

[F273]

## STUDY VI Part 1

### ORDER AND DISCIPLINE IN THE NEW CREATION

#### ELDERS

IN CONSIDERING this subject it is well that we keep clearly before our minds the oneness of the Church, and that while the entire Church throughout the world is one, yet in another sense of the word each separate gathering, or company, of believers is a representation of the whole. Each separate *Ecclesia*, therefore, is to consider the Lord as *its* Head, and to consider the twelve apostles as the twelve stars, bright ones, teachers, whom the Lord specially held in his hand and controlled—using them as his mouthpieces for the instruction of his Church in every place, in every gathering, throughout the entire age.

Each congregation or *Ecclesia*—even if composed of only two or three—is to seek to recognize the will of the Head in respect to all of its affairs. It is to feel a oneness with all the dear *ecclesias* of "like precious faith" in the dear Redeemer's sacrifice and in the promises of God—everywhere. It is to be glad to hear of their welfare, and to recognize the fact that the Lord, as the overseer of his work, may today, as in every period, use some special instruments for the service of the *Church as a whole*, as well as use certain members of each little local company. Looking thus to the Lord and recognizing the character of the servants he would use—humble, zealous, well reported of, clear in the Truth, giving evidence of having the anointing and the unction of the Spirit—they would be prepared to *expect* such general ministries to the needs of the whole Church, and to *seek* a share in the general blessing and dispensation of the "meat in due season" promised us by the Master. They will specially remember, too, how he promised special blessings in the end of this age, and that he would provide things new as well as old to the household of faith through appropriate channels of his own choosing. [Matt. 24:45-47](#)

The means, the channels of these blessings, the Lord himself will oversee and direct. All the members of the body united to the Head are to have confidence and to look for the fulfilment of his promises; but, nevertheless, are to "try the spirits"—to test the doctrines from whomsoever they emanate. The proving does not imply a lack of confidence in those recognized as divinely directed channels of the Truth; but it does imply a faithfulness to the Lord and to the Truth as superior to all human teachers and their utterances; it implies also that they are not listening for the voice of man, but for the voice of the Chief Shepherd; that they feast upon his words and love them—love to chew on them and to digest them. Such members of the body grow stronger and more rapidly in the Lord and in the power of his might than do others, because more attentive to the Lord's leading and instruction.

This general unity of the body, this general sympathy, this general teaching through a general channel which the Lord has provided for the gathering together of his jewels to himself at his

second presence ([Mal. 3:17](#); [Matt. 24:31](#)), does not interfere, however, with a proper recognition of order in each of the little companies, or *ecclesias*. However small the company, there should be order in it. By this word "order" we do not, however, mean stiffness or formalism. The order which works best and most satisfactorily is that which works noiselessly, and of which the machinery is quite out of sight. If the meeting be so small as three or five or ten, it should, nevertheless, look to the Lord to ascertain his guidance as to which of the number should be recognized as elders, seniors, or most advanced ones in the Truth, possessing the various qualifications of an Elder as we have already seen these outlined in the inspired Word—clearness in the Truth, aptness for teaching it, blamelessness of life as respects moral character, and ability to preserve order without unnecessary friction, as might be exemplified in his family, etc.

If the little company thus have the Word and Spirit of the Lord before them and actuating them, the result of their united judgments, as expressed in an election of servants, should be accepted as the mind of the Lord on the subject—the persons chosen as elders would, in all probability, be the best and most suitable in the number. However, care needs to be observed that such selections are not made without due consideration and prayer; hence, it is advisable that due announcement be made in advance, and that it be recognized that only those who claim to be members of the New Creation (male and female) shall attempt to express the mind of the Lord on the subject—in the vote. These should be such as have passed the point of *repentance* for sin and *restitution* to the extent of their ability and *acceptance* of the Lord Jesus' sacrifice as the basis of their harmony with God, and who then have made a full *consecration* of themselves to the Lord, and thus have come under the anointing and all the privileges of the "house of sons." These alone are competent to appreciate and to express the mind, the will, of the Head of the body. These alone constitute the Church, the body of Christ, though others, who have not yet taken the step of consecration, but who are trusting in the precious blood, may be counted as members of "the household of faith" whose progress is to be hoped for, and whose welfare is to be considered.

