

## AND THE PEOPLE CAME...

Week of April 18, 2021

Sunday Morning Service -----	28
Sunday Evening Service -----	22
Wed. Evening Service, 04/21/21 -----	10

## AND THE PEOPLE "TUNED IN"...

Week of April 18, 2021

- Number of people who connected with our services on Facebook -  
Sunday Morning Service:

112 Views    114 Engagements    119 People Reached

Sunday Evening Service:

58 Views    51 Engagements    104 People Reached

Wednesday Evening Service:

27 Views    29 Engagements    34 People Reached

## AND THE PEOPLE GAVE...

- Week of April 18, 2021 -

<u>Undesignated</u> Tithes & Offerings -----	\$ 921.28
Church Insurance Fund -----	\$ 10.00
<b>TOTAL RECEIVED FOR WEEK OF 04/18/21:</b>	<b>\$ 931.28</b>

- Week of April 11, 2021 -

<u>Undesignated</u> Tithes & Offerings -----	\$ 1,025.21
Church Insurance Fund -----	\$ 30.00
<b>TOTAL RECEIVED FOR WEEK OF 04/11/21:</b>	<b>\$ 1,055.21</b>

- Week of April 4, 2021 -

<u>Undesignated</u> Tithes & Offerings -----	\$ 2,074.54
Church Insurance Fund -----	\$ 40.00
<b>TOTAL RECEIVED FOR WEEK OF 04/04/21:</b>	<b>\$ 2,114.54</b>

- Week of March 28, 2021 -

<u>Undesignated</u> Tithes & Offerings -----	\$ 1,899.30
Church Insurance Fund -----	\$ 30.00
<b>TOTAL RECEIVED FOR WEEK OF 03/28/21:</b>	<b>\$ 1,929.30</b>

- Week of March 21, 2021 -

<u>Undesignated</u> Tithes & Offerings -----	\$ 462.51
Love Offering, Dr. Ray Meier -----	\$ 600.00
Church Insurance Fund -----	\$ 16.00
<b>TOTAL RECEIVED FOR WEEK OF 03/21/21:</b>	<b>\$ 1,078.51</b>

Average amount of Undesignated Offerings needed to operate  
the church EACH WEEK, as a minimum = \$ 1,400.00

**PLEASE BE FAITHFUL TO GIVE,  
- ESPECIALLY NOW**



## CHURCH INSURANCE FUND

Monthly Premium, Due 05/05/21-----	\$ 537.92
Amount Received To Date -----	\$ 40.00

**TOTAL STILL NEED BY MAY 5, 2021: ----- \$ 497.92**

**Thank You For Your Faithful Help With This Need!**

## WHAT IT MEANS TO BE SAVED

1. Admit that you are a sinner.
2. Admit that God says all sins must be paid for.
3. Accept the fact that Christ took upon Himself the suffering necessary to pay for all your sins.
4. You must change your mind about sin and sinning (God calls this repentance).
5. By an act of your will, accept by faith the Lord Jesus Christ, who can save you from the penalty of sin. Then, tell God about this in a simple prayer. Believe that God keeps His promise to save you, and thank Him for His salvation.



## THANK YOU For Your Continued Faithfulness In Giving!

During the early part this pandemic, we were unable to meet in the church-house. But - that did not mean that the expenses of having a church-house were suspended. We still had bills to pay - electricity, gas, water, trash pickup, phone, internet, facility insurance, copier lease, office supplies, etc., and, praise the Lord, His people kept praying, watching online, & supporting their church with their giving.

Some people only give when they are in attendance at church - sort of like paying for "services rendered" - but the truth is that they are robbing THEMSELVES of God's blessings when they withhold their tithes and offerings and only give when they are here (see Malachi 3:10). Thankfully, our people have remained faithful, in so many ways, during this crisis, including financially.

