

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. 2

GOODLETTSVILLE, TENN. 37072

JULY, 1982

WAYS TO HELP YOUR PASTOR

By
Dr. Tal Bonham

1. PRAY FOR HIM. He is the only person in your church who does not have a pastor. Ask God to strengthen him physically, mentally and spiritually. The devil launches his greatest attacks against God's man. He needs your prayers!

2. BE POSITIVE WITH HIM AND ABOUT HIM. Most pastors hear enough bad news. Be sure to share with him the good news from your life. When you speak about him to other people, be positive. Remember, he is not perfect and will make mistakes. If you have criticisms, take them to the Lord on your knees, not to others in conversation.

3. RELIEVE HIM OF UNNECESSARY BURDENS. Let him be the leader of the church in spiritual matters. Do not make him the administrator of every little mundane chore around the church.

4. DO WHAT GOD HAS LED YOU TO DO. Don't expect your pastor to carry additional burdens that are a part of your ministry in the church. Find something that you can do and do it well!

5. KEEP THE LINES OF COMMUNICATION OPEN. If there is a need in your life, share it with him. He will want to pray with you and help you. If you know of needs in other people's lives, be sure to share those with him also. Let him know when a member goes to the hospital or has some legitimate need with which the pastor can help.

Of all that thou shalt give me I will surely give the tenth unto thee. God's Gen. 28:22

MINISTERIAL SUPPORT

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

(Editor's Note: This is the second article in a series by Bro. Reynolds on this subject. The third and final article will be published next month).



PART 3 - PAUL'S EXAMPLE OF SELF-SUPPORT EXAMINED

Did the Apostle Paul really teach against ministerial support? Certainly not! This doctrine had no stronger advocate than Paul. Why, then, did he not practice it? He did so, in part. It was the carnal-minded Greek church that Paul would not be chargeable to. Why would he not require the Corinthian church to support him? He had the authority to do so from God. "Have we not power (authority) to eat and to drink...or I only and Barnabas, have we not power to forbear working?" (1st Corinthians 9:4 & 6) and "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (1st Corinthians 9:11)

are thought-provoking questions Paul asked the Corinthian church regarding his right to be supported by them. He then added, "Nevertheless we have not used this power; but suffer all things lest we should hinder the gospel of Christ." (1st Corinthians 9:12) Paul believed the doctrine of ministerial support but he would not demand it of the Corinthians. Yet he shamed them by writing, "I robbed other churches, taking wages of them, to do you service." (2nd Corinthians 11:8) He proceeded to tell them that he received assistance from the Macedonian church while in Corinth. Paul richly praised the Macedonian (Philippian) church for supporting him, writing to them, "Notwithstanding ye have well done, that ye did communicate with my affliction. Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all and abound: I am full, having received of Epaphroditus the things which were sent from you an odor of a sweet smell, a sacrifice acceptable, well pleasing unto God. But my God shall supply all your need according to his riches in glory by Christ Jesus." (Philippians 4:14-19) So Paul praised the Philippians for their generosity in support of the gospel and rebuked the Corinthians for their selfishness and insensitivity. Here we can see clearly the Spirituality of the Philippian church contrasted with the

(Continued on Page 3)



EIN KAREM

The picturesque village of Ein Karem, lying not far from Jerusalem among hills surrounded by olive trees and vineyards, is claimed to be the birthplace of John the Baptist.

Here also Mary came from Nazareth to visit her cousin Elizabeth, the mother of John. (Luke 1, 39-46) The Gospel does not indicate the place where Mary met Elizabeth nor where John the Baptist was born. It simply says that "Mary hastened into the hill country of Judah".

The site must have been in hill country within easy reach of Jerusalem as Zacharias was a priest serving in the Temple.

BIBLICAL ADVICE OF J. C. PENNEY

(Editor's Note: The following article which was a report given by Myron Feinsibler, appeared in UPI reports in daily newspapers in America on Sept. 15, 1966, one day before J. C. Penney's 91st birthday. He died five years later. His life spanned 96 years, just short of a century, (1875-1971). This interview from him gives Biblical advice on work, honesty and Godly living.)

NEW YORK - (UPI) - As a boy of 8 on the Missouri frontier, not many years after the Civil War, James Cash Penney was called aside by his father one night after dinner and told that from then on he would have to pay for his own clothes.