### **Ordaining Elders in Every Ecclesia**

*"And when they had ordained them elders in every church [Ecclesia], and had prayed with fasting, they commended them to the Lord."* [Acts 14:23](#)

The form of this statement, with other frequent references to elders in connection with all churches, justifies the inference that this was the *invariable* custom in the early Church. The term "elders," as seen in the text, includes evangelists, pastors, teachers, and prophets (or public exponents); hence, it is important that we learn what is meant by this word "*ordained*." At the present time this word is generally used in reference to a ceremony of installation; but this is not the significance of the Greek word *kirotoneo* used in this text. It means, "*to elect by stretching out the hand*," still the usual form of voting. This definition is given in Prof. Young's Analytical Bible Concordance. As that may be considered a Presbyterian authority, we will give also the definition set forth in "Strong's Exhaustive Concordance," which may be considered a Methodist authority. The latter defines the root of the word—"A hand-reacher, or voter (by raising the hand)."

A totally different Greek word is used when our Lord declared of the apostles, "I have chosen you and *ordained* you." ([John 15:16](#)) This is the same word, *tithemi*, used by the Apostle when,

speaking of his ordination, he says: "I am *ordained* a preacher and an apostle." ([1 Tim. 2:7](#)) But this ordination, the Apostle distinctly declares, was "not of men, nor by man, but by Jesus Christ and God the Father." ([Gal. 1:1](#)) All of the members of the Anointed Body, united with the Head and partakers of his Spirit, are thereby similarly ordained, not indeed to apostleship like Paul, but to be ministers (servants) of the Truth, each to the extent of his talents and opportunities ([Isa. 61:1](#))—the twelve only were *ordained* to be apostles, or special representatives—ministers ambassadors.

Recurring to the ordination or recognition of elders by the vote of the congregation (*Ecclesia*) of the New Creation, by "stretching forth the hand," as seen above, we note that this was the customary mode; for the Apostle uses the same Greek word in telling how Titus became his helper. He says, "*who was also chosen* of the churches to travel with us." The words italicized are from the Greek word *kirotoneo* which, as above shown, signifies "to elect by stretching out the hand." And, further, the word "also" here implies that the Apostle himself was chosen by a similar vote. Not chosen or elected to be an apostle, but to be a missionary—a representative of the churches on this occasion, and, doubtless, at their expense.

Evidently, however, some of the Apostle's subsequent tours were without the vote or support of the Antioch Church. ([2 Tim. 1:15](#)) Primitive Church regulations left all free to exercise their talents and stewardship according to their own consciences. The *ecclesias* (congregations) could accept or decline the services of apostles, even, as their special representatives; and the apostles could accept or reject such engagements—each exercising his own liberty of conscience.

But, is there no ordination of elders, etc., mentioned in the New Testament other than this—an election? Is there nothing signifying *to give authority* or permission to preach, as the English word *ordain* is now generally used in all denominations in connection with licensing and ordaining elders, preachers, etc.? We will examine into these questions.

The word *ordain*, in respect to elders, is used in one other place, only, and it is the translation of a different Greek word, viz., *kathestemi*, which signifies—"To place, or set down"—*Young*. "To place down"—*Strong*. This word occurs in [Titus 1:5](#): "Set in order the things that are wanting, and *ordain* elders in every city, as I had appointed thee"—i.e., as I arranged. *Revised Version*, "as I gave thee charge." On the face of it this text seems to imply that Titus was empowered to appoint these elders, regardless of the wishes of the congregations (churches, *ecclesias*); and it is on this view that the Episcopal theory of church order rests. Catholics, Episcopalians and Methodist-Episcopals all claim for their bishops an apostolic authority to set, to place or appoint, elders for the congregations—without the stretching forth of the hand, or vote of the Church.

This text is the stronghold of this idea; but it appears to be rather a weak support when we notice the last clause—"As I gave thee charge"—and reflect that the Apostle would surely not give Titus "charge" or instruction to do differently from what he (the Apostle) did in this matter. The account of the Apostle's own procedure, rightly translated, is very explicit: "And when they had elected them elders by a show of hands in every *Ecclesia*, and had prayed with fasting, they commended them to the Lord." [Acts 14:23](#)

No doubt the Apostle's advice and the advice of Titus, whom he specially commended to the brethren as a faithful minister of the Truth, would not only be desired, but sought by the brethren, and very generally followed; nevertheless, the Apostle and all who followed in his

steps sought to place the responsibility where God placed it—on the *Ecclesia*, whose concern it should be to "Try the spirits [teachings and teachers] whether they be of God." ([1 John 4:1](#)) "If any speak not according to this Word it is because there is no light in them"; and "from such turn away," the Apostle advises; they are not to vote for such, nor in any manner to accept them as teachers, elders, etc.

