

Baptist Banner

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

VOLUME 15

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NUMBER 9



NAZARETH

Nazareth lies on the southernmost range of the Galilean hills overlooking the Jezreel Valley. Its 1230 foot height offers a spectacular view of Naboth's vineyard, Elisha's house and the Carmel of Elijah's sacrifice. Certainly all these places were well known to the young Jesus, all within a day's hike for a healthy child raised in the clear Galilean air. He could not help but note the various peoples who criss-crossed Jezreel just beneath: Greek settlers heading east to the pagan Decapolis, Jewish pilgrims (one of which he was to become, upon reaching the age of twelve, [Luke 2:42]) going up to Jerusalem, Roman legions displaying their presence and the occasional Samaritan cautious not to antagonize the local Jews. The world was buzzing around him with chatter of revolt, rumours of scandal, and the expectation of the coming Messiah. Surely, Jesus keenly perceived the tumult about him and translated this perception into worldly wisdom. Present day Nazareth is a far cry from Jesus' hamlet yet the hills around have not moved an inch. Leading away is "the brow of the hill on which their city was built. Here Jesus was led by the indignant townsfolk to the precipice but he passed through the midst of them and went away" (Luke 4, 29).

A BALANCED MINISTRY

By J. H. Smith

(Continued from January issue)

GROWING BY THE WORD OF GOD
 "WHEREFORE LAYING ASIDE ALL MALICE, AND ALL GUILLE, AND HYPOCRISIES, AND ENVIES, AND ALL EVIL SPEAKINGS, AS NEW BORN BABES, DESIRE THE SINCERE MILK OF THE WORD, THAT YE MAY GROW THEREBY: SO BE YE HAVE TASTED THAT THE LORD IS GRACIOUS." 1 PETER 2:1-3.

Every child of God must make way for the Word of God to flow to his or her heart if they expect spiritual growth; and certainly there are things that can crowd



Elder Henry Smith

the Word out, as evidenced in the above passage. The Word doesn't find place in the heart where there are such evils as: "Malice, guile, hypocrisies, and evil speakings." God's divine Truth will not

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Ordination Service



Bro. Doug Matthews

There is to be an ordination service at Rayon City Missionary Baptist Church, 209 Keaton Ave., Old Hickory, Tenn. on Sunday, February 15, beginning at 2:00 P.M. Bro. Doug Matthews is to be ordained to the full work of the ministry. He has been called to the pastorate of Fairview Missionary Baptist Church, Woodburn, Ky.

Churches of the Enon, Wiseman and Siloam Baptist Associations, and Greenfield, Beech Grove No. 1, Union No. 2 and Summer Shade Baptist Churches have been invited to assist in the ordination. Elder Charlie Patterson is pastor of Rayon City Church.

There's always free cheese in the mousetrap, but you never saw a happy mouse there.



The human race is divided into two classes—those who go ahead and do something and those who sit still and inquire, "Why wasn't it done the other way?" —Oliver Wendell Holmes

THE ATONEMENT OF CHRIST

BY

ELDER W. T. RUSSELL



There are two chief functions of the Priesthood of Christ, namely: Atonement and Intercession. The one under consideration here in our lesson today is ATONEMENT.

Only once is the term Atonement used in the New Testament. This is found in Romans 5:11, "We also joy in God through our Lord Jesus Christ, by whom we have received the Atonement."

According to the present meaning of the word Atonement, this passage does not express the sense of the original. I will try to give an explanation for the grounds of my reasoning: Paul uses the pronoun "we" in reference to believers, "we believers" are represented as receivers of the atonement, when strictly speaking, we receive only the benefits of the atonement. It is God who receives or accepts the atonement. The atonement is toward the offended (God) and on behalf of the offender (the sinner). The original word is "reconciliation". The word "atonement" is just another word that was used at the time of our translation, but we now employ or use the word "reconciliation".

