



Matt. 28:19-20

Baptist

Banner

VOLUME 12

GOODLETTSVILLE, TENN. 37072

JANUARY, 1978

NUMBER 8

GREETINGS FROM JERUSALEM



Pictured above is our tour group that made the Bible Lands Pilgrimage October 31 – November 9, 1977. We toured Rome and Israel with some time spent in Paris and Amsterdam. Photo taken in the Upper Room in Jerusalem. Pictured are, First row, left to right: Elder H. C. Vanderpool, Mrs. Carl Newton, Mrs. Majorie York, Mrs. H. C. Vanderpool, Mrs. Betty Grissom, Mrs. Helen Jones, Mrs. Nera Stanley, Mrs. Glenn Yaden, Elder Glenn Yaden, Elder Harold Batey, Elder John Carroll. Second row, left to right Mrs. Mary F. Marks, Mr. Hollis McDonald, Mrs. Hollis McDonald, Mrs. Espie Woodard, Mrs. Louise Hutcherson, Mrs. Mana Lou Smith, Mrs. Nana Russell, Mrs. Nancy Baldwin, Mrs. Myrtle Brinson, Mr. C. L. Brinson, Mrs. Ruth Cornell, Mrs. Calvin Perrigo, Mrs. John Carroll, Mrs. James Sledge, Mrs. Willie Odom. Third row, left to right, Miss Rebecca McDonald, Mr. Steve York, Mrs. Ann Wix, Mrs. Nick Powell, Mrs. Jack Kidwell, Mrs. Beatrice Petty, Mrs. E. G. Crowley, Sr., Mr. E. G. Crowley, Mr. Orville Stanley, Mrs. James Savage, Mr. James Savage, Elder Calvin Perrigo. Fourth row, left to right, Bro. Nathan York, Elder Terry Foster, Mr. Jack Kidwell, Elder Jimmy Parker, Mr. Lamar Odom.

Bible Lands Tour

By

Miss Rebecca McDonald

Monday, Oct. 31, 1977

This being my second trip to the Holy Land, I was excited as ever. The meaning was much deeper and the closer departure time came, I sensed a drawing feeling to the Holy Land and I could hardly wait to get started. In fact, I slept very little after 2:15. My parents, Mr. and Mrs. Hollis McDonald, accompanied me this year, needless to say there was plenty of excitement around the house.

We left Lafayette Monday morning at 9:30, October 31, stopping in Hendersonville to pick up Mrs. Steve Hines and Allen, who would be driving us to the airport. We met the other tour group members at the airport: Mrs. Espie Woodard, Mrs. Mary Marks, Mrs. Beatrice Petty, Mr. and Mrs. E. G. Crowley, who was making the second trip also, and our host Elder and Mrs. H. C. Vanderpool. Many friends and family

(Continued on page 2)

ISRAEL

100 Arabs To Fill Public Service Jobs

The committee of ministers on Israeli Arab affairs decided last week to allocate funds to engage another 100 Arab civil servants to improve public service in the Arab sector and to place Arab university graduates in suitable posts.

This is to be the first stage in a multi-pronged campaign aimed at getting more Arab graduates into public institutional and private employ, on an equal-opportunity basis, and not necessarily to handle the Arab population alone, the committee said.

Representatives of the Arab community and Arabs already in civil service posts should be appointed to tender committees wherever possible, the committee said. Public and private firms will be asked to open their doors to Arabs with suitable qualifications.



Eld. & Mrs. Koji Tajima

Missionary Report From Japan

Hiroshima, Japan
October 4, 1977

Dear Elder H. C. Vanderpool and readers,

We are sending you our christian

(Continued on Page 3)

Why I Am A Baptist

By F. R. Bingham

(Continued from last issue – second in a series. -Editor)

In the last issue of the Baptist Banner, I showed that I am a Baptist because. . .

1. I want to be a member of a church that goes by the Whole Bible; 2. I want to be a member of a church that teaches certain Basic Bible Doctrines; 3. And I want to be a member of a church that recognizes the Headship and Lordship of Jesus Christ only. In this issue we go a little farther in our reasons.

(IV) I am a Baptist because I WANT TO BE A MEMBER OF A CHURCH WHOSE HISTORY GOES BACK TO THE DAYS OF CHRIST AND THE APOSTLES. I have no desire to be a member of a church organization the history of which began with some Human Founder, and this side of the days of Christ and the Apostles, and on soil other than the Land of Palestine. Every church body had its beginning sometime this side of Christ's day, somewhere other than in Palestine, and the human founder is well known in history. This is true of all except Baptists.

