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The tithe is God's cure for covetousness.

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A CHARGE TO KEEP

by John Lenegar
Deleware, OH

"For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus" (I Tim. 3:13). "For those who have ministered in the office of a deacon in a commendable manner, acquire a good standing (standing place) for themselves and much confidence in the sphere of faith which is in Christ Jesus" (Wuest Expanded).

It is certainly to be a time of joy and blessing when the occasion of ordaining a deacon presents itself. Certainly, it is also a very serious and responsible time for both the man and



John Lenegar

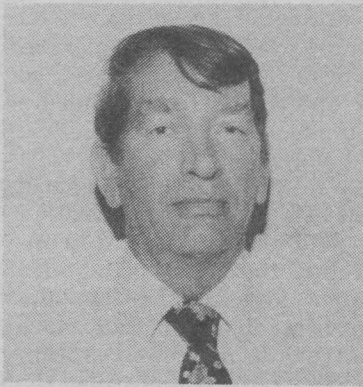
the church that is to ordain him. You may think my words a little weighty for modern times, but it is indeed unfortunate that the office of deacon has, like many other Bible examples and responsibilities, been changed to the liking and convenience of modernism by many today. Very often the deacon's office is looked upon by many of man's churches as a reward, a political position, or a church governing office to be used to control a membership, or a pastor. The spiritual aspect is probably the least thought-of advantage among man-made organizations. Yet, the qualifications of I Timothy 3:8-13 speak otherwise, and they end with the words of our text in verse 13. Again, we emphasize the importance of the office. Although a multitude of so-called churches have either made the office something that it is not, or have snubbed it to unimportance, I would remind you that the office of deacon is second only to that of elder. Heavy responsibility is required on the part of the man and the church. We emphasize the word man because there is no provision for a woman to hold the office of deacon, or elder in the Scripture. It is our belief and experience that a proper deacon can certainly do much to edify and unify an assembly to greater glory for our Sovereign Lord and Savior.

It is our privilege and responsibility as born-again believers today, as it has been since the founding of the Church by our Lord, to have concern for those in as well as outside of the local church. Jesus said in Luke 10, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The deacon is the servant and ministering hand to the local assembly in seeking out and making known various needs. He is to attend to the ministry of those needs as the church directs. For that reason he is to be, "grave" (worthy of)

(Continued on Page 5 Column 2)

TIME LAPSE A VOYAGE INTO DARKNESS

Editor: This will be a different and unusual article. It will consist of quotes from Brother Hiatt's third article on this subject, with extensive comments by the editor. All quotes from Brother Hiatt will be in quotation marks. I have deleted from Brother Hiatt's articles on this subject all references by name to the paper he is reviewing and to the church publishing that paper. I am in the process of seeking to formulate a policy for The Baptist Examiner as to



Ray Hiatt

naming groups, publications, or individuals with which we disagree. In the main, I am deleting all such references until I can decide what I believe the Lord would have me do as to this matter. I welcome comments and suggestions as to this matter.

Brother Hiatt has repeatedly referred to the brethren he is opposing in these articles as believing in "regeneration without Christ, or without the blood of

(Continued on Page 3 Column 2)

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Baptist Is Our Middle Name

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

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WHOLE NUMBER 2411

GIVE US THIS DAY OUR DAILY BREAD

by Roger Crace

In Exodus the 16th chapter we find that the children of Israel "murmured" against Moses and Aaron saying, "Would to God we had died at the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into the wilderness to kill this whole assembly with hunger." The children of Israel were not trusting in the Lord to supply for them their daily nourishment. Moses and Aaron said, "What are we, that ye murmur against us?" For they had an understanding of what it means to trust the Lord in all things. They said Israel is not murmuring against us, but against the Lord, verse 8. And the Lord heard their murmurings and fed the children of Israel with bread (manna) from

heaven, to see whether or not they would trust not in this bread, but walk in God's law. God proved them and their faith in Christ to see whether or not they would be utterly satisfied. They were not. Are you?

The Lord commanded Moses to take an omer of manna and Aaron laid it up before the testimony, verse 34. This manna I believe was kept for a remembrance of how the Lord provided for the children of Israel during their journey through the wilderness. This manna after being seen openly by Israel was placed in a golden pot and then set in the "Holiest of all" (Heb. 9:4). This thing was done that they might see the bread and remember how it was that they were all fed with it, after they had been brought out of the hand of the Egyptians. Forty years later they came into the land of Canaan and pitched

their tents in Rephidim.

And again they murmured against Moses saying, "Give us water that we may drink" (Chapter 17). We see their unbelief while they did "chide" Moses, for now they lacked water, as they lacked food at the first. Moses said, "Why chide ye me? wherefore do ye tempt the Lord?" Who is this Moses that the people would be stirred in their request and ask of him these essentials needed to sustain life? Did the people of Israel really know the Lord and were they trusting in Him completely when they said, "Is the Lord among us or not?"

Israel's leader was Moses and they trusted him, but we fear a number of them knew not the God Moses served. Moses knew his place and standing in the Lord's stead when the Lord sent him to Egypt, but we see Moses

(Continued on Page 5 Column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

HOW A LOST SHEEP GOT HOME

"And He spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep that was lost" (Luke 15:3-6).

I am aware that this portion of Scripture is somewhat difficult of interpretation, and there are varied and conflicting views on its proper meaning. You may differ with me on my exegesis of this Scripture, but I insist that the truths which I

shall base upon that exegesis are truths that are taught prominently in the Word of God. If you differ with me on the meaning of this passage, you cannot differ with me on the truths that I base on this passage. If you do, you will just be differing with truths clearly and abundantly taught in Scripture.

Salvation as pictured in this Scripture is in direct contrast to the usual idea about salvation. How often unsaved folk are asked: "Have you found the Lord?" The unsaved are taught again and again that salvation is something they are to seek for, and that it is found by them at the end of a long and painstaking search. A little boy was asked: "Have you found the Lord?" He replied, "I did not know He was lost, but I was,

and He found me." Salvation is not the result of our searching and finding — not the result of our efforts; but salvation is that sovereign and effectual work of God, whereby He finds us, saves us, keeps us saved through time and carries us over into eternity as the trophies of His saving grace. Let us look closely at this parable, examine it carefully, compare it with other Scriptures, and learn many precious truths therefrom.

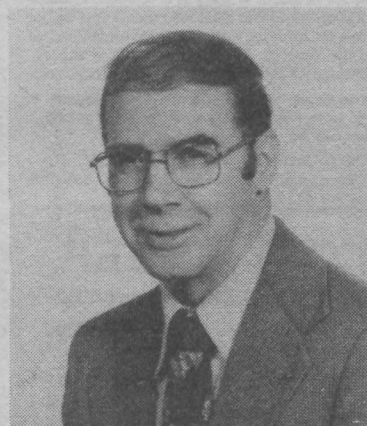
The first question that comes to mind as we look at this parable is, "who is the Shepherd?" Well, we will not have much controversy here. I think we will all agree that the true and proper shepherd of the Lord's sheep is none other than the Lord Jesus Christ. It was

(Continued on Page 2 Column 1)

TRAIL OF BLOOD

Lyon, Rowen and Hamerow, in "The History of the Western World" (p. 256), said:

"The Albigensian heresy was of such dimensions and so deeply ingrained in southern France that popes of the thirteenth century authorized special tribunals for Dominicans to try cases of heresy. Responsible only to the papacy and free from the restrictions of canon law, these courts of inquisition had their own procedure. The judges searched for and prosecuted all those suspected. Trials were secret, and the defendant could have no legal aid or any knowledge as to the identity of his accusers. Torture was employed to secure confes-



Willard Willis

sions. Those who refused to confess or lapsed back into heresy were turned over to the civil authority for burning at the stake. However brutal such procedure, it must be remembered that the church attempted first to save heretics. The punishment and procedure were extremely cruel but so were customs and men in the middle ages; the church but reflected the age."

It becomes more and more obvious as we proceed that the Catholic church in no way represented our Lord Jesus Christ. It is very, very obvious that she was not His church and that she is not His church today, since she still teaches and believes the same as she did then. She, long ago, lost complete sight of what the church is supposed to be in this world. All who are in her fold, therefore, should hear and heed that which our Lord speaks in Revelation 18:3, 4:

"For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

It is unimaginable that a group who called themselves a church would ever stoop so low as to use the Inquisition as a means to stop the mouths of our fathers and mothers. The use of the Inquisition, in fact, is a definite sign that the Catholic church had no knowledge as to what the mission of Christ's church should be.

Lyon, Rowan and Hamerow, in "The History of the Western World" (p. 257), said:

(Continued on Page 4 Column 4)

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The Baptist Examiner

THE BAPTIST PAPER FOR
THE BAPTIST PEOPLE

JOSEPH M. WILSON, Editor

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LOST SHEEP

(Continued from Page 1)

prophesied of Him that He would be the shepherd.

"He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" (Isa.40:10-11).

This is a prophecy of the coming of our Lord and of His shepherding of His people. Who can forget the beautiful twenty-third Psalm in which David sees and describes the Lord Jesus as the shepherd of His people.

"I am the good shepherd; the good shepherd giveth his life for the sheep" (John 10:11).

Here our Lord definitely identifies himself as the Shepherd. Surely, we need not argue this point. Surely, all the children of God gladly own the Lord Jesus as their great, good and chief Shepherd. I would, in passing, point out that this is evidence of the Deity of Jesus Christ. A mere man could never be the shepherd of even one of the Lord's sheep. The work is too important and difficult — the needs of the sheep are too varied and manifold — the number of sheep is too large — for a man to be entrusted with or enabled to do the work of the shepherd. It is necessary that Jesus Christ be God Almighty, and that He possess all the attributes, power and abilities of Deity in order for Him to be the Shepherd of the Lord's sheep. So, beloved, I gladly own Jesus Christ as my God and my Shepherd, and right thankful I am that He is such to me.

The next question that comes to the front as we look at this parable is: "Who are the sheep?" Now, our peaceful harmony is at an end, and much controversy ensues over the proper answer to this question. Let me point out that the sheep are not just the nation of Israel. "And other sheep I have, which are not of this fold; them also I must bring" (John 10:16). Here we see that there are those who go to make up the complete number of the sheep of

Stretch the truth and it will fly back and sting you.

the Lord that are not of the nation Israel. Further, not all people are the sheep of the Lord. "Ye believe not, because ye are not of my sheep" (John 10:26).