In any event the unanimity of the *Ecclesia* would be necessary—whether expressed by vote, as stated, or not; for suppose that Titus had appointed elders not agreeable to the brethren, how long would peace have prevailed?—how much pastoral or other service would such an Elder, obnoxious to the sentiments of the Church, accomplish? Practically none.

Priest-craft, and not the teachings of our Lord and his twelve apostles, is responsible for the division of the saints into two classes, called "clergy" and "laity." It is the spirit of priest-craft and antichrist that still seeks to lord it over God's heritage in every way possible—proportionately to the density of the ignorance prevailing in any congregation. The Lord and the Apostle recognize not the elders, but the Church (*Ecclesia*) as the body of Christ; and whatever dignity or honor attaches to faithful elders, as servants of the Lord and the Church, is not merely their recognition of themselves nor their recognition by other elders. The congregation choosing must know them, must recognize their Christian graces and abilities in the light of God's Word, else they can grant them no such standing or honor. No Elder, therefore, has any authority by self-appointment. Indeed, the disposition to ignore the Church, the body of Christ, and to make himself and his judgment superior to the whole, is first-class evidence that such a brother is not in the proper attitude to be recognized as an Elder—humility, and a recognition of the oneness of the *Ecclesia* as the Lord's body, being prime essentials for such a service.

Nor should any brother assume public duties in the Church as leader, representative, etc., without an election—even though assured that there is no question respecting his acceptability. The Scriptural method of ordaining elders in all the churches is by congregational election—by stretching forth the hand in a vote. To insist on such an election before serving is to follow Scriptural order; it fortifies the Elder, and, additionally, reminds the *Ecclesia* of its duties and responsibilities as appointees of the elders in the Lord's name and spirit—as expressing God's choice, God's will. Additionally, this Scriptural arrangement interests the members of the *Ecclesia* in all the words and deeds of the elders, as their servants and representatives. It opposes the too prevalent idea that the elders own and rule the congregation and puts an end to their thinking of them and speaking of them as "my people"—rather than as "the Lord's people whom I serve."

Why are not these matters, so clearly Scriptural, more generally understood and set forth? Because human nature is pleased to have honor and preferment, and falls readily into wrong conditions favorable to these; because they have been popular for seventeen centuries; because the people yield to these conditions and prefer them to the liberties wherewith Christ makes free. Then, too, many have felt so confident that the customs of Babylon must be right that they have never studied the Word of the Lord on this subject.

### **The Period of Eldership**

Nothing is said by inspiration respecting the period for which an Elder should be chosen: we are, therefore, at liberty to exercise reason and judgment on the question. Many persons may be

esteemed elders, or developed brethren in the Church, and may be useful and highly appreciated, and yet not be of the chosen elders set forth by the *Ecclesia* as its representatives—evangelists, teachers, pastors. The "elder women" are thus several times referred to honorably by the apostles, without the least suggestion that any of them were ever chosen as representative elders or teachers in the congregation (*Ecclesia*). Some chosen as suitable to the *Ecclesia's* service might cease to possess the stipulated qualifications; or others might, under divine providence, advance to greater efficiency for the service of the Church. A year, or its divisions—a half or a quarter year—would seem appropriate periods for such services—the latter if the persons were less tried, the former if well tried and favorably known. In the absence of law, or even of advice or suggestion, it would be for each congregation to determine as best they can the Lord's will in each case.

### **The Number of Elders**

The number of elders is not limited in the Scriptures; but, reasonably, much would depend on the size of the *Ecclesia*, as well as upon the number available—competent, etc. (None should be *assumed* to be a believer and to be fully consecrated; both by word and act he should have given unmistakable evidences of both his faith and consecration **long before** being chosen an Elder.) We favor having as many as are possessed of the outlined qualifications, and the dividing of the services amongst them. If the proper zeal actuates them, some kind of missionary or evangelistic work will soon claim some of them, or portions of the time of many. Each *Ecclesia* should thus be a theological seminary from which efficient teachers would continually be going forth to wider fields of service. The Elder who would manifest jealousy of others and a desire to hinder them from ministering should be considered unworthy a continuance; yet, no one either incompetent or a novice should be chosen—to satisfy his vanity. The Church, as members of the body of Christ, must vote as they believe the Head would have them vote.

