

Baptist Banner

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

VOL. 3

Tompkinsville, Ky., September, 1968

Number 4

Why I Am A Baptist

By F. R. Bingham

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

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

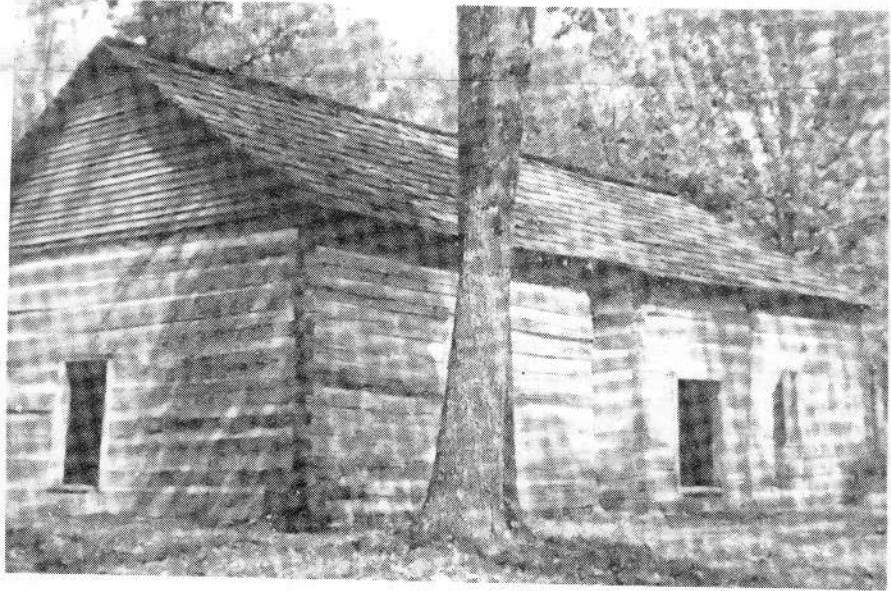
(IV) I am a Baptist because I WANT TO BE A MEMBER OF A CHURCH WHOSE HISTORY GOES BACK TO THE DAYS OF CHRIST AND THE APOSTLES. I have no desire to be a member of a church organization the history of which began with some Human Founder, and this side of the days of Christ and the Apostles, and on soil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

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

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

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Old Landmark, Monroe County, Kentucky



Fighting Among The Ranks

By Ethelene Driver

It seems that it has always been, and will continue to be, the nature of groups of people to fight, squabble and bicker among themselves. Ask anyone who has been in the armed forces, on the battle field; they will tell you that the same thing is true there. It is also just as true that when the enemy is present and the "chips are down," these same men bind themselves together and would risk their lives for one another if need be. They do not pick at their co-workers when the enemy is at hand, but concentrate all their efforts toward getting the advantages of the enemy.

Because of the sin which remains in the flesh, it is natural to some extent, for us, as God's children, to find fault with one another and quibble over details, which

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Old Mulkey Meeting House

Tompkinsville, Ky.—The Old Mulkey Meeting House is located on Highway 63, near Tompkinsville in Monroe County Kentucky. It is now a State Shrine.

The Meeting House was erected about 1800 and is one of the oldest church buildings in the state. Some of Kentucky's early Baptists worshiped here.

Elder John Mulkey preached at this location. He gathered the Mill Creek Church which was organized in 1798. On the wall of the Old Mulkey Meeting House, neatly framed, is a roll of the Mill Creek Church, 1798-1799. There were 170 members. Also on the wall of this historic structure are the pictures of Elder Mulkey and his wife.

The way in which the building was constructed it has twelve corners. It is said that these represented the twelve

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FIGHTING AMONG THE RANKS

don't usually amount to much. We sometimes get so caught up in this kind of thing that we fail to see that the enemy is all around us. We are doing our fighting among ourselves where all the world (Satan's forces, the enemy) can see. It is weakening our forces, and giving us a terrible image to the world. If we have any vision or foresight in the work of the Lord, let's use it and warn the people that this fighting among the ranks is hurting God's cause and it is time it is stopped.

The commission was given to the Church to "GO AND TEACH," yet we are so busy discussing what other churches are doing wrong, the so-called 'People who run the Church,' or the fact that sister so-and-so has the big head, that we do not have time to carry out this commission of the Lord. Sinners can often look at Church members and say, "If this is the way Christians behave I don't want any part of that."