But of Baptist Churches, no date has ever been settled upon this side of Christ's day for their beginning. There are so many historical facts and definite statements of reputable historians that place the beginnings of Baptist Churches in Palestine, in the days of Christ, that I am fully convinced that the church that Jesus established was a Baptist church (though not so by name) yet in all its doctrine and practice. This, in itself, is one of the strongest reasons why I am a Baptist. These historical facts and statements have all been so widely published that I will here forego the inclusion of them in this brief article.

But I can assure any concerned friend that in a Baptist Church you are definitely and organically linked up with the Church that Jesus established in Palestine nearly 2000 years ago.

(V) I am a Baptist because I want to be a member of a church THAT RECOGNIZES AN EQUALITY OF MEMBERS. Jesus said in Matthew 23:8 "all ye are brethren," "one is your father," and He taught in Matthew 23:8 and 10 that we are not to recognize anyone as our Master, except Himself. If these verses teach anything they do teach that all disciples are on an equal footing, that there are none who are greater than others. And it is this way in true New Testament Baptist churches, for among Baptists there is no graduated clergy, no ruling Bishops, nor Arch-bishops, Priests, Popes, ruling presbytery, nor council to dictate. I never did, and I still don't, like for my brothers to boss me. I would do

(Continued on Page 4)

BAPTIST BANNER

Founded June 1, 1966

Printed Monthly At
105 Main Street

Tompkinsville, Kentucky 42187

H. C. Vanderpool, Editor-Publisher

Entered as second-class matter at the
Post Office at Tompkinsville, Ky. 42187

POSTMASTER: Send 3578 to 105 Main St.,
Tompkinsville, Ky. 42187

Send all articles for publication to:

H. C. Vanderpool, Editor

104 Hasty Drive

Goodlettsville, Tennessee 37072

Phone (615) 859-5780

SUBSCRIPTION RATE

1 Year \$3.00

2 Years \$5.00

In bundles to churches \$2.00 per copy per
year. For 100 copies or more sent to
one address \$1.50 per copy per year.

EDITORIAL

By H.C. Vanderpool

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." (Matt. 24:37-39).

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." (Luke 17:28-30).

In the above scriptures, the Lord gives us some warning signs of the last days. Moses wrote of the people of Noah's day and said, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. 6:5). When we read the papers today, we read of sin, rape, murder, stealing, fighting, drunkenness, homosexuality, gambling, child abuse, prostitution and every ungodly act that one could possibly think of. You can turn your radio dial from station to station, and 99 per cent of what you hear are songs of lust, separation, divorce, etc.

It is difficult to find a program on TV that is fit to watch or listen to. The same scenes of ungodly acts, vulgar language, nude men and women, barnyard talk, and the very trash of the gutters of Hollywood are all presented. (Read Gen. 19:4-9; Rom. 1:18-32).

The National Women's Conference in Houston recently with the influence of lesbians, prostitutes, homosexuals with their sympathizers was a disgrace to America and the world. We thank God for Anita Bryant and all others like her.

Churches Make Pastoral Calls In 1977

During 1977, several pastors resigned from their pastorates, and most of those churches have called other ministers to fill those vacancies. The following list is being given according to information that I've received. Since I had been asked to make some of these announcements, I'll make the list showing the former pastor and the new pastor where possible. — Editor

Bethel Baptist Church, Indianapolis, Ind. Pastor Billy Moran resigned and Elder K. W. Massey was called to that church.

White Hill Baptist Church, Goodlettsville, Tenn. Pastor James Gardner resigned, and the church has called Elder C. B. Massey.

Old Union Baptist Church, Bowling Green, Ky. Pastor K. W. Massey resigned, Elder Paul W. Bryson has been called.

Maple Grove Baptist Church, Lafayette, Tenn. Pastor Harold D. Linville resigned, the church has called Elder Carthell Johnson.

Mt. Calvary Baptist Church, Nashville, Tenn. Elder James H. Smith resigned, no one called at this date.

Drake's Creek Baptist Church, Franklin, Ky. Elder J. W. Briley resigned and the new pastor called is Elder D. W. Story.

Goodwill Baptist Church, Hartsville, Tenn. Pastor Doug Curtis resigned, Elder Guthrie Thompson was called.

Buffalo Springs Baptist Church, Bethpage, Tenn. Pastor Harold D. Linville resigned, Elder Bobby Hale was called.

