

Baptist Banner

J. C. VANDERPOOL
104 HASTY DRIVE
GOODLETTSVILLE, TENN. 37062
MAY 76



Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Psalms 60:4

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

20 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. A-men"

Matt. 28:19-20



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NUMBER 11

BAPTISM — A FIGURE

HONEST READING OF SCRIPTURE SHOWS THAT SALVATION IS IN CHRIST — NOT IN BAPTISM

By ROSCO BRONG
Dean, Lexington Baptist College

"... when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by (through) water. 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." (I Peter 3:20-21.)

Verse 21 can be more accurately translated and punctuated as follows: "With reference to which also an antitype—baptism—now saves us: not a putting off of the filth of the flesh, but an asking of a good conscience toward God through the resurrection of Jesus Christ."

THE TYPE—FLOOD WATER

"Water" is the antecedent of "which" at the beginning of this verse—or the antecedent of "whereunto," as we have it in the King James version. A glance at the Greek text is enough to establish this fact with anyone who knows Greek.

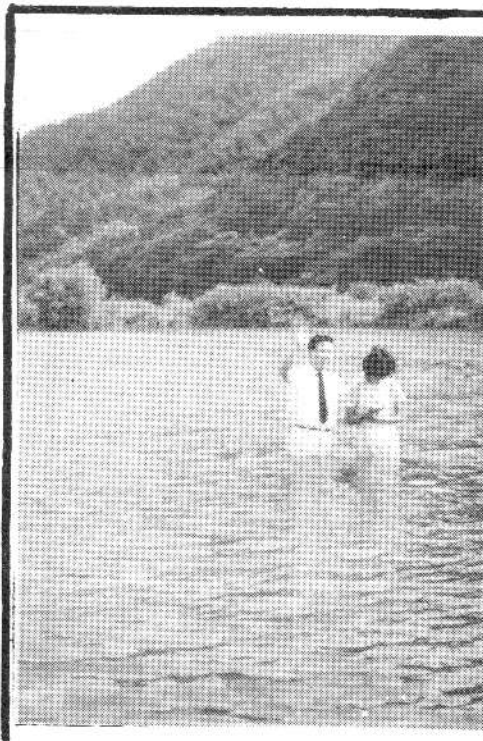
That is, Peter is comparing New Testament baptism to the water of the flood "in the days of Noah." But did the water of the flood save souls? Figuratively speaking, the answer is yes:

"... the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein [literally, into which] few, that is, eight souls were saved by [better, through] water."

SAVED THROUGH WATER

How did the water of the flood save the lives of Noah and his family? If they had trusted in the water itself, they must have perished along with the ungodly who would not believe that the judgment of God was about to fall upon them. **Belief that the**

(Continued on page three)



Baptist Church To Be Organized In West Virginia

On Saturday, April 17, 1976, there is to be an organization of a Missionary Baptist Church at Elizabeth, W. Virginia. This town is located about eighteen or twenty miles Southeast of Parkersburg, and four or five miles east off I-77.

Elder Jerry Reynolds, a member of Liberty Missionary Baptist Church, Barberton, Ohio, has been doing mission work in that area for over two years. In recent months he has baptized eight into the fellowship of Liberty church. At the time of this report, several were expecting to be charter members. Bro. Reynolds is a native of Missouri.

Services are to begin at 10:00 A. M. (Eastern Standard Time). Lunch will be served at the noon hour.

The Baptist Mission should be easy to find as this is a small town. The street number didn't accompany the report.

Liberty Church in Barberton, Ohio, has already authorized this work to be organized into an independent body. Those who can go are invited to be present and assist in this work.

Any one needing to get in touch with Bro. Reynolds may contact him at Route 1, Box 216-J, Davisville, W. Va. 26142.

BAPTISM

Pictured at left is Elder Koji Tajima a Baptist Missionary in Japan administering the ordinance of baptism. The lady being baptized is Sister Yamashita. She had been saved and after relating her Christian experience, she united with the Missionary Baptist Church where Elder Tajima is pastor. The beautiful scene is near Hiroshima, Japan.

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Liberty Missionary Baptist Church, Ohio, Desires A Pastor

8914 Guilford Road
Serville, OH. 44273
March 10, 1976

Dear Pastors and Friends:

Pastor Don Curtis has expressed a desire to leave Liberty Missionary Baptist Church of Norton, Ohio, in order to do missionary work. Therefore, Liberty Church is interested in having only those preachers who are in a position to move to Ohio to come to preach for us. Anyone who wishes to preach for us is certainly welcome in the future, but our chief concern now is to find a pastor for Liberty.

