

# Baptist Banner

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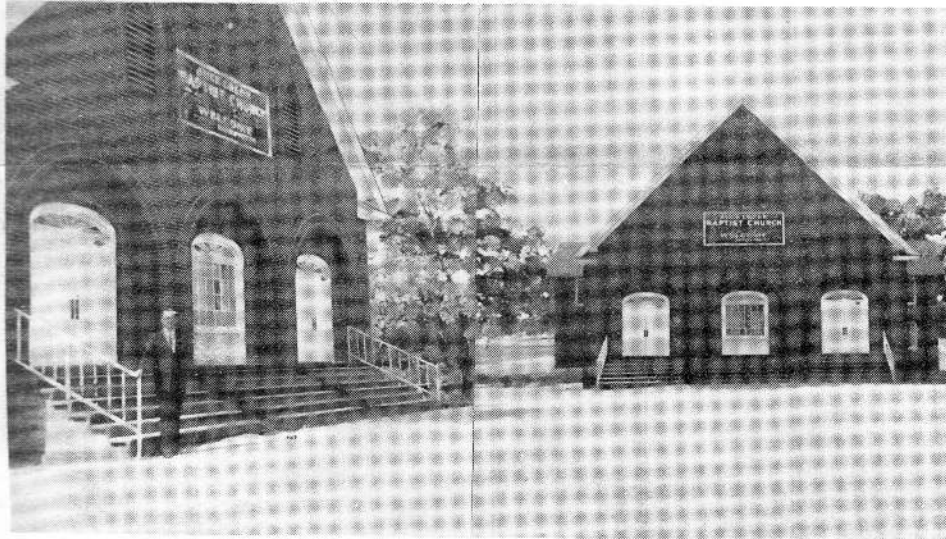
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Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Psalms 60:4  
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VOL. 3

Tompkinsville, Ky., October, 1968

Number 5

## Buck Creek Baptist Church Spartanburg County, South Caro



Two Views of Church. Editor Is Standing At Left

## Why I Am A Baptist

By F. R. Bingham

(This is the third article in a series of four.—Editor)

The last article closed with the point that I Am A Baptist Because I Want to be a member of a church THAT ADMINISTERS THE TWO CHURCH ORDINANCES. And I showed that Baptist Churches do Administer The Ordinance of BAPTISM IN A FULLY SCRIPTURAL MANNER. And, now, I want to show that Baptist Churches also Scripturally administer the Ordinance of . . .

B. THE LORD'S SUPPER. The Lord's Supper IS A CHURCH ORDINANCE, strictly so. It was given to the Church, as Paul states in 1 Cor. 11:2. It is not a Christian Ordinance, or else it could be observed anywhere a group of Christians meet, and under any circumstance. No one believe that.

It is not a Denominational ordinance, or else it could be eaten anywhere a group of people, all of whom are of the same denominational beliefs, meet. Neither is this believed by anyone, to my knowledge. No Baptist church should give the elements of the Lord's Supper to members of other Baptist churches out of courtesy to them. If you are doing it out of courtesy, then you are observing it wrongly, in an unworthy manner. And, if you are going to be that courteous to other Baptists, why not be as courteous to all other christians?

A Church should never let anyone eat the Lord's Supper with them, over whom they have no disciplinary control. 1 Corinthians 5:11 tells us that if a brother be guilty of certain sins, we should not eat with that person. It specifically says, "With such a one not to eat". And the eating there HAS to mean the eating of the Lord's Supper. It cannot mean the eating of an ordinary meal at home, for if so, it would mean that many a wife could never eat breakfast or dinner with their husband, or a son, or other relative or friend. A person guilty of any of these named sins should be excluded from all church fellowship and privileges, which would mean he cannot vote, and he can-

(Continued on Page 3)

## WISEMAN BAPTIST ASSOCIATION TO MEET

The Wiseman Baptist Association is to meet on October 25, 26, and 27 with Goodwill Baptist Church, Trousdale Co., Tenn. The church is located about five miles northeast of Hartsville, Tenn. Services are to begin the first day, Friday, Oct. 25, at 10:00 A.M.

