

SOUND DOCTRINE

— A —

SERIES OF BIBLE STUDIES
FOR
SUNDAY SCHOOL CLASSES, PRAYER MEETINGS,
PRIVATE STUDY, COLLEGE CLASSES, Etc.

— BY —

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WHAT IS THE CHURCH?

CONFUSION. There is much confusion as to the meaning and application of the word "church." It is common these days to hear people speak of "going to church." No such statement is found in the New Testament, neither does any writer of the New Testament ever refer to the place of meeting as the church. The church is composed of the saved, or the children of God.

THE MEANING OF THE WORD "CHURCH."

The Greek word translated "church" is "*ekklesia*." This word was not coined by Christ or his apostles, but was in general use by the Greek-speaking people. Among the Greeks the word never had any religious significance. It literally meant "the called out," and was applied to any body of people "called out" and gathered together for any purpose. In this sense the word is used a few times in the New Testament. In Ephesus the silversmiths stirred up a mob against Paul. Of this mob it is said: "Some therefore cried one thing, and some another: for the assembly was in confusion." (Acts 19:32) The word here translated "assembly" is the identical word elsewhere translated "church." The town clerk made a speech to the mob, in which he said: "But if ye seek anything about other matters, it shall be settled in the regular assembly" (v. 39). Here the word "assembly" (*ekklesia*) is applied to the regular court. "And when he had thus spoken, he dismissed the assembly" (v. 41). Twice in this chapter the word "ekklesia" is applied to the mob, and once to the regular court. From this it is seen that in the every-day use of the word it was applied to any body of people "called out" for any purpose.

WHY APPLIED TO GOD'S PEOPLE. The word "ekklesia" is applied to God's people in the New Testament because it accurately describes them. They have been "called out" of sin into holiness of living, called out of darkness into light, called out of the world into the kingdom of God. They are not called out of the world in a physical sense, but in a moral and spiritual sense. "If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you" (John 15: 19). They were a church only in a preparatory sense. The church had not been established, and they had not the faith necessary to membership in it. The church, the body of people called out of sin and redeemed by the blood of Christ, is a great assembly gathered together under the leadership of Christ, though each member is still a part of the citizenship of the country and fills his place in the affairs of life. If a man has been truly called out of sin, he is as much a member of the called-out body in one place as in another. If one can get firmly fixed in his mind the truth that the ones called out of sin into holiness of living constitute the church, he will not be bothered with the foolish notion that the church exists only when physically assembled. God's people are the called-out ones, whether physically assembled or not. This body of called-out people has a continuous existence. The jailer's house was the jailer's family (Acts 16:34), and God's house is God's family (I Tim. 3:15; Eph. 2:19). It would be absurd to think that God had a family in a given place only when Christians are assembled for worship.

NEW TESTAMENT USAGE.

GENERAL SENSE. The word "church" ("ekklesia") in the following passages embraces all the saved, all the called out, in the world: Matt. 16:18; Col. 1:18; Eph. 1:22; 5:25; Heb. 12:23. This whole body is never gathered

into one physical assembly, but as a body of people called out of sin and comprising a great spiritual host it has a real existence, and every child of God on earth is a member of it. Every one who in obedience to the gospel call has separated himself from sin is a part of the called out, a part of the church, the "ekklesia." In this use of the word there are two classes of people—namely, those who have been called out of sin and those who have not—the ekklesia and the world. There are only two masters to serve, God and Satan; only two roads to travel, the narrow way and the broad way only two possible destinies, heaven and hell; and two general classes, the saved and the unsaved, the church and the world. Every responsible person, therefore, is serving either God or Satan, traveling the narrow way or the broad, on his way to heaven or hell, in the church or in the world, saved or unsaved (Matt. 7:13, 14, 24-27; 12:30; Luke 16:13; Rom. 6:16; John 8:34; I John 3:10; Rom. 6:20; Col. 3:15; Eph. 2:16). One who has been called out of sin is by that very act one of the called out, and does not have to go through some additional routine to join himself to them. Those called out of sin are God's family. One becomes a child of God by being born again; by this birth he becomes a member of God's family (John 3:5). If a child of God joins anything, it will, therefore, be something other than the family of God.