THE SAME SENSE EXPRESSED BY THREE WORDS

These three words are: ATONEMENT - EXPIATION - RECONCILIATION. Let us back up to the Old Testament law regarding our

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The Christian Path

By H. C. Vanderpool

Every person is traveling the path of life. There are various ways in which people are walking. The unsaved are walking in darkness. It is not the will of God that they should do so. The Christian path is the greatest of all to travel. Let us take a few steps through the pages of Holy writ and study the path of the Christian.

LIGHT. Jesus said he was the light of the world. Just before he returned to heaven, he told the disciples that they were the light of the world. Christ not being here in the world in person is reflected to the world through the people of God. The Christian path then is a path of light. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." I John 1-7.

LOVE. We are aware of the fact today that there is hate on the left and on the right. There is hate among groups, races, nations, individuals and it brings heart aches, broken homes, wrecked lives and destruction. But the people of God should manifest to each other and the world the love that God has placed in our hearts. Love is one of the witness-

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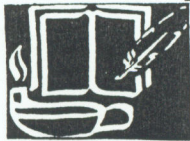
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Baptist History



By H. C. Vanderpool

"On July 3, 1778, Dutchman's Creek asked the deacons to raise a bounty for their minister, Elder William Cook, by the next meeting. In September, 1787, the Flat Rock Church entered into an agreement to furnish their pastor, Elder William Petty, "a great-coat and other necessary clothing," and had raised and paid the



"Let us not neglect our church duties and meetings, as some people do, but encourage and warn each other, especially now that the Day of His coming back again is drawing near."



France Will Take Governmental Aim Against Alcoholism

By FRANK J. PRIAL

The New York Times News Service

PARIS — Le clochard, the drunken vagrant of the Paris streets with his shapeless clothes, gritty beard and bottle of cheap wine, is a fixture in French humor. But while the alcoholic may be a joke in France, alcoholism is not.

IN FACT, SO serious has the problem become that last year President Valery Giscard d'Estaing named a group of specialists to study the problem and come up with solutions.

Last week the government announced a 35-point, 10-year plan to fight alcoholism. Most of its features come from recommendations by the committee, which was headed by Dr. Jean Bernard, a cancer specialist. Many of the programs envisioned can be undertaken without legislative approval.

But where legislation is concerned, the powerful wine and spirits lobby can be expected to exert enormous pressure. The lobby has successfully fought tough anti-alcoholism laws for a hundred years.

In a country where drinking begins literally in the cradle, the dimensions of the problem are vast. Experts estimate that half of France's murders, a quarter of its suicides, a third of its automobile and motorcycle accidents and most of its cancers of the mouth and digestive tract are directly attributable to alcohol abuse.

The authorities estimate that 2 million of France's 50 million people are alcoholics and 3 million more are heavy drinkers. Almost a third of the hospital beds are occupied by people suffering from alcohol-induced ailments; in the psychiatric hospitals, the figure is 40%. Dr. Bernard says 70,000 people die of such ailments each year.

money by the December meeting. In November, 1789, the church "unanimously agreed that each male member should contribute something toward paying Brother Petty's Tax." The minutes for September, 1792, provide that each member should bring yearly into the church "some such donations of corn and wheat as they can best spare, the stocks to be deposited in the hands of the deacons."

"The minutes for May, 1795, show that "the members of the Church, taking into consideration the travels and fatigues of our minister, have agreed to the following donation" - the amounts given being stated in English money, pounds, shillings and pence, which all told at the current rate of exchange amounted to about fifty dollars. William McBryde, evidently a shoemaker, paid in shoes; another paid in corn; the largest gifts in cash, of which there were four, were for one pound each. Later ministers were paid less.

"Elder William Cook, in 1807, and Elder William Britton, in 1817, received an annual stipend of ten or twelve dollars. The minutes of other churches, such as Eaton's, show that after 1820 they paid their pastors twenty-five to fifty dollars a year; by serving several churches possibly he received as much as one hundred

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The Christian Path

(Continued from Page 1)

es that we have been saved. See I John 3:14. The path of the Christian is a way of love. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour." Eph: 5:1-2.