A caution should perhaps be given against electing an Elder where none is found competent for the service, under the qualifications set forth by the apostles—far better have no elders than incompetent ones. In the interim, until a brother shall be found competent for the service, let the meetings be of an informal kind, with the Bible as the textbook and with Brother Russell representatively present as teacher in the *Studies* and *Towers*—your chosen Elder, if you so prefer.

### **Who May Elect Elders and How?**

Only the *Ecclesia* (the body—male and female), the New Creatures, are electors or voters. The general "household of faith," *believers who have not consecrated*, have nothing to do with such an election; because it is the Lord's choice, through his "body," possessing his Spirit, that is sought. All of the consecrated body should vote, and any of them may make nominations at a general meeting called for the purpose—preferably a week in advance of the voting, so as to afford time for consideration.

Some have urged that the voting should be by ballot, so that all might be the more free to express their real choice. We answer that whatever advantage there is in this is offset by a

disadvantage: namely, in the loss of the discipline and character-building accomplished by the apostolic mode of "stretching forth the hand." Each should learn to be candid and straightforward, yet, at the same time, loving and gentle. The vote, be it remembered, is the Lord's choice—expressed by members of his body to the extent of their ability to discern it. No one is at liberty to shirk this duty, nor to favor one above another except as he believes he has, and expresses, the mind of the Lord.

### Majorities Not Sufficient

In worldly matters the voice of a bare majority decides; but evidently it should not be so in the Lord's *Ecclesia*, or body. Rather, so far as practicable, the jury-rule should prevail and a unanimous verdict or decision be sought. The brother receiving a bare majority in the vote could scarcely feel comfortable to accept that as "the Lord's choice," any more than could the congregation. Another candidate able to draw the support of all, or nearly all, should be sought for, by vote after vote, week after week, until found or the matter abandoned; or let all agree on the two or three or more who could serve in turn and thus meet the ideas of all. But if fervent love for the Lord and the Truth prevail, with prayer for guidance and the disposition to prefer one another in honor, where talents are on an equality, it will generally be found easy to unite in judgment respecting the divine will on the subject. "Let nothing be done through strife or vainglory." "Preserve the unity of the Spirit in the bond of peace." [Phil. 2:3](#); [Eph. 4:3](#)

The same order should prevail in respect to the choice of helpers called deacons and deaconesses, whose good repute should also be noted as a qualification. (See [1 Tim. 3:8-13](#).) These may be for any service required—and they should have as many of the qualifications of eldership as possible, including aptness in teaching, and graces of the Spirit.

### Variety of Ministries

As already seen, elders may have special qualifications in one or another particular—some excelling in exhorting, some in teaching, some in public speaking or oratory, some as evangelists, in interesting unbelievers, and some as pastors taking a general oversight of the flock in its various interests, local or general. The Apostle Paul's address to the Elders of the *Ecclesia* at Ephesus gives us the general scope of the ministry to which each individual must adapt and fit his talents as a steward. His words are well worthy of careful and prayerful consideration by all accepting the service of an Elder in any department of the work. He said: "Take heed, therefore, unto yourselves, and to all the flock, over which the holy Spirit hath made you *overseers* [the word elsewhere misrendered bishops] to feed the Church [*Ecclesia*] of God." ([Acts 20:28](#)) Ah, yes! the elders need first of all to watch *themselves*, lest the little honor of their position make them proud and lordly, and lest they assume to themselves authority and honors belonging to the Head—the Chief Shepherd. To feed the flock is the Lord's province; as it is written, "He shall feed his flock like a shepherd." ([Isa. 40:11](#)) When, therefore, one is chosen an Elder it is that he may represent the Chief Shepherd—that he may be the instrument or channel through whom the great Shepherd of the flock may send to his own "meat in due season," "things new and old."

"Woe be unto the pastors [shepherds] that destroy and scatter the sheep of my pasture! saith the Lord. Therefore, thus saith the Lord God of Israel against the pastors [shepherds] that feed

my people: Ye have scattered my flock and driven them away, and have not visited them: behold I will visit upon you the evil of your doings, saith the Lord....I will set up shepherds over them which shall feed them: and they shall fear no more nor be dismayed." [Jer. 23:1,2,4](#)

### Laying On of Hands of the Presbytery

(1) "Neglect not the gift [endowment] that is in thee, which was given thee by prophecy [prediction], with the *laying on of the hands of the presbytery* [assembled elders]." [1 Tim. 4:14](#)

(2) "Whom [the seven deacons chosen by the Church] they set before the apostles: and when they had prayed, they *laid their hands upon them*." [Acts 6:6](#)