GEOGRAPHICAL LIMITATIONS. The word "church" does not always include all the saved in the world, but sometimes it includes only the called out in a given community, or territory, as the church in Jerusalem (Acts 8:1), the church at Corinth (I Cor. 1:2), the church throughout all Judea (Acts 9:31); but the essential idea is the same as when applied to the whole body—that is, it embraces the called out, the saved, in the territory mentioned.

LOCAL CHURCHES OR CONGREGATIONS. This use of the word "church" seems to have been generally overlooked. In the New Testament there is the idea of a local congregation, a body of saved people banded together for work and worship and meeting together in one place. As these local congregations owned no public meeting place, they frequently met in private homes (Rom. 15:4, 5; Col. 4:15; Phile. 2). The membership of such local congregations is not determined by geographical lines. In a city where there are several such congregations, various circumstances, such as convenience, opportunity for greater service, etc., will have weight in determining where a Christian shall worship. The same is true in the country where there are numerous congregations. Such matters each Christian must determine for himself. The church on College Street does not mean those Christians living on College Street, but does mean those Christians who meet regularly for worship at their place of meeting on that street, even though none of them live on that street.

MEMBERSHIP IN WHAT CHURCH OR DENOMINATION?

If a person is saved, if he has been called out of sin into the one body (Col. 3:15), why should he join some other church? Isn't it enough for a person to be a Christian while he lives and go to heaven when he dies? To be called out of sin into the fellowship of Christ, to be redeemed by the blood of Christ (I Peter 1:18, 19), to be a member of God's family, should satisfy the longing of any pious heart. It is possible for a child of God to join some denomination, just as it is possible for an American citizen to join a mob, but why should he? Surely no one thinks membership in the Baptist Church is necessary to salvation; even Baptists declare it is not. The Baptist Church did not exist till 1607. Fifty years after the organization of the first missionary society

amongst the Baptists, a great gathering was held at Kettering, the place of its organization, for the purpose of celebrating that event. They published an official document in the Baptist Jubilee Memorial. Benedict quotes this document, and says that the presumption is that its statements were approved by the whole denomination. From this document we quote the following: "The first regular Baptist Church of which we possess any account is dated from 1607, and was formed in London by a Mr. Smyth, who had been a clergyman in the Church of England. It was formed on the principles of the General Baptists. In the year 1633 the first Particular Baptist Church was formed in London, under Mr. Spilsbury" (Benedict, p. 304). This quotation does not express the view of one man, but was indorsed by the whole Baptist Church at that time. Methodism began with Charles and John Wesley. This movement began as societies for mutual edification, .the first of which was organized in 1729, but did not reach a stage of independent existence as a self-governing church till 1740 (McTyeire, p. 177). The Presbyterian Church began in Scotland in 1557. These churches were organized by men, and are unknown to the New Testament. But one must be a member of the church of 'God to be saved. It is not a question of whether the church saves, for the church saves no one; but the church is the body of Christ, and he is the Savior of the body: "For the husband is the head of the wife, as Christ is also the head of the church, being himself the Savior of the body" (Eph. 5:23). The Lord's church is not a denomination—it includes all of God's children.

ONE BODY.

"There is one body" (Eph. 4:4). "But now they are many members, but one body" (I Cor. 12:20), "And let the peace of Christ rule in your hearts, to the which

also we were called in one body; and be ye thankful" (Col. 3:15).

WHAT IS THE ONE BODY? "And he is the head of the body, the church" (Col. 1:18). "For his body's sake, which is the church" (Col. 1:24). As Christ has but one body, so he has but one church.