SPIRIT. The unsaved of this world are walking the path of life without the Holy Spirit of God. Rom. 8:9b. After the spirit has reproved of sin and then one has repented of sin and exercised faith in Christ to the saving of the soul, the spirit leads and directs those persons as they live in this world. Another joy then of the Christian's path is the possession of and the leadership of the Spirit. This I say then Walk in the Spirit and ye shall not fulfill the lust of the flesh. Gal. 5:16.

TRUTH. Among the sins that God hates is a lying tongue. See Prov. 6:17. Some of us have heard the question many times—Why did that person want to tell such a thing, it isn't true. I wonder! The people of God are to be lovers of the truth and should walk in the truth. "I have no greater joy than to hear that my children walk in the truth." III John 4.

The Death of John Lennon

BY

Wendell Zimmerman

BAPTIST BIBLE TRIBUNE



Sometimes current events present great opportunities to restate eternal truths. The unfortunate assassination of John Lennon is such an event. The request made by his wife that people around the world spend a few minutes praying for his soul demands that the truth be presented.

Death is final. There is no change in destiny after death. Prayers after death are powerless. The only record of what happens after death was given to us by Jesus Christ in Luke 16. In verse 26 Jesus told of a "great gulf fixed." The destiny of a soul determined during life cannot be changed after death.

Mr. Lennon and his wife make albums of their rock and roll music. One such album had their nude pictures on the front. Commenting on the matter, Mr. Lennon stated, "I wanted people to be shocked. I'm glad we did it." You may rest assured the shocker was shocked many times as the assassin's bullet forced him to leave this life and enter into eternity. The determining factor as to where anyone will spend eternity is his attitude toward Jesus Christ.

One would be shocked at the sudden changes which occur after death. To the unbeliever the shock of eternal condemnation would

be indescribable.

Wealth is changed to poverty.

Power is changed to weakness.

Crowds are changed to loneliness.

Lights are changed to darkness.

There is a time and place where all lights go out on hell's highway and one stands alone in the darkness.

One would also be shocked at the deceitfulness of sin. So many things which seemed unimportant suddenly become very important.

Mr. Lennon had once stated, "Christianity will go. It will vanish and shrink. I needn't argue about that: I'm right and I will be proved right. We're more popular than Jesus now."

With such an attitude toward Jesus, I am sure it was shocking to learn of His true person, the greatness of His power, and the extent of His permanence.

Christ is all and in all on earth, in heaven, for time and eternity. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Wednesday
HOUR of POWER

THE ATONEMENT

(Continued from Page 1)

subject: "And Aaron shall bring the bullock of the sin offering, which is for (on behalf of) himself and shall make an atonement for (on behalf of) himself and for (on behalf of) his house." Leviticus 5:11.

Notice that this carries the sense of expiation of sin and reconciliation between man and God. God is reconciled by the sin offering and the offender received the benefit of the expiation. God is atoned (satisfied), and man receives the benefit thereof in a figure.

According to the above, we comprehend that an atonement, an expiatory measure was resorted to as the means of effecting reconciliation between God and man.

Two or three hundred years ago, Atonement might have been used generally; but at least sometimes to signify reconciliation, this word is now obsolete, and it now denotes expiation - satisfaction, repairing of injury. It is evident therefore that an atonement is that which repairs an injury, gives satisfaction or makes amends. With this view of the term, we will study the meaning of the Atonement of Christ.

WHAT IS IT?

It is the expiation of sin by the satisfaction rendered to the law by meeting its demands, thereby justifying God's law through the obedience and death of Christ. This also should be kept in remembrance that the Atonement of Christ is a measure above and beyond law, even though intended to satisfy the demands of the Divine law.

The law of God given to Adam contemplated no atonement and anticipated no reparation of its dishonor other than the punishment imposed upon the transgressor, since the penalty for transgressing the law was just as holy as the law itself.

