

Devoted to Evan-
gelism, Missions, and
Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the
world and preach the
Gospel."

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

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Some Extra Good Reasons Why Christians Should Not Play Cards.

By BARNEY E. ANTROBUS

1. Card playing is the favorite pastime for many estimable people, but it is also the favorite pastime for the very worst class of people on earth. In fact, playing cards have always associated themselves with dice, whiskey bottles, pistols and all outlaw equipment. Card games will be found running in all saloons, gambling dens, harlot houses; anywhere and everywhere wicked men and women congregate. Surely Christians may find some other pastime. This first reason alone, should cause any Christian to shudder at the sight of a playing card.

2. Card playing is the path to gambling. People do not become drunkards until they take the first drink. People do not become gamblers until they play their first game. True, there are other forms of gambling, but everybody knows that cards are the chief instruments used by gamblers from time unknown. By learning to play card games men have lost all their earnings and savings and their families have suffered by untold thousands for the bare necessities of life. If Christians must find games of amusement, surely something may be found that will not lead to gambling. What real Christian wants to amuse himself at a gambling game?

3. Card games have led to many murders and suicides, and will lead

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The Danger Of The Dance

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 rakes, for the first one hundred years after it had started. The waltz was originated by a French dancing master by the name of Gault. He was guillotined in 1632 for strangling to death his own sister in an attempt to ruin her. The most popular step in ballrooms today originated with negro prostitutes of the Barbary Coast, San Francisco. The next most popular step originated with prostitutes on the Bowery, New York. T. A. Faulkner, a converted dance master, took careful census of two hundred prostitutes in Los Angeles, and found that one hundred and sixty-three attributed their fall to the dance and the ballroom; twenty to drink, given by their parents; ten to wilful choice; and seven to poverty and want. Bishop Spaulding of New York said that nineteen out of every twenty came through the dance. A great educator has said: "The dance hall is the nursery of the divorce court, the training shop of prostitutes, and the graduate school of infamy."—Copied: Wealthy St. Baptist Temple News.

ON WHICH HORN WILL YOU SIT?

NO! I DON'T KNOW YES!



Then the baptisms
of all the Pede-
baptists are invalid,
since they origin-
ally came out of Rome!

Then baptisms of all
Pede-baptists are in-
valid, since being exclu-
ded from Rome, they have
no authority to baptize!

ARE ROMISH BAPTISMS VALID?

Mary Jo Ball

ONE OF OUR READERS EXPRESSES HIMSELF CONCERNING LOUISVILLE SEMINARY

Nortonville, Ky., Jan. 30, 1941.

Dear Brother Gilpin:

Please find enclosed check for ten dollars (\$10.00). You may apply the full amount to the account of The Baptist Examiner if it is needed; if not, please credit the Dickerson mission fund with five dollars.

I was amused at Douglass J. Harris' note in the last issue of The Baptist Examiner. I do not wonder at him not wanting The Baptist Examiner.

I have had the privilege of hearing a number of the Louisville

Seminary students preach and they have quite a few ways of promoting their work, but I have never heard one yet that knew very much about the Bible. I heard one of their most brilliant graduates preach on I Cor. 14:34. He said it did not apply to our day, and if it did his church would have to cease to operate, because the men did not do anything in his church. I do not blame the men a bit. I would hate to have to work in a church where the women took the lead.

Yours in Christ Jesus,

R. L. MANGUM,

Nortonville, Kentucky.

Incidents Of The World War Which Prove The Lord Is Still Reigning.

What God did in the war is the wonder chapter of history and proves that He does move in a mysterious way His wonders to perform. And also that He makes the wrath of man to praise Him. In the darkest hour of the war someone said to King George of England, "How will it ever end?" King George prayerfully replied, "God will have to work a miracle." He did.

"Lord God of hosts, whose Almighty hand Dominion holds on sea and land. In peace and war Thy will we see Shaping the larger liberty. Nations may rise and nations fall, Thy changeless purpose rules them all."

That is the answer. Because God is the God that doest wonders among nations is why Germany had the war won seven times and then lost it.

Hath the Wind a Father?