So, let's center our eyes and hearts on Christ and His work, and let everything else take care of itself. When we are concentrating on the cause of God, it doesn't matter nearly as much if someone fails to speak to us when we meet them on the street. When we are honestly fighting for the Lord, the other person's mistakes don't seem as important; we can even sympathize with him and when he stumbles, instead of kicking him down a little further.

For the sake of God's cause, and the Church, let us stop our petty squabbles, and be about our Master's business, because the enemy is upon us.

OLD MULKEY MEETING HOUSE

Apostles. The five windows are believed to represent the five wise virgins. Symbolic of the Godhead are the three doors. The pulpit is located in the north side of the building. The seats are hewn with two legs at each end. One is located just in front of the pulpit at the altar.

The editor has been privileged to visit this historic place on two occasions and has found it to be inspirational.

In the woods nearby there is a sign on a tree with these words, "Original site where the Thirteen Pilgrims built." In a cemetery nearby one may read the following on one monument; "Art, Elmira, Jeggy and Gemima, son and daughters of Isaac and Lumira Hagan Jackson, cousins of Stonewall Jackson." On another monument is the following: "Hannah Boone, born in Berks County, Pa., August 24, 1746, died in Monroe County, Kentucky, 1828"—she is a sister of Daniel Boone.

A Review Of Life

By G. C. Meadows

I was born December 23, 1892, in Elmwood, Tenn., which is near Cartage. My parents were James (Jim) Meadows and Susan Gibbs Meadows. I had six brothers and one sister. One brother and my sister are still living, and reside in Nashville, Tenn. My mother died when I was five years old, and I was raised by my father and his mother.

I was saved November 11, 1929, at Fifth Street Baptist Church in Bowling Green, Ky. This was also the first church I preached in. I have been preaching for the last 37 years. Besides preaching at various churches, I broadcast over WKCT Radio for a long time. The churches I have preached at are located in Kentucky and Tennessee and a few in Indiana. Although I cannot recall all of them, I have tried to list some of them below.

Bucksville Baptist Church, Ky., Cedar Bluff Church, Ky., Faith Missionary Baptist Church, Ky., New Harmony Baptist Church, Ky., Good Will Baptist Church, Ky., Long View Baptist Church, Ky., Old Hope Well, Ky., Sweden Baptist Church, Ky., Pleasant Hill Baptist Church, Ky., Cub Creek Baptist Church, Ky., Drakes Creek Baptist Church, Ky., New Gasper Baptist Church, Ky., Providence Knob Baptist Church, Ky., Hillsdale Baptist Church, Ky., Pleasant Grove Baptist Church, Ky., Beautiful Home Baptist Church, Ky., Mt. Zion Baptist Church, Ky., Otter Gap Baptist Church, Ky., Richlieu Baptist Church, Ky. (Pastor) Sand Hill Baptist Church, Ky. (Pastor)

Garrett Hollow Baptist Church, Ky., Kyrock Baptist Church, Ky., Lone Field Baptist Church, Ky., Old Union Baptist Church, Ky., Oak Forrest Baptist Church, Hays, Ky., Oak Grove Baptist Church, Ky., Delafield Baptist Church, Ky., Oak Forrest Baptist Church, (Allen Co.) Ky., Green Hill Baptist Church, Ky., Bridgeport School House, Ky., Hopewell Baptist Church, Ky., Friendship Baptist Church, Ky., Dixon Creek Baptist Church, Tenn., Lafayette Baptist Church, Tenn., Fairview Baptist Church, Tenn., Meadorville Baptist Church, Tenn., New Bethel Baptist Church, Tenn., Piper's Chapel Baptist Church, Tenn., Rock Bridge Baptist Church, Tenn., Hogan's Creek Baptist Church, Tenn., Knob Spring Baptist Church, Tenn., South Carthage Baptist Church, Tenn., Sycamore Valley Baptist Church, Tenn., Gully Creek Baptist Church, Tenn., Ebenezer Baptist Church, Tenn., Red Hill Baptist Church, Tenn., Brattontown Baptist Church, Tenn., Enon Baptist Church, Tenn., Elmwood Baptist Church, Tenn., Sun Rise Baptist Church, Tenn., Galen Baptist Church, Tenn., Defeated Creek Baptist Church, Tenn., Mace's Hill Baptist Church, Tenn., Russell Hill Baptist Church, Tenn., Mt. Tabor Baptist Church, Tenn., Union Hill Baptist Church, Tenn., East Side Baptist Church, Bethany Baptist Church, Tenn., Silome Baptist Church, Ky.

