all other errors combined. It is reliably estimated that over fifty million Christians were put to death during the "dark ages" covering twelve or thirteen centuries, mainly because they rejected these two errors and insisted that salvation was the gift of God, apart from works or ceremonies.

The professed conversion of the emperor Constantine in 313 A. D. was looked upon by many as a great triumph for Christianity. As a matter of fact, it was the greatest tragedy of church history. It resulted in the union of church and state, and the establishment of an hierarchy which afterward developed into the Roman Catholic system, which of course is not the church of God at all, but a hateful counterfeit (Continued on page four)

Mused Uncle Mose

Some fo'ks shop around fo' a chu'ch lak dey wuz huntin' fo' a grocery stoah whar dey could run a cha'ge account.

A Strange Thing

It is strange how many people, should you approach them about the matter of having their names erased from the church roll, would cry in thundering tones, NO, and yet many of these people refuse either to attend or support the church of which they are members. For instance, I know of a man right now whom the deacons went to see about being absent from the church services for a long period of time, asking him if, since he had not attended for so long, he didn't desire that his name be erased? He pleaded with them not to erase his name, saying, "I wouldn't want to die and not be a member of the church."

Since that time, several months ago, I have observed this man's presence at church only one time. STRANGE ISN'T IT? (Reprinted from Lockland Baptist Witness.)

TEMPORARY RESULTS

The mother of some colored children, says the Sunday School Times, was disturbed by a racket in her kitchen. Going to the kitchen, she discovered that her little black boy was wallowing in the flour barrel.

"Land sake, honey," she said, "What am de matter wid you?" She listened to his tale of woe. He didn't like the white boys calling him "Nigger," so he was going to be like white boys! His old mother roared with laughter, and said to him, "My boy, you'll never be white, even though you use all the flour in that barrel. You is black 'cause it's in your blood. But listen, sonny boy, what is more important, de Lord He done shed His blood at Calvary that you and me might have hearts washed white. Better have a black skin and a white heart, dan a white skin and a black heart. Dat flour can only white-wash you, but Jesus' blood can wash you white."

-- The First Baptist Pulpit --

"The Grace Of God"

"For the law was given by Moses, but grace and truth came by Jesus Christ."—Jn. 1:17

I am sure that each of us realize that as Christians we are deeply indebted to John Newton, the converted slave dealer who has taught us to sing:

"Amazing grace, how sweet the sound,
That saved a wretch like me;
I once was lost, but now am found,
Was blind but now I see."

Newton, who had dealt in slaves, and who had considered the life of a negro cheap indeed, when he was saved, felt that he was surely the chief of sinners. Many since Newton have felt themselves to be "wretches", "blind", and "lost", and like Newton have rejoiced to sing of God's grace whereby their lives were reclaimed.

I thank God today for my own experience in grace, and like Paul I rejoice to say, "By the grace of God, I am what I am."—I Cor. 15:10

WHAT IS GRACE? Many attempts have been made through the ages to define grace. It is true of both the ancient and modern definitions that many of them are true to God's Word, and at the same time, many are most heretical.

Perhaps the most commonly accepted definition is: "Grace is unmerited favor." Certainly this is true, for none of us merit grace; none of us deserve it. In fact, if we received our just de-

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JOHN R. GILPIN-EDITOR

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THE SEVEN SAYINGS OF THE SAVIOUR ON THE CROSS

Before this notice appears in print we expect to have Arthur W. Pink's book all set up and ready for the press. We hope to be able to complete this job and make this valuable book available within the next few weeks, D. V. If you haven't ordered your copy from the publishers we urge you to do so at once. Write the BIBLE TRUTH DEPOT, I. C. HERENDEN, SWENGEL (Union Co.), PA., today. If you are not more than pleased with this book when you receive it, return it to Mr. Herenden and he will promptly and cheerfully refund your money. Also send to Mr. Herenden for their catalogue listing, many other mighty fine books for Christians. They do not handle anything and everything religious but take great pains to list only such literature as is true to the Word of God and calculated to help the believer spiritually.