Here it is clearly pointed out that some of mankind are, and some are not, the sheep of the Lord Jesus Christ. And it is clearly set forth in this verse that faith is the evidence that one is already a sheep, and not the means by which one becomes a sheep. This verse stands forever engraved on the page of God's Word as one among a multitude that teach the sovereign grace of God in salvation. Oh, how the free-will heretics wiggle and squirm over this verse, and how they strain human ingenuity in vain efforts to get around the clear teaching of this verse.

Furthermore, we learn that the sheep are not just those already saved. The usual idea of man is that all are goats by nature, but that some become sheep by being saved. This is absolutely contrary to God's Word. The Bible teaches that goats are goats — always have been and always will be goats. They are those whom the Lord passed over when He made up His elect family, left them in their sins, and ordained them to hell for their sins. The Bible teaches that sheep are sheep. They always have been, and they always will be, sheep. The



Joe Wilson

sheep in this parable was just as much a sheep while lost and away from the shepherd as it was after being found. The Bible pictures mankind as divided between goats and sheep, and none ever passing from one class to the other. Then it pictures the sheep as lost sheep and found sheep. But I would anticipate a later point in the message by saying that all the sheep will eventually be found. I insist, beloved, that the Lord Jesus is not a goat-herder, but a Shepherd. He did not come seeking goats, but searching for His lost sheep. Amen! Praise God!

Now I want to make it crystal clear that the Bible speaks of the elect of God, who are not yet saved, as the sheep, people and children of God. "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16). This verse is most clear that there are those who are referred to as the Lord's sheep who have not yet heard His voice and not yet been brought into the fold of salvation. They will hear His voice — He must bring them — but prior to this they are referred to as His sheep. The sheep in the parable was a sheep before being found, and it was exactly that, because it was a sheep that the shepherd went searching for.

"For I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city" (Acts 18:10). Here, God's elect who are not yet saved are clearly referred to as the people of the Lord before they are saved. Paul, evidently was

considering leaving Corinth for some other field of labor. The Lord appeared to Paul and used the doctrine of election to encourage Paul to stay on and labor in Corinth. God told Paul that He had some elect in that city who were His people though not yet saved, and that God was going to use Paul and his preaching to bring those elect unto salvation. This glorious truth so encouraged and fired the apostle that he continued a year and six months in that city. But note again, that the elect were referred to as the people of God before they were saved.

"And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad" (John 11:52). Here we note that the elect are referred to as children of God even before they are gathered by the drawing work of the Holy Spirit. You see, God the Father elected a people that are scattered abroad through time, and through the earth. Christ died for the sins of those chosen ones. The Holy Spirit gathers them to the purpose and purchased salvation, but they are called the children of God prior to their gathering. "And because you are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Gal. 4:6). We see here that God's elect are referred to as sons even before that work of the Holy Spirit by which they are brought to the experience of salvation.

So you see that it is quite clear that the elect of God are referred to in Scripture (and the Scripture is our final authority) as the sheep, people and children of God even before they are saved. Oh, beloved, they are sheep, people and children by election. They are such in the eternal purpose of God. And, because the eternal purpose of God cannot be frustrated, these people are referred to as such even before they experience that work of saving grace. Do you not see that, when God purposes a thing, it is as good as done, and that He can refer to it as done because it is as sure to be, as if it already were. So because we are the sheep, people and children of God in His eternal purpose, we can be referred to as such, even before we experience saving grace. What God purposes to be, shall certainly be. Those who are God's by choice and purpose, shall certainly be His by experience at the appointed time. So, we are able to answer the question as to who are the sheep by saying that the sheep are the elect of God.

Now the one hundred sheep represent the total number of the elect of God. Before the world began, God sovereignly and unconditionally chose a great number that no man can number (but a definite number known to God) and predestinated them to be the objects of His saving grace. These chosen ones were given to Christ in the everlasting covenant of grace to be His sheep. In that everlasting covenant, Jesus Christ received these chosen ones as His sheep

and undertook and agreed to do the part of the shepherd for them. To love them, to find them, to save them, and to keep them. The number of the elect is a definite number and cannot be added to by the free-will (so-called) of man, or by the high pressure tactics of Arminian evangelists. And praise God, this number cannot be diminished by the work of Satan, or the failures of man. It

is a definite number and is represented by the one hundred sheep in this parable.

Now, beloved, this doctrine of election is a glorious doctrine. It is a Biblical doctrine, and a Baptist doctrine. The man who does not see this doctrine clearly and repeatedly taught in the Word of God, is simply blind as to the meaning of the Scripture. The doctrine of election is not hidden away in some obscure corner of the Bible — in a place that is of hard and difficult understanding. Election is revealed in the Bible as clear as the shining of the noon day sun on a cloudless day. The Bible not only teaches election, but it makes it so prominent that you could only get rid of election by getting rid of the Word of God. In fact, election is so prominent in the Bible, that those who hate election truth must labor assiduously to invent some way to get around the true doctrine of election while they hold the term.

This doctrine of sovereign and unconditional election is, beyond honest controversy, a Baptist doctrine. The man who calls himself a Baptist and does not believe this doctrine is either inexcusably ignorant or a deliberate deceiver. No man has the honest right to call himself a Baptist preacher who does not believe strongly, and proclaim fearlessly, this glorious truth. Those who call themselves Baptists and do not believe, and even oppose this doctrine, are wearing the wrong uniform. They are flying the wrong flag. They are traitors to the glorious name they wear. That name has

been worn proudly by the true churches of Christ since the days of our Lord. That name is covered with glory and stained with the blood of untold numbers of martyrs who gladly gave their lives for that for which Baptists stand. How sad it is to those who know the truth, and how wicked it is that men, who oppose nearly all that the name Baptist has stood for through nearly two thousand years of glorious history, will yet hypocritically hold on to a name which they have no right to wear. People, be honest. Believe and preach what Baptists have historically stood for or give up the name and be out-and-out what you are, and quit deceiving the people by wearing a name in which you do not believe. Again, I say, it is beyond honest controversy that election is a Baptist doctrine, and the man who calls himself a Baptist and does not believe in election is either inexcusably ignorant or a deliberate deceiver.

Then, certainly, this doctrine of election is a glorious doctrine. When we are made to see our depravity, and made to see that we would never, of ourselves, have chosen the Lord, then to see that, in spite of our sin and rebellion, He chose us before the world began — He chose us apart from any condition on our part — to see this, is glorious beyond the power of words to describe. When our eyes are opened to see this truth, we immediately elevate it to the front rank of Biblical truth as one of the most precious truths of that precious Book. Surely, in that

(Continued on Page 3 Column 1)

FROM THE EDITOR

"Let everything that hath breath praise the Lord. Praise ye the Lord" (Psa. 150:13).

We have just concluded our 1983 Bible Conference at this writing. The above Scripture surely expresses my feelings concerning this conference. We at Calvary Baptist Church, and surely, most of our visitors are praising God for His blessings upon this conference.

We registered 187 at the conference. We had people present from thirteen States. We had 23 sermons from 20 different preachers. The preaching was very good. The great doctrines of the Bible, which appear often in The Baptist Examiner, were set forth very ably. One thing which stands out concerning the sermons this year is that there was much preaching on practical holiness in the lives of believers. There was much emphasis on personal responsibility, and especially the need of getting the gospel to the unsaved. Still, the emphasis on personal, practical godliness was a major thing in this conference.

We heard messages, or parts of messages, on the great doctrines of God's sovereign and saving grace. Truths about our Lord's true churches were prominent in the conference. Some prophecy was presented. The sermons were well prepared and ably presented. It was evident that the Spirit of the Lord was upon the preachers. We do deeply appreciate the men who came and preached for and to us at this conference.

We had a baptismal service during the conference which was a great and added blessing. The Grace Baptist Church of Gladwin, Mich. and the Calvary Baptist Church of Hagerstown, Md. used our baptismal for baptismal services during the conference. It is always a blessing to participate in or observe such.

Brothers Eldon Joslin and James Hobbs led singing during the conference. Betty Everman, Sue Johnson, Sandra Hobbs, and James West provided music for the song services. Different ones sang special numbers. The singing was an added blessing to the conference. The host pastor confesses that he likely should make a little more of this part of the conference.

The speakers were all very courteous in every respect. Only two had to be stopped from going over their allotted time, and they were very gracious in this. The time element is very important in such conferences, and preacher cooperation is greatly appreciated and conducive to a good conference.

If one thing can be singled out as the best part of the conference, it must be that of the fellowship. Truly this was simply great. If there were a discordant note at any time, the host pastor could not detect it. What a blessing it is for our kind of Baptists to have these opportunities to gather together and have sweet and blessed fellowship with one another! The pastor's home was mobbed on Saturday and Sunday nights, and what a blessing this was to all present!

The members of the host church were simply wonderful in their efforts to make this a good conference. The host pastor appreciates this so very much, knowing that such is most necessary in order to have a good conference. To all our readers we say that we hope you will begin now to make plans to be with us for our Bible Conference next year if the Lord tarries.



QUESTION: — When was God a tailor?

ANSWER: — When he made coats for Adam and Eve, Genesis 3:21. "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them."

LOST SHEEP

(Continued from Page 2)

galaxy of stars of Biblical truths, this truth shines as bright as any. So, the one hundred sheep represent the total number of the elect of God given to Christ to be His sheep that He might save them.

The ninety-nine sheep represent those elect ones who have already been found and saved. The Lord did not start His shepherd work day before yesterday. He has been at it a long time, and many of His sheep have already been found. Adam was one of those sheep. When Adam sinned against God, he sought vainly, to cover his nakedness with the works of his own hands. When he heard the voice of the Lord, Adam fled from God and, if left to himself, would have been running yet. However, the Lord found Adam, and clothed him with that provided by God, on the basis of a substitutionary sacrifice. That day the shepherd found the first of His sheep. Abraham was one of those sheep. He was an idolator in Ur of the Chaldees. He had no knowledge of, nor desire for the God of the Bible. Yet, at the appointed time, the Lord of glory appeared to him and effectually called Abraham to Himself, and another sheep was found. Jacob was one of those sheep. Fleeing from his brother's anger, not looking for God, not knowing that God was anywhere around, Jacob lay down in a wilderness place with a stone for a pillow. That night God appeared to Jacob in power, and Jacob awoke and said: "The Lord was in this place, and I knew it not." Another sheep had been found.

