

PAYING THE PASTOR

UNSCRIPTURAL AND TRADITIONAL

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"I have written to him the great things of my law; but they were counted as a strange thing."—*Hosea viii. 12*

"In the first beginning of Christianity there was no such institution as the clergy, and it is conceivable that there may be a time when it shall cease to be."—*Dean Stanley*

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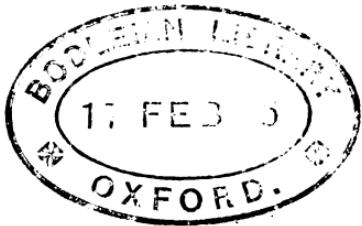
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PREFACE.

DHE following pages are presented to the candid consideration of the reader, who is asked to test the contents by the only standard recognized—the Bible. The writer has confidence in the correctness of the facts stated, the directness of the proofs adduced, the fairness of the interpretations made, the soundness of the arguments advanced, and the justness of the conclusions reached; otherwise he would not have questioned an institution—the system of the clergy—which has influenced a large proportion of Christendom for at least fifteen hundred years, under the claim that it was Divine and specially authorized of Heaven. The system is shown to be prohibited by Divine authority; to have had its history concurrent with the Apostasy from Original Christianity; and to have been derived from Judaism and Paganism through the Traditions of statecraft and priestcraft.

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PART I:



PAYING THE PASTOR

UNSCRIPTURAL AND TRADITIONAL.

CHAPTER I.

HOW FAR MONEY MAY BE USED IN THE CONGREGATION.

"Make not my Father's house an house of merchandise."—JOHN ii. 16.

T is an important question how far the use of money is authorised in a congregation of Christ; and, if permitted at all, to what extent and for what purposes. When does the abuse of money commence? And where is the line to be drawn between the use and the abuse? "The love of money is a root of all evil." How far is "the love of money" to be discouraged in congregational action? People are often exhorted, with a mixed unction of monetary and spiritual influences, "not to lay up for themselves treasures on earth." At the same time they are told there must be a distinct and established treasury into which "the faithful" can pour their surplus; or much more, sometimes their living; so that a few may not feel the wants of the mass of mankind, and that they may be relieved from considerations for the secular and earthly, while less favoured mortals in education, in

health, in opportunities, have to work or starve. The latter's piety may suffer if a secular occupation, designed to earn one's bread, is incompatible with truth, righteousness, and holiness ; but the former must be kept free from labour, lest their piety should not stand the friction of practical and industrious life. It was not so thought, however, by the "Carpenter" of Nazareth,¹ nor by the "Tent-maker" of Tarsus.²

Let us trace briefly the history of money provision for priests and prophets in the Bible. There was nothing provided for "priests" in the Patriarchal dispensation. The father of the family was both "breadwinner" and patriarch ; both "priest" of his family and "pastor" or shepherd of his flock. Moses and the prophets did not allow the people to give anything to the priests ; to bestow upon them any gifts.³ Their portion was from the sacrifices which the Lord gave them.⁴ The tribe of Levi had no inheritance amongst their brethren. "Only unto the tribe of Levi he gave none inheritance ; the sacrifices of the Lord God of Israel made by fire are their inheritance, as he said unto them."⁵

So also the "tithes" were the Lord's, and He gave them unto the priests and Levites. "Only the firstling of the beasts, which should be the Lord's firstling, no man shall sanctify it ; whether it be ox, or sheep ; it is the Lord's."⁶ "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's : it is holy unto the Lord."⁷ "But the tithes of the children of Israel, which they offer as an heave offering unto the Lord, I have given to the Levites to inherit : therefore I have said unto them, Among the children of Israel there shall be no inheritance."⁸ "Will a man rob God ? Yet ye have robbed me. But ye say, wherein

¹ Mark vi. 3.

² Acts xviii. 3.

⁵ Josh. xiii. 14, 33.

³ 2 Chron. xix. 7; Prov. xx. 4;

⁶ Lev. xxvii. 26.

Isa. i. 23.

⁷ Ibid. v. 30.

⁴ Lev. vii. 18, x. 12, xiii. 10;

⁸ Numb. xviii. 24. See ver. 21.

Deut. xii. 17.

have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation."¹

Paul speaks of tithes, as might appear from the first glance, as if paid by the people to the priests, when he says: "And they indeed of the sons of Levi that receive the office of priesthood have commandment to take tithes of the people according to the law, that is, of their brethren."² The tithes are taken "according to the law," for the Lord, and the Lord gives them to the priests. So also said Paul to the Corinthians, "Do ye not know that they which minister about holy things live of the temple, and they which wait at the altar are partakers with the altar?"³

The prophets had no provision made for them, except what God Himself provided. Their services were free-will offerings unto the Lord and the people. The spirit and practice of the prophets are well illustrated in the case of Elisha and Naaman. After Naaman was cured of his leprosy, he said, "Now therefore, I pray thee, take a blessing of thy servant." Elisha answered, "As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused." And when Gehazi the prophet's servant went after Naaman, and took the talents of silver and changes of garments, the prophet said, "Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow."⁴ The God of Israel provided for Elijah by the ravens. And after the brook dried up he told Elijah to go to Zarephath, because "I have commanded a widow woman there to sustain thee," and "the barrel of meal wasted not, neither did the cruise of oil fail, according to the word of the Lord, which he spake by Elijah."⁵

¹ Mal. iii. 8, 9.

² Heb. vii. 5.

³ 1 Cor. ix. 13.

⁴ 2 Kings v. 16-27.

⁵ 1 Kings xvii. 6, 9, 16.

The priests became so corrupt and money-loving, that many of the prophets denounced them. Malachi says, "Who is there among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand."¹ As money-lovers they ceased to offer the best of the flock, hence the cry of the prophets, "If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts." Micah assails the mercenary condition of things connected with religion in a vigorous manner. He says, "But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin. Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? no evil can come upon us. Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."²

Jeremiah condemns both the ignorance and wickedness of the priests and prophets. "The priests said not, Where is the Lord? and they that handle the law knew me not; the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit."³ "For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord." "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words,

¹ Mal. i. 10.

² Micah iii. 8-12.

³ Jer. ii. 8.

then they should have turned them from their evil way, and from the evil of their doings." "I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed." "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord."¹

This state of things continued down to the time of our Lord. No one can read the twenty-third chapter of Matthew and not wonder at the ignorance and corruption of the times. "The scribes and the Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren."² "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater condemnation."³ (Read the whole chapter.)

When our Lord found the mercenary use that was made of the temple by some in His day, He made a scourge of small cords and drove them out of the temple; and "said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise."⁴

There is little to be found in the Old Testament history to warrant the mercantile character of most religious services performed in the nineteenth century, even if it

¹ Jer. xxiii. 11, 21, 22, 25, 28.

² Matt. xxiii. 2-8.

³ Ibid. xxiii. 14.

⁴ John ii. 15, 16.

were allowable for Christians to find their government, laws and ordinances, and system of worship and edification, in the Mosaic law. The Jewish system was one of its own kind ; peculiar, national, and sectional. The Christian is also peculiar, but novel and universal, having "one law-giver," Christ—His ordinances, His laws, His teaching ; indicating a system of worship and edification ; new, distinctive, plain and simple ; voluntary, willing, and disinterested ; carried on as a freewill offering, "without money and without price."





CHAPTER II.

THE "GOOD SHEPHERD" CONTRASTED WITH THE "HIRELING."

"*The hireling fleeth because he is an hireling, and careth not for the sheep.*"—JOHN x. 18.



UR Lord, in the parable of the "Good Shepherd,"¹ illustrates two points by the terms Door and Shepherd. In the subsequent explanation He says of Himself, "I am the Door," and also, "I am the Good Shepherd; the Good Shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth, and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the Good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. 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."²

These statements did not apply specifically to any past period of time, nor to any persons of the then past or present. They included at least that period of time when Christ should be the Door, under the gospel dispensation;

¹ John x. 1-6.

² Ibid. x. 11-16.

and when it might be said, as Peter said to his brethren, you "are now returned unto the Shepherd (Pastor) and Bishop (Visitor) of your souls."¹ It was in view of giving "His life for the sheep," and the bringing in of the "other sheep," which were out of the Jewish fold—the bringing in of the Gentiles—that there should "be one fold and one Shepherd," that the parable was spoken, and the exposition of the parable given.

"The Good Shepherd" has relation to this new state of things, and "the hireling" has also. It is in the Christian dispensation the contrast between the "Good Shepherd" and "the hireling" is manifested. The "Good Shepherd" "went about doing good."² In His mission the poor had "good tidings preached to them."³ "For you know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that you through his poverty might become rich."⁴ Though "equal with God, He divested Himself by taking the form of a servant, and being made in the likeness of men; and being found in appearance as a man, he humbled himself by becoming obedient, even to death, the death, indeed, of the cross."⁵

Paul's injunction in that connection is, "Let this mind be in you, which was also in Christ Jesus."⁶ So also the Lord instructed the apostles, "But Jesus called them unto him, and said: Ye know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. Not so shall it be among you; but whosoever would be great among you shall be your servant; and whosoever would be first among you shall be your slave; even as the Son of man came not to be served but to serve, and to give his life a ransom for many."⁷

The apostles practised the lessons thus taught them by precept and example. Paul says of himself to the Corinthians: "I will not be a burden to you; for I seek not yours, but you; for the children ought not to lay up for

¹ 1 Pet. ii. 25.

³ Matt. xi. 5.

⁵ Phil. ii. 7-8.

⁷ Matt. xx. 27.

² Acts x. 38.

⁴ 2 Cor. viii. 9.

⁶ Ibid. ii. 5.

the parents, but the parents for the children ; and I will most gladly spend and be spent for your souls." ¹ And to the Thessalonians : " Neither did we eat any man's bread for nought, but wrought with labour and travail night and day, that we might not be chargeable to any of you." ² To the elders of the congregation at Ephesus he says that " for the space of three years, I ceased not to admonish every one night and day with tears," and " ye yourselves know that these hands ministered unto my necessities, and to them that were with me." ³ He followed the Lord's precept, " It is more blessed to give than to receive." ⁴ Thus the " mind that was in Christ Jesus " was in the apostles in all their relations to the " flock of God," under the " Chief Shepherd." ⁵

The " hireling " soon began to manifest himself. In about twenty-five years after the gospel of Christ was first preached, we find the apostle plainly alluding to this class when he says : " For we are not as the majority, corrupting and making merchandise of the word of God ; but as of sincerity, but as of God, in the sight of God, speak we in Christ." ⁶* They thus " handled the word of God deceitfully." ⁷ First adulterating, as some vendors of wine in those days were accustomed to do, and then selling the adulterated article for the genuine. In the same way the Word of God was and is dealt with. Doctrines and commandments of men are mixed with the doctrine and commandments of God, and the mixture is retailed out as if genuine and pure, at the best price that can be had for the same. And the Apostle further describes this class in Corinth in vigorous terms, when he says : " For such men are false apostles, deceitful workers, transforming them-

¹ 2 Cor. xii. 14. ³ Acts xx. 31-34. ⁵ 1 Peter v. 4. ⁷ Ibid. iv. 2.

² 2 Thess. iii. 8. ⁴ Ibid. xx. 35. ⁶ 2 Cor. ii. 17.

* See Revised Version ; also " Life and Epistles of Paul " by Conybeare and Howson, vol. ii. p. 107. *Kapeleuein* is to sell by retail, including a notion of " fraud." Dr. Bentley paraphrases it thus : " who adulterate and negotiate the Word of God for their own lucre and advantage." Wilson's *Diaglott* gives " trafficking " as a rendering of the word.

selves into the apostles of Christ ; and no wonder, for Satan himself is transformed into an angel of light ; therefore it is no great thing if his ministers also transform themselves, so as to be like the ministers of righteousness ; of such, the end shall be according to their works.”¹

The Apostle further describes the effect of their conduct on the brethren : “ For you bear it, if one enslave you, if one devour you ; *if one take from you* ; if one exalt himself, if one smite you on the face.”² Paul had to condemn this kind in Crete also. In his letter to Titus he says : “ For there are many unruly and vain talkers and deceivers, especially those of the circumcision, whose mouths must be stopped ; these subvert whole houses by teaching, for the sake of base gain, things which they ought not to teach.”³ Peter predicted to those to whom he wrote the rise of “ false teachers,” some of whom would be of the worst kind ; one characteristic would be “ making merchandise ” or “ making gain ”—not “ base gain ” this time —of the Christians. “ But there were false prophets among the people, as there will be false teachers among you ; and these will stealthily introduce ruinous sects, denying even the Lord that bought them, bringing upon themselves swift destruction ; and many will follow their pernicious ways, on account of whom the way of truth will be reviled ; and with delusive words, they will through covetousness make gain of you ; the condemnation, long ago denounced against these, delays not, and their destruction does not slumber.”⁴

They are further set forth as “ having a heart exercised in covetousness, accursed children, who have forsaken the right way and gone astray ; following the way of Balaam, the son of Beor, who loved the wages of unrighteousness.”⁵ Jude also graphically describes them, and of this feature says : “ Woe unto them ! for they have gone in the way of Cain ; and in the error of Balaam, they have rushed

¹ 2 Cor. xii. 13-15.

² Ibid. xii. 20.

³ Titus i. 10, 11.

⁴ 2 Pet. ii. 1-3.

⁵ 2 Pet. ii. 15.

headlong after reward, and have perished in the rebellion of Korah."¹ This system is also symbolically represented by the Rider on the Black Horse with the balances in his hand. He measured and sold the Word of God, but was not allowed to hurt it.² In the final destruction of ecclesiastical Babylon—and Babylon is wherever the Word of God is set to sale—these are the men that lament over her downfall. "And the merchants of the earth weep and mourn over her, *for no man buyeth their merchandise any more.*" The merchants had dealings which included the "souls of men."³ "The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning;" but at the same time a command is given: "Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgments on her."⁴

The business of selling the Word of God—the word of prophets and apostles—will cease, although the merchants who dealt therein "were the princes of the earth;" for with their Babylonian sorcery were all the nations deceived. "And in her was found the blood of prophets and saints; and of all that have been slain upon the earth."⁵ The contrasts thus made show clearly that the merchandise has relation to spiritual concerns.

¹ Jude 11.

³ Ibid. xviii. 11-13.

⁵ Ibid. xviii. 24.

² Rev. vi. 5.

⁴ Ibid. xviii. 20.





CHAPTER III.

WHAT IS THE MYSTERY?

"The mystery of iniquity already works."—2 THESS. ii. 7.

HE Mystery of the Iniquity *already* works," said the Apostle Paul to the Thessalonian Christians, A.D. 54. That declaration was made in connection with one of the most remarkable predictions in the New Testament. It is remarkable not only from the peculiar and extraordinary characteristics indicated to be subsequently manifested in opposition to the religion of Christ, but more particularly from the fact that it would actually manifest itself or be revealed in the body of Christ—the temple of God. That under the pretence of serving Christ and doing God's will, a system of antagonism destructive of the Christian teaching and practice would be developed that would be fitly characterized as "the man of sin, the son of perdition."

The Apostle, in that impressive style peculiar to Holy Writ, personifies the system, and names it when exactly translated, "the man of the sin, the son of the perdition." These expressions are evidently figurative, as there is no literal man of sin—no man composed of sin; as a man is made up of flesh and bones and other parts. It may therefore be described as that system or framework of iniquity or lawlessness of which a particular feature, then

in stealthy operation, would form the chief characteristic, and without which the structure never would have existed, and if commenced, the abandonment of which would inevitably destroy it. It was also something new to the world; something that originated from the peculiar nature of the Christian system, and its uncommon manifestations of righteousness in opposition to sin; to "the lusts of the flesh, the lusts of the eyes, and the pride of life, which are not of the Father, but of the world."

It had not its origin in Judaism; nor had it, nor could it have had, any existence in or arising out of that national and fleshly institution. It was not either of that kind of sin or iniquity which consisted in violations of the moral law. Murder and theft and adultery are plain outrages; there is no mystery about them: when the fact or act is admitted or proved, every one at once sees the nature of the act, and abhors or condemns it without any difficulty. It is not so with regard to "the sin" to which the Apostle refers. That was a "mystery" in his time, a stealthy, mysterious violation of positive law, that would develop the most stupendous organizations of lawlessness, disobedience, and iniquity that the world ever trembled under. The Apostle suggests the authorship to the devil when he styles it, by way of elaboration and explanation, "the son of the perdition," "the child of hell," "the offspring of the wicked one." This mysterious iniquity was "already at work," and it continued to work until the complete creation of "the man of the sin," with head, body, and parts matured; animated, maintained, and perpetuated by this peculiar and insidious sin.

To discover what it was, its character and operations, we must find out something, some act or some system, which originated under the Apostle's eyes, and which was in underhand operation then, and continued in constant operation until "the man of the sin" was openly manifested "in his time," and which moreover continues to permeate religious systems to the present day. This sin

is not then to be traced to any error that arose since the Apostles' time. No dogma of later date will answer. No tradition of men delivered since the Epistle to the Thessalonians will indicate a principle or practice *then at work*, and at work before that time. So much seems to be plain from the statement made concerning it.

Sprinkling of infants, which is palpably an institution of later date, cannot be the one referred to. It is quite clear from history that infants were not sprinkled as a religious ordinance for the first thirteen centuries of the Christian era, although no doubt infants were immersed at an earlier date; but not even in that manner earlier than the third century, and as a common or general custom it did not commence to prevail until the fifth century. The idea of a universal bishop was also of later date, as was auricular confession, masses for the dead, or any other of the dogmas specially characteristic of the Roman Catholic organization. The Greek religion's peculiarities all commenced at a much later date; and manifestly the distinctive features of all Protestant societies are clearly too modern to synchronize with the commencement of that feature characterized by the Apostle as the "mystery of iniquity" *already at work in his day*.

This principle of evil was not only at work as early as the apostolic age, but was restrained by some power then in existence, and hindered in its development. When that restraint would be taken out of the way, it would move on with accelerated pace until the time or season of full maturity arrived, when, having passed through the stages of infancy and childhood, it would ripen into the full structure and stature of manhood.* The restraining

* "Episcopacy did not at once spring into perfect manhood from all the different presbyteries of Christendom, like Minerva from the brain of Jupiter. It was one of the gradual but rapid developments of that "mystery of iniquity" which was at work even in the time of Paul (2 Thess. ii. 7). But its growth was much retarded until the Apostles were taken out of the way. Then many a good and

power was then in action, and in immediate contact with the opposing energy.

The identification of the "mystery," and "the restraint" upon its manifestation, is still to be determined; but the field to be explored has been narrowed very much by the investigation so far. We are driven back to apostolic history for information as to the conflicts between the teaching of Christ's apostles, and those perversions of it, or elements of antagonism to it, that arose in the congregations of Christ whose history we have in the New Testament. When we discover an error, then let us see whether it can be traced on in ecclesiastical history through religious systems, down even to our time. If we cannot so trace it, that error may be laid aside as not the one in question, for many of the aspects that perversions of the gospel presented in the apostolic period do not appear now, and did not but for a short time remain after the associated events passed away. The doctrines of Judaizing teachers concerning circumcision, or the keeping of the law of Moses, rapidly disappeared with, or after the destruction of, Jerusalem and the whole Jewish polity. All their influence was then lost, so far as the peculiar points urged by them were concerned, when the glory of the Jewish nation departed with the temple and the altar.

Such perversions were not perpetuated, although many new ones arose in the course of time, which were drawn

influential bishop, who, by the suffrages of his fellow presbyters, was made president of the presbyters, or *Primus inter pares*, often did much, unintentionally, by his example to establish an order of bishops, who in a very short time were very generally regarded as superior to the elders.—"Scheme of Redemption," p. 321.

In speaking of "Conferences" of Evangelists, President Milligan says: "It would be well if some good brethren, who think they see in all such meetings a tendency to popery, would remember that this monster of iniquity grew out of an abuse of the elder's office. The Pope is an overgrown bishop, not an evangelist."—Ibid. p. 318.

"Some preachers of the gospel in the present day are so smitten with the love of power, or inflated with ideas of their own dignity, that the notion of government continually haunts them."—Ibid. p. 83.

out by the action of the new and divinely powerful religion on the ignorance and superstition of the early ages; which gave way in their turn to new phases of thought and action introduced by the changes in society, wrought by the advancing waves of heavenly light rolling over the shadows of darkness in the pagan nations. The feature then at work amongst the congregations, and with which the apostle contended, and against which he warned and forewarned the brethren, was one which characterizes almost all false religious systems and societies which make pretensions to the authority of Christ for their existence, and which has characterized all such in all ages.

This feature was at work in the Apostles' day, and was manifested in a marked manner soon after the Apostles—the restraining power—were taken out of the way. That one error was the claim of teachers of Christians in the congregations of Christ to be paid by congregations taught for their service, and based on the ideas that they had a special pre-eminence amongst their brethren, and that they should be maintained at the expense of their brethren in a superior rank or dignity. This was the mystery of iniquity that was at work in Paul's time, which he resisted and restrained and condemned, but which, nevertheless, as soon as he and the other Apostles were removed, took shape and form and action as a system, and continued to increase in momentum until the whole, or nearly all the congregations of Christ, were involved in working out this pernicious practice; although there was not one of the New Testament congregations in which the system successfully operated, although often tried—and simply because the Apostles stood in the way by word and deed.

The work began early, for the Apostle says to the Corinthians, “*For I seek not profit (like most) by setting the word of God to sale, but I speak from a single heart from the command of God, as in God's presence, and in fellowship with Christ.*”¹ The Apostle further, in the same Epistle,

¹ 2 Cor. ii. 17.

vehemently declaims against those guilty of this practice, saying, "For such are false apostles, deceitful workmen, transforming themselves into the Apostles of Christ; and it is not surprising, for Satan himself is transformed into an Angel of light. It is therefore no great wonder if his servants also are transformed as the servants of righteousness, whose end will be according to their works." *

Let any one, if he can, think of any work sought in the primitive age to be introduced into the congregations which the Apostles prohibited, and notwithstanding the prohibition has always been a marked feature in subsequent Christian societies so-called, and afterwards in the papal organization, and other national and sectarian organizations—other than the one named. If any one can, let it be named!

For easy reference, I accompany this chapter with the following selected translation of the prediction referred to:

"Let no one delude you by any means, because the apostasy must come first, and then must be manifested the man of the sin, the son of the perdition—the opponent; who indeed lifts himself above all, being called a god, or revered so that he shall seat himself in the temple of the God, openly showing himself that he is a god. Do you not remember that while I was with you I said these things to you? and now you know the restraint in order that he should be manifested in his own season. For the mystery of the iniquity already works, till only the restraint now in the way be out of the way, and then will be manifested the lawless one (whom the Lord Jesus shall consume with the breath of his mouth, and shall destroy with the appearing of his presence), whose coming is according to the energy of Satan, with all power and signs and wonders of falsehood, and with every deception of the iniquity to those perishing, because they received not the love of the truth in order that they might be saved; and through this the God will send to them a

* 2 Cor. xi. 13.

'strong working of delusion, in order to their believing the falsehood, so that all those may be condemned who believed not the truth, but delighted in the iniquity.'¹

"The truth" not believed was that delivered by the Apostles in reference to this matter, and to which the Apostle in general terms drew their attention in the fifteenth verse :

"So then, brethren, stand firm, and hold fast the traditions which you were taught, whether through our word or epistle."

¹ 2 Thess. ii. 3-12.





CHAPTER IV.

A MERCANTILE CLASS.

"I have taught you by example that so labouring you ought to support the infirm."—ACTS xx. 35.

WE have noticed in previous chapters the predictions made by our Lord and the Apostles in reference to a mercantile class to arise connected with the Christian religion in its operations in the world. Some of the statements plainly indicate that the germs of a mercenary system had developed even under the eyes of the Apostles, and would go on with increasing force until a fully developed organization, styled the "Man of the Sin," would be seen as the result of growth from such beginnings. The characteristic features of the "Chief," "Great," and "Good Shepherd," and of the Apostles who followed in His footsteps, have also been briefly stated. They afford a remarkable contrast to the foretold characters who would claim to be successors of the Apostles, and to have had the apostolic mantle fall on them, though without the "spirit and power" of those whom they claim to succeed. The Apostles were, however, as personal ambassadors of the King of kings, and as personal administrators of the laws of His kingdom, to be only for a short time amongst the congregations of Christ they planted in the world. They left, however, laws and ordinances, precepts and

precedents, rules and models, sufficient for the guidance of all Christians for all time to come.

When the “whole counsel of God” was delivered by the Apostles during their lifetime, and as it happened all within the first century of our era, the miraculous acts in connection with Christians shortly thereafter ceased, and inspired words and supernatural actions associated with men ceased also. Hence the ordinary, common, and natural order of proceedings was continued. Those administering the laws and ordinances of the Kingdom were commended to “God and to the word of his favour.” What was contained in God’s Word was to afford guidance and instruction to them in all things. “Every scripture is inspired of God, and profitable for teaching, for reprob, for correction, for instruction which is in righteousness, that the man of God may be complete, thoroughly furnished unto every good work.”¹

The classes which remained in the congregations after the miraculous “gifts” ceased were named and known; and are represented in English terms as “elders,” “leaders,” “teachers.” The “bishops” of New Testament history were all miraculously gifted, and ceased with the cessation of the “gifts.”² The “Holy Spirit made”* certain “elders,” “bishops,” or “overseers,” or more correctly still “visitors.”³ † Titus was commanded to

¹ 2 Tim. iii. 16.

² 1 Cor. xiii. 8.

³ Acts xx. 28.

* “Perhaps it may be necessary to say that classic Presbytery and the Presbytery of a single church are very different institutions. The Apostles ordained elders (a Presbytery) in every church. They did not make young men old; but set apart those that were seniors in the Lord to the office of overseers. They did not make juniors seniors: but they made elders bishops.”—“Christian System,” p. 83.

“The bishops of apostolic creation are sometimes called elders, because they were generally aged persons, and always amongst the oldest converts in the community in which they officiated. But the office is nowhere called the elder’s office. There is nothing in the term Elder which can designate the nature of any office. But the term Bishop implies a good and arduous work.”—“Christian Baptist,” p. 242.

† The best word in our language to represent the original is “visitor.” “Overseer” smacks too much of the task-master.

"ordain elders," as would appear from the context, to be "bishops," in every city of Crete.¹ The character which a "bishop" or "visitor" should maintain was detailed to Timothy.² We have also mention made of "bishops and deacons" in the congregation at Philippi.³ Our Lord is stated to be "the Shepherd and Bishop (Visitor) of souls."⁴ Under another name they appear to be mentioned in 1 Cor. xii. 28, where the "bishops" are designated as "governings" * or "governors," and the deacons "helpings," or "helpers." These were also miraculously "set in the congregation." There is no ordinary mode by which they can be made or "set" in the congregation now. No such means have existed since the Apostles finished their personal work. No congregation ever made a bishop, and no individual dissociated from an Apostle ever made a bishop. The making of bishops in post-apostolic times has been a mere human assumption, and a very presumptuous one at that. There is left to every congregation of Christ in the present day elders or seniors, 1 Peter v. 1.; leaders, Heb. xiii. 7, 24; and teachers, Heb. v. 12.†

¹ Titus i. 5. ² 1 Tim. iii. ³ Phil. i. 1. ⁴ 1 Peter ii. 25.

"Bishop" does not translate it, or only in an obscure sense. The word *episcopos* properly signifies overseer, or *visitor*.—Dean Alford on 1 Peter ii. 25.

* "Helpings," *i.e.*, assisting the sick and the like, forming one department of the ministrations of verse 5; as do also "governings," a higher department, that of the presbyters or bishops of the various churches.—Dean Alford on 1 Cor. xii. 28.

† See as to "leaders," "Life and Epistles of Paul," vol. ii. p. 529; Bible Union Version and "Lange's Commentary," Hebrews xiii.

In noticing the question whether "the seven" were the first deacons, Dr. Davidson says: "Many writers have supposed that they were *not* the *first* deacons. Mosheim, Kinnel, Moek, Olshausen, Meyer, a writer in the 'Encyclopædia Metropolitana,' and Whately, are of this opinion. In support of it, it is alleged that traces of earlier deacons are chronicled in the *fifth* chapter of the Acts. *The young men who carried out the corpses of Ananias and Sapphira were the deacons of the Church of Jerusalem.* In proof of this meaning assigned to the word rendered *young men* (*neotoros*), reference is made to Luke's Gospel, xxii. 26, and to 1 Peter v. 5, where the same term signifies a public servant. In the former passage *neotoros* appears to be used synonymously with *diakonon*. . . . Inferior services, such as

The poor "deacons" who are said to "serve tables" need not be referred to, as no one ever claims that in their case "the labourer is worthy of his hire;" by which they would mean, of course, a good salary. No matter how earnest, arduous, or self-sacrificing their labours, they are to suffer all, "not for filthy lucre, but of a ready mind." The only address the Apostle Paul ever delivered to "elders" ¹ who were made "bishops" ²—as a class distinguished from and separated from the residue of the congregation—was given to the elders constituted bishops at Ephesus.³ That is the only address reported for the guidance of future generations. There are only two addresses of this kind in the New Testament. The other is by Peter in 1 Peter v. 1-5. The Apostle to the "Circumcision," and the Apostle to the "Uncircumcision," each gave one address to the teaching class, and specially distinguished them as such, for the purpose of the lessons taught, from the rest of the brethren.

We will now examine .

PAUL'S ADDRESS TO THE BISHOPS OF EPHESUS.

"Take heed unto yourselves and to all the flock in which the Holy Spirit has made you [bishops] visitors, that you be shepherds to the congregation of the Lord which he purchased with his own blood. For I know this, that after my departure rapacious wolves will enter in among you,

¹ Acts xx. 17.

² Ibid. xx. 28.

³ Ibid. xx. 17, 35.

that specified, seem to have been performed by persons undertaking them *spontaneously*. And who so ready to proffer assistance in those matters as the young and active? It is not probable that the same persons performed those duties on every occasion. There were individuals always willing to render assistance; but it can scarcely be proved that they held a *distinct office* ("Eccl. Pol.", p. 132). See Mosheim's "Eccl. Hist.," Murdoch's edition, p. 34.

"There can be no doubt that *presbyters* had the priority in order of time. The existence of a body bearing that name is implied in the use of the correlative *neotoros* (compare Luke xxii. 26; 1 Peter v. 1-5 in the narrative of Ananias (Acts v. 6)). The order itself is recognized in Acts xi. 30, and takes part in the deliberations of the Church at Jerusalem in Acts xv."—Smith's "Dict. of the Bible," Art. "Bishop," vol. i. p. 217.

who will not spare the flock ; and from among your own selves shall men arise speaking perverse things, that they may draw away the disciples after them. Therefore watch, remembering that for three years, by day and by night, I ceased not to warn every one of you with tears. And now, brethren, I commend you to God, and to the word of his favour, which is able to build you up, and to give you an inheritance among all the sanctified. When I was with you I desired no man's silver, or gold, or apparel. You yourselves know that these hands have served my necessities and those who were with me. In all things I gave you an example, how so labouring * you ought to help the infirm, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.”[†]

This remarkable discourse will indicate to a candid and unprejudiced mind the means by which the bishops or elders at Ephesus were to obtain such things as would serve their “necessities,” and also the necessities of those who were infirm about them. In general terms, as Paul laboured “with his hands” to meet his own and others’ wants “for three years” at Ephesus,[†] and during the same

^{*} Acts xx. 28-35.

* Prof. Witherow, in taking notice of elders, other than “teaching elders,” as he calls them, “sitting in any Presbyterian court,” rebuts the idea that “ruling elders” sit as representatives of the laity in a sense different from that of the “teaching elder,” and says: “The notion is only plausible from the fact that most elders are engaged in secular pursuits. But it should be remembered that all ministers were so engaged at the first. Even an apostle lived by his trade, as he repeatedly informs us (Acts xx. 34; xvii. 3; 1 Cor. iv. 12; 1 Thess. iii. 8); and it was part of Paul’s charge to the bishops of Ephesus, that so labouring they ought to support the weak” (Acts xx. 35). If the pursuit of secular employments proves our elders to be laymen, then the bishops of Ephesus were laymen, and the Apostle of the Gentiles was a layman too” (“The Apostolic Church; which is it?” By Thomas Witherow, Professor of Church History, Londonderry). Who made a different law since “the first”? Who changed the apostolic ordinance?

† Paul “preferred to labour with his own hands for his own support, that he might put his disinterested motives beyond the possibility of suspicion; and he advises the presbyters of the Ephesian

period "warned" the flock of the Lord by "day and by night;"—so the "bishops" or "elders" were to labour with their hands for supply of their needs or wants. "I gave you an example, how that so labouring you ought to help the infirm," and be in a position to give and not to receive.

They were instructed—

To take heed to themselves.

To take heed to all the flock.

The first law of Christ is for every man to "take heed" to himself. Christianity is a selfish religion, though not in the bad sense. "Save yourselves from this wicked generation."¹ "Take heed to yourselves."² "Work out your own salvation with fear and trembling."³ "That you earnestly endeavour to live quietly, and that you attend to your own business, *and work with your own hands, as we commanded you*, in order that you may walk honestly toward those who are without, and may have need of nothing."⁴ "Rather let him labour, working with his hands that which is good, that he may have something to give to him that has need."⁵ These things are thus enjoined on all Christians. There is no excepted class.

To work or labour that they "may have need of nothing" themselves.

That they "may walk honestly" toward them that are "without," or toward others.

That they "may have something to give to him that has need," or "the infirm."

These injunctions are substantially the same as those given to the bishops. The reasons for the specific in-

¹ Acts ii. 40.

² Ibid. xx. 28.

³ Phil. ii. 12.

⁴ 1 Thess. iv. 12.

⁵ Eph. iv. 28.

Church to follow his example in this respect, that so they might be able to contribute by their own exertions, to the support of the helpless."—"Life and Epistles of Paul," vol. i. p. 437. See page 18.

"At Miletus St. Paul exhorts the elders of the Church to follow his example and work for their own livelihood." (Acts xx. 34.)—Smith's "Dict. of the Bible," vol. i. p. 218.

junction to the elders to earn their living by labouring with their hands are—

"Rapacious wolves will enter in among you."

"Who will not spare the flock."

"Men will arise speaking perverse things."

"That they may draw disciples after them."

The "wolves" coming among the "bishops"—note the fact, "among you," the bishops—after their true character "will not spare the flock;" that is the characteristic feature. The claim they will make is, that they ought to be provided for by the flock; they "will not spare the flock," as Paul did by providing his own and others' "necessities." What other sparing of the flock can be meant? It is no answer to say that "the flock" agrees to it; they do so because they are taught that if they do not they will be condemned of God, as they are sure to be of men. The "speaking of perverse things" and the not "sparing the flock" go together. Like the class Paul mentioned as the "majority" of the teachers at Corinth,¹ they would corrupt the Word of God to draw disciples after them; and getting the disciples away from "God and the word of his favour," they would then "traffick in the word of God," through the use of the adulterated mixture. "For the time will come when they will not endure sound teaching, but according to their own desires they will procure for themselves an abundance of teachers to gratify their itching ears; and they will turn away their ears from the truth and be turned to fables."² So the action and reaction goes on. "Like priests like people," "like people like priests." The teachers speak "perverse things" to "draw away disciples after them;" and thus gained, the people will not thereafter "endure sound teaching," even the "sound words of our Lord Jesus Christ,"³ but will "gratify their itching ears" by "procuring teachers" of their own denomination, and will only hear them; and thus they will turn their "ears

¹ 2 Cor. ii. 17.

² 2 Tim. iv. 3, 4.

³ 1 Tim. vi. 3.

away from the truth and be turned to fables ; " as in these days—to anecdotes, tales of good boys and girls, or fictitious stories, spiced with current political or social events, or more likely the wickedness of the ancient Jews, and predictions concerning a future nation of Jews in Palestine or some other unlikely place.

The Apostle then warns them—

To watch ; and cites his own work.

And commands them to God and the Word of His favour.

To Him who is able to build them up and to give them their " reward," an " inheritance among all the sanctified."

He finally recalls their attention to three things concerning himself, and says—

I desired no man's silver, or gold, or apparel.

These hands administered to my necessities.

In all things I have taught you by example.

And enjoins on them three classes of work in view of all that has gone before—

That by thus labouring,

They ought to support the infirm ;

And to remember the words of the Lord Jesus, how He Himself said, " It is more blessed to give than to receive."

These wholesome words are those of our Lord ; but men do not give them their assent. It is difficult to conceive in what form of words, or with what other association of facts, or with what more generous motive, or to what higher authority, he could appeal ; or what higher inducements he could have offered to persuade the bishops—elders of the congregation at Ephesus—to understand that they were to " spare the flock, not to take of them," to " help the infirm " amongst them, and for that end to " work with their own hands," to earn their own living, not by " trafficking in " or " making merchandise " of the " Word of God," or of Christians, by retailing the Word

mixed or unmixed to "the flock"—feeding the flock for the fleece;—but by "spending and being spent for their souls," they would follow in the way of sacrificing, at some distance, it is true, the example of the "Chief," "Great," and "Good" Shepherd, who laid down His life for the sheep, and not become "hirelings," who would flee when the wolf should come, because they are hirelings and care not for the sheep, and who would remain with the flock only so long as the "hiring" demanded.





CHAPTER V.

INTERPRETATIONS TO SUIT A CLASS OR SECT.

"Charge them that are rich in this world . . . that they do good, that they be rich in good works, ready to distribute, willing to contribute."—1 TIM. vi. 17, 18.



THE plainest scriptures have generally a class or sect against which their utterances strike with special force. The class or sect condemned by the plain letter of the Holy Writings will seek some interpretation to evade the force of the antagonism, if possible. Such interpretations for the most part leave the impression on an unprejudiced reader's mind, that rather than give up a tradition or religious practice adopted by the class or sect, Scripture must be "wrested" to give the appearance of sanction to the tradition or practice; no matter at what expense of honesty, candour, or consistency. As Dr. Davidson says: "How it looks like the perverse dictation of one who is determined, at all hazards, to have *Scripture on his side*, instead of being on *the side of Scripture*."¹ There is no more fruitful subject in that line than the one under consideration. There are strong reasons for it. The whole clerical system is based upon just such perverse interpretations. The scripture in hand has suffered from this cause. Its plainness, reading it in connection with the

¹ "Eccl. Pol." p. 190.

knowledge of the facts imparted by the Scriptural History, cannot be made plainer.