Although this is not all of the churches I have preached at, there are those I cannot remember, and too, space would not permit us to list them all.

I married Zola Mae Conley in September of 1948. We now reside on Plum Springs Road with our 13-year old son, Richard. We have two daughters, married; Wilma, 18, of Bowling Green, (Mrs. Alan Bledsoe), and Sue, 17, of Louisville, (Mrs. Gary Callis).

Revival

Announcements

FRIDAY, SEPTEMBER 8

Chestnut Mound Baptist Church, Smith County, Tenn. Pastor E. C. Butler is to be assisted by Bro. Robert Hughes.

Second Sunday Night — September

Arron's Chapel Church, Overton County, Tenn. Bro. A. M. Maynard is to be assisted by Elder H. C. Vanderpool.

Third Sunday Night — September

Mt. Zion Baptist Church, Allen County, Ky. Pastor James G. Beal is to be assisted by Elder F. W. Lambert.

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Why I am A Baptist

(Continued from page 1)

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

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

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

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

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

(2) The second requirement is A PROPER PERSON. We find throughout the Bible that ONLY BELIEVERS ARE TO BE BAPTIZED, no one but a believer in Jesus Christ. In Matthew 28:18-19 Jesus commanded and commissioned only the Baptism of Disciples. In John 4:1

only disciples were baptized. In Acts 8:36-37, Phillip told the Eunuch that he might be baptized, "if he believed." There is absolutely NO record, nor teaching, favoring infant baptism.

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

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

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

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

(to be continued)

Siloam Baptist Association To Meet

The Siloam Baptist Association is to meet on October 4, 5, and 6 with Mt. Zion Baptist Church, Holland, Ky. This is in Allen County. Services are to begin on Friday, Oct. 4, at 10:00 A. M.

Officers elected last year were: Elder F. W. Lambert, Mod.; Elder H. C. Vanderpool, Clerk; Bro. G. W. Husking, Treas.

Elder Calvin Perrigo is to preach the Introductory Sermon on the first day. The Memorial Sermon on Saturday is to be delivered by Elder H. C. Vanderpool. Elder F. W. Lambert is to preach the Doctrinal Sermon on Sunday. Many subjects of interest will be discussed.

Thirty-one churches represented in the Association last year with a total membership of 5,192.

Enon Association

The editor is sorry that he is unable to report information concerning the 1968 session of the Enon Baptist Association. This is due to the fact that such information was not received at the editor's desk.

Bro. Davis Accepts California Church

Elder Kenneth Davis of Enon Baptist Church, Macon County, Tenn., has accepted a call to the pastorate of Gloria Gardens Baptist Church, Downey, Calif. This is located east of Los Angeles. Bro. Davis began his work with this church on the fifth Sunday in June. Elder Oakley Cook, Lafayette, Tenn. had been pastor of the church until August, 1967.

Anyone having friends or relatives living in or near the Los Angeles area and would like for them to attend a sound Missionary Baptist Church may contact the pastor by writing to him at 8115 Gardendale, Downey, Calif. 90242.

Let us remember Bro. Davis and this church in our prayers that the Lord will bless their labors together.

Bro. Vance Answers Call To Mission Field

Bro. James Vance, Gordonsville, Tenn., who is a member of Caney Fork Baptist Church, Smith County, has acknowledged his call to do mission work in Mexico.

He is now studying the Spanish language in his preparation for the work. He and Sister Vance have recently returned from Mexico on a trip which has given them some idea of the environment in which they will live and work.

We will report on his work when he has gone into the field. If you would like for Bro. Vance to preach in your church you may write him at Gordonsville, Tenn. 38563

Watch For Expiration Date

Each subscriber to the BANNER is asked to watch for the date at the end of your name and address on the paper. This is the month that your subscription expires. Please renew as soon as possible, for this saves time and work on the editor and the printer.