Matthew sat at the gate of custom, living the wealthy, sinful life of a tax collector, and hated by the Jews around him. Who would have thought Matthew was one of God's little sheep? But he was, and at the appointed time, the shepherd came by and said: "Follow me." And the little sheep heard the shepherd's voice and "arose and followed him." Another sheep had been found.

In Samaria there lived a very wicked woman. She had lived with five husbands and was now living with a man without the pretense of marriage. Who would have thought her to be among the elect of God? She started out one day, not looking for — not desiring salvation — but only to get some water. Earlier that day the Shepherd had started out from Judea, and instead of taking the usual route, it was said that at that time and on that journey: "He must needs go through Samaria." Beloved, it was not a geographical necessity, but it was the necessity of electing grace and predestinating pur-

pose that charted the Shepherd's path that day. One of His sheep was over there, and the appointed time had almost come, and He must go and save His sheep. So on that day, two folk head for a meeting at Jacob's well. One, a lost sheep, her steps directed by sovereign grace and according to eternal purpose, though she knew it not; the other, the Divine Shepherd searching for and finding another one of His sheep. Oh, I could go on and on, but time would fail me and space would not permit. How many of the Lord's sheep have already been found! And the finding of each one of them presents a wondrous story of sovereign and saving grace that would delight our souls if we had times to hear them. Will not a part of eternity be spent in telling and hearing these stories of the Shepherd's finding of His sheep? And, dear reader, if you are saved, you too, have a story to tell as wonderful as these — how the dear Shepherd came to you and how He found you and how He saved you. Oh, Glory, glory! How my soul delights and thrills in contemplating this — the greatest of all love stories — the love of the Shepherd for His sheep. I cannot finish my story in this article. I will continue it in a later article D.V. May God bless His little sheep as they meditate on the story of "How A Lost Sheep Got Home." God bless you all!

VOYAGE

(Continued from Page 1)

Christ." I have deleted all such references or changed them to read "without the gospel or Word." I have done this because I have not found, in their writing, any references to regeneration without Christ. I will agree with Brother Hiatt that, their teaching regeneration without the gospel (which gospel is about Christ and His blood), leaves one room to infer that they believe in regeneration without Christ; but they have not said this.

I stand most adamantly with Brother Hiatt in his position: 1. That there is no time lapse between regeneration and the exercise of repentance and faith, and 2. That the gospel is used in regeneration. Now to quotes from Brother Hiatt's final article on this. "For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing" (Acts 17:21).

"All falsehood of man is built upon either the intellect or the flesh... Some comments about my brethren who are promoting the doctrine of regeneration without the gospel. My task is distasteful. I must speak of some scholarly and gifted men who are probably better servants of the Most High God than I in many of their ministries. We do have some scholarly writers among us, of which I am not one... Such a Scribbler as I, may comment upon the faulty scholarship of excellent men for their good to edification. I have examined the doctrine of regeneration without the gospel, found it wanting and dismissed it. However, we must look beyond the 'how' of the doctrine to the 'why'. Why has this doctrine emerged? If you will allow me, I think I can show you.

"The principle of change without need is in the world of Baptist fellowship as elsewhere. That this doctrine is a change only my brethren will deny. They quote from history to lend some aura of antiquity to their doctrine, but it is a definite

change.... I am not impressed when men quote from history. If a point is not clearly and precisely taught in Scripture, it cannot be made more truthful by apocrypha. Folly added to folly must always and ever equal folly... The fact that my brethren quote from Baptist antiquity means nothing to me. If there were indeed some folk in ancient times who believed in regeneration without the gospel, they were as mistaken as my brethren of today. In spite of historical quotations, this doctrine is a 'change.' Churches and preachers which are promoting it now did not believe it twenty years ago, so it is surely a change to them." Amen, Brother Hiatt, let the New Hardshell answer this. "I never heard of it until four years ago and it is assuredly a change to me. My brethren are becoming dangerously Romanish in their procedures by saying when they make a change, We have always believed thusly! Remember that all falsehood is based on either the intellect or the flesh. Since this doctrine is not promoting degenerate conduct it is not fleshly, and we must, therefore, say it is of the intellect.

"The need for this doctrine is the ancient need for the intellect to display itself. This is not new. The Athenians practiced this and they were not the first. The quest for intellectual superiority is rife... The entire doctrine of regeneration without the gospel, like its ill-favored cousin, The Priesthood of the Church, is merely an intellectual exercise... My brethren are intelligent men, and intelligence, like any valuable commodity is subject to abuse. These men are not inexperienced children. They have backgrounds of ability and, until now, some reasonable precision of thought. But, alas, they have followed the trail of ruin trod by better men before them. The trail of seeking to tell, or to hear some new thing. The trail of intellectual speculation to demonstrate their deftness of mind... They have transgressed the simplicity that is in Christ and have seen the Word of God as something to be intellectualized rather than a treasure to be received." (I think Brother Hiatt is hitting the nail squarely on the head as to why these men have come up with this new doctrine).

"The problem which plagues us is the direct outgrowth of some rather good men thinking too much. Yes, it is possible to think too much, even on Bible themes, if your thinking abrogates the foundations by which life consists. When your thoughts eliminate the gospel of Jesus Christ from the giving of spiritual life, you have thought too much and need a rest. We must meditate on godly things, but there is a vast difference between spiritual meditation and intellectual meanderings... Casual students of the Word seldom transgress here. Theirs is a transgression of shallowness. Yes, I would rather be shallow than a superior thinker, if my thoughts erect tenuous foundations which cause my brethren to stumble, and which are nothing but flippant self-promotion masked as doctrinal insight." Amen, Brother Hiatt!

"This is either a truthful charge or a hurtful slander. I know its seriousness... What I have said of my brethren is a love offering, for I value them. They are too good to be lost to us in the byways of such a confused theology. They are much better men than their doctrine would make them appear. They are gifted men, but they are

wrong. It rends my heart for such excellent scholars to be right in so much, but to be wrong as to the source of spiritual life. You cannot honor the blessed Holy Spirit and His ministries by diminishing the Son of God.

"I charge my brethren with the gravest charge you can bring against scholarly men. I charge them with shallow scholarship... I charge them with building a fanciful doctrine from inference, conjecture, casual assumptions, and the most fragmentary circumstantial evidence I have ever seen. This doctrine is unworthy of them and their high abilities... My gifted brethren... are tampering with some elemental forces, which I am becoming more and more convinced that they do not even understand, just for the sake of tinkering with something. Their tinkering is casting many into needless confusion." (It is also tending to produce an impassable gulf in the fellowship of Baptist people.)

"My brethren have a disordered emphasis of their own. They say a man is regenerated one day, and the gospel comes many years later. They have men seeking the gospel rather than the gospel seeking men... I first heard this doctrine from an esteemed brother in private conversation. I am afraid I laughed as he half explained it to me. I say half explained for it was only half formed then. I made some casual comments for I could not believe he was serious. I knew he had been reading some Primitive Baptist books and papers for recreation." (A most dangerous form of recreation), "but I thought this was a temporary aberration which he would suitably discard when he was through chewing on it. I never object to a brother speculating in the process of his studies. We all do this and it stimulates unto greater study. However, we dare not speculate in our conclusions... My brother concluded the doctrine of Holy Spirit regeneration from his flirtation with Primitive Baptist writing. He confessed this. Perhaps confesses is not precise. He gloried in it... He never spoke of the doctrine again and I thought it had died with him. Some days ago I read the paper," (the one Hiatt is referring to) "and found I was wrong. Error has a way of spreading abroad and now this doctrine has touched us all... I ask any and all to criticize these papers of mine... My intent has not been pain but truth, as I believe God has given me to see the truth."

Brother Hiatt has done his job well. I do see his point that these men are teaching regeneration without Jesus Christ and without His blood, though I have deleted those references because the men to which this refers only implied critically the place they assign to the Son of God and His precious blood in their scheme of obtaining spiritual life. It would be well if these brethren would read and re-read Brother Hiatt's three articles on this subject. He has shown their error and has magnificently set forth the root cause bringing them to such unbiblical and unbaptistic heresy. I have long felt, as Brother Hiatt has pointed out, that the root of much heresy is that men will not just read and believe and preach the Bible, but must search between the lines for some mysterious and hidden meaning that others have failed to see. Then when they (think) they see some new doctrine, they

present it to others and are proclaimed far and near as deep and profound students of the Word. These men need to consider Brother Hiatt's charge that this doctrine of theirs is a change, even a change for them. I know many of these men personally, and they did not preach, a few years ago, the things they are preaching now. I do not think this is evidence of growth and of deeper study. I think it is, as Brother Hiatt ably sets forth, a matter of intellectual pride on their part. I do not mean they are deliberately seeking praise for their great intellectual abilities, but I fear this is a root cause of their heresies. May God be pleased to use Brother Hiatt's able articles on this subject to bring some of the brethren back from the quicksand of their heresy to the truth they once proclaimed. Also to keep some, who are now flirting with this heresy, from falling headlong therein. God bless you all.

Addendum On Time Lapse by Ray Hiatt

Whether in art, business or religious writings, it always remains true that "the specification of one thing is the exclusion of other things." If I say that Titian painted a scene, I am excluding the possibility that anyone else had a part in the operation. If I say that Ford Motor Company manufactures Fords, it isn't Volkswagon and Renault don't manufacture Fords. Such would be heedless redundancy.

As a point of order, if my brethren say (as they do and as they would confirm) that the Spirit of God alone performs the initial act of regenerating a lost soul unto spiritual life, they are by this specification excluding the Father and the Son from any part in the act. I deal with this in Part II when I speak of the Trinity, but it might be wise to insert a footnote here.

My brethren make no mention anywhere in their voluminous writings that Jesus Christ has any part, however minute, in the initial giving of spiritual life. MY QUARREL WITH THIS ENTIRE DOCTRINE RESTS HERE. Now we can bandy words about until we confuse ourselves and our neighbors. We can speak of terms like regeneration, conversion, the new birth, faith and repentance or any number of contributing factors, but what we are ultimately talking about is LIFE. How is spiritual life wrought? My brethren do not say PRECISELY that Jesus Christ has no part in the initial giving of life, but since they specify the Spirit's work in all cases, Christ is effectively excluded from the life-giving operation. I have not ASSUMED this, I have rightly concluded this from my brethren's redundant specification of the ministry of the Holy Spirit alone in all cases.

