

Baptist Banner

Thou hast given a banner to them that fear thee,
Psalms



that it may be displayed because of the truth.
60:4

VOLUME 17, NO. 1

GOODLETTSVILLE, TENN. 37072

JUNE, 1982

MINISTERIAL SUPPORT

By
Elder Jerry A. Reynolds
Davisville, W. VA.



(EDITOR'S NOTE: Elder Reynolds is pastor of Old Time Missionary Baptist Church, Elizabeth, West Virginia. He has done an excellent job in mission work in that area. He came to this field from the state of Missouri. He is a prolific writer. This article "Ministerial Support," Part I and Part II, appear in this issue of the BANNER. These articles will continue in the July and August issues. Be sure to get all copies and read them carefully. It is a good sound, Biblical and Baptist piece of literature.)

PART I - HISTORICAL

The following three paragraphs under quotation marks were taken from pages 697 and 698 of R. S. Duncan's *History of the Baptists of Missouri*, published in 1882.

"In 1868 the association (Old Path Baptist Association centered in Hickory County, Miss-

ouri) published the following endorsement... 'Instructed the clerk to arrange articles of faith in order, and that he include the article of faith relative to the support of the gospel, originally put forth by the elders and brethren of more than one hundred congregations of Christians (baptized upon a profession of their faith) in London in 1689, and adopted by the Philadelphia Association in 1742.' " (Philadelphia Association is: the oldest Baptist Association in America. - Writer's note.) Said article reads as follows: "We believe the work of the pastor being constantly to attend the service of Christ in his Church in the ministry of the word, and prayer with watching for their souls as they that must give an account to Him; it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability..." (Acts 4:4; Hebrews 13:17; I Timothy 5:17-18; Galatians 6:6).

We have wondered why so many churches, and even not a few pastors, are so timid on the question of ministerial support, as nothing - no doctrine whatever - is more explicitly taught in the scriptures than the adequate support of the gospel preacher. Churches are often very careful as to the conduct of their members relative to other items of faith, or doctrines of the Bible, and even in matters of less importance, but we have seldom known churches to call

(Continued on Page 2)

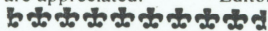
BANNER BEGINS 17th YEAR PUBLICATION

With this issue the BAPTIST BANNER begins its 17th year of publication. It is with much thanksgiving we continue this work. Many churches, ministers, laymembers have contributed to this publication. We wish to thank everyone including staff, writers and our dedicated printers at Scottsville, Kentucky (Gerald Printing Service) for their much appreciated work. These people have been most cooperative in our labors together. Thank you all!

We continue the policy of printing articles of Baptist doctrine, announcements of revivals, singings, ordinations, associational meetings, mission reports, historical matters, needs of churches and missions as well as missionaries, and radio work, TV telecasts, and all general announcements and reports that are beneficial to our Missionary Baptist Churches and the kingdom work of God. Information on Bible Lands, people of the Bible, travel in Bible Lands, etc. which enriches the knowledge of those who wish to be helped in those areas of Bible study are also included in our format.

We are also happy to offer information from time to time on good sound Baptist literature, books, Sunday School materials, etc. Continue to pray for us and this work. Your prayers and financial support are appreciated.

- Editor



ATTENTION

Those sending announcements or material for publication, please get them to me at the address on page 2, by the 10th of the month previous to publication. Or, you may call in your announcements at (615) 859-5780.

- Editor



REVIVALS

FRIDAY - JUNE 4

Fairview Memorial Missionary Baptist Church, 1150 Fairview Ave., Bowling Green, Ky. Pastor Billy Moran is to be assisted by Elder Paul W. Bryson. Services each night at 7:30 P.M. Everyone is invited to attend.

Becker Drive Missionary Baptist Church, Becker Drive off Preston, Louisville, Ky. Pastor Curtis Davis is to be assisted by Elder Landon C. Long. Services nightly. Hour of services not given. You are invited.

SUNDAY - JUNE 6

Gospel Truth Missionary Baptist Church, 14th St. and Stratton Ave., Nashville, Tenn. Pastor Luther Tuttle is to be assisted by Bro. Jackie Stagner. Services each night at 7:30 P.M. The public is invited.

Hope Missionary Baptist Church, Highway 53 North off I-65, Manchester, Tenn. Pastor Bobby Pitt is to be assisted by Elder A. G. Gregory. Everyone is invited to the services which are to be each night at 7:00 P.M.

