

The Baptist Examiner

A nation-wide, independent paper, standing foursquare for the distinguishing doctrines of Baptists, and shunning not to declare all the counsel of God.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

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Tri-State Baptist Bible School Launched

Much Enthusiasm Is Manifested In Launching of School At a Rally Attended By Members of Fifteen Churches.

By THE EDITOR.

On July seventh members of fourteen surrounding churches met in a rally with the First Baptist Church of Russell, Ky., (near Ashland) and voted heartily, enthusiastically, and unanimously to launch the Tri-State Baptist Bible School. A wonderful spirit of unity and fellowship prevailed. One brother stated that some had prayed for a school of this kind as much as eighteen years ago and that he thanked God that their prayers were at last to be answered. The idea of this school has been in the mind of Pastor John R. Gilpin of Russell, for several years and he was the chief factor in launching the school.

One of the most significant things in the rally was the message of Pastor W. C. Pierce of Catlettsburg, Ky., on "Why We Need the Tri-State Baptist Bible School." Brother Pierce stated that some might think it the height of folly to think of launching such a school inasmuch as we have our denominational seminaries. But he stated that such a school was needed because none of our seminaries are giving the Bible the proper place. He emphasized that none of them so far as he knew are emphasizing the verbal inspiration of the Scriptures as it should be emphasized, and that none of them are teaching the Bible as a Baptist book. He told how a representative of the Southern Baptist Theological Seminary, when reminded of something in the writings of Paul, disparagingly said: "Yes, that is what Paul said;" and seemed to be astounded when told that the writings of Paul are as authoritative as the teachings of Jesus Christ, both having been inspired by the same Spirit. Brother Pierce told also how a graduate of the seminary had told him that the prevailing sentiment of the seminary is that we ought to unionize and cooperate with all evangelical denominations. And Brother Gilpin told how a professor in the above seminary said that preachers should not go out and try to mould the practices of the churches; but that they ought to content themselves with preaching the Bible and allow the churches to practice open communion, alien immersion, etc., if they desired to do so. In other words, preachers should not preach against false and unscriptural practices. Brother Gilpin stated also that a friend of his who is a seminary graduate said that he never preached a sermon except there lurked in his mind a doubt as to the truthfulness of what he preached. And this friend told Brother Gilpin that all he (Gilpin) had missed in being unable to continue his course in the seminary was the doubts that he would have gotten. The writer has often said that the average seminary graduate is almost worthless to the truth until he unlearns about nine-tenths of what he learned in the seminary. Brother Pierce stated that it is said that frequently students come out of Moody Bible Institute (an un-denominational school) with firmer Baptist convictions than many who graduate from our denominational seminaries. The reason is that the inspiration of the Scriptures is emphasized unquestioningly in Moody Bible Institute.

Members of the following churches in Kentucky were present at the rally: Vanceburg; Fullerton; South Portsmouth; Greenup; Wurtland; Raceland; Russell; First, Second, Fairview, Pollard, and Unity of Ashland; Grahn, and Catlettsburg. Solida

church in Ohio (near Ironton) was also represented. Letters were read from Brethren D. B. Eastep of Covington, Ky., J. S. Thompson, Salyersville, Ky., S. M. Meade, Grayson, Ky., and W. K. Wood, Ashland, Ky., expressing their interest in the school and their regret in not being able to attend the rally.

The rally adopted the following constitution for the school:

Article 1—Name and Location

This school shall be known as the Tri-State Baptist Bible School, and shall be located at Russell, Ky.

Article 2—Purpose

The purpose of the school shall be to give scriptural training (2 Tim. 2:2) to those whom God has called to preach his word. Others are free to attend the school if they desire.

Article 3—Government

The government of the school shall be entrusted to a board of twenty directors. This board shall consist of Baptist men and shall be elected annually by a rally of representatives of Baptist churches giving financial support to the school. Individual Baptists who contribute directly to the financial support of the school shall also be entitled to membership in the rally. Contributing churches shall be entitled to as many representatives as they may send. The rally shall be held each year with the First Baptist Church of Russell in connection with the closing exercises of the school. The rally shall name one member of the Board of Directors as chairman, and this chairman shall also be moderator of the annual rally. The Board of Directors shall elect annually an assistant chairman, a secretary and a treasurer of the board, a president of the school and such teachers as are needed and available. The Board of Directors shall be responsible for the faithful handling of all funds contributed to the school, and funds shall be disbursed only as ordered by the board. The board shall hold monthly meetings at such times and places as it may elect, and the chairman, or the assistant chairman, shall have the authority and responsibility to call special meetings of the board when such is needful; and in such cases the secretary of the board shall notify all members of the board at least two days in advance of the time of the meeting. Eight members of the board shall constitute a quorum. At the annual rally the Board of Directors shall make a complete written report of its activities and those of the school. This report shall show the number of meetings held by the board and the number of meetings attended by each member of the board, important items of business transacted at these meetings, the courses taught in the school and the teachers of the various courses, the number of pupils in attendance and the number graduating, and receipts and disbursements of the school.

Article 4—Finances

No tuition shall be charged, but students shall be responsible for their personal expenses and for books. The school shall incur no debts. Offerings shall be gladly accepted from churches and individuals according as the Lord may lead them to give. Such funds as the school may receive are to be used in defraying the necessary expenses of the school and in as-

sisting ministerial students with their personal expenses at the discretion of the Board of Directors.