(3) "In the Church [*Ecclesia*] that was at Antioch,...the holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and *laid their hands on them*, they sent them away." [Acts 13:1-3](#)

(4) "*Lay hands* hastily on no man, and be not partaker of other men's sins." [1 Tim. 5:22](#)

(5) "And when Paul had *laid his hands upon them*, the holy Spirit came on them; and they spake with tongues, and prophesied [preached]." [Acts 19:6](#)

(6) Then *laid they* [the apostles] *their hands* on them, and they received the holy Spirit." [Acts 8:17-19](#)

(7) "Stir up the gift of God that is in thee, by the *laying on of my hands*." [2 Tim. 1:6](#)

We thus assembled the inspired testimony respecting laying on of hands in the *Ecclesia* of the New Creation. In the last three (5,6,7) the reference to the imparting of the "gifts" common in the early Church is evident. Apostolic hands were thus laid on all consecrated believers and some one or more gifts followed—"tongues," etc. "A measure of the Spirit is given to every man to profit withal." The first four texts (1,2,3,4) may be grouped together as of one general teaching; namely, as a mark of approval or indorsement—but not as a sign of permission or authorization.

(1) Timothy, Paul's adopted "son" in the ministry, had already been baptized and had already received a gift of the holy Spirit at the hands of the Apostle Paul (see 7) when he went with Paul to Jerusalem. ([Acts 21:15-19](#)) Doubtless, there and then "James and all the elders," apostolic-elders, recognizing Timothy's devotion and close affiliation with Paul, unitedly blessed him, laying their hands upon him by way of indorsement; and the account implies that they did this, not according to a usual custom nor to all of Paul's companions, but "by prophecy"—indicating that they were led to do it by some prediction by, or instruction from, the Lord.

(2) These deacons were not commissioned, or authorized to preach, by the apostles' laying hands on them, for they were not elected to be preachers, but to serve tables; and, anyway, they already, by virtue of their anointing of the holy Spirit, had full authority to preach to the extent of their talents and opportunity. And without any mention of license, or permission, or other ordination from anybody, we find Stephen, one of these deacons, preaching so zealously that he was the first after the Master to seal his testimony with his blood. This laying on of hands evidently signified merely the apostolic approval and blessing.

(3) The laying on of hands on Paul and Barnabas could not have been a permission to preach; for they were already recognized as elders and had been teaching in the Antioch Church for over a year. Besides, they had both been preaching elsewhere, previously. (Compare [Acts 9:20-29; 11:26](#).) This laying on of hands could only mean the *indorsement of the missionary work* about to be undertaken by Paul and Barnabas—that the Antioch *Ecclesia* joined in the mission with them and probably defrayed their expenses.

(4) Here the Apostle intimates that a laying on of Timothy's hands upon a fellow-laborer in the vineyard would signify his approval, or indorsement: so that if the man turned out poorly in any respect, Timothy would share in his demerit. He must, so far as possible, make sure that he did not give his influence to introduce one who would do injury to the Lord's sheep, either morally or doctrinally.

No risk should be run; caution should be exercised either in giving a letter of recommendation or a public indorsement in the form of a public God-speed. The same advice is still appropriate to all of the Lord's people in proportion to the degree of their influence. Nothing in this, however, implied that any were dependent upon Timothy's indorsement before they would have the right to preach: that right according to ability being granted by the Lord to all who receive the holy Spirit of anointing.

### **A Paid Ministry?**

The custom of a paid ministry, now so general and considered by many unavoidable and indispensable, was not the usage of the early Church. Our Lord and his chosen twelve were, so far as we are able to judge from the inspired records, poor—except, perhaps, James and John and Matthew. Accustomed to voluntary giving to the Levites, the Jews evidently extended this usage to everything religious that appealed to them as being of God. The disciples had a general treasurer, Judas ([John 12:6; 13:29](#)), and evidently never lacked; though it is equally evident that they never *solicited alms*. Not a hint of the kind is even suggested in the record of our Lord's words. He trusted to the Father's provision, and certain honorable women ministered unto him (and his) of their abundance. See [Matt. 27:55,56; Luke 8:2,3](#).