1. It was at four o'clock on the afternoon of April 22, 1915, that the Germans at Ypres turned loose for the first time their deadly poisonous gas on the Allies. It was all unexpected, and the Allied armies, all unprotected, fell in wind-rows. They were piled up like bloated cordwood. All Germany now needed to do was to march through, take the English channel, and the world was hers. Then, why didn't she do it? And why was this particular time selected to turn loose the gas? It was not the military but the met-

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Baptists Face Martyrdom

The 14,000 Baptists of Bessarabia are in mortal danger since Russia has taken control there, says the Sunday School Times. Their churches are well led, and by men who have known how to endure hardness. "Thus Pastor Jurencov was once so beaten that all the floor of the room was covered with his blood. Pastor Busila, of the First Baptist Church of Chisinau, is a man of good education, coming out of a family of priests. Pastor Asiev, when a student in the University of Leningrad, was on the point of suicide on a Neva bridge, when he was dissuaded by a Salvationist and led to Christ. He is now president of the Bessarabian Baptist Convention, professor in its seminary, a wonderful preacher and saint.

"The Bessarabian Baptists are men of Puritan life. When converted they pull up their wine grapes and neither drink nor smoke. They exclude from membership immediately any who fall into sin and continue in it. In Bucovina, also annexed by Russia, there are over a thousand Baptists with excellent churches in the ports of Braila, Galatzi, Tulcea, and Constanza. The Soviet government has sought to destroy the Baptists of Russia, and

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The First Baptist Pulpit

"WHY I BELIEVE IN THE BAPTISM OF BABES"

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

—Matthew 28:19, 20.

Augustine, who later became the bishop of Hippo, was responsible more than any other individual for the teaching concerning the sprinkling of babies. When he was but a child, his mother, Monnica, refused to have him baptized, deciding to wait until the danger of youthful pollutions was in some measure passed. As a child he fell ill and requested baptism, but even under these distressing circumstances, his mother refused to allow him to be sprinkled.

After his supposed conversion he began to work out a theological basis for the church of which he was a member. In studying through the Scriptures, he became a firm believer in total depravity. Likewise, he believed that baptism was necessary for salvation. This led him to the position that babies ought to be baptized or else they were lost.

Practically all Protestant churches which have come out of Catholicism have adopted the sprinkling of babies from Catholicism, who in turn received it from Augustine. Some protestant churches practicing the sprinkling of babies do it for the purpose of salvation, while some do it for the purpose of dedication, and with others it is merely a form.

I

This leads me to declare that I do not believe in the sprinkling of babies. There are many reasons why I do not believe such to be Scriptural.

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The Baptist Examiner

JOHN R. GILPIN.....Editor

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OUR GRATITUDE

The issue of THE BAPTIST EXAMINER of February 1, carried "Our Appeal," wherein we urgently requested our friends to have fellowship with us financially in the support of THE BAPTIST EXAMINER. We thank God today for the response that has come to this appeal, one Christian friend alone having mailed us a check for two hundred dollars (\$200). May God's blessings be upon him and his gift, and may it be an incentive to others to likewise give that the Truth might be sent out through the medium of this paper.

INCIDENTS OF THE WORLD WAR WHICH PROVE THAT THE LORD IS STILL REIGNING

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eteorological authorities that fixed the hour. Dr. Schmaus, the head of the Meteorological Department, announced to the German general in charge that the direction of the winds was fixed and settled for thirty-six hours to come, and they would carry the gas far out over the Allied lines. So the gas was turned loose—when, all of a sudden, it whirled and flung itself back over the German army. And the Germans, gasping, strangling, staggered by the thousands to their deaths. Dr. Schmaus, in his official report, said, "In forty years of meteorological records of the German government, the wind never acted so peculiarly before." And the doubly strange and striking thing was that the wind whirled in only a small area.

Columbus' sails were set straight for the New Jersey coast. The wind tugged and tugged southward. The sailors said, "Admiral, see the wind. Follow the wind." And he turned the prow southward and landed in the West Indies. As a result, that southland was settled by the Latin and Catholic, and God saved this land to the Puritan and Protestant. Who sent the wind? God! Who sent the wind at Ypres? God!

A little book which most people call the Bible, which can well be called the "Encyclopaedia Universalis", raises by implication a most interesting question—"Hath the wind a father?" Who sends the wind?

What saith the "Encyclopaedia"? "He made a great wind to pass over." "Jehovah blew with a great wind." "He walketh on the wings of the wind." "Awake, north wind, awake and blow." In the story of

Jonah we read, "And Jehovah prepared a vehement wind." "Where is the factory where the winds are made?" "He bringeth the wind out of His treasury." That is the manufactory. A hundred and sixteen times the Bible tells of God's doings and dealings with the wind.

Hath the Rain a Father?