Officers elected last year were: Eld. F. L. Ray, Goodlettsville, Tenn., Mod.; Eld. W. T. Russell, Bowling Green, Ky., Clerk; Eld. A. G. Gregory, Gallatin, Tenn., Treas.

Elder Harold Dean Linville is to preach the Introductory Sermon on Friday. The Memorial Sermon on Saturday is to be delivered by Eld. Howard G. Taylor. Eld. W. T. Russell is to preach the Doctrinal Sermon on Sunday. A number of subjects will discussed during the three-day session.

Twenty-seven churches represented in the Association in 1967 with a total membership of 5,237.

## Editor Visits Historical Landmark

By H. C. Vanderpool

Elders John Hightower, Joseph Logan and Alexander Devin came from South Carolina and settled in Warren County, Kentucky in 1795, and there they organized Old Union Baptist Church. See "History of Middle Tennessee Baptists," by J. H. Grime, p. 52. Also see, "A History of Kentucky Baptists," Vol. 1, pp. 322, 323, by J. H. Spencer.

Being the pastor of Old Union church, I was interested in finding out where these brethren had labored in South Carolina before coming to Kentucky. I have not yet found any information on Eld. Alexander Devin.

A few months ago I purchased a copy of "The Annual Register of The Baptist Denomination in North America," printed in 1790, written by John Asplund. On page 43 of this history I found where

(Continued on page 4)

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## Revival Reports

Mission Revival, Old Liberty High School Bldg., Liberty, Tenn. Two professions of faith. Conducted by Eld. Tommy C. Ashford and Bro. J. C. Diring.

Maple Grove Baptist Church, Lafayette, Tenn. Nine professions of faith with fourteen additions to the church. Pastor E. G. Williams was assisted by Elder F. L. Ray.

Cave Springs Baptist Church, DeKalb Co., Tenn. No visible results. Pastor Charles A. Gentry was assisted by Elder Cordell Earps with Eld. Tommie Lankford in charge of singing.

Drakes Creek Baptist Church, Franklin, Ky. Three professions of faith with three additions to the church. Pastor James (Pete) Porter was assisted by Elder Floyd Ferguson.

Mission Revival, Smithville, Tenn. No visible results. Services conducted by Eld. Tommy C. Ashford.

Trammel Fork Baptist Church, Allen Co., Ky. Two professions of faith with six additions to the church. Pastor Ralph Garmon was assisted by Elder Emmitt Strode.

Greenfield Baptist Church, Greenbrier, Tenn. Five professions of faith with six additions to the church. Pastor W. C. Johnson was assisted by Elder Thomas Shoemake.

Piper's Chapel Baptist Church, Portland, Tenn. Nine professions of faith with eleven additions to the church. Pastor Cordell Earps was assisted by Elder William House.

Caney Fork Baptist Church, Smith Co., Tenn. No visible results. Pastor Cordell Earps was assisted by Eld. Floyd Ferguson and Eld. Tommie Lankford was in charge of the singing.

Bethlehem Baptist Church, Nashville, Tenn. Six professions of faith and seven additions to the church. Pastor Bobby G. Sutton was assisted by Bro. Dillard Goad.

Fairview Baptist Church, Woodburn, Ky. Two additions to the church. Pastor Jimmy Suttle was assisted by Eld. William Johnson and Eld. Tommie Lankford was song director.

New Bethel Baptist Church, Goodlettsville, Tenn. There were eleven professions of faith with twelve additions to the church. Pastor F. L. Ray was assisted by Elder W. T. Russell.

Faith Baptist Church, Bowling Green, Ky. Four professions of faith and four additions to the church. Pastor Hilman Duncan was assisted by Elder C. D. Miller and Bro. Coy Allen was song director.

Aaron's Chapel, Hilham, Tenn. No professions of faith. Bro. A. M. Maynard was assisted by Elder H. C. Vanderpool. Special singing by the Spiritualaires Quartet, Nashville.

Pleasant Hill Baptist Church, Sumner County, Tenn. There were seven professions of faith with six additions to the church. Pastor F. W. Lambert was assisted by Elder Howard G. Taylor.