Still, there are those who will claim it does not enjoin on teachers, bishops or elders, the obligation to labour with their own hands, as Paul did, to obtain their livelihood. There is no doubt Paul did so act, for "three years," while sojourning with the congregation at Ephesus ; no doubt that he gave this "example" to show the elders that they "so labouring ought" to provide for their own "necessities" and the necessities of others, as he had done ; no doubt whatever that he "warned" them "by night and by day with tears," that he fed "the flock," and also testified "to the Jews and also to the Gentiles, repentance toward God and faith toward our Lord Jesus Christ;" ¹ that "he kept back nothing that was profitable," but "preached" and "taught," "both publicly and from house to house," and "laboured" with his hands during the same period ; and in this final, last solemn discourse, specifically enjoined and enforced on them the same duties and obligations in connection with the congregation. And yet there are objectors who will say it was not a general law—it was only for the Ephesians under peculiar circumstances ; and at all events it cannot be regarded as a law for future time, for the times change and people change with them, and the law must be understood to admit of adaptation to the changes of time and people, and not the people be asked to change, to adapt themselves to the law and obedience to it.

Such reasoning would not be applied to the commands, "Thou shalt not kill," or "Thou shalt not steal," except by the murderer or the thief. Why should a different rule be applied to the law in question ? The Apostle does not claim any peculiar circumstances connected with the elder's condition, or the condition of the congregation at Ephesus, that would warrant him, from prudential considerations, to act as he did so systematically and

¹ Acts xx. 21.

persistently for "the space of three years." He occasionally mentions prudential reasons for not accepting aid in certain places; as, for instance, at Corinth, when he was "preaching the gospel"—which, however, must always be distinguished from "teaching" a congregation. Why this determination not to be "burdensome" to any at Corinth, and that "this boasting should not be silenced" in his case "in the regions of Achaia?" "Why? because I do not love you? God knows. But what I am doing, I will also continue to do, that I may cut off occasion from those who desire an occasion, that in what they boast they may be found even as we."¹ Those desiring this opportunity were, then, the ravenous teachers he had charged with "trafficking in the Word of God,"² and he would not even take from the Corinthians for "preaching the gospel"—which he and others had a right to do—lest it should be used to justify the conduct of the mercenary teachers in Corinth. He wished the "false apostles" to stand as he did: "when I was present with you, and wanted, I was not a burden to any one."³ The "false apostles, deceitful workers," had led the Corinthians into that condition in which the Apostle describes them: "for you suffer it if one enslave you, if one devour you, if one take from you, if one exalt himself, if one smite you on the face."⁴ The reason of the address was given by himself; "and now, behold, I know that you all, among whom I have gone preaching the kingdom of God, will see my face no more;" and he knew "after his departure rapacious wolves would enter in among them, who would not spare the flock."

Hence this final discourse, with laws and injunctions for all time, for the guidance of a specific class—the class of teachers to which it was solely addressed.

It has been suggested that the Apostle's "labour" was

¹ 2 Cor. xi. 10-12.

² Ibid. ii. 17.

³ Ibid. xi. 9.

⁴ Ibid. xi. 20.

performed to protect him from the charge of covetousness which it is assumed he denied: that the obtaining of wages for work done, as between "pastor" and people, is not to "covet" "gold or silver or apparel;" and Paul, even if he took "wages" from the congregation he taught, could say all he did quite consistently. As neither Paul nor any other Apostle ever took "wages" for teaching a congregation, this view cannot apply. Paul says he did not even "desire the gold, silver, or apparel" of any one. He certainly never "coveted" these things, and no such imputation should be cast upon him. He simply says he did not "desire" anything of the kind. The same word is used of the angels by Peter—"which things the angels *desire* to look into"—and if they do, it need not be suggested that they are guilty of covetousness. Still it has been claimed that Paul aided those with him, supposed to be Erastus and Timothy, and that they aided in the edification of the congregation, and if so, then they were paid for their teaching. That certainly is an extreme view of the case. If a lesson is to be drawn from the aid Paul gave to their necessities, it is the important one that Paul would not even allow Timothy and Erastus to be aided by the congregation, even though they may have taught it; and this demonstrates the carefulness of apostolic action. He laboured for their needs as well as his own, to make sure that his own law would be respected from every point of view by his own example and that of his companions, over whom, presumably, he would have an influence.

Doing so, however, only illustrates another law, that an individual Christian may aid another by his means, so as to enable a person "apt to teach"—but who is without the means of a livelihood, or without a livelihood unless with harassing labour—to do so, and to aid his brethren. Paul himself says, that although he worked at Ephesus to provide for his own "necessities" and those that were

¹ 1 Peter i. 12.

with him, yet he received at the same time from Onesiphorus some kind of aid. "May the Lord give mercy to the house of Onesiphorus, for he often refreshed me and was not ashamed of my chains," in Rome, "and in how many things he ministered to me at Ephesus thou knowest very well."¹ Certainly the Apostle never enjoined that the hospitalities of his brethren to one another should be niggardly dispensed. On the contrary, he enjoined that the "disciples of the Lord"² should be "given to hospitality,"³ a characteristic feature of the "bishops."⁴

The rich have abundant opportunities to do good in a good and lawful way; if they are not seeking vainglory in the distribution of their wealth. A rich Christian might aid many preachers and teachers with his wealth, and do the world much good, if he were content with the reward God will give, and not seek also the reward of those who "blow a trumpet in the streets" before they do any good work, or, which is better in modern times, have it well heralded in the newspapers.⁵ Such a distribution of wealth does not and ought not to establish the relation unsanctioned in the Scriptures of a *paid pastor* and a *paying people*.

It is claimed that the injunction "to help the infirm" simply states a rule of benevolence; and at the same time the saying of our Lord, "that it is more blessed to give than to receive," implies at least that it is blessed to receive. It certainly states a feature of benevolence, but it also clearly enjoins the manner in which the means of benevolence are to be gained by the bishops or elders—not from the congregation for teaching it, but from "labour" of their own hands as Paul laboured. The bishops would in this way enjoy that greater blessing resulting from giving, and would not be let down to the humbler plane of "the infirm," who were only blessed in receiving, and who could not from their poverty or

¹ 2 Tim. i. 18.

² Acts ix. 1.

³ Rom. xii. 13.

⁴ 1 Tim. iii. 2; Titus i. 8.

⁵ Read 1 Tim. vi. 17, 19.

infirmity enjoy the luxury of giving. This universal law, for all time and for all Christians, so plainly intimates the duties and obligations of teachers, that it is difficult to conceive how the glaring perversion of this order of things ever came about as heretofore and now exhibited by all sects of Roman Catholics and Protestants.





CHAPTER VI.

THE ADDRESS OF THE APOSTLE PETER.

“Feed the flock of God . . . not mercenarily, but freely.”
1 PETER v. 2.

AVING considered the address of Paul to the elders of the congregation of Ephesus,¹ called by him to Miletus for the purpose of hearing what he had to say to them in his final admonitions, we can now turn to the only other address of the kind in the New Testament, viz., that of the Apostle Peter addressed to the elders of the congregations scattered throughout “Pontus, Galatia, Cappadocia, Asia, and Bithynia.”² This Apostle also singles out the elders from the rest of the brethren, and writes to them as follows: “The elders that are among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, and a sharer in the glory that is to be revealed. Act as shepherds to the flock of God which is among you, taking the visitation not by compulsion, but willingly; not for sordid gain, but from readiness of mind; neither as being lords over possessions, but being examples to the flock. And when the chief shepherd shall appear, you shall receive the crown of glory that fades not away.”³

The Apostle calls out the elders, and claims sympathy

¹ Acts xx. 17-35.

² 1 Peter i. 1.

³ Ibid. v. 1-5.

for his words by presenting himself as a "fellow-elder," and as partaker in the glory that is to be revealed ; while at the same time he reminds them that he was "a witness of the sufferings of Christ," and therefore entitled to speak with claims of seniority, irrespective of his position as an Apostle of Christ.

He commands them—

To act as shepherds to the flock of God ;
Taking the visitation or oversight.

This work was to be done voluntarily, as a duty devolving upon them as elders. They were to "act as shepherds," *taking* the visitation, or assuming the work of visiting as an obligation due to those of the "flock of God" which they were among.

This work was to be done in a specified manner, and with motives indicated in the context. It was to be done as affirmatively stated in one way, and as negatively stated in another way. Both these features are to be kept in mind. One works with the other, explains and illustrates the other, defines or enlarges the other, contrasts with or strengthens the other.

NEGATIVELY.

Not by compulsion.	But willingly.
Not for sordid gain.	But from readiness of mind.
Neither as lords over possessions.	But as examples to the flock.

AFFIRMATIVELY.

Reward.—When the Chief Shepherd shall appear, to receive a crown of glory that fades not away.

We will now state the text in the original with an interlineary translation, so that the eye may catch the position of each word and the mind give to it its full meaning :

" *Poimanate to en humin pomnion tou Theon*
Do you feed the among you flock of the God
episkopountes nee anagkassas all, 'ekousion meede
overseeing not constrainedly but voluntarily not
aisonkerdos alla prothrumos."
 mercenarily but spontaneously.

The injunction was, in other words, to "feed the flock of God"—

Not compulsorily—but voluntarily.

Not mercenarily—but freely.

Let the reader consider these words, and read the affirmations separately, and the negations separately, and then both together, as written. Do they not, when thus read, prohibit pecuniary remuneration for the performance of the duties enjoined? If the affirmations are read alone, do they not indicate the manner of action? If the negatives are read alone, do they not prohibit the work being done "for filthy lucre?" The usual answer is to say, the affirmative statements and the negative statements can accompany each other without nullifying or modifying either. Is this possible? Try it with the first. Can willingness of mind be accompanied with constraint, and not be nullified, at least to the extent of the constraint or compulsion? Can the elders "lord" it over the flock, and at the same time be proper "examples" of humility to it? Certainly not? How then can it be said that readiness of mind or spontaneity of action in the performance of duty can work with the performance of duty for sordid gain? If the work is done for the gain, it is not done spontaneously. The "gain" has its influence on the mind, and, so far as that influence exists, and if it exists at all, it exists sufficiently to prevent the spontaneous action of the mind, or prevents the action of the mind independent of that influence or motive, and therefore the action is mercenarily performed, and not spontaneously or readily performed.

Is it possible for a teacher to teach for "gain," for a salary, stipend, or maintenance, and at the same time teach "not for shameful gain," "but of a ready mind," a mind ready to act without the gain. Take an example of analogous language, and see if the amalgamation idea can be carried out. "Not walking in craftiness, nor handling the word of God deceitfully! But by manifes-

tation of the truth, commanding ourselves to every man's conscience in the sight of God."¹ Can these actions coalesce or amalgamate? Can they accompany each other? "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, BUT with the unleavened bread of sincerity and truth."² Can these accompany each other properly? Will not one destroy the other? Can a lawyer plead a case "not for filthy lucre, but of a ready mind," and at the same time receive a large fee for the service he renders? Would any one say he did so under such circumstances? Could a doctor be so spoken of who took his pay for medical aid? It is very odd that the idea can only be associated with a parson or pastor for the work he does!

Are there not, throughout, antagonistic elements so thoroughly opposing each other that they cannot harmonize in any sense? Wherever there is the presence of the "shameful gain" as a reward for feeding the flock, in such case must there not be the absence of the ready action of the mind which springs simply from the motive to do duty—the motive to obedience simply for obedience' sake, the motive of obedience to the Chief Shepherd irrespective of earthly reward or remuneration; and is that not what is meant by both aspects of the injunction to feed the flock, "not mercenarily, but spontaneously?"

It is folly to say that the question of wages is not touched here. If wages do not mean "gain," then they are not involved; but as "gain" is the usual result of wages paid, they must be included. It is impossible to separate the "gain" from the motive, if the work is done for the "gain," or is not done without the "gain." To make it otherwise, it must first be shown that "wages" for such work are authorized. That is really the question under investigation. It is simply a matter of fact and of injunction. The inquiry is to find the facts where such "wages" were ever paid by a congregation to a "pastor,"

¹ 2 Cor. iv. 2.

² 1 Cor. v. 8.

bishop, or elder, with the sanction of or under the direction of the Apostles, or to find where they ever enjoined such duty upon the congregations of Christ, or where they recognized such rights in the elders. What we think we find is, that the fact is quite the contrary, and the law is as stated in the text under consideration. That text and other scriptures expressly and authoritatively negative any such practice on the part of congregations or elders.

It is absurd to say that the words "not for filthy lucre" indicate that that shall not be the compensation of the elders; but a "ready mind" shall be. It is only a man who is determined to "speak perverse things" that could suggest such an idea. To make assurance doubly sure—and yet it is not sufficient for some people—the Apostle plainly prohibits the work of "feeding the flock" being done "for filthy lucre" as a compensation; and the question might be raised by an elder who is not disposed to "spare the flock"—How then is it to be done? The apostolic answer is, Why, it must be done from "a ready mind," from a spontaneous movement of mind, uninfluenced by any other motive than the motive of "doing the will of God from the heart."

It cannot be said either that if "a ready mind" does not refer to compensation, neither does "filthy lucre." "A ready mind" does not refer to the compensation for which work is done, but to a mind that works without compensation, and uninfluenced by any prospects of remuneration in money or money's worth. "Filthy lucre" was the reward sought by so many in the Apostle's day, for the work of teaching, as we have already seen, that it was not necessary for the elders specially addressed to have sought such reward or compensation to have induced the injunction, nor necessary for them to have received lawful "wages" for their services in this respect, to have induced the Apostle to warn them not to do the work for the wages; for an injunction of this kind would

not have answered to regulate such a state of things. The rule would have been like what John the Immerser gave to the Publicans, "Exact no more than that which is appointed to you;" or to the soldiers, "Be content with your wages." The law to teach "not for filthy lucre" points to the thing for which the work ought not to be done; and to teach "of a ready mind" points to the state of mind which should prompt to the doing of the work;—and in either case the result is the same: work without pecuniary remuneration.

Luke iii. 13, 14.





CHAPTER VII.

TRANSLATION OF WORD REPRESENTED BY "FILTHY LUCRE."

"*For there are many unruly and vain talkers and deceivers . . . whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for the sake of filthy lucre.*"—TITUS i. 10, 11.

UCH use is made of the claim that the Greek word *aiskrokerdos*,* translated in the Common Version "filthy lucre," should be translated "*for the sake of* filthy lucre." It is deemed by many to make a great difference, and hence the translation. There cannot be a very great difference between doing a work "*for* filthy lucre," and "*for the sake of* filthy lucre." It is difficult to see any marked difference even if there is a distinction. It is difficult to see the difference of doing a work "*for Christ*" and for "*Christ's sake*." They would seem to an ordinary mind to mean about the same; or if there were any difference in the strength of the expression, the stronger expression would be the briefer one. There are some versions of the New Testament in which the words "*for the sake of*" are introduced. Six English words are used to translate one Greek word. That is not to be complained of, if they are necessary to tell to an

* "*Aiskrokerdos*: sordidly; with mean avarice, gripingly."—Donne-gan. "*Aiskrokerdes*: for shameful or dishonourable gain; shamefully avaricious; sordid. *Aiskrokerdos*: adverb; from *aikros*-*kerdos*."—Dunbar. "*Aiskrokerdes*: sordidly greedy of gain. *Aiskrokerdos*: for the sake of sordid gain (1 Peter v. 2)."—Liddell and Scott. "*Aiskrokerdos*: for the sake or love of vile gain (1 Peter v. 2)."—Parkhurst.

English reader the meaning of the original; but if, on the contrary, the effort is to introduce some theology which without those words would not be apparent, the effort is scarcely to be commended or adopted. The two words, *neede aiskrokerdos*, are sometimes translated by seven words. After all, the real question is, what do they mean?

The word *aiskrokerdos*, an adverb, we believe is not to be found in the Greek classics, and only this once in the New Testament. It is found only three times beside, in any form. In 1 Timothy iii. 8, deacons or assistants are instructed to maintain the character indicated—"not being addicted to much wine, nor (*aiskrokerdeis*) base gain;" which is distinguished^{*} from the injunction with reference to the character to be maintained by the bishop, in verse 8—"not quarrelsome, not (*aphilarguron*) a lover of money." This command is generally given to the Christians.¹ It is evident there is a difference in the meaning when the two words are used in the same chapter. The latter is "money-loving," or "the love of money;" the former is "getting money by base methods," or "given to base gain," or "shameful gain," or gain procured in a shameful way. In Titus i. 7, it is said that it is necessary for the bishop to be "not a wine-drinker, not a striker, not (*aiskrokerde*) a shameful gainer." Paul speaks of the deceivers among the Cretans "whom it is necessary to silence, who overturn whole families, teaching for (*karin*) the sake of (*aiskron*) shameful, [*kerdos*] gain what is not proper." *Karin, for the sake of,* is used in the Epistle to Titus, and not in the Epistle from Peter. But suppose it were not found used by Paul to Titus, would any one think the difference in meaning to be very great. "Teaching things which they ought not for filthy lucre." Does that weaken the force of the observation?

Karin is translated in the Common Version "because of," "for this cause," or "for the sake of," and may be translated "on account of." Peter uses only the word

* Heb. xiii. 5.

aiskrokerdos. It is scarcely justifiable to introduce *karin* where it is not. We know of only one word in English that represents *aiskrokerdos*. Covetously, avariciously, or sordidly, is too strong in meaning to fairly represent the original term. If we ought to choose one word, probably the word "mercenarily" would be the best; and hence the translation already given, "not mercenarily, but freely." If to coin a word were allowable, "mercantilely" would answer here. Peter uses *pleonexia* in 2 Peter ii. 3, and iii. 14, when characterizing the *covetousness* of the false teachers; and where covetousness is condemned in the Scriptures, that is the word used. This is a word involving motive or desire, and is expressive of the incentive in the mind, prompting to do certain work. The other word represents the object for which the work is done. It refers to the fact rather than the motive. Peter does not use the two words in the same sense. *Aiskrokerdos* is used in the sense of stigmatizing "gain" made by teaching the congregation as "shameful," and *pleonexia* in the sense of coveting what was not theirs; making money out of Christians under false claims, or claims to rights which did not exist. "And with covetousness they will make gain of you with deceitful words."¹

The word *aiskrokerdos* is an adverb, and ought to be expressed in English, if possible, *adverbially*. It is an adverb of manner, and as such expresses the *manner* in which the act is done; and its opposite "readily," shows also the manner in which the work is done.

The *gain* is not only presented as the object or motive for the work; but in the compound word here used, distinguished from the simple form, a new idea is expressed. That idea is *manner*—way of doing, as well as the object or motive for doing. All these ideas are included—motive, object, and mode. The work is done *for the filthy lucre*; for the *filthy lucre*; or in one word, *mercenarily*. If *money* is associated with the work or service, it is done pecu-

¹ 2 Peter ii. 3.

narily; or for a pecuniary reward, or *mercenarily*; for a mercenary is "a hireling, one retained or serving for pay." It is not a question of how much; of adequacy or inadequacy; of sufficiency or insufficiency; of just or unjust compensation. These ideas are not involved. The idea simply is: If the work is done with money associated, it is done with a mercenary association; and therefore "*mercenarily, and not spontaneously,*" and contrary to the law to the elders.

Spontaneous action is from within; prompted by yielding to authority, or desire to do duty, without external incitement of this kind; and cannot exist or harmonize with other outside or monetary influence. The very fact of a pecuniary influence being within the circle of action, nullifies the character of the action as a spontaneous one. It cannot be under both forces at the same time. The action must be one or the other; must be either done mercenarily or spontaneously, and from this conclusion there is no escape. When the work is done without the pay, then it is spontaneous or ready; when done with the pay, or when the work will not be done without the pay, then it is mercenary, and comes within the prohibition, no matter what may be the alleged motive, or that the motive of pay is claimed to be absent. In other words, it is a matter of fact or object, and not merely of mind or motive; otherwise it never could be determined that the law is or is not broken; for "what man knoweth the things of a man, save the spirit of man which is in him?"¹

The view claimed by some, that there either must be implied or recognized an idea of gain or compensation to the elders, otherwise the injunction not to do the work of feeding the flock "for shameful gain" would not be given, is not warranted by the text. Lawful killing is not included in the law, "Thou shalt not kill," or commit murder. The injunction simply recognizes the fact that such action as tending the flock "for shameful gain" had

¹ 1 Cor. ii. 11.

been, or would be, manifested by elders. Hence the warning to abstain from "gain" so earned, because it was "shameful gain" if earned in doing acts of brotherly kindness to the brethren. Because the elders were not to act as "lords over possessions," as if they owned the brethren and could say of them, as a man of his farm, "my farm;" "my people" does not imply a legal lordship, or a lordship over them to any extent or for any purpose. It simply says, you must not "lord" it at all; you must, on the contrary, be an "example" of humility; "yea, all of you be clothed with humility." ¹

The text under consideration cannot reasonably be claimed to warrant compensation in the nature of "gain" when the injunction is, "Act as shepherds" or "pastors," not for "shameful gain." But why is the "gain" obtained in this way "shameful?" If it were only said for "gain," the argument would still be pressed by those interested that getting a living from the work is not "gain." That obtaining compensation for labour is not gain. If it is not, then it is difficult to know how to make gain or what it means, as most people work for a living, which to them is all the "gain" they ever get in this world. At all events they "gain" a living. What would be said of a man who would make gain in aiding to relieve the poverty of the poor? Or, if a man would in a charitable work make gain of it, what would such "gain" be called? Would it not be called "*shameful*" gain? What higher charity, what more benevolent work can a man be engaged in, than to "admonish the unruly, comfort the faint-hearted, earnestly care for the weak-minded," ² and to "visit the fatherless and widows in their affliction"? ³ Would not this be of the "pure and undefiled religion before God and the Father"? And would not such labour be to "act as shepherds to the flock of God;" and if such work is done for "gain," is it not "shameful"? So it is said.

¹ 1 Peter v. 6.

² 1 Thess. v. 16.

³ James i. 27.



CHAPTER VIII.

THE FORCE OF EXAMPLE.

"But whoever will be great among you, let him be your servant; and whoever will be first among you, let him be your slave."—
MATT. xx. 26.



T is a striking feature in the apostles' behaviour that they followed in a literal sense the lesson our Lord gave to them when He said, "You know that the rulers of the nations act as lords over them, and their great men have authority over them. It shall not be so among you ; but whoever will be great among you let him be your servant, and whoever will be first among you, let him be your slave ; even as the Son of man came not to be served but to serve, and to give his life a ransom for many." * The Apostle Paul also asked the brethren to be followers of him even as he was of Christ.² The force of example was understood by Christ and His Apostles. Hence the reference of our Lord to His example in coming "not to be served but to serve." The Apostle Paul impressed upon the elders of Ephesus, "I have thus taught you by example." That is the highest and best kind of teaching. When we have lessons in speech, and the work of the teacher illustrating his own sayings, there should be no difficulty in determining the

* Matt. xx. 26.

² 1 Cor. xi. 1.

meaning of the language nor the purpose of the example. Injunctions illustrated by examples of action in accord with the injunctions are the usual style of New Testament commands, and they ought not to be separated. Speech in such cases should not be interpreted in the abstract, nor should the precedent be separated from the precept ; but joining the obedience in fact to the command in word, we can come to an accurate and conclusive judgment as to the duty inculcated and the manner of its performance.

No other mode of interpretation is safe. The command to "believe" can be fully understood by the action of those who are said to have believed. The command to "repent" can be fully apprehended by combining the behaviour of those who yielded to the command with the command itself. The command to be "immersed" can be more clearly perceived by following the action of those who are said to have obeyed the command. So the command to "Feed the flock of God," "not for shameful gain, but of a ready mind," is conclusively illustrated and explained by apostolic example in one direction only ; and that in the line we have been pointing out. The modern pastor cannot appeal to anything so forcible in his case. He is not on the same plane with his brethren. He does not work for a living as most of those he teaches must. He cannot fully understand nor sympathize with their toils, temptations, and troubles, for he does not toil with them and is not tempted as they are tempted, and is not troubled with the difficulties and obstacles they have to contend with and overcome. He cannot appreciate the fortitude and courage of a labouring man maintaining his Christian faith and integrity in earning his daily bread with companions of infidel thought and boorish action. He is elevated above these surroundings in possessing a double stipend in comparison with his parishioners, and looks down upon them with a lofty conception of his own superiority in righteousness and virtue, which have never been tried and have never passed through the storm of scorn

and derision—the fire of contempt and persecution poured upon the defenceless head of the man obliged to labour for a living with the mixed multitude.

The Epistles to the Thessalonians afford further illustration and confirmation of the universal character of the apostolic laws in this connection, enforced in all instances by undeviating compliance with them by the Apostle Paul himself in a constant and unbroken example of self-denying and self-sacrificing labour almost unknown since his day, and unrecognized the world over.¹ The “congregation of the Thessalonians” had in it those who “presided” over, “laboured” amongst, and “admonished” the brethren.² They were included in the injunction given; and we do not find any provision for the teachers different from the rest of the brethren. They are all, teachers and taught, elders and juniors, shepherds and flock, enjoined to work with their own hands,³ to “do their own business” and “earn their own bread.” There is no intimation that “feeding the flock” is a “business” from which to “earn their own bread.” The duty of the other brethren to those labouring, presiding, and admonishing is designated to be not to provide for them a “double maintenance,” but to “esteem them very highly in love for their work’s sake;” the exact equivalent of the injunction to the congregation at Ephesus through Timothy, that they were to “esteem the good presiding elders worthy of double honour.”⁴ The apostles “might have claimed honour as apostles of Christ,”⁵ or, as Dean Alford expresses it, “might have stood on their dignity as apostles of Christ,” and just commanded the work to be done without doing any themselves. That was not apostolic style, although it was eminently the pharisaical style,⁶ and pre-eminently the modern pastoral style.

Paul says: “You are witnesses, and God also, in how

¹ 1 Thess. ii. 4-12; iv. 11, 12; v. 11, 12, 13; 2 Thess. iii. 6, 15.
² 1 Thess. v. 12. ³ Ibid. iv. 11.

⁴ 1 Tim. v. 17.

⁵ Ibid. ii. 6.

⁶ Matt. xxiii. 1.

holy and just and blameless a manner we conducted ourselves among you that believe, as indeed you know how we exhorted and comforted, and charged every one of you, as a father his children, that you should walk in a manner worthy of God, who has called you to his kingdom and glory." ¹ "Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother that walks disorderly, and not according to the tradition which he received from us. For you yourselves know how you ought to imitate us, for we did not behave in a disorderly manner among you, nor did we eat any one's bread for nothing ; but worked with labour and toil, night and day, that we might not burden any one of you ; this we did, not because we have not authority, *but that we might give ourselves to you as an example in order that you might imitate us.* For when we were with you we gave you this commandment, that if any one will not work, neither let him eat. For we hear that some walk among you in a disorderly manner, doing no work, but being busybodies. Now we command such, and entreat them by our Lord Jesus Christ, that they work with quietness and eat their own bread." ² The Apostle laboured night and day for his own bread; not that he had not "authority" to command what should be done, and demand its performance as an apostle of Christ, without exemplifying it in the manner he did ; "but this we did," he says, "that we might give ourselves to you as an example in order that you might imitate us."

The "busybodies," or persons in the Thessalonian congregation who were "busy only with what was not their own business" but the business of others, got a practical lesson which did not accord either with their doctrine or with their practice. They did not "mind their own business," to "earn their own bread," but busied themselves about other people's business, and asked the others for the interest they took in them to pay them for their

¹ 1 Thess. ii. 10.

² 2 Thess. iii. 6-12.

toil and labour in their behalf, although they "did no work, but were busybodies." There is here a general law to which there is no exception, and no limitation in the congregations of Christ.

The Apostles never received pay from any congregations of Christ they sojourned with and taught. No bishop, teacher, or elder ever did receive pay from any congregation with apostolic approval or sanction; and those who did were denounced as "false apostles, deceitful workers," as "ministers of Satan," who "adulterated" and "trafficked in the word of God."¹ The Apostle never said he refrained from receiving from his brethren whom he taught for any prudential reasons. The reason he laboured in Thessalonica was that he should give an example that the brethren all—teachers as well as taught—might imitate him. "We gave you this commandment, that if any one will not work neither let him eat." The character of this work was "business," to "earn their own bread," to earn their own living; not by feeding the flock, not by "being a burden to any one," but by labouring "with their own hands," minding their own business, and working "with quietness," and eating "their own bread." This is simply corroborative and confirmatory in every particular, and with much detail in expression and example, of the law already considered as given to the elders at Ephesus and to the elders amongst those brethren scattered in Asia and various other places.

¹ 2 Cor. ii. 17.





CHAPTER IX.

A MARKED DISTINCTION BETWEEN "PREACHING" AND "TEACHING."

"*Make disciples of all nations, . . . teaching them to observe all things whatsoever I have commanded you.*"—MATT. xxviii. 19, 20.

IT becomes necessary to examine the meaning of other scriptures, sometimes introduced to support the clerical doctrine and practice in connection with the pastoral relation to congregations. Paul's statement of the law of the Lord in respect to the use of money in aid of "preaching the gospel" is very plain. "Even so has the Lord ordained that they who preach the gospel shall live of the gospel." With the context, there need be no difficulty in fully understanding this scripture. And the context and illustrations need not be misapplied with so plain a deduction made from them. "Partaking of the milk of the flock," as an illustration should be left where the apostle left it, by deducing the above rule. This law is as strong and clear as that the elders shall "feed the flock," "not for filthy lucre, but of a ready mind." There is, however, a marked distinction between the two sayings—the former has solely relation to the world, the latter to the congregation. "Preaching the gospel" has reference to sinners to make saints of them; and "feeding the flock" has relation to saints to keep them so, and, if possible, make them better.*

* 1 Cor. ix. 14.

* "The New Testament writers preserve a *clearly marked distinction* between *preaching* and *teaching*. The former is commanded in the

Preaching the gospel is designed to turn sinners from darkness to light, and from the power of Satan unto God, and to translate them "into the kingdom of God's dear Son."¹

Teaching a congregation of Christ is designed to keep the members in the kingdom, and to prepare them for the "everlasting kingdom of our Lord and Saviour Jesus Christ."² This division of labour is recognized in the great commission as given in Matthew: "Go, therefore, *make disciples* of all nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit; *teaching them* to observe all things whatsoever I have commanded you, and lo, I am with you all the days, even to the end of the age."³ "Making disciples,"⁴ and "*teaching them to observe all things whatsoever I have commanded you*" to teach them, are two distinct works that ought never to be confounded. In God's Word the saved is one class and the unsaved another. The "called out" and those refusing to be "called out" are two different classes, and stand in different relations to Christ and His kingdom, and are to be dealt with in different ways. They are commonly much confounded in these days.

Except for an occasional sentimental talk about a "conversion," which neither the "converted" under-

¹ Col. i. 13.

³ Matt. xxviii. 19..

² 2 Peter i. 11.

⁴ Acts xiv. 21.

first part of the apostolic commission; the latter in the latter part. The command, 'Go, disciple all nations,' is executed by *preaching*: but after men are disciples they are *to be taught* all things commanded by Jesus and His apostles, and here lies the province of teaching. As teachers of the Church then it is not expected of elders to address themselves to the unconverted for the purpose of bringing them into the kingdom, much less should it be expected of them to address to those already in the Church harangues upon the method of entering. Just here many elders have made a serious mistake, and supposed that they were teaching, when addressing to saints discourses suited only to very ill-informed sinners. They should remember that the Church is their school, and that they are to teach the disciples all the duties and obligations of the Christian life. Only when they shall dwell upon such themes are they discharging the duties belonging to them in their capacity as teachers."—Professor McGarvey on "The Eldership," p. 44.

stands nor those to whom the "experience" is related apprehend—and the less understood about it the more likely is it regarded as a true conversion—there would be little or no recognition of any contrast between the "world" and the "church." The congregations of God and of Christ are composed of those who have been saved by Christ through the gospel—those who have "believed" and been "immersed." Our Lord told the Apostles to "preach the gospel to every creature; he who believes and is immersed shall be saved, he who disbelieves shall be condemned."¹ It is of the "saved" class Christ built His congregation. "I will build my congregation,"² He said to Peter; and He had and has only one way of doing it.

When sinners are saved from their "past sins,"³ they are "separated" and associated together as a congregation. Paul "separated the disciples" from the multitude,⁴ and as at Thessalonica "some of them believed, and associated themselves with Paul and Silas; of the devout Greeks a great multitude, and of the chief women not a few,"⁵ they and others formed the "congregation of the Thessalonians." When Paul himself had obeyed the gospel, "he attempted to join himself to the disciples."⁶ When congregated, which consisted in coming together into one place, in coming "together in the congregation,"⁷ they were then "taught," "admonished," "exhort ed," and "confirmed" in the truth. The gospel was never "preached" to them, as they already had heard and believed the gospel. It might be preached to others in the hearing of Christians, but never to them. Paul told the Colossians that Christ was in them, showing that the gospel had already been preached to them, and they had received it. Paul says, "Christ in you the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."⁸

¹ Mark xvi. 16. ³ 2 Peter i. 9. ⁵ Ibid. xvii. 4. ⁷ 1 Cor. xi. 18, 20.
² Matt. xvi. 18. ⁴ Acts xix. 9. ⁶ Ibid. xi. 26. ⁸ Col. i. 28.

The same Christ in them was He whom the Apostle preached to the world. He warned and taught them to lead them to a "perfect" character in imitation of the character of Christ; this was not "preaching" the gospel to them, to convert or turn them to God, but "teaching" and "warning" them to "continue in the faith, grounded and settled, and be not moved away from the hope of the gospel" which they had heard.¹ "And on the first day of the week when the disciples came together to break bread, Paul discoursed to them, intending to depart on the morrow, and he continued his discourse until midnight."² After restoring Eutychus, he "conversed a long time until daylight" with the disciples, and then departed.³ Throughout the Epistles, the instruction is to "teach one another, to exhort one another, to admonish one another,"⁴ never to "preach the gospel" to one another. The congregational "teaching," "exhorting," and "admonishing" were mutual and common. Service in preaching the gospel to the world to save sinners may be paid for by congregations or individuals. This does not and should not establish the relation of a paid pastor and a paying people.

The "missionaries of congregations" are the servants of the congregations, not their masters and teachers. They are persons "sent," not called. Barnabas was the "apostle" or "missionary" of the congregation of Jerusalem; but not their pastor, nor yet the pastor of the brethren at Antioch.⁵ Although he with Paul "taught" for a whole year a great multitude, when they "met together in the congregation."⁶ Here it was the Apostles "called the disciples Christians first," and thence forward Christians were instructed to "glorify God *in this name.*"⁷ Epaphroditus was a "missionary of the congregation at Philippi;"⁸ and two of the brethren are called

¹ Col. i. 23.

⁴ Rom. xv. 14.

⁶ Acts xi. 26.

² Acts xx. 7.

⁵ Acts xiv. 4-14;

⁷ 1 Peter iv. 16.

³ Ibid. xx. 11.

see also xi. 22-24.

⁸ Phil. ii. 25.

"missionaries of congregations."¹* These brethren, as the history of Barnabas shows, did two classes of work. "He exhorted them [the brethren] all to remain, with purpose of heart faithful to the Lord;" "and a great multitude was added to the Lord."² Paul did similar service, and received from others assistance to perform such work: "I stripped other congregations, taking wages to do you service."³ This he called "contribution for the gospel."⁴† He refers to various services of that kind.⁵ "So also the Lord has ordained that those who preach the gospel should live of the gospel."⁶

Instances of congregational and individual action in this respect are numerous. "Now you Philippians know also, that in the beginning of the gospel, *when I departed from Macedonia no congregation contributed to me*, so I kept an account of giving and receiving, *but you only*. For even while I was in Thessalonica, *you sent* once and again to aid me in need."⁷ Paul evidently did not receive enough from the Philippians to supply his wants when at

¹ 2 Cor. viii. 23. ³ 2 Cor. xi. 8. ⁵ Ibid. iv. 10-15. ⁷ Phil. iv. 10, 15, 16,
² Acts xi. 23, 24. ⁴ Phil. i. 5, 7. ⁶ 1 Cor. ix. 14. read to ver. 20.

* "Living Oracles," being a translation of the New Testament, by George Campbell, James Macknight, and Philip Doddridge.

In the Appendix by Alexander Campbell, President of Bethany College, Virginia, he says, speaking of the proper rendering of *angelos*: "In most, or perhaps in all English, and all modern versions, it is sometimes rendered by messenger, which also represents apostle; and this again confounds the reader; for when he meets the word *messenger*, he cannot ascertain whether it is *apostolos* or *angelos* in the original. Had we our choice, we would always render the word *APOSTOLOS*, *missionary*; and the word *ANGELOS messenger*. The word *apostle* (*APOSTOLOS*, from *apostello*, to send forth) means simply a missionary, or one who is sent out by the authority of another."

"There are three orders of apostles mentioned in the New Testament—1. Apostles of God. 2. Apostles of Christ. 3. Apostles of the Church."—"Scheme of Redemption," p. 294, by R. Milligan, of Kentucky University.

† "The Living Oracles" and Macknight so translate it. The Bible Union Version translate it "for your fellowship in respect to the gospel," and as marginal readings give "for your participation in the gospel," or "for your contribution to the gospel." See parallel passage relating to the poor (Rom. xv. 26): "For your fellowship in furtherance of the gospel"—Revised Version.

Thessalonica, for he says : " For you remember, brethren, our labour and toil ; for labouring night and day, that we might not be burdensome to any one of you, we preached to you the gospel of God." ¹ So to the Corinthians he says : " When I was present with you and wanted, I was not a burden to any one ; for the brethren who came from Macedonia supplied my wants ; and in everything I have kept myself from being burdensome, and will continue to keep myself." ² He " preached the gospel " to the Corinthians " without cost " to them,³ and that was the principle of his actions everywhere. Those who had the gospel might aid others to hear and receive it. This he commended as " a sweet odour, a sacrifice acceptable, well pleasing to God." ⁴ All these incidents though relate to " preaching the gospel " to sinners, and not " teaching " saints.