2. We have come to the darkest June of the war. Austria and Germany have swept down the Alps to swallow Italy. Just before them lies Venice. Venice is the heart of Italy. To have taken Venice at the time would not only have broken the heart of Italy but the Central Powers would easily have taken Florence, Rome, Naples, Milan, Italy. If, at that crucial hour, Italy had fallen, the Allies would have lost. All there was between the Central Powers and victory was the Piave River. The Piave is a slow, sluggish stream that sleeps itself away one hundred and twenty-five miles to the sea. The banks are so flat that it is easy to fling bridges or cross by boats. The Austrians and Germans poured over by the tens of thousands. They took no food for the granaries of Italy are just ahead. Every soldier carried an empty chest. There were automobile trucks by the score to bring back the loot. They are now within six and one-half miles of Venice. The sky is red with the flame of their victory and the air is rent with their shouts, when, all of a sudden, out of what had been a dead and dry sky an hour ago, there bursts a Niagara. And in an hour the Piave was a racing, roaring, mad wide sea, sweeping before it boats, bridges, trees, soldiers—whole battalions of Austrians and Germans were swept to the sea. The Austrian and German soldiers were cut off without supplies, a great terror seized them, and the Italians captured or killed more than forty thousand of them. General Foch said, "General Diaz did his best." What would his best have amounted to without God's best? General Diaz recognized this, when, sobbing, he said, "Deus facit"—God did it.

Napoleon will fight the battle of Waterloo at six o'clock in the morning, and by two o'clock all will be over. And it would have been, for Wellington could not win without Blucher, and Blucher could not arrive until five o'clock. But Napoleon did not fight the battle of Waterloo at six o'clock, nor seven, nor eight, nor nine, nor ten, nor eleven. For all the night God sifted His rain down through the sieve of the trees and the ground was so soft Napoleon could not use his artillery, and he could not win the battle without his artillery. And Blucher came at five o'clock, and Napoleon lost. Who sent the rain at Waterloo? Who sent the rain at Piave?

Job asks a very interesting question, "Hath the rain a father?" And the Book says, "Jehovah caused it to rain grievously upon the earth." "And Jehovah sent thunder, lightning, and rain." "He maketh a deluge or rain." "The Lord God sendeth torrents of rain." **One hundred and two times the Bible speaks of God's dealings and doings with the rain—His rain.**

Napoleon was right. "God is on the side of the heaviest battalions." Only Napoleon forgot that God stables His battalions in the skies. Napoleon with half a million picked soldiers of France started for Moscow. He will have Russia and the world. All of a sudden a snowflake kisses Napoleon's cheek. He laughs and brushes it off. And then a dozen snowflakes. Napoleon laughs

again, but not so loud. And then handfuls of snowflakes, armfuls—avalanches of snowflakes. And the men and horses flounder and rear and plunge and sink and die, beneath a mountain of snowflakes, and half a million French soldiers lie frozen on the plains of Russia, and Napoleon lost. Who sent that snow? "He scattered the hoar frost." "He sendeth the snow." Hath the snow a father? "He sayeth to the snow, come, bury the earth." "He sendeth fire, hail, and snow." "Rain cometh down, and snow from heaven." God unlatches the door of the skies and the earth is buried. Napoleon was right. God is on the side of the heaviest battalions, but **God's battalions are stabled in the skies**, and Napoleon lost. He forgot the sky battalion. Likewise Germany.

Hath the Sea a Father?

3. November 17th, 1917. The German submarine strength is at its tide. Night and day for ten months they have been turning them out. They have enough submarines now to sweep the seas of American ships and soldiers. It is done. The war is won. The Berlin papers of those weeks gloated over the winning of the war by the submarine, when lo, the seas rolled and raged and would not cease, and the submarines, unable to return to their bases because of the fury of the seas, were forced to come to the surface and were captured or sunk—one hundred and ninety-nine, with three thousand of their crew, and **the back of the German submarine warfare was broken, and Germany lost.**

In 1588 the Spanish Armada sailed forth from Spain—One hundred and twenty-nine great ships and thousands of sailors and soldiers, to swallow England and wipe Anglo-Saxon civilization off the world. The Armada now lies just off the coast of England, waiting for the dawn of the morrow and the deed will be done; when such a storm as never struck those shores before or since seized the one hundred and twenty-nine ships and shivered them to splinters, and the next morning the proud Spanish Armada was but floating wreckage and dead men.