McFerrin Avenue Missionary Baptist Church, 1208 McFerrin Ave., Nashville, Tenn. Pastor Howard Taylor is to be assisted by Elder Kenneth Massey. Services on Sunday nights at 6:00 P.M. and on week-nights at 7:00 P.M. You are invited.

Cedar Grove Missionary Baptist Church, Woods Ferry Rd., Gallatin, Tenn. Pastor Jimmy Suttle is to be assisted by Elder Harold D. Linville. Services nightly at 7:30 P.M. Everyone is invited.

FRIDAY - JUNE 11

Liberty Missionary Baptist Church, 2806 Maco Rd., Barberton, Ohio. Pastor Ronnie Galloway is to be assisted by Elder H. C. Vanderpool. Services each night at 7:00 P.M. The public is invited to attend.

SUNDAY - JUNE 13

West End Missionary Baptist Church, 440 West Main St., Gallatin, Tenn. Pastor W. E. Massey is to be assisted by Elder B. D. Carter. Services daily at 7:30 P.M. You are invited.

Colorado Missionary Baptist Church, 5900 S. Parker Rd., Denver, Col. Pastor Ottis L. Jones is to be assisted by Elder Kenneth Davis. For hours of service call (303) 750-9621, or (303) 377-5050. Contact friends and relatives in that area and tell them of the meeting.

Enon Chapel Missionary Baptist Church, Highway 231 west of Hartsville, Tenn. Pastor Bobby Gann is to be assisted by Elder Doug Curtis. Services nightly at 7:30 P.M. Everyone is invited.

Rayon City Missionary Baptist Church, 209 Keaton Ave., Old Hickory, Tenn. Pastor Charlie Patterson is to be assisted by Elder L. W. Smith. Services each night at 7:30 P.M. You are invited to attend.

Old Paths Missionary Baptist Church, Watertown Rd., Lebanon, Tenn. Pastor Edgar Copeland is to be assisted by Elder Hilman Duncan. Services each night at 7:30 P.M. Everyone is invited to attend.

(Continued on Page 4)

BAPTIST BANNER

Founded June 1, 1966

H. C. Vanderpool, Editor-Publisher, 1966-1981

Publication No. (USPS 041-800)

Second-Class Postage Paid At Goodlettsville, Tenn. 37072

Published Monthly
By

MISSIONARY BAPTIST LITERATURE COMMITTEE
P. O. Box 1001

Goodlettsville, Tennessee 37072

Phone: (615) 859-5780

H. C. Vanderpool, Editor of Publications

Billy J. Woodard, Assistant to the Editor

Imogene Butler, Secretary-Treasurer

Jeff Denton, Art Consultant

Donna Graves, Circulation

POSTMASTER: Send Form 3579 to: P. O. Box 1001
Goodlettsville, TN 37072

SUBSCRIPTION RATE

1 Year.....\$4.00
2 Years\$7.00
In bundles to churches \$3.00 per copy per year.
100 copies or over to one address \$2.00 per copy per year.

BAPTIST BANNER

P. O. BOX 1001

GOODLETTSVILLE, TN 37072

MINISTERIAL SUPPORT

(Continued from Page 1)

members to account for habitually neglecting to help defray church expenses.

We have known pastors to preach very earnestly for hours on Baptism, the Lord's Supper, the proper observance of the Sabbath and very many other things affecting Christian duty; but never a word about the support of the gospel. Why all this? Why leave out this one great question? Why demand that every applicant for church membership shall be a penitent, have faith in Christ, be baptized, etc., etc., and then keep such an one in the church for years, while he positively neglects, and, in thousands of cases, refuses to contribute even to the support of his pastor. It is an outrage upon the Christian name - an encouragement to infidelity.

This is a question that the Old Path Association, and some if not all, of her churches were not afraid to handle. As an illustration of this we cite an event which occurred at a meeting in 1877. One of the ministers had been silenced from preaching on the grounds of opposition to ministerial support, denouncing ministers who received remuneration for labor as 'hirelings,' etc. The case was carried to the association in 1877, the action of the church was sustained, and the man's name was dropped from the list of ministers.