CHRIST THE HEAD OF THE CHURCH. "And he is the head of the body, the church" (Col. 1:18). "And gave him to be head over all things to the church, which is his body" (Eph. 1:22, 23). "The husband is the head of the wife, as Christ also is the head of the church"

(Eph. 5:23). It is the office of the head to govern and control the body, and every body functions as the head directs. The church, therefore, must look to Christ for direction for all matters of work and worship. The church is not a democratic institution, neither is it an aristocracy; and the members do not have the right to govern the body. Neither should any congregation, nor part of a congregation, attempt to foist on a church a doctrine or to carry through a measure which the New Testament does not authorize. Such would be mobocracy.

CAN ONE BE SAVED OUT OF THE CHURCH?

SAVIOR OF THE BODY. If you are in the church, you are a part of that body of which Christ is the Savior. "For the husband is the head of the wife, as Christ also is the head of the church, being himself the Savior of the body" (Eph. 5:23). The church does not save, but Christ saves the church.

GAVE HIMSELF FOR THE CHURCH. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:25). All may avail themselves of the benefit of Christ's death by coming out of sin into the church for which he gave himself. Only such as do this have any promise of salvation through him. The student may inquire if Christ did not die

for the whole world? Yes. "He is the propitiation for our sins; not for ours only, but for the whole world" (I John 2:2). This can mean only that the benefits of Christ's death can be appropriated by all.

PURCHASED THE CHURCH. "Feed the church of the Lord which he purchased with his own blood" (Acts 20:28). If one is saved without being in the church, he is saved without being purchased by the blood of Christ.

RECONCILIATION. The absolute necessity of reconciliation to God is recognized by all Christians. This reconciliation takes place in the one body. "Reconciled them both in one body unto God" (Eph. 2:16).

SALVATION IN CHRIST. "That they also may obtain the salvation which is in Christ Jesus" (II Tim. 2:10). To be in Christ is to be in his body, the church. Paul affirms that the Roman brethren had been baptized into Christ (Rom. 6:3), and then affirms that they were "one body in Christ" (Rom. 12:4, 5). If one can be saved without being in the body, the church, he is saved without being in Christ.

HOUSE OF GOD. "But if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God" (I Tim. 3:15). Noah's house was Noah's family (Heb. 11:7). The jailer's house was the jailer's family (Acts 16:24). It follows then that God's house is God's family. Spiritually there are two families in the world, God's family and Satan's family. God's family is composed of his children. If one has been born again he is a child of God, a member of God's family. To contend that one is saved without being in the church is to contend for salvation without the new birth, for by the new birth one enters the family of God.

HOUSEHOLD OF GOD. "So then ye are no longer strangers and sojourners, but ye are fellow-citizens with

the saints, and of the household of God" (Eph. 2:19). All who are not of the household of God are strangers—they are not citizens.

ATTITUDE OF MANY TOWARD THE CHURCH

Let us not forget that the church is the blood-bought institution of the Lord. It is a detestable spirit which professes reverence for Christ and hisses at his church or speaks lightly of it. Such reveals a lack of proper regard for sacred things, and shows ignorance of the relation between Christ and his church. When Paul was persecuting the church he was persecuting Christ (Acts 22:7). To speak lightly of the church is to treat Christ with contempt, for the church is the body of Christ (Col. 1:18-24). You cannot reverence Christ and hold his body in contempt.

Many members of the church do not love the church as they should; "Christ loved the church, and gave himself for it" (Eph. 5:25). "He purchased it with his own blood" (Acts 20:28). It is his bride, and he loves it more tenderly than any man ever loved his own wife (Eph. 5:25). It is his spiritual body, and he loves it more than he loves his physical body, for he gave his physical body for it. No thoughtful Christian will think of injuring or destroying the church, the body of Christ. He would prefer to have been a member of the bloodthirsty mob who crucified the earthly body of Christ than to be guilty of destroying his spiritual body. Yet, how many professed Christians there are who will stubbornly press a selfish ambition to the disruption and destruction of the body of Christ! Such do not have the spirit of Christ. "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye" (I Cor. 3:16, 17).