A WONDERFUL TRIP TO LOUISIANA

The Editor is just home from a most happy week spent in fellowship with Elder L. F. Gill and the saints of the Second Baptist Church of Mansfield, La.

Beginning on Sunday, December 29, and continuing through Friday, January 3, the Lord gave us rich fellowship with this noble pastor and his church, of which he has been the shepherd for upwards of twenty years.

Ice and sleet covered the ground for practically the entire week, with a sudden cold wave setting in the day I arrived. Naturally this cut our crowds and lowered the attendance considerably, yet it did not hinder our fellowship with the Lord. Again it was gloriously proven true that the Lord's weather does not hinder the Lord's work. I have a most definite conviction that the weather, the crowds and the results of the meeting are positively a part of the "all things" of Rom. 8:28.

I've travelled a lot in the last eighteen years, since I became pastor in Russell and I've never seen a church where greater nor sweeter fellowship prevailed. It was worth a trip to Louisiana to observe the fellowship manifested on the part of the church membership.

This church is fortunate in that God has called a number of its members into the Ministry. Several of these attended most of the services and it was a joy indeed to preach to these fine fellows.

PASTOR L. F. GILL



In fact it was a joy to preach to the whole church, as it is easy to preach to a church where God's Word has been taught through the years. Surely Pastor Gill has done a marvelous job in teaching the "all things" of God's Word through the years of his pastorate. Outside of my own pastorate, I've never been in a church where the members had been taught the great doctrines of God's book as well as in this church. Again I am convinced that long pastorates wherein His Word is taught are much to be preferred.

It was a joy indeed to be entertained in the home of Pastor

and Mrs. Gill and in other homes of the church. With services twice daily, this week of rare, rich fellowship passed all too quickly, but I'll always thank Him for leading me to make this long trip, thus meeting new friends and forming new acquaintances whom sooner or later we'll join on the other side in a fellowship that shall never end.

Thank God for this fine preacher, this great church and these new friends in Louisiana!

Other Bible Conferences this winter and spring will necessitate trips into Tennessee, Ohio and Indiana, as well as in Kentucky. Brethren, pray for us!

"THE GRACE OF GOD"

(Continued from page one) serts, everyone of us would go to Hell. The very fact that God should love us and give His Son to die for us is a favor beyond our comprehension since it is unmerited and undeserved by all of Adam's unworthy and sinful descendants.

However, turning from this theological definition, let me illustrate God's grace. Some evening while you are away from home, a criminal enters your house, dashes out the brains of your baby, ravages your wife, robs your home, and burns your house to the ground. Now here are four dastardly grave crimes for either of which he should be severely punished. However, when he is apprehended, instead of attempting to prosecute him for the crimes he obviously and admittedly is guilty of, you go into the court room, take his place, and die in his stead while he goes free. I'm sure you will protest at once that this could not happen, since no one would die for one who had wrecked his home, house and family. I'm ready to grant that you are right, yet I can tell you something ten thousand times ten thousand times greater and grander than that. Though we had sinned grievously, heinously, and criminally against God, His own Son gave Himself to suffer and die in our place. Now, brethren, that's grace. We didn't deserve that He die for us. We didn't merit it. Herein we see God's amazing grace for though we should have gone to Hell, God's

Son died for us that we might go to Heaven.

II

IT IS INDEED INTERESTING TO NOTICE THE SUFFICIENCY OF GOD'S GRACE. God's grace is sufficient to save.

Regardless of the quantity or quality and irrespective of the character of sin, God's grace is sufficient to save. In the book of Romans, Paul discusses fully the question of sin, accusing both Jew and Gentile of heinous sin, finally saying:

"For all have sinned, and come short of the glory of God."—Rom. 3:23

Following this universal denunciation of sin, he then presented God's grace as sufficient for salvation in that he said:

"Moreover the law entered, that the offence might abound. But where sin abounded grace did much more abound."—Rom. 5:20

It was because of this verse that Bunyan wrote "Grace Abounding". It was because of this verse that we sing the hymn, "Grace That Is Greater Than All Our Sin."

