

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. Psalms 60:4

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THE PLEASANT HILL STORY

By Randy Jones

Little more than ashes remained of the Pleasant Hill Missionary Baptist Church building late in the afternoon of Sept. 5, 1980.

The news spread quickly. Dust boiled from the short stretch of gravel road that leads off Mo. 32 to the site of the old church as car after car filled the churchyard. Members got out of their cars, silent in disbelief. Little wisps of smoke drifted upward here and there from scorched grass and leaves consumed when the fire had spread out from the building. People from the community and from other churches were there, too, and they gathered in small groups of two or three to talk in somber tones as the sun cast its last long shadows in the dying day.

"A lot of people were born in that place," a man said. Nobody answered him aloud, but his statement was acknowledged silently in floods of memories which engulfed those who stood in the darkening yard.

Huge oak trees, which dominated the grounds, were blackened and leafless from the fire, smoke still pouring from a couple of hollow limbs.

"We can build the church back, but I hope it didn't kill those old trees," another man said. "It'd take a hundred years for trees like those to grow back."

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SCRIPTURAL BAPTISM

By H. C. Vanderpool

"Go ye therefore, and teach all nations, (make disciples of all nations, — Org. Gr.) baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28:19.

SUBJECT OF BAPTISM

In order to have scriptural baptism, the first qualification is a proper subject. That qualification is a saved person, or a "born-again" child of God.

Please notice that the first responsibility of the church was to make disciples through the preaching of the gospel. After making "disciples," Jesus said, baptizing "them." That is, "baptize the ones who were made disciples." There isn't one scripture in all the Bible that commands an unsaved person to be baptized.

Those baptized by John the Baptist
(Continued On Page 2)



A lighthouse across the bay from Corinth.

Baptist History



By H. F. Tong
1888

"I once knew a boy, the son of a minister, who would gather his playfellows, boys and girls, together in the shady nooks of the woods and preach to them occasionally. They called him the boy preacher.

"One pleasant summer evening when this 'boy preacher' was about thirteen years old, he was holding a meeting for the boys and girls of his neighborhood; and after he had ended his discourse, thinking that the meeting was not finished without giving an opportunity 'for joiners to join the Baptist Church,' as he called it, he gave the invitation as usual, when a girl about his own age came forward, and to carry out the fun demanded baptism.

"This was consented to by all. They went to a creek near by and both went down into the water. The girl, being a Methodist, had never seen any one immersed; the boy, coming from a Baptist family, had never seen any one sprinkled. Of course she thought he would only throw

water in her face; and the reader may imagine her surprise upon being plunged to the bottom of the water, making a complete immersion.

"This circumstance occurred a few miles south of where the city of Ironton now stands. The year following that boy professed faith in Christ, then in his fourteenth year, and four years after, united with the Baptists and commenced preaching. Having left that community, he saw his candidate no more for fifteen years. When he met her again, a widowed mother and an humble Christian, she said to him, 'I guess you haven't forgot our baptismal scene?' 'No,' said the boy. 'Well,' continued the lady, with tears rolling down her cheeks, 'I hope we both understand it all right now; since that time I professed a hope, and have long since been a Baptist right, and I'm told you have been a Baptist minister fifteen years.' He answered, 'Yes ma'am.' — The Baptists of Southeast Missouri, Tong, 1888, pp. 192-194.

Adoption As Taught In The Scriptures

By Elder Landon C. Long

When we think of the word Adoption we want to think only in terms of our relationship with God, but in the scriptures the word Adoption has a much higher meaning. In the great work of God's redemption there are many things God does for the depraved sinner and also for his redeemed people.

This subject of Adoption only covers one of the many things God does for his people. I do not wish to take away from such works of God as quickening, convicting, granting of repentance and faith, justifying, sanctifying and glorifying his children, but to go into detail on the work of God when he adopts the believer in Christ.

As we said the word Adoption has a higher meaning than just relationship. Every **born again believer** in Christ is a child of God by that act of God and, therefore, belongs to Christ by birth. The new birth has to do with the filial character or nature of the individual, whereby God in the new birth gives the individual a new nature from above, enabling the individual to obtain the divine nature of God.