(Continued on Page 2)

BAPTIST BANNER

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REVIVALS

SUNDAY - JULY 4

New Harmony Missionary Baptist Church, Auburn, KY. Pastor William House is to be assisted by Elder Billy Moran. Services nightly at 7:30 P.M. Everyone is invited.

SUNDAY - JULY 11

Maple Grove Missionary Baptist Church, Scottsville Rd., Lafayette, Tenn. Pastor Don Curtis is to be assisted by Elder H. C. Vanderpool. Services daily at 1:00 P.M. and 7:30 P.M. The public is invited to attend.

Grace Missionary Baptist Church, 323 Old Shackle Island Rd., Hendersonville, Tenn. Pastor Elmer Perrigo is to be assisted by Elder J. W. Briley. Services each night at 7:15. You are invited.

FRIDAY - JULY 16

Pennsylvania Avenue Missionary Baptist Church, Pennsylvania Ave., Nashville, Tenn. Pastor Tommy Ashford is to be assisted by Elder Pat Eller. Services daily at 7:30 P.M. The public is invited.

SUNDAY - JULY 18

Haysville Missionary Baptist Church, Scottsville Rd., Lafayette, Tenn. Pastor Bobby Gann is to be assisted by Elder James G. Beal. Services each night at 7:45 P.M. Everyone is invited.

Old Union Missionary Baptist Church, Matlock Rd., Bowling Green, KY. Pastor Paul W. Bryson is to be assisted by Elder Kenneth Massey. Church members in charge of music and singing. Services each night at 7:30 P.M. Everyone is invited to attend.

SUNDAY - JULY 25

Gateway Missionary Baptist Church, McGavock and Lakeland, Donelson, Tenn. Pastor Hilman Duncan is to be assisted by Elder A. G. Gregory. Services nightly at 7:30 P.M. You are invited.

Rocky Grove Missionary Baptist Church, Rutledge Lane, Lebanon, Tenn. Pastor Bad Adams is to be assisted by Elder Bobby Sutton, and Bro. Terry Hall is to direct the singing. Services will be each night at 7:30. Everyone is invited to attend.

SUNDAY - AUGUST 1

Mt. Calvary Missionary Baptist Church, 5208 Nolensville Rd., Nashville, Tenn. Pastor D. W. Story is to be assisted by Elder Paul W. Bryson. Services at 7:30 P.M. nightly. The public is invited to attend.



James Cash Penney

(Continued from Page 1)

So he ran errands for a nickel and worked for his father in the hay field, to earn the dollar for his first "self-bought footwear" - brogans, he recalls, "of cowhide, black and clumsy, put together with wooden pegs, fastened over the instep with coarse black enameled buckles."

He bought a pig and fattened it and sold it for a dollar. He bought more and began to see the profit in it when his father told him to sell his pigs - because the neighbors were complaining of the smell.

He raised watermelons and when they were ripe he guarded them with a shotgun. He began to offer the melons for sale outside the county fairgrounds - "10 cents for big ones - good ones for half a dime," he recalled three quarters of a century later - when his father came along and said, "Jim, pick up and go home. You're disgracing the Penneys."

At home his father explained that by setting up his wagon outside the fairgrounds gate he had been competing unfairly with those who had paid dearly for a concession to sell to the fairgoers.

J. C. Penney today is a short and stout white haired man with a little white mustache who wears bow ties and \$3.25 shirts that are sold in the 1,669 stores that bear his name. ("Sometimes we have them on special for two-and a-half, isn't that right, Dick?" he asked an associate.)

Penney was recalling the old days. He sat behind a huge, clear desk on the 45th floor of a Manhattan skyscraper. Pictures of his children and their children lined the walls. On his desk was a stack of copies of his latest book, "The View From the Ninth Decade."

His hearing is not so good, he said, "even though my eyesight is impaired my vision is better than ever." Two days a

week, he comes to the office from his New York apartment to work as a member of the board of directors of the J. C. Penney Co. He keeps three secretaries busy, reading correspondence to him and taking down his answers. He will be 91, Sept. 16, and he was asked if there were any principles that he had learned that might be applicable to a young man going into business today.

He leaned over his desk and chopping his hand in the air, the same way another Missourian, Harry Truman, used to do it, he said: "There is only one way to do business and I mean the Golden Rule way. It is just as applicable today as it was when I started out."