The effort was renewed in 1878 and a motion made to rescind the action of the preceding year, which after a long discussion was lost, and the friends of the deposed minister failed to secure his restoration. Why not revoke a preacher's credentials for opposition to ministerial support as unhesitatingly as for opposition to any other plain precept of the Holy Bible?"

I, Jerry Reynolds, was born and reared within the bounds of the Old Path Association here referred to. She and several sister associations and churches about her are yet steadfastly maintaining the basics of the faith of Christ while hundreds of churches all about her have departed from their former soundness. Yet despite such a commendation, there is not to my knowledge an adequately supported minister of the gospel in that entire region at this present day.

The Association's action of 1877 apparently did little that carried down to the present. Instead, I grew up being instructed that preachers ought to

make their own livings for themselves and their families. I have known of a few preachers bragging about never having been chargeable to any church, and never having preached at any time on the subject of money. This I believed to be right, by the force of tradition and the one example from the Bible always given to defend that tradition, Paul's example of self-support.

This practice became a distinguishing mark of our ministry and something we sometimes proudly (but vainly) boasted against the "modern" Baptists of our area. It is no wonder that I and many other young men and boys of our churches lived in stark terror of the call to preach. The burden that was heaped upon these magnificently Spiritual men in long-sleeved white shirts was awesome. It was amazing to see the transformation from plowman to preacher in preparation for God's work. Some served churches (from one to four) as pastor while half the year they were almost continually engaged in revival meeting efforts, sometimes twice a day, and yet they managed to derive the majority of their income from the work of their own hands even as others.

Supermen they were, I thought, and no less marvelous were their wives who often stayed home and did a man's work in addition to her own so her husband could serve as slave not only to God but also to his unthoughtful people. One could not help admire them, but no one wanted to be like them. With our minds we honored them, but not with our purses. We had not learned from the scriptures their true meaning, that when in obedience to God the "elders that rule well (among us) are counted worthy of double honor" (1 Timothy 5:17) their bills are paid by us, thus relieving the slaves of Christ of the necessity of being a slave to the dollar also.

If we had understood the next verse of the Apostle's letter to Timothy we would not have dishonored the "ox that treadeth out the corn" by muzzling him nor withheld the wages of "the laborer (who) is worthy of his reward."

One of the most outstanding revivalists of our region became disabled a number of years before he died and was forced to quit preaching. Shortly before he died he replied to one who had commended his life's work, "I sure had a hard time getting people saved." We had no idea! He had made it look so easy to serve the Lord. Perhaps that divinely gifted man could have given the rest of his years and more as well to God's service and our benefit if we had

(Continued on Page 3)

"Grace + Peace be Multiplied

UNTO YOU THROUGH THE KNOWLEDGE
OF GOD, AND OF JESUS OUR LORD"
— II PETER 1:2



Editorial

By H. C. Vanderpool

In this issue of the BANNER, Elder Jerry A. Reynolds has contributed an article "Ministerial Support" which will be continued in the next two issues of July and August. I wish to endorse the Biblical doctrine of this article.

I was brought up under great men of God, for which I am



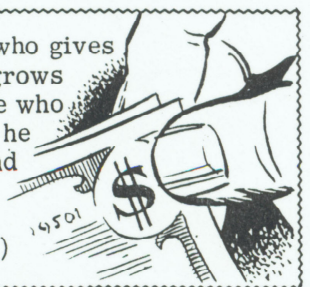
thankful. But, for some reason, this doctrine of the Bible was considered dirty, unwanted, and was to be shunned. While we give much credit to our churches and ministers of the past, WE ARE DUTY BOUND TO FACE FACTS! To fail to preach and teach our church members to financially support

the Lord's work, including ministerial support, is to shun declaring the whole counsel of God.

My family and I have heard remarks made about ministerial support that caused wounds, whose scars will remain in our hearts throughout our lives. Too many people, including Baptists, think and so speak, as if ministers are charity cases. Many Baptist people make little money, and therefore are not scripturally bound to give large sums, but are to give according as God blesses (1 Corinthians 16:1-2).

When God calls a man to preach, he calls him to full-time (Matthew 4:20, 22; Matthew 9:9; Acts 6:1-4). Any minister who will not, or would refuse to preach unless a price was placed upon his work, IS NOT WHAT HE SHOULD BE. A church that will call a man of God to serve them as an under-shepherd and are not concerned about his financial welfare, ARE NOT WHAT THEY OUGHT TO BE. So, instead of using space to extend my convictions on this important subject, I ask you to prayerfully read and study these articles during this three-month period (June, July, August).