The work of God in adoption has to do

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On Sunday, May 17, Old Union Baptist Church, Highway 240, Bowling Green, Ky. will be having all-day Memorial Day services. Sunday School will be at 10:00 A.M. and preaching at 11:00 A.M. by the pastor, Elder Paul W. Bryson. The afternoon will be given to singing. In addition to special singing, there will be congregational singing. The church is 186 years old, having been organized in 1795. The church and pastor welcome all who can to come.

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POSITIVE DUTIES THAT CHURCH MEMBERS OWE TO ONE ANOTHER

By Elder D. W. Story

1. Use hospitality one to another, I Peter 4:9.
 2. Have the same care one for another, I Cor. 12:25.
 3. By love serve one another, Gal. 5:13.
 4. To be kind to one another, Eph. 4:32.
 5. To minister to one another, I Peter 4:10.
 6. To be subject one to another, I Peter 5:5.
 7. To forbear one another, Eph. 4:2.
 8. To submit yourself one to another, Eph. 5:21.
 9. To prefer one another in honour, Rom. 12:10.
 10. To admonish one another, Rom. 15:14.
 11. To exhort one another, Heb. 3:13.
 12. To teach one another, Col. 3:16.
 13. To provoke one another to good works, Heb. 10:24.
 14. To confess faults one to another, James 5:16.
 15. To forgive one another, Eph. 4:32.
 16. To bear one another's burdens, Gal. 6:2.
 17. To comfort one another, I Thess. 4:18.
 18. To love one another, I Thess. 4:9.
 19. To edify one another, Rom. 14:19.
 20. To be good one to another, Gal. 6:6.
 21. To pray for one another, James 5:16.
- "Above all things have fervent charity AMONG YOURSELVES; for charity shall cover the multitude of sins." (I Peter 4:8).

"The diamond cannot be polished without friction, nor the man perfected without trials."

"We have two ears and only one tongue, in order that we may hear more and speak less."



The Mother's heart is the child's schoolroom.
—Beecher

OLD FASHION GOSPEL HOUR FINANCIAL REPORT

CONTRIBUTIONS	EXPENSES
Jan. 1981 \$2846.52.....	\$2353.03
Feb. 1981 \$1172.98.....	1326.72
March 1981 \$1934.99.....	2087.19
Totals \$5954.49.....	\$5766.94

Balance in bank as of March 31, 1981 \$2020.50. All bills are paid up to date.

Expenses itemized:

CATV 9 Huntsville, Ala.	\$552.50
KLOC TV Modesta, Calif.	\$1105.00
KXIX TV Victoria, Texas.	300.00
THETA TV Los Angeles, Calif.	253.00
WJNL TV Johnstown, Pa.	480.00
WRIP TV Rossville, Ga.	900.00
Amtane Inc. Propane gas for Rutland Church	299.25
Checkbook Bank of Hartsville, Tenn.	12.55
Consolidated Media Systems, tapes, supplies and \$600.00 balance due on a JVC 1800 camera.	1038.67
J C Gregory, G. E. Warehouse Flood-lights	35.23
William House, Phone, travel & expense	55.31
Burton Massey, Travel & Miss. expense	141.26
Bob Pitt, Phone, travel & Miss. expense	458.64
Postage	31.95
Telephone at Rutland Church	103.58
Total	\$5766.94

We are happy to inform you we are now on the Nashville Cable T. V. System channel 23, 3:00 to 3:30 P.M. each Thur. This was acquired at no cost. In a few weeks the time will be 6:30 to 7:00 P.M. On the 4th Sat. night in April at 7:00 P.M. Gateway Missionary Baptist will host a benefit singing for the Old Fashion Gospel Hour. Two gospel quartets will be there. Gateway Missionary Church Donelson, Tenn.

J. C. Frye, Treasurer
RFD 1 Insurance Building
Hartsville, Tenn. 37074
Bobby E. Pitt, Co-ordinator

BOOKS

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History of New Bethel Missionary Baptist Church	5.00
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The Annual Register of The Baptist Denomination in America, 1791...10.00	

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104 Hasty Drive
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Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. PSALM 127:1

BAPTISM

(Continued from Page 1)

were "fruit-bearers" or ones who had an experience. He preached repentance unto the lost, and Luke wrote that repentance was unto life. Acts 11:18.