TOPICS FOR INVESTIGATION AND STUDY

1. Name of the Church.
2. Parable of the Vine and Branches (John 15:1-7).
3. Family as Illustration of Church.
4. Church as a Body.
5. Benefits of the Church to a Community.

* * *

QUESTIONS.

1. To what is the word "church" applied in the New Testament?
2. What does the Greek word "ekklesia" mean?
3. Give the various uses of the word.
4. Why was it applied to God's people?
5. In what sense are God's people called and gathered together?
6. When is one a member of the church?
7. Prove that God's house is God's family.
8. Discuss the word "church" In a general sense. Quote passages.
9. How many classes of men are there in the world?
10. How many roads and destinies?
11. Quote passages and give references.
12. Can a man "join" the narrow way?
13. Show when the word "church" does not mean all the saved.
14. Show where the word "church" does not mean all the saved.
15. Show that the word "church" is applied to a body of organized worshipers.
16. Is one always a member of the congregation nearest him?
17. What is a local congregation? Quote and give references.
18. Why should one join a denomination?
19. Where and when did the General Baptist Church begin?
20. Where and when did the Particular Baptist Church begin?
21. When and where did the Methodist Church begin?
22. When and where did the Presbyterian Church begin?

23. When and where did the church of Christ begin?
24. Does the church save?
25. What does Christ save?
26. Prove there is "one body." Give passages.
27. Quote, proving that Christ is the head of the church. Give reference.
28. Discuss relation of head and members.
29. Can one be saved out of the church? Quote Eph. 5:23.
30. How may one avail himself of the benefits of Christ's death?
31. Discuss Acts 20:28 on this point.
32. In what are people reconciled?
33. Where is salvation?
34. How do we get into Christ? Give reference.
35. What is the home of God?
36. How do we enter the family of God?
37. How can one be a child of God and not in his family?
38. Discuss Eph. 2:19.
39. The church was purchased with what? Quote passage.
40. Did not Christ die for all men?
41. How can one appropriate the benefits of his death?
42. What should be our attitude toward the church?
43. What does disrespect for the church show?
44. How did Paul persecute the church?
45. How much did Christ love the church?
46. Discuss Paul's comparison in Eph. 5:25.
47. Prove that Christ loved his spiritual body more than his physical body.
48. Discuss destroying the church.
49. Give meaning of I Cor. 3:16, 17.

ESTABLISHMENT OF THE CHURCH.

That there was in the days of the apostles an institution called "church of God" (I Cor. 1:2), "church of the firstborn" (Heb. 12:23), "kingdom of heaven" (Matt. 16:18, 19), is not questioned by those who believe the Bible.

In a general sense Jehovah has always ruled over all his creation. In a special sense the kingdom of Israel was his kingdom; but that is not the institution which Jesus bought with his blood, and over which he now rules. Jehovah gave to his Son the work of subduing man. Over those who are made subject to his authority by the power of the gospel he is to rule till he has put down all rebellion, all enemies (I Cor. 15:23-28). This reign of Christ began on the first Pentecost after his resurrection.

WHAT BAPTIST AUTHORITIES SAY.

"The day of Pentecost was the birthday of the church of Christ. What existed before in germ then sprang into full being" (Vedder, p. 14).

"Three thousand then received the apostles' doctrine, were baptized, and the same day added to the number of disciples that already existed in Jerusalem. And here we contemplate the beginning of the establishment of Christ's kingdom in the world; or, which is the same thing, the erection of the first Christian church" (Jones' Church History, Vol. I., p. 67).

"This Christian assembly, as it was the first, so it is the mother church in the Christian dispensation" (Orchard, Vol. I., p. 7). "The first assembly, or church, founded by the apostles was that at Jerusalem" (Orchard, Vol. II., p. 31).

"The first church was formed in Jerusalem, and this soon became the mother of other churches in various countries. It has already been shown that the first church was organized in the city of Jerusalem, after the ascension

of Jesus, and was composed entirely of believers" (J. B. Jeter in Baptist Principles Reset, pp. 21, 27).