Do my brethren believe that the Son of God and His life blood have any part, however minute, in the initial regenerating of a lost soul unto spiritual life? I would appreciate a clear cut statement of Yea or Nay on this without any terminology or definitions. Just a simple Yes or No will suffice. DOES THE LIFE BLOOD OF JESUS CHRIST HAVE ANYTHING TO DO WITH THE INITIAL GIVING OF SPIRITUAL

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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. Box 71 — ASHLAND, KENTUCKY 41105-0071

Should a Christian vote for a woman for public office? Should a Baptist vote for a Catholic or Mormon?

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Negative, negative, negative. A vote favoring a woman for public office is a vote against the legislation of heaven, for the Scripture says women are "To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:5).

"Every wise woman buildeth her house; but the foolish plucketh it down with hands" (Proverbs 14:1). "He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord" (Ps. 113:9). The home is the province of the woman, and if she will properly discharge her obligations therein, she will not need to run for public office, for as goes the home so goes the nation.

I hold no bitterness against Roman Catholics, but it is commonly and correctly known that Catholics are papists first, and afterward, Americans. A person can be a non-Christian, and yet be a loyal American, but it is impossible for a person to be a loyal papist, and a true American at the same time. The terms Americanism and democracy are in great degree synonymous, and are antithetical to civil monarchism and despotism. Catholics consider the Pope to be not only their spiritual head, but also their political head, and that the Catholic church holds political supremacy over all governments of the earth. So, no complete Catholic can ever be fully democratized, and a vote for a Catholic would in some degree compromise every principle dear to loyal Americans.

The U.S. constitution allows for only one kind of Americanism, and that is one which in civil matters obeys its laws and opposes every institution, both external and internal, which would jeopardize the liberties guaranteed in the constitution. There can no more be Catholic-Americans or Baptist-Americans, than there can be British-Americans or Russian-Americans. They who own the authority of the U.S. constitution, and march under its banner, must be in the civil sense, nothing more or less than Americans.

New Testament Baptists are first class Americans, who love democracy, and fervently strive to obey the civil magistrates, be they Christian or atheist. But they cannot vote for a system which would erase the distinction between church and state, and make disagreement therewith a capital crime.

The Mormon church is akin to Roman Catholicism in that they believe their priesthood is the rule of God on earth. The Mormons teach that "Adam is our father and our God and the only God with whom we have to do. God was once as we are now and is an exalted man. God is not spirit, but a man like Brigham Young.

The Kingdom of God is the Mormon priesthood. To disobey the priesthood is the same as disobeying God. The priesthood has divine authority to act for and are, in reality, part of God. Those who reject it, reject God. The Mormon priesthood is the rule of God whether in heaven or on earth" (Keith L. Brooks - The Spirit of Truth and the Spirit of Error).

I believe the U.S. Government is the greatest on earth at this time, and I cannot vote for a person, be they Baptist or otherwise, who believes that in terms of civil rights, their priesthood is not amenable to the constitution of the United States.

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I Timothy 2:1-2: "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings and for all that are in authority; that we may lead a quiet and peaceful life in all Godliness and honesty." Romans 13:1: "Let every soul be subject unto higher powers, for there is no power but of God: the powers that be are ordained of God."

These verses teach that as children of God we are to be concerned and somewhat involved in the political scene. The major part of this involvement, I feel is the praying for them and not the voting for them. I do feel that we should, in most instances, vote for the candidate that would lead our nation, state, or city in the paths of God's Word. Notice, I said most of the time we should vote. I do believe there are times when we should abstain from this privilege. I say this because there are times when there is not a fit candidate to vote for. I do not feel that we have to choose between the lesser of two evils. Most of the time there is a candidate that is suitable for our vote, but on occasion there will not be. Please don't think I am slighting our responsibility to vote. I feel this is both my privilege and responsibility. I thank God that I live in a country where my vote means something.

This question poses an interesting dilemma. In Michigan's race for Governor this year you had a choice between a ridiculous independent fanatic liberal; a conservative Mormon, and a man with a woman as His running mate.

Now, I ask you a question; Who do I vote for? I voted for the conservative Mormon. I strongly opposed and do oppose His religion, but I did agree with a lot of His politics. He was anti-abortion, anti-E.R.A. and was for capital punishment. Those are some of the reasons I voted for this man. I surely would have preferred that He had been a Sovereign Grace Landmark Missionary Baptist, but He wasn't. I would hate to see a woman leading our country, states or cities. I feel, her running for a political office is a sign of her rebellion against the Bible. Regardless of what the world may think, the woman's place is still in the home. I would not vote for a Catholic because they have a desire and goal to rule the world through the so-called church. Vote for those who are closest to God's Word.

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To answer the first question we need to first see the role God has decreed, women are to play in this life. We find from the Scripture that the woman's first responsibility is to her family and the home (Titus 2:5; Proverbs 31). But we also find at least two outstanding women of the New Testament, who had positions outside the home. Lydia was "a seller of purple" (Acts 16:14) and Priscilla, one of Paul's helpers, was a tent maker (Acts 18:2). But in looking back over the record of God's dealing with the nation of Israel, we find that God always chose men to positions of leadership. We also find emphatic instructions for the woman not to usurp authority over the man in the church (I Timothy 2:12). Also, in the home, man is to be the head of the house.

From this we conclude that the role of leadership in the affairs of the state is to be that of the man. Therefore, if it is wrong for women to hold public office, it would be wrong for us to vote for them.

Concerning the second question, there are many factors to consider in deciding for whom to vote. There seems to be a move on at the present time that would destroy the separation of church and state, as well as tear down many of the moral standards set up by the Bible. In the last few years, capital punishment, murder of unborn babies (abortion is too mild a word), and homosexuality, to name a few, are issues which we as Christians should be very much concerned about.

Any candidate for public office (Catholic, Mormon, Protestant, or even Baptist), who lines up on the side of these, as well as other moral issues which are contrary to that of the Word of God, should not get the vote of a Baptist, nor any other Christian.

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This as actually two questions and should have been submitted as such. However I shall attempt to answer in just a short paragraph on each.

We must recognize the fact that there were women who were used in power such as Deborah and Esther. We must also understand that it has not been, not has ever been. God's intent and purpose for women to serve in a place of leader over men. He created man and formed woman from one of his ribs. (Genesis 2:21-24). This act and purpose makes clear that God is showing the fact that woman's life is centered around the man. She is to be his helper. God's law is designed so that man protects her weaknesses, safeguards her rights, and preserves her freedoms. As such, man is to be the head, the leader in all things. "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (I Timothy 2:12). No, we should not vote for a woman for public office.

What about a Catholic or Mormon? Just study history and see how these people do not believe in or practice religious freedom. To elect them into office is to endanger our freedom to worship as we believe.

VOYAGE

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LIFE? If my brethren will answer this question we shall know more particularly where we stand. Until I receive their answer I must conclude from every word they have written and every specification which they have made that Jesus Christ is excluded from this initial act according to their doctrine. All that I shall say hereafter shall be based on this conclusion. Since no mention of Jesus and His blood are ever made in reference to regeneration in many pages of script this cannot be an inaccurate conclusion.

TRAIL

(Continued from Page 1)

"The use of the Inquisition by the church was but one of the numerous signs that the Papacy and great prelates were losing sight of their true duty. By force and authority they were bent on preserving their power and obtaining complete uniformity of belief. They ignored the example of Christ and the other great Christian figures and overlooked the sincere and pious work accomplished by true Christian contemporaries. They seemed to forget that Christianity had become triumphant, that it had commanded the devotion of men because of Christ and the holy men who had practiced and preached His example and precepts. In their pride they would not admit that the way to men's hearts and minds was through Christ and His teachings, although daily St. Francis and his followers proved the effectiveness of this way. Having obtained great power, the Papacy and hierarchy of clergy meant to

perpetuate it by arbitrary force rather than Christian persuasion..."

The fact that the Catholic church lost complete sight of Christ and His Word is evidenced by the advice which three Roman Bishops gave to Pope Julius III. Their advice to the pope is as follows:

"Lastly, of all the advice we can give to your Beatitude, we have reserved to the end the most important, viz., that as little as possible of the gospel (especially in the mother tongue) be read in all the countries subject to your jurisdiction. That little which is usually read at Mass is sufficient, and beyond that no one whatever must be permitted to read. While men were contented with that little, your interests prospered; but when more was read they began to decay. To sum it all up, that book (the Bible) is the one, more than any other, that has raised against us these whirlwinds and tempests whereby we were almost swept away; and in fact if anyone examines it diligently, and then contrasts therewith the practice of our church, he will perceive the great discordance, and that our doctrine is utterly different from, and often very contrary to it; which if the people understood, they will not cease their clamor against us till all be divulged, and then we shall become an object of universal scorn and hatred. Wherefore, even these few pages must be put away, but with roars and tumults."

A close study of history shows that there were three active popes at one and the same time. This fact is set forth by Lyon, Rowen and Hamerow in "The History of the Western World" (p. 382). They said:

"Finally in 1378 an aged pope, Gregory XI, decided to resume residence at Rome but died soon after arriving. Under the pressure of Roman mobs the predominately French college of cardinals elected an Italian as Pope Urban VI. But when the cardinals withdrew from Rome to safer quarters they elected a Frenchman as Pope Clement VII. There were two new popes, and neither would relinquish his office. The result of this double election was the Great Schism that split the church until 1415. One line of popes lived at Rome with its college of cardinals while another lived in Avignon with its cardinals. The contending pontiffs hurled excommunications at each other and their followers: Western Europe was cleft in two in its religious obedience. France, Scotland and the Spanish states supported the Avignoneses Popes, while England, the Low Countries, and Germany adhered to the Popes of Rome. This division, however, reflected political interests rather than religious convictions. A host of compromises and solutions were proposed by learned and devout men to heal the schism. The University of Paris took the lead and suggested a general church council that would secure the abdication of both reigning Popes, Benedict XIII and Gregory XII, and elect in their stead a man suitable to all Europe. Both Popes stubbornly fought this and all the other proposals. Nevertheless, in 1406 they were persuaded to meet in northern Italy and to attempt a settlement. When after long journeys they came within sight of each other, the two pontiffs suddenly became stubborn and would not meet. Infuriated by this obstinacy, the cardinals

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TRAIL

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supporting both popes assembled in a council at Pisa to heal the schism. The council deposed both the nominal heads of the Roman Church who had refused to appear and present their cases, and then elected another pope, Alexander V. The new pontiff was unable to remove the other two and so the council of Pisa resulted in three simultaneous popes."