Article 5—Length of Course and Graduation

The school shall consist of a three year course composed of such studies as the Board of Directors may prescribe from time to time. Those completing the required studies in this course shall be declared graduates from the school, and shall be awarded suitable tokens of graduation. Students from other Baptist Bible schools, or those who have the equivalent of studies offered in this school, may be given credit toward graduation from this school at the discretion of the Board of Directors.

Article 6—Doctrinal Position

This school shall take the Bible as its only, final, authoritative, and all-sufficient rule of faith and practice; and, with the exception of the last article, which is postmillennial, we assent to the New Hampshire Confession of Faith with the following amplifications and additions: (1) We believe the Genesis account of creation is to be accepted literally and not allegorically or figuratively, and that the creation of man was by a direct act of God and not by or through evolution from lower forms of life. (2) We believe in the absolute sovereignty of God, whereby he works all things according to his own purpose (Isa. 46:10; Eph. 1:11), efficiently causing all good and wisely and holily permitting all evil that comes to pass and overruling it for His infinite purpose and glory. (3) We believe that God's election of a part of Adam's race to salvation is from eternity and that it was not based on God's foresight of the faith or goodness of those elected. (4) We believe that the church at present is not composed of all the regenerate throughout the earth, but that it is a local, independent, democratic assembly, composed of scripturally baptized believers, and fashioned according to the New Testament pattern. (5) We believe that the authority to execute the commission of Christ as recorded in Mt. 28:18-20 was vested in the church, and we recognize no baptism as scriptural except that which is administered on the authority of a Baptist church, which is the only kind of a church we recognize as a New Testament church. (6) We believe that Baptist churches should not at any time join with other denominations in union meetings of any kind, nor practice pulpit affiliation with them. (7) We believe it is opposed to scripture for a woman to teach men (1 Tim. 2:12), lead in public prayer (1 Tim. 2:8), or speak in a public, mixed, religious assembly (1 Cor. 14:34). (8) We believe in the personal, premillennial return of Christ to this earth; the separate resurrections of the just and the unjust; the personal reign of Christ on earth during the millennium; the final consignment of the wicked to endless suffering in the lake of fire; and final endless bliss of the righteous in the presence of God.

Article 7—Teachers

Only Baptist men of upright lives who can assent to the above doctrinal declarations shall be eligible to teach in this school.

Article 8—Other Details

Details concerning the work of the school not covered in this constitution shall be in the hands of the Board of Directors.

Article 9—Rules of Order

The deliberations of the annual rally and those of all the meetings of the Board of Directors shall be governed by Kerfoot's Parliamentary Law and such subsidiary rules, not contrary thereto, as each body may impose upon itself.

Article 10—Amendments

This constitution may be amended by a vote of a three-fourths majority at any annual rally.

Following the adoption of the constitution a board of twenty directors, as provided for in this constitution, was elected. The following preachers and pastors were elected to membership on the board:

W. C. Pierce, Catlettsburg, Ky., Chairman; W. K. Wood, Ashland, Ky.; V. B. Castleberry, Ashland, Ky.; O. C. Anderson,

Ashland, Ky.; T. P. Simmons, Ashland, Ky.; J. R. Gilpin, Russell, Ky.; Eli Williams, Russell, Ky.; S. M. Meade, Grayson, Ky.; D. L. Brainard, Raceland, Ky.; Wm. Smith, South Portsmouth, Ky.; J. S. Thompson, Salyersville, Ky.; D. B. Eastep, Covington, Ky.

The following laymen were also elected to membership on the Board of Directors:

L. D. Bruce, Russell, Ky.; J. C. Rock, Russell, Ky.; Chester Williams, Russell, Ky.; Leo Stogner, South Portsmouth, Ky.; Clarence Reynolds, Ashland, Ky.; George Cossett, Ashland, Ky. I. H. Richards, Ashland, Ky.; E. E. Caldwell, Catlettsburg, Ky.

At this writing the Board of Directors have not had a meeting, but are to meet in a few days to decide upon further details of the school. WATCH THE NEXT ISSUE OF THE EXAMINER FOR A FULLER ANNOUNCEMENT.

The school will open (D. V.) the latter part of September or the first part of October. ALL WHO ARE CALLED OF THE LORD TO PREACH HIS WORD, AND ANY OTHERS WHO MAY SEE FIT TO ATTEND THE SCHOOL, ARE WELCOME. Officers of the school and of the Board of Directors, other than the chairman, have not been elected; but those who desire further information about the school may write Pastor John R. Gilpin of Russell, Ky. ALSO ANY OFFERINGS THAT CHURCHES AND INDIVIDUALS CARE TO MAKE TO THE SCHOOL MAY BE SENT TO BROTHER GILPIN PENDING THE ELECTION AND ANNOUNCEMENT OF THE TREASURER.

The school invites the offerings of individuals and churches who feel led to put money into the scriptural training of preachers. The Tri-State Baptist Bible School stands for the verbal and plenary inspiration of the Scriptures and for the Bible as the only rule of faith and practice. It will shun every form of compromise, and will give not the least countenance to any taint of false doctrine or practice. Like the Baptist Examiner, it will stand against the six most deadly, damaging, injurious isms that war against the once delivered faith, viz: Modernism, unionism, Arminianism, feminism, secretism, and postmillennialism. The school sets forth as a bulwark of all truth and an aggressive, deadly enemy of all error.

