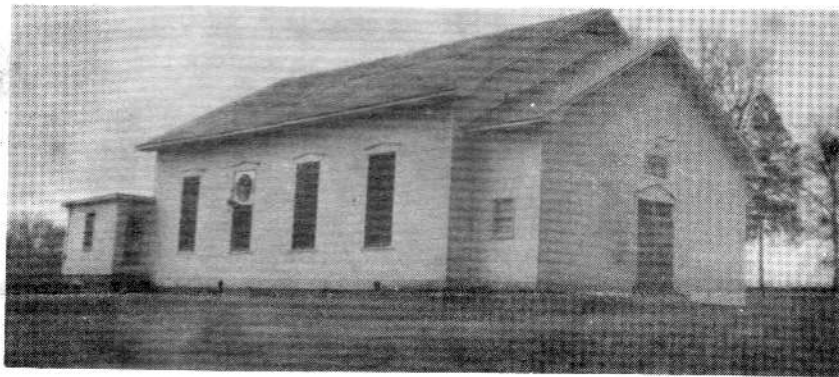


Baptist Banner

Vol. 1

Bowling Green, Kentucky, June, 1966

No. 1



Old Union Baptist Church To Celebrate 171st Anniversary On Sunday, July 17

The Old Union Missionary Baptist Church, Warren County, Kentucky, is to celebrate the 171st anniversary of the organization on July 17. The church was organized in 1795, during the administration of George Washington.

On the above date, July 17, there will be all-day services. Sunday School and the regular worship service in the morning will be followed with "dinner on the ground" and in the afternoon portions of the history of the church will be read and various ones will have part in the service.

A history of the church, 1795-1966, has been compiled and written by the pastor, Elder H. C. Vanderpool. This history will be ready for distribution on the day of the celebration.

The church is expecting a great day of fellowship and invites everyone to attend. The revival begins that night and Elder L. W. Smith, of Louisville, is to assist the pastor with Bro. Duncan Houchens in charge of the singing.

Ordination At Grace Baptist Church

There is to be an ordination service at Grace Missionary Baptist Church, Hendersonville, Tenn., Sunday, June 12, beginning at 10:00 A. M. Brethren Millard Roberts and Edgar Copeland are to be ordained to the full-work of the gospel ministry.

God, A General And A Special Saviour

By J. M. Pendleton, D. D.

"For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe." I Tim. 4:10.

God has been pleased to refer in his word to himself under various designations, and these designations convey very important and precious ideas. It would be a profitable exercise to gather together all the terms and forms of expression used in the Bible as descriptive of the nature and the works of God. I do not think, however, that we should find a word more charmingly lovely and beautiful than Saviour. This is the prominent term in the text which presents to our view—God, a general and a special Saviour.

To develop these two ideas is the work of this hour.

1. **God a general Saviour.** This is what is meant by the words, "Saviour of all men." But are these words to be understood absolutely? That is, will all men be saved? Surely not; for this view would render absurd the latter clause of the text. God is the Saviour of all men

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Bro. Bert T. Lane Ordained By Parkwood Church

On Sunday, March 27, at 2:00 P. M., ordination services were held at Parkwood Missionary Baptist Church, Ewing Lane, Nashville. Bro. Bert M. Lane was ordained to the full work of the gospel ministry, by Parkwood Church.

Nine churches were represented in the presbytery by ten ministers and fourteen deacons.

Eld. Robert W. Gregory, pastor of Parkwood Church, was elected at moderator of the presbytery. Eld. H. C. Vanderpool was elected clerk. Deacon James W. Smith presented the candidate.

The interrogation was led by Eld. D. C. Russell. Deacon Frank Massey led the ordination prayer. After the laying on of hands, Eld. James H. Smith delivered the charge to the newly ordained minister and Eld. W. R. Overton charged the church.

The Bible was presented to Bro. Lane by Eld. John Thompson, of Lexington Baptist College.

This was truly a wonderful service and fellowship as God's children shouted praises unto Him and gave evidence of a living hope. Bro. Lane has been called as full-time pastor of Concord Missionary Baptist Church, near White House, Tenn. May the Lord bless his labors in this field.