"There is one who gives liberally, yet grows richer, and one who withholds what he should give, and suffers want."
— Prov. 11:24
(New Bkly. Vs.)



ELDER LANDON C. LONG EVANGELISTIC WORK

Brothers and Sisters in Christ:

I want to report to you as to the progress of the work we are doing and give to you a report on the financial status of the Evangelistic fund.

On Feb. 14, 1982, I submitted my resignation as Pastor of Harvest Missionary Baptist Church. I finished my pastorate on May 9, 1982.

I am now at liberty to go anywhere the Lord leads me in this nation and already have several meetings scheduled in various places for this year.

As to this date I have worked in 4 Revivals, Preached 34 Sermons and witnessed 2 Professions of Faith of which we thank the Lord for those 2 souls.

Listed below is a report of offerings for January, February, and March, 1982.

Landmark Baptist Church, Tenn.	\$ 20.00
Old Paths Baptist Church, Tenn.	60.00
Mt. Calvary Baptist Church, Tenn.	50.00
Old Hopewell Baptist Church, Tenn.	81.00
Glory Way Baptist Church, Tenn.	25.00
New Bethel Baptist Church, Henry County, Tenn.	72.30
Marlsboro Baptist Church, Hollow Rock, Tenn.	101.00
Enon Chapel Baptist Church, Tenn.	25.00
Mt. Tabor Baptist Church, Tenn.	25.00
Victory Baptist Church, Tenn.	50.00
Harvest Baptist Church, Tenn.	301.00
Becker Drive Baptist Church, Ky.	50.00
Harmony Baptist Church, Ind.	100.00
Liberty Baptist Church, Ind.	50.00
Salem Baptist Church, Ind.	184.00
Calvary Baptist Church, Ind.	50.00
Eld. & Sis. Ancel Jones	30.00
Eld. & Sis. Dallas DeRossett	100.00
Eld. & Sis. Bill McElroy	5.00
Eld. Hugh Hudson	5.00
Bro. & Sis. Harold Beatty	10.00
Bro. & Sis. R. C. Perry	10.00
Bro. James Hix	20.00
Bro. & Sis. Joe Guinn	10.00
Bro. & Sis. M. T. Lane	10.00
Bro. & Sis. Charles Travis	30.00
Bro. & Sis. Lewis Caldwell	30.00
Bro. & Sis. Tim Caldwell	60.00
Bro. & Sis. W. H. Woodall	50.00
Sis. Maggie Hicks	10.00

Total Offerings for 1st Quarter - \$1,624.30

Some of these offerings were given as I visited and preached in some of the churches listed above.

My wife, Bea, and myself have purchased a Travel Camper; that way we will have someplace to stay at night when we are on the road.

We need your prayers as we endeavor to do this work that God has laid on my head. Again I might say that this work is being done under the Authority of Harvest Missionary Baptist Church, of which we are members.

We want to thank each church and individual who are helping us to do God's will and if anyone knows of a place in your area where we could conduct a few nights services, I would appreciate it if you would let us know as soon as possible. May God ever bless you is our prayer.

Eld. and Sis. Landon C. Long
1502 Calvert Ct. West
Gallatin, Tenn. 37066
Tel. 1-615-451-2397

NOTICE FROM COLORADO

This is to inform you of our new address. Would you please print this change in the Banner.

Address: Colorado Missionary Baptist Church
P. O. Box 440761
Aurora, Colorado 80014

Thank you very much for your assistance.

Sincerely,
Doreen Brown
Church Clerk

A LETTER FROM TEXAS

I was given this address and hope you can give me some help. I am a member of New Mt. Gilead Old-fashion Baptist Church in Scottsville, Ky., and we have just moved here in the past four months.

We have been looking for a church of like faith and order and have found none so far. Would you have any information about any churches in this area that would practice the same doctrine? Or, could you give me some information as to whom I might contact that might be able to help? My address is: John L. Welch, No. 3 Alpine Court, Brownwood, Texas 76801. Any help you can give me would be appreciated.

(Editor's Note: Any BANNER reader who might have any of this information, please contact Bro. Welch at the above address. After reading this letter, you who have churches to attend and fail to do so, should be ashamed!)

