

influential leaders got the idea that baptism was necessary for salvation. This heresy led to baptizing babies, and sick people, thus making sprinkling seem to be more convenient. After a few more centuries, the majority of Christendom held to sprinkling babies, making the Roman hierarchy the arbiter of disputes. However, God had preserved for Himself remnant through the ages, those who never yielded to Rome or to infant baptism. They were called various names and since 1644 the name Baptist has gained increasing respect.

Every Baptist has the great privilege of witnessing for his Lord by means of explaining the meaning of his baptism and of his name Baptist. For when baptism is explained, the gospel of Christ is explained. Baptists, then, should be both bold and courteous in explaining their name, and thereby glorifying their Lord.

Why Church Hopping Is Bad

By Scott Kinmartin

The fastest way to make a church leader roll their eyes is to ask, "Do you have any church hoppers?"

Let me give you 5 reasons why church hopping stinks!

1. It's turning church programming into a commodity. Church hoppers bring their families to church like they would a trip to McDonald's. Pastors can spot these folks coming a mile away. They are checking everything out, looking for the best kids program, the best worship band, etc. There is a difference between an earnest shopper and a professional hopper... ask them how long they've been looking!

2. It's turning preaching into a

commodity. No pastor wants you to come to their church because you think they are a good preacher. There's a little devil on the shoulder that says, "You want them, they love you." But people who are coming to hear a good sermon are only there for the show. Make them buy tickets!

3. It's turning your community into a commodity. I'm always amazed to find people driving 20-30 minutes to a church. It's as if they were in complete denial that a good church would turn them loose in their own town? (Even if the churches are lame in their opinion.) If God put you in that community, go to a church in that community, make it unclame.

4. It's turning the people of the church into a commodity. It's funny when you talk to a church hopper about "their old church." They are quick to point out what they don't like there and they do like here. I've noticed these folks are happy bystanders. Ask them to join a small group and see what happens. It's a trip.

5. It's treating churches like a commodity. A little repetitive, eh? It can't be said more clearly. The problem with hopping from church to church is that it tends to value "church" by the elements that make it up instead of jumping in with two feet. No staff member wants to be judged by numbers, no church deserves to be judged by the programs they offer. And it's ultimately a sign of shallow spiritual growth when you fail to commit to a local church for the long haul. Yep, it's messy. Why? Because it's full of people just like you!

Catering to the saved is a distraction from reaching the lost.

Bible Baptist Church Bulletin

Remove not the ancient landmark, which thy fathers have set (Prov. 22:28).

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THE NAME BAPTIST

By: S.E. Anderson

The name "Baptist" is a Scriptural name. It is found first of all in Matthew 3:1 which like all Bible verses, is given by inspiration of God. John the Baptist is referred to immediately after "the beginning of the gospel of Jesus Christ the Son of God" (Luke 1:1). In Luke his story begins with verse five and in John with verse six. Thus the Baptist stands at the very threshold of the New Testament.

The name of Christ's great forerunner is found no less than fourteen times in the New Testament. The more honoured name "Christian" is found only three times, and two of these are apparently used with scorn. Strange as it may seem, the name Baptist is always used with evident respect. John the Baptist won a great many converts to Christ. These were soundly converted, baptized and trained, even before Christ in His own brief ministry on earth. Thus when, Christ called for disciples He found them already prepared for Him (Mt. 4:18-22;9:9). We do not read that John's converts were called Baptists, for there were no denominations in those days, but they must have been baptist for they believed what John the Baptist preached; they accepted the Baptist's baptism, and they, in turn won converts and baptized them. Moreover, Jesus Himself was baptized by John the Baptist and endorsed Him with lavish praise.

Again the name Baptist is a Christ-centered name. John baptized in order "to make Christ manifest" (Jn. 1:31). Since Christ's greatest work on earth was his death, burial and resurrection on our behalf, John's baptism — immersion — pointed clearly to the atonement. John pointed to Christ as the Lamb of God which taketh away the sin of the world. John always pointed to Christ,

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Ministries

1. Bible Studies
2. Tract Drop
3. Door-Knocking
4. Personal Evangelism
5. Missions

Position

1. Independent
2. KJV 1611
3. Baptist
4. Old-Fashioned
5. Soulwinning
6. Premillennial
7. Non-Charismatic
8. Unaffiliated

Church Services

Sunday:

- 9:30 am — Sunday School
10:30 am — Worship Service
6:15 pm — Evening Service

Wednesday:

- 6:30 pm — Bible Study & Prayer Meeting

CHURCH TIMES

Sunday:

9:30 am — Sunday School
10:30 am — Worship Service
6:15 pm — Evening Service

Wednesday:

6:30 pm — Bible Study & Prayer Meeting

Saturday:

8:00 am — Door-Knocking & Tract Distribution

ANNOUNCEMENTS & PRAYER REQUESTS

- This BBC Bulletin can be downloaded online on biblebaptist.net.au/bbcbulletin.html
- Tract-Drop and Door-knocking on Saturday.
- Sunday & Wednesday Church services.
- Wisdom for Bro. Robert Javapro leading the Friday's Bible Study for PNG folks in Kalgoorlie.