Had our Lord's sermons and parables been intermixed with appeals for money, it would have sapped their life. Nothing appeals to us more than does the evident unselfishness of the Master and all his specially chosen ones, Judas being the only exception, and his avarice cost him his fall. ([John 12:5,6](#)) The love of money and show and the begging system of Babylon today is much against its powerful influence; and the absence of this spirit amongst the Lord's faithful now, as at the first advent, tells much in their favor with those who study them as living epistles, not fully appreciating their teachings. In a most remarkable manner the Lord has provided thus far for his "harvest" work without one solitary appeal being made for money; and we trust it will never be otherwise, believing that this is the Lord's mind.

Let those ambitious for this world's luxuries and wealth seek them in the fields of trade or in the lucrative professions; but let none become ministers of the Gospel of Christ from any other motive than love for God and for his Truth and for his brethren: a love that will rejoice in sacrificing ease and wealth and honor of men—not grudgingly, but heartily. But alas! nominal Christianity has grown great and worldly, and her servants are honored with the titles Reverend, Very Reverend, Most Reverend and Doctor of Divinity; and with these honors and titles go



salaries—not according to the minister's needs, but on the commercial basis of his ability to attract large congregations and wealthy people. The natural result has followed—"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." "His watchmen are blind: they are all ignorant, they are all Dumb—Dogs, they cannot bark; dreaming or talking in their sleep; lazy, loving slumber [ease]. Yea, they are greedy dogs which can never have enough; and they are shepherds that cannot understand: they all look to their own way [welfare], every one for his gain from his own quarter [denomination]." "They shall gather to themselves teachers having ears itching [for praise of men]; and they shall turn their ears from the Truth and shall be turned unto fables." [Isa. 56:10,11](#); [Micah 3:11](#); [Phil. 3:2](#); [2 Tim. 4:3,4](#)

Some may reason that both extremes ought to be avoided—large salaries and no salaries—and may call to mind the Lord's words, "The laborer is worthy of his hire;" and the Apostle's words, "If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?" Yet we must remember that even these strongest statements of Scripture refer not to princely salaries, but to bare necessities. This the Apostle illustrates by the quotation, "Thou shalt not muzzle the ox that treadeth out the corn." The ox was to be free to provide for his necessities, but no more. The Apostle has given us the keynote of his own successful ministry, saying: "I will not be burdensome to you: for I seek not yours, but you....And I will very gladly spend and be spent for you; though the more abundantly I love you the less I be loved." [2 Cor. 12:14,15](#)

Following in the footsteps of Jesus will not lead us in the direction of salaries: neither will the footsteps of his chief apostle, Paul. The latter, after showing that to ask earthly remuneration for spiritual services would in no sense violate justice, tells us of his own course in the matter in these words:

*"I have coveted no man's silver or gold or apparel. Yea, yourselves know that these [my] hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of our Lord Jesus, how he said, It is more blessed to give than to receive."* [Acts 20:33-35](#)

*"We have not used this right [over you to require temporal things in exchange for spiritual]: but we bear all things that we may cause no hindrance to the gospel of Christ." (*[1 Cor. 9:12](#)*) "When I was present with you and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia [voluntarily] supplied."* [2 Cor. 11:9](#)

Our liberties are just the same as were those of the apostles in these respects; and fidelity to the cause should lead us to follow their steps in this as in all matters. The Lord, the apostles, and their associates, who traveled and gave their entire time to the ministry of the truth, did accept voluntary contributions from the brethren to meet their expenses; and, as already intimated, the laying on of the hands of the Antioch Church upon Paul and Barnabas, when they were about to start on their first missionary tour, seems to have implied that the Church became responsible for their expenses, and correspondingly participated in their work.

There is no intimation, direct or indirect, that the elders serving the Church at home received either salary or expense money; and we believe that it will generally be found advantageous to each local Church to use the voluntary services of its own members—few or many, great or insignificant. This Scriptural method is spiritually healthful: it tends to draw out all the various

members in the exercise of their spiritual gifts, and leads all to look more to the Lord as the real Shepherd, than does the hiring method. As the number of qualified teachers increases, let the example of the Antioch Church be imitated—let some be sent forth as missionaries, colporteurs, pilgrims, etc.

Nevertheless, if any congregation considers that its field of usefulness is a large one and that a brother could advantageously give his entire time to ministering to it and to mission work, and if they *voluntarily* tender him money sufficient for his expenses, we know of no scripture that would forbid its acceptance. But both the serving Elder and the supporting *Ecclesia* should see to it that the amount provided is not more than *reasonable living expenses* for the servant and those properly dependent on him. And both should see also that *all* the members of the *Ecclesia* be exercised, and particularly such as possess qualifications for eldership; otherwise the spirit of Babylon, churchianity, will be sure to develop.