Deadline For Announcements

The editor requests of each minister, individual or church that has an article, revival announcement or other item for publication, to mail it so I will receive it by the 15th of the month preceding the month of publication. For instance, if your item is to appear in the July issue, I should have it by June 15.

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The Policy of This Publication

With much prayer and consideration, I have decided to begin the publication of a new paper—BAPTIST BANNER. I have received much encouragement for this task. The columns of this paper shall be open to all who care to write on subjects of interest or to submit announcements or other news items that will help advance the work of the Lord.

Articles with personal attacks or positions presented which are judged to be detrimental to the general welfare of the true churches of our Lord, will not be published. I reserve this right.—Editor

Editor Expresses Appreciation

The editor of the BANNER wishes to express his appreciation to the ministers who have submitted articles for the paper. However, we were unable to get some of them in this month's issue. These articles on subjects of interest, will appear in the July and following issues.

Send your items, revival announcements or revival reports, announcements of ordination or special services in your church to : BAPTIST BANNER, H. C. Vanderpool, Editor, 2303 Grandview Dr., Bowling Green, Ky. We will strive to make all announcements that will be timely and beneficial to the churches and the Lord's cause.

SAVIOUR

(Continued from Page 1)

in these two senses:

A. In providing salvation for all men. The Scriptures teach that the provision made for the salvation of sinners is universal. The mission of Christ into the world had a gracious reference to the human race. John 3:16; I John 2:2. In the latter passage, John included himself among Jews, but also said, "the whole world," meaning Gentile nations. I know not how language could more strongly convey the idea of universality. God, in the gift of his Son, provides salvation for all men. The atonement of Christ has reference to all men.

It has a reference to those who are finally lost, which it has not to fallen angels. This fact is the only thing which justifies the universal proclamation of the gospel. This leads me to say that God is a general Saviour.

B. In offering salvation to all men. The offer follows the provision. The provision would be of no use without the offer, and the offer would be mockery without the provision. The following passages teach the offer of salvation to all men: Mark 16:15; Luke 24:46, 47; Titus 2:11. Take these passages in their inverse order: The grace of God that brings salvation has appeared to all men. Repentance and remission of sins are to be preached among all nations. The gospel is to be preached in all the world, to every creature.

Can language make it plainer that the offer of salvation is made to all men? In this sense God is the Saviour of all men. Even those who are finally lost because of their rejection of salvation—a fact which, of course, proves that it is offered to them. You now see in what respects God is a general Saviour, the Saviour of all men.

2. God a special Saviour. "The Saviour of all men, specially of those that believe." Salvation provided and offered is not actual salvation. The former has to do with unbelievers, the latter with believers. The rich provisions of the gospel do not save unless they are accepted. There is nothing strange in this. The most ample feast does not satisfy the hunger of those who do not eat of it. Everywhere in connection with the gospel we read of faith, of believing.

I may refer again to Mark 16:15, 16. The gospel is to be preached, but he that believeth and is baptized is to be saved. I call attention also to John 3: 14, 15. The lifting up of the Son of man on the cross includes the provision of salvation, but believing in him must follow to se-

cure salvation. In other words, faith makes the possibilities of the cross actualities.

There are several things implied in faith. There must be an object to believe in, and there must be a person to believe. Christ is prominently set forth as the object of faith, though there are a few passages which refer to faith as terminating on God. The text seems to be one of these: I Peter 1:21, certainly is.

Faith reaches from him sent to him sending. The connection of salvation with faith shows the believer in Jesus to be a sinner. He needs salvation on this account: but he does not feel his need unless he feels he is a sinner. For this reason, I think repentance must precede faith.

There is in repentance such a sense of the evil of sin and the ruin induced by it, as leads the sinner to feel his perishing need of salvation. Then the jailer's question is his, and the only answer is that of Paul. Acts 16:30, 31. Here then is an awakened sinner, and there is a gracious Saviour; but before there can be actual salvation the sinner and the Saviour must be brought together.