Geoffrey Chaucer (1344?-1400), England's greatest medieval poet, had the following to say regarding the Catholic friars:

"In towns he knew the taverns, every one,

And every good host and each barmaid too—

Better than begging lepers, these he knew."

John Wycliff (1324?-1384), a noted professor of theology at Oxford University, was very effective in his efforts against the Catholic Church. He condemned papal taxation, papal claims of secular authority, and their abuses such as the sale of indulgences. He also denied the pope the right to be head of the church and he spoke against the Catholic doctrine of transubstantiation. He taught that men and women could attain salvation without the help of the clergy and he taught that men should go directly to the Bible for their inspiration and authority rather than the church. He, in fact, translated the Bible into English so as to enable Englishmen to read it for themselves. Mr. Wycliff also organized preachers, known as Lollards, to preach to the poorer classes of people.

Mr. Wycliff was hated by the Catholic church with a passion. The Catholics continually sought ways to kill him. He, however, finally died of paralysis. Later on, however, the Catholic church demonstrated their great hatred for him by digging up his bones, burning them and scattering them upon the waters. Mr. Wycliff is sometimes termed "The Morning Star of the Reformation."

John Wycliff died in 1384, but John Huss (1373-1415) took up his banner and carried his flag. Mr. Huss, however, was burned at the stake because of that which he preached and practiced. Mr. Huss was from Bohemia where he was considered to be a noted preacher. He, in fact, was a devout follower of the teachings of Mr. Wycliff and he demonstrated the same by sermons and tracts. History records that he had such a following that the Hussite movement was put on the agenda for consideration by a general church council convened at Constance to heal the division.

The council at Constance was opposed by the three then reigning popes. The council, however, claiming authority from God, deposed all three popes. The popes refused to abide by the wishes of the council until the emperor, Sigismund (1411-1457), threatened to imprison any of the recalcitrant pontiffs.

The council at Constance, before electing a new pope, turned their attention to the charges which had been levelled at John Huss. The result was that Mr. Huss was found guilty of heresy and burned at the stake even though he had been promised by the emperor that he would not be harmed if he came to the council. It is said that Mr. Huss defended his views

courageously before the council.

The fact that the emperor had not kept his promise of safety to Mr. Huss caused a religious and national revolt in Bohemia in 1419. The Bohemian people fought both for national independence from the Habsburg emperor, who was also king of Bohemia, and for the theological principles advocated by the Hussites. The national revolt was spearheaded by the Taborites (from the Bohemian village named after the Biblical mountain of Tabor). These people looked upon the Bible as the sole authority and rejected the doctrines of purgatory and indulgences, monasticism and adoration of saints.

Savonarola (1452-1498, an Italian, arrived on the scene after the death of Mr. Huss. He, as was true of John Huss, was a Roman Catholic who tried to reform the Catholic church. His efforts were not in vain in view of the fact that he awakened many to the corruption that was in the Catholic church. It is said that Savonarola was endowed with great ability, even above that of Wycliff and Huss. His life ended in the same manner that the life of Mr. Huss ended, that is, by burning at the stake.

Lyon, Rowen, and Hamerow in "The History of the Western World," said regarding the Protestant revolt:

"The Protestant revolt began as a struggle in the tormented soul of Martin Luther (1483-1546), professor of Bible at the little University of Wittenberg in eastern Germany. Neither study nor teaching provided an answer to the question which oppressed Luther: How could he be saved from hell when his sense of sinfulness was not removed by either the sacraments or the sternest ascetic discipline? Relief from this impossible burden of anxiety came to Luther when he found in Saint Paul the affirmation that man is justified-made righteous-only by faith and not by anything he himself does. Faith is not of his own doing but an unearned gift of God to some men, all of whom share in Adam's guilt. The doctrine of justification by faith had been held by some of the greatest fathers of the church, notably by Saint Augustine. Yet there lay within it seeds dangerous for orthodox Catholic belief-the rejection of the absolutely central role of the sacraments as the means by which sinful man is redeemed and made worthy of salvation, and hence ultimately the rejection of the church itself, in whose hands lay the administration of the sacraments."

CHARGE

(Continued from Page 1)

respect) as I Timothy 3:8 says. Also, he is to be "not given to much wine, not greedy of filthy lucre," or today we might say, not greedy, or desirous of his own material advancement to the hurt of his office.

The deacon can be thought of as the conscience of the assembly and certainly he should be the right hand of the pastor. On occasion, he must be the link between the assembly and the pastor's needs. Thus, he must be observant and aware of all the aspects of his office. Surely, a good deacon will not only edify the assembly, but he can serve to form, to bond, and to stabilize an assembly in the area of physical and material need. With these few thoughts in mind, I would address myself to the man himself with the following charge:

TO THE DEACON: You as a man entering this office, no doubt, have a joy, a great desire to please the Lord, and a certain degree of humility. I would charge you to keep all of these qualities. **DO NOT ONLY SEEK TO PRESERVE THEM, BUT NURTURE THEM FOR THEY ARE THE MARKERS FOR YOUR COURSE OF SERVICE.**

A. "Joy" Joy is needful to you. As Nehemiah taught the law in Nehemiah 8:10, he said toward the end of the verse, "for the joy of the LORD is your strength." There is indeed joy in having this office of trust and service, but you will find even as a pastor must, that "the joy of the LORD" will have to shield you many times from disappointment and discouragement. You will also find, however, that this joy will as often again be your strength to assert your duty.

B. "A Desire To Please The Lord" This desire will often be attacked and influenced by the flesh and the desires of Satan, but it must be kept at the front of your thinking and reasoning. There will be times when the physical needs of the church, the pastor, or some unique situation, could be hurried over for convenience sake. There may be a more popular way to administer a perhaps controversial need and it may seem very attractive, but always your priority must be, "HOW WOULD IT BEST PLEASE THE LORD?" Jesus said in John 8:29, "...for I do always those things that please Him." That certainly included the physical ministry as well as the spiritual.

C. "Humility". This quality, as well as the other two, is necessary, and should for that matter, be present in all of us and not just the deacon. Your administration and course can be greatly smoothed by the presence of humility. I Peter 5:5, "Yea, all of you be subject one to another and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." Surely, this is important to all of us, brothers and sisters, as well as to the deacon in particular.

Since the Scriptures give us the example that the greater emphasis of the deacon's service lies in the physical ministration, we must say some things here as an example to all of us and in charge to the deacon.

All of us are to be good stewards, but the deacon in particular must be careful here. I Corinthians 4:2, "Moreover it is required (demanded) in stewards, that a man be found faithful." Deacons of necessity, have not only the needs and peculiar problems of the building and church property to look after, but the human needs in the assembly as well. This is a much neglected area in many churches, for various reasons, but is much needed. Special cases of need for assistance, needs of the sick, needs of the widows who are truly widows, and spiritual needs are all to be watched for by the deacon, and brought to the attention of the pastor. Although current thinking seems to say "everybody has plenty," this is often not the case. Many churches are weak in this area of material help, but, beloved, it is one of the reasons that deacons first came into being.

All of us are to support the pastor and to be sensitive to his needs, but the deacon should be the needed link between the need and the assembly's awareness of the need. To sup-

port the pastor falls into two parts:

1. We believe that the deacon is to relieve the pastor of external labors and to inform him of church needs. He is to support him physically and spiritually. A picture to help our point is found in Exodus 17. Here Moses the man of God stood on top of a hill overlooking a battle between the Israelites and the infamous Amalekites. When his hands held high the rod of God, Israel prevailed, but when they were heavy and he let down the rod, the children of Amalek prevailed. Aaron and Hur, however, were there to hold up the hands of Moses and to give him that needed support unto victory. Modern day Amalek still battles God's children and often the pastor needs the uplifting support of a faithful deacon. We must, also, insert a word of warning here. A good deacon must be careful never to usurp any of the duties of the pastor's office, or cause the pastor concern or resistance because of his actions. Likewise, pastors need to permit the deacon to fulfil his duties in freedom of conscience and without the fear of censure. Much trouble and even divisions can come from a wrong pastor-deacon relationship.

2. Secondly, the pastor at times, has special needs and problems that arise, which humility, or embarrassment prevent him from making them known to the assembly. Here the deacon can be most helpful in being a link for the pastor. It is much easier to present the needs of others, than our own. Praying for the pastor, then, and being his friend is very needful in this area.

All of us are to be examples to one another in our conduct and personal standards. The deacon must do so carefully and at all times. I Timothy 3:10 says that a deacon is to be found blameless, i.e., unaccused, tried, or approved. Your conduct is always to be befitting your office and an example to all believers. Philippians 1:27, "Only let your conversation be as it becometh the gospel of Christ." Now certainly this, as all the other things that I have mentioned will lead to the promise of our text in I Timothy 3:13. We must, however, also charge the church before we finish, because his success depends much upon them.

TO THE CHURCH: All that we have said to the candidate, also, generally applies to all of you, the living stones, which comprise this local church. The deacon does not carry the burden alone, for there is a charge to you, the assembly, as well. I would charge you to do three things for the deacon and for one another:

1. **Pray for the deacon** — Help him by making him aware of the fact that you are praying for him. Help him by making him aware of things concerning the church, its properties, or special needs of the members in particular, but never cease to pray for him and his duties. Luke 18:1, "And He spoke a parable unto them to this end, that men ought always to pray, and not to faint..."

2. **Give liberally of material things.** God supplies most needs in the realm of the church through His people. The deacon is a part of the ministration. Therefore, I would charge you to cooperate, to give, to strive for the unity, and the supply of all things in this area. In so doing, you will be in harmony with

Proverbs 3:9, "Honour the Lord with thy substance, and with the firstfruits of all thine increase."