VARIOUS THEORIES.

Some people think it is not important to know when, the church was established. In this they are mistaken, for if one is incorrect as to the beginning of the church, he is likely to be wrong as to the conditions of salvation. Every Bible truth is important to those who love the Bible.

Methodists, Presbyterians, and other affusionists are not agreed as to when the church began. Some say it began with Adam; others, that it began with Abel; others, that it began with Abraham. Some Baptists teach that the church began when Christ ordained the apostles.

CHURCH AND KINGDOM.

Those who try to make a distinction between church and kingdom, because the words have different meanings, are illogical. The idea of government does not reside in the Greek word *ekklesia*, "church." It is applied to the people of God, because they are a body of people called out of sin into holiness of life. This body of people must have government. Being ruled by Christ the King, they are a kingdom (Col. 1:13; Rev. 1:9). As a body of people called out of sin it is an *ekklesia*, or church; as an organism, it is the body of Christ; as a government, it is a kingdom.

ONE BODY. If the church is one institution or spiritual body, and the kingdom is another institution or spiritual body, then it follows that there are two spiritual bodies. This plainly contradicts Paul, for he declares there is one body (Eph. 4:4).

KEYS OF THE KINGDOM. Christ said to Peter: "Upon this rock I will build my church ... I will give unto thee the keys of the kingdom of heaven" (Matt. 16:18, 19). It is evident that Jesus here speaks of only one

institution. It is evident that he promised Peter the keys of the institution which he intended to build,

THE LORD'S SUPPER. At the institution of the Lord's Supper Jesus said: "I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom" (Luke 22:29, 30). But in writing to the church at Corinth (I Cor. 1:2), Paul says they had the Lord's table (I Cor. 10:21; 11: 18-34). Are there two tables? If the church and kingdom are different institutions, since the Lord said the table is in the kingdom, who took it out of the kingdom and placed it in the church?

THE KINGDOM IS IN EXISTENCE.

No professed Christian doubts the existence of the church; and logically they cannot deny the existence of the kingdom, for as the members of the church have no voice in making the laws by which they are governed, the church is necessarily a kingdom. Jesus as head of the church has absolute authority (Matt. 28:18; Eph. 1: 21, 22; Col. 1:18).

TRANSLATED INTO KINGDOM. Paul declares that the brethren in Colosse had been "translated into the kingdom" (Col. 1:13).

JOHN WAS IN THE KINGDOM. John affirms that he was in the kingdom (Rev. 1:9).

KINGDOM IN PREPARATION.

Before the establishment of any government, or organization, there must be the work of teaching, agitation, and arousing in the people an interest in the principles of the institution to be established. The coming of Christ and establishing of his kingdom on earth was frequently spoken of by the prophets (Isa. 9:6, 7; Dan. 2:44). The preaching of John the Baptist, and of Jesus and his apostles during the personal ministry of

Jesus, served to further create in the people an interest in the coming kingdom.

KINGDOM AT HAND. During the time of preparation the statement was often made that the kingdom would soon come. John preached: "The kingdom of heaven is at hand" (Matt, 3:2). After his baptism and temptation, Jesus preached: "The kingdom of heaven is at hand" (Matt. 4:17). When he ordained the twelve, he sent them out to preach: "The kingdom of heaven is at hand" (Matt. 10:7). When he sent the seventy, he bade them preach: "The kingdom of God is come nigh unto you" (Luke 10:9). This quotation from Luke shows that "at hand" means "is come nigh." The Greek word for "at hand" is *engus*, and is defined by Thayer "near." At the sending of the twelve, and the seventy, the kingdom was still in the future.

WHEN SET UP?