Church Bulletin

For those who have prayer requests, Christian articles, poems, or announcements for inclusion in the next issue of the Church Bulletin, please ring or email Ethel Macale.
 Deadline: Friday, 5:00 pm.
 Phone: (08) 9022 8323
 Email: ethel@macale.org

- Need for church car
- Church services at Bible Baptist Church, Kalgoorlie.
- Pastor Eugene Macale's ministries' financial needs: Bible Baptist Mission (Liloan, Southern Leyte, Philippines).
- Dondoy (Pastor Macale's brother) from alcoholism.
- Baptist Fellowship Meetings, September 29 - October 1, 2009, Calvary Baptist Church, Armadale, WA.
- Edna, Pastor Eugene Macale's sister-in-law, for complete healing of her stage-4 cancer.
- Kylie Mell's (Chris' wife) healing from multiple sclerosis.
- Financial needs of Bible Baptist Church, Talisay, Cebu under Pastor Gemmo Suberano.
- Pray for Pastor Romy Macale's teaching job's security in KBCHS.
- Pray for Bible Baptist Church (Kalgoorlie) membership application of Bro. Jerry Penie & his wife.
- Pray for our new Christians for baptism.

Websites worth visiting:

<http://www.biblebaptist.net.au>
<http://www.oldkjv.org>
<http://www.macale.org>
<http://www.av1611.info>
<http://www.biblebaptist.ph>

The Name...

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...saying, "He must increase, but I must decrease." When we do likewise we are Christ-centered.

John the Baptist came to prepare the way of the Lord, and to make His paths straight (Mt. 3:3). When we prepare the way for our children and Sunday School pupils and those who listen to our witness — all for our Lord — then we are doing what the Baptist did. And when our paths are straight by Christian standards, then they will lead our followers directly to Christ. The name Baptist is also a descriptive name. Since baptism symbolizes our death to all sinful ways, our burial of all bad habits, and our rising to walk in newness of life, then baptism symbolizes our conversion as well as our entire Christian life. Perhaps that is why the word "baptized" is used in several places to describe the entire work of John the Baptist (Jn. 1:28, 31, 33; 3:23; 10:40:) and of Christ Himself (In 3:22, 26; 4:1-2).

Logically, then each Baptist is one who has "killed" all sinful ways, buried them in the baptism, and ever since lives as one who is "risen with Christ" (Col. 3:1), who has put off the old man" and has "put on the new man" (Col. 3:8-14). Thus it seems that Baptists have a deeper obligation to live a consistent Christian life than non-immersed Christians! But do we? Further the name Baptist is an ideal name. It is the name the Lord gave to the first preacher of the Christian gospel, the one who baptized the Son of God, the one in whom the Holy Spirit dwelt from his infancy, the one who was "great in the sight of the Lord" (Lk. 1:15), the one whom Christ praised so

profusely, the one whom "all men" counted a prophet indeed, and the one who had the honor of being the first martyr for Christ. Notice that everything John did and said brought honor to Christ. His name was not an object of praise or glory; rather it was a signboard pointing to his Lord. Would that all modern Baptists were faithful signboards, not seekers for glory. Again the name Baptist could be what it was at first, non-sectarian. John, the first Baptist, was not a narrow denominationalist; he was all out for his Lord. If every Christian now could forget all divisive teachers or leaders, and go back to the original source of the Christian gospel in the New Testament, he would take his stand with the Lord Jesus and His apostles, all of them endorsed John the Baptist (Acts 1:22). This endorsement would magnify Christ as Lord and Saviour, not any lesser cult or leader.

The name Baptist could be a unifying name. "One Lord, one faith, one baptism" (Eph. 4:5) is our ideal. If we all had one Lord we would have one faith, and if we all had one faith we would have only one baptism. Conversely, if all Christians held to one baptism — the one Christ approved — that baptism would point to only one faith, the faith symbolized and portrayed by the original baptism. Then if all had that one faith, we would all have one Lord and only one. We would declare our independence of all popes, bishops, priests, traditions, superstitions, and extra-biblical customs which now confuse multitudes of people.

How did Christians ever become so divided, especially on baptism? Within a century of Christ's resurrection, some