We anticipate an opening enrollment of forty or more. **It matters not who you are or where you are, nor what is your race, color, culture, or previous condition of servitude, if you want to know the truth, our doors are wide open to you. Welcome!**

WHY BE A BAPTIST

The memorial issue of News and Truths announces that there are still thousands of copies of "Why Be a Baptist" by the late H. B. Taylor on hands. For some months prior to Brother Taylor's illness he had the office force mailing out these books free of charge to Baptist preachers by states, some states having been thus covered. Those in charge of these books desire that they shall go as Brother Taylor intended they should, and they appeal to those interested to aid in paying the postage on these books so that they can go out. This is a very worthy work. Send offerings either to Mrs. H. B. Taylor or Eld. R. O. Beaman, Murray, Ky.

"AN EXAMINATION OF THE METHODIST POSITION ON BAPTISM"

Is the title of a series of articles by the editor to begin appearing soon in this paper

Don't miss them and don't let your friends miss them!

When a Preacher Hunts a Job

ELD. B. M. GLISSON, Palm Arbor, Fla.

An article in the Christian Standard has this to say: "**There are hundreds of churches without pastors and hundreds of preachers facing starvation.**" WHAT IS WRONG? Another article (author unknown) says this: "**What is a preacher to do when he wants to move?**" Surely there ought to be some solution to these mysteries or problems. Who is at fault? Has God called too many preachers into the work? I do not think for a moment that ALL of these dear preachers are self-seeking job hunters; but it is evident that some are out of work because they could not get the size of church with the size salary desired, and rather than work in a small place they prefer to do nothing. And many a pastor who is fairly well located, who seems to be where he is under the direction of God, becomes dissatisfied and wants to move on to larger fields with larger salary. When a preacher hunts a job for the sake of the job and the monetary gains received from it, it does several things which ought not to be done. In Acts 20:28 we have the divine rule for finding fields of labor. This says: "**Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood.**"

What This Practice Does to the Preacher

In the first place, it makes him the hired servant of the church which is his paymaster. A preacher must LIVE, and Paul says "**He should live OF THE GOSPEL,**" but when he is forever looking for higher places and fatter purses, he will most likely make many promises to leading members of the church and thereby come to the place of being "bossed" by these "leading" members. Some preachers have quit their pastorates when they heard of a larger church with a larger salary, in order that they might be open for a call to the larger church. Is that depending on the Holy Spirit for guidance? If so, pray what kind of tactics is the Holy Spirit coming to?

Again, it makes the preacher who does this, a self-praising sort of person. Of course when he goes to the big church to preach his "trial sermon" he will bring his best (as he thinks) and will expect many compliments on it. He will also seek recommendations from the most influential pastors in the state and from the deacons of his last pastorate if he can get one. Paul said in 2 Cor. "**Do we begin again to commend ourselves *** or need we ** letters of commendation from you?**"

Again, it makes the preacher a POLITICAL SCHEMER who will pull all kinds of political stunts in order to get a call to a church. He will sometimes make an "every member canvass" for the influence of the deacons and other members of the church. He will ask them to do their best for him when calling time comes. Sometimes he will get some influential man to go and "speak a good word for him." Of course we need to get acquainted with the pastorless churches if we are not preaching full time, but we don't need to work politics after we get acquainted.

Again, it makes the preacher neglect his prayer life. What preacher can pray as he ought while depending upon his own merits and the recommendations of others? And what is the spiritual condition of the preacher who neglects his PRAYER-LIFE? I wonder if some preachers have not been "laid on the shelf" because of this very self-seeking kind of work. This may be one of the reasons there are so many idle preachers and so many pastorless churches.

What This Practice of Job Hunting Does to Churches

It seems to me that the churches are sometimes as guilty as the preacher in this "fine art" of "placing" pastors. Sometimes I wonder if they do not follow some other leadership than that of the Holy Spirit in choosing a pastor for the church.

Sometimes this practice places the church in an awful pre-

dicament. The church must choose among a hundred or more applications for the job. When this is the case, what is the reason for it? Did the Holy Spirit lead over a hundred men to apply for the same church and place the church in a position which is hard to get out of? But the church MUST choose; and HOW are they going to choose? It would be far better to wait upon the Lord upon our faces, preachers, before we make any application to any church.

The job hunting preachers cause churches to have FAC-TIONS many times. One preacher will go to this influential member, and he will have a few who will follow his leadership. Another preacher will go to another, and he will have a following and so on. These different leaders will use their influence for each different preacher, and when the church is ready to vote on the matter, it is hopelessly divided. Is the Holy Spirit the author of this? I shall leave the answer to the reader.

What This Practice Does to the Holy Spirit

In the first place, I believe this is insulting to the Holy Spirit. Suppose there is a head of some firm who has the authority to appoint the servants or laborers in that firm, and someone else, perhaps the employe himself, takes the initiative and runs ahead to the place of work without consulting the one in authority. This would be an insult to the person. And it must be to the Holy Spirit when preachers or churches run before Him. He is the one who has authority to place OVER-SEERS in the churches.

Surely this job hunting, usurping the Holy Spirit's place, is GRIEVING to Him... Eph. 4:30 "GRIEVE NOT THE HOLY SPIRIT OF GOD, WHEREBY YE ARE SEALED UNTO THE DAY OF REDEMPTION." Can a sealed and called preacher afford to thus grieve the Spirit? It must be a source of great grief to the Spirit for any saint to ignore His leadership in anything, but how much more it must be for preachers and churches to ignore Him in this all important matter.