It is sufficient to keep one saved. Since we are saved by grace, it is only natural that we are kept by grace. Listen:

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written For thy sake we are killed all the day long; we are counted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that

neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Romans 8:35-39

You will notice especially in this thirty-seventh verse that he declares we are "more than conquerors." This indicates that the child of God is not just barely going to get to Heaven, but that through God's grace, we shall have an abundant entrance.

I am sure you remember Jesus' experience in feeding the multitudes miraculously. With only a few loaves and fishes to start with, He supernaturally fed 5,000 men, not counting women and children, and when all had well eaten, twelve baskets of fragments were gathered up that nothing was lost. This is just like his grace. He doesn't just "barely save" us. We are "more than conquerors."

Every one of God's redeemed knows that it is true that,

"Grace hath brought us safe thus far,

And grace will lead us home."

God's grace is sufficient for us in the hour of one's need. Each of us have our personal problems. We all have specific and particular needs from day to day. Sometimes those needs are of a financial nature. Some are moral needs. Some are spiritual needs. Some are physical needs. Regardless of their nature or their number, His grace is ever sufficient.

In this respect, Paul serves as a good example. He had a need which pressed heavily upon him. He called it his "thorn in the flesh". Although there are many guesses on the part of various commentators as to this thorn, I'm frank to say that I don't know what it was. Regardless of its nature, it was a deep grief in Paul's life. Satan twisted his thorn in Paul's flesh for Paul called it, "a messenger of Satan". Three times he went to God about this need and each time, though God didn't take it away, He sanctified its presence, so Paul wanted to keep it, for God said:

"My grace is sufficient for thee."—2 Cor. 12:9

That which is true in Paul's experience, is likewise true of each of us. His grace is sufficient for every need that comes before us daily.

God's grace is sufficient for us in the hour of death. How wonderful this is just to know that the grace which has been sufficient to save, keep, and sustain, is likewise sufficient to bear us over the chilly waters of death itself. This was what David meant when he said:

"The Lord is my shepherd; I shall not want. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."—Psa. 23:1,4

Paul knew God's grace was sufficient for death, and he testified to that fact when he said:

(Continued on page three)

The New Year

What shall I ask for the coming year?
What shall my watchword be?
What would'st Thou do for me, dear Lord?
What shall I do for Thee?

Lord, I would ask for a holy year,
Spent in Thy perfect will;
Help me to walk in Thy very steps;
Help me to please Thee still.

Lord, I would ask for a heavenly year,
Humble and yet so high;
Help me to sink at Thy blessed feet,
And on Thy bosom lie.

Lord, I would ask for a trustful year;
Give me Thy faith divine,
Taking my full inheritance,
Making Thy fulness mine.

Lord, I would ask for a year of love;
Oh, let me love Thee best!
Give me the love that faileth not
Under the hardest test.

Lord, I would ask for a busy year,
Filled up with service true;
Doing with all Thy Spirit's might
All that I find to do.

Lord, I would ask for a year of prayer;
Teach me to talk with Thee;
Breathe in my heart Thy Spirit's breath;
Pray Thou Thy prayer in me.

Lord, I would ask for the dying world,
Stretch forth Thy mighty hand;
Scatter Thy Word; Thy power display,
This year in every land.

Lord, I would ask for a year of joy,
Thy peace, Thy joy divine,
Springing undimmed through all the days,
Whether of shade or shine.

Lord, I would ask for a year of hope,
Looking for Thee to come,
And hastening on that year of years
That brings us Christ and Home.

—A. B. Simpson

How Much Shall I Give This Year To Missions?

A Little Argument with Myself

1. If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

2. If I give less than hertofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of his soldiers are under marching orders always. They are commanded to "Go!"

4. If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class?

Resolved: I do believe in greatly increasing the present number of our missionaries, therefore I will increase my former offerings to missionary work. —Selected.

"THE GRACE OF GOD"

(Continued from page two)

"So when this corruptible and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory. . . . But thanks be to God who giveth us the victory through our Lord Jesus Christ." I Cor. 15:54-57.