We would like the congregations and pastors of churches of like faith and order to recommend and encourage ministers who are doctrinally sound to come and preach for our congregation. If anyone can recommend possible candidates who are open to accept a pastor's position at our church, please forward this information to me.

Sincerely,
Liberty Missionary Baptist Church
Thomas B. Parham, Clerk
My phone number is (216) 336-3217.

Revivals

Friday, April 9

Lyons Missionary Baptist Church, 904 Gagle Ave., Louisville, Ky. Pastor Kenneth Davis is to be assisted by Elder F. W. Lambert.

TRACTS

The editor of the BAPTIST BANNER, Elder H. C. Vanderpool, has written and is having printed several TRACTS. Some TRACTS have one subject or article, some two subjects or maybe three. Each TRACT is numbered and gives the subject or subjects in each TRACT. Any individual or church desiring to order these for distribution in hospitals, nursing homes or in your church, may order them from the editor as listed below.

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Number 102	— Was The Church in Existence Before Pentecost? The Christian Path. Communist Rules For Revolution.
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Number 105	— Treasures.
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Your Order may be for any one tract or they may be mixed. Please be sure to give TRACT number and number desired.

ORDER FROM:
BAPTIST BANNER TRACTS
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Fourth Sunday — April
Faith Missionary Baptist Church, 18000 Glendale, Roseville, Mich. Pastor William Shoulders is to be assisted by Elder Kenneth Massey.

Friday, May 7
Grace Missionary Baptist Church, 9835 Hayes St., Detroit, Mich. Pastor Eugene Brown is to be assisted by Elder Jerry Reynolds.

New History Book

The History of New Bethel Missionary Baptist Church, Goodlettsville, Tenn. has been written by the pastor. Features are: 182 years of history; Historical connections to many churches and associations; Twenty Chapters; Approximately 150 pages; Over 50 pictures and maps; Large print for easy reading; Hard Back Cover. Price is \$5.00 per copy, including postage and handling. Mail orders to: New Bethel Missionary Baptist Church, c-o H. C. Vanderpool, 104 Hasty Dr., Goodlettsville, Tenn. 37072.

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BAPTISM—A FIGURE

(Continued from page one)

water itself would have saving power must have been at least as fatal to their salvation as refusal to believe that the water would come. But—

"Noah went in, and his sons, and his wife, and his son's wives with him, into the ark, because of the waters of the flood." (Gen. 7:1.)

The water of which God warned him drove Noah and his family into the ark, and so through water they were saved into the ark.

No great intelligence is needed to see that actually these lives were saved in and by virtue of the ark, and not in or by virtue of the water—from which, in fact, the ark saved them while others drowned in that same water.

Moreover, the same water which overwhelmed and destroyed the wicked became the means of lifting up the ark as the true refuge and savior of those who trusted not in the water but in the ark as God's appointed means of their deliverance.

THE LIKE FIGURE

Now, that water of Noah's day was the type of which baptism is an antitype, or "the like figure," as King James has it.

If the type or likeness is perfect, we must suppose that baptism does not really or literally save anyone, any more than did the water of the flood, but only symbolically or figuratively. And our supposition becomes certainty when Peter hastens to declare that baptism is "not a putting off of the filth of the flesh."

Obviously "the filth of the flesh" means sin, not merely physical dirt, since physical dirt can be washed off in baptism. But only the blood of Jesus Christ can cleanse us from sin, and the merits of this blood are obtained through faith, not through baptism. John 3:16 should be sufficient evidence on this point.

A GOOD CONSCIENCE

For readers who think that the King James version is inspired, I would say that I have rather liked the word "answer" in our text and might have kept it if honesty permitted. But accurate translation tells us that Baptism is "an asking of a good conscience toward God through the resurrection of Jesus Christ."

Either way, baptism appears as a Christian duty, whether as an answer or an asking of a good conscience toward God. The believer in Christ who neglects or refuses to be baptized cannot possibly have a good conscience toward God on this point. If his conscience does not condemn him, then his conscience is as bad as his conduct.

THROUGH THE RESURRECTION

With the parentheses of the King James version we are made to read, "Baptism doth also now save us . . . by [through] the resurrection of Jesus Christ." This must mean simply that when we witness scriptural baptism, we are reminded of the death, burial, and (especially) resurrection of Christ our Saviour, through whose resurrection we are saved, since He "was raised again

for our justification." (Rom. 4:25.)

Baptism which points us to Christ does not any more really save us than did the water of the flood save Noah and his family when it drove them into the ark for salvation. (Gen. 7:7.)

It is possible, and I think preferable, to connect the phrase "through the resurrection" with the noun "asking." Thus we read that baptism is "an asking of a good conscience toward God through the resurrection of Jesus Christ."