Salem Baptist Church, Gallatin, Tenn. Elder Carthell Johnson resigned, the church called Elder Harold D. Linville.

Grace Baptist Church, Detroit, Mich. Elder Eugene Brown resigned, Elder Charles R. Moore has been called.

Rocky Mound Baptist Church, Westmoreland, Tenn. Pastor J. D. Sanders resigned, Elder James (Pete) Porter was called.

Oak Grove Baptist Church, Red Boiling Springs, Tenn. Elder William Johnson resigned and Elder J. E. Shoulders has been called.

Parkwood Baptist Church, Nashville, Tenn. Pastor L. W. Smith resigned and Elder Eugene Brown was called to the pastorate.

Rayon City Baptist Church, Old Hickory, Tenn. Elder D. W. Story resigned the pastorate and the church called Elder J. W. Briley.

Mt. Lebanon Baptist Church, Alvaton, Ky. Pastor C. D. Miller resigned and Elder Don Curtis was called.

Lafayette Baptist Church, Lafayette, Tenn. Pastor Charles Moore resigned, Elder D. C. Barton was called.

South Carthage Baptist Church, Car-

thage, Tenn. Pastor W. V. Dewesse resigned, and Elder Benny Maggart was called.

Mt. Tabor Baptist Church, Pleasant Shade, Tenn. Pastor J. G. Beal resigned and Elder James Gibbs has been called.

Hope Baptist Church, Tullahoma, Tenn. Pastor Ronald Vetetoe resigned no one called at this date.

Defeated Creek Baptist Church, Smith County, Tenn. Pastor James (Pete) Porter resigned and Elder Doug Curtis has been called.

Henersonville Baptist Church, Hen-

(Continued on Page 3)

Bible Lands Tour

(Continued from page 1)

members of all the group were there to see us off.

We left Nashville at 2:30, under hazy skies for New York, there we would join Elder Calvin Perrigo's group. Our flight was very smooth and everyone enjoyed a nice lunch.

Our group was met by a KLM Representative in New York at approx. 4:20 at Kennedy Airport. After baggage check, we met the Indiana group. Many of this group were former Macon Countians. We renewed old friendships and made new friends. Our leisure time was spent reminiscing on church meetings of by-gone days and strolling in the gift shops in the airport.

We boarded KLM Boeing 747 for Amsterdam at 9:20 for approx. 7 hours of flying time. Most of this time would be over the Atlantic at approx. 33,000 feet. We were served a very good meal and many were ready for short naps. At 1:30 New York time we were aroused by the brightness of the sun coming up and this brought another meal, breakfast. Tuesday, Nov. 1, 1977

Landing in Amsterdam was beautiful, as we were able to see the country side. Much of the land looked like our farming land in Middle Tenn. The experience of going through customs in Amsterdam was exciting to those who were making their first trip.

We boarded a smaller plane which was filled to capacity. Flying time would be 4 hours, cruising at 33,000 ft. over Frankfurt, Germany; Istanbul, Beirut and Bangoon, landing in Tel Aviv in 70 degree weather. Juices and nuts were served immediately, followed by a very nice lunch. Many of us became weary from being up so long without sleep, so to pass the time we had a Spelling Bee.

We landed in Tel Aviv, at last we could touch ground again. Everyone was excited we would soon begin our tour. Naaman, our bus driver for our stay in Israel, met us at the Ben Gurion airport and escorted us to our hotel. Rooms were assigned and a delicious supper was served before we went to our rooms. Tenn. time was 11:30 Tuesday morning and supper was served at 7:30 for many of us the 30 hours was long but exciting. Everyone was ready for a hot bath and a good nights rest.

Wednesday, Nov. 2, 1977

The morning was beautiful. Breakfast served buffet style in a large dining room

(Continued on Page 3)

MISSION

Bro. James H. Gregory of Union Hill Missionary Baptist Church, Gallatin, Tenn. has begun a mission at Hopkinsville, Ky. Services are conducted in the Masonic Hall in downtown Hopkinsville. Times of services were not give in the announcement.

For this information or any other questions concerning this work, get in touch with Bro. Gregory by writing him at Box 348, Route 4, Portland, Tenn. 37148, or call him at (615) 888-2313. Any one who may have friends or relatives living in that area should contact Bro. Gregory to see them about attending the mission services.

Singing

There is to be a singing at Faith Missionary Baptist Church, 10th St., Bowling Green, Ky. on Sunday, January 8, beginning at 2:00 p.m. The featured singers will be the Barren River Boys of Glasgow, Ky.