"The sea rose by reason of a great wind that blew." "He causeth the sea to rise and swallow them." "He maketh them afraid with His storm." "Thou breakest the ships of Tarshish." "Thou terrifieth them at sea." "The Lord God hath His way in the whirl wind." **Two hundred and nineteen times the Bible tells of God's doings and dealings with His storms at sea.**

Hath the rain a father? Hath the snow a father? Hath the wind a father? Hath the sea a father? "He holdeth the seas in the hollow of His hand." He turned His hand and spilt them on Germany, and Germany lost.

God Rules

4. It is September 6, 1914—one month after the war began. The Germans are in sight of Paris. The Kaiser, from yon hill, through his glass, can plainly see the Eiffel Tower. The French have but eight hours' ammunition. The orders are already given—"When the last round is fired, every man take to his heels." The archives of the Government have been removed from Paris southward, and the women and children have been taken out by the thousands. Eight hours and the war is done and the world is won—only eight hours—when, all of a sudden, the Germans ceased firing, and did not begin again for forty-seven hours. General Gallien-

ny commandeered every taxicab, automobile, carriage, cart, wheelbarrow—everything that had wheels—in Paris and rushed munitions and men to the front. When after forty-seven hours the Germans began firing again, they met with such fury that they were pounded back, and never in four years were the Germans to near Paris again. Generals Von Kluck, Hausen and Beulow—German generals in charge—in their official report said they did not know why they ceased firing! Only eight hours and the world is Germany's, and the Germans cease firing and do not know why! The Bible answers that: "So far shalt thou come, and no farther."

When Napoleon all but has Waterloo won, he cries "Oh, why doesn't Grouchy come?" Grouchy? He lay off yonder with thirty-five thousand of the picked soldiers of France. Napoleon sent him an urgent message to come. True, the messenger was captured and Grouchy never received the message, but for hours he heard the bombardment and knew that the battle was on, and yet he did not move. His officers and generals begged him to go, pleaded with him, but he did not move. He was twice tried by the French Council of War, and he was charged with having deliberately betrayed France and Napoleon. He denied it. He said he was a true Frenchman and was loyal to Napoleon, but he said he could not explain why he didn't go. I know. God is the answer.

And the German generals say they do not know why they ceased firing for forty-seven hours. The Bible answers. "Thus saith the Lord concerning this wicked king, He shall not come into this city. By the way that he came, by the same way shall he return. He shall not come into this city, saith the Lord, for I will defend this city to save it." And Germany lost.

(Continued Next Week)

BOOK REVIEWS

Several small booklets which are interesting, invigorating, and stimulating, have been received of recent date from the publishers. We briefly commend each of these to our readers.

From Zondervan Publishing House, Grand Rapids, Michigan.

"Man's Future Destiny," Oswald J. Smith, 44 pages25c
"What's Wrong With the Dance," John R. Rice, 44 pages25c
"The Golden Key to Bible Interpretation," Herrstron, 48 pages25c
"More Power to the Church," David M. Dawson, 76 pages35c
"Russians and Romans," Lockyer, 28 pages25c
"God's Eternal Dump," Vander Jagt, 14 pages15c

From Sword of the Lord Publishers, Wheaton, Illinois.

"Bible Facts About Heaven," John R. Rice, 67 pages25c
"World-wide War and the Bible," John R. Rice, 122 pages25c
(Every Christian should especially read these two books. Nearly 15,000 copies of the first have been sold in a short time).

From Moody Bible Institute Colportage Ass'n., Chicago, Illinois.

"Rhymes From a City Tower," Will H. Houghton, 27 pages25c
"The Princess Beautiful," Brenda Cannon, 126 pages20c
"On Silver Creek Knob," Brenda Cannon, 126 pages20c
"Of Such Is the Kingdom," Esther MacKay, 62 pages30c
(This is a book each grief-stricken parent ought to read. It would make a splendid gift by way of comfort for any parents who have lost a child).
"Why Study Prophecy?" Lundsquist, 48 pages25c
"Magnitudes of the Mightiest Love," Telfer, 14 pages10c

"WHY I BELIEVE IN THE BAPTISM OF BABES"

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In the first place, John the Baptist baptized only those who were believers. Listen to this Scripture: "In those days came John the Baptist, preaching in the wilderness of Judea. And saying, Repent ye: for the kingdom of heaven is at hand. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan. And were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath of the Lord? Bring forth therefore fruits meet for repentance." (Matt. 3:1, 2, 5-8.)