WHILE SOME OF THE TWELVE LIVED. "Upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:18, 19). As they were to receive the keys of the kingdom while on earth, the kingdom must have been established before their death. "Again, there are some of them that stand here, who shall in no wise taste of death, till they see the kingdom of God" (Luke 9:27). The kingdom has been established, or else some of these disciples are still living. "Fear not, little flock; for it is your Father's good pleasure to give you ~the kingdom" (Luke 12:32). This proves conclusively that the kingdom was to be established while the followers of Christ were a "little flock." Because of this teaching the disciples naturally expected the kingdom. "And as they heard these things, he added and spake a parable, be-

cause he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear" (Luke 19:11). This expectancy that the kingdom of God would come while Christ was with the disciples was not confined to the twelve, but was shared by the entire body of disciples, as is apparent from the demonstration at his entry into Jerusalem (Mark 11: 8-10).

JOSEPH WAITING FOR THE KINGDOM Joseph was not only a disciple of Jesus (Matt. 27:57), but a member of the Jewish Sanhedrin also. He with the others waited for the kingdom. "There came Joseph of Arimathea, a councillor of honorable estate, who also himself was looking for the kingdom of God" (Mark 15:43). Just before the ascension they were still waiting for the kingdom (Acts 1:6).

COME WITH POWER. "There are some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power" (Mark 9:1). The power here referred to is the power conferred on the apostles by the baptism of the Holy Spirit. Without this power the kingdom of God could not come. After his resurrection, at the giving of the Great Commission, Jesus said to the apostles: "Tarry ye in the city, until ye be clothed with power from on high" (Luke 24:46-49). Just before his ascension he said: "But ye shall receive power, when the Holy Spirit is come upon you" (Acts 1:8). "And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parted asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:

1-4). Thus the power to enable the apostles to reveal the laws of the kingdom and to confirm this revelation with miracles came on the first Pentecost after the resurrection of Christ. The kingdom was to come with power, or in power. That the power came on this day is clear to any one who will read the second chapter of Acts. This day is, therefore, the birthday of the church of Christ.

BEGINNING OF REMISSION IN THE NAME OF CHRIST. "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem" (Luke 24:46, 47). This passage teaches that after the resurrection of Christ repentance and remission of sins was first to be preached in his name, beginning from Jerusalem. Before preaching this, they were to wait for the Holy Spirit (Luke 24:49). The Holy Spirit came on the day of Pentecost (Acts 2:1-4). On that day Peter preached: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2:38). This marks this day as the beginning of the church. Peter a few years later refers to this day as the beginning (Acts 11:15).

LAST DAYS. "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it" (Isa. 2:2). Let it be noted that Isaiah says that when Jehovah's house is established, all nations shall flow into it. That the Lord's house is the church is declared by Paul (I Tim. 3:15). This prophecy could not be fulfilled during the reign of the law of Moses, for while the law was in force the Gentiles could not come in. And during the personal ministry of Jesus he forbade the apostles preaching to any but the Jews (Matt.

10:5, 6). The law had to be taken away before a kingdom for all nations could be established. This law ended at the cross (Col. 2:14). "For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace" (Eph. 2:14, 15). It is here plainly stated that this new man, or church, could not be created till after the law was abolished. Then all nations could flow into it.

WORD FROM JERUSALEM. Continuing the quotation from Isaiah: "And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem" (Isa. 2:3). Zion was a section of Jerusalem (II Sam. 5:6, 10). There is no difference between "the law" spoken of in this passage and "the word of Jehovah." This prophecy, therefore, declares that the laws of this new kingdom would be first preached in Jerusalem. It could not have been fulfilled in the preaching of John, for he did not preach in Jerusalem; neither could it refer to the preaching of Christ during his personal ministry: but it does meet the requirements of the Great Commission, which was for all nations beginning from Jerusalem. It began to be executed when they received the Holy Spirit (Luke 24:49; Acts 2). This definitely shows when the law began to be published from Jerusalem, and leaves no doubt as to when the kingdom was set up.