### WE HAVE 3 WAYS YOU CAN GIVE DURING THIS CRISIS:

1. **By mail** - 23 East Wells Blvd., Sapulpa, OK 74066
2. **Drop it off** - call the Church Office to arrange it. 224-1924
3. **Online** - Go to the link below and give electronically:

<https://tithe.ly/give?c=433047>

**WE ARE GLAD WE CAN NOW GATHER TOGETHER TO PRAISE GOD &  
STUDY HIS WORD TOGETHER IN THE CHURCH-HOUSE! YOUR  
GENEROUS GIFTS WILL HELP US KEEP UP WITH THE BILLS AND  
CONTINUE OUR OUTREACH EFFORTS!**

## Church Directory

Todd W. White -----	Pastor
Lois Mae Floyd -----	Pianist/ Organist
Mickie Shatwell -----	Evening Pianist
Derek Quinnelly -----	Greeter
Larry Byars -----	S.S. Teacher
Larry & Mary Byars, Susan Strain -----	Outreach
Bertha Segebarr -----	Custodian
Flowers -----	Shirley & Brenda White
Sound/Video -----	Seth White

# SOUTH HEIGHTS BAPTIST'S WEEKLY REMINDER

Volume XXVII

April 25, 2021

Number 15

## A REGENERATE CHURCH MEMBERSHIP

by Evangelist David Cloud

**A** regenerate church membership is an ancient Baptist principle based on clear biblical teaching, and it was practiced by most Baptist churches in America until the beginning of the 20th century.

The Somerset Confession of 1656 stated,

*"In admitting of members into the church of Christ, it is the duty of the church, and ministers whom it concerns, in faithfulness to God, that they be careful they receive none but such as do make forth evident demonstration of the new birth, and the work of faith with power."*

The Charleston Summary of Church Discipline of 1774 said,

*"The temple of the Lord is not to be built with dead but living materials, I Pe. 2:5. None have a right to church membership but such as Christ will own as his sincere followers at the last decisive day, whatever pretensions they may make to an interest in his favor, Mt. 7:22, 23. ... None are fit materials of a gospel church, without having first experienced an entire change of nature, Mt. 18:3. ... By nature we are dead in trespasses and sins, and Christ does not place such dead materials in his spiritual building. It is certain the Ephesian church was not composed of such materials, Eph. 2:1. ... The members of the church at Colosse are dominated not only saints, but faithful brethren in Christ, Col. 1:2, or true believers in him. None but such have a right to ordinances, Acts 8:37. Without faith none discern the Lord's body in the Supper, and consequently must eat and drink unworthily, I Co. 11:29. ... Their lives and conversations ought to be such as becometh the gospel of Christ, Php. 1:27; that is holy, just, and upright, Psalm 15:1, 2; if their practice contradicts their profession they are not to be admitted to church membership. ... Persons making application are to be admitted into the communion of a church by the common suffrage of its members; being first satisfied that they have the qualifications laid down in the preceding section; for which purpose candidates must come under examination before the church; and if it should happen that they do not give satisfaction, they should be set aside until a more satisfactory profession is made I Ti. 6:12."*

In 1859, Edward Hiscox wrote,

*"Church members are supposed to be regenerate persons bearing the image and cherishing the spirit of Christ, in whom the peace of God rules, and who walk and work in the unity of the Spirit, and the bond of peace"* (The Standard Manual for Baptist Churches).

In 1867, J. M. Pendleton's influential *Church Manual Designed for the Use of Baptist Churches* emphasized a regenerate church membership:

*"Let it never be forgotten that the only suitable materials of which to construct a church of Christ, so far as spiritual qualifications are concerned, are regenerate, penitent, believing persons. To make use of other materials is to subvert the fundamental principles of church organization. It is to destroy the kingdom of Christ; for how can there be a kingdom without such subjects as the King requires? ... Great care should be exercised in receiving members. ... There is much danger of this, especially in times of religious excitement. Pastors should positively assure themselves that those who are received for baptism have felt themselves to be guilty, ruined, helpless sinners, justly condemned by God's holy law; and under a sense of their lost condition have trusted in Christ for salvation"* (Pendleton, *Church Manual*, 1867).

In 1874, William Williams wrote,

*"The members of the apostolic churches were all converted persons, or supposed to be converted. In the various epistles they*  
*(continued inside)*

are addressed as ‘saints,’ ‘faithful brethren,’ ‘the sons of God,’ sanctified in Christ Jesus. The many exhortations to a godly life and a holy conversation presume that they are ‘new creatures in Christ Jesus’ ... This--a converted church membership, a membership composed only of persons who are believed to have exercised personal repentance and faith--is, of all others, the most important peculiarity that characterized the apostolic organization of the church” Williams, *Apostolic Church Polity*, 1874).