HOMECOMING

All-day homecoming services will be at White Hill Missionary Baptist Church, Louisville Highway, Goodlettsville, Tenn. on Sunday, June 13. Sunday school at 10:00 A.M. and worship at 11:00 A.M. with preaching by the pastor, Elder C. B. Massey. Lunch will be served at noon. There will be singing in the afternoon by the Beckwith Singers, Young People Singers of Harvest Baptist Church and others. Everyone is invited to attend.

HOMECOMING

On Sunday, June 6, Gospel Truth Missionary Baptist Church, 14th St. and Stratton Ave., Nashville, Tenn. will have all-day homecoming services with Sunday school at 10:00 and preaching by the pastor, Elder Luther Tuttle at 11:00. After lunch at the noon hour the afternoon will be given to singing. The public is invited. Revival begins that night.

HOMECOMING

On Sunday, June 13, Enon's Chapel Missionary Baptist Church, Highway 231 west of Hartsville, Tenn. will have homecoming with Sunday school at 10 A.M. and Pastor Bobby Gann preaching at 11 A.M. Lunch will be served at noon. The Spiritual Crusaders will be the featured singers in the afternoon. Everyone is invited. Revival begins that night.

MINISTERIAL SUPPORT

(Continued from Page 2)

not worn him out with labor while muzzling his hungry mouth.

Other of our able ministers have become disabled at an early age, died in their prime, suffered nervous breakdowns, or ruined their influence with resentment and bitterness as a result of such a hard life. Some have neglected their own families to their detriment while serving a selfish people. Some have reached old age in poverty because they spent their substance to preach the gospel, being set on the shelf, dishonored, and forgotten. While their useful days were over they lived on, unremembered by the purses, bank accounts, and refrigerators of those who still praised their memories in public testimony. As often, their widows, who suffered so much for the gospel also, were left dishonored and in need. Shall there not be an accounting of such things in the day of judgment?

Although the dishonored preacher may never complain, what of the many who might have been led to God had the able and proven preacher had a full lifetime to minister the word?

PART II - HISTORICAL

We have given already the expressed opinion in favor of ministerial support of the London area Baptists in the 1600's and the Philadelphia area Baptists of the 1700's. For further emphasis we continue the quotation of the Article from the Philadelphia Confession which R. S. Duncan cut short in the Missouri Baptist History. Where they said of the churches that they should to the ministers "communicate to them of all their good things according to their ability" they continued "so as they may have a comfortable supply, without being themselves entangled in secular affairs; and may also be capable of exercising hospitality towards others; and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the gospel should live of the gospel."

Through the course of history we find the Baptist ministry usually recommending support of the ministry, at least officially, followed by a general reluctance on the part of the churches to do so. It seems that occasionally a few influential ministers would take a decided stand against ministerial support. This influence, perhaps because it seemed to justify natural covetness, was readily absorbed by the people. The

elders of previous centuries were bold, however, to emphasize the subject in terms and actions recommended which would seem excessive to most of our people today.

"The Dover Association of Virginia, at its meeting in 1790 'answered in the negative' the question: 'Is a minister in duty bound to serve a church who do not support him?' " (Baptist Church Perpetuity, by W. A. Jarrell, page 423, quoting R. B. Semple's Virginia Baptist History, page 94).

"The Ketocton Association of Virginia, at its meeting in 1791, had before it the question 'as to the propriety of a church's requiring of each of her members to contribute to the expenses of the church according to their property,' in answer to which, 'the association determined that a regulation of that kind in a church was lawful, and that persons that would not submit to it deserved exclusion from the privileges of the church...' " (Jarrell, page 425, quoting Mercer's Georgia Baptist History, page 132).

Many Baptists today would be outraged at the thought of excluding a person from fellowship for not contributing what they are able. "What would be the charge," they will ask. At this association (Kehukee Association of North Carolina) in 1787 the question was asked: "What measures shall a deacon take who sees the necessity of the minister's support and his conscience bids him do his duty, in consequence of which he frequently excites the brethren to their duty; yet, after all, to his daily grief, he finds they neglect their duty?" To this question the association answered: "It is our opinion that it is the member's duty voluntarily to contribute to their minister's support, and if the deacon discovers any remiss in their duty, that he shall cite him to the church; and if the church shall find him negligent in his duty, we give it as our advice, that the church should deal with him for covetness." (Jarrell, page 426, quoting Burkitt's and Read's History of the Kehukee Association, page 94).