That was the lesson he learned from his father, an old-school Baptist and the son and grandson of old-school Baptists.

From his mother, a woman who he said did the work of three, he learned another lesson, long in coming. "My mother worked with a prayer on her lips. 'Lord have mercy upon me, a sinner.'"

"I didn't know what that meant," he said. "I didn't see how that hard-working woman could have time to be a sinner. It took years and years for me to learn the meaning of that. But that prayer has had an influence on my life and it is having it today and it will until I breathe my last breath."

And that, he said, constituted his advice for the young men of today. That, and this:

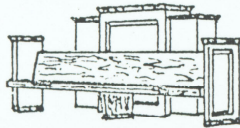
- Pick a good wife: "If a man doesn't have the support of his wife - her backing - if she is not a good wife and mother, why what is the future of her husband worth?"

- Don't look at the salary of a job; look for the opportunity in it.

- Shun Liquor. "I haven't had my first cocktail," he said, "and now that I'm 91 I think I'll stick it out."

MISSIONARY BAPTIST CHURCHES

of Middle Tennessee
Invite You



SALVATION: The greatest experience between man and GOD.
You can know the time and place.

Church Name	Address	Phone	Sunday School	Worship
Gateway MBC	XXXX McGavock Pl. Donelson	480-0000	9:45	11,7
Bethlehem				
Grace				
Harvest				
Maple				
Mt. Calvary				
Rocky Grove				
Worship				
Worship				
Worship				

The members of Gateway Missionary Baptist Church believe all of our old-fashioned Missionary Baptist Churches feel the need to reach out to the lost and dying world with the glorious gospel of our Lord. With this in mind, we are seeking support from area churches who might be interested in participating in a newspaper ad in Saturday's "Nashville Tennessean" and "Nashville Banner."

We believe the ad shown above portrays several outstanding characteristics which distinguish us from most of the world's churches:

- 1) The practice of an old-fashioned mourner's bench,
- 2) An expression of our belief in true, heart-felt salvation,
- 3) A common bond of love between our churches, and
- 4) The desires we share to deliver the message of God to a lost and dying world.

Questions regarding the specifics of the ad may be directed to either Jeff Brown, 883-0057, or Gary Duncan, 889-4019.



Of all that thou shalt give me I will surely give the tenth unto thee. **God's** Gen. 28:22

Spiritual Economy

MINISTERIAL SUPPORT

(Continued from Page 1)

carnality of the Corinthian church. The Philippians supported Paul in Philippi, in Thessalonica, and in Corinth while it never seemed to occur to the Corinthians to help him even while he dwelled with them. Paul again commended the Philippians' generosity to the Corinthians, writing to them, "we do you to wit of the grace of God bestowed on the churches of Macedonia: How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much intreaty that we should receive the gift, and take upon us the fellowship of the ministering to the saints." (2nd Corinthians 8:1-4) We can see that the poverty of this church did not prevent their giving "beyond their power" to the Lord's work.

Whereas the Macedonians respected Paul in the manner which was due him, the Corinthians did not. They rather behaved toward him as a spoiled child toward his overly-generous parent. In response to the wholly undeserved lack of respect returned to himself by the Corinthian church, Paul asked, "For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you?", and he added, "Forgive me this wrong." (2nd Corinthians 12:13) Yet he would not charge them after all, lest some should say the gospel was not free.

Paul, also in Thessalonica, laid aside his authority to be chargeable unto them. He was assisted while there by the Macedonian churches and by the work of his own hands. He wrote to them later, "For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." (1st Thessalonians 2:9) This he did, in part, to set an example of industriousness before the people. He again wrote to them, "Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us." (2nd Thessalonians 3:8&9) The example Paul was setting was intended for the church members themselves, not for their preachers, for it seems that there were some among them with an inclina-

tion to be "working not at all" but were "busybodies" causing disorder in the church. (2nd Thessalonians 3:11) Even so, Paul left a good example for God's preachers to follow. He was willing to "spend and be spent" as much as he was able for the sake of those to whom he ministered. Yet Paul did not hesitate to commend the generous and rebuke the selfish among God's people with the plainest words found in the Holy Scriptures. He taught them all that, although he did not demand support from them, the word of Truth demanded that they support him, and that where they had not obeyed God in this matter it was to their shame and to their fruitlessness.