You will notice that those whom John baptized were those who had heard him preach his great message of repentance. They were those who were able to journey from Jerusalem and throughout all Judea to the Jordan River where he was baptizing. Furthermore, they were able to confess their sins. All this would lead us to believe that there were no unconscious infants and no babies included in John's baptism. Thus, we are thoroughly convinced that John the Baptist baptized only those who were capable of believing for themselves. This then constitutes my first reason why I do not believe in the sprinkling of babies.

In the second place, I do not believe in the sprinkling of babies in view of the fact that Jesus and His disciples baptized only believers. Listen: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but His disciples)." (John 4:1, 2.)

This Scripture tells us of the work of Jesus and His disciples. You will notice that it says that they "made and baptized." In other words, they made disciples before they baptized them. This would indicate that the making of disciples comes first and the baptizing of disciples follows. This in itself of necessity would exclude the idea of the sprinkling of babies. We are never told at any time that Jesus and His disciples varied from the work mentioned in this Scripture. Their plan at the outset was to get people saved and then, they lead them into baptism.

In the third place, the Great Commission which Jesus gave limits baptism to believers only, and would prohibit the idea of the sprinkling of babies. Come with us to the text which we read in the beginning of this message: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." You will notice that Jesus said in this text that the disciples were to go into all the world and make disciples. After that, He told them that they were to baptize these whom they had made in the name of the Father and the Son and the Holy Spirit. He did not tell these disciples to go christen anybody's child, nor did he tell them to sprinkle babies. Their commission was to lead men to Christ, and then after having made disciples of them, baptize them.

This in itself would prohibit any idea of the sprinkling of babies.

In the fourth place, the early churches baptized only believers. The church which Jesus built came to the day of Pentecost to experience a great turning to God on the part of those who heard the message of Pentecost. Of the three thousand that were added to the church on that day through baptism, there wasn't an unconscious infant christened nor a baby sprinkled. Listen: "Then they that gladly received his word were baptized." (Acts 2:41). You will notice that those who were baptized were those who had received the words which Simon Peter had preached. This in itself is sufficient guarantee that no babies were that day sprinkled.

Not only was this the practice of this church at Jerusalem, but it was the practice of all the early churches that they baptized only believers. Listen: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:12). "And Crispus, the chief ruler of the synagogues, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." (Acts 18:8). Both of these Scriptures would indicate that the individuals personally believed and then followed Christ in baptism. This in itself is sufficient evidence to show us that no one but adults were being baptized. I say this in view of the fact that neither babies nor unconscious infants are capable of believing.

Then in the fifth place, the allusion of baptism which the Apostle Peter makes is sufficient evidence to show us that babies are not to be sprinkled. Listen: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." (1 Pet. 3:21). Baptism is here spoken of as "the answer of a good conscience toward God." Let me ask a question: How can a baby have a good conscience toward God when that baby has felt no guilt, has experienced no repentance, and has confessed no sins? This is the experience which can come only to a believer. Thus from this Scripture we see again that baptism is for believers and not for unconscious babies.

I say, beloved, that from every Scripture which we might study in all the Bible that there is no command, example, nor precept for infant baptism. I challenge anyone who listens to this broadcast to cite any Scripture which would even seemingly infer that babies are to be baptized.

Several years ago when I was pastor in Cincinnati, a man of another denomination—a denomination which sprinkles their babies, asked me where you could find a reference to sprinkling of babies in the Bible. I told him that I did not know, and that in view of the fact that his pastor was such a learned, scholarly man, I suggested that he ask his pastor for the Scripture. The next time I saw him, I asked him what his pastor had to say about the matter. He told me that he had talked to his pastor, but that he was too busy that day to look up the Scripture for him. The next time I saw this man, I asked him the same question, and I did likewise every time I saw him,

which was about once a week, for the next year. Each time it was with the same result. He told me that his pastor just never did have time to look up the Scripture. Of course, it was obvious why the pastor did not find time to do so. The Scripture plainly says that we are to baptize believers, and therefore, there was nothing that the pastor might say which would justify infant baptism.

I have an idea, though, that there are those listening who will say, "But isn't there any type of Scripture which might teach infant baptism?" In answer, let me say that there are three classes of Scriptures which do teach infant baptism. The first mentions infants, but doesn't mention baptism; the second mentions baptism, but doesn't mention infants; and the third mentions neither infants nor baptism. In other words, there isn't a Scripture in the Bible which would indicate that babies are to be baptized.

II

I realize that there are many objections which those who believe in the sprinkling of babies offer. Anticipating these objections, we will notice those that are most commonly offered.