All Christians are under an obligation to preach the gospel, although some may devote themselves to that work and be aided by their brethren. It may be, as in the instance of Philip and the Ethiopian officer, one to one ; or it may be as the first Christians, when " scattered abroad " from Jerusalem " went everywhere preaching the word ; "⁵ or it may be like Aquila and Priscilla, when they took Apollos " and taught him the way of God more accurately ; " or it may be as Apollos himself, worked " so that with great strength he utterly confounded the Jews *publicly*, showing by the Scriptures that the Christ was Jesus." ⁶ " And the majority of the brethren in the Lord, having confidence in my bonds, are more bold to speak the word without fear." ⁷ So the elders are to be especially honoured who, like these brethren, voluntarily, and without pecuniary reward, labour in the word (preaching the gospel), and in the teaching of the congregation.^{8*}

¹ 1 Thess. ii. 9.

⁴ Phil. iv. 18.

⁷ Phil. i. 14.

² 2 Cor. xi. 9.

⁵ Acts viii. 1-4.

⁸ 1 Tim. v. 16.

³ Ibid. xi. 7.

⁶ Ibid. xviii. 26-28.

* See the chapters styled " The Scriptural Plan of Spreading the Gospel."



CHAPTER X.

THIS TEXT IS THE CHIEF SUPPORT OF THE PAID PASTOR.

"Let the elders that preside well be counted worthy of double honour."
1 TIM. v. 17.

HE chief scripture to which appeal is made to support the paid pastorate is Paul's injunction through Timothy, given to the congregation at Ephesus, and written about nine years after the address to the elders at Miletus. Paul found those arising, as he had predicted, who would "speak perverse things;" and hence he left Timothy in Ephesus that he "might charge some that they teach no other things" than what he had already taught them.¹ These and the other things written were designed to afford information that he might know how he "ought to conduct himself in the house of God, which is the congregation of the living God, the pillar and support of the truth."² Amongst the duties inculcated on the congregation was the one to "let the elders who preside well be counted worthy of double honour," especially those who labour in word and teaching. For the Scripture says you shall

¹ 1 Tim. i. 3.

² Ibid. iii. 15.

* Professor George Campbell says, as to the distinction of "ruling" and "teaching" elders, that "some keen advocates for presbytery, as the word is now understood, on the model of John Calvin have

not muzzle an ox threshing ; and the labourer is worthy of his reward.”¹

This scripture is always made to do duty in supporting everything in the various lines of esteem, respect, honour; stipend, maintenance, salary ; as it may suit the purpose of the person appealing to it for sanction. Only six verses after we have a similar injunction given to servants, and they are enjoined to “ count their own masters worthy of *all honour*. ”² The masters are to be esteemed worthy of “ *all honour*, ” while the elders were to be accounted worthy of only “ *double honour*. ” The elders, under the phrase “ *double honour*, ” lay claim to maintenance ; while the masters, who are entitled to “ *all honour*, ” pay the salary or maintenance to the servants from whom they are to receive “ *all honour*, ” and no salary, stipend, or maintenance. It is a curious interpretation, and one which could only find acceptance in religion, and never

¹ 1 Tim. v. 17, 18.

² Ibid. vi. 1.

imagined they discovered this distinction in the words of Paul to Timothy (1 Tim. v. 17) : ‘ Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.’ Here, say they, is a twofold partition of the officers comprised under the same name, into those who rule and those who labour in the word and doctrine ; that is, into ruling elders and teaching elders.” He says, in speaking of this passage again, that “ a dubious, not to say a forced exposition, of a single passage of Scripture, is rather too small a circumstance whereon to found a distinction of so great consequence.”—Lecture vi. pp. 102, 103.

“ *Timee*. The price or value of anything, estimation ; hence honour, esteem, respect, reverence—a situation of honour or dignity, an exalted office, the office of magistrate, the office of a divinity as judging actions, reward, punishment, viz., as the estimate of merit.”—Donnegan.

“ *Timee*. Worth, worship, honour paid to one, mark of honour or esteem, honour. Secondly, a post of honour, rank, dignity. Absolutely, worship, rule, dominion. Generally a prerogative, privilege, a special attribute of any good ; hence a dignity, office, or rank ; and so a civil magistracy usually in the plural, then an office. Thirdly, a present of honour, compliments, an offering, viz., to the gods ; a reward, present ; a prizing, valuing, estimate, or the worth or price of a thing ; an assessment, rating, an estimate, valuation, assessment of damages, and so compensation, satisfaction (especially in money), a penalty ; then, generally, punishment, viewed as an estimate and payment of damages.”—Liddell and Scott.

in anything else, concerning which the same language might be used.

This injunction is the equivalent or counterpart of that given to the brethren at Thessalonica. "Now we beseech you, brethren, to have regard for those who labour among you, and preside over you in the Lord, and admonish you, and that you esteem them very highly in love, on account of their work."¹ They both mean substantially the same thing. As the text is deemed by some so clearly to establish the duty of the congregation to support at least *one* person to teach, although it certainly means that more than one should be supported, if any; it is important to understand the meaning of the leading word, which ought largely to determine the conclusion which should be come to. That word is in the original *Timee*, translated, we think, without variation, into *honour*. To aid the reader I transcribe the word wherever found in the New Testament, and the usage throughout should certainly assist in determining the true meaning.

TIMEE, HONOUR.

- A prophet hath no honour in his own country (John iv. 44).
- Honoured us with many honours (Acts xxviii. 10).
- Seek for glory and honour (Rom. ii. 7).
- But glory, honour, and peace (Rom. ii. 10).
- To make one vessel unto honour (Rom. ix. 21).
- In honour preferring one another (Rom. xii. 10).
- Honour to whom honour is due (Rom. xiii. 7).
- We bestow more abundant honour (1 Cor. xii. 23).
- Having given more abundant honour (1 Cor. xii. 24).
- Not in any honour to the satisfying of the flesh (Col. ii. 23).
- Vessels in sanctification and honour (1 Thess. iv. 4).
- Be honour and glory for ever and ever (1 Tim. i. 17).
- Be counted worthy of double HONOUR (1 Tim. v. 17).
- Their own masters worthy of all HONOUR (1 Tim. vi. 1).

¹ 1 Thess. v. 12, 13.

To whom be honour and power (1 Tim. vi. 16).
 Some to honour and some to dishonour (2 Tim. ii. 20).
 He shall be a vessel unto honour (2 Tim. ii. 21).
 Crownest him with glory and honour (Heb. ii. 7).
 Hath more honour than the house (Heb. iii. 9).
 Taking this honour unto himself (Heb. v. 4).
 Be found unto praise and honour (1 Peter i. 7).
 From God the Father honour and glory (2 Peter i. 17).
 Those living beings give glory and honour (Rev. iv. 9).
 To receive glory and honour and power (Rev. iv. 11).
 And honour and glory and blessing (Rev. v. 12).
 Blessing and honour and glory (Rev. v. 13).
 And honour and power and might (Rev. vii. 12).
 Salvation and glory and honour (Rev. xix. 1).
 Bring their glory and honour into it (Rev. xxi. 24).
 Glory and honour of the nations into it (Rev. xxi. 26).

TIMEE, PRICE.

Because it is the price of blood (Matt. xxvii. 6).
 The price of him that was valued (Matt. xxvii. 9).
 And brought the prices of the things (Acts iv. 34).
 Kept back part of the price (Acts v. 2).
 Part of the price of the land (Acts v. 3).
 Abraham bought for a sum (Acts vii. 16).
 And they counted the price of them (Acts xix. 19).
 For ye are bought with a price (1 Cor. vi. 20; vii. 28).
 Unto you therefore which believe he is precious (1 Pet. ii. 7).

TIMAO, TO HONOUR.

And honour not his father or his mother (Matt. xv. 6).
 And honoureth me with their lips (Matt. xv. 8).
 The people honoureth me with their lips (Mark vii. 6).
 Honour thy father and mother (Matt. xv. 4, xix. 19;
 Mark vii. 10, x. 19; Luke xviii. 20; Eph. vi. 2).
 Giving honour unto the wife (1 Peter iii. 7).

That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him (John v. 23).

But I honour my father, and ye dishonour me (John viii. 49).

Him will my Father honour (John xii. 26).

Who also honoured us with many honours (Acts xxviii. 10).

Honour widows that are widows indeed (1 Tim. v. 3).

Honour all men. Love the brotherhood. Fear God. Honour the king (1 Peter ii. 17).

The price of him that was valued, whom they of the children of Israel did value (Matt. xxvii. 9).

All the versions translate *Timee* into honour, and no translator has dared to translate it stipend or salary, if such are meanings of the word. If, however, they are meanings, use one of them in place of the word as found quoted above, and see how it will read in any case. “A prophet hath no stipend in his own country.” “Let the elders that preside well be counted worthy of a double stipend.” If such is the meaning, then let them have it by all means; not a single stipend, but a “double stipend;” and let all the elders have it, and not one only. This is the only way the law can be obeyed. The lexicons do not, however, independently of the text in question, so define it, nor will the sense admit of a rendering so perverse and unwarranted.

Timee—Worth, worthy, honour paid to one; a work of honour, or esteem, honour. When used as to persons, “valued, prized, honoured, esteemed.” When of things, “prized, valuable, costly.”

Timao—“To deem or hold worthy of honour; often in Homer, who uses it mostly of the bearing of inferiors towards their superiors as of men to gods, their elders, rulers, guests, etc.; to honour, respect, revere, treat honourably, respectfully, and reverently.”

Timee is derived from the root *tio*, “to pay honour to a person; whereas *tino* is confined to the signification of

paying a *price* ; " and that " certain tenses of the word are used by poets only in the signification of *tino*, to pay a price, make return, or have a *price* paid one, or return made, so that these tenses properly belong to *tino*." As to *tino*, it is said : " *Tino*, to pay a price by way of return or *recompense*, whereas *tio* is confined to the signification of paying honour" (Liddell and Scott). *Honour* means "the esteem due or paid to worth; high estimation" (Webster). Parkhurst says *timee* is derived from *tio*, to honour, and means : "(1) Honour, respect, reverence; (2) honour, dignity, honourable or glorious reward; (3) a public and honourable office; (4) a reward, stipend, maintenance; (5) the value of the price of a thing; (6) preciousness."

It is begging the question to say that the word occurs in this verse in the sense of "stipend, maintenance;" and when the authorities are referred to, they use *timee* for a *reward*. So does Paul, but not for "stipend" or "maintenance." The ground idea is esteem—estimate of a person or thing. If we estimate a *person*, we speak of *honour* (esteem), if we estimate a *thing*, such as land, books, blood, we speak of *price* (value).

In the English edition of Schrevelius (A.D. 1836) by Rev. J. R. Major, M.A., *Timee* is thus defined : "Honour, respect, veneration, grace; an honourable office, dignity, authority, kingly power, price or value set on a thing; punishment; vengeance, mulct, fine, impost, tax on statues; recompense, reward (1 Tim. v. 17), from *tio*, to honour;" and in his English-Greek lexicon he says, that "honour" in English is *timee* in Greek, and that if we wish to express "to honour with gifts," we must use "*gerairo*, *doreomai*, or *berabeus*." Referring to Yonge's English-Greek lexicon, we find to translate *honour* into Greek the word to use is *timee*. Moses E. Lard, in his commentary on Rom. xii. 10, defines the word *timee*, translated "honour" in 1 Tim.

¹ See 1 Tim. v. 17, Elsver, Wolfius, Wetstein, and Kype, who cite the Greek writers, often using *timee* for a *reward*.

v. 17, vi. 1, to signify “valuing, estimation, honour, reverence, respect. Here it denotes the esteem in which one Christian should hold another.”

Have we now the true meaning of the word *timee*? Is it correctly translated by *honour* into English? If it is, there is no doubt of the effect of the injunction; and that is, the very reverse of what is usually claimed for it. We have *honour*, esteem; and not pay or *price*. If elders are bought to do their work for a *price*, there is not much *honour* due to them for doing what they are paid for. “Now to him that works, the reward is not counted as a favour, but as a debt.”¹ If the debt is then paid in money, nothing more is due; but if the “reward” is *honour*, then the elders are to receive that from the congregation, and the duty of the congregation is done in that respect. The word certainly does not mean both *honour* and *money*; one or the other it may mean, but both it cannot mean.

¹ Rom. iv. 4.





CHAPTER XI.

CONTRASTING "HONOUR" AND OTHER THINGS.

"Honour *widows* that are *widows* indeed. . . . If any man or woman that believeth have *widows*, let them relieve them, and let not the church be charged."—1 TIM. v. 3, 16.

WE have ascertained very fully that *honour* is the proper English representative of the Greek word *timee*. Its use in the Common Version clearly establishes that fact, and combined with the lexicons and classical usage, there cannot be left a doubt on a candid mind about it. *Timee* is found *thirty times* in the New Testament applied to persons, and is in every instance translated *honour*. The verb *timao* is found about *twenty times*, and is in every case translated to *honour*, etc., according to the inflection. The word *timee* is *seven times* applied to *things*, and is translated *price*, etc. "Price of blood," ¹ "lands and houses," ² "sepulchre," ³ "books." ⁴

The use of the word *timee*, *honour*, is illustrated in Acts xxviii. 10: "Who also *honoured* us with great *honours*; and when we departed put on board such *things* as were *necessary*." Here the *honours* are distinguished from the "*necessary things*," and do not include them. So in Romans xiii. 7: "Render, therefore, to all their dues, to whom tax, tax; to whom custom, custom; to whom fear,

¹ Matt. xxvii. 6.

² Acts v. 2, 3.

³ Ibid. vii. 16.

⁴ Ibid. xix. 19.

fear; to whom *honour, honour.*" Tax and honour are different; as when Christians are commanded to treat "all men with respect, love the brotherhood, fear God, honour the king."¹ It does not mean honour the king by paying your taxes, or more after the manner of the treatment honour gets in 1 Timothy v. 17, it does not include esteem and taxpaying; for they are not both meanings of the same word. So the almost parallel passage to the text.² Servants were to "count their own masters worthy of all honour." Does that mean that the servants should esteem and pay their masters a salary, or stipend, or give them a maintenance? It should, according to the interpretation of the text. The other four instances of its use, in the Epistles to Timothy, show it to be impossible to mean anything but "honour," in the Apostle's use of the word.³ "Honour widows that are widows indeed," is claimed by some to include support. This is claimed to give countenance to the other view that the word includes support also when applied to the elders. That it clearly does not when used with reference to the widows is shown by the fact that when the Apostle designs to enjoin on the congregation that duty, he used another word (*eparkeito*) in the same chapter. There was this necessity because *timee*, in his estimation, does not include support; hence the additional and unmistakable word is used to enjoin a duty which the other did not imply, and which could only be enjoined by a proper word, and it was therefore used. This is conclusive that *timee* does not mean "support," or "relieve," as the other word is usually translated; otherwise this additional injunction would be tautological and unnecessary. Widows are to be "honoured" and "supported;" elders are only to be "honoured." The fact, too, that the Apostle changes from the word in the sixteenth verse, which undoubtedly means "support," to the word *timee*, which means honour and does not include

¹ 1 Peter ii. 17.

² 1 Tim. vi. 1.

³ 1 Tim. i. 17; 2 Tim. ii.

20, 21; 1 Tim. vi. 16.

support, when he comes to speak of the estimation in which the "good presiding elders" are to be held by the congregation, is undeniably conclusive in showing that the elders were not to receive what the widows were to obtain, but something else; and as the widows were to be supported, the elders were not.

In verse four, "children or grand-children" are taught "to be dutiful" first, and also to "render a recompense to their progenitors." The injunction was, in the first place, generally, "honour those widows really widows;" and then the children were to be "dutiful," and then "render a recompense," and not the congregation. So that "to honour" and "be dutiful" do not mean to "requite their parents." Again, the Apostle recurs to this idea of the "children and grand-children" rendering a recompense, and makes a general statement: "But if any one *provide* not for his own," he is worse than an infidel.¹ Here he uses another word (*pronoci*) about which there can be no doubt as to its meaning. In one chapter, and *the same chapter* with "timee," and in contrast with it, we have the words representing, "render a recompense," "provide," "support," and still not one of them used in reference to the elders. This has marked significance. The words used in antithesis with "honour," such as "dishonour," "despise," "curse," and such like, all show that it cannot have relation to "support" or "maintenance."

Matt. xv. 4-6 is relied on by superficial readers as strong proof that "honour" means "support." It distinctly proves the contrary. The antithesis to "honour" is distinguished from "a gift" (ver. 5), by which the father or mother might be profited. Then if the son gives this "gift" he is relieved from the law to honour and not to "revile," and he can refuse to do the one and might with impunity do the other, according to the tradition of the elders which "violated the commandment of God." There are many traditions that have the same effect in

¹ 1 Tim. v. 8.

these days, and this one of remunerating the "pastors," from "the pastor of pastors" the Pope, down to the worst paid curate, is of that class. The poor widows are not now "supported," in consequence of the pressure on the purses of the people to support the pastor. The "widows are neglected in the daily ministrations," yea, even are obliged often to pay their share to the pastor from a miserable pittance which they may call their own.

The *associated words* prove *timee* to mean otherwise than contributing money. "Counted worthy" is never applied to persons in reference to money or its equivalent, but particularly with reference to esteem, reputation, and is expressive more of a mental than an overt act. It is indicative of something entertained in the mind, and the acts expressive of this mental estimation are stated in other words. "Neither *thought* I myself *worthy*,"¹ "was *counted worthy* of more glory."² "Paul *thought* not good to take him."³ "God would *count* you *worthy* of this."⁴

The word "double," or "two-fold" as some translate it, precludes the idea of "salary," "stipend," or "maintenance;" otherwise the injunction is never obeyed.

To some of those who have more appetite than conscience, "whose God is their belly,"⁵ the practice of the third century ought to be restored. "Upon a casual misinterpretation of this verse was founded the disgusting practice which prevailed in the third century of setting a *double portion* of meat before the presbyters in the feasts of love." * That interpretation is, however, about as accurate as the one we are discussing.

The *illustrations* define nothing, explain nothing; they do not confine the idea to what the ox eats, or that he should not be muzzled, otherwise the elders should eat straw or should not be muzzled; nor to money, or food, or raiment, like an ordinary labourer. They simply en-

¹ Heb. x. 29.

² Ibid. iii. 3.

³ Acts xv. 38.

⁴ 2 Thess. i. 11.

⁵ Rom. xvi. 18.

* "Life and Epistles of Paul," vol. ii. p. 447.

force the law which the Apostle gives with respect to the elders. As to the meaning of the law, we are obliged to go back to the words of the law itself. There are different labourers—ox, horse, man ; and different rewards—hay, oats, money ; honour, fame, immortality. They do not all seek to get the same reward. The illustration does not limit the elder to that kind of reward. He is to receive “double honour,” and the reward the Good Shepherd will give him. If the ox is to be fed and not muzzled when he threshes, it does not follow that the same treatment is to be furnished the elders.

The “labourer” is worthy of his reward, whatever he may agree for, whether it be a “penny a day” or a dollar, he is to get it ; so the elders are to be esteemed worthy of “double honour,” for they are also worthy of their reward, not a “penny a day,” because the labourer only gets that amount and no “honour.” The term “reward” does not in itself determine the kind, whether money, fame, or immortality. The almsgiving hypocrites have their reward.¹ The praying hypocrites have their reward.² The prophets have a reward.³ There is also the reward of the unrighteous.⁴ The only other instance of this saying in the Scriptures shows this idea conclusively : “And in that house remain eating and drinking the things with them, for the labourer is worthy of his reward.”⁵ What reward ? Double honour or single honour ? Certainly not ; but “eating and drinking,” and when such things are meant, they are always said without any mistake. The reward is eating and drinking, not because they are in the illustration, but because they are specifically mentioned in the injunction.

¹ Matt. vi. 2.

² Ibid. vi. 5.

³ Ibid. x. 41.

⁴ 2 Peter ii. 13-15.

⁵ Luke x. 7.



CHAPTER XII.

THERE IS NO NEED OF STRAINING THE COMMON MEANING OF "TIMEE."

"*There is no need, therefore, of straining the common meaning of the verb (to know—1 Thess. v. 12) into 'care for,' as is commonly done in the commentaries, versions, and lexicons.*"—DR. LILLIE LANGE, Commentary, American edit.



RITICS and commentators all agree that the meaning of *Timee* in every other passage in the New Testament, when it is applied to persons, is "honour." Here, and here only, do some of them twist it a little to make the word mean something else; once in thirty times. This would be odd on any other subject; but people are so permitted to pervert Scripture, that it seems to be quite in harmony with a pious reputation to pervert the truth for the sake of a class or sect.* The class or the sect will in general

* Dr. George Campbell says: "The canons, originally intended to prevent any under the denomination of clergy from being idle, were construed in such a manner as though they had been intended to prevent any under the denomination of clergy from being indigent. And the reason they gave for the rule was, lest such clergymen should be compelled by necessity to acquire a livelihood by manual labour, and thus derogate from the dignity of the priesthood. Idleness, in their apprehension, was in no way derogatory; manual labour was. *Paul's notions were surely very different;* for he did not think that he brought any disgrace on the apostleship when he worked with his hands at the humble trade of tentmaking."—Lecture xi., on "Ecclesiastical History," p. 201.

But what if there is a difference between Paul and the clergy?

applaud, no matter how perverse and unreasonable the interpretation may be. Conybeare and Howson (Church of England) say : " *Timee* here seems (from the next verse) to imply the notion of reward." * But what would " it imply " without the " next verse " ? We must assume that without the " next verse " it would not imply the " notion of reward." It only in the learned authors' views " seems " to imply it. Certainly a very weak word to express a law claimed to be positively enjoined by more daring pens. It certainly does not imply a *pecuniary* reward ; hence the hesitation of the writers to say that it " implies " it, it only " seems " to. This is more candid than is usually found in comments on this verse. The text states a " reward," and that reward is expressly said to be " honour." It does not need to call in the aid of the next verse to find that out.

Lange's (Lutheran) Commentary on 1 Tim. v. 17, and 1 Tim. vi. 1, is as follows : " The *Timee* which he claims for them (the elders) is not merely a pecuniary support, but the esteem due to them." " Count their own masters worthy of all honour," it is said. " Almost the same *literal injunction* given in regard to the presbyters in chapter v. 17. The Apostle points to a *timee* which dwells in the heart, and is thence exhibited in the words demeanour, conduct." But where is the " pecuniary support " in " almost the same *literal injunction*" concerning the servants and masters ? There is a great difference, can any one tell why ? " The legs of the lame are not equal," Solomon Which is right ? Paul's law or the clerical law ? The congregations were then as numerous, more so than they are now ; for instance, at Jerusalem, three thousand, and had enough of wealth to pay their teachers, either at Jerusalem or at Antioch, where there was a " great multitude ; " or at Ephesus, or at Corinth, or at Thessalonica ; and yet, when did they " take up a collection for the teachers " ? There is error somewhere ! Teachers had to eat and drink and live then as now, and there was no miraculous intercession ordinarily in their behalf ; they had consequently to live by their own labour or by the aid of others. The latter was prohibited, and the former was the only course left to them, which they followed.

* " Life and Epistles of Paul," vol. ii. p. 457.

says; and so can we. The answer is given by Dean Alford in reference to another subject: "Had it not been for ecclesiastical considerations, we should never have heard of such a meaning for the words." * If any one but a commentator on the Scriptures would write such contradictions and absurdities he would be ridiculed out of all respectable society.

Dr. Davidson (Congregationalist) says: "The word translated honour (*timee*) means maintenance, or support, as the context clearly shows. But we have never heard that ruling elders received a maintenance from the church over which they presided; yet they are the very ones who are said to be worthy of 'double honour'; namely, the good presiding elders. They are never paid for their services in governing. None but the preaching presbyters receive remuneration." †

Timee, according to the learned and usually candid doctor, does not in itself mean "support or maintenance;" but it does nevertheless, "as the context clearly shows." We have already considered the force of the "context" to find it does not add anything by way of explanation, as to the meaning of the injunction. It only enforces the injunction, whatever it may be in itself, by reference to cases bearing some analogy.

Dean Alford (Churchman) says, on the text: "*Let the presbyters who well preside be held worthy of double.* . . . And evidently it is not to be taken in the mere literal sense of *double*, but implies increase generally—*honour*, from other considerations, as well as from the context here, it is evident that not merely honour, but *recompense* is here in question; but the word need not be *confined* to that meaning; honour and honour's fruit may be both included in it." This verse (18) it is, which makes it "extremely probable" that "*honour*" above refers to the "honorarium of pecuniary recompense." And he says on verse 20:

* Commentary on 1 Tim. v. 20.

† Davidson's "Eccl. Pol.", p. 153.

"Had it not been for ecclesiastical considerations, we should never have heard of such a meaning of the words." This we judge to be literally true; if he had said the same of the text! It is the "context" that makes it "extremely probable" that "honour" refers to something which is not "honour;" but to a curious thing styled "the honorarium of pecuniary recompense." That "context" serves a wondrous purpose!

Thomas Witherow (Presbyterian, and Professor of Church History, Londonderry, Ireland), in his work on the "New Testament Elders," only adduces this text as authority for remunerating them. He says: "The elders of the congregations were entitled to remuneration for their services. The 'honour' of 1 Tim. v. 17, whatever else it means, certainly includes substantial recompense, otherwise the reason which the following verse assigns for the injunction is entirely out of place."* The "following verse" with this writer plays an important part also. "Whatever else it means," whatever else this word means, it "certainly includes substantial recompense." We can say it certainly does not, and we have given our reasons. The one, the only, reason assigned here for the professor's conclusion is entirely out of place.

John Wesley (popularly supposed to have been a Methodist) says: "A more abundant provision, seeing that such will employ it all to the glory of God; as it was the most laborious and disinterested men who were put into these offices, so whatever any one had to bestow in his life or death was generally lodged in their hands for the poor. By this means the churchmen became very rich in after ages, but as the design of the donors was something else, there is the highest reason why it should be disposed of according to their pious intent." "Double honour," with our commentator, means "a more abundant provision," it would seem "for the poor;" and this "pious intent" should be carried out. But is it?

President Alexander Campbell (Disciple of Christ), of Bethany College, Virginia, U.S., says in the appendix to "Living Oracles," p. 82: "*Honour, timee, honour.* Many instances can be adduced from Greek writers, showing that *timee* (honour) is used to represent reward, stipend, maintenance, as well as from the New Testament. To honour one's parents is not merely to reverence, but to maintain them when they need it. *Double honour*, compared with that bestowed upon widows, indicates greater liberality or support. It is used for price, reward—Matt. xxvii. 6, also in verse 9; Acts iv. 34, v. 2, 3, vii. 16, xix. 19; 1 Cor. vi. 20, vii. 23; &c. Thus it is often found for price, reward, maintenance. In all it is found forty-three times." It would be very difficult from all this to determine what the word means. He says it means "honour." As a lexicographer such is the definition he gives; but "timee is used to represent reward, stipend, maintenance," in the "New Testament," and yet there is not one instance where it is so used "to represent stipend, maintenance," in the New Testament, if it is properly translated. One can easily determine by reference to the passages he cites, and already quoted in a former chapter; and there are no others, not one of which can be translated "stipend or maintenance."

The rule which the learned president has given when discussing the meaning of *baptizo* will apply here. "If," he says, "it means *sprinkle* or *pour*, then read *sprinkle* or *pour* in English where the Greek word occurs, and see whether it will make sense in every passage; and all the people 'were *sprinkled* of him in Jordan, confessing their sins.'¹ It ought to, if it is a correct rendering." Thus try "stipend" or "maintenance" in the passages referred to, and observe what sense they make: "And brought the (*prices*) 'stipend' or 'maintenance' of the things that were sold."² He produces not one of the "many witnesses" which he says can be adduced from "Greek writers." We

¹ Matt. iii. 6.

² Acts iv. 34.]

apprehend they would all turn out as devoid of application to the question as the ones from the New Testament. They are all of a similar kind. When applied to *persons* the word always means honour; when to *things*, price, value, or cost. Mr. Campbell's statements in the "Christian Baptist" (p. 354) on the same subject are quite as erroneous, and illustrate the force of prejudice and early association on an otherwise strong and learned mind. He says: "The deacons attended to all pecuniary matters, and *out of the same fund* three sets of tables were furnished. These were the Lord's table, the bishop's table, and the poor's table." "The aged, feeble, and helpless are taken care of by the brethren. The indolent, slothful, and bad economists are censured, admonished, and reformed, or excluded. The Lord's table is constantly furnished. *The bishop's wants and necessities always supplied*, and no one deprived of necessary good." "In this view of the deacon's office we cannot but *concur with the sayings and views of the primitive fathers*, who considered the deacons as the treasurers of the congregations, and as appointed to the service of tables, viz., the Lord's table, the poor's table, and the bishop's table" (p. 386).

The authority referred to accounts for the error. It is not "the inspired" word, but the "primitive fathers;" for the most part as dogmatic and perverse a set of men as ever corrupted and misrepresented original Christianity. The Scriptures say nothing of the "bishop's table." That phrase is a human coinage to represent a new and a human invention. The deacons of the New Testament never served such a table.

With reference to this particular inaccuracy, I would commend to all readers the following words, taken from the next column in the "Christian Baptist," p. 356. He asks what is gained with respect to a certain affirmation he had made, and he says: "I answer, *accuracy* in noticing the meaning, and *correctness* in applying the sentiments of Scripture. A loose and indiscriminating citation of Scrip-

ture words, without regard to their Scriptural meaning, is the cause of nine-tenths, at least, of the errors of this age. And I would not prove a Scriptural truth by my quoting a Scriptural passage, for the sake of the dearest sentiment I hold. *Some quote the Scriptures as if they thought it was right to bring every word that can be cited from any similarity in proof of a favourite point.* Now a good cause is often more injured by one misapplied text than it can be aided by a dozen of good arguments. *On this point I would be precise even to squeamishness.* I would, in other words, object as much to a citation of Scripture, made at variance with the design of the passage in aid of my own most favourite topic, as I would to an erroneous argument advanced by an opponent."

I think I have fairly let commentators speak for themselves.





CHAPTER XIII.

ONLY ONE OTHER PASSAGE APPEALED TO.

"Let him that is taught in the word participate with the teacher in all good [works]."—GAL. vi. 6.

THERE is one other passage of Scripture that is claimed as authority for the payment to teachers of a salary by the congregation taught. Because a salary is a "good thing," therefore Paul enjoins amongst other "good things" the giving of a salary, contracted for, arranged and understood beforehand; so that, if it is not given afterward willingly, it can be forced by law. It does not matter to some people how interpretations represent one Apostle to contradict another, or even the same Apostle to contradict himself, so long as a point is gained or an argument apparently answered. The "Harmony of the Gospels" has been a fruitful theme, and has exhausted much learning in establishing the fact that the Gospels of Matthew, Mark, Luke, and John, harmonize. A very useful work might be written in answer to those who claim to be friendly to apostolic inspiration, but who have misrepresented them by erroneous translations or interpretations of the apostolic teaching, and have made one Apostle appear at variance with another, or an Apostle at times at variance with himself. This ought to be avoided. That kind of interpretation and translation

has encouraged sceptical tendencies, and is the last thing the friends of truth ought to be guilty of.

The passage referred to is Gal. vi. 6 : "Let him that is taught in the word communicate with him that teacheth in all good things." We would translate as follows : "Let him that is taught in the word participate with the teacher in every good *work*." There are two important words different in these translations. The word "communicate" changed to "participate," and the word "things" to "work." The word "participate" represents *koinoneito* in the original. The word "things" stands for no distinct word in the original. *Agathois* is translated "good things" in the Common Version. I translate it "good works."

Now, if this passage is held to mean, as is commonly claimed, that the person taught is to pay his teacher, then Paul contradicts himself when it is compared with Acts xx. 35 ; and Paul contradicts Peter, who wrote also to the Galatians,¹ when this is compared with 1 Peter v. 8. Such a result should be a reminder that something is wrong somewhere ; not in the Apostles certainly. Where then ? Why in the Apostle's translator or interpreter ! The translation we present makes everything and every person harmonize ; and it is also in harmony with the context, and all other Scripture. *Koinoneo* is "to have a thing in common, have a share of a thing with another, to take part in a thing, to go shares with, have dealings with a man"—to do an act in common with another.

Participate is a better translation in this place than "sharing" would be, and exactly represents the original. It is not "sharing" when one gives one thing, and another some other thing in return as an equivalent. When two or more jointly or unitedly give, they "share" in giving ; when two or more jointly or unitedly receive, they "share" in receiving ; but when one "gives," and another "receives" what is given, and at the same time

* 1 Peter i. 1

the giver becomes a receiver of something as an equivalent, then it is not sharing in giving or receiving, for each does only one thing relating to one subject; but in sharing, two or more persons are joint in one action, do the same thing, and for one and a common object or purpose.

The word translated in the Common Version "communicate" has two ideas resulting from its use—based always on the ground idea of "sharing;" one is to "participate," the other is to "contribute;" both always in common. The participation is a common or united partaking, and the contribution is a common or united giving. The context has to determine which word is to be used, depending on whether something is bestowed or something is received, enjoyed, or participated in. If the taught is to "share" with the teacher "in all good," not "of all good," the teacher is to contribute his "share" as well as the taught, and the idea commonly attached is reversed or modified. To say the taught is to "contribute" "in all good" is not very sensible; but to say that the taught is to "participate" "in all good" is quite reasonable and in harmony with the context. The original word is in the Common Version translated *distributing*¹ and once *communicated*.² In all other instances it is *partakers*.³

The other word is "good," *something* which must also be determined by the context. The context in this instance is "burdens," verse 2; "work," verse 4; "burden," verse 5; "doing well," verse 9; and "do good" (*agathon*), verse 10. "*Agathos*, good; since *agathos* merely denotes good *in its kind*, it serves as an epithet to all sorts of nouns, as opposed to *kakos*, bad *in its kind*. In Homer, usually of persons, especially with the action of *brave*. Hence it became the usual epithet of heroes, and later was used pretty nearly equal to *noble*, opposed to *base*, *ignoble*. But in Attic, more usually in moral signification, *good*, *virtuous*." The words are *en pasin agathois*; "in all

¹ Rom. xii. 13.

² Phil. iv. 15.

³ Rom. xv. 27; 1 Tim. v. 22; Heb. ii. 14; 1 Peter iv. 13; 2 John 11.

good," not "*of* all good." The translator, with the view of supplying the *noun* to which the word *agathois* "serves as an epithet," should look to the context and not to his imagination; and the natural word to supply is "works," and not "things." It is "work"—"doing" something that is spoken of—which is in fact the governing idea both before and after, and should therefore be supplied. Is it better to say "do (*agathois*) good" things, or to say "do good works"? Hence the person taught is not to let the teacher do all the good; but he is to share or participate with the teacher "in every good *work*."

The common idea is foreign to the subject and the context, and the text is made to do duty in supporting a practice otherwise plainly condemned in the Scriptures. The form of the word is not *agatha*, but *agathois*. The words *ta agatha*, as a technical expression, are explained to mean "the goods of fortune, wealth, advantages," or "good fare, dainties." *Ta agatha* are said to mean "good things" (Parkhurst). Literally, *ta agatha* means "the goods." The article *ta* makes all the difference in that connection; like the article *hoi* in *hoi polloi*, or the English article *the*, in "the deep," when we intend to express sea or ocean, by that form of words; but without the article *the* it would simply be "deep" something, to be determined by the context, as *polloi* without the *hoi* would simply be "many" something, not the technical expression "*the many*," the crowd, the multitude.

Let the reader turn to Gal. vi. 10, and read it with "things" or "works" or "deeds," and see which would make the better sense. Turn also to Luke xii. 18, for an instance of *ta agatha*; and see if the words, as well as the context, do not settle their meaning. "I will pull down my barns and I will build larger ones; and there I will store all my produce, and my good things." Turn also to Matt. xii. 34, where we have *agatha* without the *ta*, and say whether it can be there translated "benefits" or "goods of fortune," or, strictly speaking, even "good

things." Is it not accurate to say, "How can you, being evil, speak *good words*?" Words are what are spoken. "Ideas" are expressed by words; or even "thoughts" would be a more appropriate term than "things" to supply, because of the context. We have the very word (*agathois*) under discussion in 1 Peter ii. 18: "Let servants be subject to their masters with all respect, not only to the (*agathois*) good (*things*) and gentle, but also to the perverse." How perverse it would be to insist on "things" being supplied instead of "masters," the subject of observation as shown by the context! One translator translates: "Let him that is instructed in the word *share* with his instructor in all good things."* Does that not enjoin on the teacher the obligation to allow the taught to "share" with him "in all good things," or "in all good things" which the teacher possesses?

But if it is said: "Let him that is instructed in the word *share* with the teacher in all good works," is it not intelligent and intelligible? That is, the teacher should not be asked to do all the "good work," and the taught do nothing; but the person taught should unite with the teacher, or participate with him "in every good work," and not throw all the labour or burden of "visiting the widows and fatherless in their afflictions," or in visiting the sick, the needy and distressed in general, on the teacher's shoulders, but the taught ones should do their share, should work in common in this service, and not leave one, and that one the teacher, to do all. This is largely the practice of modern times. The people pay a man to teach them, and he is expected also to do nearly "every good work" besides: except raise the money to pay himself. Even that work has to be done by the poor pastor at times. Read carefully the first ten verses of Gal. vi., with this translation included, and judge whether it does not better suit the surroundings than the old one. The words, however, expressing the

* Anderson.

injunction are to determine what it means ; and do they not, as we have been at pains to show, clearly express a law different from one to support teachers. We think they do ; and doing so, they are in harmony with all other Scripture. But "all good things" cannot be said to mean money only ; although Solomon says "money answereth all things." The taught ones ought to reciprocate, and amongst the "good things" given to the teacher, give him the lessons we have ascertained the Scriptures teach on this important subject. They cannot do better.





CHAPTER XIV.

A NUMBER OF TEACHERS IN EVERY CONGREGATION OF CHRIST.

"We have many members in the same body, but all members have not the same function."—ROMANS xii. 4.



THE number of teachers found in every Christian congregation precludes the idea of any paid class in the service of teaching.* Protestants technically confine the pay to the teaching; but practically they pay for praying, praising, visiting, almsgiving, and worshipping; for without the

* "We are strongly inclined to believe that the Redeemer meant to provide for the perpetuity of several elders in each Christian society under all ordinary circumstances. The condition of the times when Christianity was established in the world was not so peculiar or unique as to warrant the idea of its requiring a company of elders in newly-formed bodies, *to the exclusion of succeeding ages.*"—Dr. Davidson, p. 291.