Old Union Baptist Church, Bowling Green, Ky. There were ten professions of faith with eleven additions. Pastor H. C. Vanderpool was assisted by Elder L. W. Smith and Bro. Duncan Houchens was song director.

### 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.

## Bro. Bacon Writes From Japan

Dear Friends,

This is a general letter which I am sending out to the Churches, our friends. The Lord has been pressing on my heart that He has freed me to return to the States in the near future. I have diligently tried to find the complete will of God through prayer. Because to me, it is very important to go somewhere at the time that God wants you to, and likewise, I feel that it is very important to stay, and then leave at the time that God is ready for you to. God has given me the full assurance that He has freed me to return home. I do not know why God waited until my family left, to tell me that I was free to leave, but I do not want to question God's will. Because I know that He works all things according to His divine purpose. So I know that God has a purpose in my staying a little longer.

Since coming to Ube City, my family and I have continually month after month passed out Gospel Tracts and advertisements of the services, on busy street corners and also from house to house in different areas. Also, we have used a P. A. System on the car to advertise the services and invite people to come. Some have responded by coming, some have told us they had repented, believed in Jesus, and had been saved. However, some of them along have moved to far distant cities in their work and so due to that we lose contact with them. But we pray that they will let the Lord lead them and stay with the teachings of God wherever they go. Of course, for them individually, the fact that they have been saved, will mean the difference of spending eternity in Heaven instead of in hell. Some have come to the services regularly for awhile, seemingly getting interested in their salvation, and then quit coming. We usually never knew for sure why, maybe afraid of persecution from society if they should become a Christian. However, we know our responsibility is to diligently try by God's Spirit, to get the Gospel Message to them. Then, what they do after they hear, will be their own responsibility in the day of Judgement. Another young man who has been attending our services regularly for about 2 years will be leaving for a city near Tokyo to work in the near future, and so it goes. Of course, we know that in this way the Gospel is being spread around, and God said that His Word would not return void. The multi-



## Why I am A Baptist

(Continued from page 1)

not eat the Lord's Supper, and other distinctly church privileges. And any person who is a member of another Baptist Church, is automatically excluded by his membership elsewhere, from church fellowship and privileges. He IS NOT EXCLUDED FROM CHRISTIAN FELLOWSHIP AND PRIVILEGES, BUT CHURCH FELLOWSHIP.

(2) The Lord's Supper is Not a SACRAMENT, with any Saving power. Neither is it an Inter-communion between a number of Christians. It is distinctly and ONLY a MEMORIAL SUPPER, to be observed ONLY IN REMEMBRANCE OF CHRIST'S DEATH For our Sins. It is a Memorial Supper to "shew the Lord's death until He comes again"; The broken bread symbolizes the Lord's Body, broken for us, and the poured out wine symbolizes His shed blood, shed for the remission of our sins. Thus the bread and wine are ONLY SYMBOLS, and are not transferred into actual flesh and blood the consecration of the priest as Catholics try to teach.

(3) The Lord's Supper CANNOT BE EATEN WHERE THERE ARE HERETICAL DIVISIONS. Where there are divisions in teaching on fundamental matters of doctrine, Paul said in 1 Corinthians 11:20 "ye cannot eat the Lord's supper" (as rendered by the Revised Version). All you need do is to put some Baptist, Methodists, Campbellites, Presbyterians, Holiness, Mormons, Seventh Day Adventists and such like together, and ask the simple question, "Is there any division among them as to what they believe and teach. The answer is obvious, and Paul says that under such conditions "you cannot eat the Lord's supper."

His statement is enough for me. I accept it as it is, and so I believe as Baptist believe, in so-called CLOSED COMMUNION.

VII. I am a Baptist because I want to be a member of a church that GIVES ALL THE GLORY TO CHRIST, AND TO HIM ONLY. Paul says, 1 Cor. 10:31, "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God". and in Eph. 3:21 "Unto Him be Glory IN the Church, by Christ Jesus, throughout all ages". The church of which I am to continue being a member MUST be one that Gives ALL GLORY TO CHRIST, both as Saviour and Lord of ones life. I do not want to be in a church that glorifies man in any way. In heaven we will be eternally giving ALL Glory and Praise unto Him, and it should be so, now.