The churches established by American Baptist missionaries in the 19th century, beginning with Adoniram Judson’s ministry in Burma in 1813, were careful about receiving members. The following is a description of how the Karens were prepared for baptism in about 1831 by William Boardman:

“Three days were devoted to the examination of the candidates who presented themselves for baptism. Eighteen of them were accepted. ... Aided by Mr. Mason and the native Christians who were present, he examined them in the history of their Christian experience, and in the doctrines of the gospel” (William Gammell, *A History of American Baptist Missions*, pp. 101, 102).

The following is from a report from China in 1877:

“One hundred and nine men and sixty women have renounced idolatry, have given evidence of faith in Christ, and have been baptized into his name. None of all these have thus far given us reason to regret that we admitted them into the church. Fifteen of the number were seventy years old and upwards, the oldest being eighty-four years of age. ... Besides those received, a large number have been examined, who have been advised to wait until they should obtain more definite knowledge of the truth, or until there was more satisfactory proof of a change of heart” (Missionary Sketches: A Concise History of the Work of the American Baptist Missionary Union, 6th edition, 1879).

Following is a description of an examination of a candidate for baptism in Germany in about 1878:

“After the public worship a church meeting was held, at which, after other business, a young woman, a fair-haired Saxon, was examined as a candidate for baptism. A chair was placed for her on the platform near the pastor; and in a clear, distinct voice, and in a manner perfectly self-possessed, she gave the reasons for the hope that was in her. I discovered from her relation that she found her pathway to Christ not without difficulties, having met with opposition in her family; but she found peace in believing. Her experience had the true ring of the gospel” (Ibid., p. 374).

Of the Baptists in Germany, it was said in the 1870s, “We do not know that there is a single member who is not doing something to help forward the cause of Christ” (Ibid., p. 370).

At the Baptist World Conference in 1905, J.D. Freeman said,

“The principle of regenerate Church membership more than anything else, marks our distinctiveness in the world today. ... both logic and experience teach its importance as a safeguard to

the Church from intrusion of unregenerate life” (“Baptists and a Regenerate Church Membership,” *Review and Expositor*, Spring 1963).

As we saw in the chapter “The Disappearance of Discipling Churches,” the New Testament principle of a regenerate membership was destroyed in ancient times by the practice of infant baptism and the sacramental gospel (faith in Christ plus sacraments and good works). In the early centuries of the church age, churches became filled with unregenerate members who were brought in by infant baptism. This practice became a fundamental element of the Roman Catholic Church, and most Protestants brought this error with them when they departed from Rome.

For example, the Church of England baptized infants with the following prayer by the officiating minister:

“We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church.”

So long as the baptized person attended church and did not live a scandalous life, he was accepted as a true Christian.

When a baptized person died, so long as he had not been excommunicated or committed suicide, the minister said at the funeral:

“Forasmuch as it hath pleased Almighty God, of his great mercy, to take unto himself the soul of our dear brother here departed, therefore we commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life, through Jesus Christ.”

***This Practice Destroyed the Power of the Church Because it Filled it with Unregenerate People, from the Sunday School to the Pulpit.***

Regenerate church membership is being corrupted in Baptist churches today, not by infant baptism and a sacramental gospel, but by shallow evangelism and hastiness and carelessness in receiving members. This is usually done in the pragmatic rush to have a bigger church regardless of its spiritual health.

Today, the unregenerate church member doesn’t trust his infant baptism and confirmation; he trusts his “sinner’s prayer.”

As we saw in “A Discipling Church Begins with Caution about Salvation,” the Southern Baptist Convention has been called “an unregenerate denomination” because in a typical SBC congregation only 30% of the members attend Sunday morning services and only 12% “participate in any further aspect of church life.”

The same has been true of a large number of Independent Baptist churches of the past 50 years.

If we love God’s Word, we will want a church of disciples, not a mixed multitude. We will, therefore, be very careful about receiving members, as this is the most fundamental thing in

building a spiritual church.