"Let it be proved," says Isaac Taylor (rare instances, if indeed there are any such excepted), "that primitive churches generally, like our modern congregation, were served by a single clerical person, *This can never be done*" (p. 281).

"It is to be observed also that we have no instance of the appointment to a church of a *single* presbyter. Everywhere they are spoken of as a body. See Acts xi. 30, xv. 4–6, xx. 17–28, xxi. 18; Phil. i. 1; Jas. v. 14."—"Missions, Apostolic and Modern," p. 281.

"At first it appears from the description of the practices of the church in 1 Cor. xiv. 26, the work of oral teaching, whatever form it assumed, *was not limited to any body of men*, but was exercised according as each man possessed a special *charisma* for it."—Smith's Dict., Art. "Bishop," p. cv.

"The continued oversight of the brethren by elders is indeed the

paid parson or pastor, these services, for the most part, would be very little attended to, especially those connected with public worship. Roman Catholics carry the idea to its legitimate extent, and deliberately pay for prayers, praises, worship, even going so far as to pay for masses or prayers for the souls of the dead. Christians, as taught in the New Testament, worshipped, prayed, sang praises, gave their alms, visited the sick, clothed the naked, and fed the hungry, not because they were paid in money or money's worth to do such works, but because it was the will of the Master, because the love of Christ constrained them. They looked to the "recompense of the reward"—"Inherit the kingdom prepared for you from the foundation of the world."¹

Why should not the man of intellect help his less intellectual brethren, the man of knowledge his ignorant brethren, the man of strength his weak brethren, the man of prayer pray for his erring brethren, the man of song sing with his brethren in praising God, the man of speech teach, exhort, admonish all his brethren in words of enlightenment, encouragement, and fervent zeal; freely, voluntarily, and willingly? If it is praiseworthy for a

¹ Matt. xxv. 34.

chief part of their office. What is especially required is not so much the preaching of a sermon on the Sabbath as the performance of numerous duties in watching over and guiding the flock. These demand the wisdom, talent, and time of various individuals, that they may be rightly discharged. A greater impression would be produced on the surrounding population. Every member of a Christian church is a witness for Christ; and many disciples together give forth a united testimony on behalf of truth far more effective than their separate influences. A plurality of elders, situated in the midst of a congregation of disciples large and prosperous, are as a light set on a golden candlestick. The entire society so constituted sends forth the gospel by which sinners are converted, and the multiplied believers form themselves into new churches. *In this method the gospel was spread in early times.* . . . The large influences issuing from such a company arrested the attention of the worldly, the careless were awakened, the unreflecting began to meditate and pause. The spectacle of a body compact and harmonious, steadily holding forth the Word of Life, must throw on it the eyes of men."

—Dr. Davidson, p. 283.

Christian to help the poor, the sick, and the friendless with this world's goods, why not help the weak-minded, the faint-hearted, and the discouraged with the "bread of life" for strength, the "waters of life" for refreshment, and the hope of eternal life for encouragement, "without money and without price"? Is the latter work not as noble, dignified, and Christian-like as the former?

All work in the congregations of Christ is voluntary, willing, and free. Prayer, praise, worship, in partaking of the Lord's Supper, teaching, exhortation, and contribution for the gospel and for the poor, were all unbought, unremunerated, unpurchased, and ought to be unpurchasable services—all should be done "not mercenarily, but freely." There is not an instance in the New Testament of any service in the congregation of Christ, of any kind, ever having been paid for with the approval of the Holy Spirit speaking through the Apostles. This will appear strange in an age in which the "door will not be shut for nought;" and when it can be said, as was said of Zion of old, "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us."

To show that the state of things existing in the Apostles' days was different to what it is now, it is only necessary to refer to the open fact that, instead of "the bishop" then presiding over a diocese or a number of congregations as now, one congregation was presided over by a number of bishops.* What has produced such a remarkable

Micah iii. 11.

* "We are prepared to prove from the New Testament that there is no example of a single pastor, with deacons under him, being constituted by the Apostles for ruling a church. If there be any such instance let it be exhibited. It is easy to reason, from the smallness of the work to be done in so many places, the scarcity of suitable persons for settled rulers, and the necessity of unfixed officers for preaching abroad; but such circumstances are nugatory when brought against palpable evidence of the fact being otherwise. Besides, it is unfair to conjure up small churches in the apostolic period, for the

change as this? Supposing we have bishops now after the New Testament kind—which I do not admit except for the present argument—should they not be and do as New Testament bishops were and did? The change in numbers has chiefly arisen from the fact of the impossibility of paying so many such large salaries as they generally obtain. Indeed, in some places, the “churches” interested cannot have a bishop until they first have a sufficient fund invested to produce an annual income sufficient for an annual salary to maintain the rank, dignity, and social position of the “office.”

purpose of setting one pastor over them. The established churches of that day were not ordinarily small.”—“The Ecclesiastical Polity of the New Testament unfolded,” p. 15. 2nd edit. By Samuel Davidson, D.D. of the University Halle, and LL.D.

“But what shall we say of the asseveration that many stated instructors are useless, and that the pulpit can be as well supplied by one as by a dozen! This is a new discovery. *One man can teach as well as twelve!* Theology is a vast science. It is fitted to exercise the noblest powers of man. It may be treated in various methods. It consists of different departments; besides, the talents of preachers are diversified. No one excels in all the duties which devolve on the eldership. Some excel in exposition, others in appeals to sinners, others in administering consolation, others in refuting and silencing gainsayers. The field is immense. The capacity of human beings is limited. There is, therefore, the greatest wisdom in employing various gifts in the ministerial work, because one man is not fitted for all, not capable of performing all things well. ‘One may supply a pulpit as well as twelve.’ So we are informed. But will the writer be so bold as to affirm that the ‘supply’ will be one-twelfth part as good? To pass over the amount of supply in the two cases, what shall we say about the quality of it? Can the people be as well instructed? Can they have the same variety furnished to them? Can they be alike edified? Will one man adapt himself to the intellectual and spiritual tastes with the like faculty as twelve? There are various modes of supplying a people. Some preachers give them the same thing *usque ad nauseam*. Others fling forth crude, undigested matters, which come into minds without preparation. Others deal out dry, intellectual food, and the feelings are starved. Others stimulate the emotions with incessant appeals, and the understanding receives no nourishment.”—Dr. Davidson, p. 284.

I may ask: If there were so many teachers in a congregation, how could they all be paid? There is the difficulty! The money would not be plentiful enough for that, so only one must be allowed to teach; and thus in one act violate a direct command of Christ, in “not admonishing one another,” and in receiving instead of giving. However, this learned doctor pretty correctly describes the system, and as he is a “Doctor of Divinity,” some may be willing to hear him.

The bishops and elders being voluntary workers were numerous, and were found in every congregation in apostolic times.¹ In Ephesus are found the "bishops," the "elders of the congregation."² The "elders" in the Jerusalem congregation are frequently referred to in Acts xv. Paul tells Timothy, "Let the elders that rule well be counted worthy of double honour;" not one or two only, not the "teaching elders" only, but distinctly the "ruling elders."³ Titus was as apostolic companion and labourer to appoint "elders" in every city in Crete.⁴ James instructed the brethren to call for "the elders of the congregation."⁵ Peter enjoins upon the "elders among" the brethren to whom he wrote in various countries, "Feed the flock, . . . not mercenarily, but freely."⁶

All these Scriptures abundantly establish the fact that the "bishops" and "elders" in each congregation were too numerous, so to speak, to mention by name. There is not the name of a "bishop" in New Testament times given to us. The reason is there was no one man who had any such "pre-eminence" among his brethren that he could be singled out and named "the bishop," as a bishop can in these days, unless indeed it was "Diotrephes, who loved to have the pre-eminence among" his brethren.⁷

The "teachers" also were numerous in each congregation.* There were Paul and Barnabas at Antioch, teaching and preaching, with many others, the word of

¹ Phil. i. 1. ³ 1 Tim. v. 17. ⁵ James v. 14. ⁷ 3 John 9.

² Acts xx. 17-28. ⁴ Titus i. 5. ⁶ 1 Peter v. 2.

* From an article in the "Christian Quarterly" (July, 1875), on "Vaticanism," by Isaac Errett, I extract the following: "1. The Church of Christ in apostolic times was an equal brotherhood of believers. All were royal priests in the house of God. In their local assemblages the rule was patriarchal—men of years and wisdom by general consent exercising a fatherly oversight of the flock, not by constraint, but willingly; not for filthy lucre, but of a ready mind; not as lords over God's heritage, but as examples to the flock. These presbyters divided among themselves the labours of ruling, preaching, and teaching. Yet there were those even then, like Diotrephes, who loved to have the pre-eminence over others, who supposing that gain was godliness, were disposed to make merchandise of the truth."

the Lord,"¹ and also certain "prophets and teachers."² God set in the congregations "thirdly teachers."³ Paul tells the Hebrews they had had time enough "to be teachers."⁴

"Leaders" also were in the plural number in Jerusalem,⁵ and two were named, Judas and Silas, and the Hebrew Christians were commanded to "yield to their leaders and be persuaded" by the word of God they spoke. "Remember your leaders, those who spoke to you the word of God." "Salute all your leaders."⁶

There was one "president" in the congregation in its assembled capacity for the time being.⁷ The system was, "Let all things be done with propriety and in good order;"⁸ "For God is not the author of confusion, but of peace, as in all the assemblies of the saints."⁹

It would not be an easy burden on the congregations to have to pay all these "bishops," "elders," "teachers," "leaders;" and we cannot see a good reason why all should not be entitled to remuneration, if one is. If all do their duty, they must all serve in some work, do some service; do their part of labour associated with congregational worship and services. It is urged, though, that only those who "especially labour in the word and doctrine"¹⁰ should be remunerated. Yet even this passage indicates plurality in those who laboured "in the word and teaching," or in other words, in "preaching" and "teaching"—"they" who labour are especially to be considered, not one only, but more than one. Paul enjoined on the Thessalonians to "have regard for those who labour among you, and that you esteem them very highly in love for their work's sake."¹¹

Plurality abounds everywhere. The "one man system" is an unknown system in the apostolic days. It is an innovation, an idea of priesthood, a practice of the "apost-

¹ Acts xv. 35.

² Ibid. xiii. 1.

³ 1 Cor. xii. 28; Eph. iv. 12.

⁴ Heb. v. 12.

⁵ Acts xv. 22.

⁶ Heb. xiii. 7, 17, 24.

⁷ Rom. xii. 8.

⁸ 1 Cor. xiv. 40.

⁹ Ibid. xiv. 33.

¹⁰ 1 Tim. v. 17.

¹¹ 1 Thess. v. 12, 13.

tasy." Wherever the "apostasy"¹ is found, there is this departure manifested. Where the system of the New Testament, the Christian system, the system of Christ is not found, there is the "apostasy" showing itself. The chief causes of this departure from the original system were the imitation of the civil societies which were numerous and influential in the Roman Empire during the first centuries of the Christian system; and the inability, as soon as pay was attached to the teaching and other work, of the congregations to meet the demands of all. Hence, in course of time, instead of all being paid as at one time since the apostolic days, the presidents only were paid, and so the present system was developed.

Most Scripture interpretation for centuries has been based upon the assumption that this system was right; and for the most part by those actually profiting by the system. We do not wonder at orthodox translations and commentaries. "Ecclesiastical considerations" have had a mighty influence in the formation of thought and in the development of scholastic theology. Disinclination to do duty, and the disposition to throw off obligations of an important and serious character on the one hand; grasping pretensions and mercenary motives on the other hand, in the course of two or three centuries at most, led the people at large to acquiesce in what was deemed a pleasant and profitable arrangement of things. The ultimate development of this "apostasy" as seen in the Roman, Greek, and Anglican sects, are all substantially traceable in history to this beginning. The "man of the sin," this sin—"the mystery of iniquity," this mysterious iniquity of teachers, teaching obedience to a book of laws which condemns themselves while they are condemning others, is inexplicable except on the view that the "Devil goes about like a roaring lion seeking whom he may devour."²

¹ 2 Thess. ii. 3.

² 1 Peter v. 8.



CHAPTER XV.

NO PERSON ANALOGOUS TO "THE PASTOR" TO BE FOUND IN APOSTOLIC CONGREGATIONS.

"Ye may all prophesy one by one. . . . He that prophesieth speaketh unto men to edification and exhortation and comfort."—1 COR. xiv. 31.



HE manner and order of edification in a congregation of Christ exhibit a condition of things utterly incompatible with the claim that any one person in the congregation stood in the relation now understood of "the pastor" to "the people." No such person is named in New Testament history. It never appears that any congregation had set over them any person who occupied a position analogous to that of "the pastor" of the present day. No congregation ever called any person to any such position. No congregation ever paid any man in such relation with apostolic approval. No contribution was ever made by any congregation to pay the "stipend" or "maintenance" of any person entitled because of the existing relation of bishop, elder, pastor, or teacher of the congregation. If such person ever had an existence, if such a state of things ever existed, if such a relation ever took place with the sanction of the Holy Spirit, the name would have been given, the condition expressed, the fact pointed out in some form of words. So important a feature could not in

the nature of things be passed over, no more than it can now.

It is impossible to write the history of a sectarian "church" now, without this being the chief feature of observation.

James, at Jerusalem, was not "the pastor" of the congregation there. It is all imagination to say he was. The congregation at Jerusalem had "the apostles' teaching," not the teaching of "the pastor" apostle.¹ The brethren at Antioch took up a collection to relieve the brethren in the time of a famine, "and they sent it *to the elders* by the hands of Barnabas and Saul."² The contribution was not sent to the "pastor." He was not there. Timothy was neither "the bishop," as some claim, nor "the pastor," as others claim, of the congregation at Ephesus. He was commanded to do the work of an evangelist.³ Unless, therefore, the evangelist and pastor are the same, Timothy was not one. Nor was Titus at Crete, for he had duties in all the island, and was commanded to "appoint *elders* in every city."⁴

The "messengers" of the seven congregations of Asia were not pastors, nor bishops, nor elders, nor deacons, nor evangelists, nor missionaries; they were simply what they are described, "messengers of the seven congregations."⁵ The congregations sent them to John in the Isle of Patmos, and John sent them back with what he wrote. "John to the seven congregations that are in Asia,"⁶ "What you see, write in a book, and send to the seven congregations;"⁷ and he was further commanded "by the messenger of the congregation in Ephesus write,"⁸ and so to each congregation of the seven. The conclusion of each Epistle shows conclusively that it was not written to an individual, but to the body of Christians in each locality "He that has an ear let him hear what the

¹ Acts ii. 42. 1

⁴ Titus i. 5.

⁷ Ibid. i. 11.

² Ibid. xi. 30.

⁵ Rev. i. 20.

⁸ Ibid. ii. 1.

³ 2 Tim. iv. 2.

⁶ Ibid. i. 4.

Spirit says to the congregations.”¹ “I, Jesus, have sent an angel to testify these things to you for the congregations.”²

At Jerusalem there were a number of teachers — apostles,³ elders,⁴ “apostles and elders,”⁵ prophets ;⁶ “Judas and Silas, chief men among the brethren,”⁷ were also prophets, and they “exhorted the brethren with many words and strengthened them.”⁸ At Antioch there were “prophets and teachers,” five in number,⁹ including Barnabas and Paul. Barnabas and Paul had continued long enough at Antioch—“a whole year, and taught a great multitude,” who “met together in the congregation;”¹⁰ and were also to be sent about their other work as an apostle of Christ, and as an apostle of the congregation,¹¹ which was to “preach the word” to sinners. And “having been sent forth by the Holy Spirit,”¹² not by that congregation, “they preached the word of God,”¹³ in Salamis and various other places ; and having come to Antioch they continued in Antioch, “teaching and preaching with many others the word of the Lord.”¹⁴ Poor Paul ! how he let down the dignity of the “cloth” in allowing “many others” to “teach” in the same congregation in which he taught, and to “preach” the word of the Lord, or the gospel, to sinners to save them from their sins !

“After some days, Paul said to Barnabas, Let us return and visit our brethren in every city in which we have preached the word of the Lord, and see how they do.”¹⁵ It was in one of these journeys Paul and Barnabas came to Derbe ; “And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch, strengthening the souls of the disciples, exhorting them to continue in the faith, and saying that through many afflictions we

¹ Rev. ii. 7, 11; 17-29;
² iii. 6, 13, 22.

³ Ibid. xxii. 16.

⁴ Acts ii. 42.

⁵ Ibid. xi. 20.

⁶ Ibid. xv. 2, 6, 22, 23.

⁷ Ibid. xv. 32.

⁸ Ibid. xv. 22.

⁹ Ibid. xiii. 1.

¹⁰ Ibid. xi. 26.

¹¹ Ibid. xiv. 4-14.

¹² Ibid. xiii. 4.

¹³ Ibid. xiii. 5.

¹⁴ Ibid. xv. 35.

¹⁵ Ibid. xv. 36.

must enter the kingdom of God. And when they had appointed *elders for them* in every congregation, with prayer and fasting, they commended them to the Lord on whom they had believed. . . . And having come and called together the congregation, they reported all that God had done with them, and that he had opened the door of faith to the Gentiles : and they continued a long time with the disciples.”¹

The bishops were to “feed the flock of God.”² There was no person known as “the pastor” at Ephesus. There were “visitors,” “shepherds,” or “pastors.” To the Romans the Apostle indicated that there were many members in the body of Christ, each having a work to perform. “If we have a service, let us be active in our service ; if any one teaches, let him attend to his teaching ; or if any exhort, let him attend to exhortation ; or if any one gives, let him do it with sincerity ; he that presides with diligence, he that shows mercy with cheerfulness.”³ “And I myself am persuaded concerning you, my brethren, that you yourselves are full of all goodness, having been filled with all knowledge, able also to instruct one another,”⁴ as they were “to love one another” not by proxy.

The Epistles are all addressed to the congregations or to individuals, not one of whom is addressed as a pastor, as we have seen. The Epistles to “the congregation of God, which is in Corinth,”⁵ is the most elaborate on the question of teaching in the whole New Testament, and chapter fourteen of the First Epistle contains specific directions as to the manner in which the teaching is to be performed. In chapter xii. 14, 17, 28, there are statements as to the “body” and its “branches,” and their different “functions,” showing that each member ought to do a part according to the “ability which God giveth.” One ambition the Apostle enjoined on the brethren at Corinth to cultivate, “So also do you, since you greatly

¹ Acts xiv. 23-27.

² Ibid. xx. 28.

³ Rom. xii. 7, 8.

⁴ Ibid. xv. 14.

⁵ 1 Cor. i. 2.

desire spiritual gifts, seek to excel to the edifying of the congregation."¹ "If then the whole congregation come together into the same place and *all speak* in tongues. . . . But if *all prophesy*."²* "He that prophesies speaks to men so as to edify, exhort, and comfort them."³ "What then is it, brethren? When you come together, *each one of you has a psalm, has something to teach, has an unknown tongue, has a revelation, has an interpretation*. Let all things be done for edification. If any speak in an unknown tongue, *let two, or at most three, speak, and in succession*: and let one interpret. . . . *Let two or three prophets speak*, and let the others judge, and if anything be revealed to one who is sitting by, let the first be silent.

¹ 1 Cor. xiv. 12.

² Ibid. xiv. 23, 24.

³ Ibid. xiv. 3.

* After noticing the particulars of 1 Cor. xiv. as to edification, Professor McGarvey says: "From these directions we determine the order of exercises in the primitive churches as follows: When brethren were present who could speak in tongues, two or three of them would speak, each followed by his interpreter, and after or before these, or perhaps intermingled with these, two or three prophets would speak, thus making from four to six speeches at one meeting. Singing was also introduced in such amount and at such times as would best promote edification; and the Lord's Supper, together with suitable prayers, found an appropriate place amid other exercises. . . . So great a variety of exercises at a single meeting imposed the alternative of protracting the meeting to great length, or of greatly abbreviating each exercise. *But long continued meetings have never in any age been found profitable*, and therefore the strong probability is that the individual exercises were very brief. If each of the six speeches occupied ten minutes, and the various services connected with the Lord's Supper half an hour, these, together with singing and prayers, would doubtless protract the entire services to two hours, as much time probably as they usually occupied."—"The Eldership," p. 51.

"And just here lies the great secret of success in edifying a congregation; it consists simply in having every one of its members engaged in doing good in some way."—"Scheme of Redemption," p. 511.

Let every one act with a view to edification. "Suffer" a word of admonition; if the congregation should think a particular style not edifying, modify it. "Please your neighbour as far as is good for edification," if you can. Do not act in an arbitrary, self-willed, perverse, or conceited manner. Defer to the general benefit in all personal matters. Sacrifice every personal feeling for the general good; and never sacrifice the truth or destroy "the unity of the Spirit in the bond of peace" in order to serve a personal purpose, or gratify a selfish impulse, and concord and harmony will prevail.

For you can all prophesy, one by one, that all may learn, and all be encouraged.”¹

“Shepherds and teachers” were given amongst other classes, “for the complete instruction of the saints, for the work of the service; for the edifying of the body of Christ.

. . . That speaking truthfully in love, we might grow up in all things into Him who is the head, even Christ, from whom the whole body compactly fitted together, and united by every helping joint, according to the energy in the measure of each part, makes increase of the body, for the edifying of itself in love.”² “Be filled in spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks to God our Father always for all things, in the name of our Lord Jesus Christ; being subject one to another in the fear of God.”³

“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another, in psalms, hymns, and spiritual songs, singing with gratitude in your hearts to the Lord.”⁴ “Wherefore exhort one another, and edify one another, as you also do. Now we beseech you, brethren, to have regard for *those* who labour among you, and preside over you in the Lord, and admonish you, and that you esteem *them* very highly in love on account of *their* work.”⁵ “For you ought to be teachers, considering the time, yet you have need that we teach you again what are the first elements of the oracles of God.”⁶ “Let us consider one another, that we may provoke to love and good works; not forsaking the assembling of ourselves together as is the custom of some; but exhorting one another, and so much the more as you see the day approaching.”⁷

“My brethren be not many teachers, knowing that we shall receive greater condemnation.”⁸ “Masters conveys

¹ 1 Cor. xiv. 26-31.

⁴ Col. iii. 16.

⁷ Ibid. x. 24, 25.

² Eph. iv. 11-16.

⁵ 1 Thess. v. 11-13.

⁸ James iii. 1.

³ Ibid. v. 18-20.

⁶ Heb. v. 12.

a wrong idea ; but *teachers*, persons imparting knowledge in the congregation. This, in the primitive times, might be done by all in turn, as we know from 1 Cor. xiv. 26-33 ; and St. James exhorts against the too eager and too general assumption of this privilege " (Dean Alford). The point of the chapter is the proper use of speech. Those who attempt to teach should be prepared to use their tongues to edifying, to hold their tongues as well as use them. It is as important to know when to be silent, as when to speak and what to speak. " As each has received a gift, minister the same one to another as good stewards of the manifold grace of God. If any man speaks, let him speak as the oracles of God ; if any man serves, let him do it as from the strength which God supplies." This is the governing lesson, " If any man speaks, let him speak as the oracles of God." If this were done in all congregations, and in relation to all subjects to which the Word of God appertains, there would not be any use for the words—"the pastor," the "stipend" or "maintenance," for "ordination," "induction," and the numerous other phrases to which the unauthorized, unscriptural, and traditional order of things has given rise.

¹ 1 Peter iv. 11.





CHAPTER XVI.

EPISTLES TO TIMOTHY—WHAT IS CLAIMED FROM THEM.

"No man that warreth entangleth himself with the affairs of this life."
2 TIMOTHY ii. 4.



HERE is another scripture often appealed to as conclusively establishing the rule that one class of persons at all events is not to "entangle" itself with the affairs of this life. In other words, that a class is to be kept free from the occupations of life, that they may devote themselves to religious services. The deduction is made, that if such a class is to be kept free from the affairs and occupations of life, it is also to be maintained by others who can engage in the business of life.

Paul said to Timothy: "Thou, therefore, my child, be strengthened in the grace that is in Christ Jesus. And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Suffer hardship with me as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of this life, that he may please him who enrolled him as a soldier. And if also a man contend in the games, he is not crowned, except he have contended lawfully. The husbandman that laboureth must be the first to partake of the fruits. Consider what

I say; for the Lord shall give thee understanding in all things.”¹

The injunction to Timothy was: “Take thy part in suffering hardship as a good soldier of Christ Jesus.” To enforce this rule or law, which in other scriptures is made to apply to all Christians, and even in this instance was not only designed for Timothy, but for the whole congregation at Ephesus,² three illustrations are used; not to explain or define the injunction just given, but to enforce the observance of it. The first introduced is that of the ordinary soldier, who, to please his commander and to perform the service allotted to him, “entangleth” himself not with the affairs of this life. Everything is laid aside that would interfere with the services demanded of him, and that would prevent the soldier pleasing his superior officer. Is there anything in this different from the service required from every Christian? Should not every Christian act so as to please the Captain of his salvation? and should not every Christian keep himself that he be not “entangled,” harassed, or involved with the affairs of this life? Such should be his effort, at all events.

The second illustration is designed to enforce the view that the service of Timothy should be done according to the laws of the service in which he is engaged. The third is, that the husbandman is the first to partake of the fruits, and that Timothy would also be a partaker when the proper time arrived, “for in due season you shall reap if you faint not.” There is nothing in all this having special application to a class to the exclusion of others.

Timothy was to “charge” certain men at Ephesus—no doubt some of the “bishops,” who were fulfilling Paul’s prediction made nine years before at Miletus,³ and who were “speaking perverse things”—that they should “not teach a different doctrine” to that they had learned from the Apostle.⁴ To do service of that kind — rebuking,

¹ 2 Tim. ii. 1-7.

² 1 Tim. iii. 14.

³ Acts xx. 30.

⁴ 1 Tim. i. 3.

reproving, and exhorting with all long-suffering and teaching¹—he would meet with much difficulty, even to the extent possibly of being persecuted; and if so, he was to move right along, according to the laws of the contest, run the race with patience that was set before him,² “fight the good fight of the faith, lay hold on the life eternal.”³ This work was to be done, moreover, in view of the condition of things the Apostle then predicted, when he said, “For the time will come when they will not endure the sound teaching; but having itching ears, will heap to themselves teachers after their own desires, and will turn away their ears from the truth, and turn aside unto fables.”⁴ This time has long since come, when every community procures teachers for itself and pays them to teach their own doctrines and gratify their “itching ears” with the dogmas and views of the sects to which they belong, and with which their ears are tickled.

The lesson to this same congregation at Ephesus found in the last chapter of the Epistle is just as strong and complete as that found in the Epistle to Timothy. This was designed for the whole congregation also. “Put on the armour of God that you may be able to stand against the wiles of the devil.”⁵ Read the whole chapter, and does it not apply to every Christian, even to the use of “the sword of the spirit, which is the word of God”? Every Christian spirit to make an attack on the spirits of other men must use the Word of God. That is the only aggressive weapon. All the others are defensive. “The word of God is living and active, sharper than any two-edged sword,”⁶ and pierces men to the heart.⁷ The use of the “sword of the spirit” was not confined to the “bishops,” or teachers in Ephesus. It was to be employed by every disciple of the Lord, and they were to look for their chief reward at the end of the fight. “Henceforth there is laid up for me the crown of righteousness, which the Lord,

¹ 2 Tim. iv. 2. ³ 1 Tim. vi. 12; ⁴ 2 Tim. iv. 3, 4. ⁶ Heb. iv. 12.

² Heb. xii. 1. ⁵ 2 Tim. iv. 7. ⁷ Eph. vi. 11. ⁷ Acts ii. 37.

the righteous judge, shall give to me at that day; and not only to me, but also to all them that love his appearing.”¹

The scripture under consideration is read in connection also with another found in an Epistle to Timothy: “Let no man despise thy youth; but be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity. Till I come, give heed to public reading, exhortation, and teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying-on of the hands of the presbytery. Be diligent in these things, give thyself wholly to them, that thy progress may be manifest unto all. Take heed to thyself and to thy teaching. Continue in these things, for in doing this thou shalt save both thyself and them that hear thee.”² Surely the injunctions, “be diligent in these things, give thyself wholly to them,” “continue in these things,” cannot be said to apply only to the “public reading, exhortation, and teaching;” but also to the example he was to furnish them that believe—“in word, in manner of life, in love, in faith, in purity.” “Give thyself wholly to them.” “Continue in these things.” What things? Why, all that preceded; not immediately preceded the sentences quoted, for then the injunctions would only apply to that one, “neglect not the gift that is in thee;” but they apply to all that went before in the nature of duty and service. If a man cannot do all that, excepting always the supernatural gift which Timothy had,³ then Christianity is not adapted to this world of work, labour, and toil in the “occupations of this life.” It is only adapted to a select few, who can persuade their fellows to toil and labour for them and let them be “kept free from the business of this life.” Admit that the latter is the legitimate interpretation; what then? Why the “hardships” which Timothy was to endure was to do a soldier’s service and not get even a soldier’s rations from his commander.

There is nothing about the soldier’s “mess” in the

¹ 2 Tim. iv. 8.

² 1 Tim. iv. 13-16.

³ 2 Tim. i. 6, 7.

whole Epistle, and therefore nothing can be claimed from what is therein said in support of the doctrine that the "teachers" of a congregation are to be paid by the congregation. Timothy, moreover, was not a pastor of a congregation. He was an "evangelist," and except for this special duty entrusted to him by the Apostle at Ephesus, he had no special relation to any congregation entitling him to the consideration claimed for "the pastor." It should not seriously be claimed that so important a system as is established by the relationship existing, as it now exists in the various sects of Christendom between a paid pastor and a paying congregation, should depend on scriptures having no direct connection with the subject. There should be direct and positive law, or express example deduced, setting forth the relationship, its terms and conditions, its duties and obligations. Nothing less should satisfy an inquiring and intelligent understanding. It would appear to be clear enough that nothing in the history of Timothy, or in those statements of the Apostle addressed to him and which we have considered, leads to the conclusion that the clerical system is authorized by them, or give it any sanction or support. What is required is "faithful men who shall be able to teach others also." "Faithful men" are the need of the age, of all ages; men "faithful" to the truth, to revelation, and to Christ.

* 2 Tim. ii. 2.





CHAPTER XVII.

RULE AS TO EDIFICATION IN 1 CORINTHIANS XIV.

"Let all things be done unto edifying." —1 Cor. xiv. 26.

THE fourteenth chapter of the First Epistle to the Corinthians gives to us the fullest explanation as to the edification of a congregation to be found in the New Testament. We have in it general laws for the government of all congregations of Christ in all ages and under all circumstances. The Epistle itself was addressed "unto the congregation of God which is at Corinth, to them that are sanctified in Christ Jesus, called saints, *with all that, in every place, call upon the name of Jesus Christ our Lord*, both theirs and ours."¹ The Apostle said, "I would that you all spake with tongues, but *rather that ye prophesied*; for greater is he that prophesieth than he that speaketh with tongues, except he interprets that the congregation may receive edifying."² "He that prophesieth speaketh unto men to edification, and exhortation, and comfort."³ Here, then, is a rule of behaviour in the congregation which seems to apply to all generally, like to the one in verse 31, "For ye may all prophesy one by one, that all may learn, and all may be comforted;" and the Apostle encourages an ambition of a kind peculiar to the congregation of God,

¹ 1 Cor. i. 2.

² Ibid. xiv. 6.

³ Ibid. xiv. 3.

namely, "Seek that you may excel to the edification of the congregation."¹

This general law has its limitations and modifications, however. One is that contained in verses 34 and 35, "Let the women keep silence in the congregation, for it is not permitted unto them to speak; but to be under obedience, as also saith the law; and if they will learn anything, let them ask the men at home, for it is a shame for women to speak in the congregation." This is further illustrated by Paul's injunction through Timothy: "Let the women learn in silence with all subjection; but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."² Reading both these scriptures together as they ought to be read, it would appear to be clear enough that women should not "*teach* nor *usurp authority*" over men in the congregation. These injunctions would not prevent women from praying,³ nor from singing,⁴ nor from speaking to build up, exhort, and comfort,⁵ apart from "*teaching*;" that is, explaining or defining doctrine, or exercising "*authority*" over men in the congregation, in the nature of "*presiding*" or directing the services in worship and edification. The keeping "*silence*" seems plainly enough to apply only to the associated prohibition "*not to teach nor usurp authority*" over the man.

This harmonizes 1 Cor. xi. 4, 5, and xiv. 34 and 35. There is a great difference between "*teaching*" what is right and wrong, and "*exhorting*" or admonishing persons to do what is right and avoiding the wrong when the right and the wrong are already understood and accepted. To speak to "*comfort*," in applying the blessings and promises of the gospel, is a very useful and encouraging work, in which it would seem a woman may engage with becoming modesty; for "*every woman that prayeth or prophesieth* with her head uncovered, dishonoureth

¹ 1 Cor. xiv. 12.

² 1 Tim. ii. 11-12.

³ 1 Cor. xi. 5, 13.

⁴ Col. iii. 16.

⁵ 1 Cor. xi. 5; xiv. 3.

her head.”¹ All such acts should be done in a comely manner, or as otherwise expressed, “Let all things be done decently and in order.”² It is clear that women laboured in the gospel; for Paul in the Epistle to the Philippians says, “I entreat thee also, true yokefellow, help those women *who laboured with me in the gospel*, with Clement also, and with other my fellow-labourers, whose names are in the book of life.”³ “Salute Tryphena and Tryphosa, who labour in the Lord.”⁴ There is a large work for “aged women” to do as “teachers of good things,” that they may “teach the young women to be sober-minded, to love their husbands, to love their children, to be discreet, chaste, fond of home, good, obedient to their own husbands, that the Word of God be not reviled.”⁵

Another limitation is that the teaching should be to “edification.” “Let all things be done unto edifying.”⁶ Even though a man could speak with tongues, if there was no interpreter he was to “keep silence in the congregation, and let him speak to himself and to God.”⁷ So with all who speak “not to edification,” they should “keep silence in the congregation,” and by improvement in knowledge and practice in some other place learn to be “apt to teach.”

Still another is as to numbers: “Let the prophets” (that is, those who speak to build up, exhort, and comfort⁸) “speak two or three, and let the other judge;”⁹ or, as it is said concerning those who spake in tongues when they had an interpreter, “let it be by two, or at most three, and in succession.”¹⁰ The idea appears to be that not more than two, or at most three, should speak at one meeting, one following the other. That will be found to be sufficient for all useful and practical purposes of edification. Everything should be done regularly and quietly,

¹ 1 Cor. xi. 5. ⁴ Rom. xvi. 12. ⁷ Ibid. xiv. 28. ⁹ Ibid. xiv. 29.

² Ibid. xiv. 40. ⁵ Titus ii. 3-5. ⁸ Ibid. xiv. 3. ¹⁰ Ibid. xiv. 27.

³ Phil. iv. 3. ⁶ 1 Cor. xiv. 26.

so that "all may profit." "God is not the author of confusion, but of peace, as in all the congregations of the saints."¹

Peter enjoins another limitation. "If any man speak, let him speak as the oracles of God."² This keeps the mind on the Word of God, and nothing should be said or taught but what is plainly revealed in the oracles of God. The injunction to the Colossians can be associated here with great force. "*Let the word of Christ dwell in you richly* in all wisdom and spiritual understanding, teaching and admonishing one another."³ This rule would confine the speakers to what is clearly revealed, and would lead them to avoid "foolish and untaught questions," which only "gender strifes," or "vain conceits," with which many are "puffed up," and, being original ideas, are therefore to them more valuable than the oracles of God. Imaginations should be curbed and cast down, "and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ."⁴ There is then abundant freedom, but all under law, plain and unmistakable.

But, it may be asked, Who is to govern in cases of disobedience of these laws? The answer is, the congregation. There is no higher administrative authority on earth than the congregation. The members of the body are to regulate, restrain, and administer with the view to their own edification. It is to be done in their congregational capacity. They have control of offenders against moral law,⁵ and of heretics or those who speak things contrary to sound doctrine,⁶ and have power to prevent those who should not teach from teaching. Thyatira congregation was blamed because they "suffered that woman Jezebel, which called herself a prophetess, to teach,"⁷ and because she was suffered to encourage

¹ 1 Cor. xiv. 33.

⁴ 2 Cor. x. 5.

⁶ Titus iii. 10.

² 1 Peter iv. 11.

⁵ 1 Cor. v. 4, 12, 13.

⁷ Rev. ii. 20.

³ Col. iii. 16.

very vicious practices. There is less likelihood of wrong-doing where all can appeal to the Word of God, the ultimate standard as to what is right and wrong; and where the case is submitted to a large number than where it is submitted to two or three self-constituted managers and governors of those who enjoy the "liberty of the sons of God." Do not give up your freedom in Christ Jesus to any one but the body of Christ, governed by the laws of Christ.





CHAPTER XVIII.

CHRISTIANITY NOT EXEMPLIFIED IN THE PRESENT RELIGIOUS SYSTEMS.

"Let him that hears say come."—REV. xxii. 17.



THE whole history of Apostolic Christianity is one continual protest against the systems of religion now established in Christendom under the name of Christ. The mode of preaching the gospel in the first age is so different from the present manner, that the two would never be recognized by a disinterested observer as having the same object in view. The mode of conducting congregational worship and edification then and now is so diverse that the description of one would misdescribe the other. The Apostles, as the "wise master builders" of the Christian structure, "laid the foundation," and built thereupon a building as clearly defined in all its parts as any erection of a material character ever designed and built by man. The position of the Apostles in relation to that system was peculiar and unique; unlike the position or relation of any other men to the same system then or since. They had a specific work to do, original and novel, yet designed to be universal and perpetual in character. No one can do their work now. It can only in parts be imitated. The gospel as originally preached by them must be preached now, and must be believed and obeyed in the same way as it was

then believed and obeyed, and for the same objects and purposes.