You will note that it was not until Adam transgressed the law that he was informed of an atonement. Adam stood upon his own merits and not upon grace. I will not go so far as my superior J. M. Pendleton regarding Adam's transgression, though he may be right and I may be wrong. He said, "if the law had held out the idea that something would be substituted for the personal punishment of the guilty, instead of deterring from sin it would have probably encouraged its commission. Such a hope in many cases would have been almost a bribe to sin." If this were true would not the promise of a substitute by the gospel be an encouragement for the sinner today and almost a bribe for him to sin. (You may argue the question.)

This is not the grounds upon which I conclude that the atonement is a measure above law, but my conclusion is based upon the fact of God's foreknowledge of man's transgression and his pre-arrangement in eternity that through Jesus Christ (the second Adam) that grace would abound beyond sin and reparation would be made for the transgression of Adam and reach to all of his posterity. This was not revealed to Adam before his transgression, but God did not let him leave the Garden of Eden without this revelation. This we understand by God clothing Adam and Eve with the skins of animals, Genesis 3:21; also that the seed of the woman would bruise the head of the serpent, Genesis

3:15, as well as placing east of the garden of Eden the figure of the throne of grace to keep the way of the tree of life, Genesis 3:24. The explanation of the matter is given by Paul in Romans 5:19-21, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

MAN'S RECOVERY MUST BE CONSISTENT WITH THE LAW

Man's ruin was brought on him by a violation of the divine law, and his recovery from that ruin, if effected at all, must take place in a manner consistent with the law. God, therefore, "when the fulness of the time was come sent forth his Son, made of a woman, made under the law to redeem them that were under the law." Gal. 4:4,5. Man, in sinning, had placed contempt on the law, had dishonored it and treated it with indignity. Jesus truly magnified the law and made it honorable when he came in the flesh. Isaiah 42:21. By the obedience of Christ to the law and his death in payment of the penalty, he removed the dishonor, indignity, the contempt which rested on the law, and showed to the universe that it is a perfect law. Jesus clothed the law with a moral significance more sublime than it possessed before its violation. He exalted the law to a dignity as glorious as a full vindication of its claims could give it. He honored it in the highest degree by suffering its death-penalty.

I want to give you a list of scriptures which clearly teach that the atonement of Christ is an expiation of sin: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isa. 53:5,6. "Behold the Lamb of God, that taketh away the sin of the world" (John 1:29); "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just and the justifier of him that believeth in Jesus" (Rom. 3:25,26); "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26); "Who his own self bare our sins in his own body on the tree" (1 Pet. 2:24); "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4:10.

All the above scriptures teach that Christ assumed the legal responsibilities of those he came to save, and he came to save that which was lost. Therefore, we understand his obedience and death to be on their account. Jesus bore the personal punishment of the iniquity of the sinner as his substitute in making atonement to God for his transgressions. Christ assuming the place of sinners has been referred to as "legal answerableness". This is the very substance of atonement. This idea makes the matter plain. Jesus voluntarily took the place of sinners; and by virtue of this assumption of their sins, He, of necessity, incurred their legal responsibilities.

Without this the death of Christ would have been a calamity, but in no sense expiatory.

The term "legal answerableness" makes the matter of Atonement clear. From the time there was "laid on him the iniquity of us all", the voluntary acceptance of taking the place of sinners, Jesus assumed legal responsibility for them. The very fact that he accepted legal responsibility, it was just, proper and right for him to suffer. Hear the question Jesus asked the two disciples on the road to Emmaus after his resurrection: "Ought not Christ to have suffered these things?" Luke 24:26. This indicates the fitness as well as the necessity of his sufferings. The Jews thought salvation through a suffering Christ unworthy of God, but the Scriptures say, "It became him for whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings." Hebrews 2:10. It was worthy of God to do this. Instead of detracting from his glory, it exhibits his character in new aspects of loveliness, and will call forth the sweetest Hallelujahs of heaven.