It sets aside the leadership of the Spirit, and substitutes the eladership of a "pulpit committee" in its place. It may be all right to have a pulpit committee, but they as well as the church should be guided by the Spirit.

We have gone far enough in this kind of substitution. Have we not substituted ORGANIZATION for DIVINE DIREC-TION in many instances? Are we ready to wait till God directs before we organize anything else? These may seem to be idle questions, but they seem to me to be very important. Our present great organizations are HELPLESS unless energized by the Holy Spirit of God! They should be only instruments through which the Holy Spirit can work.

If the Holy Spirit is to be the leader and Teacher, as Jesus said He would be, we must not set him aside. Jesus promised that he would send Him and "HE SHALL TEACH YOU ALL THINGS" Jno. 14:26. If he is to teach us all things, we ought not to set Him aside in the finding of our place of service in this world. Churches cannot afford to sidetrack his leadership, if they are to enjoy the greatest spiritual blessings. Preachers cannot afford to neglect his direction, if they are to be happily located in their work. He will lead if we follow.

What Can Be Done About It?

It would be useless to speculate about this all-important matter. We have what the WORD tells us and can be guided by it. Does it reveal a plan whereby we can be regulated in the choosing of pastors for churches and churches for preachers? We must go to the WORD for final instructions. The

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THE KINGDOM QUESTION

Dear Brother Editor:

I notice in the issue of Feb. 15th a short clipping from "News and Truths," which I presume you endorse as good and pass on for our edification. The writer is writing on holding fast the form of sound words. He says: **"There is lots of mighty loose and unsound talking among Baptists today . . . about kingdom building."** And he writes on very loosely, saying: **"Men are born anew or from above into the kingdom, not built into it."** He loosely refers to Matthew 21:32 to teach us that the kingdom is entered by repentance and faith. His reference is no information at all. Not a word in this passage about the kingdom or entering into it. It simply refers to the faith of the Publicans and harlots and shows that the Pharisees would not repent that they might exercise faith and be saved.

If you do not consider the writer's writing loose, please harmonize the following Scriptures with his born-in-the-kingdom statement:

"The kingdom of heaven suffereth violence and the violent take it by force" (Matt. 11:12). If we are born into the kingdom, it is invisible; and we have the violent taking that which is spiritual and invisible. If **"the natural man receiveth not the things of the Spirit"** (1 Cor. 2:14), explain how he can take a spiritual, invisible kingdom by force. In Matt. 13:41 we read: **"The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend and them which do iniquity."** If a man is born into a "universal, spiritual, invisible kingdom," and if the born again folks cannot be lost, please explain how the things that offend and them which do iniquity got into the kingdom. These are surely lost. See verses 47-50. **"The angels shall sever the wicked from among the just (in a spiritual, invisible kingdom?) and cast them in a furnace of fire."** According to the writer we must choose between apostasy and purgatory. Pretty loose writing, don't you think? And in Matt. 23:13 we find hypocrites neither going in nor allowing others to go in (in an invisible kingdom?) but shutting the kingdom up. Another plain contradiction to 1 Cor. 2:14 if the writer is correct. Please explain. In Luke 16:16 we read: **"Every man presseth into it."** This doesn't sound like we are born into it. If born into it, God puts us in. If we press in, entrance is wholly on our part. This, like the above mentioned Scripture, shows that we enter a visible kingdom, a kingdom that is spiritual, but not visible.

The writer again writes very loosely, saying: **"Kingdom is always universal—takes in all the saved on earth at any one time."** If this be true, Christ our Saviour, or the angel, must have been mistaken; for Jesus said: **"Every kingdom divided**

against itself cometh to desolation" (Matt 12:25), and the angel told Mary: **"And of his kingdom there shall be no end"** (Luke 1:33); or there are none but true Missionary Baptists saved, for the kingdom cannot be divided and stand. I do not believe that our Saviour or the angel was mistaken, neither do I believe that all the saved are found in true Missionary Baptist churches. But I am strongly convinced that the writer is doing the thing he disallows—writing loosely. He disagrees with Christ, the angel, and Paul. Paul teaches that all the saved will come to glorification, while he teaches that the kingdom (embracing all the saved) comes to desolation. (Not so—Ed.)

The writer writes as loosely as the Adventists and Russellites, according to whose teachings, Christ will come at the end of the age and set up a kingdom, be rejected by the Jews, take the kingdom from them and give it to another nation bringing forth the fruits thereof. I deny such, as unsound words, for the Jews will not reject him the second time if we can understand the Scriptures. Let men of intelligence discontinue condemning loose talk with one breath and talking more loosely with the very next breath. Please explain.

C. E. HUNT, Mt. Shasta, Calif.

OUR REPLY

The kingdom question will not down. We have discussed it quite thoroughly in these columns, and have presented proofs of our position that have not been answered. But it takes precept upon precept, precept upon precept, line upon line, line upon line; here a little and there a little (Isa. 28:10).

Brother Hunt's opposition to the deliverance of News and Truths on the kingdom arise from two fundamental errors which he holds. One error is his confusion of the kingdom of heaven with the kingdom of God. They are not the same. No one except a regenerated person can get into the kingdom of God (John 3:5). But not so with the kingdom of heaven. as Brother Hunt has shown from Matt. 13:41. When Christ comes there will be found in the kingdom of heaven things that offend and them that do iniquity, which must be gathered out and burned. Verse 40 shows that these who are gathered out are represented by the tares. The tares were of the same family as wheat and were not readily distinguishable from wheat. Thus we can see that the tares represented counterfeit Christians, those who make a false profession. The kingdom of heaven, therefore, is the realm of professed Christianity, whether true or false; while the kingdom of God is the rule of God in the hearts and lives of his true children. The kingdom of heaven contains both the true and the false. The kingdom of God contains only the true.