When the eunuch asked Philip, "See, here is water; what doth hinder me to be baptized?" Philip answered, "If thou believest with all thine heart, thou mayest." Philip would not baptize an "unbeliever." So, again we can see that to have scriptural baptism, one must first be saved. Why? Believers have passed from death unto life, John 5:24. They have overcome the world, I John 5:4. Believers are delivered from darkness, John 12:46. They are justified and have peace with God, Romans 5:1. Believers will never perish, John 3:16. Believers have remission of sins, Acts 10:43, and they are sealed with the Holy Spirit, Ephesians 1:13.

Believers are born of God, I John 5:1; have everlasting life, John 6:47; are not condemned, John 3:18; Have peace with God, Romans 5:1; shall never die, John 11:26; have pure hearts, Acts 15:9; are sons of God, John 1:12, and are saved, Acts 16:31. All these scriptures teach that baptism is to be administered to saved people only!

MODE OF BAPTISM

In the Introduction you find where we believe baptism to be "immersion," or a complete burial of the candidate in water. The word "baptize" is, properly speaking, a Greek word "baptizo."

What does the word "baptizo" mean? Let us ask Greek scholars, men familiar with and skilled in the usage of Greek. What do lexicographers and scholars say? Here are a few answers: SCAPULA says: "To dip, to immerse, as we do anything for the purpose of dyeing it." SCHLEUSNER says: "Properly, it signifies to dip, to immerse, to immerse in water." PARKHURST says: "To dip, immerse, or plunge in water." GREENFIELD says: "To immerse, immerge, submerge, sink." STEVENS says: "To merge or immerse, to submerge, or bury in the water." STOCKIUS says: "Properly, it means to dip, or immerse in water." ROBINSON says: "To immerse, to sink." SOPHOCLES says: "Baptizo, to dip, to immerse, to sink."

ROSENMULLER says: "To baptize is to immerse, or dip." STUART says: "Baptizo means to dip, plunge, or immerse into any liquid." WETSTEIN says: "To baptize is to plunge, to dip." LEIGH says: "To dip into water, or plunge under water." CALVIN says: "The word baptize signifies to immerse." TURRETIN says: "The word 'baptism' is of Greek origin, which signifies to baptize, to dip into, to immerse." I could go on and list another full page or more with the same kind of statement from Greek scholars, but I feel these should suffice. So, wherever there is enough water to bury a person who has been saved, that is the proper and scriptural mode of baptism.

PROPER AUTHORITY

While the proper subject of baptism is a saved person, and the proper mode of baptism is immersion, these would be null and void without the proper authority.

There are many good organizations in the world which fill their proper places in society, but Christ never authorized any organization to administer baptism but his church.

All true Missionary Baptist Churches linking back through history with the Jeru-

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PLEASANT HILL STORY

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One by one on that Friday evening, members and onlookers climbed back into their cars and drove away slowly. The church had been constructed in 1884 and the first man was right. A lot of people had been born there.

But when the Lord spoke of building His church, His material was not lumber and concrete, but the redeemed souls of men. The building was gone, but Pleasant Hill Missionary Baptist Church was alive and intact. If anything, the fire had drawn its people closer together.

Bro. Sid Pitts extended his hospitality in offering the chapel of his funeral home to Pleasant Hill for services on Sunday, Sept. 7.

"Our church burned and I don't know why it burned," Sunday School teacher Max Barham said to the gathering. "But I know that if the Lord hadn't wanted it to burn, He could have kept it from burning. Maybe He just wanted to see what we'd do."

That morning, guest preacher, Bro. Kenneth Nichols, chose an appropriate text from the Fourth Chapter of Nehemiah: "For the people had a mind to work."

A committee of three men was appointed to lead in the rebuilding project and the work began.

The next Sunday, Sept. 14, services were held on church grounds in a large tent borrowed from the Polk County Missionary Baptist Association. That tent housed services for the next few weeks. The weather was beautiful, though, and exactly one month after the church had burned, on Oct. 5, services were held in the basement of the new building.

Then the walls of the building went up, the trusses for the roof, the decking and the shingles. The bricklayer finished his work as did the electrician and the plumber. The trim work, carpet and new seats followed. Services were held for the first time in the new building on Sunday, Nov. 30.