Isn't it marvelous just to know that when we come to die, the grace which has saved and kept us will still sustain us in death? Sometime ago, a woman who confessed that she was afraid to die, asked if I were answer to her question, I said, "No, sister, I don't have dying grace now; I have living grace today, but when I come to die, God will give me dying grace."

I have seen many of God's elect pass from this life and I know by observation that His grace is sufficient for that dark hour. Of course this is true, for "Precious in the sight of the Lord is the death of his saints." —Psa. 116:15

III

I WANT US TO NOTICE ALSO THE ABUSE OF GOD'S GRACE. Since God's grace is so wonderful, it is indeed strange that it should be abused. In fact, it is more than strange—it is a shame that anyone should abuse it. Yet God's Word indicates that it is thus abused.

"What shall we say then? Shall we continue in sin, that grace may abound? For sin shall not have dominion over you who are not under the law but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid." —Rom. 6:1,14,15

For there are certain men who are in unawares, who were benighted, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." —Jude 1:4

There are those who are definitely saved by grace, who do not as Christians should. There is no doubt as to their salvation. They have definitely had an ex-

perience of grace. They have experienced the new birth. Despite this they are worldly and sinful. Even though they are saved, they do not live as saved folk should. Legion is the name of those who thus live. All such abuse God's grace.

There is another class who abuse God's grace, namely the preachers who preach a mixture of grace and works for salvation. God's Word declares that no man is saved by both grace and works. Listen:

"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: otherwise 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

In spite of this and many other Scriptures, Arminian preachers persist in a mixture of works and grace for salvation. Most definitely is this an abuse of God's grace. This is another reason why I will not listen to any Arminian preacher. I cannot endure any preacher who abuses the wonderful grace of God by adding man's miserable works thereto.

Hurriedly let me tell you again how some preachers abuse God's grace. On special days many preachers preach on special topics and never mention God's grace. On Mother's Day, mother is usually exalted and the Lord Jesus Christ is ignored. At Christmas the birth of Christ is given the preeminence. I say frankly that the birth of Christ means no more to me than the birth of any other babe. It is the Christ of Calvary who saves. Even on Thanksgiving Day, the death of Christ is but seldom preached. I insist that when any preacher on a special day preaches on some special topic which ignores the death of Jesus and God's grace, that such a preacher is thereby abusing God's grace.

IV

MAY WE ALSO STUDY THE RICHES OF GOD'S GRACE.

There are, however, some standards whereby we may judge the riches of His grace.

One way to judge one's riches is by his possessions—his real estate, mines, money and farms.

In fact, that which a man owns is an index to his wealth.

A Spanish ambassador once visited with a French ambassador. The Frenchman showed him all the wealth of France and then said, "Could you show me gems so rich?" To this, the Spanish ambassador replied, "Do you call your sovereign rich? My master's treasures in the mines of Peru have no bottom." This exactly describes the riches of God's grace. Those riches are too deep for us to fathom. Hear the words of Paul:

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." —Eph. 1:7

Thus, if you would see the riches of God's grace, look at Christ's possessions. Begin with Adam and Eve. Consider martyred Abel. Remember Noah, Abraham, Isaac and Jacob. O think of the multiplied thousands and millions who have been saved down through the ages. These are the possessions of Christ. Listen:

"Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." —Matt. 8:11

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands." —Rev. 5:11

No one can read these Scriptures without being impressed by the vastness of Christ's possessions. Since we judge one's riches by his possessions, we therefore learn much as to the riches of God's grace, by observing Christ's possessions.

Another way to judge one's wealth is by the monuments one builds whereby his feats are recorded. In this connection, remember Nebuchadnezzar's Hanging Gardens. He had a heathen wife by the name of Amytis, who being from the highlands, became homesick in view of all the flat lowlands of Babylon. To appease her, he built those Hanging Gardens, one of the seven wonders of the ancient world. These covered four acres of space, and were watered by a mighty artificial scheme of irrigation. No one could consider such a monument without realizing the wealth of the king who built it.

Certainly the Pyramids of Pharaoh of Egypt illustrate this truth. Considering the immensity of these, we know the wealth of Pharaoh was likewise immense.