EXALTATION OF CHRIST. "I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a Son of man, and he came even to the ancient of days, and they brought him near before him. And

there was given him dominion, and glory, and a kingdom, that all the people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13, 14). The "Son of man" is Christ, and the "ancient of days" is Jehovah. Dominion was given to the Son of man when he came to the ancient of days in the clouds. This prophecy is in harmony with the parable which Jesus spoke to his disciples: "Because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return" (Luke 19:11, 12). The two passages teach that Jesus was to go into a far country, and come to the ancient of days in a cloud, and receive a kingdom for himself. When did he go to the Father in the clouds? "And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight" (Acts 1:9). He received dominion, or a kingdom, after he ascended to the Father in the clouds. "Who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him" (I Peter 3:22). "And being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him a name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth" (Phil. 2:8, 10). This passage teaches that his exaltation came after his death on the cross. Paul also declares that when God raised him from the dead he "made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in

this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all" (Eph. 1:20-23). After he was raised from the dead he was made the head of the church. "The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt with his right hand to be a Prince and Savior, to give repentance to Israel, and remission of sins" (Acts 5:30, 31). After his resurrection he was exalted to the right hand of God to be a Prince and Savior.

* * *

TOPICS FOR INVESTIGATION AND DISCUSSION.

1. Second Coming of Christ.
2. Church and Kingdom.
3. How Long Will Christ Reign?
4. Authority in the Kingdom.
5. Growth of the Kingdom.
6. Evil Tendencies of Democracy in the Kingdom.

* * *

QUESTIONS.

1. Quote a passage showing the church exists.
2. How does God rule over all?
3. How does he specially rule Israel?
4. Over what does Christ rule?
5. How long will he rule? Quote passage.
6. When did he begin to rule?
7. When do some Baptists say the church was established?
8. Why important to know when the church was established?
9. Give some theories as to when the church began.
10. What does the word "church" mean?
11. What is a kingdom?
12. What form of government has the church?
13. What is a democratic rule?
14. Who rules the church?
15. Who makes the laws?
16. How many spiritual bodies?

17. Quote Matt. 16:18, 19. Show church and kingdom are the same.
18. Where is the Lord's table? Quote Luke 22:29, 30.
19. Is the Lord's table in the church? I Cor. 10:21; 11: 18, 34.
20. Does this prove there are two tables or one institution?
21. Prove the kingdom is in existence.
22. What comes before the establishment of a new government?
23. Why were the people interested in the coming kingdom?
24. What does "at hand" mean? Give references.
25. Show kingdom was set up before all the apostles died. Quote passage.
26. Show kingdom was set up while Christ's followers were a "little flock."
27. What proof disciples expected kingdom to "immediately appear?"
28. Show that disciples were waiting for kingdom. Quote passage.
29. Discuss coming of kingdom, power, and Spirit. Quote passages.
30. Remission of sins in name of Christ began to be preached, when? Proof?
31. What is meant by "last days?"
32. What is Jehovah's house? Quote passage.
33. Show that Isa. 2:2 could not be fulfilled under the law. Quote.
34. Where is Zion?
35. Show when "all nations" could come to house of God? Quote.
36. From what place did the "word" and "law" go forth? When?
37. What do Dan. 7;13, 14 and Luke 19:11, 12 teach? Quote passages.
38. When did Christ go to the Father in the clouds? Quote.
39. When was Jesus exalted? Quote.
40. What power given Jesus when he 'was exalted? Quote passage.
41. When did Jesus become "Prince and Savior?"
42. When was Jesus head of the church? Quote passage.

ESTABLISHMENT OF THE CHURCH (CONTINUED.)

CHRIST PRIEST AND KING ON HIS THRONE. "Behold, the man whose name is the Branch: and he shall grow up out of his place; and he shall build the temple of Jehovah; even he shall build the temple of Jehovah; and he shall bear the glory, and he shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both" (Zech. 6: 12, 13). Christ was to be Priest and King on his throne. He was a Priest after the order of Melchizedek. To be a priest after the order of Melchizedek he must be priest and king at the same time (Heb. 7:1).