BIBLE LANDS PILGRIMAGE

March 5-15, 1979

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MISSIONARIES IN JAPAN



THE CARMANS

Harold — Helen — Gene — Ray

Let's remember this missionary and his family in our prayers and offerings. You may send your mission money for him to: The Harold G. Carman, Jr. Mission Fund, c/o Lafayette Missionary Baptist Church, 302 College St., Lafayette, Tenn. 37083. In writing to him in Japan address him: Elder Harold G. Carman, Jr. P. O. Box 1, Karuzawa Machi, Nagano-Ken, Japan 389-01



ANSWER TO PUZZLE, PAGE 3

Tour

(Continued from page 2)

overlooking the Mediterranean Sea. Before starting the tour we had time to take pictures around the hotel and of coast line of the Mediterranean toward the city of Joppa.

Wednesday morning touring carried us toward Tiberias. Our guide, Adel gave us interesting bits of information about the 600,000 people living in Israel. Everyone learns Hebrew along with two or four other languages. The men serve 3 years in military, then one month a year until he reaches the age of 65. The women serve 2 years beginning at age 18 if not married.

Our first stop was at the Roman Theater and Forteees given King Herod by Augusta. Parts of the Roman aquaducts built to carry water from the Mediterranean Sea to Ceaserea approx. 6 miles are still standing. Driving on to Ceaserea and Haifa everyone enjoyed singing Amazing Grace, How Great Thou Art, Do Lord, When We All Get To Heaven.

Lunch was served in Haifa on top on Mt. Camel before a beautiful drive to Nazareth, visiting the Church of Annucation, Mary's Well, and St. Josephs Church. Our drive back to the hotel was breath taking, we was able to see Cana of Galilee, where Jesus performed His first miracle.

After our evening meal, we gathered in a basement room for Prayer services. The service was opened by Elder Vanderpool greeting all the group and our guide and bus driver. Steve York from Indianapolis led the group in Victory In Jesus and What a Friend. Elder Calvin Perrigo. Several members of the group made talks, requesting Prayer for loved ones at home and expressing gratitude for the Lord making the trip possible for them. Services closed by singing Amazing Grace and Prayer by Elder Terry Foster of Missouri. Even though we were many miles away from home it was wonderful to feel that the Lord is ever where and a very present help in every corner of His great universe.



Pictured above is a scene in Jerusalem. This type of products moving is witnessed wverywhere in Bible Lands. The donkey is a small animal, but is found often carrying several large boxes of merchandise. He seems to know the route to take as his master is following instead of leading him.

(To be continued)

Report From Japan

(Continued from Page 1)

greetings in the name of our Lord Jesus Christ from Japan.

We are happy to make this report at this time of year remembering all of you in prayer. We hope you well and enjoy your good health and wondergul blessings from the Lord there in States.

Lord has been real and gracious to us since our last report, for which we are truly thankful. We now have nice and cool weather after long and hot summer, which makes us feel good. Yesterday we had some nice and gentle rain which was needed for a long time. My family and I are fine and are doing fine for His glory day after day, for which we praise His name. We are more healthy and so we are more active in the missionary work in our field than it was in the time of hardship of summer. Both of our children, Luke and Kyoko, are doing fine in school, which is our joy and thanks to the Lord. Kyoko had made good jobs in swimming races in the season held in many places in Japan winning trophies, medals, and many of certificates. We are amazed to see what this Kyoko is, to tell the truth.

For past a few months we had hard and most difficult time in our finance, and had troublesome problems brought in us one after another both by our believers and by unbelievers. It was really a hard test for us to go through. It was a time of prayer. However, by His wisdom and help we have gone though all the matters we had, and for this cause we also thank God without ceasing as our brethren in Christ helped us keep preaching the gospel of God by prayer and financial supporting. Because of this concern of brethren in our work, we could avoid the reduction of our regular services, moreover we could enlarge our services to outer field. It was same with us that Paul mentioned in 1 Corinthians 9:16,

"For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"

First week of August I was in Yumori to preach at Bible Camp in Kiso mountains held by Baptist of Nagoya area. Most campers were college students came from many places of middle Japan. No wonder if you learn that they have never had Bible in hand to read, not have heard a message preached, not even a time, in their whole life. This is a pagan country. It was a good chance for them to know Words of God, and a good challenge for them what to do with Jesus. Some got saved during camp time. There were over a hundred campers all together. Some got saved after the camp I was told by a letter from one of the staff. I got copies of their impressions of camp, which tell us they got their eyes opened to see the works of God. Thanks to God, our work is not in vain.