PART 4 - PAUL'S TEACHING TO THE CHURCHES

Shame upon Baptist people who misapply Paul's example and use it to endorse selfishness! It has already been discussed why Paul behaved as he did in his example.

If Paul was able to work and support himself, why not every preacher? Paul was one of those who "made themselves eunuchs for the kingdom of heaven's sake." (Matthew 19:12) So was Barnabas. That is, they received grace from God to forbear marriage and family in order to have more liberty to preach the gospel; But it was Jesus who said of such forbearance, "All men cannot receive this saying, save they to whom it is given." (Matthew 19:11) It was so that this gift from God enabled Paul and Barnabas to do as they did. No indication is given that any preacher who had a wife and family supported his own in the entirety of the New Testament. Since that first age many preachers have had to do so.

Furthermore, Paul goes to considerable length to emphasize that his self-support required him to labor with "travail" "day and night" in order that he might also fully preach the gospel. Only an extraordinary constitution would enable a man in mind and body to maintain such a pace, and that for a limited time. God would have to enable him to do so. Few have that mental and physical endurance, but many of our preachers have stretched themselves in this manner as far as they were able. God has not ordained it so.

Paul was not required to do this in every place. He often subsisted on donations from the churches.

Without stepping into the abominable hypocrisy of the Roman Catholics our churches cannot require that our preachers remain unmarried. Surely churches cannot expect to sweetly slumber while the preacher labors with travail to support his own, neglecting his

required rest, so that he may have time to do them service. Surely churches cannot expect other churches to continually support their minister.

It is plain that the "law of nature" referred to in the article of faith on this subject in the Philadelphia Confession (before quoted) makes it impossible for the normal God called minister to fulfill the ministry for which he is called without receiving adequate assistance in temporal goods from the churches. He must neglect one responsibility or the other, or both, regardless of how earnestly he may try.

So many will say, "I thought God would take care of his ministers." Certainly God will not forsake them, but it is interesting to see so many who seek no miracle regarding their own livings expecting one in regard to the preacher's living. They expect God to set aside the rule of nature. (that is the definition of a miracle) Even more unreasonably, they expect God to set aside what he has ordained, that "they which preach the gospel should live of the gospel." (1st Corinthians 9:14) Will God feed the preacher and his family? If he will feed your oxen or draft horses, he will feed the preacher also. (1st Corinthians 9:9) None would expect the work animal to go out and find his own feed after working all day. Yet this is the comparison Paul makes in the Holy Scriptures. Would we send soldiers to fight a war to defend our land and not supply their needs? Would we tell them to find their food and clothing by their own efforts between battles? God forbid! Yet this is the comparison Paul makes to the working preacher. (1st Corinthians 9:7) How many of our preachers have done so! Is it not reasonable to suppose that the same faithful ox who will do all the work he can without feeding will do more work with proper feeding? Is it not reasonable that a soldier so dedicated as to go to war at his own charges would do far better in conquest if he was supplied for the battle by others? Why then is the idea still around that material support is likely to ruin a good preacher?

Paul told Timothy, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him a soldier." He was instructing Timothy to be a "good soldier of Jesus Christ." (2nd Timothy 2:3&4) The preacher who must "go a warfare at his own charges" in violation of the "law of nature" and the "express order of our Lord Jesus" (Philadelphia Confession) finds it impossible not to be somewhat entangled. Even the secular matters of the church are to be avoided where

(Continued on Page 4)

Old Union Missionary Baptist Church

WARREN COUNTY, KENTUCKY



Twenty-four years ago this month, July 20, 1958, the annual revival meeting began at Old Union Missionary Baptist Church, Bowling Green, Kentucky, in south Warren County. Services were conducted twice daily at 2:00 P.M. and 7:30 P.M.

The pastor, Elder H. C. Vanderpool, was assisted in the meeting by Elder W. R. Overton and Bro. Duncan Houchens who was in charge of the singing. During that two-week meeting there were 36 professions of faith with 37 additions to the church.

Twenty-eight of the additions were by baptism. The baptizing took place at Drakes Creek just below the church at the close of the revival on Sunday, August 3, 1958. They are pictured above on the bank of the creek.

They are, front row, l. to r. Anthony Moore, Walter McDavitt, Alan Copas, Montie Copas, Ronnie Forshee, Darrell Napier, David Montgomery, Larry Jones.