In examining the doctrines and practices of various church bodies, I find ALL of the Doctrines and Practices of TRUE New Testament Baptist Churches do give ALL of the Glory to Christ, and take it away from men.

Since this is true—then a New Testament Baptist Church is the ONLY INSTITUTION ON EARTH in which and through which you can glorify the Lord.

Eph. 3:21 says "Unto Him be glory IN the church. . . "Note, that you glorify the Lord Jesus IN the church, not OUT of it. The scriptures are plain that salvation from sin is IN Christ, not out of Him. "All the promises of God are IN Him" . . . not out of Him. "He hath blessed us with all spiritual blessings in heavenlies IN Christ. . ." not out of Christ. "We are Chosen IN Christ. . ." not out of Him. "In Him we have redemption, the forgiveness of sin. . ." etc. These all are IN Christ, not out of Him. In the same way, we glorify Christ IN the Church, not out of it.

Here, in a New Testament Baptist Church, I can pay my tithe, and lay up treasure in heaven. For the Lord's church IS HIS STOREHOUSE, if it isn't then He has none in this day. There are some today who do not believe that a local, New Testament church is God's Storehouse for your tithe. But I observe that those who teach thusly, usually request you to send your tithe, or at least a part of it, to them to help them in their independent evangelistic work, independent of any church control. I believe wholeheartedly that a christian's tithe, and most of his offerings, ought to go into and through the Baptist Church of which he is a member. If he cannot conscientiously support that church with the tithe and his offerings, he should get into a church that he can support with his finances.

Here, in a Local, New Testament Baptist Church, of which I am a member, I can STRIVE LAWFULLY, so as to win a crown of reward. It is very doubtful that I, or any one else, will be rewarded for anything they have done that was not done IN and THROUGH, a true Baptist Church. To say the least, I do not want to take a chance on it. Here, in a Baptist Church I am serving in the Lord's Body, (a local body). Here I am serving in the Lord's Army, and not in a non-descript, self-appointed army. See 2 Timothy 2:3-5.

There is absolutely NOTHING that God wants me to do but what I can do that thing, and in God's way, through a Baptist Church. Then why go to another? (continued next month).

## Bro. Bacon Writes

tudes will not come out to hear the Gospel, but one day they will know. I feel free of the blood of this area at this time. I feel that I have gone the limit that God has required of me for this time, and so I feel led of God to close the mission in Ube City when I leave. And so as I will not have anyplace to store things when I leave, I feel that I will need to sell some personal effects, etc. that we bought here, and ship back to America some things we brought from there.

I feel led of God to leave this field about the middle of November. I and my family want to extend to you our sincere thanks for your support through your offerings and your prayers while we have been on this field. I know that our Master in Heaven will richly bless you for it. Many of you we have never met personally yet, but we are looking forward to one day meeting you personally. We often rejoice when thinking of our Christian Brothers and Sisters in our Homeland who have so faithfully supported us and the Lord's Work here. We will be praying for all of you. Pray for us.

Your Brother in Christ,

Dexter Bacon, Jr.

## Revival Announcements

### First Sunday Night - October

McFerrin Avenue Baptist Church, Nashville, Tenn. Pastor A. G. Gregory is to be assisted by Elder H. C. Vanderpool. Services daily at 7:00 p.m.

### Second Sunday Night - October

West End Baptist Church, Gallatin, T. Tenn. Pastor C. C. Gregory is to be assisted by Elder Eugene Brown.

Dixon Creek Baptist Church, Dixon Springs, Tenn. Pastor F. W. Lambert is to be assisted by Elder Huey Brooks.

### Third Sunday Night - October

Meadorville Baptist Church, Macon County, Tenn. Pastor F. W. Lambert is to be assisted by Elder Floyd Ferguson and Elder Tommie Lankford is to lead the singing.