I got money from camp, which covered my travel expenses, and that was not what I asked them to do. They did not give me more than that, but it was all right with me. I came home praising His name. Then I took three of brethren of Koi and a small boy out to an island, Oshima, to carry out the gospel of God third week of August. We visited a missionary in that island and encouraged him to keep on the work. He is a yong and single Baptist missdionary from Main. We all stayed in Bro. John Mahar's mission house that night, and next morning we went on to another island in the ocean, Wukashima, by a small ferry boat which took us there in 40 minutes. This is a very small island. Most islanders are fishermen. Lord gave us a good chance to go into a fisherman's house, The Murata family and their relatives had interested in us and invited us all to their house and fixed us food to eat, and then took us out to ocean to show us how to fish by their fishing boat. It was a really good time to testify Christ. They listened, especially old Murata who was carried to a village of cold Sibelia by Russian soldiers to do the

constraint work after the War, and tasted bitterness of Russian treatment for three years, listened to me. He was very much interested in the setting-anyone-free power of Jesus Christ from bandage of sin. We had a first step into that island. We know our work is not in vain in the Lord.

Now I make a report of donations we received in the third quarter of 1977. We received them with thanks.

July — Kokomo Baptist, Kokomo, Indiana, 36.81; Plunketts Creek Baptist, Carthage, Tenn., 275.82; Faith Baptist, Nashville, Tenn., 39.62; Eld. W. V. Deweese, Franklin, Ky., 15.00; South Carthage Baptist, Carthage, Tenn., 53.04; Bechwith Baptist, Mt. Juliet, Tenn., 50.00; Young Adult S. S. Class of South Carthage, Carthage, Tenn., 800.00; Calvary Baptist, Carthage, Tenn., 100.00. Total \$1,370.29.

Aug. — Plunketts Creek Baptist, Carthage, Tenn., 246.87; Faith Baptist, Nashville, Tenn., 25.21; South Carthage Baptist, Carthage, Tenn., 71.38; East Side Baptist, Franklin, Ky., 170.00; Beckwith Baptist, Mt. Juliet, Tenn., 50.00; Calvary Baptist, Carthage, Tenn., 50.00. Total \$613.46.

Sept. — North Carthage Baptist, Carthage, Tenn., 348.16; Mt. Tabor Baptist, Riddleton, Tenn., 105.05; Faith Baptist, Nashville, Tenn., 27.60; Elder W. V. Deweese, Franklin, Ky., 125.00; South Carthage Baptist, Carthage Tenn., 101.00; Plunketts Creek Baptist, Carthage, Tenn., 243.09; Adult Class of South Carthage Baptist, Carthage, Tenn., 40.00; Mr. and Mrs. Gene Carman, Hartsville, Tenn., 50.00; Beckwith Baptist, Mt. Juliet, Tenn., 50.00; Calvary Baptist, Carthage, Tenn., 50.00. Total \$1,139.90.

To Kgi Baptist Church: Lyons Baptist, Louisville, Ky., 150.00 (July); McFerrin Baptist, Nashville, Tenn., 44.76 Aug.; Summer Shade Baptist, Summer Shade, Ky., 45.00 Sept.

I like to say one thing that I was asked not to give the name of a person who sent me a certain amount of money last month. He was saving money to buy a car by Lord burdened his heart go give it to me, he said in his letter. We thank the Lord for this dear brother in the Lord.

I haven't decided yet when I go to Korea, but I hope to do it near furture, probably early days in November. I have already got the visa and vaccination of small pox. I got a good letter from Bro Inkyu Kang, a pastor of Baptist Church in Seoul, Korea. I hope I can visit many places in delivering the gospel of God to the natives of Korea for a week. This is a part of our hope and agreement made by our Baptists of Tennessee two years ago when my family and I were there.

We have vision to go to other Asian countries through our Baptist churches. We would like for you to pray for us. We will keep praying for you all.

May God richly bless you.
Yours sincerely in His name.
Koji Tajima & family.