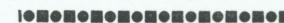
Second row, l. to r. Carolyn Hargis, Dianne Daniel, Wayne Page, Larry Meador, Pamela

Copas, Alice Raines, Barbara Ferguson, Nancy Hayes, Donna Thornton, Nancy Jackson, Katherine McDavitt.

Third row, l. to r. Elder H. C. Vanderpool, administrator, Wayne McDavitt, Russell Witty, Ann Crawford, Sue Hall, Melba Hall, Neal Forshee, Jo Carol Hendricks, Fobby Vanderpool, Dewey Daniel.

During this meeting, the praying, testifying, shouting and singing was in the church, in the church yard, on the way home and back. On Monday night, July 28, there were 24 sinners at the altar and due to the great Spiritual power, there was no benediction and services were not over until 1:30 A.M. Tuesday morning. Out of the 24 mourners, 19 of them were saved. Thank God for such experiences, and for the memory of the same!

That was the year the church had gone to full-time and they had 62 additions for the year, 28 by baptism and 34 by letters. They were also privileged to host the Siloam Baptist Association on October 3, 4, 5.



Homecoming

There is to be homecoming services on Sunday, July 4, at New Harmony Missionary Baptist Church, Auburn, Ky. Sunday school will be at 10:00 A.M. and Pastor William House is to preach at 11:00 A.M. Lunch will be served at noon. The afternoon will be given to singing with the featured groups being the Gospel Crusaders and The Jubilaires. Everyone is invited. Revival begins that night. See revival announcements.

"I came not to call the righteous, but sinners to repentance." Luke 5:32

CHURCH



ORDINATION SERVICE



Pictured above, l. to r. are: Elder Bobby E. Pitt, Mrs. Bobby E. Pitt, Elder J. B. Newman, Mrs. J. B. Newman, Elder Bobby Earps and Mrs. Bobby Earps.

An ordination service was held at Hope Missionary Baptist Church, Highway 53, Manchester, Tenn., on Saturday, February 27, 1982. Services began at 2:00 P.M. Several churches were represented by ministers and deacons. Bro. J. B. Newman and Bro. Bobby Earps were ordained to the full work of the ministry.

Elder Bobby Pitt, pastor of the church, was elected as moderator. Elder H. C. Vanderpool served as clerk. The candidates were presented to the

presbytery by Elder Cordell Earps. Elder William House led the interrogation and Elder Landon C. Long led the ordination prayer. Elder A. G. Gregory gave the charge to the newly ordained ministers following the "laying on of hands." Elder Harold D. Linville gave the charge to the church and the Bible was presented by Elder Harold Dunn.

Bro. Key Dillard led the singing for the service being accompanied at the piano by his wife, Sister Shirley Dillard. The ser-

VICES were enjoyed by all who were in attendance.

Noise Gives Way to Light

A noted clergyman was asked by a colleague why the loud, vehement preaching of his earlier days had given way to a more quiet, persuasive manner of speech.

The preacher laughed. "When I was young," he said, "I thought it was the thunder that killed people, but when I grew up, I discovered it was the lightning. So I determined that in the future I would thunder less and lighten more."

—Sunshine Magazine.

Homecoming

Gateway Missionary Baptist Church, McGavock and Lakeland, Donelson, Tenn. will be having their 25th annual homecoming on Sunday, July 25. Sunday School at 9:45 A.M. and preaching at 11 A.M. by Elder P. D. Ballard and Elder Cordell Earps. Lunch will be served at

cate unto him that teacheth in all good things" he said to the Galatian Church. (6:6) How many times have we used the next two verses extracted from their context! "...Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the Spirit reap life everlasting." (Galatians 6:7&8) is both preceded and followed by exhortations to give good things to the servants of God. The preceding one has been quoted, and the subject is closed with, "as we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Galatians 6:10) The word "communicate" is often misunderstood in the sacred text. It means to give a share, and in most cases refers to material goods rather than words (as in Galatians 6:6). "But to do good and to communicate, forget not: for with such sacrifices God is well pleased" (Hebrews 13:16) is referring to giving, not oral con-

noon. There will be congregational singing in the afternoon and the featured group will be the Beckwith Singers. Elder Hilman Duncan, the pastor and church invite you to attend.

versation.