The second fundamental error of Brother Hunt is his view that the kingdom of heaven is made up of the aggregate of true churches. This cannot be because Jesus said that the tares are not to be taken out until the harvest (Matt. 13:29, 30), which is the judgment in the end of the age (Matt 13:39); while the church is definitely and expressly commanded to purge out every sinful and disorderly person (1 Cor. 5; 2 Thess. 3:6). It is God's revealed will that the wicked shall remain in the kingdom of heaven, and it is God's revealed will that they should be excluded from the church. Therefore, the two cannot be coextensive. In the reply of the Secretary of the National Catholic Bureau of Information to our reply to the pope's Christmas encyclical he characterized the Cathari as those "who forgot that the Saviour instructed his disciples to let the cockle and the wheat grow together 'until the harvest' when his angels would separate them." This was said of the Cathari because they withdrew from the ungodly. If Brother Hunt is right in his view of the identity of the kingdom of heaven and the true churches, then he ought to join hands with the Roman Catholics in opposing church discipline. When Brother Hunt gets free from these two errors, he will have no fight with the deliverance of News and Truths.

He will then see that Matt. 21:32 teaches that we get into

the kingdom of God by repentance and faith. The 31st verse says: **"Publicans and harlots go into the kingdom of God before you."** Then the 32nd verse amplifies the preceding verse and shows how the publicans and harlots got into the kingdom of God. This latter says: **"Ye believed him (John) not, but publicans and harlots believed him."** It could not have been the baptism of John that put them into the kingdom of God, for none but the saved can get into the kingdom of God (John 3:5), and Judas received the baptism of John (Acts 1:21, 22).

Matt. 11:12 refers to the kingdom of heaven. The Jews were looking for the establishment of a temporal kingdom. When John announced the kingdom "at hand" many Jews understood him to mean such a kingdom as they expected. Therefore, they came seeking identity in the kingdom as shown in Matt. 3:5-8. This explains how the kingdom of heaven suffered violence. John stopped the worst of these, but Judas got in; doubtless others did likewise. However, the Greek verb for "take" is in the present tense and may express an incomplete and unsuccessful act. Therefore, it could have been used if they had only unsuccessfully tried to enter or take the kingdom. Matt. 13:41 is easily understood from what has been said already concerning the nature of the kingdom of heaven.

Matt. 23:13 refers to the kingdom of heaven also. The scribes and Pharisees shut up the kingdom of heaven to some who had only mental faith by keeping them from professing a belief in Jesus as Messiah and thus entering the kingdom of heaven by becoming identified as his followers. The scribes and Pharisees kept none out of the kingdom of God, but they did keep some from openly professing a mental faith in Christ's Messiahship. Had these professed their spurious faith, they would have thus entered the realm of professed Christianity, but that would not have put them into the kingdom of God. The methods used by the scribes and Pharisees to keep folks from openly owning Christ is well portrayed in John 9:27-34. This blind man was really saved and they could not keep him from professing his faith. But they did keep others from professing a spurious faith that would have put them in the kingdom of heaven. Thus they shut up the kingdom of heaven to those who would have professed a false faith; but they did not shut up the kingdom of God to anybody, nor even the kingdom of heaven to those who had true faith.

On Luke 16:16 George R. Bliss, in "An American (Baptist) Commentary on the New Testament," says: "The verb **presseth into** does not express a completed deed, but an effort a process, an inchoate and tentative act." In Matt. 11:12 this class is presented as seeking identity as followers of Christ; in Luke 16:16 they are presented as seeking to enter the kingdom of God, but as not being able. Matthew and Luke merely view the matter from different angles.

On Matt. 12:25 John A. Broadus says: "His argument from analogy does not mean that in every case internal strife or civil war will destroy a state, but that such is the tendency, and every such act, so far as it goes, contributes to that end." Many a kingdom has been partially and temporarily divided against itself and has stood. And even if the kingdom were composed of the true Missionary Baptist churches, it would still be to some extent divided against itself; for Missionary Baptists are split into several more or less hostile factions. Saved people in other denominations are comparatively few. A saved person will walk in gross error only when he has not been properly taught. See John 8:47; Rom. 8:14; Cor. 2:12, 15; 1 John 4:6.

WHEN A PREACHER HUNTS A JOB

(Continued From Page 3)

Spirit is the author of the Word and will not reveal to his or lead us contrary to the plain teaching of Scripture. There is

revealed in the Bible a plan by which we should go if we are willing to follow it.

The first thing we need to do is **PRAY for God to remove selfish ambition from the hearts of his preachers.** Then we need to pray for Him to remove from the hearts of the church members all the selfish motives. We must get a clear field, clear from all trash of human desires; then there will be room for the Spirit of God to build.

We have already mentioned the Divine direction to the preacher or elder in Acts 20—"Over which the Holy Spirit hath made you Overseers." If we could get all our preachers to WAIT until the Holy Spirit makes them OVERSEERS, there would not be so much unrest among our pastors. If the Spirit is leading, and we are filled with the Spirit we shall be satisfied where He places us, even though it be a hard field. There is nothing so hard as resisting the Spirit's leadership.