SCRIPTURE-BASED CROSSWORD PUZZLE

ACROSS

- 1 Old Testament prophet
- 5 Signed (abbr.)
- 8 He rebuilt Jericho (1 Ki. 16:34)
- 12 Wool's companion
- 13 Pronoun
- 14 Son of Cosam (Luke 3:28)
- 15 "Escaped the sword" (Heb. 11:34)
- 16 Collection of sayings
- 17 The coat did not have one (John 19:23)
- 18 Jesus' invitation to the heavy laden (three words)
- 21 Christians should lay it aside (1 Pet. 2:1)
- 24 Letter
- 25 Uriah in the New Testament (Matt. 1:6)
- 26 God (comb. form prefix)
- 27 Chemical compound
- 30 Blind
- 31 Witty saying
- 32 It shall be forsaken (Zeph. 2:4)
- 33 Noun suffix
- 34 Old Testament book (abbr.)
- 35 Town of Simeon (1 Chron. 4:29)
- 36 Fish or boat
- 37 Interfere
- 38 It is to try you (1 Pet. 4:12; two words)
- 42 Emotion
- 43 Descendant of Asher (1 Chron. 7:37)
- 44 Nestling hawk
- 48 Greek goddess (poss.)
- 49 Greek letter
- 50 Biblical city (Isa. 16:1)
- 51 Paul did not speak in respect of it (Phil. 4:11)
- 52 Existed
- 53 Sea or seasoning

- 3 Organization (abbr.)
- 4 "God wrought miracles" (Acts 19:11)
- 5 Disgrace
- 6 Biological factor
- 7 "Lied down your nets for a" (Luke 5:4)
- 8 "Zacchaeus, make" (Luke 19:5)
- 9 Idea (comb. form)
- 10 Dutch cheese
- 11 Calcium
- 19 School for military men (abbr.)
- 20 Born
- 21 "I..... on the work of thy hands" (Psa. 143:5)
- 22 God of war
- 23 "Speaking..... in hypocrisy" (1 Tim. 4:2)
- 26 Bible land (Judg. 11:3)
- 27 Unadorned

- 28 Where the valley shall reach (Zec. 14:5)
- 29 To take on cargo
- 31 Publican who became a disciple
- 32 Irreligious
- 34 Not a good foundation (1 Cor. 3:12)
- 35 Boston..... Party
- 36 Crown
- 37 Noted for his golden touch
- 38 Spell of stormy weather
- 39 Jot
- 40 "do not..... the publicans" (Matt. 5:46)
- 41 Roster
- 45 Affirmative vote
- 46 Total
- 47 Day of the week (abbr.)

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51								53		

- ## DOWN
- 1 "Stand in..... of him" (Psa. 33:8)
 - 2 "He hath a devil, and is....." (John 10:20)

CHURCHES MAKE PASTORIAL CALLS IN 1977

(Continued From Page 2)

ersonville, Tenn. Elder Benny Maggart supply pastor, Elder Landon C. Long was called to the pastorate.

Mace's Hill Baptist Church, Dixon Springs, Tenn. Pastor J. W. Briley resigned, the church has called Elder Junior Farley.

Long View Baptist Church, Gallatin, Tenn. Elder F. L. Ray resigned and Elder Ronnie Harrison was called.

Pleasant Valley Baptist Church, Washington, Ill. Pastor Raymond Hargis resigned and Elder Larry Taylor has been called.

Harmony Baptist Church, Nashville, Pastor C. B. Massey resigned and Elder Edgar Copeland was called.

Grace Baptist Church, Hendersonville, Tenn. Pastor Edgar Copeland resigned and Elder Elmer Perrigo was called.

Madison Baptist Church, Madison, Tenn. Pastor William House resigned, the church has called Elder L. W. Smith.

Why I am A Baptist

(Continued from page 1)

what dad said, or what my Mother said, but I would take no orders from my brothers. And this same feeling is transferred to my church relationship.

I recognize that my church has an authority over me, and I am bound by that authority, and will submit myself to what my church demands of me. But I do not, I cannot, I will not, recognize that any individual has Ecclesiastical Authority over me in matters between me and my Lord. Since it is a Fundamental principle of Baptist doctrine that all members are equal one with another, this is one of the outstanding reasons why I am a Baptist.

(VI) I am a Baptist because I want to be a member of a church that **SCRIPTURALLY ADMINISTERS THE CHURCH ORDINANCES**. There are two church ordinances namely, Baptism and The Lord's Supper.

A. As to Baptism. There are four requirements to constitute Scriptural Baptism.

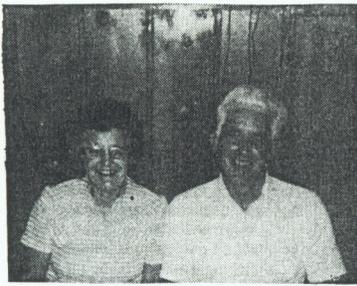
1. The first one is A PROPER MODE, or method. It can be administered by IMMERSION ONLY. Several things demonstrate this. (a) Baptism is a Burial, Romans 6:4. (b) The word "baptize" means to immerse, or dip. Every Greek dictionary gives this meaning only. (c) In Acts 8:38, 39 "they went down into the water. . . they came up out of the water." There must be enough water for two men to get into. Every mention of Baptism in the New Testament requires the idea of immersion in order to make good sense.