"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the scripture saith, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. And, the labourer is worthy of his reward." (1st Timothy 5:17&18) wrote Paul to Timothy to instruct the church with. The greatest honor (double honor) for a proven elder is not words, but support, even as God has ordained for the worthy labourer.

Some may flee to the shelter of past experience as a means to oppose this doctrine, saying, "we have never practiced it and our church has prospered." No doubt God has answered many prayers in preserving the church and saving many. Where are they? Why has not each of our churches become many churches according to God's plan for the spread of his kingdom in the earth? Instead, in many cases, the lambs have

MISSIONARY BAPTIST SUNDAY SCHOOL LITERATURE

For many years our Missionary Baptist Churches tried to get good sound, Biblical Sunday School literature. After years and years of effort, and finding that whatever was purchased would turn out to be unsound, liberal and unbaptistic, a move was made to write, publish and distribute our own.

We have been able to do that now for almost five years. Our Sunday School Literature Committee operates under the authority and sponsorship of New Bethel Missionary Baptist Church Goodlettsville, Tennessee. We have been blessed with dedicated writers and staff members. We have dedicated and sincere people working from writing through-out each process until it is mailed to the churches.

Missionary Baptist Churches across the United States are now using this material. It has grown from year to year and we continue to have additional churches order each quarter. The schedule of quarterlies are as follows: **Spring Quarter:** (March, April, May); **Summer Quarter:** (June, July, August); **Fall Quarter:** (September, October, November); **Winter Quarter:** (December, January, February).

A SAMPLE LETTER

"I wanted to write just a few lines to say we really enjoy your literature very much. We have used other kinds, but have found your material to be very helpful, easy to understand. So our prayers are with you, and wish you a lot of success in the Lord's work."

Yours, Bap. Ch. - Kentucky

The above letter is one of many received from churches who are using our literature. Our grades and ages are as follows:

- NURSERYAges 0-3
- KINDERGARTENAges 4-6
- PRIMARYAges 7-9
- INTERMEDIATEAges 10-12
- JUNIOR HIGHAges 13-15
- SENIOR HIGHAges 16-18
- ADULTAges 18-Up

Any church wishing to investigate this material and would like for us to send samples, please write to the address below, or call, (615) 859-5780.

MISSIONARY BAPTIST LITERATURE COMMITTEE
P. O. Box 1001
Goodlettsville, Tennessee 37072

ATTENTION

Any Missionary Baptist Church, minister, laymember, who has an announcement, article or report, is invited to send the same to the BANNER for publication. Get it to me by the 10th of the month previous to publication. - Editor

MINISTERIAL SUPPORT

(Continued from Page 3)

possible by the ministry. It was for the bearing of those burdens that the deacons were first ordained. The deacons' expressed purpose is to free the ministry for spiritual work only. (Acts 6:2-4)

The conclusion is obvious that the violation of that which God has ordained ("that they which preach the gospel should live of the gospel"), whatever the expressed reason for it may be, limits and lessens the propagation of the gospel message. Less hours in a useful life of a God-called minister of the word results in less gospel, which only is power of God unto salvation to every one that believes. No amount of money kept in the pocket is worth that cost!

Further words of Paul on this subject are many. "Let him that is taught in the word communi-

gone astray before they were grown. Many never return to a fruitful life. Is such a record satisfactory? What would be the difference if a solid and spiritual pastor given wholly to "the word of God and prayer" could keep a constant "watch for your souls" (Hebrews 13:17) instead of being sorely distracted by the entanglements of the "affairs of this life"?

(Continued Next Month)

VACATION TIME

Character is what a man is while on his vacation.

The devil usually eases up his work when the church takes a vacation. He can afford to.

Spiritual food is needed in hot weather as well as in cool.

"Remember the Sabbath Day to keep it holy" applies to vacation Sundays as well as the rest of the year.

You expect God's grace in summer as well as in winter. Has He not a right to your all-year-round devotion?

What if God were to take a vacation in His care of you?

A vacation is a short duration of recreation, preceded by a period of anticipation and followed by a period of recuperation.

It might be easier to mobilize the church if it were not already automobilized.

One of the most enjoyable features of a summer vacation is the thrill of getting back home after it is over.

When one goes on a vacation, there are two things that ought not to be left behind—common sense and religion. You will have need of both.