"Because I live," said Jesus, "ye shall live also." (John 14:19.)

So the born-again believer, already passed out of death into life (John 5:24), now in the "figure" or antitype of baptism draws a picture in this physical act of spiritual truth already spiritually received.

So through the resurrection of Jesus Christ, living the life of his risen Savior, in this act of obedience he asks for a good conscience toward God—a good conscience such as is unknown to disobedient Christians.

Letter From Seattle, Washington

"Stand Thou Still A While,"

Being raised by an old fashioned Missionary Baptist mother and father was an habitation not all children have, nevertheless I still had to do as Saul of the old testament did. Samuel told Saul, as recorded in 1st Samuel 9-27, "but stand thou still a while, that I may shew thee the word of God."

Another Saul, as recorded in Acts 13:9, "(who also is called Paul)," said in Romans 10-17, "So then faith cometh by hearing, and hearing by the word of God."

Before anyone, as recorded in the old testament or new, was ever saved, first had to come the hearing of the word of God.

Since God saved my soul 22 years ago at Bethel Missionary Baptist Church, Indianapolis, Ind., the desire for telling others the good news has never left me. When God called me to preach in 1965, it was still the desire for telling that same news, but with obligation to "exhort with all long-suffering and doctrine," now as a preacher, 2 Tim. 4-2.

That responsibility of exhorting the word of God shall never leave me. Jesus said, as recorded in St. John 15-2, "and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

My wife and I are members at Gateway Missionary Baptist Church at Donelson, Tenn., and have recently, along with our three children, moved to our present address near Seattle, Washington. God has led me here to eventually start a mission work. Your prayers appreciated.

Anyone having acquaintances in the areas of Seattle, Tacoma, or Olympia, we would be pleased to meet them. We live near Tacoma, which is within 35 miles of Seattle or Olympia. Our address is Bro. Julian (Marty) Caldwell, 4103 Cherrywood Ln N.W. Apt B. Burallup Wash. 98271.

TRAGIC DEATH

Miss Faithful Prayer Meeting dies after short illness. She passed away at Neglectville in the State of Half-heartedness. She was born many years ago in the midst of revival fires, and lived a notable and profitable life until recent years.

For some time Miss Prayer Meeting had been confined to her home because of business engagements, fatigue and a tired, all-in feeling. These symptoms were always much more noticeable on prayer meeting nights than on any other night. She was also troubled with coldness of heart, stiffness of knees, weakness of will, power and loss of appetite for spiritual food.

At one time Miss Prayer Meeting was a member of every church and dearly loved by all the members. Her many friends visited her weekly for years, and she greatly helped all who came to her—besides by their coming to her each week, she reached out and helped their unsaved loved ones and friends find spiritual help.

She leaves to mourn her loss, many churches, preachers and a lost world, many who are the church members' loved ones and friends.

The remains will be left to the judgment of God, where the Searcher of all things will inquire into the cause of her untimely death. It is suspected that the desire for riches, the love of pleasure and the unconcern for the things of God will be found the main cause of her death.

Pallbearers who carried Miss Prayer Meeting from the church to her grave, were as follows: Mr. I. M. Indifferent, Judge Goodenough, Mr. Will U. Keepit-going, Mr. Ben Coldwater, Mr. U. R. Careless and Mr. Yousta Nevermiss.

The flower girls were: Mrs. Usta Nevermiss, Miss Ida Betterwent, Mrs. Ben Coldwater and Miss Uneda Stirring.

The flower girls and pallbearers were all distant friends of Miss Prayer Meeting.

Burial was in the Coldheart cemetery in the New Down Hill addition.

Word has been received that, shortly after the death of Miss Prayer Meeting, her two sisters, Miss Sunday Night Meeting and Miss Revival Meeting, also passed away. Burial was also in the Coldheart cemetery.

VANDERPOOL — SEE DEBATE

As the BANNER goes to press, the Vanderpool — See debate has just come to a close. Editor H.C. Vanderpool, pastor of New Bethel Baptist Church, Goodlettsville Tenn., and Howard See of the Eastland Church of Christ, Nashville, has a four-night debate on the plan of salvation, March 15, 16, 18, 19, 1976, at the Eastland building 700 Gallatin Road, Nashville.

We express our thanks and appreciation for all who attended, many coming from many areas, and the endorsement and



Henry Smith

Pray For Labourers

By Henry Smith

Jesus said to the disciples, "Pray ye therefore the Lord of the harvest, that He send labourers into the harvest." Matthew 9:38.

There are at least three thoughts which I would like to point out in connection with the above text: (1) The chief reason for Jesus ordering this prayer; (2) The fewness in number of the disciples; (3) The command to pray for labourers.