3. And, finally, even as we shall lay hands upon the deacon in recognition of his separation to this special work of ministration. **I WOULD CHARGE YOU ALL TO LAY UNCEASING HANDS OF SUPPORT, PRAYER, AND FELLOWSHIP UPON THIS MAN.** The deacon, his duty, and the Scriptural examples to us have not changed. Only men and their desires try to change things of God. The deacon and his office must be today as when they were first given. The faithful deacon will be able to testify to the truth of our text, "for they that have used the office of a deacon well purchase to themselves a good degree, and a great boldness in the faith which is in Christ Jesus." **MAY GOD BLESS YOU AND USE YOU ALL TO HIS GLORY!**

GIVE

(Continued from Page 1)

taking his place as God's faithful servant when he said "What are we, that ye murmur against us?" It would do us good to remember David's words when he said, "But who am I, and what is my people, that we should be able to offer so willingly after this sort, for all these things come of thee, and of thine own have we given thee" (I Chronicles 29:14). And also, the Word of God is a sure light for us as we remember these words, "A man can receive nothing, except it be given him from heaven," says Jesus.

So the people of Israel did not give the Lord the credit for their food, neither did they honour Him for the water they received from the rock. How much less then do we thank and praise God for the spiritual nourishment we receive from the Word as we feast upon the truths of His Word? I believe we do not thank Him enough. And I intend to be more thankful for all the blessings He may be pleased to give. I would even thank God for you. I say we should not be so thankful for individuals when compared to the appreciation we should have for the Lord who uses individuals to feed the Lord's flocks. I pray that God would bless His men wherever they may be so that they might be a blessing to God's people.

(Continued on Page 6 Column 1)

THE FIVE POINTS OF CALVINISM

By Frank Beck

This booklet of 70 pages discusses the Bible doctrines of depravity, election, atonement, grace in conversion, and eternal security. It contains a very helpful index of subjects, as well as an index of the various Scriptures discussed.

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THE BAPTIST EXAMINER
JULY 16, 1983
PAGE FIVE

Conscience is a still, small voice and half the time, when it tries to speak up, it finds that the line is busy.

MISSION REPORT

by Fred Halliman

Dear friends,

Greetings to each of you from Papua New Guinea and trusting that God continues to watch over you.

We continue to enjoy the blessing of the Lord here in PNG. I personally have so much to be thankful for. I never cease to marvel at the manifold blessings of our God. Sometimes I have a tendency to feel sorry for myself because my eyesight is not what it used to be, and then, I see someone that has only one eye, or none at all, and then I feel ashamed, because I have not thanked the Lord for my two eyes. My feet and legs grow weary from so much walking and my hands and arms get tired from the heavy burdens. I have a tendency at times to just give up and quit, but then, I look around and see some of these poor folk with one or both legs full of sores, their feet eaten away with leprosy as well as parts of their hands and arms, and then, I feel so terrible for complaining, that I thank God I still have all my limbs and that they are still in good working order. Sometimes after preaching five or six times a day and getting home just about dark, feeling so tired that I don't want to prepare my supper, I have a tendency to say, At your age why do you continue to press so hard and, then, I am reminded that there was a time when I, too, was lost. Then I thank the Lord for the privilege He has given me to preach so many times.

This leads me to say that I am thankful that I continue to make progress on my way back to

GIVE

(Continued from Page 5)

Do not trust in them as did the children of Israel trust in Moses, but trust in the God Moses served. So, give us this day our daily bread, and make certain you are feeding your flock what the Lord has first fed you. For what did Moses have that was not given him? The answer is absolutely nothing.

Conclusion:

We as God's people (being peculiar) are grateful for the Son of God, Jesus Christ, Who is the Bread of Life and the water which He ministers is a well of water which springs up from within the soul of the believer — even unto everlasting life. So let us not "murmur" against Christ, but be satisfied with our station in life and thank Him continually. Ask the Lord to give your pastor the truth by praying for him as he does, also, for you, and let there be no division between the one God has determined to use to feed you. This, beloved, is God's work and not man's. The food we speak of is filling and satisfying to the soul and is sufficient for every day of our lives. And finally, to you pastors whom God has made sound in the faith, pray much for one another, and pray more for the Lord's people and be not high-minded, but fear with a reverential trust. And He will do thee good. Amen.

May God Bless You!

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good health after the car wreck. As I wrote and told one brother, I am going to just leave it there, i.e., the wreck, as I do not believe it was an accident — there are no accidents with God (Eph. 1:11). A brother wrote and told me that God had a purpose in this and I know that He did, also. I do not know all the whys about the wreck, but I know enough now to see God's hand in it all. I am not fully recovered as yet, but I do most of the light jobs that I need to do, do all my driving and am able to be out and supervise the work I cannot do. To me, this is great progress.

Yesterday, we held a baptizing here at Nogoli station, the first in quite some time. Yoti, the man that got burned so bad several years ago, is the pastor here and he is physically unable to baptize anyone. I did not know if I would be able to do the job or not. We held a preaching service at the riverside and, after I preached, I walked into the river forgetting all about my injuries. I performed the baptizing, and it was not until half an hour later that I began to feel some pain again. I had not one pain while in the water. I mentioned this to Yoti afterwards, and he said he had not expected me to have any pain during the baptizing, for he had been praying for me for three days prior to the baptizing.

The work among the Huli people (Nogoli Station) for nearly three years seemed to have been a mistake on my part in coming to this area. It just didn't seem that it would ever get off the ground. For the last couple of months the work in this area has started growing and now, it is pushing us to keep up with it. Just yesterday, there was a man here in my house to talk to me about starting services with his people. He said they were already building a house for worship services and a house for a missionary or pastor to stay in. He said there were over 500 people in the area waiting for us to come. This is encouraging to us and we will probably start services with this new group in another week or two. There have been some smaller groups that have opened up to us here of late and one other place that have sent word that as soon as they can get the people regrouped (after having left due to tribal fighting), they want us to start services with them.

The fighting in this area has hindered us no little, but for a while now, there has been none in our immediate area. We pray that the Lord will use us to bring peace to this area, through the preaching of the gospel, as He did over among the Duna people many years ago. When we first settled among the Duna people they were continually at war. There has not been a tribal war in that area now for nearly 20 years.

Up to this point we have no opposition from the Catholics and Protestants in the Nogoli area. One reason is there are no Mission Stations of any sort within 15 miles of us. They do have their preaching points not too far from us. Now, however, that the people have begun to get some truth and have started to leave these heretical groups, we expect the opposition to start at any time. We ask you to pray for us that we may be strengthened and stand firm when the fight begins. Also, pray for us that God will supply us with the necessary financial needs to get this work established and be able to carry it on. May the Lord bless each of you!

FROM A POTATO PATCH TO GLORY

Brother Rodney Minney was unable to be with us for our recent Bible Conference though he was a scheduled speaker. He had a prior appointment, though we knew it not; one that must be kept. Before all worlds began, God had predestinated that Rodney Minney be taken by an angel band to be with the Lord on May 14th. You see, there is "a time to be born," and there is "a time to die." These appointments are made by God, and take precedence over all appointments made by men.

Brother Minney was working in his potato patch when the call "come up higher" came to him. Can one even imagine the glorious change, in a moment of time, from the potato patch to glory? Yes, the family is grieved. The churches he pastored have suffered great loss. But, oh, the glory into which our brother entered that Saturday! We here are losers, but Rodney Minney has gained greatly, even that which is "far better."

When the phone rang in my home, and I was told of Brother Minney's death, I immediately thought of the title of this article, and of what a glorious experience had been that of Brother Rodney Minney. I felt almost a twinge of envy concerning him at that moment.

I did not know Brother Minney personally. I had read the paper which he published. It is a good and sound paper. It is to continue under the editorship of his son, Mark Minney. I had corresponded with Brother Rodney Minney. I had scheduled him to speak at our conference and he had graciously assented. I was looking forward, with great anticipation, to meeting him and hearing him preach. Well, that meeting has not been canceled, only postponed, until that predestinated time when I shall meet him in glory. This shall be just one more blessing I shall have then and there.

I was enabled to attend the funeral of Brother Rodney Minney. It was a great privilege to meet many of his friends and members of the churches he pastored. I will say that, though the occasion was sad, still it was a great joy to meet some people I hope will be life-long friends of mine and our work here. I still stand in "almost" awe at the many remarks I heard from different ones concerning Brother Rodney Minney. Surely, he must have been a fine Christian gentleman, a very sound man in the faith, a very strong and able preacher, a veritable giant of a soldier of Jesus Christ to have inspired the comments I heard during that day.

As I listened to different ones speaking about the departed Brother Rodney Minney, I had several thoughts which remain with me to this hour. I thought, what a great man and preacher he must have been. I thought, yea, I even prayed then and since, that God would enable me to so live to His glory as to have even a small part of these things said about me when my time to go to glory has passed.

Surely, Rodney Minney will be missed greatly. One would almost despair as to the ongoing of the work in which he was engaged were it not that we know that his God lives on. Let us pray for the family and friends of Rodney Minney who mourn his passing. Let us pray

for the work he left behind. Let us seek to imitate, to some degree, the life and faithfulness of this giant of God, who went from the potato patch to glory. May God bless you all!

BOOK REVIEW

We have in our book store a book, **STUDIES IN PHILEMON** by W. Graham Scroggie. Those who have had their spiritual knowledge increased and their lives enriched and helped by the writings of Mr. Scroggie will welcome this book from his able pen. It is a small paperback, but someone said "that good things come in small packages." Of course the book of Philemon is a small book. However, Philemon is exceedingly rich in spiritual truth and gives a marvelous illustration of the glorious gospel of Jesus Christ. The book also presents very important practical lessons for the Christian life.

Mr. Scroggie gives us an excellent commentary on Philemon. He gives us the historical occasion for the letter. This is always important for a complete understanding of any of the epistles. He gives us information and exhortation as to the practical lessons contained in this short epistle. He sets before us the glorious gospel illustrated and taught by this book. I recommend this as a valuable addition to any believer's library. The book sells for \$3.95. Order from our book store, and remember that the profit goes into the ministry.