First of all, it is objected that the sprinkling of babies took the place of circumcision. In answer, need I remind you that circumcision was limited to only one sex? Only the Jewish boy babies were circumcised. Then, if the sprinkling of babies has now taken the place of Jewish circumcision, then on what grounds, and by what authority would you sprinkle a girl baby? Furthermore, circumcision was performed on the eighth day only. Well, those of you who believe that the sprinkling of babies has taken the place of circumcision—are you careful to see to it that your babies are baptized only on the eighth day? And still again, all male servants were circumcised regardless of their age. If sprinkling of babies takes the place of circumcision, then be sure you have all your male servants sprinkled if you are to be consistent.

However, I say without any fear of successful contradiction that there isn't one iota of evidence which would lead us to believe that sprinkling of babies is to be performed instead of Jewish circumcision today. For one to declare that sprinkling has taken the place of circumcision, that one is simply drawing upon his own imagination, and forming his own conclusions without one portion of Scripture as evidence.

There is a second objection which is offered whereby those who believe in the sprinkling of babies insist that Jesus authorized infant baptism in Matthew 19:13, 14. Listen while I read you this Scripture: "Then were there brought unto Him little children, that He should put His hands on them, and pray, and the disciples rebuked Him. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." I am ready to grant that they brought the babies to Jesus, but they did not bring them to the fount. Not one word is said about water. Not one word is said of baptizing them. Not one word is said that these infants were baptized. They were simply brought to Jesus, but not to any baptismal fount.

Furthermore, we are sure that these babies were not baptized, for they were brought to the wrong person for baptism, for Jesus Himself

did not perform baptizing. He left that to His disciples. Listen: "Though Jesus Himself baptized not, but His disciples." (John 4:2). The very fact that Jesus did not do any baptizing Himself, and since these babies were brought to Jesus proves that Jesus did not authorize infant baptism nor did He perform it.

A third objection which is offered is that infant baptism is so beautiful. I am not here to argue whether that be true or not. In fact, for the moment I am ready to grant you that it may be true. However, there are a lot of things that are beautiful that had better be left alone. Your neighbor's wife perhaps is beautiful, but you had better leave her alone. Another neighbor's car is beautiful, but it too, is taboo to you. Just because a thing is beautiful is no reason why you can appropriate it to yourself. While infant baptism may be beautiful, as long as it is unscriptural, it is to be let alone in every detail.

A further objection which is commonly offered is that infant baptism does not do any harm. I talked to a man sometime ago who admitted that infant baptism was not Scriptural, but said he, "It does not do any harm." I contend that it does do harm, for it destroys believers' baptism, for it is a rare instance that one who has been sprinkled in infancy is ever baptized again as an adult believer. Therefore, it does do harm—grievous harm—it destroys believers' baptism. If the baby sprinklers were allowed to have their way, within a short time there would not be a single case of believers' baptism on record.

However, I say, beloved, that even if it did no harm, it is plainly in contradiction to God's Word. I believe this Bible is final. God pronounces a terrible curse upon the individual who adds to it or takes from it. The man who practices infant baptism does both. He is adding infant baptism to the Bible and he is taking from the Bible believers' baptism, which is recorded therein. It is my desire to stay by the Book in every detail. Therefore, when we come to this question of sprinkling of babies, I come back to my old statement relative to the Bible: "God said it, I believe it, and that settles it." So far as I am concerned, so long as God's Word teaches believers' baptism and says not a word relative to infant baptism—then just that long I expect to stand by what God says in His Word. His Book is final with me.

One of the greatest Baptist preachers that ever lived was J. B. Jeter. His third wife was a Presbyterian. A baby was born in that home. His wife said something about like this: "Mr. Jeter, you knew I was a Presbyterian when you married me. As an honest Presbyterian, I believe that our baby ought to be baptized." He consented on condition that she would consent to his holding the baby while the ceremony was performed. She thought it would be a feather in her cap to have the most prominent Baptist preacher in Virginia and one of the best known Baptist editors in the South, to hold their baby while a Presbyterian preacher baptized it. So she consented. J. B. Jeter announced in his church in Richmond that he would be out of his pulpit to be present at the Presbyterian church and why. That church was jammed and packed. The scholarly and dignified Presbyterian preacher preached, and then announced that those who had babies to be baptized—