In the days of the Apostles all classes of Christians joined in the work of spreading the gospel, of saving their fellow men from sin, and leading them to the waters of salvation. All were workers and all were labourers. The very first illustration we have of this class of work shows, beyond a doubt, the liberty and generality intended to be characteristics of the Christian system. When a persecution arose against the congregation at Jerusalem a short time after the good news was first proclaimed there, "they were all dispersed throughout the regions of Judea and Samaria, except the apostles. Then they that were dispersed went everywhere preaching the word." ¹ Wherever the disciples of the Lord went, they preached or declared the word of the Lord. Not a few did this; not a selected or ordained class, but all, every one, did what he or she could to carry the glad tidings of salvation to those they met or came in contact with. The effect is seen in Antioch. "Now those who had been dispersed by the persecution that arose after the death of Stephen, travelled as far as Phoenicia and Cyprus and Antioch, speaking the word to none but Jews. But some of them *were men of Cyprus and Cyrene*, who, when they had come to Antioch, spoke to the Grecians, preaching the Lord Jesus, and the hand of the Lord was with them, and a great number believed and turned to the Lord." ²

Paul speaks of his Roman brethren as doing for the most part the same work. Notwithstanding his imprisonment, indeed in consequence of his bonds, the gospel was spread: "But I wish you to know, brethren, that the things which have befallen me have turned out rather to the advancement of the gospel, so that my bonds, which are for Christ, have become known to be such in all the palace, and in all other places, and *most of the brethren* in the Lord are more bold to speak the word without

¹ Acts viii. 1, 4.

² Ibid. xi. 19-21.

fear."¹ Here, "most of the brethren" were preachers of the word in that city, where a short time ago, in our own time, no one could do any religious service, "but he that had the impress, the name of the beast or the number of his name."² What a change produced by "the man of the sin"!

The Thessalonians were animated by a similar spirit. The Apostle recognized their "work of faith, labour of love, and patience of hope in our Lord Jesus Christ," and could say of them, "For from you sounded out the word of the Lord."³ They became "examples to all that believe in Macedonia and Achaia." So the work went on everywhere. No one waited for human hands to be put upon the head to determine his line of action. They heard the good news, and having believed it, they told it to others, and led them to accept it.

The closing words of Revelation indicate that this process of labour was still to go on. When only one Apostle was alive, and in the last words uttered through him to the congregations, the same mode of common general labour is recognized. "The Spirit and the Bride say come, let him that hears say come, and let him that is thirsty, come; and let him that is willing take the water of life freely."⁴

The system of Christ is a system of liberty, of benevolence, of philanthropy, of love to all mankind. This love is, or ought to be, general, ought to be entertained by all. It does not answer to say that only a class, a few ordained and sent ones, are to call others to partake of the "waters of life." All, every one who hears, is in turn to lead others to hear the story of the cross, the redemption that is in Christ Jesus, and to show them the way to be saved. The great commission to the Apostles to "preach the gospel to every creature; he who believes and is immersed shall be saved, and he that disbelieves shall be condemned,"⁵ may and ought to be repeated by

¹ Phil. i. 12-14.

³ 1 Thess. i. 3, 8.

⁵ Mark xvi. 15, 16.

² Rev. xiii. 17.

⁴ Rev. xxii. 17.

every redeemed sinner to every other sinner, as opportunity presents itself.

The trouble is with men that a special class is selected, one here and there out of hundreds, to do the work which all should be doing as they are able, and as a "door is opened unto them." It is now thought an infringement of the rights of a class when persons are found to take the Bible into their own hands and go forth proclaiming the gospel of Christ "at their own charges." This should not be so. Even the "missionaries of congregations," who may preach the gospel where "Christ has not been named," or "in the regions beyond," and who may be aided in such aggressive work by their brethren, should inculcate and encourage all who hear the word to repeat the word to others, and thus develop an army of labourers and workers in "the field," which is the world, sowing the "good seed" of the kingdom of heaven.

It is quite clear the gospel, or good news, may be preached by all, by every class, by each sex, and by all Christians. It is, in fact, their duty so to do; and if the gospel was thus pressed on the attention of others by every one who has already accepted it and obeyed it, how the work would go on and spread until it could be said again, "the gospel was preached to every creature under heaven"!¹ It will never be preached to the world otherwise. The few will not do it, and cannot.

The Apostles were led to say by the Holy Spirit that the gospel was "the power of God unto salvation to every one that believeth,"² and it remains "the power of God" until this day. They never indulged in the struggles and noises of a "penitent bench" scene, nor in the rant and mysticism of a "camp meeting," nor did they tell sinners "only believe," "there is nothing to do." On the contrary, one said, "Faith without works is dead, being alone," and, "as the body without the spirit is dead, so faith without works is dead also."³ The Apostles taught

¹ Col. i. 23.

² Rom. i. 16.

³ James ii. 17, 26.

also "that it pleased God by the foolishness of preaching to save them that believe."¹ They never carried flags and beat drums, and practised other barbarous arts to call "sinners to repentance."² With them the work they had to do was too serious and practical for any nonsense of that kind. John the Immerser said concerning Christ that it was not only necessary to believe on Him, but also to believe Him : "He that believeth not the Son shall not see life ; but the wrath of God abideth on him ;"³ and Paul illustrated this view of faith when he said, "I know whom I have believed."⁴ When Christ said, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God,"⁵ He simply stated in a negative form in this His first utterance concerning entrance into His kingdom what He afterwards in His last utterance stated in an affirmative form when He said, "He who believes and is immersed shall be saved."⁶ These great commandments the Apostles believed and repeated everywhere and to all classes. One only needs to read the Acts of the Apostles, the only book that tells how the gospel was preached in fact, and received and obeyed in fact, to learn how closely they adhered to these utterances of the Master.

¹ 1 Cor. i. 21.² John iii. 36.³ 2 Tim. i. 12.⁴ John iii. 5.⁵ Mark xvi.16.



CHAPTER XIX.

THE ORGANIZATION OF THE EARLY CHRISTIAN CHURCHES.

"The bishops and presbyters of those early days kept banks, practised medicine, wrought as silversmiths, tended shop, or sold their goods in open market. . . . They were men of the world, taking part in the ordinary business of life."—EDWIN HATCH, M.A.



HAT excellent book styled "The Organization of the Early Christian Churches," being the Bampton Lectures for the year 1880, delivered in Oxford University by Edwin Hatch, M.A., gives to the reader in a popular style much needed information about the progress of apostasy in the second and third centuries of the Christian era. The various steps from the "simplicity of the gospel" to the complex and mysterious system developed through departures from the plain teaching of the Apostles are detailed with candour, learning, and accuracy for the most part. We propose to make a few extracts to show what was done in these centuries in the line of departure from the Holy Scriptures, to which we have already devoted so much attention. In lecture vi. he says that Christians were persecuted at the beginning of the fourth century, and adds: "In a few years it [the Christian religion] was tolerated and favoured; its adherents held high places in

the Empire, its churches rivalled in splendour the temples of the Pagan gods." After this change took place, the "officers" of the "Church" took a new position. "Their status is altered not only in relation to the world outside, but also in relation to the members within. It was not so in the Christian societies at the beginning of the (fourth) century, in spite of the development of the episcopate; the *primitive type still survived*; the government of the churches were in the main a democracy; at the end of the century the *primitive type had almost disappeared*; *the clergy were a separate and governing class.*" The italics are mine.

The first cause of this change he states to be: "In the first place, the State conceded to the officers of the Christian churches those immunities which were enjoyed by the heathen priesthood and by some of the liberal professions;" and in a note he states, "The exempted classes were, with certain limitations as to numbers, chiefly priests, physicians, professors of literature, philosophy, rhetoric, and law;" and on page 147 it is further said, in pursuance of explanation as to how the clergy became a separate class: "From the same general causes flowed another result of not less importance. The funds of the primitive communities had consisted entirely of voluntary offerings. Of these offerings those officers whose circumstances required it were entitled to a share. *They received such a share only on the ground of their poverty.* They were, so far, in the position of widows and orphans and helpless poor. Like soldiers in the Roman army, or like slaves in a Roman household, they were entitled to a monthly allowance. The amount of that allowance was variable. When the Montanists proposed to pay their clergy a fixed salary, the proposal was condemned as a heretical innovation, alien to Catholic practice. Those who could supplemented their allowances by farming or by trade. There was no sense of incongruity in their doing so. The apostolical constitutions repeat with emphasis the apostolical injunction, 'If any would not work neither should he eat.'

"There is no early trace of the later idea that buying and selling, handicraft and farming, were in themselves inconsistent with the office of a Christian minister. *The bishops and presbyters of those early days kept banks, practised medicine, wrought as silversmiths, tended shop, or sold their goods in open market.* They were like the second generation of conjuring bishops a century and a half ago, or like the early preachers of the Wesleyan Methodists. *They were men of the world, taking part in the ordinary business of life.* The point about which the Christian communities were anxious was not that their officers should cease to trade, but that in this, as in other respects, they should be examples to the flock. The chief existing enactments of early Councils on the point are, that bishops are not to huckster their goods from market to market, nor are they to use their position to buy cheaper and sell dearer than other people. *Into this primitive state of things the State introduced a change.*" In a note he cites instances of persons who were recognized as bishops or presbyters in the ordinary business of life. "The case of Spiridion, who tended shop in Cyprus;" of "a bishop who was a weaver at Manima;" of "one who was a shipbuilder in Campania;" of "one who practised in the law courts;" of a "presbyter who was a silversmith at Ancyra." Basil speaks of the majority of his "clergy as earning their livelihood by sedentary handicrafts," and Epiphanius "speaks of others doing it in order to earn money for the poor."

Constantine "ordered that not only the clergy, but also the widows and orphans who were on the church roll, should receive fixed annual allowances. He endowed some churches with fixed revenues chargeable upon the lands of the municipalities. In some cases he gave to churches the rich revenues or the splendid buildings of heathen temples." In a note it is said, "Later writers sometimes represented the transfer of temples and their revenues to the Christian churches as having been made on

a considerable scale." "This is the second element in the change : the clergy became not only independent, but in some cases wealthy. In an age of social decay and struggling poverty, they had not only enough, but to spare. They could afford to lend, and they lent. The Christian clergy, in addition to their original prestige as office-bearers, had the privileges of a favoured class, and the power of a moneyed class." Various other changes followed : Monasticism, adopted from the heathens, and Asceticism, mixing the simplicity of Christian faith and practice with heathen fancies, produced the monks connected with the Christian system, so called ; as there had been monks in heathen countries, living apart as worshippers of their deities and as if "dead to the world." Other results followed of a curious kind.

"The legislation which affected social life began by excluding the clergy from the amusements of life, and went on gradually to exclude them from its ordinary pursuits, and at last, though not for some centuries, clenched the distinction by requiring them to wear a special dress." "If we add all these causes together, we shall see that the isolation of the clergy as a separate class of the community became at length inevitable. They had a separate civil status, they had separate emoluments, they were subject to special rules of life. The shepherd bishop driving his cattle to their rude pasturage among the Cyprian hills, the merchant bishop of North Africa, the physician presbyter of Rome, were banished types, whose living examples could be found no more." "The bishop's dress was the ancient robe of a Roman magistrate." "To the 'paganic' of Gaul and Spain, to the Celtic inhabitants of our own islands, and, in rather later times, to the Teutonic races of Central Europe, they were probably never known except as a special class, assuming a special status, living a special life, and invested with special powers."

After an examination of various duties performed by Christians, the lecturer says, in lecture v. p. 118 :

"Whether therefore we look at preaching, at baptism, at the Eucharist, or at discipline, it seems probable that the officers were not conceived as having such exclusive powers." "In those early days—the first two centuries—before the doors of admission were thrown wide open, before children were ordinarily baptized, and men grew up from their earliest years as members of a Christian society, before Christianity had become a fashionable religion, and gathered into its net fish of every kind, both good and bad, the mere membership of a Christian church was in itself a strong presumption of the profession of high spiritual qualification." Indicating the "main causes" for the changes from "the primitive type," our author says: "The first of these causes was the wide extension of the limits of church membership which was caused by the prevalence of infant baptism. . . . When infant baptism became general, and men grew up to be Christians as they grew up to be citizens, the maintenance of the earlier standard became impossible in the Church at large. Professing Christians adopted the current morality; they were content to be no worse than their neighbours."

The bishops have preserved their share "in the complex ceremony of baptism" to the present day; "no baptism is theoretically complete until a bishop has taken that part in it which once followed immediately upon immersion, but which has now come to have the resemblance of a separate rite and is known as confirmation." And in a note it is stated that "the separation of the two chief elements of the baptismal right, immersion * and imposition of hands, had already begun to prevail in the

* To this add the testimony of Luther, Calvin, Wesley, and Chalmers.

Luther says: "The term *baptism* is Greek; in Latin it may be translated immersion, since we immerse anything in water, that the whole may be covered with water; . . . they ought to be entirely immersed and immediately withdrawn—for this the etymology of the term seems to demand. And the Germans also call baptism *taufe*, from depth, because it is fit that those who are baptized should be deeply immersed. For *baptizo* in Greek is 'immerse' in Latin.

West in the time of Jerome ; but the latter was reserved for the bishop as a mark of respect to his dignity, and not of necessity."

It was late when writers began to speak of Christian ministers as priests. "But in earlier times there was a grander faith ; for the kingdom of God was a kingdom of priests." And that feature of change is thus expressed in lecture vii. : "In the course of the second century the custom of meeting in representative assemblies began to prevail amongst the Christian communities." "At first these assemblies were more or less informal." Sometimes resolutions were passed and sometimes letters written to other Churches: "But so far from such letters having any binding force on other Churches, not even the resolutions of the conference were binding on a dissentient minority of its members." "In primitive days a Christian who travelled, or who changed his residence from one town to another, was received into communion with but little question." Subsequently "it was held not to be enough for a man to be living a good life, and to hold the Catholic faith, and to belong to a Christian association ; that association must be part of a larger confederation, and the sum of such confederations constituted the Catholic Church." "This last is the form which the conception of unity took in the fourth century."

and *baptisma* is 'immersion.'"—"Works of Luther," vol. i. pp. 71, 72, Wirt edit., 1562.

Calvin : "It is certain both that the word itself of *baptizing* signifies 'to immerse,' and that the right of immersing was observed by the ancient church."—"Institutes," Christian Religion, chap. xv. sec. 19.

Wesley in his note on the phrase, "We are buried with him" (Rom. vi. 4), says : "Alluding to the ancient manner of baptizing by immersion."—Wesley's Works, vol. iii. p. 20, New York edit., 1840.

Dr. Chalmers, in his lecture on Rom. vi. 4, says : "The original meaning of the word *baptism* is immersion. . . . We doubt not that the prevalent style of the administration in the Apostle's days was by 'an actual submerging of the whole body under water.'"

It will hardly be charged by persons prompted by pious emotions that these men were all fanatics or deceivers, ignorant or careless. With these extracts compare the practice of the pious pastors who sprinkle water on babes without knowledge, faith, or volition.

As to the organization of the present denominations he says : "The organization which existed in the Middle Ages, and which in its essential features has remained to this present day in our own (Church of England) and other Churches, is linked by direct historical continuity with the organization of primitive times." And in speaking of such "Churches," and, as the "results" of his examination, he says in lecture viii. : "(1) That the development of the organization of the Christian Churches was gradual ; (2) that the elements of which that organization was composed were already existing in human society ;" or, in other words, "the Christian communities were borne along with the general drift of contemporary organizations."* The sects were, in other words, "developed from human society," rather than the teaching of Christ and the Apostles.

On page 211 we are told : "On the hypothesis that the constitution of the Christian societies was settled by the apostles in their lifetime, and that what was so settled was intended to be the form of all Christian societies for all time to come, different groups of Christians have at various times separated themselves from the main body, and claimed, in some cases not without reason, to be recurring to a more primitive type. And those who have opposed them have endeavoured to show by arguments, which have sometimes been marked by more enthusiasm than of either logical force or historical probability, that this or that institution is not new but old." On the last page we are warned that, "to you and me and men like ourselves is committed in these anxious days that which is at once an awful responsibility and a splendid destiny—to transform the modern world into a Christian society, to change the socialism which is based on the assumption of clashing interests into the socialism which is based on the sense of spiritual union, and to gather together the scattered forces of a divided Christendom into a confederation in which

* Page 89.

organization will be of less account than fellowship with one Spirit and faith in one Lord, into a communion wide as human life and deep as human need in a Church which shall outshine even the golden glory of its dawn by the splendour of its eternal noon."





CHAPTER XX.

THE PAID PASTORATE PROVED TO BE UNSCRIPTURAL AND ANTI-SCRIPTURAL.

"This I consider the first step in the Hierarchy."—PROFESSOR GEORGE CAMPBELL.

WE think it may be fairly claimed that a careful reading of the preceding pages will convince a mind moderately candid, reasonably clear, and ordinarily intelligent, and which has been divested of the influence of early education, present association, and religious prejudice, that the clerical system, the sectarian system of religion based on the paid pastorate, is not of Christ—has no place in His religion, and no sanction in apostolic teaching and practice.* It is certainly and undoubtedly unscriptural. We speak of the system. That many good citizens, moral men, self-sacrificing spirits, are to be found among the “the pastors”

* In speaking of “Lay Eldership,” Dr. Davidson says: “It implies that a distinction between the laity and clergy was made in the apostolic period. That separation, however, is foreign to the New Testament. All the members of a Christian community occasionally exercised their various gifts for the edification of the body. *The mouths of none were closed up by persons arrogating to themselves the exclusive appellation of the clergy—God’s inheritance, according to the origin of the term. But when the mystery of iniquity began to develop itself, a separating line was drawn between two classes of believers in the same assembly, far larger than that which existed after the earliest appointment of definite officers; and the privileges of the one were abridged in proportion as those of the other were enlarged.*”—Dr. Davidson on “Ecclesiastical Polity,” p. 148.

no candid man will or can deny. It is not the individual men we assail. We are not writing in that line in these chapters. That they are wrong, grievously wrong, "blind leaders of the blind," we have no doubt. To that extent they are not good, are not right; and whatever of good, right, and excellent there is in them, it is in spite of the errors of their system, of their individual wrong-doing in that connection. They see some good and teach many good things; but do much evil and lead to much more.

We not only claim and think we have proved the clerical system to be unscriptural; but we can trace it to the great apostasy, and not only to the great apostasy as a part and parcel of it, but as the cause and origin of the apostasy, without which the apostasy never would have been, and without which, if it had been, it never would have been perpetuated; and without which the apostasy would be an item of past history, and would soon pass into oblivion. The apostasy represented by the great Roman, Greek, German, and Anglican sects would waste into decay and ruin in a few years if this feature were given up; if this, the vitalizing force, were withdrawn.

That the "one man" of the presbyters of the first congregations of Christ—becoming pre-eminent amongst his brethren like Diotrephes, because he "loved to have the pre-eminence,"¹ and claiming to be entitled to all the remuneration they would or could offer; like Balaam, because he "loved the wages of unrighteousness"—was the originating cause of the apostasy, history abundantly testifies. A reading of the "Bampton Lectures for 1880," by Edwin Hatch, M.A., will, in a brief space, and with all the authorities referred to, place before the reader about all that is necessary to learn from history to demonstrate the starting, the growing, and the maturing of the apostasy, and that its birth was contemporaneous with the paid pastor, the germ of the "Pastor of Pastors"—the Pope.

A few selections from "Lectures on Ecclesiastical His-

¹ 3 John 9.

tory," by George Campbell, D.D., will show the departure from scriptural teaching and practice of which we complain and against which we contend. After showing that in apostolic times there were in every congregation a number of elders or presbyters, more than one at all events, he proceeds to say in lecture vi. : " It has once and again been observed passingly, that every church had its own pastor and its own presbytery independent of every other church. And when one of the presbyters came to be considered as *the pastor by way of eminence*, while the rest were regarded as only his assistants, vicars or curates, who acted under his direction. As then every church or congregation had but one who was called bishop, so every bishop had but one congregation or church." *

In lecture vii. p. 120, he says, " I showed that before the middle of the second century (A.D. 150) a subordination in the ecclesiastical polity, which I call primitive episcopacy, began to obtain † very generally throughout the Christian world ; every single church or congregation having a plurality of presbyters, who, as well as the deacon, were *all under the superintendence of one pastor or bishop.*" The conclusion of that lecture is thus expressed : " Thus we have advanced from the perfect equality, in respect of ministerial powers in the stated pastors of the churches

* Ed. 1834, p. 116.

† " No small honour and profit accrued to the whole order of men who conducted the affairs of the church from the time they succeeded in persuading the people to regard them as successors of the Jewish priests. This took place not long after the reign of Adrian, when upon the second destruction of Jerusalem (A.D. 135) the Jews lost all hope of seeing their commonwealth restored. The bishops now wished to be thought to correspond with the high priests of the Jews ; the presbyters were said to come in place of the priests, and the deacons in that of the Levites. Those who first drew this parallel between offices so totally different, probably made the misrepresentation not so much from design as from ignorance. But this idea being once introduced and approved, among other errors resulting from it, I shall mention only this, that it establishes a wider difference between the teachers and the taught than accords with the nature of the Christian religion." — Mosheim's " Ecclesiastical History," p. 63, Part Second Century. Dr. Murdock's edit.

planted by the Apostles, to that parochial episcopacy which immediately succeeded it, and which, though it arose gradually from an inconsiderable cause, seems to have opened the model of a proper episcopate, as the word is now understood, before the middle of the second century. *And this I consider as the first step in the Hierarchy.* I shall continue to trace its progress in the succeeding lectures on this subject."

In lecture viii. p. 142, he says: "For my own part, I acknowledge it to be my opinion, that there is not a church now in the world which is on the model of *that formed by the Apostles.*"* That is a pretty severe commentary on the learning and integrity of the clergy; for they are chiefly responsible for that state of affairs. If they do not know enough to model a congregation after the original pattern, then they must be ignorant indeed; and if they know enough, and are not able, or rather do not do so, then they are very unreliable and untrustworthy in the highest trusts committed to mortal men. The process of development went on during six centuries, from the Pastor to the Bishop, the Bishop to the Archbishop, the Archbishop to the Metropolitan, the Metropolitan to the Patriarch, the Patriarch to the Pope. Step by step, also, grew up the ecclesiastical systems which are now manifested in the various organizations of the apostasy; the Roman "Church,"

* *The Congregation*—"Two meanings have been specified as alone belonging to the word EKKLESIA [church] in the New Testament, viz., that spiritual assembly which comprises all true believers in all ages, usually denominated the *universal church*; and a congregation of Christians assembling for worship in one place, or a *particular church*."—Dr. Davidson, p. 55. See page 46.

"It is an assembly of the *called*, or those who are brought together by one leader or profession: The whole community of professing Christians make the one body or congregation of the Lord; and these meeting in one place constitute the Christian congregation in that place."—A. Campbell, Appendix to "Living Oracles," p. 77.

"But in any intermediate sense, between a single congregation and the whole community of Christians, not one instance can be brought of the application of the word (*ekklesia*) in sacred Writ."—George Campbell, "Eccl. Hist.," p. 117.

the Greek, the Lutheran,* the Anglican, and all their offshoots and offspring ; all possessing, in one form or other, this the characteristic feature of “the man of *the sin*, “the impress of the beast.” Ranks and émoluments, ecclesiastics and ecclesiasticisms, grew up together, until Christianity was well-nigh buried, and the model of “the mother congregation” at Jerusalem absolutely overlooked. Rank is of little use in a worldly sense without pay, and pay when well dispensed creates ranks or gradations, and thus the process went on. The original idea was, “I am your Master, even Christ, and all ye are brethren.” What a difference !

Numerous writers have stated this departure from Christianity and the development of a new system in clear terms. Dean Stanley has said; “*In the first beginning of Christianity there was no such institution as the clergy*; and it is conceivable that there may be a time when it shall cease to be. But though *the office of the Christian ministry was not one of the original and essential elements of the Christian religion*, yet it grew naturally out of the want which was created. There was a kind of natural necessity for the growth of the clergy in order to meet the increasing needs of the Christian community. Just as kings and judges and soldiers spring up to suit the wants of civil society, so the clergy sprang up to meet the wants of civil society. . . . It is this—that not in His earthly life, not in His direct communion with men, *not as part of the original manifestation of Christianity*, but (so to speak) as a

* Professor C. E. Stowe, in that most invaluable work styled “Origin and History of the Books of the Bible,” says with respect to the three great sectarian divisions of Christendom, what may be said of every sect of which these divisions are composed : “ I have called these three important manuscripts, to wit, the Alexandrian, the Vatican, and the Sinai, respectively, the Greek Testament of the Protestant, the Roman, and the Greek Churches, merely on account of their history and location, and not because any of these great divisions of Christendom finds special help in regard to their peculiarities from any of these manuscripts. These three great original sources of New Testament teaching, with the utmost impartiality, treat all these divisions exactly alike, so far as their denominational

Divine afterthought, as the result of the complex influences which were showered down upon the earth after its Founder had left it, *as a part of the vast machinery of Christian civilization*, were the various professions of Christendom formed, and amongst these the great vocation of the Christian ministry.* It was an "afterthought," a thought after the delivery of the gospel; but it was not of God, but of man or the devil, and a plausible and acceptable "device" it has turned out. If it were the "afterthought" of God, then the wisdom of God in Christ was not perfect; and it was not true to say to the Christians at Colosse, "and you are complete in Him." To whom, or through whom, was this "afterthought" delivered? This was a very weak thought of the learned and latitudinarian Dean; but he had to make out some case for "the cloth" with which he was identified. No wonder there are infidels when one of the most popular expounders of religion could speak of God—the God of infinite wisdom and knowledge—as having an "afterthought," like a finite and erring man.

The "Rev." G. A. Jacob, D.D., a priest of the State Church, in the "Ecclesiastical Polity of the New Testament," says: "By the commencement of the third century, this apostolic simplicity had begun to be greatly marred by the assumption of a more ostentatious style of ministration, and a more imposing authority. The Christian ministry was now changed into a priesthood, after the model of the Levitical law. Bishops, presbyters, and deacons became high priests, priests, and Levites, and were gradually more and more regarded as a mediating, sacrificing, and absolving

* Col. ii. 10.

character is concerned, *that is, they say nothing about them whatsoever*; and they all three are decidedly and equally the upholders of Protestantism, just so far as Protestantism in fidelity to its original principles rejects the mere human traditions which encumber and overlie the Greek and Roman confessionalists and adheres simply to the teachings of Christ and His Apostles as expressed in the written word" (p. 74).

* "Christian Institutions," pp. 193, 196, 3rd edit.

order, standing between God and the general body of Christian men. Before this the reproach cast by Pagans against the Christian Church, that it had no temples, altars, priests, or sacrifices, had then its prime and glory ; for its temple was the whole world, or wherever two or three were gathered together in the Saviour's name, its altar was the cross, its priest the Lord Jesus Christ, at once the Priest and the all-sufficient sacrifice. *But now the leaven of Jewish and of Pagan influence, which from the first had been working insidiously in the Church, . . . began to make itself felt and seen, . . . and in the fourth century the sacerdotal system took deep root in the Church, and grew and flourished, until it culminated at last in the overbearing pretensions of the priesthood in the Church of Rome.*"

The apostasy introduced from without the congregation ultimately worked from within. It was indeed a "falling away ;" but when the "falling away" was in process of action, much material from the systems of heathenism, of superstition and of priestcraft adhered ; and the first departure, which only appeared like as a small snowball moving from the mountain top, soon increased to such dimensions by the accretions of vanity and avarice during centuries, that it became a great avalanche and carried all before it. The time is coming though when it will all be crushed in its own fall, and decompose from its own corruption. The "Sun of righteousness" will dissolve its chilly mass, and the genial elements of civil and religious liberty taught by Christ and His apostles, will crumble the vast conglomeration until it shall be as though it had not been. "The Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his presence." ¹

The apostasy was fully developed or revealed in its time, when the "priest became a king," in the year A.D. 740, according to the true chronology. This was the time when the "locusts" or priests had a "king over them." ²

¹ 2 Thess. ii. 8.

² Rev. ix. 11.

Then the political and ecclesiastical powers were joined. The "Beast" or the State was then ridden by the "Scarlet Woman" or the Church,¹ and the tramp of persecution and death was heard against those who "kept the commandments of God and the testimony of Jesus Christ."² So it will be again for a brief period. There will be yet a last contest. It will be a short struggle. The "King of kings and Lord of lords" will come forth triumphant, and the "kingdoms of this world shall become the kingdom of our Lord and of his Christ."

The twelve hundred and sixty prophetic years added to the seven hundred and forty will accomplish all these things. The "Beast" and the "False Prophet," or the "Beast out of the earth" with the two horns—two representative kingdoms, Germany and England—that made an image of the "beast;" or in other words, joined the ecclesiastical with the political power—will be stripped of their ecclesiastical power, which shall be "cast into the lake that burneth with fire and brimstone." The time is coming when the people "will not buy their merchandise any more." False religions being destroyed, the devil being bound, and deceiving the nations no more,³ and the "first resurrection" having taken place, the resurrection of Apostles and martyrs being an accomplished fact, and they having ascended "to live and reign with Christ a thousand years," the millennial period will be ushered in, and the gospel in its simplicity shall spread; and "righteousness shall cover the earth as the waters cover the great deep." So may it be.

We add a few closing words from Luther. Some people may think that Luther knew something we do not know; and if they should, they would not be far astray. Let Luther speak: "A priest in the New Testament is not made but born; not ordained but created; and he is born not by the nativity of the flesh, but of spirit; that is, of 'water and the spirit,' in the laver of regeneration.

¹ Rev. xvii. 3.

² Ibid. xii. 17.

³ Ibid. xx. 3.

And all Christians are altogether priests, and all priests are Christians, and let it be anathema to assert that there is any other priest than he who is a Christian. But as there is no other showing forth of the praises of God in the ministry of the word than that common to all; so there is no other priesthood than a spiritual one, also common to all, which Peter hath here described. Paul confirms these things,¹ not as belonging to chosen or to any in particular, but to the whole Church and to every Christian saying, ‘Each of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation, and also ye may also prophesy one by one, that all may learn, that all may be edified!’ Tell us, therefore, who is this *each*, who is this *all*? Does he mean shaven alone by this general expression? Therefore, it has now been sufficiently confirmed by these places, most strongly and clearly, that *the ministry of the word is the chief office in the Church, altogether unique and yet common to all Christians, not only by right but also by command*; wherefore the priesthood also must needs be both excellent and common, so that against these Divine lightnings of God’s Word, of what avail are infinite Fathers’ innumerable councils, everlasting usages, and the multitude of the whole world? For it is only by straw and stubble of this sort that they endeavour to establish their priesthood.” “And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”²

¹ 1 Cor. xiv.

² Rev. xxii. 17.





CHAPTER XXI.

THE "PAID PASTOR" SYSTEM PROHIBITED.

"The time will come when they will not endure sound doctrine; but after their own lusts shall they, having itching ears, heap to themselves teachers; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 TIMOTHY iv. 3, 4.



T is difficult to understand how the practice of paying a teacher in a congregation became so prevalent, in view of the teaching of the Scriptures on the subject. It can only be accounted for in the perverseness of human nature, evinced so remarkably in all ages against the Divine Will, of which the whole history of the Jews affords a notable instance. Human nature is prone to have its own way. It requires severe discipline to bring the human mind, "vainly puffed up" by its "fleshly conceits," to say, "Thy will, not mine, be done." The world is wont to buy and sell every material thing, and it is no easy task to convince it that the religion of Christ may not be bought and sold too. Still, it is undoubtedly certain that the practice of the religious world in this respect at the present day is unauthorized by the Scriptures; and not only unauthorized, but condemned. This will appear from various considerations.

It is expressly prohibited.¹ This ought to be enough!

¹ Acts xx. 34; 1 Peter v. 3.

There is no approved instance of the kind in the whole New Testament.

Out of the twenty-two congregations specifically named, and the numerous congregations to be found in nine districts or countries, such as Judea, Galatia, Cilicia, Asia, &c., there is no intimation of such a custom recognized in any one of them.

We have the history of various congregations, more or less complete, extending over two generations, or about sixty years, from the day of Pentecost until the writing of the Apocalypse, and there is nothing of the kind with apostolic sanction. This was time enough to have the practice approved if it existed. Facts force themselves upon the attention ; whether they are heeded or not, they will be felt, and cannot be wholly ignored. This fact especially manifests itself where it exists, as most congregations can testify.

It is not a sufficient answer to say that in the first age teachers were miraculously gifted ; if they were, they were not miraculously fed and clad. It is the *provender of the shepherds* that is in question, not how the sheep were fed.

The plurality of teachers and elders, and others who assisted in the edification of the congregation, precludes the idea of all being paid for their services ; and all were paid if any one was.

Whatever was taught in one congregation was taught in all.¹ If one congregation was taught to "support" the "minister," all were ; and if one was taught otherwise, all were. We know that many were taught otherwise, hence the conclusion is inevitable that all were.

The congregations, for the most part of which we have any account, were numerous and had wealth ; and what is more important than riches, when contributions were required they had marked liberality. Witness : Jerusalem, Antioch, Corinth, Philippi, Galatia, Achaia, &c.

¹ 1 Cor. iv. 17.

When we have mention of contributions for specified purposes, we are not to assume that they were used for other purposes. We should not slander the early Christians in this way. If the "contribution" was for "the poor saints," they got it. If the "contribution" was for "the gospel," those who "preached the gospel" got it, not those who taught the congregation. The gospel cannot be preached to saints or Christians; it may be in their hearing, but it is not *for* them nor *to* them. They have already heard and obeyed the gospel; they are then to be *taught*, or instructed, or admonished, or edified. They are not instructed how to be "made disciples," but how to continue "disciples indeed." This, as we have already seen, excludes all those passages used in connection with "preaching the gospel" from the class to be used in advocacy of paying a teacher in the congregation.

The Apostles and first teachers were not of the "poor saints;" they were never so classified. Such contributions were not for them, and were not appropriated by them.

When the money was common,¹ the Apostles "laid up" none for themselves. "Silver and gold have I none," said Peter.²

They thus obeyed the law of the Lord for their guidance among the first injunctions He gave to them.

Lay not up for yourselves treasures upon earth."³ The reason was the "eye" could not be "single" if it had two masters to serve. "You cannot serve God and mammon."⁴ The ministry of this age think otherwise.

Our Lord's description of an "hireling" shows that it was "the shepherd" and "the flock" that were involved.

The hireling fleeth, because he is an hireling, and careth not for the sheep."⁵ Take away the golden tie that binds their willing hearts together, and it will generally be found that the sheep may be scattered by any wolf, so far as the

¹ Acts ii. 45.

² Ibid. iii. 6.

³ Matt. vi. 19.

⁴ Ibid. vi. 22, 24.

⁵ John x. 11-14.

"shepherd" or pastor is concerned; or if the golden prospect is brighter or higher, the pastor is usually "moved" to that point, as the needle to the magnet, regardless of the entreaties or needs of the flock. "The call" is too powerful to be resisted.

The Apostle did not, "like most, set the word of God to sale."¹ It is very singular that even at this period the Apostle could say that "most" of his contemporaries "set the word of God to sale." If he were speaking in our day, he might say it was almost universal.*

This was the point the Apostle made against the "false apostles," "deceitful workers," Satan's "ministers," that they "devoured" the brethren, "took" of them and exalted themselves.² He kept himself from being "burdensome" to them; but the false apostles thought this the very bliss in store for them to have the opportunity of bringing them into "bondage." Paul unceremoniously "cut off" this opportunity for them to quote him as an example in this particular, "that they may be found even as we,"³ in not being burdensome. He said, "I seek not yours, but you."⁴

Some think the labour necessary to earn one's own bread derogatory to "the profession;" no doubt it is, but it was not derogatory to a Christian. It was not to our Lord, who is called "the carpenter;"⁵ nor with the Apostle, the "tent-maker."⁶ It was a duty enjoined on Christians.⁷ "Now them that are such [working not at all] we command and exhort, by our Lord Jesus Christ, that with quietness *they work, and eat their own bread.*"

There were those who taught "things which they ought not for filthy lucre's sake."⁸ There are a great many now of the same sort. All the teachers cannot be right. This is universally admitted. And all teach things

¹ 2 Cor. ii. 17.

⁴ Ibid. xii. 14.

⁷ Eph. iv. 28; 1 Thess.

² 1 Cor. xi.

⁵ Mark vi. 3.

⁸ iv. 11; 2 Thess. iii.

³ 2 Cor. xi. 12.

⁶ Acts xviii. 3.

⁹ Titus i. 11.

* See "Life and Epistles of Paul," vol. ii. p. 101.

that are not written, and as they all teach for "filthy lucre," and would not teach without the "lucre," it is for the "sake" of the lucre they teach. Take away the "filthy lucre," and the chief prop of error and of sects is gone. The other support is "power" and position. "Power" and "pelf" sustain the sectarian establishments all over the land. Take away both of these, and in a few years one of the "ordained" as such would not be left to tell the tale of their ruin. See the ruin predicted.¹

The whole system is forcibly denounced by the Apostle James in indicating the preferences given to the rich and the oppression of the poor.² This has largely been a result of this "system of purchase." It is evil, whether in the national army or the "church militant." Mammon becomes the God, and heroism is not much estimated until danger is at hand.

Peter predicts the whole system in a most marked manner. He says, "that through covetousness shall they [the false teachers] with feigned words make merchandise of you,"³ and denounces this conduct in the most powerful style. See also Jude on the same classes.

The intimation in Titus i. 7, that the "bishops" were not to be "shameful gainers," or of those who made gain or money by shameful or base methods, shows that they were expected to make their own money, but always in a reputable manner, "working with their own hands the thing that is good."⁴

The Revelation describes the merchants⁵ and the ultimate failure of the business, "for no man buyeth their merchandise any more."⁶ "Alas ! alas ! that great city Babylon, that mighty city, for in one hour is thy judgment come." "For in one hour so great riches is come to nought."

Notwithstanding all these facts and circumstances,

¹ 2 Thess. ii. ; 2 Peter ii.

² James ii.

³ 2 Peter ii. 3.

⁴ Eph. iv. 28.

⁵ Rev. vi. 5, 6.

⁶ Ibid. xviii. 11.

there are still some who are predetermined to establish and "support" the ministry, and quote just *two scriptures* as authority for this proceeding; one would be enough if it meant what is claimed for it. These two passages are Gal. vi. 6 and 1 Tim. v. 17; neither of which mentions "money" or money's worth, or uses any equivalent term. We have already noticed the meaning of these passages. The principal authority is 1 Tim. v. 17, which, like many other perverted scriptures, proves the very reverse to that which it is used to support.