Not one member of Pleasant Hill could be convinced that the Lord was not at hand from the beginning of the project. The generous donation of time, skill and money from countless people exceeded even the most optimistic expectations. Fourteen men put the decking on one side of the roof in two hours one morning. That's the way it went. Men gave freely of their time, muscle, sweat and expertise, women provided refreshments on the site (and worked, too) and financial help poured in from far and wide.

On the first day of services in the new building, Sunday School Superintendent Buck Seiner stood before the people.

"We've got a lot to be thankful for," he said. "For all the help and all the people who have done their part. And, most of all, God was with us when we met that first Sunday in the funeral home; and when we met in the tent, God was there; he was there in the basement. The Lord's been in it from the beginning — the good weather, the help, the feeling among the people, the love for one another. I don't think there's any man that can say he hasn't been well paid for his efforts."

Indeed, as the God of heaven had been with Pleasant Hill in the old building, He had been in the tent and in the basement, and He would be in the new building, too.

The greatest was yet to come.

Bro. Austin McGinnis, pastor at Pleasant Hill, was mindful of Bro. Nichols' earlier text during one of the first services in the new building.

"We are thankful," he said, "that the people had a mind to work. God expects us to do the things we can do for ourselves, and, if we'll turn to Him, He'll provide for the things we can't do," Bro. McGinnis said.

He was right.

The revival really began on the third Sunday of December. Bro. McGinnis called for seekers after 'his morning message and a young girl fell in the altar, burdened by the great convicting power of God.

The church voted that night to begin a meeting as soon as the Christmas holidays had passed while kids were still on vacation from school. Members also voted for Bro. Don Fulbright as evangelist.

Bro. Fulbright was a member of the three-man building committee along with Bro. Max Barham and Bro. Leonard Hastain, three instrumental figures in the rebuilding as were deacons Bro. Roscoe Erven and Bro. Rex Barham.

"I never did say anything to anybody about the feeling I had even back when we were working on the building," Bro. Fulbright told the congregation during one of the early nights of the revival. "It just hit me one day that I would have to hold a meeting here when we got the building finished."

God blessed the revival effort. Six young people were saved including the girl who had fallen in the altar in December. Many of the services were literally a spiritual feast because God's power had moved among the people. That news spread, too, and the house was full on several nights.

One nagging thought was probably mutual among most folks after the new building was completed although no one never really voiced it until later. Those who had been born of the Spirit knew that the new building had no merit in itself, and knew — even though the last nail had been driven — that all was not complete.

The final handiwork belonged to the Lord. When the first soul was saved in the new building, God had blessed the altar and had given His approval. Then, the place began to feel like home.

Dedication services for the new building, located five miles east of Bolivar, Missouri on Mo. 32, will be held the first Sunday in May. Maybe, by then, there will be green leaves on those old oak trees.

Author's note: The writing of this story was, in every sense, a labor of love. There were, however, two difficulties. The first problem lies in the use of names in the story. The number of people who helped goes beyond counting and certainly beyond listing. Friends, neighbors — not all Baptists — members of sister churches and other churches all played a part from fighting the fire on Sept. 5, to working on the new building — to praying. God alone could number those who helped. The art of composition required that a few names be mentioned to save the text from the pitfalls of becoming too impersonal and formal. But that usage is not meant to raise the thoughts or efforts of any one person above that of another — never.

The second problem is one that will come as no surprise to those who know the Lord. It is impossible to put in print the feeling that was involved from the

beginning of construction and especially in the revival. The glory of God filled my soul in such a way one night I marvel at it still. I could spend a hundred years in trying to write about one minute of that one feeling on that one night without putting down a single word that would even be close to adequate.

ADOPTION

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with that work whereby God chooses to elevate his children to a higher plane, granting to them a higher position and greater privileges, and is the seal of their eternal inheritance.

In the Hebrew, Greek and Roman law this was always the meaning of the process of adoption. Again, adoption is not the act of regeneration whereby we become the children of God, neither is it the work of justification whereby we children are declared to be just through the atonement of Christ, but is the work of God upon the children of God whereby they become inheritors of the promises made to them in the divine will of God. Certainly this work is done when the individual becomes a believer in Christ.

The word Adoption can be correlated with the words election and chosen because it does convey the eternal purpose of God to the believer in Christ.