How is this done? By faith. "Believe on the Lord Jesus Christ, and thou shalt be saved." Faith is the bond of union between Christ and the believer. Rom. 10:4. The gospel proclaims salvation, but it is "the power of God to salvation to every one that believeth." Rom. 1:16. Observe the limitation—a limitation of faith.

Nothing that Jesus did during his life, nothing that he suffered on the cross, will avail to the salvation of an unbeliever. Infinite importance is attached to faith. Why? Chiefly because it is the means by which we receive Christ. He is offered as a Saviour, and the believer accepts (by repentance and faith) the offer, thus responding to the gracious proposal God makes in the gospel. We see now how God is a special Saviour.

I need not ask if God is your Saviour in the general sense. But is he your Saviour in the special sense?

Memorial Day Service At Sulphur Fork

There is to be a special Memorial Day service the third Sunday in June at Sulphur Fork Baptist Church in Sumner County, Tennessee. Sunday School and preaching services will be held in the morning with lunch served at the noon hour. There is to be special singing in the afternoon.

A revival is to begin that night, with Elder Raymond Smith, pastor, being assisted by Elder Robert W. Gregory.

Eternal Life Or the Wrath of God

(Which Will You Choose?)
By Eld. Robert Gregory

(This subject is an important one and the article will appear in four issues of the BANNER. So be sure you receive each monthly issue to get the full benefit of the teaching on this subject.—Editor)

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.

We have in these words of God a most vivid contrast. I know of no verse in the Bible that is more full of glory in the first part of it and more full of darkest despair in the last part of it. It presents God's alternative, an alternative open to all, "eternal life" for all those who believe on the son, "the wrath of God" for those who refuse to believe Him. It leaves each one of us to choose which we shall have.

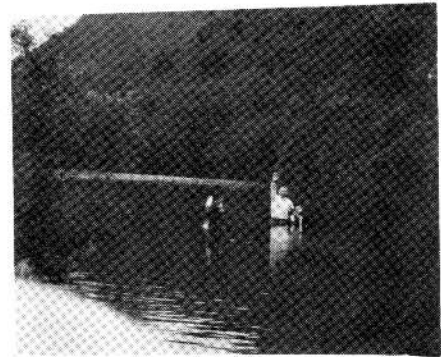
One of the most meaningful and glorious phrases that was ever uttered is that which was so often upon the lips of our Lord Jesus Christ, "eternal life;" one of the most awful and appalling phrases ever uttered is that other phrase which occurs in our text, "the wrath of God." It cannot be put into words, it cannot be even conceived in human minds, the wealth of glory there is wrapped up in those two words "eternal life," nor can it be put into words, nor can it be conceived by human imagination the depth of dishonor, horror, shame, woe and despair, that is wrapped up in that other phrase "the wrath of God." It is between these two, the unutterably glorious "eternal life" and the immeasurably and unspeakably awful "wrath of God," that each of us tonight is called to make his choice; "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

The question then that confronts each of us in this place tonight or today is this, eternal life or the wrath of God?

Which shall it be? Which shall I choose? That should not be a difficult question to settle. If any man is not a hopeless fool or an utter maniac, he will certainly say, "Give me eternal life; as for the wrath of God, Jesus, Thou Son of God, save me from that awful woe."

But that is not the choice that some of you who read this really are making. You are deliberately turning your backs on eternal life, and you have been turning your backs on eternal life for years.

MISSION WORK IN JAPAN



In the left picture above, Eld. J. Frank Carr, and attendants of the Baptist church in Yamaguchi City, Japan, where he pastored, are seen in front of church building. At right, Bro. Carr is pictured baptizing candidates into the fellowship of the church. He is now visiting back home at New Middleton, Tenn. We hope to have some articles from this faithful missionary in future issues of the BAPTIST BANNER.

Some of you are deliberately choosing the wrath of God and you have been choosing the wrath of God for years. This leaves God no alternative but to cast you into Hell.