"Let the good presiding elders be esteemed worthy of double honour, especially those toiling in word and teaching; for the Scriptures say, Thou shalt not muzzle an ox threshing, and, the labourer is worthy of his reward. Against an elder receive not an accusation, in any case, without two or three witnesses. But those who sin rebuke before all, so that the rest also may fear." * This has been fully investigated.

What does all this argument amount to? One may ask such a question. We answer, if we read the Scriptures correctly—the teaching of Christ and His Apostles—the system of the sects of Christendom to-day is an apostate system, and the mode of edification is a violation of law; and being a transgression of law is sin, for "sin is a transgression of law." Was not God as jealous of the law of the temple service, the sacrifices at the altar and the worship, as of the law written on tables of stone? Is He not now as jealous of the worship and edification in the congregations of His Son? Is it important that we should not "go to church" to sin? If sin is in the pulpit, is it reasonable to expect it not to be in the pews? If people are taught to tolerate error in teaching and practice in the pulpit, will they not reasonably claim a like license for those who occupy the pews?

If, as we have seen amongst other things, that "perverse things" are spoken by teachers; on the subject of

* 1 Tim. v. 17-20.

the congregation, its building, structure, and character, the mode of entering therein ; sprinkling babes taught for immersion of believers against all teaching and example in the New Testament ; the Lord's Supper placed in the back-ground while the pastor is placed in the front, and this ordinance attended to once, twice, or twelve times a year in an obscure way instead of on every Lord's day ; a sermon substituted in place of obedience to the command of Christ, "Do this in remembrance of me ;" the "poor saints" allowed to sit at the door, and be actually neglected, by reason of the enormous expense of maintaining a fashionable "church," "parson," "choir," and "organist"—what good can come out of the system ?

Sects, now number, it is said, about six hundred, and they will continue and increase by pastors "speaking perverse things," until there shall be "six hundred and sixty-six,"¹ and all are taught by the learned and pious pastors, and still all taught different doctrines and practices ! All are carried on under human names, having human organizations, human laws, ordinances, and administrations, and all against the teaching of Christ. Can there be, from the Divine standpoint, greater sin, worse evil, or more glaring disobedience ? "*Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God.*"² What can be worse ? "Without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world."³ "*He that abideth in the teaching of Christ, he hath both the Father and the Son.* If there come any unto you, and bring not this teaching, receive him not into your house, neither bid him God-speed ; for he that biddeth him God-speed is partaker of his evil deeds."⁴

Rev. xiii. 18.

² 2 John 9.

³ Eph. ii. 12.

⁴ 2 John 9, 11.



CHAPTER XXII.

COMPARE APOSTOLIC MEETINGS WITH THE MODERN.

"If there come unto your synagogue a man with a gold ring and goodly apparel, . . . and say unto him, Sit thou here in a good place, . . . are you not then partial?"—JAMES ii. 2, 3.



T is extremely curious to observe the result of a comparison between the simplicity of Apostles and early Christian teachers with the "pomps and vanities" of this wicked world as now displayed by all classes of religious teachers in all kinds of sects. If one wants to see the "pomps and vanities" of this wicked world let him "go to church." It is rather a pleasant pastime now-a-days. It whiles away an hour or two of a Sunday, and breaks in on the *ennui* of idle moments. When there, what is to be seen? Take any popular "sect"—and "sects," by the way, are classified with "murder" and a terrible catalogue of sins.¹ Take such a sect, and select a "church" of that sect, and seek admittance. At times you will pay to enter, at other times you are earnestly invited by an advertisement that would do credit in some of its attractions to a circus poster; and when entered and ushered by a peculiarly officious and singularly officially clad person, whom, in your innocence, if indeed you are innocent, you may mistake for the parson, but who in fact is only the

¹ Gal v. 20.

other and lower end of the "dignities," namely, the "sexton"—when ushered I say, into your seat, you set your mind to contemplation.

In coming, you recollect to have noticed an immense pile of wood, brick, or stone in a very fantastic shape, modelled after a heathen temple of many centuries ago, with a spire of elongated proportions, costing, it may be, as much as all the rest of the "cathedral or church," looking away to the skies, surrounded by minarets, towers, and pinnacles. Then contemplate a mortgage of £10,000 to £20,000 on top of it all, with the annual interest of £500 to £1,000, the cost of the organ and its hydraulic or human power, working under the "pastor's" feet for hire on the "sabbath," who will blandly tell the hearers, "do no work on the sabbath"—except of course mine, and the sexton's, and the organ blower's, and the choir's, and the organist's, and so on; and contemplate the parson's "stipend" ranging from £500 to £2,000 a year, and the organist's ranging from £100 to £300 a year; and the repairs and ornamentation running from £50 to £200 a year; and the heating and cleaning, and the bazaars and lectures, and operatic performances of the organist and choir; and the missionary contributions ranging from £30 to £200 a year; and contributions for the poor from £10 to £100 a year; and the prospect of "take up a collection," for all of these objects—and your mind becomes so financial and commercial and mercantile, that you begin to feel yourself in a "house of merchandise." If you thought you had escaped the "shop" when you left your business you find yourself wofully mistaken.

Then you hear a great bell ringing, over your head somewhere, which wakes you from your financial reverie, and you look around at the inside of the edifice. Opera shaped, just like the last theatre you attended, with platform or stage, and a "sacred desk" thereon, or a tub-like pulpit in which the star performer of the occasion

will shortly be “cabin’d, cribb’d, and confin’d.” Then a multitude of circular seats, cushioned with gay colours, but not comfortable; a pulpit ornamented with crimson and velvet and gold. A sound is heard, now aloft, now in the rear, or again in the front—with the slow, murmuring tones of a thundering organ, gaily painted, grand and lofty. As soon as your ears will allow your eyes to exercise their functions, you see a man—the form, tall and thin, medium sized and fat, or short and chunky—enter from a door of the rear or side to the pulpit, with solemn gait, grave demeanour, and pleasant smile, growing into solemn visage—the tailor’s or milliner’s skill strikingly displayed in gowns and tassels, ruffles and starch, hood and necktie, all carried with the mien and carriage of a master of ceremonies, “your spiritual master and pastor.”

Now there is a crowded audience—if rich, gaily dressed in the extreme of fashion—to hear a celebrated orator, each having a pew in a good place, well to the front, and the poor, if any, in the rear, whenever they come, stand or sit near the door. Again a thin audience, here and there a pious hearer, to listen to a hard-working, conscientious, though mistaken and learned curate, whose “stipend” is not “twofold” more, but tenfold less than the “bishop” or the popular preacher.

A prayer, a hymn, an organ recital, a collection, a Scripture reading, a sermon of from fifteen to twenty-five minutes of glittering generalities, plagiarised platitudes, and soothing sophisms, a prayer and again a hymn, may be, a benediction and a bustle out, and the “public worship of God” is over. These things more or less everywhere and modern style is fairly represented. How different the apostolic meetings at Jerusalem, at Antioch, at Troas, and other places!

A peculiar feature of the clerical system is that which demands the title of “reverend.” We will on this aspect quote a few words from a gentleman whom some will call “reverend,” but who it appears does not covet that

distinction, namely, the celebrated Baptist minister, C. H. Spurgeon. "We cannot lay down the pen without asking why so many brethren still retain the title of 'reverend.'* We are willing to reverence the aged pastor, and we did not hesitate to give that title to our beloved friend George Rogers, just in the same way as we use the term 'the venerable Bede,' or 'the judicious Hooker ;' but we are not prepared to reverence every stripling who ascends the pulpit. And moreover, if we thought it due to others to call them reverend, we should still want some reason for their calling themselves so.

"It seems rather odd to us that a man should print upon his visiting card the fact that he is a *reverend* person. Why does he not occasionally vary the term and call himself estimable, amiable, talented, or beloved ? Would this seem odd ? Is there any solid objection to such a use of adjectives after the fashion is once set by employing the word *reverend* ? If a man were to assume the title of *reverend* for the first time in history, it would look ridiculous, if not presumptuous or profane. Why does not the Sunday-school teacher call himself the respectable John

* "It is marvellous to find how those who style themselves the *clergy par excellence* are disposed to claim for themselves all the titles which can be supposed to elevate them in their own opinion or in the esteem of others. And yet, considering what human nature is, it is not surprising to see this phase of vanity. To say nothing now of other appellations, they will not allow the common people even the name *brethren*. They are the *brethren*; but unofficial Christians, however holy or intellectual, are the *laity*. The New Testament does not sanction this arrogance. The spirit of that book rebukes it. *All Christians are brethren*; the humblest, the poorest disciple that ever listened to the voice of Christ equally with the most exalted preacher of the Word. God, who is no respecter of persons, is the one Father of both. He hears the imperfect, incoherent prayer of the one as willingly as the fluent, connected address of the other. Yes, it may perhaps be found at the great day that many who pompously proclaimed the Word of the Lord, magnifying *themselves* instead of their office, shall be excluded from the society of the Redeemer who was meek and lowly on earth; while poor *laymen* who heard the gospel and believed, though kept at a respectful distance from the assuming *brethren*, shall be welcomed into the immediate presence of Him who is not ashamed to call all the sanctified *brethren*."—Dr. Davidson's "Ecclesiastical Polity," p. 73.

Jones, or the City missionary dub himself the hard-working William Evans ? Why do we not, like the members of secret orders and others, go in for worthy masterships and past grands and the like ? I hope that we can reply that we do not care for such honours, and are content to leave them to men of the world, or to the use of those who think they can do some good thereby.

" It may be said that the title of reverend is only one of courtesy ; but, then, so was the title of Rabbi among the Jews, yet the disciples were not to be called Rabbi. It is, at any rate, a suspicious circumstance that among mankind no class of persons should so commonly describe themselves by a pretentious title as the professed ministers of the lowly Jesus. Peter and Paul were right reverend men, but they would have been the last to have called themselves so. No sensible person does reverence us one jot the more because we assume the title. It certainly is in some cases a flagrant misnomer, and its main use seems to be the pestilent one of keeping up the unscriptural distinction of clergy and laity. A lad, fresh from the college, who has just been placed in the pulpit is the Reverend Smith, while his eminently godly grandfather, who has for fifty years walked with God and is now ripe for heaven, has no such claim to reverence.

" A gentleman of ability, education, and eminent piety preaches in various places with much zeal and abundant success, but he is no reverend ; while a man of meagre gifts, whose principal success seems to be in scattering the flock, wears the priestly prefix, having a name to be reverenced when he commands no esteem whatever. This may be a trifle ; many, no doubt, so regard it ; why, then, are they not prepared to abstain from it ? The less value of the epithet, the less reason for continuing the use of it. It would be hard to say who has the right to it, for many use it who have not been pastors for years, and have not preached a sermon for many a day ; what on earth are they to be reverenced for ? Other men are always preach-

ing, and yet no one calls them reverend, but why not? The distribution of this wonderful honour is not fairly arranged.

“We suggest that, as the wife is to see that she reverences her husband, every married man has a degree of claim to the title of Reverend, and the sooner all benedicts exercise the privilege, the sooner will the present clerical use of it pass out of fashion. We wonder when men first sought out this invention, and from whose original mind did the original sin emanate. We suspect that he lived in the Roman Row of Vanity Fair, although the Rev. John Bunyan does not mention him. One thing is pretty certain, he did not flourish in the days of the Rev. Paul, or the Rev. Apollos, or the Rev. Cephas.”

The Psalmist says of God, “Holy and reverend is His name.”¹ It would seem a very daring and presumptuous act to attach to one’s name, a name and attribute of Deity.

¹ Psalm cxi. 9.



PART II.



THE SCRIPTURAL PLAN
OF
SPREADING THE GOSPEL.

CHAPTER XXIII.

SHOULD THE GOSPEL BE SPREAD?

"And the Spirit and the Bride say, Come ; and let him that hears say, Come ; and let him that is thirsty come ; whoever will, let him take of the water of life and freely."—REV. xxii. 17.

WHY should the good news that salvation has been brought to the world of humanity, dead in trespasses and sins, be proclaimed ? Why should that salvation, which *first began to be spoken by the Lord* and afterwards was confirmed by them that heard Him, be now spoken ? Because men are in need of a salvation, and they must hear of it and accept it before they can enjoy it. Our Lord's last command to the Apostles was, "Preach the gospel to every creature. He who believes and is immersed* shall be saved." ¹

¹ Mark xvi. 16.

* Charles Anthon, LL.D., says : "The primary meaning of the word *baptizo* is to *dip* or *immerse* ; and its secondary meanings, if it ever had any, all refer in some way or other to the same leading idea. *Sprinkling*, &c., are entirely out of the question."—Dr. Fuller on "Baptism," p. 45.

The believing Jews on the day of Pentecost were told, "Repent and be immersed every one of you in the name of Jesus Christ for the remission of sins,"¹ and the believing, penitent, praying Saul of Tarsus, yet in his sins, was told by the messenger of the Lord, "Arise, and be immersed *and wash away your sins*, calling upon the name of the Lord."² The inquiring, unbelieving gaoler at Philippi was commanded by Paul and Silas, "Believe on the Lord Jesus Christ and you shall be saved, and your house. *And they spake unto him the word of the Lord,** and to all that were in his house. And he took them the same hour of the night and washed their stripes; and was immersed, he and all his straightway. And when he had brought them into his house he set meat before them, and rejoiced, believing in God with all his house."³

"Then belief comes from hearing, through hearing the word of God."⁴ "And this is the word which by the gospel is preached unto you."⁵ And Paul said to the Romans, "The gospel is the power of God unto salvation to every one who believeth."⁶ This is the same gospel which was "made known to all nations *for the obedience of faith.*"⁷ That the salvation through this gospel should be brought to the ears of human kind but few will deny, and that it is the duty of those who enjoy such salvation to aid others to enjoy it scarcely needs to be demonstrated.

I. HOW IS THE GOSPEL TO BE SPREAD ?

This is a question that affords more room for investigation. Our knowledge on this point is to be derived from one source, that is—the New Testament. We are obliged to dispense with the miraculous in the religion of Christ

¹ Acts ii. 38. ³ Ibid. xvi. 31-34. ⁵ 1 Peter i. 25. ⁷ Rom. i. 5; xvi. 26.
² Ibid. xxii. 16. ⁴ Rom. x. 17. ⁶ Rom. i. 16.

* "The word of the Lord" which Paul and Silas spoke to the gaoler and "to all that were in his house" was the Word the Lord gave to the Apostles to tell all the world, "He who believes and is immersed shall be saved." It is a direct answer to the gaoler's question, and the gaoler must have been so taught, for the next thing we find him doing was being "*immersed, he and all his straightway.*"

as a present actual operation amongst mankind, from the simple fact that there is no such thing now manifested. We have the grand result in the New Testament, our only source of Christian knowledge. We have the miraculous as a model or pattern, and the work of supernaturally gifted men as an example or precedent for our action in all cases where similar work can be done now. What they did in spreading the gospel that was not miraculous or extraordinary, we can do and ought to do, and do it in the same way or manner. We have *three* living powers, admittedly so in all Christendom, and about which there is scarcely the shade of dispute ; and what are they ?

II. THE BIBLE—THE CHRISTIAN—THE CONGREGATION.

By what process is the perpetuation of the Bible, the Christian, the congregation of Christians to be attained ? All three are necessary and requisite to work wisely and powerfully, all three must go hand in hand, intimately and closely ; if one is thrown aside, error and corruption creep in, mischief and destruction follow. What God has joined together, let no man put asunder. How, then, may they operate in this world ? I answer :

First : *The Bible*—by its transcription, translation, and circulation.

Second : *The Christian*—by his private and public work.

Third : *The Congregation*—by its internal and external work.

THE BIBLE may again be divided under three heads of operation :

(a) The Bible itself, its translation, printing, circulation, and distribution ; a large work, in which all may join, in one or the other.

(b) Books written in defence, vindication or elucidation of its history, contents, &c. This is an important work to be carefully performed.

(c) Publications published to vindicate the truth, refute

error, save the sinner, and confirm the saint. A valuable, useful, and responsible work in this age of the world.

THE CHRISTIAN may also be viewed in works of three characters :

(a) His own faith and obedience, which proclaim to all who see and hear of them the gospel he has believed and obeyed ; also in the aid he may afford to others.

(b) The Christian's individual efforts to spread the Word wherever he may be. This should be encouraged and practised, reasonably and prudently, but earnestly and constantly.¹

(c) An individual disciple's public effort in speaking the Word; acting an independent and devoted part in advancing the gospel at his own charges.²

THE CONGREGATION may also be seen operating in three ways.³

(a) The congregation, as such, keeping the ordinances of Christ, taking heed to the Word of Life.⁴

(b) The congregation in its teaching, exhortation, &c., setting forth the Word of the Lord to those who may hear the teaching and of its teaching.⁵

(c) The congregation or congregations sending missionaries or apostles to convert sinners and confirm saints.

In all these modes the gospel may be spread ; one should not supersede the others, nor displace the others ; each and all are necessary, and if maintained in active and constant operation, what a work would be done ! how glorious would be the spread of the truth, and how prevailing and triumphant would it become ! Each division might be largely elaborated upon and shown to be authorized from the Scriptures, but possibly all will be admitted ; all, at any rate, but the last one, by most of our readers. I will, therefore, leave all the other means of operation to the reflection of the reader, and proceed to note some things

¹ Acts viii. 1 ; xi. 20.
² Ibid. xviii. 28.

³ Jude 3 ; Phil. i. 27.
⁴ Phil. ii. 15.

⁵ 1 Thess. i. 8.

about the last—a congregation, or congregations, sending a missionary or missionaries.

The individual should work in his circle, the congregation in its circle, the “missionary of the congregation”¹ in “regions beyond,”² or where “Christ has not been named:”³ and thus the gospel of the Lord would spread and enlarge until the whole habitable earth should hear the glad tidings.

To accomplish this grand and glorious work, God sent the “Great Apostle,” His only begotten Son.⁴ Christ sent the *thirteen* Apostles.⁵ They preached the gospel and “made disciples;” of the disciples they made congregations of Christ or of God; the congregations sent their “Apostles,”⁶ and thus the glorious chain of love, with links Divine and human, is established to the end of time, to draw sinners heavenward.

There are two leading points to find out from the Scriptures, and all is settled as regards the question of preaching the gospel and aiding those who may preach it. *First*, the *sending* of persons to preach. Who can do this? Can any one or more? Is it authorized in the New Testament? *Second*, the *sustaining* or supporting those sent. Is this authorized, and how was it done? What more is requisite but to *send* and *sustain*? Get the proper men; *send* and *sustain* them in the proper way, and this work is done. We make selections of all the scriptures on the question of *sending—not calling*. The question is not a question of distance or nearness of locality, but of class or kind of persons to whom the preacher is sent—not to Christians, for the gospel is not and cannot be preached to them, although sometimes in their hearing, but to and for the disobedient or unbeliever wherever found, at home or abroad.

We should distinguish carefully between things which differ. An apostle or missionary of a congregation is

¹ 2 Cor. viii. 23.

² Ibid. x. 16.

³ Rom. xv. 20.

⁴ Heb. iii. 1.

⁵ John xvii. 18;

Acts xxvi. 17.

⁶ Acts xi. 22; xvi. 4-13;

2 Cor. viii. 23;

Phil. ii. 25.

one sent by a congregation to preach, and is not a teacher in a congregation who may be called to that work. The Apostles never trafficked in,¹ traded, bought and sold the Word of God ; that is, they never gave an equivalent in teaching for the money they received *from those they taught*, or those who contributed did not receive teaching in return for their contributions. They would not make commerce or "merchandise of the Christians,"² or give instruction *to* them for the money they received *from* them. If Christians chose to be generous, liberal, disinterested, and to serve others, they could do so, and their gifts were accepted as "fruit that would abound to their account," a "sweet odour, a sacrifice acceptable and well-pleasing to God."³ In this respect the Master's teaching was honoured by Paul. The apostle would not be the shepherd (pastor) of a flock as an "hireling;"⁴ but, on the other hand, like the "good shepherd," he would lay down his life for the "sheep,"⁵ and "spend and be spent for them."⁶ But if they wished to "do service"⁷ for others, he would, and did, receive their contributions as an aid to accomplish the work of saving sinners, and he called this aid "contribution for the gospel."⁸

¹ 2 Cor. ii. 17.

⁴ John x. 12.

⁷ Ibid. xi. 8.

² 2 Peter ii. 3.

⁵ Ibid. x. 11.

⁸ Phil. i. 5.

³ Phil. iv. 17, 18.

⁶ 2 Cor. xii. 15.

* "For I seek no profit (like most) by setting the word of God to sale." The original word means "*to sell by retail*, including a notion of fraud in the selling."—"Life and Epistles of Paul," vol. ii. p. 101.





CHAPTER XXIV.

APOSTLES OF CONGREGATIONS.

“For every one that calls on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without one proclaiming? and how shall they proclaim [or preach] unless they be sent?”—ROMANS x. 13–15.



THE Divine mode of sending missionaries or persons to convert sinners and confirm saints is taught in the New Testament, if it is taught at all. If it is not there, it is not one of the means authorized to be used in the spread of the gospel, for the gospel was spread throughout the world during the time of the Apostles of Christ by various means,¹ and if this was not one of them, we ought not to adopt or use it. We have no authority to press it on the minds of persons as an obligation; but if it were one of the ordinary and usual means used, as distinguished from the extraordinary and miraculous, then it is for us, and we are bound to act as the first Christians acted and to do as they did, when we desire to do the same work or accomplish the same object.

THE CONGREGATIONS OUGHT TO SEND.

Then there will be no need of a “Missionary Society” or a Board, as the congregations of Christ will be societies

¹ Col. i. 23.

enough, and "boards" enough, to do all the work in that respect that is required to be done. Why form a society to do the work which that society known as the congregation can do?

I. CONGREGATION OF JERUSALEM.

Mission of Barnabas.—Barnabas was the first Apostle of a congregation, and was sent by the model congregation at Jerusalem, the mother of all congregations of Christ.

Now, of those who had been dispersed by the persecution that arose after the death of Stephen, some of them were men of Cyprus and Cyrene, who spoke the word to the Grecians at Antioch, and a great number believed and turned to the Lord,¹ and the report concerning them came to the ears of the congregation that was in Jerusalem, and they sent out Barnabas to go as far as Antioch (verse 22). He went, and the work he did had reference to two objects: 1st. He exhorted them all (the believers) to remain with purpose of heart faithful to the Lord (verse 23). 2nd. "A great multitude was added to the Lord" (verse 24). The character of Barnabas is thus given: "For he was a good man, and full of holy spirit and of faith" (verse 24).

That Barnabas was an "Apostle" of the congregation at Jerusalem is apparent from the statements in Acts xiv. 4, 14. He is so named twice expressly: "And part held with the Jews and part held with the Apostles;" "which, when the Apostles Barnabas and Paul heard of, they rent their clothes." These facts explain the reason of Barnabas being called an Apostle. He was not an "Apostle of Christ" as was Paul, but he was an "Apostle" of a congregation.

THE HISTORY OF BARNABAS,

the first missionary of a congregation, cannot fail to be interesting; and if it were studied a little more than the

¹ Acts xi. 19.

history of the modern missionaries sent by "sects" and "societies," the world would be vastly improved by the result. The first notice we have of Barnabas is in these words : " And Joses, who by the Apostles was surnamed Barnabas (which name, when translated, is son of exhortation), a Levite, by birth a Cyprian, having land, sold it, and brought the money and laid it at the feet of the Apostles."¹ We hear of him again when Paul came to Jerusalem and attempted to associate with the disciples, and they were all afraid of him, for they did not believe that he was a disciple. " But Barnabas took him and brought him to the Apostles, and told them how he had seen the Lord on the road, and that he had spoken to him, and how he had boldly preached in Damascus in the name of Jesus."² The next mention of him is in the chapter first quoted,³ and after that " Barnabas went to Tarsus to seek for Saul, and when he had found him he brought him to Antioch. And it came to pass that *they met together in the congregation* for a whole year, and *taught a great multitude*, and called the disciples Christians first at Antioch" (verse 25). Agabus having predicted a famine in Jerusalem, the brethren in Antioch determined to send " relief to the brethren that dwelt in Judaea, which also they did, and they sent it to the elders by the hands of Barnabas and Saul;"⁴ "and Barnabas and Saul, after they had fulfilled their service, returned from Jerusalem, taking with them John, whose surname was Mark."⁵

" Now there were certain prophets and teachers in the congregation that was at Antioch ; Barnabas, and Simeon who is called Niger, and Lucius of Cyrene, and Manaen, who was brought up with Herod the Tetrarch, and Saul. And while they were publicly serving the Lord and fasting, the Holy Spirit said, Set apart for me Barnabas and Saul, to the work to which I have called them. Then after they had fasted and prayed, and laid hands on them,

¹ Acts iv. 36.
² Ibid. ix. 26.

³ Ibid. xi. 22.
⁴ Ibid. xi. 30.

⁵ Ibid. xii. 25.

they dismissed them. Therefore, having been sent forth by the Holy Spirit, they went to Seleucia, and then sailed to Cyprus; and while they were in Salamis *they preached the word of God* in the synagogue of the Jews, and they had John as an assistant.”¹

This scripture is used by some as if the congregation had sent Paul and Barnabas, by others as if the “prophets and teachers” had sent them—neither of which is correct; for it is expressly stated, “Therefore, *having been sent forth by the Holy Spirit*,” they went down to Seleucia. This concludes us in reference to any views we might have on the subject. This was merely putting them into the work for which they had been sent. Paul was sent by Christ to preach the gospel; Barnabas was sent by the congregation at Jerusalem long before this to preach the gospel. They remained, it would appear, too long at Antioch teaching the congregation, hence the Holy Spirit said, “Set apart for me Barnabas and Saul to the work to which I have called them;” not the work *I call them or will call them to*; but the work to which *I have*—at a time antecedent to this—*called them*; that work was *preaching the word of God* (see verse 5). Teaching a congregation was incidental and temporary for the most part, until, as in the instance at Antioch, those who were taught were able to “teach others also,” which we find was the case there.²

They went to Paphos; and Sergius Paulus, “a prudent man,” called for Barnabas and Saul, and expressed an earnest wish to hear the word of God (verse 7). They afterwards put to sea and went to Perga in Pamphylia, thence to Antioch in Pisidia, and on the sabbath day went into the synagogue and sat down, and the rulers asked them to exhort. Paul preached unto them.³ “Now, after the congregation was dismissed, many of the Jews and religious proselytes followed Paul and Barnabas, who spoke to them, and persuaded them to continue faithful to the favour of God.” The next sabbath, “almost the whole city

¹ Acts xiii. 1-5.

² Ibid. xv. 35.

³ Ibid. xiii. 16 42.

came together to hear the word of God ; " but the Jews contradicting and reviling, " Paul and Barnabas, speaking boldly, said, It was necessary that the word of God should be spoken to you first ; but since you reject it and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. And the word of the Lord was published throughout the whole of that region." The Jews " raised persecution against Paul and Barnabas, and expelled them from their borders," and they went to Iconium.

In Iconium " they went together into the synagogue of the Jews, and so spoke that a great multitude of the Jews and Greeks believed ; but the unbelieving Jews excited and embittered the minds of the Gentiles against the brethren ; therefore they continued a long time, and spoke boldly in the Lord, who gave testimony to the word of his favour, by granting signs and wonders to be done by their hands. But the multitude of the city was divided ; and some were with the Jews and some with the Apostles. But when there was a violent purpose on the part of the Gentiles, and of the Jews with their rulers, to outrage and to stone them, being aware of it they fled to the cities of Lycaonia, Lystra and Derbe, and to the regions round about, and there they preached the gospel." ¹ Paul healed the cripple in Lystra, and when the people saw what was done, they said, " The gods have come down to us in the likeness of men. And they called Barnabas, Jupiter, and Paul, Mercury, for he was the chief speaker." Then the priests of Jupiter went to offer sacrifice ; but " when the Apostles Barnabas and Paul heard of it, they rent their clothes," and said, " We preach the gospel to you that you may turn from these vanities to the living God." The Jews followed them, and Paul was stoned.

" And on the next day he departed with Barnabas to Derbe ; and when they had preached the gospel in that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch, strengthening the souls of the dis-

¹ Acts xiv. 1-7.

ciples, exhorting them to continue in the faith, and saying that through many afflictions we must enter into the kingdom of God. And when they had appointed elders for them in every congregation, with prayer and fasting, they commended them to the Lord on whom they believed. And having passed through Pisidia, they came into Pamphylia ; and when they had preached the word in Perga, they went down to Attalia ; thence they sailed to Antioch, from which place they had been commended to the favour of God, for the work which they had accomplished. *And having come and called together the congregation, they reported all that God had done with them, and that he had opened the door of faith to the Gentiles.* And they continued a long time with the disciples.”¹ Certain men came down from Judæa, and “ Paul and Barnabas had no little discussion and disputation with them ; ” and Paul and Barnabas and certain others went up to Jerusalem and met the Apostles, elders, and multitude of the disciples ; these kept silence and “ listened to Barnabas and Paul, while they made known what signs and wonders God had done by them among the Gentiles.”² A letter was sent back with them, and also other brethren, to Antioch, and “ Paul also and Barnabas continued in Antioch, teaching and preaching WITH MANY OTHERS the word of the Lord. And after some days Paul said to Barnabas, Let us return and visit our brethren in every city in which we have preached the word of the Lord, and see how they do.” Barnabas had wanted Mark to go with them, but Paul “ did not think it proper ” to take him, and they had a “ sharp contention, so that they separated from each other ; ” and “ Barnabas took Mark and sailed to Cyprus.”³

We have no other or further authentic account of Barnabas or his work after this, except it be in 1 Corinthians ix. 6, which was written about six years after this separation, and then Paul associates Barnabas with him in the privileges claimed for himself : “ Have I only, and

¹ Acts xiv. 21-28.

² Ibid. xv. 12.

³ Ibid. xv. 39.

Barnabas, no right to leave off working?"¹ This would seem to indicate a reconciliation and a re-union in work again. The only other allusion to him we have in the Epistles is in Galatians ii., when Paul speaks of going up to Jerusalem with Barnabas.

This abbreviated history of Barnabas will give the reader an idea of the work of the first Apostle of a congregation of Christ.

II. CONGREGATION AT PHILIPPI.

Epaphroditus.—Paul to the Philippians says of Epaphroditus: “ Yet I thought it becoming to send to you Epaphroditus, my brother and companion in labour, and fellow-soldier, but *your Apostle* (missionary), and *public servant to my need*, because he longed after you all, and was much distressed because you had heard that he was sick.”² “ Receive him, therefore, in the Lord with all joy, and regard such as worthy of honour, because *for the work of Christ* he was near to death, not regarding his life that he might supply that which was lacking in *your public service to me*” (verse 29). It appears to me that the words “*your Apostle*” are descriptive of the relation of Epaphroditus to the congregation at Philippi generally, as the words “*your public servant to my need*” is of his particular relation at that time to the congregation and Apostle both, and that they are to be distinguished; that they are not equivalent, or synonymous, or a repetition of the same character, is, I think, quite clear. “ Your Apostle” is general; “ your public servant to my need” is limited and particular. In being sent to carry the gift to help Paul’s need, he acted like Barnabas going up to Jerusalem;³ or as that other “Apostle” sent by the congregation, with Paul as his fellow-traveller, with the “gift” to Jerusalem.⁴

III. MISSIONARIES OF CONGREGATIONS.

In the nineteenth verse of 2 Corinthians viii., the Apostle refers to a brother (supposed to be Luke) “ who was

¹ 1 Cor. ix. 6. ² Phil. ii. 25. ³ Acts xi. 30. ⁴ 2 Cor. viii. 19–23.

chosen (or voted) by the congregations" (probably of Macedonia—see verse 1—or may be generally by all the congregations who contributed), "our fellow-traveller with this gift;" and in the eighteenth verse the Apostle speaks of sending Titus to Corinth, and with him the above "brother, whose praise in the gospel is throughout all the congregations;" and in the twenty-second verse another brother is spoken of, who is supposed to have been Erastus,¹ who is also sent, by Paul, with both the former; and in the twenty-third verse the Apostle says: "If any inquire concerning Titus, he is my partner and fellow-labourer for you; or, if our brethren (supposed to be Luke and Erastus) be inquired of, they are APOSTLES OF CONGREGATIONS, a glory of Christ; wherefore the proof of your love, and of our boasting concerning you, display before them, and before the face of the congregation." Those brethren are not spoken of as the Apostles of the congregations, nor yet "Apostles of the congregations;" but as "Apostles of congregations."

These brethren were, then, as "missionaries of congregations" of the same character as Barnabas an "Apostle" of the congregation of Jerusalem, and who did the same or similar work. The term was well understood in the usage of Paul as distinctive.

I use the word "missionary" instead of "messenger," as in the common version, as the best English word to represent *apostolos*, where it ought to be translated. "Messenger" represents *angelos*, another word frequently used in the Scriptures, and translated in our English word *angel*. They should not be confounded. They are distinct terms, and apply to distinct persons.* I would translate *apostolos*, in every instance where the word is

¹ See Acts xix. 22.

* In the appendix to "Living Oracles," Alexander Campbell, President of Bethany College, Virginia, says, speaking of the proper rendering of *angelos*: "In most, or perhaps in all English and all modern versions, it is sometimes rendered by messenger, which also represents Apostle; and this again confounds the reader, for when

not applied, to the "Apostles of Christ" alone. When applied to them I would use the term "Apostles," because they were "*named* Apostles" by Christ Himself, as Simon was *named* Peter.

ACTS XIII. 1.

I should probably observe that an incident almost always referred to in connection with the subject of sending persons to preach the gospel is found in Acts xiii. 1, where Paul and Barnabas were sent forth by the Holy Spirit. This is not an illustration of the work to be done by congregations; *for the congregation of Antioch had no part in the matter, had nothing to do with it; they did not send them*; they did not lay hands on them, nor anything of the kind. The prophets and teachers did lay hands on them, by the express direction of the Holy Spirit; and as we have no prophets and teachers now under the same miraculous direction, designating this or that particular person by name to this or that particular work, there is no one of similar authority to act as they did. It should also be observed that both Paul and Barnabas were "Apostles" before this time, and were not termed Apostles simply in consequence of this sending;² but one had been an "Apostle of Christ," and the other an "Apostle" of the congregation at Jerusalem.

I deduce from these facts, and others in the Scriptures, this rule: that what a congregation did once (that was

¹ Luke vi. 13.

² As in Acts xiv. 4-14.

he meets the word *messenger* he cannot ascertain whether it is *apostolos* or *angelos* in the original. Had we our choice, we would always render the word *APOSTOLOS* *missionary*, and the word *ANGELOS* *messenger*; but this we have not. The words *Angel* and *Apostle* are now naturalized and adopted into our language, and we must use them." So say I, in their proper place, but not when they ought not to be used.

"The word *Apostle* (*APOSTOLOS* from *apostello*, *to send forth*) means simply a missionary, or one who is sent out by the authority of another. There are three orders of Apostles mentioned in the New Testament. 1. Apostles of God. 2. Apostles of Christ. 3. Apostles of the Church."—"Scheme of Redemption," p. 294, by R. Milligan, of Kentucky University.

not special or exceptional), with the approval of the Apostles of Christ, may be done again and ought to be done. What the model congregation—that at Jerusalem—*did in sending Barnabas* to preach to and to teach others—not *themselves*—may and surely ought to be done by all those who wish to become imitators of the congregations of God which were in Judæa in Christ Jesus.¹

¹ 1 Thess. ii. 14.





CHAPTER XXV.

CONTRIBUTIONS FOR THE GOSPEL.

"I thank my God on every remembrance of you, . . . for your contribution for the gospel from the first day until now."—PHIL. i. 3-5.

 ID congregations, as such, ever contribute to the gospel ; or, in other words, aid those who preached the gospel ? The fact is evident—the Apostles and others did receive aid when preaching the gospel. Was it because they were “ poor saints,” or because they were “ labourers in the gospel ? ” The answer will be found in the following selections. The Apostle Paul distinctly avows, at least twice, that certain aid he received was for the gospel.¹ This ought to be conclusive. The fact that he associated Barnabas with himself in the privileges claimed in 1 Cor. ix. 6, shows, if there was nothing else, that “ Apostles of congregations ” were to have this right.²

I. CONGREGATION AT ANTIOCH.

The brethren at Antioch “ determined that Paul, Barnabas, and *certain others from amongst them*, should go up to Jerusalem to the Apostles and elders about this question ; being therefore conducted on their journey by the congregation, they passed through Phœnicia and Samaria,

¹ Phil. i. 5, 7 ; 2 Cor. xi. 8, 9.

² See also 3 John 5 ; Titus iii. 13 ; and generally, 1 Cor. ix. 1-14.

making known the conversion of the Gentiles, and they gave great joy to all the brethren." The word in the original represented by "conducted" means to *furnish* or *supply*, also to *accompany*, and the context must aid us in determining which is meant. Here it evidently means to supply or furnish for the journey, as the congregation did not accompany Paul and Barnabas; as "certain others from among them" were chosen and sent, and they were conducted on their journey by the *congregation* who remained at home. Illustrations of the use of the word in the sense of accompanying will be found in Acts xx. 37, 38, and Acts xxi. 5.

II. CONGREGATION AT ROME.

For Paul. "When I make my journey into Spain I hope in passing through to see you, and to be conducted by you on my journey thither, after I am first partly satisfied with your company.¹ If the congregation were to accompany Paul to Spain from Rome, instead of supplying him with the necessary means to accomplish the journey, he would not have said they might "conduct" him after he was "first partly satisfied with their company," for he would have had their company all the time throughout the journey.

III. CONGREGATION AT CORINTH.

For Paul. "Now I will come to you when I have passed through Macedonia, for I intend to go through Macedonia, and perhaps I may abide with you or even spend the winter, that you may conduct me on my way to whatever place I may go."² He would spend the winter in Corinth as his head-quarters, and the congregation would conduct him to "whatever place" he might go from time to time to preach the gospel.

"And in this confidence I intended to go to you before, that you might have a second benefit, and by you to pass

¹ Rom. xv. 24.