When Jacob came into Egypt and met the children of Joseph, Gen. 48, he proceeded to adopt both Ephraim and Manasseh. Now the adoption of these children did not change their nature or character but it did elevate them to greater privileges and a higher position, enabling them to share in the inheritance of Canaan, and they did share in the promises made to Abraham. Now if we can see Joseph as a type of Christ, (which he was) we can see the work of adoption and what it does for us. Jacob certainly had the right to adopt these children and give to them the inheritance, and to seal this adoption he crossed his arms and blessed them, and by the cross the adoption was sure. I believe we can also see these two children are types of the Jew and Gentile.

Now to Romans 8:14-16, "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry Abba, Father. The Spirit itself (himself) beareth witness with our spirit that we are the children of God". The children of Israel did receive certain promises from God (according to the flesh) as to their inheritance of the land of Canaan, but they were placed under the spirit of fear and were all their lifetime subject to that fear of not being able to share in the land of Canaan, because the law placed upon them certain obligations. But the promises of God according to the Spirit stand upon what God does for us and not upon what we do for him.

We see by the word Abba, Father, both the Jew and the Gentile are included in the Spiritual Adoption of God, as he gives to us both the Hebrew and Syric language in the words Abba and Father. Also, so we may be sure of the promises of God, He states, "We have not received the spirit of fear", but have, "received the Spirit of Adoption". Remember that adoption is the work of God whereby he gives us certain rights and privileges. Therefore, all of the adopted children of God have a sure inheritance awaiting them in heaven. I do not say they shall all share

Ordination Service



Bro. Bob Pitt

There is to be an ordination service held at East Main Street Missionary Baptist Church, East Main St., Hartsville, Tenn. on Saturday, May 9, beginning at 10:00 A.M. Bro. Bob Pitt is to be ordained to the full work of the ministry. He has been the coordinator for the Old Fashioned Gospel Hour Telecast for a number of years, and was recently called to the pastorate of Hope Missionary Baptist Church, Manchester, Tenn.

Churches of the Enon, Wiseman and Siloam Baptist Associations and Hope Church at Manchester, TN have been invited to attend and assist in the ordination.

equal or joint-heirship, but they will have an inheritance because of God's adoption. Under Roman law it was required that witnesses be present to attest to the legal adoption of anyone, and the legal document must bear the seal of Rome in order for the adoption to be binding. The adoption again did not change the nature or character of the individual being adopted, but it did give them a higher position and better privileges. No one would think to adopt anyone of a vile nature, but would adopt them because they were of a good character, thereby willing to let them share in the inheritance of the parent or whosoever was doing the adopting. The same holds true in the adoption of God. He chooses to adopt those who have a divine nature (believers in Christ), and is willing for them to share with himself. Also, he gives to them the seal of the Holy Spirit as the earnest of their inheritance. We are taught to "grieve not the holy Spirit whereby ye are sealed unto the day of redemption". God has certainly made choice of his people and he certainly had the right to do so, and the Spirit is a faithful witness to the fact of adoption both now and at the resurrection.

Joseph did not have any objection to his father adopting the children, neither does Christ have any objection to his Heavenly Father adopting those that belong to him. Jacob did have an inheritance in the land of Canaan and every right to bestow the benefits upon the children of Joseph. God also has an inheritance and has every right to bestow upon the born again children the benefits of His Will. The adoption has already taken place in our lives, although we will not receive the full benefits of it until the resurrection.

Galatians 4:6, "And because ye are sons, God has sent forth the Spirit of his Son into your hearts". Also 1 John 5:10 and Romans 8:9.

The above scriptures declare that God has sent forth his Spirit in our hearts and we now are receiving the first benefits of

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BAPTISM

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salem church has scriptural authority to baptize the proper subjects, by proper mode and with a proper administrator.

PROPER ADMINISTRATOR

The first Baptist preacher was John the Baptist. Sometimes the question is asked, "Who baptized John the Baptist?" That is like asking, "Who was Adam's father?" When God wanted a man, he created one, when he wanted a Baptist he made him. John received his authority from God in heaven, John 1:6; Matthew 3:1; Luke 1:17, 76, 77. This Baptist preacher baptized the material that went into the church Jesus organized, Acts 1:22, and also Christ, the Head and Founder, Matthew 3:13-17. With this, God was pleased! Others within the church who were proper administrators baptized during the Lord's ministry, John 4:1-3.