If you would know of Solomon's wealth, look at the huge building program inaugurated by him. Even when he had built the mighty temple and other great buildings in Jerusalem, he went out into the wilderness and built Tadmor and Palmyra. These were but monuments to himself recording his feats and showing his wealth.

Just as Nebuchadnezzar, Pharaoh and Solomon show their wealth by the monuments they have built, so we see the wealth of Christ in His monument. Of course, His monument is the blood-bought host of the saved. Hear their song:

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood." —Rev. 1:5

Some of this group have come from the stews of harlotry; many have come from the taverns of drunkenness; the hands of some, now white, were once red with the blood of the saints. The thief on the cross, who cried, "Lord, remember me" is in that group.

The centurion who crucified Jesus and who thereby was saved is in that throng.

What a monument our Lord then has left for Himself in the blood washed throng of all those redeemed from the day of Abel. If the monuments of worldly men indicate their wealth, how much more does the monument of Christ indicate the riches of His grace.

Another way to judge one's wealth is by the sumptuousness of one's table. I know Solomon was wealthy in view of the table set daily for his family. Listen:

"And Solomon's provision for one day was thirty measures of fine flour and three-score measures of meal, ten fat oxen, twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl." —I Kings 4:22,23

"And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her." —I Kings 10:4,5

Neither the high cost of living, nor the cost of high living bothered Solomon. Why when the Queen of Sheba saw this extravagant display, she fainted. Beyond any shadow of doubt, the sumptuousness of his table revealed the great wealth he possessed.

Right here, let us notice how God provides grace for His own, daily, year after year, generation after generation, century after century and race after race. All of the redeemed from Abel have lived off God's grace and have been abundantly satisfied. Oh, the riches of His grace as seen by the sumptuousness of His table.

Another way to estimate one's wealth is by the clothing and dress of one's children. As you naturally know, the way whereby one dresses his children, easily makes apparent the wealth of the individual.

In this respect, look at the clothing which God's children wear. Each of us are clothed in a seamless robe — the robe of

Christ's righteousness. Listen:

"For he hath made him, who knew no sin, to be sin for us; that we might be made the righteousness of God in him." —2 Cor. 5:21

What an exchange this verse presents. All of our sins were laid on Christ and His righteousness is given us for a covering, so that we sing:

"My hope is built on nothing less,

Than Jesus' blood and righteousness."

Heaven and earth could not buy the like of that robe. For texture it exceeds the fine linen of the merchants; for whiteness it is purer than the driven snow. No looms on earth could ever produce it. Jesus spent His life and then died to make my robe of righteousness. There was a drop of blood in every throw of the shuttle; every thread was made of His heart's agonies.

What a wonderful robe then is ours! It is better than Adam wore in Eden. At best, his was a robe of perfect human righteousness, while ours is one of perfect Divine righteousness.

Yes, undoubtedly, the way in which He has clothed His children indicates fully the riches of His grace.

In closing, may I ask if you are acquainted with God's grace. Remember:

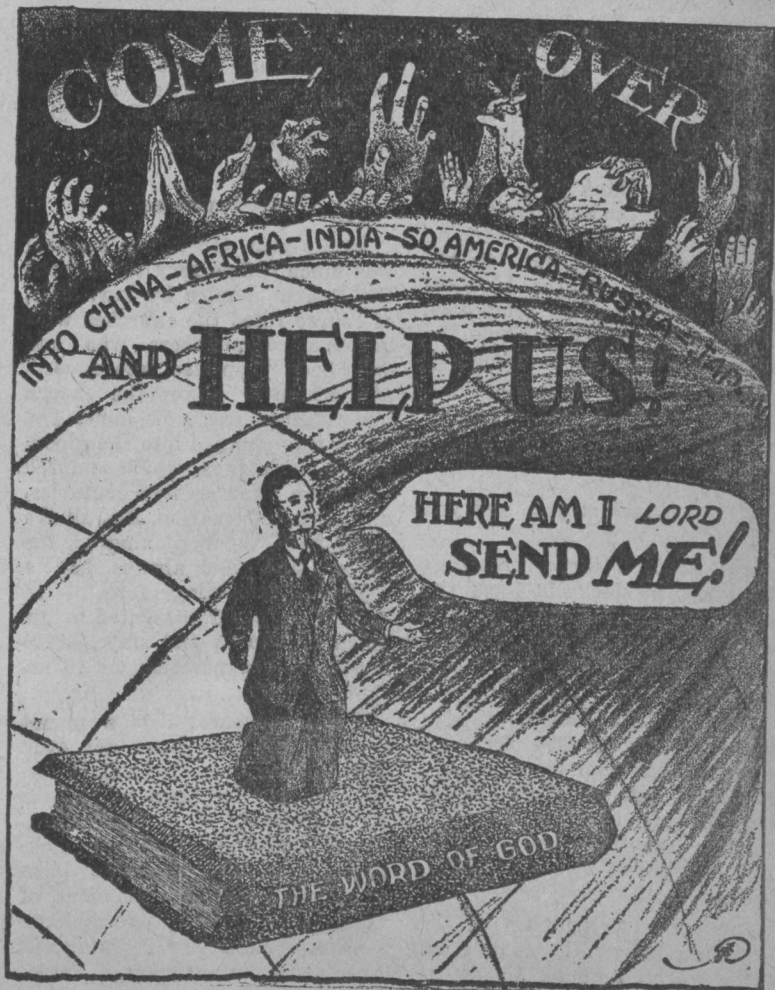
"By grace are ye saved through faith." —Eph. 2:8

I urge you now, if He may give you the gifts of repentance and faith, that you receive Him as your Saviour, and some day in Glory you will fully comprehend the riches of His grace.

"Some day the silver cord will break, I cannot tell how soon 'twill be; But this I know, my All in All Has now a place in Heaven for me.

And I shall see Him face to face And tell the story saved by grace; And I shall see Him face to face And tell the story saved by grace."

"I think the Baptist Examiner is the truest Baptist literature I take. I hope to continue reading it as long as it remains true to teaching God's Word." —Mrs. W. H. Cheek, Burkesville, Kentucky.



DESIRES DEBATE

(Continued from page one)

gall of bitterness, and in the bond of iniquity."—Acts 8:23.

Having observed the tactics of all you Campbellite sputers for a number of years, I am convinced that no value could come from a debate with you. With Nehemiah would I say: "I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you?"—Neh. 6:3. These were the words of Nehemiah to Sanballat, who was a heathen living in the fifth century before Christ. There are my words to you as a modern heathen living twenty centuries this side of Christ.

There is no need for you nor any of your representatives to renew this challenge as I do not propose to be an instrument whereby you might gain a little advertisement for yourself by having debated with me. One of your followers came with money in his hand stating that he would pay me for my time and would pay all of my expenses if only I might participate in such a debate. My answer then and now is: "Thy money perish with thee."—Acts 8:20.

I wish that I might call you brother. I would to God that I might see you saved and converted from the error of your ways. However, since there is no indication that you are my brother I must sign my name simply as,

A Bible-believing Baptist who will not trifle with the trash of Campbellism.

Very truly yours,
John R. Gilpin



ARMINIAN APPLEMAN

(Continued from page one)

You say concerning this proposed visit, in speaking of Appelman:

"He wants to go to Russia, God wants him to go, but the Devil is opposed to him going. What shall we do about that?"

I'd like to ask you one question. When did you get your information which makes you so positive that God wants Evangelist Appelman to go to Russia? Likewise, from whom did you get your information that the Devil is opposed to him going? What you say is strangely hard for me to understand. In fact, I cannot understand in any wise at all why God would want Hyman Appelman or any other Arminian in Russia.

Actually, I think he is one of the most outstanding heretics in Baptist ranks today. When he held a revival meeting for the Pollard Baptist Church of Ashland, Kentucky, a few years ago, I heard him publicly ridicule the doctrine of election and hold up to scorn all those who believe it. He even went so far as to use this illustration, saying in substance: "Here is all there is to election: God votes for you, the Devil votes against you, and you cast the deciding vote."

That, Brother Harvey, is as you well know a black lie from the pit of Hell. Man does not cast the deciding vote. That deciding vote was cast by God before the foundation of the world.