There is divine direction for the churches too. If it works for the preacher, it will for the church. It may be hard for the church to find this direction sometimes amid all the confusion of self-seeking preachers. But it can be done. How? To the WORD we must go. Acts 1:24 **"And they PRAYED and said, Thou, Lord, which knowest the hearts of all men, show whether of these thou hast chosen."** In the selection of missionaries, the church at Antioch was DEFINITELY LEAD! Acts 13:2 **"As they ministered to the Lord and FASTED, the Holy Ghost said, separate me Barnabas and Saul."** 4th verse **"So they being sent forth by the Holy Ghost departed."**

We are forced to admit that it is harder to PRAY than APPOINT a committee. It is hard work to really PRAY. But we need to HOLD ON AND HOLD OUT till we receive a definite direction in this matter. Sometimes there is a call to a church which is DIVIDED. One preacher receives TWO or THREE more votes than another. It is hard to ever get the church together. Oh! would it not be better if we would let God choose? And when we let God choose for us, all will be in harmony and UNITY! It is easier to ORGANIZE and choose after the wisdom of men than it is to AGONIZE in prayer for DIVINE DIRECTION. But the latter would be more pleasant in days to come.

Dear reader, this is a call to covenant that we, as God's people, shall seek divine direction in ALL things, especially, fellow preachers, that we shall seek HIS WILL as to our places of service.

BOOKS AND BIBLES RECONDITIONED

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A SYSTEMATIC STUDY OF BIBLE DOCTRINE

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WHY NOT?

The Deaconship

By THE EDITOR

The editor a short time ago attended an ordination of deacons in Catlettsburg Baptist Church. He was called upon to preach the ordination sermon. At the close of the service it was requested by a vote of those present that the sermon be published in the Baptist Examiner. We, therefore, undertake to reproduce the sermon substantially as it was preached, but with some amplification.

1. The Origin of The Office

It is quite certain that we have the origin of the deaconship in the sixth chapter of Acts. The word for "serve" (diakoneo) in Acts 6:2 is exactly the same word that is used to designate the office of a deacon in 1 Tim. 3:10, 13; and is the verb corresponding to the noun for deacons in Phil 1:1; 1 Tim. 3:8, 12.

It is interesting and instructive to note how the first deacons received their office. They were elected by the church.

Then the twelve called the multitude unto them, and said, It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint (rather, set) over this business"

(Acts 6:2, 3). The apostles set the deacons in their office, or ordained them, as we see in verse six, for this is the meaning of the word translated "appoint" in both the King James and Revised Versions; but the apostles did not presume to select them. They left this to the church. They did not even recommend to the church the ones they should elect. They left the church to find this out from the Holy Spirit. This was an exceedingly important matter, but the apostles were not afraid to trust it to the church. This is a fine example of the democracy of New Testament churches. We profess to believe in democracy as Baptists, but in some cases we retain only the form without any reality. The popular way of electing Sunday school teachers and officers is an instance in point. Instead of the church looking out the teachers and officers, it is common to trust it to a committee; and the church simply accepts the judgment of the committee. This is democracy only in form and not in reality. When the editor came to Ashland as pastor a committee had been appointed to recommend officers and teachers for the Sunday school. The incoming pastor had been given a place on that committee. When the committee met the pastor recommended that they go back to the church and ask the church to assume the responsibility of selecting these officers and teachers in an open election. The committee, somewhat doubtfully perhaps, acceded to the suggestion of the pastor, and the church also agreed. The results were far better than we could have hoped from the other method. The objection commonly made to this is that the church as a whole will not be well enough acquainted with conditions and needs to choose teachers wisely. We have two things to say about this objection: **First**, if the church is not well enough acquainted with the conditions and needs to choose teachers wisely, then it is high time she were getting acquainted. It is her business to be acquainted, for she is responsible to God for the kind of teaching that is done; and she is not faithfully discharging that responsibility when she trusts in the judgment of a committee. **Second**, since the church is the temple of the Holy Spirit (1 Cor. 3:16), the body of Christ, and the pillar and ground of the truth, she is better fitted to know about this matter than any committee. All that is needed in a church that God really owns, one that is truly indwelt by the Holy Spirit, is that the church be thrown upon the Holy Spirit for leadership. If a group of men can know better than the church how to select officers, why didn't the apostles select the seven deacons? And since it is difficult to know whether

candidates for baptism are really saved, why not have a committee to pass upon this? God will honor scriptural methods in a church that he owns. God's ways are not man's ways. That is the reason his ways do not always seem wise to men. But the foolishness of God is wiser than men.

II. The Duties of This Office

We will first discuss the matter negatively.

1. It is not the duty of deacons to pass upon applicants for church membership. It is a custom in many churches today to receive none into the church until the deacons have passed upon the matter. This is a pernicious custom because it is without the slightest scriptural warrant and because it is inimical to democracy. It is a substitution of human wisdom and human scheme for divine wisdom and the divine plan.

2. The deacons are not a committee on discipline. When Paul wrote about church discipline he wrote to the churches and not the deacons. If it is necessary to appoint a committee in cases of discipline, there is nothing wrong with deacons serving on the committee as individuals, but this is not the official work of deacons. It is always best to observe the divine order. God's program will always work better in his churches than any of the plans of men.

3. The deacons are not a pulpit committee. If a pulpit committee is necessary, deacons may serve upon it as individuals, but this is not a function of their office. We heard of a case not so long ago where a pastor in resigning sent his resignation to the deacons, and the deacons wrote him their acceptance of the resignation before the church had been consulted. This is pushing the idea of the deacons as a pulpit committee to the limit.