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"WHY I BELIEVE IN THE BAPTISM OF BABES"*(Continued from Page Three)*

ed would please bring them forward. Brother Jeter and his wife arose and he took the baby in his arms and they walked to the front. He was careful to get at the end where they were to begin. Quite a number of other parents had children present for that purpose. Just as the honored pastor of that Presbyterian church raised his hand to say the baptismal formula and baptize Brother Jeter's baby, Brother Jeter said something like this: "My brother, you and I have been good friends for many years. My wife has been a member of your church for years, and I have never tried to proselyte her to my faith. But as a Baptist I believe that we ought to be able to give a 'Thus saith the Lord' for all that we do. This is my baby as well as my wife's. Before you sprinkle my child, I want you to take your Bible and read out of the Book your authority for what you are about to do." The scholarly, old-school Presbyterian preacher slowly raised his hand and pronounced the benediction. Mrs. Jeter soon became a Baptist. She said that her pastor was one of the most scholarly Presbyterian preachers in all the South. If he could not find infant baptism in the Bible, then it must not be there. If infant baptism was not in the Bible, she had never been baptized, for infant baptism was all she had ever had. With an open Bible she soon was led to the truth and obeyed her Lord in baptism.

III

Having shown why it is that I do not believe in the sprinkling of babies, now I tell you why it is that I believe in the baptism of babes. Yes, I believe in the baptism of babes—that is, babes in Christ Jesus. Every one who has just been saved, is a babe in the Lord Jesus Christ. Such a babe in Christ is to be baptized, and no one else.

In the New Testament every baptism that is recorded was the baptism of a saved individual. You will notice in the book of the Acts concerning the baptism of Gentile Christians. Listen: "Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we?" (Acts 10:47). These had already been saved and had received the Holy Spirit before they were saved.

When the Ethiopian eunuch was baptized, he was already a saved man. Listen: "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." (Acts 8:36, 37). Thus you see in this case it was a babe in Christ who was baptized.

The Philippian jailer was baptized only after he had been saved. Listen: "And he brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." (Acts 16:30-33). Here you have him as an unsaved man asking how to be saved, and you find the apostles giving him

minute instructions to which he and his whole family listened. That same night, after believing, he was baptized. Again it was the baptism of a babe—a babe in Christ.

It is thus beloved with all the baptisms of the New Testament. Every one whose baptism is recorded was a babe in the Lord Jesus. Therefore, beloved, while I do not believe in the baptism of babies, I do believe in the baptism of babes. In fact, a babe in Christ is the only one who should be baptized. A lost sinner should not be, for he is no more a fit subject of baptism than an unconscious infant. I say again that one must be a believer or a babe in Christ to be ready to experience baptism.

Years ago, a new comer from the East settled in Texas and called upon a nearby neighbor who was an old settler. A peculiar dipper attracted the new comer. He asked where it came from, and expressed a desire to secure one for himself. The old settler said that it was a gourd and that they grew in abundance on his rear garden fence. He gave his visitor one with a beautiful shape, with the following instructions: "Cut the gourd, take out the seeds, soak in water several days, and then you will have a dipper as good as mine." The new comer took the gourd, tied a rock around it, and sank it in the little stream that flowed by his home. When he removed it days later from the water, instead of a useful dipper, he had a decomposed gourd. He called again on his neighbor and said, "How about this? The gourd you gave me is no good. When I took it out of the water, it was decayed and offensive, and I had to throw it away."

The old settler inquired as to the process he used, and when told, he replied, "Oh, you did not follow my directions. I said to first cut the gourd and take out the seeds before you placed it in the water. Unless you do this, the water will do no good, but rather harm."

So it is with baptism. Unless the heart has been cut by contrition, and cleansed by repentance and faith, baptism will do no good, but rather harm. In other words, you must be a babe in Christ to be a fit subject for baptism.

IV

This leads to a very serious question: How can one become a babe in Christ? In answer, let me ask a question: How did you get into this world? To be sure, you were born. Well, to become a babe in Christ, you have to be born again. Listen: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (1 Pet. 1:23). "For ye are all the children of God by faith in Christ Jesus." (Gal. 3:26). "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (Jn. 1:12, 13).

If you want to become a babe in Christ, look at the experience of Nicodemus. He is God's sample man on the matter of the new birth. Listen to the conversation which ensued between him and Jesus: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's

SOME EXTRA GOOD REASONS WHY CHRISTIANS SHOULD NOT PLAY CARDS*(Continued from Page One)*

to many more. The blood of these men cries to heaven for vengeance on a vicious and senseless pastime. Christians who play cards have most certainly never thought this matter through to some of its terrible and certain ends. Think this through and pray it through.