² 1 Cor. xvi. 5, 6.

through into Macedonia, and to come again to you from Macedonia *and be conducted by you into Judæa.*"¹

This shows that the Apostle, when he spoke about coming to them, and not being "burdensome" to them, did not mean to relieve them from aiding him in preaching the gospel to others, but that he would not, as a "teacher" among them, be burdensome to them as the "false Apostles" had been.² He expected rather, as he says, "not boasting ourselves in the labours of others in regions not measured out to us, but having hope, when your faith is increased, to be by you abundantly enlarged with respect to our line, so as to preach the gospel in regions beyond you, and not to boast in regions made ready under another man's line."³

For Timothy. "If Timothy come, see that he be with you without fear; for he works the work of the Lord as I do. Therefore let no one despise him, but conduct him forth in peace that he may come to me."⁴

IV. CONGREGATION IN PHILIPPI.

For Paul. "I thank my God on every remembrance of you, . . . for your contribution for the gospel from the first day until now."⁵ "Because you had me in your hearts, both in my bonds and in the defence and confirmation of the gospel, you all being joint contributors to me of the gift" (verse 7).*

These verses preclude the idea suggested by some that the "gifts" were given to Paul because of his "need" in the sense of charity, as he expressly says that what the

¹ 2 Cor. i. 16.

³ Ibid. x. 15, 16.

⁵ Phil. i. 3, 5.

² Ibid. xi. 20.

⁴ 1 Cor. xvi. 10, 11.

* Since translating, as in the text, "contribution for the gospel," instead of "fellowship in the gospel," as in the Common Version, I have seen "The Living Oracles," and find that Macknight so translates it. The Bible Union Version readings give "for your participation in the gospel," or "for your contribution to the gospel." I have not seen any translation, except the "Emphatic Diaglott," by Benjamin Wilson, which gives the seventh verse as in the text. See *Philippians* iv. 10, 17.

Philippians did from "the first day until" the time he wrote was "contribution for the gospel;" and that it was not, as also suggested by some, given to him when in his bonds merely, is also shown when he says that "*both, in his bonds and in his defence and confirmation of the gospel,*" they contributed to him.

"Yet I thought it necessary to send to you Epaphroditus, my brother and companion in labour and fellow-soldier, but your missionary and *public servant to my need.*" "Receive him, therefore, in the Lord, with all joy, and have such persons in great estimation, because for the work of Christ he drew nigh to death, not regarding his life, that he might fully supply the wants of *your public service towards me.*"¹

"I rejoiced in the Lord greatly that now at length your care for me has revived again, . . . yet you have done well in contributing to the relief of my affliction."²

"Now you Philippians know also that in the beginning of the gospel, when I DEPARTED from Macedonia, no congregation contributed to me, so that I kept an account of giving and receiving, but you only!"³

"For even when I was in Thessalonica you sent once, yes twice, to aid me in my need." "Not that I seek a gift, but I desire fruit that may abound to your account. But I have all and abound; I am full, having received from Epaphroditus your gift; a sweet odour, a sacrifice, acceptable and well-pleasing to God."⁴

V. OTHER CONGREGATIONS.

For Paul. "Have I committed a sin in making myself lowly that you might be exalted, because I preached the gospel to you without cost? I stripped other congregations, taking wages, for serving you."⁵

"For being present with you, and in want, we were burdensome to no one; but what I wanted the brethren from

¹ Phil. ii. 25, 29, 30.

² Ibid. iv. 10-14.

³ Ibid. iv. 15.

⁴ Ibid. iv. 16-18.

⁵ 2 Cor. xi. 7, 8.

Macedonia supplied; and in everything I have kept and will keep myself from being burdensome to you. Is the truth in me? Then this my boasting shall not be prevented in the regions of Achaia."¹ "For what is it in which you were inferior to other congregations, unless in this that I did not burden you. Forgive me this wrong."²

GENERAL INJUNCTIONS TO THE CORINTHIANS.

1 Corinthians ix. 1-14.—This chapter is used for so many purposes that one has to carefully examine it to understand what it really does mean. It is claimed by some to be conclusive authority for paying "teachers" in a congregation; by others it is rather a rebuttal than otherwise of all rights in this respect, both as to teacher and preacher. To me it seems to apply wholly to "*preaching the gospel.*" Some say the Apostle here adopts the reasoning of the "false Apostles," and shows that while they improperly were paid for their services, he does not claim anything for himself and Barnabas. That the questions put one after another, with the illustrations, belonged to his opponents, and were not his own. This, I think, is conclusively answered by the Apostle in his own words: "*My answer* to them who condemn me is this;" then he proceeds to argue the matter. He says, "*My answer,*" not the answer of the "false Apostles"—it is his own, not theirs. That the argument does not apply to a "teacher" settled with a congregation is evident also from the phrase with which he sets out. "*Have we not power to bring about* a sister, a wife, as the other Apostles and the brethren of the Lord and Cephas?" To bring, or take, or "*lead about*," is not being established with a congregation as "*the pastor*," or remaining with a congregation *three years*, as Paul did at Ephesus;³ but is like what is said to the Romans: "So that from Jerusalem and *round about*, as far as Illyricum, I have fully declared the gospel of Christ."⁴ The conclusion of his argument

¹ 2 Cor. xi: 9. ² Ibid. xii. 13. ³ Acts xx. 31. ⁴ Rom. xv. 19.

shows, too, that he had reference to *preaching*, and not *teaching*, when he expressed the result : “ So also the Lord appointed them who announced glad tidings, from of the glad tidings to live.”¹

“ My answer to them who condemn me is this : Have we not liberty to eat and to drink ? Have we not power to *lead about* a sister, a wife, as the other Apostles and the brethren of the Lord, and Cephas ? *Or have I only and Barnabas not liberty to leave off working ?* Who at any time serves in the wars at his own *charges** (wages)—verse 7, read to verse 11. “ If we *have sown* for you spiritual things, is it a great matter if we shall reap your carnal things ? If others partake of this authority over you, ought we not rather ? ”—verse 12, read to verse 14. “ So also the Lord appointed them who preach † the gospel to live by the gospel ”—read to verse 18 : “ What then is my reward ? That, when declaring the gospel, I shall exhibit the gospel of Christ *without charge*, in order that I may not abuse my power in the gospel.”

The Apostle Paul would declare the gospel “ without charge ” to those to whom he was “ exhibiting it ; ” but those for whom *he*, “ *had sown* spiritual things,” and who enjoyed spiritual blessings through the gospel which he had preached unto them, for them it was no great matter if they should allow the Apostle and Barnabas to “ reap their carnal things ” while they served others, thereby practising his declaration, “ I stripped other congregations, taking wages to do you service ; ”² and at the same time

¹ 1 Cor. ix. 14.

² 2 Cor. xi. 8.

* The following are the only other instances of this word in the New Testament—

Luke iii. 14 : “ And be content with your *wages*. ”

Rom. vi. 23 : “ For the *wages* of sin is death. ”

2 Cor. xi. 8 : “ I robbed other churches, taking *wages* of them to do you service. ”

† The English reader must beware not to take the expression “ preach the gospel ” as if it made a distinction between preaching the gospel and preaching *something else* ; it simply represents the word *evangelize*, i.e., perform the work of a Christian missionary.—Dean Alford on 1 Cor. ix.

illustrating the law, "So also the Lord has appointed them who announce glad *tidings*, from of the glad *tidings to live*."¹

What is it to "*live of the gospel*"? The gospel did not supply rewards in money or money's worth, nor were its blessings of that character—they were and are spiritual; but those who had obeyed the gospel—not those who were to hear it and to whom it might be preached—were to make "contribution for the gospel"² and "do service" to others; and the aid thus given to Paul, the Apostle of Christ, or to Barnabas, an Apostle of a congregation,³ was "fruit that would abound to their account."⁴ And in this particular Paul places Barnabas on the same footing with himself, and declares him entitled to the same privilege.⁵ Paul never did take from a congregation he taught, and he expressly commanded others not to take of the congregation they taught, but to labour for their own support as he had done.⁶ No teacher in a congregation was ever paid anything for teaching the congregation; his teaching was a free-will offering; but those whom the congregation sent to "announce" to the world the glad tidings, lived by the aid of those who had previously received the glad tidings and who sent them.

PAUL TO TITUS.

And through him to the brethren generally. The Apostle gave an injunction, as we read in Titus iii. 13, 14: "*Conduct Zenas the lawyer and Apollos on their journey with care, so that nothing may be wanting to them.* Let our brethren also learn to excel in good works for these pressing needs, that they may not be unfruitful." Study the history of Apollos.⁸

JOHN THE APOSTLE TO GAIUS.

"Beloved, you do faithfully what you perform for the brethren and for the strangers. These have borne testi-

¹ 1 Cor. ix. 14.

⁴ Phil. iv. 17.

⁷ 1 Peter v. 3.

² Phil. i. 5.

⁵ 1 Cor. ix. 6.

⁸ Acts xviii. 24–28;

³ Acts xi. 22, xiv. 4, 14.

⁶ Acts xx. 34.

¹ Cor. iii. 6, &c.

mony to your love in the presence of the congregation, *whom if you help forward on their journey in a manner worthy of God, you will do well*; because for his name's sake they went forth, *receiving nothing from the Gentiles*. We therefore ought to receive such, that we may be joint labourers in the truth." *

GENERAL REMARKS.

The Apostle Paul called the aid given to him in one instance, at least, "wages": "I stripped other congregations, *taking wages*, for serving you."² Here two or more congregations united or co-operated to contribute "wages" to Paul for a particular service, to preach the gospel to the Corinthians "without cost" to them. This is an instance of co-operation, so-called, in making a "contribution for the gospel."

The "contribution for the poor saints" is an ordinance in the congregation for every Lord's day.³ The "contribution for the gospel"⁴ is a "gift," not commanded in terms, but "desired" as "fruit that will abound" to the account of the contributors, and is given as required, as needed; and in addition to the contribution for the poor saints, and may be done "once, yes twice,"⁵ and from time to time, "from the first day until" some other day,⁶ or the last day of the year, to meet the "wages" of a "missionary of a congregation."⁷ There is no reason why the "contribution for the gospel" should not be made at least as often as the first Lord's day in every month, if not on every Lord's day.

Some will no doubt see in this system the probability of impostors taking advantage of it; and, prompted by the "love of money, a root of all evil,"⁸ preach the gospel for

* 3 John 5-7. ³ 1 Cor. xvi. 1. ⁵ Ibid. iv. 16. ⁷ 2 Cor. viii. 23.
 ² 2 Cor. xi. 8. ⁴ Phil. i. 5. ⁶ Ibid. i. 5. ⁸ 1 Tim. vi. 10.

* "Receive," Common Version and Anderson; "entertain," A. Campbell; "sustain," Bible Union Version; "fellow Helpers," Common Version and Anderson; "joint-labourers," A. Campbell; "fellow-workers," Bible Union Version.

"filthy lucre's sake," and not for the "truth's sake." This is not impossible, but it cannot be helped until found out, and when found out then stop the supplies, and that difficulty is adjusted. It is less likely to happen in this way, the *Apostolic way*, than in any other; for the man that buffets the world in preaching the simple gospel of Christ will not do it long, only for money, and unless influenced by a stronger and higher motive. But even if such unfortunate cases should arise, let us, with Paul, again say: "Some, indeed, preach Christ even of envy and strife, and some also of good will. The former preach Christ of contention, *not sincerely*, thinking to add affliction to my bonds; the latter indeed *from love*, knowing that I am set for the defence of the gospel. What then? Still in every way, *whether in pretence or in truth*, *Christ is preached; even in this I do rejoice, yea, and will rejoice!*" *

* Phil. i. 15-18.





CHAPTER XXVI.

INDIVIDUAL AID TO THE GOSPEL.

"Beloved, you do faithfully what you perform for the brethren, and for the strangers. These have borne testimony to your love, in the presence of the congregation; whom if you help forward on their journey in a manner worthy of God, you will do well."—APOSTLE JOHN TO GAIUS, 3 JOHN 5, 6.



FTERWARDS He (Christ) travelled through cities and villages, proclaiming the joyful tidings of the reign of God, being attended by the twelve, and by certain women, who had been delivered from evil spirits and distempers, Mary called Magdalene, out of whom went seven demons, Joanna, wife of Chuza Herod's steward, Susanna, and several others who assisted him with their property.¹ "Several women also were there, looking on at a distance, who had followed Jesus from Galilee, assisting him with their service."²

"And when the brethren heard this (the attempt to kill Paul) they brought him down to Cæsarea, and sent him out to Tarsus."³

"And it came to pass that he (Peter) remained many days in Joppa with one Simon a tanner."⁴

"And now send men to Joppa, and call for Simon, who is surnamed Peter; he lodges with one Simon a tanner, whose house is by the sea."⁵

¹ Luke viii. 1-4.

² Matt. xxvii. 55.

³ Acts ix. 30.

⁴ Ibid. ix. 43.

⁵ Ibid. x. 5, 6.

"These men (Paul and Silas) who have thrown the world into confusion, have come hither also, whom Jason has received into his house."¹

"And the brethren immediately sent away Paul and Silas by night, to Berea."² "If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."³

"Then the brethren immediately sent Paul away, to go as if to the sea; but Silas and Timothy remained there, and those who conducted Paul brought him to Athens; and having received a commandment for Silas and Timothy, that they should come to him as soon as possible."⁴ "And completing the voyage from Tyre, we arrived at Ptolemais; and having saluted the brethren we remained with them one day. On the following day we departed and came to Cæsarea, and went into the house of Philip the Evangelist, who was one of the seven, and we remained with him."⁵

"You yourselves know that these hands have ministered to my necessities and to those who were with me."⁶

"And after three days, packing up our baggage, we went up to Jerusalem, and some of the disciples of Cæsarea went with us, bringing us to one Mnason, a Cyprian, an old disciple, with whom we might lodge."⁷

"For when I was present with you and wanted, I was not a burden to any one, for the brethren who came from Macedonia supplied my wants."⁸

"I rejoice at the coming of Stephanus and Fortunatus and Achaiacus, for they have supplied what was wanting on your part, for they have refreshed my spirit and yours; therefore acknowledge such."⁹

"I beseech you also, true yokefellow, to assist those women who labour with me in the gospel, with Clement also, and any other fellow-labourer, whose names are in the book of life."¹⁰

¹ Acts xvii. 7.

⁴ Ibid. xvii. 14, 15.

⁸ 2 Cor. xi. 9.

² Ibid. xvii. 10.

⁵ Ibid. xxi. 7, 8.

⁹ 1 Cor. xvi. 17, 18.

³ Ibid. xvi. 15;

⁶ Ibid. xx. 34.

¹⁰ Phil. iv. 3.

see verse 40.

⁷ Ibid. xxi. 15, 16.

"Then after three years I went up to Jerusalem, in order to become personally acquainted with Peter, and I remained with him fifteen days."¹

"May the Lord give mercy to the house of Onesiphorus, for he often refreshed me, and was not ashamed of my chain; for when in Rome he sought me very diligently and found me. The Lord grant to him that he may find mercy from the Lord in that day; and in how many things he ministered to me in Ephesus you know very well."²

"At the same time also prepare for me a lodging, for I hope that through the prayers of you all I may be given to you."³

"Conduct Zenas the lawyer, and Apollos, on their journey with care, that nothing may be wanting to them. Let our brethren also learn to excel in good works for these pressing needs, that they may not be unfruitful."⁴

"Beloved, you do faithfully whatever you do to the brethren and to strangers, who have testified to your love before the congregation, if you conduct them on their journey in a manner worthy of God you will do well; for on account of his name they went out, taking nothing from the Gentiles. We therefore ought to receive such, that we may be fellow-helpers to the truth."⁵

¹ Gal. i. 18.

² 2 Tim. i. 16-18
see also Acts xx. 31.

³ Philemon 22.

⁴ Titus iii. 13, 14.
⁵ 3 John 5-8.





CHAPTER XXVII.

UNITED ACTION OF DIFFERENT CONGREGATIONS.

“Stand fast in one spirit, with one soul striving together for the faith of the gospel.”—PHIL. i. 27.

I. FOR THE GOSPEL.

 AVE I committed a sin in making myself lowly that you might be exalted, because I preached the gospel to you without cost? I stripped other congregations, taking wages for serving you.¹ “For what is it in which you were inferior to other congregations, unless in this, I did not burden you? forgive me this wrong.”²

“Now you Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no congregation contributed to me, so that I kept an account of giving and receiving but you only.”³

II. FOR THE POOR.

“For Macedonia and Achaia have been pleased to make a contribution for the poor saints who are in Jerusalem.”⁴

“For I know your readiness of mind, on account of which I boasted of you to the Macedonians, that Achaia was ready a year ago, and your zeal has incited very many.”⁵

¹ 2 Cor. xi. 7, 8.

² Ibid. xii. 13.

³ Phil. iv. 15.

⁴ Rom. xv. 26.

⁵ 2 Cor. ix. 2.

"As it respects the collection which is for the saints, as I have given orders to the *congregations of Galatia*, so also do you. On the first day of every week, let each one of you, as he prospered, place something by itself, treasuring up, so that when I come collections may not be made."¹

"Now, brethren, we made you acquainted with that gift for God which has been given in the *congregations of Macedonia*."² The gift was "the contribution;" the service which is for the saints.³

III. IN CHOOSING A MESSENGER OR PUBLIC SERVANT.

"And we have sent with him the brother, whose praise in the gospel is in all the congregations; and who, moreover, *was chosen by the congregations* as our fellow-traveller with the gift, which is to be distributed by us to the glory of the Lord himself, and as a declaration of your readiness of mind."⁴

IV. IN KEEPING ONE CUSTOM OR PRACTICE.

"Now, brethren, I beseech you⁵ by the name of our Lord Jesus Christ, that *you all speak the same thing*, and that there be no schisms among you; but that *you be perfectly united in the same mind, and in the same judgment*."⁵

"But if any one seems to be contentious, we have no such custom, *nor have the congregations of God*."⁶

"For God is not the author of confusion, but of peace, as *in all the congregations of the saints*."⁷

"For this reason have I sent to you Timothy, who is my son, beloved and faithful in the Lord, that he may remind you of my ways that are in Christ, as *I teach everywhere in every congregation*."⁸

"And so do I command in *all the congregations*."⁹

"Not forsaking the assembling of ourselves together, as the *custom of some is*. "¹⁰

¹ 1 Cor. vi. 1, 2.

⁵ 1 Cor. i. 10.

⁹ Ibid. vii. 17.

² 2 Cor. viii. 1, 4.

⁶ Ibid. xi. 16.

¹⁰ Heb. x. 25.

³ Ibid. viii. 18, 19.

⁷ Ibid. xiv. 33.

⁸ Ibid. iv. 17.

⁴ See Ibid. i. 2.

V. IN SENDING SALUTATIONS OR THANKS.

"To whom (Priscilla and Aquila) not only do I give thanks, but all the *congregations* of the Gentiles."¹

"The *congregations* of Christ salute you."²

"The *congregations* of Asia salute you."³

GENERAL REMARKS.

These *five* objects are the only ones found in the New Testament which two or more congregations united to accomplish. It will be remembered, however, that the work was done by each congregation separately and independently of the other, but for the same object, or for the same person or persons. There was no *convention* or *delegation* or *representatives* of congregations assembled in one meeting to do the work. The congregation did the work; not a few *elected* or *self-constituted representative men*.

I claim that in reference to "contribution for the gospel" we are not left in the dark, that we have all requisite information how to act in obtaining the "contribution for the gospel" made by congregations, and of appropriating it to its proper use. The only fact in the Scriptures we have as a precedent for *two or more congregations* uniting to contribute to one person, to aid in preaching the gospel, is stated in the words, "I stripped *other congregations*, taking wages for serving you."⁴ Paul took wages from two or more congregations to "do service" to the Corinthians, which service we find explained in the previous and subsequent verses of the same chapter to be *preaching the gospel* to them "*without cost to them*." How then did they, the other congregations, give or contribute the wages to Paul? We cannot answer from any facts connected with that contribution unless it is to be found in 2 Cor. xi. 9, where he says, "That which was lacking to me *the brethren which came from Macedonia supplied*." Whether this was individual or congregational is not directly apparent, unless the previous statement is explained by this one; the fact

¹ Rom. xvi. 4.

² Ibid. xvi. 16.

³ 1 Cor. xvi. 19.

⁴ 2 Cor. xi. 8.

is palpable, "the brethren" which came from Macedonia supplied his requirements, whether *sent* by the "other congregations" or not; but when we take into view other facts, it seems almost conclusive that they were sent. The congregation at Philippi did contribute and send to Paul in just this way; and what that congregation did any other may do. The Philippians contributed to Paul when "he departed from Macedonia"¹ directly. They also sent once, yes twice, to him in Thessalonica,² and when in Rome *they sent Epaphroditus*, whom Paul describes as their Apostle and "*public servant to my need*;"³ and then he was able to say: "But I have received all and abound; I have been *fully supplied*, having received by *Epaphroditus the things sent from you*; a fragrant odour, a sacrifice acceptable, well-pleasing to God:"⁴ and these things given and sent from the Philippians to Paul he calls "*contribution for the gospel*."⁵ These things were sent to him not merely when he was in prison, but "*both in his bonds and his defence and confirmation of the gospel*.⁶" Here is an express precedent; the Colosse congregation could do the same, the Ephesian the same, and so it can be done now; and the "Apostles of congregations" can, like Paul, "*keep an account of giving and receiving*,"⁷ debit and credit; and when the wages are received then of course the contribution ceases, or is diverted in another direction for another missionary. The number of congregations uniting should be simply as many as are necessary to keep one Apostle, or at most two, in the field.⁸

It may be said by some readers that what was done with respect to Paul, an "Apostle of Christ," is not a precedent for an "Apostle of a congregation." To this I answer, Paul, with respect to this very question of "living," associated Barnabas, an Apostle of the congregation at Jerusalem, with himself,⁹ and placed him in precisely the same position.

¹ Phil. iv. 15.

⁴ Ibid. iv. 18.

⁷ Ibid. iv. 15.

² Ibid. iv. 16.

⁵ Ibid. i. 5.

⁸ 2 Cor. viii. 23.

³ Ibid. ii. 25.

⁶ Ibid. i. 7.

⁹ 1 Cor. ix. 6.

It should be a rule in investigating the Scriptures, and comparing plans with what is written, to ask this question, Is there any expression or form of words in the New Testament distinctly stating such plan, either in terms or in facts? If there are no words conveying the idea to the mind of the reader, I conclude, and I think correctly, that the *idea or plan or work itself is not there enjoined*. We have, for instance, "missionaries of congregations,"¹ and "contribution for the gospel,"² and "contribution for the poor saints,"³ but we have not in so many words "co-operation of congregations;" but we have *the fact stated*—which is equally, if not more, expressive—in the words, "I stripped *other congregations*, taking wages to do you service."⁴ There are only *two* other words used in the New Testament that would express this idea, and they do not primarily apply to congregations, but to individuals. The two words I refer to are found, one in Phil. i. 7: "You are all *joint contributors* to me of the gift," and the other in 3 John 8, "We therefore ought to entertain such, that we may be *joint labourers* in the truth."

¹ 2 Cor. viii, 23.

² Phil. i. 5,

³ Rom. xv, 26.

⁴ 2 Cor. xi. 8,





CHAPTER XXVIII.

EVANGELISTS, MESSENGERS.

“And the seven stars are messengers of the seven congregations.”

REV. i. 20.

BVANGELISTS were gifted men; one of the gifts given by Christ.¹ The only evangelists of whom we have any special account, Philip and Timothy, were both possessed of extraordinary gifts,²—unless ‘the seven’ were evangelists, which we think the statement plainly implies in Acts xxi. 8, “Philip the evangelist, one of the seven” (evangelists), and they all possessed spiritual gifts. No congregation ever made an evangelist, ever sent an evangelist; no individual person ever made an evangelist, nor did the evangelist make himself. He was a “gift,” and as such is classified with Apostles and prophets. There is not an evangelist now; there cannot be unless the original order of things is restored. They were sent on special missions by the Holy Spirit,³ or by an Apostle.⁴ They never appointed bishops or deacons. Timothy never appointed a bishop or deacon, and never was instructed so to do. Titus was not an evangelist; at least he is never so called in the New Testament. This name applied to persons in our day is therefore a misnomer, and confuses the mind,

¹ Eph. iv. 11.

² Acts viii. 6; 2 Tim. i. 6.

³ Acts viii. 26.

⁴ Ibid. xix. 22; Phil. ii. 22.

and should be abandoned by all who speak of Bible things in Bible terms. If preaching the gospel constituted an evangelist, then every Christian who preached was an evangelist,¹ but the work of an evangelist is distinguished by the Apostle Paul from preaching the word.² He first commanded Timothy to "proclaim the word," and then, "Do the work of an evangelist: fully perform your service."

MESSENGERS OF CONGREGATIONS.

For inter-communication of congregations, and of congregations with individuals, we have members of the body through which they can reach out and benefit those beyond the immediate circle of the congregation itself, such as the "messengers of" the seven congregations mentioned in Rev. i. 20. In Rev. i. 4 it is said, "John to the seven congregations which are in Asia," and in verse 11, "What you see write in a book, and *send* to the seven congregations"; showing clearly it was not to the messengers, but to the congregations he wrote by the messengers.

The one like the Son of man "had in his right hand seven stars,³ and the seven stars are *messengers of the seven congregations.*"⁴ Messenger and Apostle are not the same; are different in every respect, and should not be confounded. The two men sent by the disciples of Joppa to Peter, when Dorcas died, may be classed under this head.⁵ They went with a special message.

Message by Judas and Silas. — "Then it pleased the Apostles and the elders *with the whole congregation to send* to Antioch, with Paul and Barnabas, *chosen men* from among themselves, Judas, who was surnamed Barnabas, and Silas, *leading men* among the brethren;⁶ and they wrote by their hands a letter, in which the Apostles, the elders, and the brethren⁷ said, "It has seemed good to us, *having come together with one mind, to send chosen men to you.*⁸ We have sent, therefore, Judas and Silas, who will

¹ Acts viii. 4.

³ Rev. i. 16.

⁵ Acts ix. 38.

⁷ Ibid. xv. 23.

² 2 Tim. iv. 2, 5.

⁴ Ibid. i. 20.

⁶ Ibid. xv. 22.

⁸ Ibid. xv. 25.

tell you the same things in word."¹ They went to Antioch, and having assembled the congregation they delivered this letter, and "*exhorted the brethren* with many words and strengthened them, and after spending some time they were dismissed in peace from the *brethren* to those who had sent them."²

Message by Paul, Barnabas, and others.—Some false teachers having come to Antioch caused a contention among the brethren. "After Paul and Barnabas had no little debate with them, they (*the brethren*) determined that Paul and Barnabas, and certain others from among themselves, should go up to Jerusalem to the Apostles and elders about this question. *Being therefore conducted on their journey by the congregation*, they passed through Phoenicia and Samaria, making known the conversion of the Gentiles, and they gave great joy to all the brethren. When they arrived at Jerusalem they were received by the congregation, and the Apostles and elders, and they declared all that God had done with them."³

PUBLIC SERVANTS.

Public servants, such as Epaphroditus.⁴ "Yet I thought it necessary to send to you Epaphroditus, my brother and companion in labour, and fellow-soldier, but your missionary and *public servant* to my need." See the same term, Rom. xv. 16. In this class might be placed Paul's "fellow-traveller" with the gift to the saints at Jerusalem.⁵ Their "public servant," his "fellow-traveller."

By "messengers" or "public servants" congregations can communicate with one another, and with a missionary or missionaries, and in regard to the selection of missionaries to be sent, and the wages they should receive and their payment when due. These "messengers" should not be constituted, nor constitute themselves, a Society or Board or Committee in any sense. They should act simply as the mouthpiece of congregational action, and as the congregation's public servants for the time being.

¹ Acts xv. 27.

² Ibid. xv. 33.

³ Ibid. xv. 2-4.

⁴ Phil. ii. 25.

⁵ 2 Cor. viii. 19.

PART III.



THE ORDER
OF
WORSHIP AND EDIFICATION
IN A
CONGREGATION OF GOD.

CHAPTER XXIX.

THE ORDER OF WORSHIP AND EDIFICATION IN A CONGREGATION
OF CHRIST.*

“Wherefore I beseech you, be you imitators of me. For this purpose I have sent to you Timothy, who is my beloved son, and faithful in the Lord; he will put you in mind of my ways which are in Christ, even as I teach everywhere in every congregation.”—1 Cor. iv. 16, 17.



HE Apostle Paul said to the Colossians: “For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order and the steadfastness of your faith in Christ.”¹ And to the Corinthians he said, after detailing the order of the Lord’s Supper, “And the rest will I set in order when I come;”² and, “Let all things be done

¹ Col. ii. 5.

² 1 Cor. xi. 34.

* *The Congregation.* “Two meanings have been specified as alone belonging to the word *ekklesia* (church) in the New Testament, viz., that spiritual assembly which comprises all true believers in all ages,

decently and in order;”¹ “Let all things be done to edification;”² and to the Romans, “Wherefore, let every one of us please his neighbour as far as is good for edification.”³ The leading object of leaders in the sects at the present day would seem to be the *gratification* of their neighbours, and not their *edification*. Grand temples, loud-sounding organs, operatic choirs, elevated pulpits, isolated pews, short unmeaning sermons, glittering generalities, “fictitious tales,” crying “peace, peace, when there is no peace,” are the gratifications held out to the deluded votaries of fashion and folly, vanity and vice, by the “false teachers” of this sectarian age; concerning whom the Apostle Peter predicts that “through covetousness they will make merchandise of you by fictitious tales; to whom the punishment threatened of old lingers not, and their destruction slumbers not.”⁴ The Saviour said to the woman of Samaria that “the time comes, or rather

¹ 1 Cor. xiv. 40. ² Ibid. xiv. 26. ³ Rom. xv. 2. ⁴ 2 Peter ii. 3.

usually denominated the *universal church*; and a congregation of Christians assembling for worship in one place, or a *particular church*.”—Dr. Davidson, “Eccl. Pol.,” p. 55.

“It is an assembly of *the called*, or those who are brought together by one leader, or profession. The whole community of professing Christians make the one body or congregation of the Lord; and those meeting in one place constitute the Christian congregation in that place.”—A. Campbell, Appendix to “Living Oracles,” p. 77.

“But in any intermediate sense, between a single congregation and the whole community of Christians, not one instance can be brought of the application of the word (*ekklesia*) in sacred writ.”—George Campbell, “Eccl. Hist.,” p. 117.

The fact that Tischendorf intimates that in the three most important manuscripts of the New Testament, Acts ix. 31 reads: “Then had *the congregation* rest throughout all Judea and Galilee and Samaria, and was edified, and walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied,” does not militate against the explanations given. The fact is stated that “the congregation” of Christ in those boundaries enjoyed rest. It was nevertheless “the congregation” of *Christ*, not of Judea, Galilee, and Samaria, but of *Christ* in those countries. The Apostle Paul afterwards referring to some of the same congregations says, “For you, brethren, became followers of *the congregations of God*, which in Judea are in Christ Jesus” (1 Thess. ii. 14).

“It is a spiritual but visible society of men, united by constant succession to those who were personally united to the Apostles, holding the same faith that the Apostles held, administering the

is come, when the true worshippers shall worship the Father in spirit and truth; for such are the worshippers whom the Father requires. God is Spirit, and they that worship him must worship him in spirit and in truth;¹ and in the last chapter of Revelation² it is commanded, "Worship God." Paul said of himself and the Philippian brethren, "We are the circumcision, who 'worship God in spirit,' who glory in Christ Jesus, and have no confidence in the flesh."³ Here is the real difference expressed in few words: those who "glory in Christ Jesus"—that is, worship as He has appointed, follow His instructions, do His will—and have no "confidence in the flesh," or the gratification of fleshly desires, nor glory in pomp or parade; those who make no provision for "the lust of the flesh, and the lust of the eyes, and the pride of life,"⁴—those alone worship in spirit and truth, those only are the "true worshippers." Paul said: "After the way which they call a sect so worship I the God of my fathers."⁵ This way he has pointed out. The worshippers must also have accepted the great High Priest of their

¹ John iv. 23, 24.

³ Phil. iii. 3.

⁵ Acts xxiv. 14.

² Rev. xxii. 9.

⁴ 1 John ii. 16.

same sacraments, and, like them, forming separate, but only locally separate, assemblies for the public worship of God. This is the Church according to the Divine intention. But as God permits man to mar the perfection of His designs in their behalf, and as men have both corrupted the doctrines and broken the unity of the Church, we must not expect to see the Church of Holy Scripture actually existing in its perfection on earth. It is not to be found thus perfect, either in the collected fragments of Christendom, or still less in any of those fragments, though it is possible that one of those fragments more than another may approach the Scriptural and Apostolic ideal, which existed only until sin, heresy, and schism had time sufficiently to develop themselves to do their work. In defining the Church, which is a technical name for the professors of the Christian religion, we must fix our attention solely on that which makes the Christian religion differ from the religions which are not Christian. This difference is constituted by the Christian religion having Jesus Christ, His revelation, and His precepts, for the object of its contemplations and the motive of its actions. The Church, therefore, consists of all who acknowledge the Lord Jesus Christ, the blessed Saviour of mankind, who give credit to His gospel, and who hold His sacraments, the seals of eternal life, in honour."—Smith's "Dictionary," Art. Church, vol. iii. p. 107.

confession, Christ Jesus,¹—must have been saved, not on account of works of righteousness which they had done, but according to the mercy of God, “through a bath of regeneration, and a renewing of the Holy Spirit.”² The Apostle Paul beautifully and forcibly expresses this fact to the Hebrew disciples. After showing to them that by one offering Christ had perfected for ever the sanctified, and that God remembered not their sins and iniquities any more, he told them what they should do, and the grounds of their confidence. “Having therefore, brethren, free access to the most holy place by the blood of Jesus—a new and living way, which he has consecrated for us through the vail (that is, his flesh), and a great high priest over the house of God, *let us draw near with a true heart, in full assurance of FAITH, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* Let us hold fast the confession of the hope unmoved, for he is faithful who has promised. And let us attentively consider one another, to excite to love and good works, *not forsaking the assembling of ourselves together,* as the custom of some is, but exhorting one another. And so much the more as you see the day approaching.”³

Such was the condition of Paul,⁴ and such the condition of the Philippians.⁵ They had believed the gospel and had been immersed in water. And such is the condition of all those who are “true worshippers.” They have had their “hearts sprinkled from an evil conscience and their bodies washed with pure water;” they have believed the gospel, repented of their sins, confessed with their mouths the Lord Jesus, and have been by His authority immersed in water,* “into the name of the

¹ Heb. iii. 1.

³ Heb. x. 19–25.

⁵ Ibid. xvi. 33.

² Titus iii. 5.

⁴ Acts xxiii. 16.

* The writer in Smith’s “Dic. of the Bible,” Art. Church, vol. iii. p. 102, after referring to the results of the discourse by Peter on the day of Pentecost, as described in Acts ii. 41, 42, says, “Here we have indirectly exhibited the essential conditions of Church communion. They are (1) Baptism—baptism implying on the part of the recipient repentance and faith; (2) Apostolic doctrine; (3) Fellowship with the

Father, Son, and Holy Spirit," to be saved,—for the remission of sins.¹ And then it came to pass, according to the covenant of God with them, that he "remembered their sins and iniquities no more."² Then they, and all

¹ Matt. xxviii. 19; Mark xvi. 16; Acts ii. 38.

² Heb. x. 17.

Apostles; (4) The Lord's Supper; (5) Public worship. Every requisite for Church membership is here enumerated, not only for the Apostolic days, *but for future ages*. The conditions are exclusive as well as inclusive, negative as well as positive. Luke's definition of the Church, then, would be the *congregation of the baptized*, in which the faith of the Apostles is maintained, connection with the Apostles is preserved, the sacraments are duly administered, and public worship is kept up." It may be advisable to quote the meaning given of "baptized" by this dictionary. "*Baptisma* properly and literally means immersion" (vol. iii., Art. Baptism, p. 90). "The language of the New Testament and of the primitive fathers sufficiently points to immersion as the common mode of baptism" (p. 93).

After discussing the "nature" of the Church, and the different terms used to represent it, and after quoting Ephesians iv. 3-6 as the passage most illustrative of the subject, the writer says, "Here we see what it is that constitutes the unity of the Church in the mind of the Apostle. 1. Unity of headship, 'one Lord;' 2. Unity of belief, 'one faith;' 3. Unity of sacraments, 'one baptism;' 4. Unity of eternal life, 'one hope of your calling' (comp. Titus i. 2); 5. Unity of love, 'unity of the spirit in the bond of peace;' 6. Unity of organization, 'one body.' The Church, then, at this period was a body of baptized (immersed) men and women, who believed in Jesus as the Christ, and the revelation made by Him, who were united by having the same faith, hope, and animated spirit of love, the same sacraments, and the same spiritual invisible Head."

Prof. Witherow, in "The Apostolic Church: which is it?" claims there are *six* principles indicative of the Apostolic Church, which he also claims are in the Presbyterian Church, and hence it is Apostolic. When examined it is found that only two of his principles are in the Apostolic Church, so that the Presbyterian Church is one-third Apostolic, and two-thirds Presbyterian, or something else that is not Apostolic or Christian. These two are correct.

3. There was a plurality of elders in each church.
 6. The only Head of the Church was the Lord Jesus Christ.
- The following four are not Apostolic :
1. The office-bearers were chosen by the people.
 2. The office of bishop and elder was identical.
 4. Ordination was the act of a Presbytery—that is, of a plurality of elders.
 5. There was the privilege of appeal to the assembly of Elders; and the power of government was exercised by them in their assembled capacity.

This is rather a usurpation, when Christ is "the only Head of the Church."—Page 44.

There are two elements that predominate this day in leading sects,

who have obtained "like precious faith" with them,¹ can be addressed as Peter addressed the "elect," who "in sanctification of spirit, in order to obedience, and the sprinkling of the blood of Jesus Christ,"² had been "re-generated to a lively hope, through the resurrection of Jesus Christ from the dead—to an inheritance incorruptible and undefiled and unfading, prepared in the heavens for us, who, by the power of God, are guarded through faith, to the salvation prepared to be revealed in the last time,"³ and also further said, "Wherefore laying aside all malice and all guile and hypocrisies, and envyings, and all evil-speaking, as new born-babes earnestly desire *the unadulterated milk of the word*, that you may grow by it. Because, indeed, you have tasted that the Lord is good; to whom coming, as to a living stone,

* 2 Peter i. 1.