JESUS MADE PERFECT THROUGH SUFFERINGS

This perfection does not refer to the moral character of Christ; but rather, to official or mediatorial perfection. This is simply to say, his sufferings, which resulted in death and the shedding of his blood, accomplishing the Atonement, perfectly qualified him as the Saviour of sinners. On this basis, it is therefore said, "And being made perfect, he became the author of eternal salvation unto all them that obey him." Hebrews 5:9. His being made perfect was the result of his sufferings; and thereby, he became the author of eternal salvation, for there could have been no salvation without expiatory sufferings.

This leads us right into the kindred doctrine of substitution. Let us note the following scriptures: We are told that Christ "died for us" (1 Thess. 5:10), "gave himself for us" (Titus 2:14), "gave himself a ransom for all" (1 Tim. 2:6). It is true that these forms of expression teach that Jesus died for our benefit, but they teach much more. The Unitarian says, that Jesus died for our benefit as "a martyr to the truth," but they carefully exclude from his death the idea of expiation. Paul died as "a

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A BALANCED MINISTRY

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mix with these no more than oil will mix with water. So the apostle says, lay aside such, and desire the sincere milk of the Word.

DESIRE THE WORD

A desire to receive something from God is absolutely necessary before He will grant the ability to us to receive it. No, we cannot feast upon the Word of God unless we hunger for it, we can't even appreciate the Word until our heart is reaching out for it, and is open to this precious item that can edify the soul. When a person goes to church and sits with his heart closed, he will not be benefited by anybody's preaching, even if the preacher could preach like Paul, or Peter, or even like Jesus. I once heard a preacher tell about a woman who came to him after he had

preached, and did the very best that he could; she said, Brother, I didn't get anything out of your preaching today, and the preacher answered: Well, Sister, perhaps you didn't bring anything to get it in. And that's the way it is sometimes. A desire to learn what God has to say to us in His Word is so essential if we would profit by it. In fact, we can't do anything successfully unless there is some desire in it. Before Paul prayed for his people to be saved, he had a desire, first of all, for their salvation. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Romans 10:1. He had the desire first, and then the prayer.

Peter says: "As new born babes, desire the sincere milk of the Word." The new born will always be babies without the Word; we know this, Peter knew it, and certainly God knows it. There are too many children of God that are still tottering, have not been established, and so unsettled that they become an easy prey to all the deceivers that are on the move today. God's little ones must have nourishment, and be built up or they won't be able to discern between Truth and error. Jesus said to Peter one time: "Feed my lambs." John 21:15. If we don't feed them who will?

RESPONSIBILITY OF THE PREACHER

Those that God has called to preach His Word may have a far bigger responsibility upon their shoulders than we can realize. We need to know what the Word says ourselves before we can deliver it to somebody else. Brother A. J. Sloan, who was my pastor when I was a young preacher, use to say to us something like this: "Now, you had better bring on the goods." That was his way of saying, you had better preach the Word. Well, maybe I haven't done a good job of bringing on the goods, but I am still trying.

One of the qualifications of a bishop, or pastor, is that he must be apt to teach; and this means that he must be inclined, fitted, or suitable to teach, having something to say and the ability to say it. See 1 Timothy 3:2. There is an opinion of some that if a preacher is called of God, God will fill his mouth. God will fill our mouth and loose our tongue if we study His Word, but otherwise He won't. So if we desire to feed the flock of God we must gather the food out of the Word of God, and then deliver the goods to those hungry hearts sitting there waiting. I guess too many times they are disappointed, because we don't measure up to their expectation. Maybe our Lord is sometimes disappointed with us too, and that is worst of all. But we must keep on trucking.

IF YOU HAVE TASTED

"If so be ye have tasted that the Lord is gracious." 1 Peter 2:3. If you have tasted that the Lord is gracious in salvation, then there is something for you to feed on so that you can grow, and the blessings will continue to flow; and the apostle tells what it is to feed on, "The sincere milk of the Word." If a person has not yet tasted that the Lord is gracious he doesn't have anything to grow from. He hasn't had a start yet. Sinners can't grow Spiritually, because they haven't been born yet, haven't been born again, that is.