4. Card playing is not at all necessary to happiness, or health, or good character, or success. It is no mental or social or spiritual accomplishment. Ninety-nine per cent of all ministers of the gospel oppose the game in every form. All the leading denominations of Christians have from time to time published their opposition to this dangerous practice. If the game is harmless, as its advocates contend, why this universal opposition from the greatest moral forces in the world. Pause, and think this over!

5. The Bible, the book of the Christian, condemns such things. In 1 Thess. 5:21 and 22 the apostle of the Lord Jesus tells us to prove all things and to hold fast that which is good, and to "abstain from all appearance of evil." There's nothing good in card games to hold to when we put the game to the test of results. There are many things that the Christian may give his time to about which there is no appearance of evil. A loving and prayerful and steady perusal of the Bible will take away all desire for cards and card games.

6. Card games waste the time of the Christian. We are told in Ephesians 5:15 that Christians are to "walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." The Revised Version reads: "Look therefore carefully how ye walk." And Moffat's translation reads: "Be strictly careful." Now, the plain teaching is that the Christian has no time to dabble with the questionable sports of the world, but to use this time in most things that will make for the salvation of men. Most Christians are woefully in need of Bible knowledge and need

womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." (Jn. 3:3-7). In order to explain this further to Nicodemus, Jesus gave him an illustration. He told him about Moses, for He said, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up! That whosoever believeth in him should not perish, but have eternal life." (Jn. 3:14, 15). It is thus that one becomes a babe in Christ through faith in the Lord Jesus Himself.

Let me ask you a question in closing: Are you a babe in Christ? If so, then you ought to follow the Lord Jesus in baptism, and if you are not a babe in Christ, you ought to stay far away from the waters of baptism until you have become a child of God. I say again that I do not believe in the baptism of babies, but I do believe in the baptism of babes—babes in Christ. May God grant that you shall become one of these babes in Christ, and that you shall follow Him in believer's baptism.

BAPTISTS FACE MARTYRDOM*(Continued from Page One)*

nearly a thousand Baptist preachers have been imprisoned or sent to Siberia, many, many of them now being dead. The same terrible fate hangs over Bessarabian Baptists.—Christian Action.

sorely to use every spare minute in reading it and other pure Christian literature.

7. Card games are works of the flesh and belong to the unsaved and not to the saved. In Galatians 5:21 we are told that "revellings and such like" are works of the flesh and not of the spirit. Card games are usually "revellings" often resulting as stated above, in murder, great financial loss, drinking and carousing. In 1 Pet. 4:3, the apostle of our Lord tells us that before conversion these things were attractive, but after conversion they were to be put away. After reading these passages one is convinced that gay parties carried on with the playthings of the world, are to be avoided. The only honest, safe and sane thing for Christians to do in the matter is to obey 1 Thess 5:22 and "abstain from all appearance of evil."

8. Card playing Christians are never known to be faithful Bible readers or prayer meeting attendants. Cards and card company kill out the desire for fellowship with the Bible, or the atmosphere of a prayer room.

9. One example, known to the writer, ought to settle the matter forever with any honest person. Here is the heart breaking, true story. An innocent country boy, a farm hand, was taught to play cards by the man and woman for whom he worked. He liked the game, kept it up, married, and was rearing a family in an Illinois city. Week by week a part of his wages went over the gambling table. One night in the dead of winter, all his wages were lost. Dragging his way home to a wife and children in need of the necessities of life, his remaining bit of conscience stung him to desperation. Entering a drug store, he secured a vial of poison, drank it, and lay down in a snow drift and died.

The woman still lives who taught him to play cards; she belongs to a Baptist church; she tells this story with tears and remorse, but her remorse cannot bring back this boy from a gambler's grave and a suicide's doom. Church member, in the name of the Lord Jesus Christ, I plead with you to give up forever this game of the devil. Wash your hands clean of it. Take your place in your church as a free man or a free woman, escape from the net Satan has spread for your feet.

What respectable citizen would fill his house with outlaw equipment such as stilettos, "knucks," pistols, whiskey bottles, burglar's tools, "jimmies," hypo-needles, dope and skeleton keys? What reason then, can a Christian give for the purchase and use of the most popular gambling device in the world?—The Baptist Bulletin.

The trouble with most of our outlying church members is that they are out-liars.

The biggest fool is he who thinks he can enjoy sin on a complimentary ticket.

Brethren who talk in their sleep should stay awake in church.