Proper administrators then are men who have been saved, scripturally baptized themselves and have been scripturally ordained by the authority of a true Baptist church.



On this subject we notice an old record, "The first church in New York queried: Whether a person applying to one of our churches (Baptist) for admission as a member, and satisfies the church that he has been previously baptized by immersion, on a profession of his faith in Christ; but at the same time confesses, the person who administered the ordinance was, at the time, neither ordained to the work of the ministry, nor baptized himself by immersion, but only chosen and called by a religious society to officiate as the teacher or minister, should be received." Philadelphia Baptist Association, New York, October 2, 3, 4, 5, 1787.

It was resolved that the above question be held over until the next annual session of the association. Philadelphia Baptist Association, Philadelphia, Pa., Oct. 7, 8, 9, 1788.

"In answer to a query from the first church in New York, of last year, held over to this time, respecting the validity of baptism, administered by a person who had never been baptized himself, nor yet ordained; we reply, that we deem such baptism null and void:

"First, because a person that has not been baptized must be disqualified to administer baptism to others, and especially if he be also unordained.

"Second, because to admit such baptism as valid, would make void the ordinances of Christ, throw contempt on his authority, and tend to confusion: for if baptism be not necessary for an administrator of it, neither can it be for church communion, which is an inferior act: and if such baptism be valid then ordination is unnecessary, contrary to Acts 14:23; 1 Tim. 4:14; Titus 1:5."

"Third, of this opinion we find were our

ADOPTION

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the adoption but only at the resurrection will we be fully aware of all the privileges the divine Will of God contains. Rom. 8:23 tells us we have received the first-fruits of the Spirit, (first payment or earnest) but we wait for the adoption, to wit, the redemption of our body. In other words, the benefits of the adoption will be made known in the resurrection. The adoption has already taken place and we are sure of the eternal inheritance. Rom. 8:19, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God". Eph. 1:5, "Having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will".

Those whom Christ's blood is applied are justified and then adopted unto God to be wherever he is and to share with him in Christ. Certainly the scriptures teach that will be in Heaven. This ought to make every believer in Christ shout for joy, to know they are included in the divine Will of God, and when his Will is read, all the children of God are mentioned because they have been chosen of God and given the Spirit of adoption, whereby they know they have a privilege beyond anyone else.

God has never adopted a lost sinner to share in his inheritance because they are under the curse of the law. Those who have been set free from the curse of the divine law of God and justified at the bar of God's justice, because Christ has redeemed them from the curse, are adopted of God, and He is justified to do so because Christ has paid the penalty for their sin. God was not only pleased to save sinners from the curse of the law but was moreover pleased to raise them up unto a glorified state, and has provisions made in His Will for such benefits, also has given to us the assurance of those provisions by the adoption of the Spirit. In the resurrection we will enjoy those benefits forever.

In Rom. 9:4 we find the word Adoption mentioned in reference to the choice God made when he chose natural Israel as his chosen nation. The nation of Israel was elevated above all other nations (according to the flesh) and did hold a higher position, and did have greater privileges than any other nation. I ask, did not God have the right to choose that nation and to bestow privileges upon them at his own good pleasure? This he did and did bestow natural glory, covenants, giving of the law and the service of God and the promises according to the flesh. All these blessings and privileges were given to them because they were God's adopted nation. In like manner God has already begun to bestow upon us the spiritual benefits of his own good pleasure, such as the giving of the New Testament, His Covenant, New Testament Service, Honor, Glory and many other benefits. Remember the Lord began to give the natural benefits while the children of Israel were still in the wilderness. In like manner

Associations in times past; who put a negative on such baptisms in 1729, 1732, 1744, 1749 and 1768.

"Fourth, because such administrator has no commission to baptize, for the words of the commission were addressed to the apostles and their successors in the ministry, to the end of the world, and these are such, whom the church of Christ appoint to the whole work of the ministry." Phil. Baptist Assoc. pp. 229, 238.