First — As the multitudes were gathered about our Lord, and as He looked upon them and their needs, He was moved with compassion on them. (Matthew 9:36) It was the situation that He saw that moved the loving heart of our Saviour; He saw the multitudes as they were scattered abroad, and as sheep without a shepherd. It wasn't a situation that He wanted to ignore, however; He didn't just look upon them and say, I feel sorry for you people out there; but He wanted something done about it. Too often we see a pathetic sight but sort of close our eyes to it, and say, well, there's nothing I can do, maybe somebody else will come along and help those people, and we go our way and try to forget. If we would imitate our blessed Lord, we too would have compassion on the people out there and their needs. One of the signs that Jesus spoke of that would denote His soon coming is in Matthew 24:12, "And because iniquity shall abound, the love of many shall wax cold." We are certainly experiencing this coldness today. Our love and compassion is not what it once was.

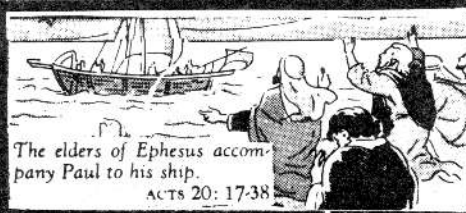
Secondly — Jesus saw the fewness of the disciples, verse 37. The Lord beheld what needed to be done, and He wanted more labourers to do the work. It was quite a contrast between the little band of

disciples and the multitudes of people that were in such desperate need of the message of salvation. Such a condition prevails today, the harvest is plentiful, but the labourers are few. And I might add, that among the few, there is that lack of zeal and that get up and go spirit.

There are apparent reasons as to why labourers are few in the Lord's field in our day; but I would guess that nobody wants to be reminded too much of these reasons because it might be considered interference in our human rights. Anyway, we are living in prosperous times, and people are so ingrossed with the things of this life, in getting gain, that they just don't have time to be quiet and wait upon the Lord and listen to Him speak in that still, small voice. Most people seem to be trying to get all they can of this world's goods while they are available. We have lost sight of what are true values. So many, even of God's children, have never learned that the perishable goods of this world have never, and can never, bring happiness and contentment to the human heart and mind; unless, they are used for the good of the Lord's cause and to the glory of His good name. Material goods can be a blessing to us, if used correctly, but on the other hand they can be a curse. But the pushing, the shoving, and the grabbing, and the trying to keep up with the Jones' continues while the greatest of all cause suffer. More and more people are losing their zeal for the Lord and His church. It is not because there is nothing to do, however, for the harvest truly is plenteous, but the labourers are few.

Thirdly — Pray ye the Lord of the harvest to send more labourers. The Lord didn't just remind the disciples that the labourers were few, but He told them what to do about the situation. Quite often circumstances arise, even in our time, when there is nothing that we can do but pray. So many situations that confront us in our Christian life that we don't know more than a goose what to do about them. So we are driven to our knees in prayer. Yes, we do know where to go with our problems and our needs, but why can't we look to Him and depend more on our blessed Lord. Instead, we fret and worry, and even complain because there is so much to be done, and such a few to do it.

With all of the falling away and all of the unfaithfulness that we see in Christians today, there is still some of God's children that live close enough to Him that they can get their prayers through; and I can't think of anything that we need to pray for more than to pray the Lord of the harvest to send more labourers into the field.



The elders of Ephesus accompany Paul to his ship.
ACTS 20: 17-38



Jeffrey D. Moran

Minister's Son In National Contest

Jeffrey D. Moran, a junior at Beech Grove High School, Beech Grove, Ind., has been named state winner of the Dept. of Indiana Veterans of Foreign Wars Voice of Democracy Contest. Jeff received a fifty dollar bond for winning at the school level, a one hundred dollar bond for being victorious in the district and a one thousand dollar bond for nailing down the state title. As state winner, in addition to the thousand dollar bond, Jeff earned one of the 53 berths in the national contest to be held in Washington, D. C. where the finalists will be vying for \$22,500 in scholarships. In addition to the all-expense-paid trip to Washington, he will also receive a trip to San Diego, Calif. in June, for the Academy of Achievement, and a weekend in Evansville, Indiana. Jeff is president of his junior class, and a member of the Student Council and the National Honor Society. Best of all he is a christian and a member of Bethel Missionary Baptist Church. Jeff is the son of Elder and Mrs. Billy Moran.

Singing

Faith Missionary Baptist Church, 921 Tenth St., Bowling Green, Ky. will have a singing on Sunday, April 11, at 2:00 P. M. Featured singers will be the Willing Servants from Central City, Ky. and the Pathfinders of Franklin, Ky.

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