* 1 Peter i. 2.

³ Ibid. i. 3-5.

one is the *aristocratic* or oligarchic, and the other the *democratic*. The aristocratic is represented in Popery, Episcopacy, and Methodism; the democratic is represented by Presbyterianism, Congregationalism, and Baptism: neither are of Christ. The government of Christians is *monarchical*, by a king; the individual Christian or the congregation is the administrator of the laws. The Christian can preach and immerse. A person is then added to the congregation. The congregation then has charge of the individual, and under and by the laws of the King administers blessings and punishments. "The government is upon His shoulders" (Isaiah ix. 7). His servants are the administrators of His laws.

The following extracts from Dean Stanley's "Christian Institutions" illustrate some points made in this book:—

"Baptism was not only a bath, but a plunge—an entire submersion in the deep water. . . . This was the part of the ceremony on which the Apostles laid so much stress. It seemed to them like a burial of the old former self and the rising up again of the new self" (pp. 8, 9).

"He took the bread and the wine as he found them; He fixed on the bread and wine as representing those two sustaining elements which are found almost everywhere—bread that strengtheneth man's heart, and wine that maketh glad the heart of man" (p. 34).

The custom of giving the bread and wine to infants ceased in Western Europe since the thirteenth century, "partly from the repugnance which the more restless, rational, and reforming West felt against an infant's unconscious participation in a rite which, according to any reasonable explanation of its import, could not be considered as useful to any except conscious and intelligent agents. In many of its aspects, no doubt, the same might be said of baptism" (p. 93).

rejected indeed by men, but chosen by God, and precious, you also, as living stones, are built up a spiritual temple, *a holy priesthood, to offer spiritual sacrifices* most acceptable to God through Jesus Christ.”¹ “Those who stumble at the word are disobedient unbelievers, to which therefore they were appointed; but you are an elect race, *a royal priesthood, a holy nation, a purchased people, that you should declare* the perfection of him who has called you from darkness into his marvellous light; who formerly were not a people, but now are a people of God; who had not obtained mercy, but now have obtained mercy.”²

THE PLACE OF WORSHIP AND EDIFICATION.

We have just seen that disciples of the Lord are “not to forget the assembling of themselves together.”³ We read that “on the first day of the week, when the *disciples met together* to break the loaf,” in the upper chamber where they were gathered together,⁴ Paul discoursed to them; they came “together in one place,”⁵ “the whole congregation came together *into the same place*.”⁶ At one time Paul “separated the disciples, reasoning daily in the school (or schoolhouse) of one Tyrannus.”⁷* At the time James wrote his epistle, the Christians had their own synagogues or places of meeting, or, as we sometimes call them at the present day, *meeting-houses*. “For if there enter into your *synagogue*.”⁸ This shows it was *their* synagogue or meeting-house, or house of meeting, which is the English of synagogue. The description James gives of the conduct of those to whom he addressed himself, is so like most congregations of the present day, that I beseech every reader of this to read the second chapter of James’s epistle through, and ask himself is he innocent? Christianity never did live, and never will live and flourish in a grand church or temple. There is no reason why

¹ 1 Peter ii. 5. ³ Heb. x. 25. ⁵ 1 Cor. xi. 20. ⁷ Acts xix. 9.

² Ibid. ii. 9, 10. ⁴ Acts xx. 7. ⁶ Ibid. xiv. 23. ⁸ James ii. 2.

* Congregations are mentioned as meeting also in private houses. See Col. iv. 15.

congregations should not be comfortably and pleasantly situated in public worship ; but this can all be had in a neat, clean, well-seated, well-ventilated, suitable building at a reasonable and moderate cost.

THE TIME OF WORSHIP.

“The disciples met together on the *first day of the week* to break the loaf.”¹ This was to partake of the Lord’s Supper. This is the only direct instance we have as to the time of meeting, and the object was to break the loaf. It is sufficient : it was on the first day of the week. There is no particular hour enjoined of that day ; but it was on that day. Many other allusions illustrate this practice, such as the command by Paul to the Corinthians, that “on the *first day of every week*” they should lay by them in store as God had prospered them, that there should be no gatherings or collections when he should come.² Their meetings were “constant,”³ not once in awhile, when it gratified their fancies, but it was a duty, an obligation with them. They attended regularly to the teaching of the Apostles, to the contribution, the breaking of the loaf, and the prayers, which we have seen was at least on the first day of the week, that is, of every week, for every week has its first day.

THE ORDER OF WORSHIP AND EDIFICATION.

Having now the “true worshippers” meeting at the “same place” on the “first day of the week,” what are they to do first. Every one taking his place punctually, the president⁴ of the meeting, who may be a senior, and may be termed presiding elder or senior,⁵ or one adapted to that work—the work of presiding—may then pray, or call upon a brother to pray. This intimation from the president to one or another of the brethren to do certain acts is advisable in view of order and decency, in order to avoid confusion.⁶

¹ Acts xx. 7.

² 1 Cor. xvi. 1, 2.

³ Acts ii. 42.

⁴ Rom. xii. 7.

⁵ 1 Tim. v. 17.

⁶ 1 Cor. xiv. 33-40.

I. PRAYER IS THE FIRST ACT OF PUBLIC SERVICE.

"I exhort, therefore, *first of all*, to make supplications, prayers, intercessions, and thanksgivings in behalf of all men, in behalf of kings and all who are in high stations, so that we may lead a tranquil and quiet life in all godliness and honesty."¹ The prayers to be offered are here indicated and their object. Any one can learn the proper kind of prayers to offer up by reading the prayers of the Apostles, as found in the New Testament.² One thing is quite evident, from the prayers of Apostles, that they were brief and pointed, *and they prayed* and did not make a speech, as is too often the case now. The general attitude in prayer was kneeling, and ought to be adopted, though standing cannot be said to be unauthorized.

II. SINGING MAY FOLLOW.

I do not know of any intimation as to the precise order singing should come in, in the worship; but it is clearly in order at any reasonable time from the injunctions we have concerning it.³ "Let the words of Christ dwell in you richly, and with all wisdom teach and admonish each other. In psalms, in hymns, in spiritual songs, singing with gratitude in your hearts to the Lord."⁴ This is the way, I think, this verse ought to be punctuated. Playing is not singing; organ blowing is not worshipping. The first Christians were told to *sing*; we should also *sing*, not *play*, nor *fiddle*, nor *dance* in the congregation. All if possible should sing, should stand up and bless the Lord with gratitude in their hearts. "Through him, therefore, let us offer up continually the *sacrifice of praise* to God, namely, *the fruit of our lips*, confessing to his name."⁵

III. APOSTLES' TEACHING

comes next. The congregation at Jerusalem thus acted;

¹ 1 Tim. ii. 1, 2.

² See Eph. i. 15, 16; Phil. i. 9; Col. i. 9; and many other instances.

³ Acts xvi. 25; 1 Cor. xiv. 14-26; Eph. v. 19; Col. iii. 16; James v. 13.

⁴ Col. iii. 16.

⁵ Heb. xiii. 15.

their order was to attend to the "teaching of the apostles, and to the contribution, and to the breaking of the loaf, and to the prayers."¹ The president, or any brother designated or requested, may then read some of the Apostles' teaching from their discourses or epistles to the congregations; the latter would seem to be more appropriate. This is infinitely preferable to a speech.

IV. THE CONTRIBUTION *

for the poor saints, for the poor of the congregation, or the poor saints in some other parts. This act should be done deliberately and cheerfully.² The contribution should

¹ Acts ii. 42. ² 1 Cor. xvi. 1; 2 Cor. viii. and ix.; Rom. xv. 26.

* "The Contribution," Acts ii. 42, is no doubt a correct translation. It was something the disciples attended to constantly, as constantly and as frequently as they attended to "the prayers," "the breaking of the loaf," and "the Apostles' teaching," and it was not any one of these acts, it was distinct from them and thus distinguished, "*and to the contribution.*" The term translated "fellowship" in Common Version may be translated "contribution" or "participation," or some of those families of words in every instance in which it is found, except it should be Gal. ii. 9. Wherever the term is used with respect to something given to another, "contribution" is the word to use; when something is received, enjoyed with others, there "participation." *Sharing* together is the ground idea, either in giving or receiving. We have no one word in English to express both ideas; contribution is giving together, participation is receiving or enjoying together.

A tract on "The Fellowship," by Isaac Errett, is based on a fallacy throughout. The congregation is represented as a "partnership," "a firm" (p. 6), into which one brings his talents for speech, another his for singing, another for praying, and so on; and others their money. "The man of wealth is under as sacred an obligation to bring his money into the partnership as is the orator to bring his gifts of speech, or the musician his gifts of song, or the ruler his ability to govern" (p. 9). "Other members of the partnership come forward and say, 'You can preach better than we, we can make money better than you, you attend to our preaching; we will see to your money-making; you preach—we will make money; and we will share. We will be partners in your preaching and you shall be a partner in our money-making.' *This is fellowship.* The preaching and the money-making are alike in the firm" (p. 8). This is incorrect from a scriptural point of view as well as from a practical point of view. *This is not sharing.* This is a system of equivalents, it is a mercantile transaction—it is simple merchandise; the very thing condemned in the Scriptures. One cannot and *does not share* when he *gives one thing and another some other thing.* All give the same thing; all

be attended to *constantly*, on every first day of the week. It is an act of the congregation in their assembly. They are to lay by itself in "the treasury," so that there be no "collections" when it is needed.¹ If each one kept by himself his weekly contribution, the "collection" would be as necessary at the end as ever, which clearly shows that the fund was to be collected on the first day of every week. The poor you have always with you, you can do them good whene'er you will.² The Lord Himself said, "It is more blessed to give than to receive."³ This fund should be sacredly appropriated to its purpose, and not applied to any other use. Be honest in this with the congregation at all events.

V. THE BREAKING OF THE LOAF, *

or the Lord's Supper, comes next in order. With respect to the observance of this important institution, we have happily distinct information. There is no talismanic or

¹ 1 Cor. xvi. 2.

² Matt. xxvi. 11.

³ Acts xx. 35.

receive the same thing, this is sharing in mutual burdens, or blessings; but giving and receiving are quite different. There is no *sacrifice* in this, which is a foundation of Christianity. The law of *sacrifice* is the law of Christ; but there is no sacrifice where one gives teaching which *he can give* for the money of another which *he can give*. There is no sacrifice in this; it is an equivalent, value for value; trade and barter, buying and selling—a most pernicious principle and practice, and utterly destructive of the power of the religion of Christ. It is the special evil that has corrupted Christianity, and leaves us to-day floundering in the midst of sects and sectarianism, errors and follies, of every imaginable description and kind.

* Calvin says: "Truly this custom, which enjoins communicating once a year, is a most evident contrivance of the devil, by whose instrumentality soever it may have been determined."—"Institutes," lib. iv. chap. xvii. s. 46.

"It ought to have been far otherwise. *Every week* at least, the table of the Lord should have been spread for Christian assemblies, and the promises declared by which in partaking of it we might be spiritually fed."—Lib. v. chap. xviii. s. 56.

Henry in his Commentary on Acts xx. 7, says: "In the primitive time it was the custom of many churches to receive the Lord's Supper every Lord's day."

John Brown, author of a Dictionary of the Bible, referring to the practice of communicating only once or twice a year, says: On account of this practice we find the great and good Chrysostom once and again bitterly exclaiming against them, as guilty of the highest con-

magic influence about the administrator of the institutions of the religion of Christ. It is simply one brother aiding others in their mutual worship and edification. Notwithstanding all the claims of the clergy, it is a simple fact that there is no intimation in the Scriptures of any one class having a preference in reference to these matters ; every Christian is a royal priest, and as such, to the extent of his ability and faithfulness, can do every act authorized to be done in worship and edification. No apostle, prophet, bishop, deacon, or evangelist ever administered the Lord's Supper that we have any account of, and yet it was the leading object of the meeting of the disciples, that was what they met for ; "and on the first day of the week when the *disciples came together to break the loaf,*"¹ Paul discoursed to them. All the other acts of worship and edification are the surroundings. Any congregation

¹ Acts xx. 7.

tempt of God and Christ, and calls their practice a most wicked custom."

John Wesley wrote to the elders in America : "I also advise the elders to administer the Supper of the Lord on every Lord's day."

John Bunyan—"Thus you see, breaking of bread was the work, the work that by general consent was agreed to be by the church of the Gentiles performed upon the first day of the week."

Dr. Neander says : "As we have already remarked, the celebration of the Lord's Supper was still held to constitute an essential part of Divine worship on *every Sunday*, as appears from Justin Martyr (A.D. 150), and the whole church partook of the Communion after they had joined in the *Amen* of the preceding prayer. The deacons carried the bread and wine to every one present in order. It was held to be necessary that all the Christians in the place should, by participating in this communion, maintain their union with the Lord and with His church."—*Hist. of the Christian Religion and Church*, vol. i. p. 332.

Justin Martyr, in his apology to the Emperor Antoninus Pius, says : "On the Lord's day *all Christians* in the city or country meet together, because that is the day of our Lord's resurrection, and then we read the Apostles and Prophets. This being done the president makes an oration to the assembly to exhort them to imitate and to practise the things which they have heard, and then we all join in prayer, and after that we celebrate the Lord's Supper ; then they who are able and willing give what they think proper, and what is collected is laid up in the hands of the president, who distributes it to the orphans and widows, and other necessitous Christians, as their wants require."—See Milligan's "*Scheme of Redemption*," p. 421.

neglecting to assemble themselves together for this purpose on the first day of the week is apostatizing or in apostasy ; of that there can be no doubt whatever. There is little or no faith, nor love, nor hope, nor fear in the hearts of persons calling themselves Christians who will not "do this in remembrance" of Christ. It is no excuse for such neglect because there is no preacher, or teacher, or minister, to suit the tastes or whims of the brethren ; if it has come to that with them, they are wretched and miserable, and poor and blind and naked, and need to do their "first works," since they have lost their "first love."*

The first Christians had no pope, nor priest, nor parson, not even "the pastor," to "perform divine service" for them. It was not a mere *performance* then, it was a service of love and duty ; and on the first day of the week they "presented their bodies a living sacrifice, holy, acceptable to God," which was deemed a reasonable service.² Now, people too often think it an unreasonable service to ask them to move their lazy, or dissipated, or over-worked bodies to the assembly of the saints. Of them, too, it cannot be said "the spirit is willing, but the flesh is weak;" for neither spirit nor flesh is willing. "Do not deceive yourselves, God is not mocked ; for whatever a man sows that also he shall reap. Therefore he who *sows to his flesh* shall from the flesh reap corruption ; but he who *sows to his spirit*, shall from the spirit reap life everlasting. Wherefore let us not flag in well-doing, for in the proper season we shall reap if we faint not."³ In 1 Cor. xi. 23 to the end, we have detailed instructions how to attend to the Lord's Supper. Let the loaf and the wine be properly placed on a table in a decent and orderly manner, so that they may be seen by all the congregation. Then let the brother presiding read the history of the institution, or Paul's instructions, or some other appropriate scripture, to the whole congregation, with a few direct observations,

* Rev. ii. 4.

² Rom. xii. 1.

³ Gal. vi. 7-9.

if deemed requisite, as to the character, object, or design of the institution. Let there be no harangue or oration.

Then taking the bread let all give thanks standing, the president or any designated brother leading.

Then the *loaf being broken* in presence of the congregation, let the servants of the congregation, or other brethren adapted to the work, distribute it to each and every one.

Then taking the cup after the same manner *give thanks*. Let there be a suitable cup for the wine, not a decanter nor a bottle.

Then convey the wine to every one, as was done with the loaf, by the same or other brethren. “*Drink ye all of it.*”

Let all this be done decently, orderly, quietly, deliberately, and seriously, as a work of importance; without haste, or perturbation or noise. In *giving thanks* let the brethren give thanks or express *their thanksgivings*, and not *their prayers*, or doctrines, or dogmas, or opinions about matters in general. Let it be a plain, simple, brief, effective thanksgiving, and nothing else; to which every one should *say Amen*—not think it merely, but say it audibly and distinctly.¹

VI. THE PRAYERS

of the congregation may now be offered up, as was done in Jerusalem. This is a practice almost obsolete in congregations of the present day; and yet it should not be so. Two or three at most should offer brief, deliberate prayers; not “vain repetitions,” as the heathen and the formal sectarians do, but expressive and thoughtful prayers, as well considered as the teaching or exhortation. Study carefully the prayers of the Apostles, the objects for which prayers are to be offered, as mentioned in the Epistles, and there need be no foolish utterances. “Pray at all seasons *in spirit.*”² “But you, beloved, building up yourselves on your most holy faith, *praying with a holy*

¹ 1 Cor. xiv. 16.

² Eph. vi. 18.

*spirit; keep yourselves in the love of God, expecting the mercy of our Lord Jesus Christ to eternal life.*¹ How little is the *spirit* of Christians cultivated at the present day! Comparatively little attention is paid to it, and to the production of the "fruit of the spirit," "love, joy, peace, longsuffering, gentleness, goodness, fidelity, meekness, temperance."² The kneeling attitude in prayer is the most appropriate, and the standing in thanksgiving and praise. Let all the brethren say Amen.³

VII. SINGING A HYMN

may again be attended to. We read that Christ sang a hymn with His disciples after the Supper.⁴ This is the only mention we have of our Lord singing. Sing with the spirit, and sing with understanding also.⁵

VIII. THE PUBLIC READING

should then be attended to.⁶ Reading of the Scriptures, which are "profitable for doctrine, for conviction, for correction, for instruction in righteousness, that the man of God may be perfect, completely fitted for every good work."⁷ "Beloved, this second epistle I now write to you, in which I stir up your sincere minds to remembrance, to be *mindful of THE WORDS before spoken* by the holy prophets, and of the commandment of us, the apostles of the Lord and Saviour."⁸ "But, beloved, *remember THE WORDS* which were spoken *by the apostles* of our Lord Jesus Christ."⁹ "I charge you by the Lord that the epistle be read unto all the holy brethren."¹⁰ There can always be plenty found capable of reading, if they are only willing; and for those who love the Word of the Lord it is better than the "fictitious tales" of false teachers. There are always better things to be learned from reading than from any number of sermons, orations,

¹ Jude 20, 21.

⁵ 1 Cor. xiv. 15.

⁸ 2 Peter iii. 1, 2.

² Gal. v. 22, 23.

⁶ 1 Tim. iv. 13.

⁹ Jude 17.

³ 1 Cor. xiv. 16.

⁷ 2 Tim. iii. 16, 17;

¹⁰ 1 Thess. v. 27;

⁴ Matt. xxvi. 30.

see also 1 Thess. iv. 1, 2.

see also Col. iv. 1.

or discourses, no matter from whom they may come, unless they simply "speak as the oracles of God."

IX. THE PUBLIC EXHORTATION

of brethren is valuable to the congregation, when it is done by persons whose minds are thoroughly stored with things new and old from the Scriptures. This is the first lesson to learn: "*Let the word of Christ dwell in you richly*, and with all wisdom teach and admonish each other."¹ "*Exhorting one another.*"² The great trouble is, that people think they can have knowledge without learning it. Too many mistake their impulses, emotions, and excitements for light and knowledge and spiritual discernment, when in fact they are nothing but the promptings and workings of the flesh. Every man who can say anything at all to a congregation, can say so effectively and impressively, if he only learns something substantial and useful to say, and says it earnestly and kindly. To do this he must accustom himself to think as the Apostle Paul: "*For do I now conciliate men or God? or do I seek to please men? for if I yet pleased men I should not be the servant of Christ.*"³ It is too often the case that brethren are more anxious about what the untaught, unbelieving world think of them than they are about what their own brethren think, and infinitely more than they are about what God thinks of their labour. In such cases there will be nothing but depression and failure.

X. THE PUBLIC TEACHING *

is a leading means of edification; the human family in general would sooner hear things fitly spoken than read the same things written in the most charming style. "He

¹ Col. iii. 16.

² Heb. x. 25.

³ Gal. i. 10.

* "In what sense can the institution of the Clergy or of [Diocesan] Bishops be said to have a Divine origin? Not in the sense of its having been directly and visibly established by the Founder of Christianity."—Dean Stanley's "Christian Institutions," p. 195.

"The various grades of the Christian clergy have sprung up in Christian society in the same ways and by the same divine, because

that prophesies *speaks to men* so as to *build them up*, to *exhort and comfort them.*"¹ "If then the whole congregation be come together in one place, and all speak in foreign languages, and there come in an unbeliever, or an unlearned person, will they not say that you are mad? But if all prophesy, and there comes in an unbeliever, or an unlearned person, he is corrected by all."² "What is it then, brethren? When you come together, each one of you has a psalm, has something to teach," &c. "Now let two or three prophets speak, and let the others judge," &c. "For you can all prophesy, one by one, that all may learn, and all may be comforted," &c.³ All the gifts given in the first age were "for the complete qualification of the

¹ 1 Cor. xiv. 3,

² Ibid xiv. 23.

³ Ibid xiv. 31.

the same natural necessity, as the various grades of government, law, and science—a necessity only more urgent, more universal, and therefore more divine, in so far as the religious and intellectual wants of mankind are of a more general, of a more simple, and therefore of a more divine kind than their social and physical wants. All of them vary in each age or country according to the civil constitution, according to the geographical area, according to the climate and custom of East and West, North and South. We find popular election, clerical election, imperial election, ministerial election, ordination by breathing, ordination by sacred relics, ordination by elevation of hands, ordination by imposition of hands; vestments and forms derived from Roman civil life and from a peculiar profession, from this or that school, of this or that fashion; spheres more or less limited, a humble country village, an academic cloister, a vast town population, or a province as large as a kingdom. The enumeration of these varieties is not a condemnation, but a justification of their existence. The Christian clergy has grown with the growth and varied with the variations of Christian society; and the more complete its developments, the more removed from the rudeness and simplicity of the early ages, the more likely they are to be in accordance with truth and reason, which is the mind of Christ."—Ibid. p. 197.

"This leads us to yet one more attribute of the Pope, even those who entirely repudiate his authority must still regard him as the chief ecclesiastic of Christendom. *If there is such a thing as a body of clergy at all, the Bishop of Rome is certainly the head of the profession.* In him we see the pretensions, the merits, the demerits of the clerical office in the most complete, perhaps in the most exaggerated, form. His oracular power is only what, to a certain extent, is claimed by the rest of the clergy.

"It may not, perhaps, be avowed by any other clergyman, Roman Catholic or Protestant, often as they may think or imply it, that they are infallible, or that they can add, by their own mere motion,

saints for the work of service, *for building up of the body of Christ* ;¹ and that, “speaking truthfully in love, we might grow up in all things into him who is the head, even the Christ, from whom the whole body fitly joined together and compacted by the service of every joint, according to its energy, in the proportion of each particular part, effects the increase of the body, *for the edification of itself in love.*”² “Wherefore, comfort one another, and *edify each other*, even as also you do.”³ This work does not belong to a class, nor should it be left to a class. “Let him that is instructed in the word participate with the instructor in every good work.”⁴ All ought to engage in every good work. Spiritual or supernatural gifts were given in the first age to reveal the truth and confirm the revelation; that having been once done does not need to be repeated, and is not repeated. The gift of the Holy Spirit was miraculous, and the works the gifted person performed

¹ Eph. iv. 12. ² Ibid. iv. 15. ³ 1 Thess. v. 11. ⁴ Gal. vi. 6.

new articles of faith. But wherever such claims exist, the office of the Pope is an excellent field in which to discuss the matter. The same reasons which convince us that the Pope is not infallible may convince us of the same defect in regard to the less dignified ecclesiastics. The advantages which the clerical order have conferred on Christendom, and the disadvantages, are also seen on a large scale in the history of the Popes.”—Ibid. p. 220.

“The Pope thus carries on the recollection of *an age when there was no visible distinction between the clergy and laity*. He shows, at any rate, in his own person the often repeated, but often forgotten facts, that all ecclesiastical costumes have originated in the common dress of the time, and been merely perpetuated in the clergy, or in this case in the head of the clergy, from their longer adherence to ancient habits.”—Ibid. p. 202.

“If the Pope himself may be a layman, and, as a layman, issue Pontifical decrees of the highest authority, he is a witness against all who are disposed to confine the so-called spiritual powers of the Church to the clerical or episcopal order. . . . The electors of the chief Pontiff may be laymen—the sovereign of the Christian world (the Pope) may be a layman.”—Ibid. p. 216.

“The entire unlikeness of the early days of Christianity (or, if we prefer so to put it, of the times of the Roman Empire) to our own is a point which such a study will bring out. . . . Such a passion for going back to an imaginary past, or transferring to the past the peculiarities of later times, may be best corrected by keeping in view the total unlikeness of the first, second, or third centuries to anything which now exists in any part of the world.”—Ibid. Pref., p. 6.

were miraculous; they have all ceased. The original workers afford us models for imitation, as the original congregations are to be imitated. "Christians"² have no "unwritten traditions," as the Roman Catholics, nor dogmas of œcumical councils, claimed to be dictated by the Holy Spirit; nor Mormon councils, nor "continuous revelations," as the followers of Joseph Smith claim to have; nor apostles, nor evangelists, as the Irvingites claim to have now, revealing things by the Holy Spirit; nor promptings, nor intimations of duty and conduct, as "the brethren," sometimes styled Plymouth Brethren, claim to have from the Holy Spirit; nor revelations from God, as "the Friends," sometimes called Quakers, claim to have, equal in authority, if not superior, to the written word; nor yet have they the "inner light," nor "dreams," nor "visions" of the night or day; nor "orthodox monitions" to acquaint them with what is right and wrong, holy or unholy, good or bad. They have the Light of the world,³ the *Author* and FINISHER of the Faith, to whom they are to look⁴ "in full assurance of faith." They know that "God has in these last days spoken by His Son,"⁵ and that they are not left to the uncertain and vain imaginations of hearts "deceitful above all things and desperately wicked," but to the *unerring standard of Divine truth revealed by Christ only through His apostles.*⁶ The great error of the world at the present day is the claim by all sects to a light of some kind other than the Word of the living God, to a revelation other than that delivered by the Apostles, and which was confirmed by the signs which followed.⁷ Now every deluded sect in Christendom establishes itself with the untaught masses with the idea that the Holy Spirit speaks through them and tells them they each and all are right, though each one is opposed to every other one, and all the time teaching different things, and still claiming to be guided by the same Holy Spirit

¹ 1 Thess. ii. 14.

³ John i. 9.

⁶ 1 John iv. 1-7; xiii. 20.

² Acts xi. 26; xxvi. 28.

⁴ Heb. xii. 2.

⁷ Mark xvi. 20.

1 Peter iv. 16.

⁵ Ibid. i. 1.

that guided the Apostles, and each and all of these sects and parties are directly opposed, to a great extent, to the revelations, commandments, institutions, ordinances and appointments of the Apostles, whom we know spoke by the Holy Spirit. Can these things be right? They cannot be. The only safety, then, is to adhere to the "sure word of prophecy," and take the Bible, the whole Bible, and nothing but the Bible, for the guide in life and for eternity. On this there can be union, harmony, common work, common sympathies and common blessings, otherwise, nothing but divisions, parties, variances, emulations, strifes, sects,¹ and we know that they "who practice these things shall not inherit the kingdom of God."² Christians must all be one, that the world may believe that Jesus is the Son of God.³ Another great injury to the truth is the clergy, a class wholly unacknowledged and unwarranted by the Scriptures, who all claim to be learned in the Bible, and to teach the Bible and Christianity; while there are those who teach any doctrine, any dogma, and anything that is false and opposed to the truth in name, institutions, appointments, and ordinances. They themselves are in their peculiar character and work violating express laws of Heaven in teaching "for filthy lucre,"⁴ and at the same time claim to teach the way of the Lord, while they constantly and continually "pervert the right ways of the Lord." They all teach differently, and all cannot be right. All service in and for the congregation is voluntary and unremunerated. The prayers, the praises, the teaching, the exhortation, the contribution, are all free-will offerings.

XI. DISTRIBUTION⁵

is just as important as "contribution." What is collected must be distributed. And there can be nothing more practical and more illustrative of "pure and undefiled

¹ Gal. v. 19.² Ibid v. 21.³ John xvii. 23.⁴ Acts xx. 34, 35; 1 Peter v. 2.⁵ Acts ii. 45; iv. 35.

religion,"¹ or of the final standard of salvation² than to see the congregation devote a few minutes to inquiries about the absent, the sick, the afflicted, the poor and the needy, the widows and the orphans. And this the congregation should do; know what becomes of their fund, how it is distributed and by whom. "Let him who distributes act with disinterestedness."³ "And distribution was made to each according to his need."⁴ The necessitous must be found out. Let every one tell what they know of cases of want, privation, affliction, or distress, and let those familiar with the case relieve it and attend to it, with the funds of the congregation and the approval of the congregation; and thus educate every one to visit and work, to practise what is preached. Religion is so nice now-a-days, especially on Sundays, that it is unfit for human beings unless dressed in broadcloth and silks, unless wearing "purple and fine linen, and faring sumptuously." Alas! it is to be feared of many it will be said hereafter, as Abraham said to the rich man, "Son, remember that you in your lifetime received good things, and Lazarus evil things; but now he is comforted, and you are tormented."⁵

XII. CONTRIBUTION FOR THE GOSPEL.

"Contribution for the gospel"⁶ is used by an Apostle once, as "contribution for the poor saints"⁷ is also used, by an Apostle once. So also Apostles or "missionaries of congregations"⁸ is only found once in the New Testament. We only find once that "the disciples met together on the first day of the week to break the loaf."⁹ The "contribution for the gospel" was attended to "from the first day," from the beginning of the gospel¹⁰ until the day the Apostle wrote to the Philippians.¹¹ The members were joint contributors of the gift.¹² It was given to aid in spreading the gospel, in preaching the

¹ Jas. i. 27.

⁴ Acts iv. 35.

⁷ Rom. xv. 26.

¹⁰ Phil. iv. 15.

² Matt. xxv. 34.

⁵ Luke xvi. 25.

⁸ 2 Cor. viii. 23.

¹¹ Ibid. i. 5.

³ Rom. xii. 8.

⁶ Phil. i. 5.

⁹ Acts xx. 7.

¹² Ibid. i. 7.

gospel to those who had not heard it; who had not received nor obeyed Christ. "Missionaries of congregations" were those sent to preach to and teach others, as Barnabas was sent by the congregation at Jerusalem.¹ They were sent to the world to preach the gospel to the unsaved. And they that preach the gospel the Lord has ordained, "should live of the gospel."² One, or at most two,³ may be sent by two or more congregations,⁴ as ability warrants, to preach the gospel to the world and sustain them in the work. The missionaries are simply Christians on a mission to preach the gospel, and while thus separated⁵ from their homes, those at home aid them to live, and they require nothing from those to whom they are sent. They may accept their hospitality. This is only one way of spreading the gospel. All Christians should, where they are, wherever they go, preach the word.⁶ "Let him that hears say, Come."⁷

XIII. THE MEETING

may then be closed after announcements, or notices given, and singing a hymn or thanksgiving, or both. No benediction.

RULES OF CONDUCT IN THE CONGREGATION.

The general duties and manner of action of all members of the body are forcibly stated by Paul in Romans xii. 4 : "For, just as in one body we have many members, but all the members have not the same function, so we (the many) are one body in Christ, and individually members of each other. Now having gifts of different kinds, according to that favour which has been given to us, if prophets, speak according to the analogy of faith" ("He that prophesies speaks to men so as to build them up, to exhort and to comfort them"⁸); "if service, act in the service; if the teaching, act in the teaching; if the exhorting, in the exhortation. Let the distributor act with disinterestedness, the president with diligence, the sympa-

¹ Acts xi. 22;

see also Ibid. xiv. 4-14.

² 1 Cor. ix. 6-14.

³ 2 Cor. viii. 23.

⁴ Ibid. xi. 8.

⁵ Phil. iv. 15

⁶ Acts viii. 1-4;

Phil. i. 14.

⁷ Rev. xxii. 17.

⁸ 1 Cor. xiv. 3.

thizer with cheerfulness." Read to the end of the chapter. So also the Apostle Peter : " *Let every one according as he has received a gift, serve the others*, as good stewards of the manifold favour of God.* If any one speak, let him speak as the oracles of God ; if any one serve, let him do it from the strength which God supplies, that in all things God may be glorified, through Jesus Christ, to whom be the glory and the power, for ever and ever. Amen."¹ "Let us not be vainglorious, provoking one another, envying one another."² "In brotherly love be tenderly affectionate to one another ; *in honour preferring one another.*"³ All service in the congregation is ready, willing, voluntary.

* 1 Peter iv. 11.

² Gal. v. 20.

³ Rom. xii. 10.

* "No permanent order of ministers appears in that spiritual kingdom of which He spoke on the hills of Galilee or on the slopes of Olivet. The twelve Apostles whom He chose had no successors like themselves. No second Peter, no second John, no second Paul, stepped into the places of those who had seen the Lord Jesus ; and if their likenesses have been in any measure seen again in later times, it has been at long intervals, few and far between, when great lights have been raised up to rekindle amongst men the expiring flame of truth and goodness by extraordinary gifts of genius or of grace. The seventy disciples that went forth at the Lord's command into the cities of Palestine were soon gathered to their graves, and no order of the same kind or of the same number came in their stead. They went out once and returned back to their Master to go out no more. The Church, the Christian society, existed in those faithful followers, even from the beginning, and will doubtless last to the very end. Wherever in any time or country two or three are gathered together by a common love and faith, there will be a Christian Church. *But even for years after the Lord's departure such a society existed without a separate order of clergy.* The whole Christian brotherhood was full of life, and there was as yet no marked distinction between its different portions. All were alike holy, all were alike consecrated. Therefore it is that the institution of the Christian ministry has never been placed in any ancient creed amongst the fundamental facts or doctrines of the gospel ; therefore it is that (in the language of the English Church) ordination is not a sacrament, because it has no visible sign or ceremony ordained by Christ Himself."—Stanley's "Christian Institutions," pp. 195, 196.

"There is not only no shadow of an indication in the New Testament that the characteristics of Peter were to belong to official successors, but for the first three centuries there is no indication, or at least no certain indication, that such a belief existed anywhere. It is an imagination with no more foundation in fact than the supposition that the characteristics of St. John descended to the Bishops of Ephesus."—Ibid. p. 214.

It is unpurchased and unpurchasable. Tolerate no Diotrephes in the congregation.¹ Let them be cut off who trouble you, whomsoever they be.² Put away from you, or withdraw from, those who practise wickedness,³ and suffer no false teaching in the congregation.⁴ Do unto others as you would that others should do unto you, and peace and harmony will be the result in every congregation. Please God, and not men, and there is not much fear of offences coming; but woe unto him by whom the offences come. Never give up the congregation; never cut yourself off as a member of the body of Christ; nor do an act that may compel the congregation to cut you off. It is a fearful thing to be separated from the Head of the congregation; and if you do not form part of the congregation—the body—how can you be in connection with the Head; it is impossible. Injury to the body of Christ, is injury to Christ; disrespect to it, disregard for its appointments and institutions, unwillingness to aid in its advancement or welfare, refusal to exercise the talents you possess in its interest, cordially and freely, shows marked dishonour to the Head, despite to His favour, and is destruction to your own soul and ruinous to your happiness in time and eternity. Think seriously, act cautiously, work unceasingly, so that the Apostle Paul, if present, could say of you as he did of the Thessalonians, “Incessantly remembering your work of faith and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God, even the Father.”⁵ The congregation is the highest administrative authority of the laws of the Kingdom of Heaven. There is nothing can be substituted for it. The attempt often made to allow an “official,” or a few “officials” so-called, no matter of what class, to usurp the prerogatives of the congregation, is presumptuous, unscriptural, and derogatory to the Head of the congregation.

¹ 3 John 9.

² Gal. v. 12.

³ 1 Cor. v. 13.

⁴ Rev. ii. 20.

⁵ 1 Thess. i. 2.

HOLINESS, THE END OF INSTITUTIONS.

"Now the end of the commandment is love from a pure heart and a good conscience, and unfeigned faith, from which things, some having swerved, have turned aside to foolish talking."¹ All Christ's institutions, while righteous in themselves, and the obedience to which is righteousness, nevertheless have also for their end the cultivation of "faith, hope, and love; these three, but the greatest of these is love."² Every Christian should avoid the works of the flesh such as these : "Adultery, fornication, uncleanness, lasciviousness, sorcery, enmities, strifes, emulations, wraths, brawlings, factions, sects, envyings, murders, intoxications, revellings, and such like, concerning which I foretell you now, as I have also foretold, that they who practise these things shall not inherit the kingdom of God."³ Christ's "divine power has gifted to us all things which are necessary to life and godliness, through the knowledge of him who has called us to glory and virtue. On account of which the greatest and most precious promises are freely given to us, that by them we might be made partakers of a divine nature, having escaped from the corruption that is in the world through lust. And for this very reason indeed, giving all diligence, add to your faith courage, and to courage knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love; for these things being in you, and abounding, make you to be neither slothful nor unfruitful in the knowledge of our Lord Jesus Christ. But he who has not these things is blind, shutting his eyes, having become forgetful of the purification of his old sins. Wherefore the rather, brethren, *earnestly endeavour to make your calling and election sure*; for doing these things you shall never fall; and thus there shall be richly ministered to you an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ."⁴ "Beloved, now we

¹ 1 Tim. i. 5. ² 1 Cor. xiii. 13. ³ Gal. v. 19. ⁴ 2 Peter i. 3-12.

are the children of God; but it does not yet appear what we shall be. However, we know that when he shall appear we shall be like him—that we shall see him as he is. And every one who has this hope in him, purifies himself even as he is pure.”¹ Whoever transgresses, *and does not abide in the teaching of Christ, has not God*; he who abides in the teaching of Christ, hath both the Father and the Son. If any one come to you and bring not this teaching, receive him not into your house nor wish him success, for he who wishes him success partakes in his evil deeds.”² “Little children let no one deceive you; *he who works righteousness is righteous*, even as He is righteous. He who works sin is of the devil; for the devil sins from the beginning.”³

“PURSUE PEACE WITH ALL MEN, AND HOLINESS, WITHOUT WHICH NO MAN SHALL SEE THE LORD.”⁴

¹ 1 John iii. 2, 3. ² 2 John 9, 11. ³ 1 John iii. 7. ⁴ Heb. xii. 14.