4. The deacons are not to boss the pastor. It is not their business to call him, dismiss him, nor tell him what to preach. Deacons are subordinate to the pastor; not over him.

5. The deacons are not an advisory committee on the business of the church. The writer used to be so ignorant (may God forgive him of it) that he thought he could not properly have a business meeting of the church until he had had a meeting of the deacons to go over matters and make recommendations to the church. In the course of time God opened his eyes and he quit this plan for three reasons. **(1) No scriptural authority, not even an inference from Scripture, can be urged in its behalf.** **(2) It is the best method we know of to produce "short horn" or bossy, mulish deacons.** By this method deacons are encouraged to think that it is the duty of the church to adopt their recommendations. If the church doesn't do it, then most of them are usually offended. And when they conceive of themselves as the dictators of the church, why shouldn't they presume to dictate to the pastor? If he isn't preaching right, why shouldn't they tell him so? And if he has been in the pastorate long enough, is it not their duty to inform him? The pastor is under the authority of the church, and he has encouraged the deacons to become the dictators of the church. Why now should they not dictate to him? When any pastor uses this method, and then gets "rolled" by the deacons, he has no one to blame but himself. He taught them to do it. If they have a right to dictate to the church, they certainly have a right to dictate to him and he ought to accept it in good grace. **(3) It makes a farce out of the democracy of the church.** The church comes to take little interest usually in the business affairs of the church. Why should they? The deacons will have everything all threshed out, and the church must accept it or usually have a row. Thus the church will retain the form of democracy, and yet, at the same time, become in reality an oligarchy.

All of these innovations work injury in the body of Christ. They are human substitutions for the divine program. God

will not honor them. They impugn his wisdom, and deny to the church the place God has given it.

Turning now to the positive side of this matter we find that the first deacons were elected and ordained for the specific purpose of distributing alms. This is all we know for certain concerning the work of deacons. It may be that their work extended to other temporal matters, but there is absolutely no reason for thinking that it went beyond temporal matters. One of the effects of adding other things to the work of deacons is that they most always are thereby led to neglect their rightful duties. In most churches the deacons do a little bit of everything, and if the poor are looked after, the pastor must do it. Let the deacons stick to a care of the temporal matters of the church, especially the care of the poor, and really give themselves to this work.

III. The Qualifications of Deacons

We will first take up the qualifications as mentioned in the sixth chapter of Acts. We find here that deacons are to be—

1. Men of good report. "Good report" is the translation of the R. V. It is broader than "honest report" of the K. J. V. Deacons are to be men of good reputation in general. They are to be men in whom the people have the utmost confidence. Of course, first of all, they should be men that are scrupulously honest; men that can be trusted.

2. Full of the Spirit. The Holy Spirit is in every believer (John 7:38, 39; Rom. 8:9, 14; 1 Cor. 6:19; Gal. 4:6; Eph. 1:13). He is received at the time we are saved, and abides with us forever afterward. When we receive the Holy Spirit, we receive all of him, for he is a person and, therefore, indivisible. The doctrine that the Spirit is received today subsequent to conversion, as was the case with believers on the day of Pentecost, is not a scriptural doctrine. There can no more be a repetition of Pentecost than there can be a repetition of Calvary. All the works of grace are definite, and those who are still talking about the second one are to be pitied. Those who are truly saved have received innumerable definite works of grace; in fact, they are subject to a continuous definite work of grace. Folks who do not yet have the Holy Spirit abiding in them, need not seek the second blessing; they have not yet received the first.

Though all saved people have the Spirit in them, they are not all filled with him. They have all of him, but he does not have all of them. The need is not that they shall seek the Spirit, but that they shall surrender to the Spirit already in them so that he will fill them with his presence and power. His is an expansive presence, and he fills so much of us, and only so much of us, as is not filled with something else. If the Spirit is to fill us, we must empty our lives of self and the world. It is only of men that have made a full surrender to the Spirit that we are to make deacons.

3. And of wisdom. Deacons are to be men of discernment and skill. The wisdom here spoken of is not human wisdom, but that wisdom which is from above (Jas. 1:5; 3:17). "Sanctified common sense" is a misnomer. There is no such thing. Common sense is the ordinary thinking of man. And the ordinary thinking of man is the thinking of the carnal mind. And the carnal mind is enmity against God (Rom. 8:7). Therefore, one might as well talk about sanctified enmity against God as to talk about sanctified common sense. God's estimate of man's sense will be found in Jas. 3:15. Much harm results from trying to carry on God's business after the manner of secular business. Jas. 1:5 tells how to secure the wisdom necessary to a deacon.

We turn now to 1 Tim. 3:8-12 and note the qualifications laid down there. We find there that deacons must be—

4. Grave. This means that they are to be dignified, serious minded, and free from levity and frivolity. It does not mean that they are to be grouchy and long-faced.

5. Not doubletongued. This means that deacons are not to be men who talk one way to one person and another way

to another. Such a deacon will be an endless source of shame to the church. Deacons are to be men whose word can be trusted.

6. Not given to much wine. In New Testament times alcoholic drinks had not been abused as they have today; therefore they were not absolutely forbidden. Only the abuse of them was prohibited. But today they have been the subject of such abuse that our government has rightfully prohibited the manufacture, sale or transportation of intoxicating liquors for beverage purposes. It is well, therefore, in obedience to the spirit of the law, that Christians, and especially deacons and ministers, wholly abstain from even wine except for sacred or medical purposes.

