

made a motion that the pastor be asked to leave. (This was an independent church where I guess they could do this.) ~~XXXXXXXXXX~~ Immediately somebody seconded it and the man who made the motion who was the principal agitator proceeded to talk about it - and he talked for an hour and a half. And he went right straight down the line and told everything he didn't like about this man, everything he didn't like about his views, everything he'd ever done, and so on. And when he got finished the pastor simply said, "You've heard what Mr. So and So has said. I sent you each a letter in which I expressed to you my feeling on the matters that have been raised. Does anyone else want to speak or shall we have a vote?" And they put it to vote. And to his amazement out of about 60 people, 15 voted for the man who wanted him to leave and the other 45 voted for him and the 15 lost out and left the church. But the whole matter is one in which the Lord has not given us a system on which we can just lie back and rest in. We're in a world of misery, a world of sin, we have sin in our hearts and the very thing we fear in others we are apt to do. But I do believe these two passages definitely teach that the church has an obligation to pay a reasonable salary to the teaching elder - whether you want to call him teaching elder, pastor, messenger, deacon, minister - whatever you want to call him. I believe we're under E - Let's go on to F - /that the authority is in the plurality of the officials - ~~people~~ - but under that I put that the church has an obligation to pay a reasonable salary to the teaching elders. Then F - Since Efficient Progress Always Requires Unified Direction, the New Testament Implies the Development of a Single Leadership in the Local Church, Though It Seeks to Guard Against Abuse by Placing the Rule in the Hands of a Group. The Seven Letters in Revelation 2 to 3 Show Us How Much Responsibility Inevitably Rests on the Man Who Is Designated as Minister, Pastor, or Messenger. Those seven letters speak directly to the messenger of each church and take the faults of the church and attribute them to him, personally. And it is true that if a man is defective, he has a tremendous responsibility for the way things develop. And that is why the group that is in rule can tremendously influence the direction things go in. But they also should be ready to see to it that a change is made if necessary. Because inevitably I've known people who've said, "Well, He's a nice fellow and he means well but we don't like this go along with him." Well eventually they go along and they find themselves out because inevitably in any organization that works, that is effective, there is a