- continued next week

## NEWS OF INTEREST TO CHRISTIANS

❑ **“EVANGELICALS” RENOUNCING THEIR FAITH** - Modern evangelicalism is a fulfillment of 2<sup>nd</sup> Timothy 4:3-4: **“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.”**

Popular evangelicalism does not endure sound doctrine; it loves fables; it lives after its own lusts, being more concerned about “liberty” than holiness and obedience. Contemporary Worship Music is a path to the “broad church” of evangelicalism and once you enter those dangerous spiritual waters, there is no telling where you will end up. Many have landed in atheism.

Consider some examples: In May 2019, **DAVE GASS**, with 20 years’ experience pastoring evangelical churches, including Grace Family Fellowship of Pleasant Hill, Missouri, made the following announcement on Twitter: “I am walking away from faith. Even though this has been a massive bomb drop in my life, it has been decades in the making.” He admitted that he never firmly believed in Christ and always had doubts. Further, he said, “my marriage was a sham, prayer was never answered, miracles were never performed.” In July 2019, **JOSHUA HARRIS**, author of the best-selling ***I Kissed Dating Goodbye*** who was considered an expert on marriage and child training, renounced faith in Christ, said he was divorcing his wife, and proclaimed that he is happy and at peace following his “heart.” In August 2019, **MARTY SAMPSON**, one of the worship leaders and song writers for **Hillsong**, announced that his Christian faith “is on incredibly shaky ground.” He is seriously entertaining atheism, and he “is so happy now, so at peace with the world.” In May 2020, **JON STEINGARD**, singer and guitarist of the Christian rock band Hawk Nelson and a pastor’s son, announced on Instagram that he is an agnostic. “I am now finding that I no longer believe in God. ... The process of getting to that sentence has been several years in the making. ... It’s been more like pulling on the threads of a sweater, and one day discovering that there was no more sweater left.” Steingard said that he enjoys his new “freedom.” In April 2021, **PAUL MAXWELL**, popular author, renounced his faith on Instagram. “I think it’s important to say that I’m just not a Christian anymore, and it feels really good. I’m really happy.”

❑ **ALBERTA POLICE IMPOUND GRACELIFE CHURCH PROPERTY** - On April 7, the property of GraceLife Church in Alberta was impounded by the government at the behest of Alberta Health Services (AHS). With a heavy show of force that included police and RCMP, authorities confiscated the church’s property and erected three layers of chain link security fencing and a black tarp to obscure the entrance.

The church has not followed the Covid-19 lockdown rules

that limit church services to 15% building capacity and require masks and social distancing, contending that the rules restrict their ability to practice their faith. The senior pastor, James Coates, was arrested on February 16 and jailed for a draconian 35 days. He was released on March 22 but still faces a court appearance. The church continued to hold services during his incarceration.

John Carpay, president of the Justice Centre for Constitutional Freedoms, the law firm representing the church, released the following statement on April 7:

“The Alberta government has known for many months that it will be called to publicly account before the judiciary for its lockdown destruction of the Alberta economy and trampling of Albertan’s civil liberties. Freedom of conscience and religion is the first fundamental freedom listed in the Canadian Charter of Rights and Freedoms. It is listed first because it is one of the key bedrock principles on which Canada is built. The government has so far refused to justify the limits on worship and gathering. Health orders are inconsistent, differing from province to province, and arbitrarily created by one public health official who is under no obligation legally to advise the legislatures of the science and rationale which supposedly are the basis of the orders.”

John MacArthur of Grace Community Church in California said it is “amazing to see an underground church in Canada.” MacArthur said, “This is a first for the Western world, to have the government lock out believers from a church” (“MacArthur Commends ‘Underground Church in Canada,’” *The Daily Wire*, Apr. 12, 2001).

Of the 160,000 who have tested positive for Covid in Alberta, 2,000 have died, a fatality rate of 1.25%, but of course since only a portion of the population has been tested and since a high percentage of those infected with Covid are asymptomatic, the fatality rate is lower, probably much lower. **The average age of the fatalities in Alberta is 81!** Even the latest permeations of Covid hold small danger to young people. Currently there are 376 hospitalized with Covid and 90 in ICU (alberta.ca/stats). What the

authorities promoting the lockdowns are not doing, it appears, is to look at the whole picture: human liberty, economy, mental health, the myriad of other medical issues beyond Covid, whether lockdowns are even effective, etc. ■