The Tongue

"The boneless tongue, so small and weak, Can crush and kill," declares the Greek. "The tongue destroys a greater hoard," The Turk asserts, "than does the sword." A Persian proverb wisely saith, "A lengthy tongue—an early death," Or sometimes takes this form instead, "Don't let your tongue cut off your head." "The tongue can speak a word whose speed," The Chinese say, "outstrips the steed;" While Arab sages this impart, "The tongue's great storehouse is the heart." From Hebrew wit this maxim sprung, "Though feet should slip, ne'er let the tongue." The sacred writer crowns the whole, "Who keeps his tongue doth keep his soul."

he has already begun the benefits to us and will complete them in the resurrection. Jesus said "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world". This is in reference to the resurrection and the kingdom meaning the heavenly world. Again in Gal. 4:4-5, we are told God sent his Son to redeem them that were under the law, that we might receive the adoption of sons. You see again we had to be redeemed from the curse and then the adoption took place.

As I stated before, the adoption has already taken place but we have not received all the benefits of it. This is clearly taught in Eph. 2:5-7 "Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus". We see he has already begun the work of the adoption and in the ages to come (eternity) he will shew the exceeding riches of his grace in us through Christ.

Ofttimes when someone is saved they will shout the praise of God aloud, and again I ask why shouldn't they shout, because they have the knowledge of God in their heart and mind, and as they grow in grace and truth they should continue to praise God, because the complete work of God is made more fully known to them by the word of God.

The night God saved me I loved him, but now I love him more than ever because I have learned more about why he saved me. Then I knew I was saved. Now I know I am saved for all time and eternity and do have a sure inheritance awaiting me in heaven.

The adopted children of God are now citizens of heaven as Paul tells us in Phil. 3:20-21, "For our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself". The children of God should rejoice because they are saved for all time and eternity, and do have a heavenly citizenship and do have the assurance they are included in the Will of God. Thank God for this assurance which he has given us by the adoption of the Spirit.

It pleased God that in Christ should all fulness dwell, and has given to every believer the full assurance by the resurrection of Jesus from the dead according to I Peter 1:3-4. "Blessed be the God and

REVIVALS

SUNDAY - MAY 10

Kokomo Missionary Baptist Church, 1723 N. Lindsay, Kokomo, Ind. Pastor Charles Chapman is to be assisted by Elder Paul Bryson. Services each night at 7:00 P.M. Everyone is invited.

WEDNESDAY - MAY 13

New Bethel Missionary Baptist Church, 1080 Old Dickerson Pike, Goodlettsville, Tenn. Pastor H. C. Vanderpool is to be assisted by Elder Neal Forshee. Services each night at 7:15 P.M. Everyone is invited.

SUNDAY - MAY 31

Bethel Missionary Baptist Church, 222 Epler Ave., Indianapolis, Ind. Pastor William L. Shoulders is to be assisted by Elder Eugene Brown. Services on Sunday night at 6:00 P.M. and week-nights at 7:00 P.M. Everyone is invited to attend.

EDITOR TO PREACH IN INDIANA

The editor of the BANNER is to preach on Saturday night, May 30, at 7:00 P.M. at Friendship Missionary Baptist Church, Columbus, Ind. and at 11:00 A.M. on Sunday, May 31.

Bro. Joe P. Greer of Washington, Ill. will be filling the pulpit for the editor at New Bethel Baptist Church, Goodlettsville, Tenn. on Sunday, May 31, at 11:00 A.M. and on Sunday night at 6:00 P.M., Bro. Steve Perrigo of Plainfield, Ind. will preach.

Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you". Just as sure as God raised up Jesus and the empty tomb is a witness to that fact, then he also will raise us up to be with him in heaven. He has begotten us unto a living hope and that hope is in the resurrection of Christ.

When at the judgment or at any other time, should satan try to claim one of the adopted children of God, he would miserably fail, because all the adopted children of God have the seal of God in them by the adoption, and just as the law required (Roman law) the seal of the state be upon all legal documents to make them binding, so has God placed his seal upon all his children by adoption, and God will certainly claim all his property in the resurrection.

Christ paid the price for our redemption at Calvary, and then presented the sacrifice to his Father in heaven. The atonement was accepted by his Father to satisfy the broken law of God. As he states in Isaiah 53:11, "He shall see of the travail of his soul, and shall be satisfied". He is well pleased to send forth the Spirit of adoption into our hearts crying Father, Father.

Again in closing this article I would like to say adoption is the work of God, whereby He elevates and gives certain privileges to all those who believe in Christ Jesus his Son, and only in the resurrection will the full manifestation of the sons of God be realized, when a number which no man can number stand in His presence redeemed, justified and glorified with God forever.