"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."—1 Thess. 2:13.

"According as he hath chosen us in him before the foundation of the world, that we should be

holy and without blame before him in love."—Ephesians 1:4.

In that religious farce which Appelman held in Ashland to which I refer to above, he dragged a great number of unsaved people into the church. I have been told by staunch members that one of the greatest calamities that ever came to them was the visit of Hyman Appelman.

Actually, Brother Harvey, I am most sorry to know that you have had him in your church and I certainly hope for the best for you in spite of what I know to be true of the aftermath of Appelman's meetings.

I notice that you have also made an appeal to Louie D. Newton, president of the Southern Baptist Convention, asking for his influence to get Appelman into Russia. Frankly speaking again, what spiritual influence can you expect to come from vodka-drinking Louie Newton, whose compromising visit to Russia was described in the November 23, 1946, issue of THE BAPTIST EXAMINER?

As I stated above, I am sorry that I cannot accede to your request. Instead, I call upon every Christian of my acquaintance asking them to pray God to keep Appelman out of Russia. At the same time, I am most glad to ask you to join with me in prayer that God will raise up some Orthodox Baptist preacher who will preach the whole truth of His Word and go into Russia to proclaim fearlessly the Word of God. I ask you also to pray that God will keep vodka-drinking Newton and Arminian Appelman out of Russia so that the nation of Russia won't get any worse opinion of Christianity and the teachings of God's Word than they already have.

With all good wishes to you and praying God's blessings to rest upon you during the New Year, I am,

Yours most sincerely,
John R. Gilpin



THE EVILS OF INFANT BAPTISM

(Continued from page one)

of it. It is doubtful that Constantine was ever truly converted. At the time of his supposed vision of the sign of the cross he "promised to become a Christian," but he was not baptized until near death, having postponed the act in the belief that baptism washed away all past sins, and he wanted all his sins to be in the past tense before he was baptized.

Re-baptizers

In the year 416 infant baptism was made compulsory throughout the Roman empire by law. This, of course filled the churches with unconverted members who had only been "baptized into favor," and whatever power the church had retained was now gone. The world was plunged into the gloom of the dark ages, which endured for more than twelve centuries, until the Reformation. But all the time, from the beginning of the church age, God always had a remnant remaining faithful to Him. They never consented to the union of church and state, or to baptismal regeneration, or to infant baptism.

These nonconformists were not a sect, and they were not even called Christians. Indeed, it became illegal for them to be called Christians or to call themselves Christians. They bore nicknames, depending sometimes upon a leader's name, or the name of their locality. They were Montanists, Novatians, Paulicans, Arnoldists, Henricians, Petro-

Brussians, Waldenses, Paterines, Albigenses, Stundist, etc.; but their generic name was Anabaptists, meaning re-baptizers, for they ignored infant baptism and re-baptized those who had been saved through personal faith. They also had a generic name for themselves: they called themselves Antipedobaptists, meaning opponents of infant baptism.

A Hang-over From Rome

When the Reformation came, these Anabaptists or Antipedobaptists did all they could to help the Reformers; but when the Reformers came into power they turned against the Anabaptists and persecuted them as Rome had done and continued to do; and thus the troubles of the Anabaptists were increased instead of diminished, for now they had persecutors on both sides—from Romanism on one hand and from Protestantism on the other. All honor to the great Reformers, but the truth must be told that in their reform they brought with them out of Rome the two hateful errors of union of church and state and infant baptism; and moreover when they had the power in their hands because of this union of church and state, they themselves became popes in their own realm and persecuted those who would not conform to their ways. The Lutheran church became the established church of Germany, and persecuted the Anabaptists for nonconformity. While Zwingli held power in Switzerland the Senate passed a law making infant baptism compulsory, and providing that "if any presume to re-baptize those who were baptized before, they should be drowned;" and at Vienna many Anabaptists were so tied together in chains that one drew the other after him into the river, wherein they were all suffocated." Calvin in his field, Cromwell in England, Knox in Scotland—these all stuck to the union of church and state and infant baptism, and used their power, when they had power, to seek to force others to conform with their own views.