So here we have our charge for exclusion, and if it be sustained, a more than adequate one for demanding exclusion (see Ephesians 5:5).

Lack of ministerial support is not a new problem. It is perhaps a reflection of the most human of human nature among Christian people. We find opponents of this doctrine in the first churches on this continent among the preachers in the Rhode Island Colony. It seems that this tradition, however, erroneous, of self-supporting preachers also existed among

(Continued on Page 4)

New Bethel Homecoming

On Sunday, June 20, 1982, New Bethel Missionary Baptist Church, 1080 Old Dickerson Pike, Goodlettsville, Tenn. will be having homecoming services. This year the church is celebrating its 188th anniversary, having been organized in 1794.

Sunday School will begin at 10:00 A.M. and worship will be at 11:00 A.M. with the pastor, Elder H. C. Vanderpool, preaching. Lunch will be served

at the noon hour.

The afternoon will be given to singing, beginning at 2:00 P.M. In addition to the guest singers, the Canaanland Quartet, there will be other special singing along with old time congregational singing.

The church and pastor wish to welcome everyone to these services. Come and let us worship together and enjoy a day of fellowship.

Waiting Before God:

"My soul waiteth for the Lord more than they that watch for the morning; I say, more than they that watch for the morning." (Psa. 130:6).

I still believe that great blessings are in store for those who continue to look up and wait. A person can know the power of Heaven who continues to expect help from above and patiently waits for it. "The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord." (Lam. 3:25, 26).

-The Revivalist

MINISTERIAL SUPPORT

(Continued from Page 3)

early English Baptists. Then, as often now, the expressed reason for denying the ministry financial support was largely reactionary. It was an excessive reaction to the actions of false ministers in false churches.

David Benedict, the renowned historian, himself a New England native, writing in his last days in Chapter 15 of *Fifty Years Among the Baptists*, published 1860, writes of the Baptists, "...as a general thing, I am sorry to say, they have been deficient in system, and still more in the liberality of their doings in favor of their spiritual guides. In a few of our churches the pastors had an adequate support...But in old times, and in succeeding ones, a very large proportion of our ministers in the whole country, and especially in the more newly-settled and remote regions, have been obliged to look out for themselves, having had but a scanty assistance from the people they served..." (page 194).

Benedict writes that in times past "the subscription system was generally adopted wherever any systematic efforts were made in the business of ministerial support" (page 197). The deacons or other members appointed for this purpose were required to go about and take pledges of the members for the pastor's support. The excuses given then were basically the same as those yet heard for withholding due benefice. Benedict's attitude was

common with other Bible preaching Baptist ministers of his day as he wrote, "To the discredit of some of our old churches, men of ample means, who manifested such a penurious withholding disposition, and who employed such offensive language when called upon to perform a plain and bounden duty, were too often retained in their fellowship" (page 199).

We conclude from this review of history that this scriptural doctrine and practice has been infrequently taught in our churches and rarely practiced to the shame of our faces, the displeasure of the Almighty God, and the loss of many souls.

(Continued next month)



A Recipe for Life

- 1 cup - good thoughts
- 1 cup - kind deeds
- 1 cup - consideration for others
- 3 cups - forgiveness
- 2 cups - well-beaten faults

Mix thoroughly, add tears of joy, sorrow and sympathy for others. Fold in four cups prayer and faith to lighten other ingredients and raise the texture to great heights of Christian living.

CHURCH



REVIVALS

(Continued from Page 1)

SUNDAY - JUNE 20

Faith Missionary Baptist Church, Rose and Burbank Sts., Nashville, Tenn. Pastor A. G. Gregory is to be assisted by Elder Harold D. Linville. Services each night at 7:30 P.M. The public is invited to attend.

Sulphur Fork Missionary Baptist Church, Sumner County, Tenn. Pastor Paul C. Patterson is to be assisted by Elder Melvin Link. Services daily at 7:30 P.M. You are invited.

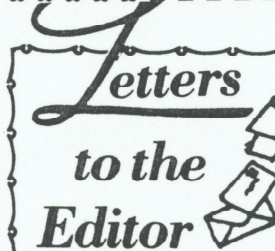
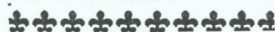
Landmark Missionary Baptist Church, 3966 Hawkins Mill Rd., Memphis, Tenn. Pastor Raymond Hargis is to be assisted by Elder Harold Carver. Services twice daily at 10:00 A.M. and 7:30 P.M. Everyone is invited to attend.