(2) The second requirement is A PROPER PERSON. We find throughout the Bible that **ONLY BELIEVERS ARE TO BE BAPTIZED**, no one but a believer in Jesus Christ. In Matthew 28:18-19 Jesus commanded and commissioned only the Baptism of Disciples. In John 4:1 only disciples were baptized. In Acts 8:36-37, Phillip told the Eunuch that he might be baptized, "if he believed." There is absolutely NO record, nor teaching, favoring infant baptism.

(3) There must be PROPER AUTHORITY behind a baptism, for it to be acceptable with God. Authority to administer Baptism was given only to a local church. Matthew 28:18-20. Jesus gave His Authority to His church which He had established in Jerusalem.

"The Pastor does the baptizing as the representative officer of the Church. A church gives authorization for a professed believer to be baptized, then the Pastor, as the agent of the church, does the dipping. But he has no authority to administer baptism except as the Local Church indicates. If just anyone can administer baptism, then just anyone can administer it, and no one is ready to admit this.

(4) FOR THE PROPER PURPOSE is the fourth requisite for acceptable Baptism. John 1:31 tells us that Jesus was manifested as The Son of God at His Baptism, and this is the reason behind our being baptized, i.e. to show to the world that we have become a Child of God. We are not to be baptized in order to wash away our sins. For in 1 Peter 3:21 we see that Baptism does not put away the filth of the flesh, or fleshly sins. In Acts 22:16 we have the sentence, "be baptized and wash away thy sins," and some say on this verse that sins are actually washed away in the water of baptism. But that could not be so. It is the Blood of Jesus that actually cleanses from sin, I John 1:7 and Revelation 1:5 Baptism only FIGURATIVELY washes away sin. I Peter 3:21 tell us that



Eld. and Mrs. Millard Roberts

Elder Millard Roberts and wife are now in Tucson, Arizona where Bro. Roberts is engaged in mission work. He is a member of an old fashioned Missionary Baptist Church, Emanuel Baptist, Portland, Tenn. He was ordained by Grace Missionary Baptist Church, Hendersonville, Tenn.

He asks that everyone pray for them and the work there. He and wife left their home here to go to Arizona to work for the Lord. If you should be visiting that are, or be on vacation there, Bro. and Sister Roberts would appreciate you coming by to see them. You can get information about where they live by asking at Ina Road Exxon, 4900 W. Ina Rd. in Tucson.

If you would like to write them, or send an offering to them, you may do so by writing to: Elder Millard Roberts, care of Vina Loftis 3317 El Torada, Tucson, Arizona, or call 887-3467.

Elder Edgar Copeland

Revival Report

A revival recently closed at Fellowship Missionary Baptist Church, Indianapolis, Ind. There was one profession of faith with two additions to the church by baptism. Pastor Calvin Perrigo was assisted by Elder James (Pete) Porter of Gallatin, Tenn.

Ordination

McFerrin Avenue Missionary Baptist Church, 1208 McFerrin Ave., Nashville, Tenn. wishes to thank all the churches that assisted in the Ordination service held there on Nov. 5, 1977.

About twenty churches were represented in the service in which Brethren Don Xavier Hines, A. M. Jones, Tom Howard, Sam Oldham and Wayne Scott were ordained to the deaconship. Elder Howard G. Taylor is pastor of the church.

CASSETTES

The recent debate which was held in Indianapolis, Ind. between Elder W. T. Russell, Baptist and John Welch, church of Christ minister, was taped. There are four tapes with each being two hours, a total of 8 hours. The price for the four tapes is \$16.00. Also write for free book list.

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"baptism is a figure" of salvation, just like Noah's Ark was a figure of salvation.

Also, Baptism is "the answer of a good conscience toward God." This means that when one is saved, his sins are purged away, and he is given a good, clean conscience in regard to his sin — But that good, clean conscience toward God calls for something, and Baptism is the only thing that can and will answer and satisfy the requests of that good conscience.

(to be continued)

New Dead Sea Scroll Controversy Expected

The New York Times News Service

JERUSALEM — A major study and translation of the most recently disclosed Dead Sea scroll contains insights into ancient Judaism and early Christianity that appear certain to create excitement and controversy among theologians and biblical scholars.