Woe Unto Dissenters

In the American colonies the same errors persisted. In Virginia and the Carolinas Episcopalianism became the established church and not one was permitted to preach without a license, which license could be obtained only from the state church; and so those who persisted in preaching the gospel without such a license were imprisoned and otherwise punished. In New England there were two colonies, in one of which Presbyterianism was the established church and in the other it was Congregationalism; and in both of them nonconformists were

persecuted for their nonconformity. Think of the inconsistency of it. These Presbyterians and Congregationalists had fled from the old lands in order to have religious liberty. But it was religious liberty for themselves only and Presbyterianism and Congregationalism were made the legal religious views of their colonies. And woe be unto anyone among them who should dissent from these views! Before the Massachusetts Bay Colony was twenty years old, it was decreed by statute that "if any person or persons within this jurisdiction shall either openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof, or shall purposely depart from the congregation at the administration of the ordinance . . . after due time and means of conviction—every such person or persons shall be subject to banishment."

By the authorities in this colony Roger Williams and others were banished, when banishment meant to go and live with the Indians. This Williams did and was received kindly and dwelt with them for some time, and in after days it was shown that he had saved the Massachusetts Bay Colony from utter destruction by the Indians by his earnest pleadings in behalf of the Colony which had banished him.

Church And State

And it was in the constitution of the Rhode Island Colony, founded by Roger Williams, John Clarke and others, that religious liberty was established by law for the first time in thirteen hundred years. Thus it was that Rhode Island, the first Baptist Colony, established by a small group of believers, was the first spot on earth where religious liberty became the law of the land. The settlement was made in 1638, and the Colony was legally established in 1663. The second place was Virginia in 1786. Congress declared the first amendment to the Constitution of the United States to be in force on December 15, 1791, which granted religious liberty to all citizens; and Baptists are credited with being the leaders in bringing this blessing to the nation. If that be true, they proved themselves to be worthy successors of their Anabaptist or Antipedobaptist forebears.

But, it may be asked, what has all this to do with us? Has it any practical bearing upon us in our day? And here is the answer: The union of church and state continues today in most of the countries of the world. In these "state churches" they "Christen" babies, which means they make them Christians. The average Briton, for example, thinks he is

on the way to heaven. Wasn't he Christened in infancy, and hasn't he been taught all these years that that saved him, and isn't he a member of the same church with the king? What more could you ask?

Are Unbaptized Infants Lost?

And what about this country? Let us see: The Roman Catholic Church here, as everywhere else, teaches baptismal regeneration and practices infant baptism. In its statement of doctrine it says: "The sacrament of baptism is administered to infants or adults by the pouring of water and the pronouncement of the proper words, and cleanses from original sin." The Reformed Church says: "Children are baptized as heirs of the Kingdom of God and of His covenant." The Lutheran church teaches that baptism, whether of infants or adults, is a means of regeneration. Martin Luther himself, when asked whether unbaptized infants are lost said: "No, the lack of, but contempt for, the sacrament condemns. I hope that when little children are denied baptism without their fault, and the command of Christ and prayer, the merciful God will graciously remember them. Let their souls be left in the hands of and at the will of their Heavenly Father who, as we know, is merciful." Not Mind, he says only, "I hope." Not a very good foundation for faith. Dr. Luther should have done better than that.

The Episcopal church teaches plainly that salvation comes through infant baptism. In his confirmation the catechist answers a question about his baptism in infancy by saying, "in my baptism wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of God." This is printed in the Prayer Book and may be seen there by anyone interested enough to look for it. The fact is that most people who practice infant baptism believe that the ceremony has something to do with the salvation of the child.

We have left the commandment of God to follow the traditions of men, and the end is awful to contemplate.

—From the Voice Magazine

THE DANCE EVIL

(Continued from page one)

death his own sister in an attempt to ruin her.

"The most popular step used in ballrooms today originated with Negro prostitutes of the Barbary Coast, San Francisco. The next most popular originated with prostitutes on the Bowery, New York."

(The Missouri Missionary Baptist.)

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THE BAPTIST EXAMINER

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