(To be continued)

OLD UNION BAPTIST MINISTERS SCHOOL



OPERATION UNDER AUTHORITY OF
OLD UNION BAPTIST CHURCH
Route 3
Bowling Green, Kentucky 42101

Ninth Annual Session - March 25, 26, 27, 1981

The application form below is for ministers who will be attending the school for the first time. All who have attended previous to this session, your form and record are already on file.

FULL NAME _____
ST. & NO. _____
CITY _____ STATE _____ ZIP _____
CITY _____ CHURCH _____
CHURCH ADDRESS _____
I HAVE BEEN IN THE MINISTRY _____ YEARS
CHECK ONE: I AM ORDAINED _____ LICENSED _____
ARE YOU NOW PASTORING A CHURCH _____ YES _____ NO _____
IF SO, GIVE NAME OF CHURCH _____
ADDRESS OF CHURCH _____
RELATE EXPERIENCE OF SALVATION:)
RELATE CALL TO THE MINISTRY:) USE ADDITIONAL PAPER

WEDNESDAY, MARCH 25, 1981

9:00 A.M. - Devotional
9:45 A.M. - A Model Church - J. H. Smith
10:30 A.M. - Intermission
10:45 A.M. - The Book of Ruth - H. C. Vanderpool
11:30 A.M. - Lunch
1:00 P.M. - The True Bride, The Lamb's Wife - W. T. Russell
1:45 P.M. - Intermission
2:00 P.M. - The Gospel of The Grace of God - F. W. Lambert
2:45 P.M. - Announcements and Benediction

THURSDAY, MARCH 26, 1981

9:15 A.M. - Devotional
9:45 A.M. - The Basis For Eternal Security - W. T. Russell
10:30 A.M. - Intermission
10:45 A.M. - The Book of Jonah - H. C. Vanderpool
11:30 A.M. - Lunch
1:00 P.M. - The Gospel of The Riches of Grace - F. W. Lambert
1:45 P.M. - Intermission
2:00 P.M. - The Calling and Gifts of The Ministry - J. H. Smith
2:45 P.M. - Announcements and Benediction

FRIDAY, MARCH 27, 1981

9:15 A.M. - Devotional
9:45 A.M. - Making Void The Grace of God - F. W. Lambert
10:30 A.M. - Intermission
10:45 A.M. - Missions and Missionaries - J. H. Smith
11:30 A.M. - Lunch
1:00 P.M. - The Book of Titus - H. C. Vanderpool
1:45 P.M. - Intermission
2:00 P.M. - The General Resurrection and Judgment - W. T. Russell
2:45 P.M. - Presentation of Certificates and Benediction

NOTE: The tuition is \$20.00 for each minister. If his wife attends the studies for Ministers' Wives, the tuition for both is \$25.00. The study periods for the Ministers' Wives will be conducted at the Neel Masonic Lodge Hall. Those in charge will be Sister Estell Ray, Sister Anna Laura Smith and Sister Alta Vanderpool. For any information, contact:

Dr. C. R. Hayes
Route 3
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martyr to the truth," and in this respect died for our benefit, but there is an exclusive sense in which Jesus died for us. He died in our place as our substitute. This Paul could not do - this an angel could not do - this no creature of Adam's race could do.

It cannot be insisted on too earnestly that the only reason why we are savingly benefited by the death of Christ is that he died in our place. He suffered in our stead and "put away sin by the sacrifice of himself." Heb. 9:26. His obedience and death sustained the dignity of the divine throne, vindicated the rectitude of the divine administration, honored the preceptive and penal claims of the divine law, and opened a channel for the consistent exercise of mercy to guilty sinners. In short the atonement of Christ exerts so important an influence on the throne of God, as to make its occupant "just and the justifier of him which believeth in Jesus." Rom. 3:26. Without the Atonement we should have heard of God as Just and the condemner - with it we hear of him as "just and the justifier." He justifies through the atonement the very persons whom, had there been no atonement, he would have righteously condemned for ever. This is one of the sublime wonders of the cross.