How can we doubt the existence of a personal Devil or great cunning and great power, when we see how men are so utterly blinded and deceived by his cunning and so completely enslaved mentally by his power, that they choose the wrath of God rather than eternal life? The existence of such a Devil as the Bible presents is the only rational explanation of this undebatable fact. You question the existence of a personal devil, yet you yourselves are living demonstrations of his existence and of his marvelous cunning and his exceedingly great power.

Now let us look more closely at the two possibilities that are put in such vivid contrast. We cannot possibly conceive the glory of the one or the horror of the other, but we can get some hint of what they mean.

1. FIRST OF ALL, "ETERNAL LIFE," WHAT IS IT?

1. In the first place, eternal life is real life. In I Timothy 6:19 Paul says, "Lay hold on eternal life." The American Standard Version translates this differently. It reads, "lay hold on the life which is life indeed." The American Standard Version gives the correct translation, and that is what eternal life is, "life indeed," life not merely in seeming but life in reality. Much that we call life is not really life at all, but death. Many a young man or woman plunges into a life of gaiety, worldliness and sin and cries as he does it, "I am

(Continued on Page 4)

Revival Announcements

FIRST SUNDAY IN JUNE

McFerrin Baptist Church, Nashville, Pastor A. G. Gregory to be assisted by Elder James (Pete) Porter.

SECOND SUNDAY IN JUNE

Lafayette Baptist Church, Lafayette, Tenn. Pastor W. E. Massey to be assisted by Elder Robert W. Gregory.

Becker Drive Baptist Church, 1209 Becker Dr., Louisville. Pastor James Suttle is to be assisted by Elder Enloe Jones.

Rayon City Baptist Church, Old Hickory, Tenn. Pastor Houston Newberry to be assisted by Elder Bobby Sutton.

West End Baptist Church, Gallatin, Tenn. Pastor C. C. Gregory to be assisted by Elder H. C. Vanderpool.

THIRD SUNDAY IN JUNE

Pleasant Valley Baptist Church, Peoria, Ill. Pastor Hollis Atnip to be assisted by Elder Bobby Sutton.

Sulphur Fork Baptist Church, Sumner County, Tenn., Pastor Raymond Smith to be assisted by Elder Robert W. Gregory.

FOURTH SUNDAY IN JUNE

Caney Fork Baptist Church, Smith County, Tenn. Pastor Charles A. Gentry to be assisted by Elder Cordell Earps.

FIRST SUNDAY IN JULY

Fairview Baptist Church, Woodburn, Ky. Pastor C. B. Huddleston to be assisted by Elder L. W. Smith.

Hopewell Baptist Church, Allen County, Ky. Pastor B. D. Carter to be assisted by Elder H. C. Vanderpool.

Life or Wrath

(Continued from Page 3)

going to see life for myself." No, you are not going to see life, you are going to see death. Paul was right when he said, "She that liveth in pleasure is dead while she liveth" (I Tim. 5:6). It is really God who says it, God speaking through Paul.

It is not life that you see in the saloon with its carousals, it is death.

It is not life that you see in the gambling hall with its strange fascination and intense excitement, it is death.

It is not life that you see in the theatre with its appeal to your lust and your impure fancy, with its many times married actresses, with their fair faces and foul hearts, and with its actors who are so often the wreckers of happy homes, it is death.

It is not life that you see in the movies with their constant appeal to all that is lowest and vilest in men and women, it is death.

It is not life that you see in the ballroom where supposedly decent women permit a familiarity of approach and contract that is nowhere else permitted except by the most indecent women, it is death.

It is not life that you see in the costly receptions of the rich with their vain display of jewels and fine apparel, and with their so frequently disgusting and shocking immodesty in dress, it is death. Anywhere and everywhere a life of sin is death, a life of selfishness is death, a life of pleasure is death (Titus 5:6), a life of worldliness is death, it is not life, it is death. But "eternal life," it deserves the name life, and no one really knows what life is who has not sought eternal life through Jesus Christ our Lord. Eternal Life is life indeed.

2. In the second place, eternal life is fullness of life.

It is life abundant. Jesus once said, "I came that they may have life, and may have it more abundantly." (John 10:10, A. S. V.). Eternal life is life full of beauty, full of peace, full of joy, full of power, full of glory, abundant life, abounding life, overflowing life.