The Theology of John the Baptist

(An Outline Survey)

John, the first Baptist, believed and taught a good deal more Baptist (Bible) doctrine than is commonly attributed to him. Some have even tried to call his baptism "pre-Christian" or "sub-Christian." If that were true, then the baptism of Christ was not Christian baptism—an absurdity beyond reason. Consider the following list of doctrines from the ministry of John as stated in Scripture, and decide for yourself.

John believed in:

1. the necessity of preaching—Matt. 3:1;
 2. repentance—Matt. 3:2, 8, 11;
 3. the Kingdom—Matt. 3:2;
 4. faith ("at hand" points forward, a sign of faith)—Matt. 3:2, Acts 19:4;
 5. inspiration of Scripture—Matt. 3:3, Luke 3:2, John 1:17;
 6. the Messiah (Christ, Anointed One of God)—Matt. 3:3, 11, and 11:3;
 7. the immersion of accountable, confessing individuals on divine authority—Matt. 3:6, 11, and 21:24-27, Mark 1:5, John 1:6, 33, and 3:23;
 8. public confession of sins—Mt. 3:6;
 9. the fact of sin—Matt. 3:6-7.
 10. the worthlessness of an impersonal religion—Matt. 3:7, 9;
 11. coming judgment—Mt. 3:7, 10, 11, 12;
 12. the necessity of fruits of a righteous life before baptism—Matt. 3:8;
 13. the omnipotence of God—Matt. 3:9;
 14. the Holy Spirit—Matt. 3:11;
 15. the baptism in the Holy Spirit to be performed by Christ—Mt. 3:11;
 16. eternal punishment of the lost (hell)—Matt. 3:12;
 17. the importance of truth even in times of testing—Mt. 14:3-12;
 18. discipleship (following to be a learner)—Matt. 11:2, 14:12;
 19. the necessity of high moral standards for all—Mt. 14:3-4, 21:32;
 20. the gospel of Jesus Christ, His death, burial, and resurrection—Mark 1:1;
 21. the remission of sin—Mark 1:4 (upon repentance, not upon baptism; else why demand fruits before baptism?);
 22. salvation—Luke 3:6;
 23. prayer—Luke 11:1;
 24. social justice and honesty—Luke 3:10-14;
 25. the pre-existence of Christ—John 1:15; 30;
 26. grace—John 1:16-17;
 27. God a Spirit—John 1:18;
 28. Christ is one with God, and He has shown us God—John 1:18, 34;
 29. atonement—John 1:29, 36;
 30. communion with God—John 1:33 (see Luke 11:1);
 31. the helplessness of man—John 3:27;
 32. the bride of Christ—Jn. 3:29;
 33. witnessing—John 5:33, 35.
- Do you believe as much of the truth of God as John did?—Baptist Bible College Herald.

Was The Church In Existence Before Pentecost?

Everything essential to a Scriptural church was in existence before Pentecost.

1. Jesus was a King before Pentecost. John 18:37.
2. His kingdom suffered before Pentecost, Matt. 11:12.
3. Men pressed into the kingdom before Pentecost, Luke 16:16.
4. Some hindered others from entering the kingdom before Pentecost, Matt. 23:13.
5. There was an ordained ministry before Pentecost, Mark 3:13-14.
6. There was a commission to preach before Pentecost, Luke 9:1-6.
7. They were authorized to baptize fore Pentecost, John 4:2.
8. They had the Lord's Supper before Pentecost, Luke 22:19.
9. They had a rule of discipline before Pentecost, Matt. 18:15-17.
10. They had the gospel before Pentecost, Matt. 24:14, Mark 1:1.
11. Jesus said there was no doubt about its real existence before Pentecost, Luke 11:20.
12. Peter said that the company had existed from the baptism of John, Acts 1:21.
13. The Lord's kingdom thus begun shall have no end, Luke 1:33.
14. All power of authority was in Jesus hands before Pentecost, Matt. 28:18-20.
15. The Bridegroom had His bride before Pentecost, John 3:28-29.
16. All things had been given into Christ's hands before Pentecost, Jno. 13:3-4.
17. When Jesus left the world, He left His "House" and gave His servants "a work to do" and "authority" and commanded them watch, for they know not when the Master of the House cometh Mark 13:31-37. Now, I Timothy 3:15, reads, "The house is the church." If the house is the church as the Bible says, and Jesus "left his house" when He ascended, then the church was in existence when Jesus left the world and before Pentecost.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.