7. Not greedy of filthy lucre. A deacon must not be a man that has an inordinate love of money. If he is, he will likely misappropriate funds entrusted to him. Great has been the shame brought upon churches because men greedy of filthy lucre have been entrusted with church funds.

8. Holding the mystery of the faith in a pure conscience. Deacons should be sound in the faith. They are not official teachers, but they will have much opportunity for private witnessing. Nothing but a sound Baptist should ever be elected as a deacon. One that believes that one church is just as good as another, or one who is the least tainted with Modernism or Arminianism, or one that denies any fundamental Bible truth is not fit to be a deacon. A man who will leave his service and go off to a service of another denomination is not fit to be a deacon. The deacon is to hold the faith in a pure conscience—one that has been purged by the blood of Christ and renewed by the Holy Spirit. Such a conscience will be free from gross selfishness and hypocrisy and will be regulated by devotion and sincerity.

9. Let these also first be proved. As with bishops, so with deacons, we should lay hands suddenly or hastily on no man (1 Tim. 5:22). And like a bishop, a deacon should not be a novice, or one newly come to the faith (1 Tim. 3:6). We should not elect men as deacons just to honor them, nor because they are influential or wealthy; but only when they have proved themselves to be in possession of the scriptural qualifications.

10. Their wives must be grave, not slanderers, sober, faithful in all things. It is contended by some that female deacons are here referred to. And while this view may seem to have some things in its favor; yet we consider it far from being established. Let us note the usual arguments offered as proof that the reference here is to female deacons: (1) **It is affirmed that such an office existed in some New Testament churches at least, since Phebe is called a "diakonos"** (Rom. 16:1). But "diakonos" appears in many other places where the office of deacon is not signified. See 2 Cor. 2:6; 11:22; Eph. 3:7; 6:21; Col. 1:7, 23, 25; 1 Thess. 3:2; 1 Tim. 4:6, where "diakonos" is translated by "minister." This word and its cognate forms appear in many other places similar to the above also. In view of this, we certainly have a very slight foundation for the office of a deaconess because "diakonos" is once applied to a woman. It is quite evident that Phebe, out of her strength and her own wealth, had been "a succor of many" and of the Apostle Paul also (Rom. 16:1); therefore she was called a "diakonos" or one that ministered to the needs of others. There is no proof that she served officially in this capacity. (2) **It is supposed also that the women mentioned in Phil. 4:3 were deaconesses.** But there is less evidence here for the office than there is in the former case. Not the slightest hint is given here that these women were deaconesses. There were some women who assisted Christ in his work; wonder if they were deaconesses too? (3) **It is argued that such an office existed in post-apostolic churches.** But many things existed in most of the post-apostolic churches that were not of divine institution. (4) **It is said that "the Greek has not 'their wives,' but simply women, without article or pronoun, and it is, therefore, proper-**

ly rendered, not 'their wives,' but women, and, in this context, female deacons" (H. H. Harvey). It is true that the Greek does not expressly say "their wives," and, while the word for "wives" is a word which may mean simply "women," yet it is the only word in the New Testament for wives, and is therefore, the word that would be used to denote wives. The possessive pronoun is easily understood since deacons are under discussion. As for the omission of the article, that is not significant as there is no article before deacons in verse 8. And when we read in the succeeding verse that the deacon is to be husband of one wife, it adds force to the view that wives of deacons are intended in verse 11. (5) **It is argued that there is no reason for defining the qualifications of deacons' wives while nothing is said of the wives of bishops.** The reason for this is that the nature of the deacon's work often, doubtless, called for the active assistance of his wife in a much greater way than the bishop's work called for the assistance of his wife. Thus the deacon's wife must not be a slanderer. If she is, she will stir up much trouble. She thus needs also to be grave, sober, and faithful in all things. Gossiping women can stir up more trouble in churches than most anything. It is a fine thing when a woman finds so much to do in looking after her own business that she does not have time to meddle in the business of other people. We are only a wicked sinner saved by grace, but we have never been able to see what pleasure and profit folks get out of trying to attend to other folk's business. Folks who do this usually neglect their own.

11. **Let the deacons be the husbands of one wife, ruling their own children and their own houses well.** A deacon must have but one living wife. He must have his children in subjection. One of the greatest practical needs of this day is a revival of old time parental authority. The lax authority, if authority indeed it can be called, in the average Christian home today is a shame and a disgrace. No wonder the younger

generation are conspicuous for their absence at church services in most places. They are reared to have their own way, and it is not according to their own way to go to church. Most children today, for the most part, mind only when they please. The deacon is to RULE his children and not to let his children rule him. And the deacon is to be head of his house, for the Scripture not only specifies that he is to rule his children, but also his whole house. The divine plan is for the husband to be the head of the home. When the man is a Christian, and this is recognized, the home will be the happiest of homes. If the man is not a Christian and the woman is, then she will have to make the best of it. If she was a Christian when she married him, she violated the word of God (1 Cor. 7:39), and must make the best of the chastisement that she will receive. It has been said, and quite truly, if a woman marries a child of the devil, she can expect to have trouble with her father-in-law.

Verse 13 gives us the temporal recompense of a deacon. If he serves well as a deacon, he purchases a good degree and great boldness in the faith. The New Testament pictures the deaconship as an exalted office. It has been much degraded through our failure to respect the qualifications laid down in the Scripture and by our altering the work of deacons to suit our own notions.

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