3. In the third place eternal life is satisfying life.

(To Be Continued)

Jesus Said

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." John 11:25, 26.

Public Bible Discussion

There will be a public Bible discussion on June 13, 14, 16 and 17, between Elder P. D. Ballard, a Baptist minister and Thomas G. O'neal, of the Church of Christ, at Murfreesboro, Tenn. Subjects for discussion are: "Is Baptism Essential to Salvation?" and "Can A Child of God So Sin As to Be Finally lost?"

These services will begin at 7:30 each night and are to be held under a tent located in Grantland Rice Park, Murfreesboro.

Radio Broadcasts

Fairview Memorial Baptist Church, Bowling Green, Ky., broadcast conducted by Elder W. T. Russell, the pastor. On station WBGH, (1340 on dial) Bowling Green each Sunday at 8:30-9:00 A. M.

Parkwood Baptist Church, Nashville. Broadcast heard each Sunday at 9:30-10:00 A. M. on station WENO, Madison, Tenn., (1430 on the dial.) Elder Robert W. Gregory, pastor of the church, conducts the broadcasts.

Old Union Baptist Church, Bowling Green, Ky. Broadcast each Sunday at 1:25-1:55 P. M. on station WKCT, Bowling Green (930 on the dial). Broadcasts conducted by the pastor, Elder H. C. Vanderpool.

WORKING TOGETHER

By H. C. Vanderpool

We are taught in the Scriptures that we, the children of God, and especially members of true Baptist churches, are to work and strive together in the Lord's work to lead the unsaved to seek the Lord and be saved and also that we, as brethren, may be strengthened, giving honor and glory to our Father in heaven.

The Apostle Paul taught in the twelfth chapter of Romans and also in the twelfth chapter of I Corinthians that in the local church there was to be cooperation among the members in order to advance the work of the church. It is expressed by him in these lessons that every member is needed.

Then we come to the general welfare and interest of the many local and true churches. There are a number of ways that this work can be carried on. One of them is correspondence. It is my prayer that the BAPTIST BANNER will serve the purpose of keeping our Baptist people informed of church activities. I humbly call upon my brethren, ministers and laymen, to subscribe and get others to do the same, to this paper that we, together with God's help, may publish through its pages the truth that we love

Special Message To Progressor Subscribers

By. Paul D. Oldham

For more than four years, I served as Editor and Publisher of the BAPTIST PROGRESSOR, a monthly publication published in Lafayette, Tennessee.

I was pleased to have a fine staff of writers to assist me in the work, along with my wife, who rendered a valuable service in this work.

September, 1965, was the last issue of the PROGRESSOR published.

Almost one year ago, I began negotiations with Elder H. C. Vanderpool regarding my giving up the Editor-Publisher position with the PROGRESSOR.

Bro. Vanderpool is now beginning this new publication.

Bro. Vanderpool and I have made an agreement that all those who were subscribing for the PROGRESSOR will receive the new paper for the length of time their subscription was to run with the PROGRESSOR.

We hope this is satisfactory with all our subscribers and that you will enjoy the new paper and re-subscribe for it.

Bro. Vanderpool is a competent writer. He is a well-liked preacher and should do a good work.

Many thanks to each subscriber to the PROGRESSOR. Thank you staff writers, correspondents and those who made contributions and secured subscriptions for us. I wish I could list each name, but He who keeps the great record above has the list and may He richly bless you all for what you did to help.

May our God's blessings surround and be upon you all in his service and may He keep you steadfast in due performance of the same.

(NOTE: The subscribers mentioned in the above article will receive the BAPTIST BANNER for the length of time for which they had subscribed to the other paper. Due to the financial cost involved in this matter and to make it possible, in addition to receipts from Bro. Oldham, several of our Baptist ministers have contributed quite a sum of money to make this work and publication available to you and others.

The subscription rate for the BANNER will be \$2.00 per year. This rate will keep the publication going and will pay its way without interruption.—Editor)