SUNDAY - JUNE 27

Lula Missionary Baptist Church, 17th St., Springfield, Tenn. Pastor James Gardner is to be assisted by Elder H. C. Vanderpool. Services each evening at 7:30 P.M. Everyone is invited to attend.

Harmony Missionary Baptist Church, 1044 E. Trinity Lane, Nashville, Tenn. Pastor Clay Grizzle is to be assisted by Elder Hilman Duncan. Services each night at 7:30 P.M. You are invited.

Mt. Lebanon Missionary Baptist Church, Alvaton, Ky. Pastor Neal Forshee is to be assisted by Elder Doug Curtis and Bro. Duncan Houchens is to direct the singing. Services nightly at 7:30 P.M. The public is invited to attend.



Mail received in the BANNER mail-box this past month has brought interesting letters to us from our dear readers and supporters in Tennessee, Illinois, Texas, Indiana, Kentucky, Colorado and Florida. THANK YOU ALL! - Editor



Phone:

(615) 859-5780

CHURCH HISTORY RESEARCH AND ARCHIVES

220 Graystone Dr. Gallatin, Tenn. 37066
Phone (615) 452-7027

PREPUBLICATION ORDER FORM

We are very pleased to announce that the "HISTORY OF THE WELSH BAPTISTS" by J. Davis will once again be available. This valuable work was originally printed in 1835, covering a period from the year A.D. 63 to 1770. This beautifully written book contains very important information concerning their doctrines and beliefs, persecutions and trials and many other factual records and statistics.

The book will be beautifully bound in a quality grade cloth in hardback edition, complete with headband, footband and end sheets. The cover and spine will have the title-author imprinted in gold lettering. Case size will be approximately 8 1/2" x 5 1/4" x 1" thick containing 204 pages.

Price on all orders received by July 15, 1982 will be \$12.00 per copy. Price will be \$15.00 per copy for orders received after July 15, 1982. We expect to make shipment on or about July 15, 1982.

Postage Paid on all prepaid orders.

Postage & Handling of \$1.50 per copy will be added on all orders not prepaid.

DETACH AND MAIL

SOLD TO: _____

POSTAGE TN. RESIDENTS
QUANTITY PRICE ADD/PREPAY 6% SALES TAX TOTAL

_____ \$ _____ \$ _____ \$ _____ \$ _____

CHECK NO. _____ AMOUNT \$ _____ (If Prepaid)

☐ Here if you would like to receive our booklist of (150) titles.



OLD FASHION GOSPEL HOUR FINANCIAL REPORT

CONTRIBUTIONS		EXPENSES
January 82	\$2,058.67	\$ 969.10
February 82	570.00	1,651.28
March 82	2,956.43	3,389.84
TOTALS	\$5,585.10	\$5,960.22

Balance in the Bank - \$2,757.14

EXPENSES ITEMIZED:

Amatane Inc. Gas at Rutland Church	\$ 368.55
Baptist Banner "What True Baptist Believe"	12.00
CATV-9 Huntsville, Alabama	467.50
Com-World Video-Tape Copies for TV Stations	251.76
J. C. Gregory - 3 Day Lamps	38.46
Hartsville Printing Co. - Financial Reports	23.00
Eld. Bob Pitt - Telephone, Travel expense	437.34
Payment on Equipment Loan	1,375.00
Postage 100 - 20¢ Stamps	20.00
Sainte T.V. Modesto, California - Ch. 19	1,105.00
Sainte T.V. Modesto, California - Ch. 35	663.00
Tech. Industries - Repairs and Tapes	451.30
Tenn. Telephone Co. - Phone Rutland Church	85.14
THETA - Cable T.V. - Los Angeles, California	283.09
West Wilson Water District	19.08
W.J.N.L. - T.V. Johnstown, Pa.	360.00
TOTAL EXPENSES	\$5,960.22

J. C. Frye, Treasurer
RFD 1 - Insurance Building
Hartsville, Tn. 37074

Elder Bob Pitt
Co-ordinator
309 Andrews Ave.
Hartsville, Tn. 37074