(To be continued)

Faithful Servant Goes Home



Bro. Bates Martin

Bro. William Bates Martin, Sr., aged 92, died December 22, 1980, and went home to be with the Lord. He was born April 5, 1888 in Sumner County, Tenn., the son of Elijah and Alice Durham Martin. He was married to Miss Enola E. Woodall on Nov. 9, 1913 at Bransford, Tenn. The ceremony was performed by Elder J. L. Hawkins. Sister Martin preceded him in death on Aug. 6, 1966. Bro. Martin was saved early in life and united with a Missionary Baptist Church. Later he was ordained as a Deacon, an office he held and in which he served faithfully throughout the years of his life. At the time of his death he was a member of West End Missionary Baptist Church, Gallatin, Tenn.

Funeral services were conducted on Dec. 24, 1980 at Alexander Funeral Home in Gallatin, Tenn., by his pastor, Elder William Massey, assisted by the editor, and burial was in Sumner County Memorial Garden, Gallatin.

Bro. Martin is survived by two sons, William B. Martin, Jr., Louisville, Ky., and Otey O. Martin, Portland, Tenn.; two daughters, Mrs. Mildred Porter, Madison, Tenn., and Mrs. Annie Williams, Gallatin, Tenn.; six grandchildren and six great-grandchildren.

He was known to be one of the most devoted and faithful Baptists among us. He was truly a fine Christian man, one who enjoyed worshipping the Lord and working in His vineyard. His delight was in the law of the Lord, and in His law did he meditate day and night. "The memory of the just is blessed." Pro. 10:7.

BIBLE STUDY

A Bible Study is to begin on Tuesday night, Feb. 3, at West End Missionary Baptist Church, West Main Street, Gallatin, Tenn. This study is to be held each Tuesday and Thursday night until a closing date is decided upon. Each service is to begin at 7:00 P.M.

Elder W. T. Russell, Bowling Green, Ky., is to be the teacher. The subject for these studies will be "The Progeny of The Promised Seed From Eden To Its Consummation In The Gospel Dispensation." Elder William E. Massey is the pastor of West End church. Everyone is invited to attend these studies.

Baptist History

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dollars a year from them all; many received far less. The smaller and weaker churches in the mountains gave less because the members had little or nothing to give. They were far from market and could sell their produce only for barter. But even the members of such churches gave something, each according to his ability. Not having money they used the expedient which the stronger churches to the east also used at times, which was to give in kind.

"Thus the Cove Creek Church, in the present county of Watauga, in January, 1801, appointed "the store of John Vanderpool as a depository for gifts to the church of corn or skins or beeswax, etc." Such gifts were carried to market by the merchant and sold for cash which was used for the church expenses of all kinds, including something for their preachers." - History of North Carolina Baptists, 1955, by George W. Paschal, Vol. 2, pp. 209-210.

LEANING ON THEE

Lord, who am I to teach the way
To little children day by day
So prone myself to go astray.

I teach them knowledge, but I know
How faint the flicker and how slow
The candles of my knowledge glow.

I teach them power to will and do
But only now to learn anew
My own great weakness thru and thru.

I teach them love for all mankind
And all God's creatures, but I find
My love comes lagging far behind.

Lord, if their guide I still must be
Oh, let the little children see
The teacher leaning hard on Thee.



The Family Altar

ATTENTION!

In order to prepare copy of the BANNER for the printers, their printing and returning the issue to me for mailing, IT IS NEEDFUL that anyone sending in an article or announcement, or calling in an announcement, SHOULD DO SO by the 10th of the preceding month of publication. Sometimes I get announcements for the paper about the time it is already coming from the press. WE WANT ALL ANNOUNCEMENTS AND ARTICLES you wish to have printed, but we have the above date deadline. YOUR cooperation will help us all.

MISSION WANTED

Mr. and Mrs. Doyle Earp from Sumner County, Tenn. are now living in Nevada, and are praying and wishing some old fashioned Missionary Baptist preacher would come to their locality and begin a mission. You may contact them at: Mr. and Mrs. Doyle Earp, Box 1010, Orovada, Nevada 89425. Phone: (702) 272-3316.