We also have a new book, **HIDDEN PICTURES IN THE OLD TESTAMENT** by Mrs. Ada Habershon. While I am not overly enthusiastic about books by women authors, I do not know that the Scriptures would totally forbid such. We do sing many songs written by women and there are portions of the Scripture giving us the words, songs, and statements of godly women. I suppose that my strong position that women be silent as to speaking in church, and that women cannot teach men in church — authorized capacity, does not necessarily extend to women authoring books. Still I am a little reluctant as to this matter.

I will say that I think most preachers, as well as Bible students, greatly neglect the study of the Old Testament. This is to their own spiritual impoverishment. For several years now I have found great delight and personal spiritual profit in studying the Old Testament and in seeking to apply its spiritual lessons to my own life. I feel that I have been able to translate this into my preaching and that this has been of spiritual blessing to my hearers.

Surely, there are many "hidden pictures" of Jesus Christ: His person and His work in the Old Testament. One who cannot see Christ in the Old Testament must have a veil over his mind and heart for Jesus Christ is the central theme of the Old Testament as well as the New.

This book sets forth very many of the pictures and illustrations of Jesus and His saving gospel which are recorded in the Old Testament. It is written in a very plain and simple style. Many lessons of practical and devotional worth are set forth. The book will prove a blessing to those who read it and will add to one's appreciation of the whole of God's Word. It is a

paperback of nearly 300 pages. The price is \$7.95. Order from our book store and remember that the profit goes into the ministry.

APPRECIATED LETTERS

Dear Brother Wilson,

We thank the Lord for people of like faith who are not ashamed to preach the truth. The Baptist Examiner has been a blessing to us. We want to renew our subscription at this time and to send it to some friends and family members.

Bill & Phyllis Edwards
Matthews, N.C.

Baptist Examiner Forum,

I'd like to tell you that I hope to receive the Baptist Examiner. It has truly been a blessing to my heart. I love to read answers to the questions people send in. I have a question.

Mrs. Virgil O'Banion
Oakdale, La.

Dear Brother Wilson,

Enclosed is a contribution towards the expense of publishing the Baptist Examiner. My wife and I are always especially interested in studies on the church and appreciate the study in the 23rd issue. We shudder to think what our doctrinal convictions today would be, if we had not had T.B.E. to teach us the truths of God's Holy Word. We feel indebted to this and to those who have given us the truths that we might believe and stand for them. Through the years as we have read the lessons, and learned about the true church of Jesus Christ, we had to leave the Baptist Church we joined after being saved. We have searched and near for such a church and now have our doubts that there are any in this whole State. Do you know of a true church in the State? We are much concerned about not being a member of a true church. We don't go to church at the present time, just can't take their false doctrines. So we just study the Bible and T.B.E. sermons on the Lord's Day. We are also wondering about our Baptist (immersion) years ago. We take all these problems to the Lord in prayer. Just wish you weren't so far away.

John E. Williams
Williamsport, Pa.

Dear Brother Wilson,

I am enclosing an offering of \$30.00 at this time for The Baptist Examiner. May God bless you as you continue to uphold the truth of His Word. In Christian love.

Henry Sapp
Rushmore, Minn.

MY IMPRESSIONS

Calvary Baptist Church's 10th Bible Conference.

We have attended many Bible Conferences and have enjoyed each one. We are very happy to have the conference in Ashland which makes it more like the ones we attended many years ago. We wish to thank the pastor and each one who worked to make this an enjoyable Bible Conference. May God bless each minister of God, and keep each true to the Bible.

Bernard and Roszella Flood
Gladwin, Mich.

(Continued on Page 8 Column 1)

To let go, is surrender. To let God, is belief.

BRIEF STUDIES ON THE CHURCH

By The Editor

"And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles" (Acts 1:26). "And the saying pleased the whole multitude: and they chose..." (Acts 6:5). "Sufficient to such a man is this punishment, which was inflicted of many" (II Cor. 2:6). "Many" in this verse refers to "the majority."

In our studies on the Church, we come now to a study of The Church And Its Business. The Bible tells us how a church is to conduct its business matters, and it is very important that we follow the Bible in this part of church practices. It is sometimes difficult to draw the line exactly; but when a church departs too far from the Bible in its practices, it ceases to be a true church of Jesus Christ. The Scriptures above give us, by example and illustration, the manner in which the New Testament Church conducted its business matters.

The Biblical form of church government is congregational. Many false churches practice unscriptural and man-made forms of church government. Some practice the Episcopal form. This is that in which a central body of men, usually called bishops, control the total affairs of the denomination as well as those of each local group. The Catholics practice a government where the pope is in total control of the whole denomination. There is the representative form of government, which is practiced by Presbyterians and others. In this, the congregation elects some representatives who are then in total control of the church. All these forms are contrary to the Word of God. True Baptists, and a few other groups, practice the form of congregational government, which is that taught in the Bible.

As Baptists, we believe and practice according to the Word of God. No individual within the church is to have sole authority over the church. In the city of Ashland, there is a religious organization which calls itself a Baptist Church. The pastor is an absolute dictator over this organization. Rarely do the members get to vote on any matter. No one dares to cross, or even question the popish pastor. If one dares to do this, he is soon brought under pastoral control or on his way out. Some churches, calling themselves Baptist, are controlled by a board of deacons. Of course, it is not wrong to have a "board" of any kind in the church. Some churches, calling themselves Baptist, are controlled by individual or groups within the church. Brethren, this is totally unscriptural and anti-Scriptural. When any group or individual within a church seeks to exercise any authority over the church, that individual or group is going against the Bible. Such should be dealt with by the church, and should such refuse to repent of and cease from such acting, they should be excluded from the church. None, who is willing to bow to the Bible, has any desire to exercise authority in the Lord's church.

Now, there are many items of business which must be dealt

with, and the proper action decided on, by the church. There is the receiving of members, the excluding of some members upon certain conditions, and the restoring to membership of such who repent. There is the matter of the time and order of services in general and of special meetings. There is the matter of whom and what the church is to support as its missionary works. There are many items of business relative to the financial and material matters of the church. There is the calling of a pastor, with all that is related to this, and the election of all the officers of the church. The church must, in some way, deal with all these items of business, as well as many others. The question under discussion in this article is how shall a church carry out these business matters.

There are two questions which should absolutely settle this matter. One is, what is a church? The answer is that a church is a local, visible assembly of Scripturally baptized believers, Scripturally organized for a Scriptural purpose. The other question relates to the matter of church authority. The answer is that the Lord has given to His church absolute authority over His work in the world in this age. I do not understand why many men will define "church" one way, as described above; but when they come to the definition of "church authority", they define the "church" as being all the adult members, or all the male members. Brethren, please explain to me how you can define "church" one way when you are talking about what a church is, and define it another way when you are talking about its authority? Churches which do not allow some of its members the right to vote in its business meetings are not practicing "church authority." They are practicing "male" authority or "adult" authority.

The Bible teaches the doctrine of the congregational government of the church. Not the preacher, not some individual in the church, not some group in the church; but the whole church is to be the authority in the government of the church in carrying out its business.

In Acts 1:16-26 we see that the whole church, including every member, voted in the selection of an apostle to take Judas' place; and the matter was settled by majority vote. In Acts 6:1-6 we see that the whole church, including all its members, voted in the election of its deacons; and the matter was settled by majority vote. In II Corinthians 2:6 we see that the matter of the exclusion of the offending member, mentioned in I Corinthians 5, was by the majority vote of the church. These Scriptures are very clear on this point. The business of the church is to be conducted by church authority, and this authority is determined by majority vote of the church.

The matter of congregational government is a blessed and Biblical doctrine. It is especially precious to me. I was saved, and spent nearly two years in a so-called Holiness Church. This church practiced the Episcopal

form of church government. It was a special blessing to me, upon becoming a Baptist, to have the privilege of voting in the business of the church of which I was a member, and knowing that my vote was an important and authoritative as that of anyone else. Now, this matter of "congregational" government is that of the Word of God. It teaches that every member of a church has one vote and that the vote of any member is equal to the vote of any other member. No individual in the church has any more authority than any other member of the church in the business activities of the church. Please read this carefully as I repeat. Each member (male or female, adult or child, newly saved or old Christian) has one vote. Each member's vote is equal in authority. All matters are to be determined by majority vote.

I do adamantly insist that this matter of one vote per member, all members voting, each vote equal; and all matters settled by majority vote is demanded by the following. The Bible teaches this. I have repeatedly asked for Scripture from those who disagree with this principle. I have had logic given to me such as "women will run the church, or can, if permitted to vote," "women cannot vote against the men, and so need not vote," "women don't know enough to vote," "children are not knowledgeable enough to vote," etc. But I have yet to be given one (I do not ask for several, just one) verse of the Bible to teach that we should deny some of our members the right to vote in church business. Until someone will give me some Bible to the contrary, I will insist on the principles I have set forth above.

I insist that the teaching of "congregational government" demands that every member of the congregation be allowed to vote, that each vote be equal, and that the matter be determined by majority vote. I suppose that all Baptists hold "in theory" to the teaching of congregational government. For the life of me, I do not see how one can say in one breath, that he believes in congregational government, and in the next breath, that some members of the congregation should not be allowed to vote. Brethren, please explain this to me. You do understand that, by congregation, I am referring to those who are members of the church.

I further insist that the principle I am defending is the overwhelming teaching and practice of Baptist churches from the time of Jesus Christ to the present. Though some Baptist churches do deny the right of voting to some members of their churches, I insist that the vast majority of Baptists, past and present, have practiced as I am setting forth in this message.

I insist that there are some inalienable rights which go along with church membership. I mention two. One is the right to take part in the Lord's Supper. The church has the right (and obligation) to exclude unworthy members; but she does not have the right to exclude anyone who is a member from taking the Lord's Supper. The church should never, never add any further qualifications but membership for those who can partake of this ordinance. Anything, which should keep one from taking the Supper, should also keep them from being a church member. A second inalienable

right of church membership is the right to vote in the business of the church. The church should never take this right from any of its members so long as she allows such to remain a member. I do welcome comments on this matter. Please understand that I do not mean to unchurch those who disagree on this point, but I do insist that what I am saying is Biblical and Baptist; and that any who do not practice as herein stated, are, in that point, unbiblical and unbaptistic.