## Buck Creek Church

(Continued from page 1)

Elder John Hightower was with Buck Creek Baptist Church, Spartanburg County, South Carolina in the year 1790—five years before he came to Kentucky. The church was in Bethel Association, composed of churches in North Carolina and South Carolina. That year—1790—Buck Creek had 78 members.

Recently, my wife and I toured some of the southeastern States. One of these was South Carolina. We spent one night in the city of Spartanburg, S. C., and it was here that I contacted some officials who gave me some information and also minutes of two Associations, one having the history of the old Bethel Associations of Baptists.

From the history of this Association, we find where Elder Joseph Logan was ordained by Head of Enoree Baptist Church sometime after 1791. He was one of the above named preachers coming to Kentucky in 1795. This church was organized in 1789 and is located 3 miles north of Travelers Rest, now Reedy River, 2 miles south of Travelers Rest.

Buck Creek church was organized in 1779. It is 14 miles northeast of Spartanburg, South Carolina. It is two miles west of Mayo off Highway 221 in Spartanburg County, S. C.

On page 1 is pictured two views of this church. Much improvement has been made to the building, but according to the records it stands on the original grounds. This is a short distance above Buck Creek, evidently the source of the name of Buck Creek Church. Just behind the church is a large cemetery.

This church now represents in North Spartan Baptist Association. In 1967 they reported a membership of 538. There were 290 enrolled in Sunday school with an average attendance of 176. The pastor of the church is Bro. Mayfield Pruitt.

So, at least, my wife and I walked over the territory where these pioneer preachers had gone before us and preached the gospel of the Son of God. From these hills and valleys they came to Kentucky and organized the first Baptist church south of Green River in the State, "Spencer, p. 322."

From Old Union Church several churches have been organized near and far and many from those are still being organized and spreading the work of the Kingdom of God.

Buck Creek Baptist Church is now 189 years old.

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## Unable To Print

I'm sorry that we were unable to print all the material that was received for the BANNER this month. Other articles will be printed when possible.

Consideration is still being given to make the publication larger. We would like to have comments from the readers on this matter. —Editor

## Holy Land Tours

The Lord willing, I plan with some other ministers, to take a Holy Land Tour in the spring of 1969. We believe this will be interesting and inspirational. The tentative date for departure is Monday, March 3, 1969.

We will be going with the Gotaas World Travel which has an ad above. Any minister or any other person interested in going should write to the above address for full information. Then you may get in touch with me and we would arrange getting together for travel to New York. —Editor

## Enon Baptist Association To Convene

The 119th annual session of the Enon Baptist Association is to convene with Sycamore Valley Baptist Church, Macon Co., Tenn., on October 11, 12 and 13. This is near Pleasant Shade.

According to last records received, there were twenty-three churches representing in the Association with a total membership of 4,081.

Elder Charles A. Gentry will preach the Introductory Sermon on Friday, Oct. 11. Elder E. C. Butler is to preach the Memorial Sermon on Saturday and the third day is to be delivered by Elder J. C. Austin.

Officers elected last year were: Elder T. C. Jones, Mod.; Elder Bill McDonald, Clerk, and Elder J. C. Austin, Treas.

## SUPPLY IS LOW FOR HISTORY "Twentieth Century Baptist"

A few years ago the history "Twentieth Century Baptists" was written by Elder W. T. Russell and Elder H. C. Vanderpool. The price of the book was \$3.50. After some time it was decided that a special price of \$2.00 would be placed on the volume. Many have been sold for this price.

Due to the fact that the supply is low and orders are still coming in, the authors have decided to continue to sell these histories at \$2.00 per copy, until January 1, 1969. Since all book buyers know that a scarcity of a volume increases the value, it is true with this history.

After January 1, 1969, the price of "Twentieth Century Baptists" will be \$5.00 per copy—that is if any are left. You may order this history from:

Elder W. T. Russell  
1125 Magnolia  
Bowling Green, Ky. 42101  
Or

Elder H. C. Vanderpool  
2303 Grandview Dr.  
Bowling Green, Ky 42101

I can do all things through Christ, which strengtheneth me. Phil. 4:13.

Without him, I can do nothing. John 15:5.