The study, contained in a three-volume set plus a supplement, was published in Hebrew last week by Yigael Yadin, who has won an international reputation for his archeological research on the earlier Dead Sea scrolls. An English translation is expected in several months.

YADIN SAID that the 27-foot-long Dead Sea scroll was "the most recently discovered, the longest of the lot and, in many aspects, perhaps the most important." He said it could be dated as not earlier than the second century B.C. and not later than 70 A.D., the time of the destruction of Qumrun on the Dead Sea, where the Jewish ascetics called the Essenes lived and composed their parchment scrolls.

The scroll, Yadin said, contained an unparalleled delineation of the Essene rules for the conduct of Jewish festivals, of limitations on the king and detailed requirements regarding cleanliness and the need to assure the purity of the temple in Jerusalem.

The Essenes lived in the desert because they considered the Pharisees, who were the temple priests, as decadent and loose. So rigid were the celibate Essenes that there are indications in the scroll that they did not allow themselves to urinate on the sabbath.

YADIN, who is deputy premier of Israel, took time out from his new career as a politician to discuss what he calls "the temple scroll" and the 10 years of work he put into it.

Yadin seems to look forward to the flurries in the scholarly world that he expects his interpretations of the new scroll will cause.

The temple scroll is a tightly compacted roll of parchment made of gazelle skin and written in an

organic ink made of roots, carbon and charcoal.

Much of the writing in the scroll is arcane to a layman. According to Yadin, a full comprehension of it requires a mastery of biblical studies, talmudic studies, history, archeology, theology, a study of the earlier Dead Sea scrolls and philology.

AMONG OTHER things, the scroll prohibits polygamy and divorce. Yadin said it was the earliest written Jewish source on monogamy, "which went lock, stock and barrel into Christianity."

He said that his research had convinced him that the scroll was "a holy book having the same status as the cononical Pentateuch because it was so long, had been copied several times and because in it God speaks in the first person." That conviction, he said, would probably be one source of controversy.

But the major one, he said, seems certain to focus on a new theory regarding the link between the Essenes and early Christians such as Paul and John, a link that has won acceptance among scholars of the earlier Dead Sea scrolls.

"UNTIL the discovery of the temple scroll," Yadin said, "many scholars could have assumed that both the Essenes and the early Christians shared a basic approach of rejecting the temple cult."

But reading the scroll, he said, showed that the Essenes appear as "not only the most extreme in their legalistic approach to all temple laws of purity, but ardently believing that the sacrifices and all that go with them are essential, as prescribed in the Torah."

"How come that such an extreme sect influenced early Christianity, which broke away from this very law of Moses concerning the temple and the laws of purity?" Yadin asked.

"I BELIEVE the early Christians came in touch with the Essenes in a late phase of the Essene existence — a phase when they rejected the temple as it was, denounced the priests as illegitimate and thought that it was polluted because their rigid rules

were not followed," he said. "So they refrained from participating in the cult of Jerusalem."

"Bereft of a temple, they developed a theology and practices which enabled them to live without the temple. For them it was an ad hoc solution until the time when the temple would be rebuilt according to their beliefs. I suggest that what was for the Essenes an ad hoc solution was taken over by the Christians as the final solution on how to be a Jew without the Law of Moses.

There is mystery and controversy of a more mundane order regarding how the temple scroll was acquired.

ACCORDING to Yadin, "a gentleman from the State of Virginia," whom he would not identify, contacted him in 1961 with a tiny fragment of the scroll. The Virginian told Yadin that the scroll was in the hands of a dealer in East Jerusalem, which was then in Jordanian control and inaccessible to Jews in West Jerusalem.

The Virginia "gentleman" was also apparently in financial straits. For he took a \$10,000 retainer and has not been seen by Yadin since.

During the Middle East war in June 1967, Yadin was a government military adviser. When East Jerusalem and other Arab areas were captured by Israel, "it suddenly occurred to me that the dealer in question might be now within our reach," he said.

HE WAS, AND after an original asking price of \$1.25 million was rejected and after the dealer was told that he held the scroll illegally under Jordanian law, he parted with it for \$105,000.

Unraveling the scroll, which was in a shoebox, was tedious work. It had been in a freezer, then exposed to extreme humidity in a process called shock treatment. Painstakingly the ancient gazelle skin was peeled open.

The Virginian who vanished with the retainer appears to have been forgiven by Yadin, who said that were it not for the fragment he would not have been aware of the scroll's existence.