I do adamantly believe in majority rule in all things in the church. There are some who practice, in certain matters, a unanimous vote or a certain percentage majority. Some will insist that there must be a certain percentage in calling a pastor, or in some other important matters. There are some who insist on a unanimous vote in the matter of receiving a member, and maybe some other matters. Beloved, when we demand any other, or any more than a majority vote on any matter, I am certain that, in that point we are contrary to the Bible, contrary to what Baptists should practice, and contrary to the essential principle of congregational government. If we demand a high percentage vote, or an unanimous vote on any matter; we are, in that matter, allowing a minority to rule the church. Say that seventy-five percent of the membership wants to do a certain thing, but that the church has adopted a rule that it takes 80% to carry that matter. Then the 25% minority would be controlling the church rather than the 75% majority. Any demands in any matter beyond a majority vote is contrary to the Biblical principle of "church authority."

Let me make a few suggestions and statements relative to church business, though I do not claim Biblical authority for them all. I think a church should have regular business meetings at stated times. Most business should be conducted at these times. I do, however, insist that a church can act on a matter of business at any time it desires. The church should be informed ahead of time relative to important matters of business. The pastor, nor any other member, should be allowed to "spring" something on the church at a moment's notice, and "push" it through before the church has time to properly consider the matter. Any member of the church should be allowed within reason to call for time to consider a matter before it is brought to vote.

I am not a fan of the "parliamentary method" of conducting church business. I am willing to do it this way, and always have, but I don't like it. I will say that the church can conduct its business in any manner it desires. I would much prefer that it not be done as it usually is. I would prefer, and I know it is in harmony with Scripture, that the pastor bring, whatever anyone desires to be brought, before the church, that there be discussion by the men of the church (since women cannot speak in church), that the pastor then call for a vote (no motion or second is Scripturally required), the vote be taken and the majority rule. I do not say that the "parliamentary method" is anti-Scriptural, though I do say that it is not taught in Scripture, that it is adopting the ways of the world. I do say that my suggested way is, I think, better, and certainly is not contrary to the Bible.

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:
New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 71
Ashland, Kentucky, 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:
ELDER FRED T. HALLIMAN,
Sovereign Grace Baptist Mission,
P.O. Box 19, Koroba, via Mendi,
Papua, New Guinea.

I do insist that any member of the church has the right to bring anything they desire before the church for a church vote. I do not believe that the pastor, the deacons, or any others have the right to act as a screening committee, keeping things from a church vote. I may try to talk a member out of insisting that a certain matter be brought before the church, but if they insist, I will see to it that it gets before the church for a church vote. It is contrary to the Bible to keep any member under subjection to another member or group so that they cannot bring anything they desire before the church. In many churches, only the deacons are allowed to recommend something to a church vote. Sometimes one must go through them or through the pastor to get anything voted on by the church. All this is wrong and contrary to the Bible way of conducting church business.

Let me back up a minute, and say that one of the reasons I object to the "parliamentary" form of conducting church business is that it robs the pastor of his God-given right to vote in church business unless there is a "tie vote." This is not right to the pastor.

I am aware that many, many questions can be asked concerning church business and how to conduct such which have not been dealt with in this article. I will be happy to receive any questions and/or comments relative to what I have written or to the subject in general. I will try to answer all such in a good spirit of Christian love in a later article on the subject. I speak what I believe, and stand for such strongly, but I recognize the right of others to disagree with me, and stand just as strongly for what they believe on this subject. I do not unchurch those who disagree with me on some of the things I have herein written. I will be most happy to deal with the matter further, and invite your questions and comments to help me formulate any further writing I might do on this subject. May God bless you all!

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TUNE IN TO THE CALL TO CALVARY

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IMPRESSIONS

(Continued from Page 7)

I am thankful for the kind, warm welcome the Calvary Baptist Church members extended to us visitors. I am thankful for the preachers who came and preached the truth. I thank the Lord for the church and her stand for the truth. I thank the Lord for the pastor whom I love and appreciate so much. May God bless you.

David West,
Charleston, S.C.

I thank God for allowing me to attend this conference. All the speakers handled their subjects so well that I knew the hand of the Lord was upon them. I thank God for the church here and Brother Joe, and the hospitality shown us.

Rodger Lewis,
Hagerstown, Md.

I wish to extend my appreciation to Calvary Baptist Church. They have once again been a blessing to my soul. The singing, preaching, and fellowship were all superb. May God bless this church and may we meet again next year. May the revival we experienced here carry over to our own churches.

Sam Wilson,
Gladwin, Mich.

The messages were of a high caliber, Biblical and challenging. Hospitality was evident on every hand.

J.C. Settlemoir,
Jamestown, Ind.

The '83 Bible Conference at Calvary Baptist Church was great. The preaching was true to the Word of God. The hospitality of the church was outstanding. The fellowship, however, was the key blessing to this preacher. To find other folk, who believe as we do, scattered throughout this land is a refreshment and an encouragement to my heart.

John Alber,
Brighton, Colo.

It has been an enjoyable time. All the preachers have been very interesting. I have taken notes and shall take home wonderful memories of my stay here. It has made me a better Christian and has been food for the soul. I really needed that. I am thankful my husband came with me. He is lost. Pray with me that the Lord will save him.

Marjorie Foster, Fla.

Great sermons, fellowship and spiritual food... A taste of heaven.

Ruth Hall,
Ironton, OH.

DON'T CALL ME A CALVINIST

By Roy Snell
Charleston, W. Va.

I am quite often found reading the works of those who would posit a case for an absolutely sovereign Lord—both contemporary writers and the ancients. For the most part, I am in complete accord with that which crosses my desk, however, some take to an approach or to a line of reasoning with which I have no rapport. To employ my little pet cliché once more, "every two Baptists will have three opinions", so should you wish, you may put this matter down as simply my personal opinion. However, I now refuse to invest a dime or waste a minute's time on that publication, recent or otherwise, which refers to, classifies or serves to depict Baptists as being Calvinists.

As a younger Christian I was not nearly so selective—and I will be the first to admit that I was greatly edified in the verities of grace, and that by the writings of some who unabashedly called themselves Calvinists. As I grew older and studied more, I began to see and hear of many who put great store in man-made theories and theology. We had one Alexander Campbell (1827), Mary Baker Eddy (1866), Martin Luther (1530), John Wesley (1729), Russell (1884) and others of note. As you well know, it became the rule rather than the exception for the adherents and descendants of these illustrious religionists to adopt or to

assume the name of their founder, to wit, Campbellites, Wesley Methodists, Lutherans and others.

In investigating the theology, theories, dogmas and doctrines of many of these man-made, and subsequently, man-named denominations, I must needs arrive at the conclusion that a sizable portion of their polity, policies, practices and procedures had been conjured up out of finite and fallible human reasoning, with little or no adherence to New Testament church truths. Or some diluted, watered down version of biblical verities.

So, gentlemen, you may not agree, but I see an inherent danger in allowing the name of a mere man to be coupled with my Baptist stance and with our doctrine of grace. You are at perfect liberty to march to your own drummer, but as for myself, as a Bible-believing Baptist, and not a Calvin-believing whatever, I flatly refuse to be saddled with the name Calvinist. John Calvin came on the scene belatedly, around the first half of the sixteenth century. When I allow you to couple his name with my faith and my doctrinal stance, then I am making a tacit guilty plea to having accepted and endorsed the theology of a mere man. I am well aware that much of his teachings, particularly the Institutes, were based on the sovereignty of God—but that originated with Jesus Christ and not with John Calvin.

I have but to take note of the literature in any Baptist book store to make me to realize that my views on this matter are controversial, to say the least. There are numerous full-length hard cover tomes, authored and edited by Baptists who go to some lengths to defend their Calvinist monicker. Until the precious Holy Spirit directs me

otherwise, I shall just as adamantly insist that you do not apply the name to me. Should you do so, in all charitable kindness I intend to correct you.

If that gentleman had ever actually and completely separated himself from the Romish hierarchy of his day, come out and cut all ties, ceased his mode of baptism, accepted some New Testament church truths and some baptistic policies and polity, then possibly I could be more amenable toward him and his name. Still, I would have to resolve something within myself in regard to his cruel intolerance of those who dared to disagree with him.

One of the really scholarly books on the doctrine of grace, if you disregard any church truth, is the Doctrine of Reformed Predestination by Loraine Boettner. After a masterful presentation of sovereign grace, even listing and destroying the objections, he is led to spend some time and several pages in defense of Calvin, devoting quite some copy in regard to the Spaniard Servetus. I suppose quite naturally, Servetus is depicted as the epitome of all that is evil—while Calvin is quoted as saying; "Let us not burn him at the stake, we should just run him through with the sword." They burned him! I didn't care to pursue the annals of Calvin any further, but it is my understanding that some Ana-Baptists also encountered his wrath. I personally am acquainted with a precious old Baptist pastor who feels that John 16: 1, 2 & 3 actually puts Calvin's personal salvation to question. Read it!

Be all this as it may and taking all things into consideration, whose name do you wish to have associated with your far and away best and strongest theology? That of John Calvin or that of the Lord Jesus Christ. Boettner used a chapter sub-title which stated that "Only Calvinism will stand all tests." John C. had been dead for around 500 years. The Author and Finisher, the Alpha and Omega, the Beginning and the End of all sovereign grace is alive forevermore. My vote is cast. For the remainder of you, Maranatha (the blessing and not the Hebrew curse).

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"THOU HAST PROVIDED SO GREAT SALVATION"

Thy glory, Lord, the heavens declare,
Giving assurance that Thou art there;
And by Thy power and Thy decree,
All things move in harmony.

When I consider the works of Thy hands,
All so magnificent and grand,
Then I wonder why Thou would condescend,
With such mercy for fallen men.

Why would Thou choose some of Adam's race
To be recipients of Thy grace,
When chains of darkness have been the fate,
Of angels who left their first estate?

No wondrous mercy to them was shown,
Nor for their sins didst Thou atone,
No shadow of Thou ever turning,
To pluck them from the brand of burning!

But through the death of Thy spotless Son,
All men to Thee may freely come;
Oh, Thou God of this vast creation,
Thou hast provided so great salvation!

Oh, God of mercy, 'tis my earnest prayer,
That Thine elect ones everywhere
May repent of their sins and quickly flee,
To the Saviour who died at Calvary.

Mrs. Frank Parrish
Courtland, Virginia

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