MADE PRIEST AFTER THE LAW. "For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, appointeth the Son, perfected for evermore" (Heb. 7:28).

NOT A PRIEST ON EARTH. "Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law" (Heb. 8:4). He did not, then, become priest till he ascended to heaven. As he is a priest upon the throne, he did not take the throne till he went to heaven.

THRONE OF DAVID. "And Solomon sat upon the throne of David his father" (I Kings 2:12). "Then Solomon sat on the throne of Jehovah as king instead of David his father" (I Chron. 29:23). In these passages the throne of David and the throne of Jehovah are the same. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, .

Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever" (Isa. 9:6, 7). This promise that Christ was to sit on the throne of David was renewed in the New Testament: "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32, 33). From these passages it is seen that Jehovah promised to give his Son the throne of David, and David's throne is the Lord's throne. Jehovah's throne is in heaven. "Jehovah is in his holy temple; Jehovah, his throne is in heaven" (Psa. 11:4). "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne" (Rev. 3:21). There is no difference between the throne of Christ, the throne of Jehovah, and the throne of David. It is spoken of as David's throne because he occupied it. "Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; he foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption" (Acts 2: 30, 31). This passage declares that Jesus did not sit upon his throne till after his resurrection.

JESUS GLORIFIED. The mother of the sons of Zebedee made this request of Jesus: "Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom" (Matt. 20:21), James and John joined her in this request: "Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory" (Mark 10:37). In reporting these matters the writers used "kingdom" and "glory" inter-

changeably. If we can determine when Christ entered into his glory, we will learn when he entered into his kingdom. "But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified" (John 7:39). "Behooved it not the Christ to suffer these things, and to enter into his glory" (Luke 24:26). From these passages it is certain that he was not glorified before his death. To enter into his glory and to enter into his kingdom are the same. It must follow then that he was not in his kingdom till he ascended into glory. "He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory" (I Tim. 3:16). The Spirit was to be given when Jesus was glorified (John 7:38, 39). But the Spirit was given on the first Pentecost after the resurrection of Christ (Acts 2:1-4). Peter further confirms this: "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear" (Acts 2:33), From this, it is seen that on this Pentecost he entered into his glory, his kingdom.

RESURRECTION OF CHRIST NECESSARY TO THE EXISTENCE OF THE CHURCH. Whatever is necessary to the existence of the church now has always been necessary to its existence. If one must believe in the crucifixion and resurrection of Christ before he is eligible to membership in the church to-day, has not such faith always been necessary to membership in the church? But during the personal ministry of Christ no one could believe that Christ had died, been buried, and raised the third day, for the reason that such was not true. Had not Christ been raised, all the preaching of the apostles would have been in vain (I Cor. 15:14). A body of people in Corinth was called the church of God (I Cor.

1:2). What did they believe, or did their faith have anything to do in preparing them for membership in the church? Paul declares that he preached to them the gospel; that the first thing he declared to them was "that Christ died for our sins according to scriptures, and that he was buried, and that he hath been raised on the third day" (I Cor. 15:3, 4). Though some of them departed from the faith, they were all believers at the time they became members of the church, for Paul declared that they received what he delivered unto them (I Cor. 15:1); also, it is said, "Many of the Corinthians hearing believed, and were baptized" (Acts 18:8).

IF ESTABLISHED BEFORE CHRIST DIED—

1. It was under the limited commission (Matt. 10:7).
2. It was under the law of Moses, This is impossible, for Paul says the law had to be taken out of the way before they could be married to Christ (Rom. 7:1-4). "He taketh away the first, that he may establish the second" (Heb., 10:9).
3. It was before the remission of sins. "For the law having a shadow of the good things to come, not the very image of things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered? because the worshipers, having been once cleansed, would have no more consciousness of sins. But in those sacrifices there is a remembrance made of sins year by year. For it is impossible that the blood of bulls and goats should take away sins" (Heb. 10:1-4).
4. It was not redeemed. "And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been

called may receive the promise of the eternal inheritance" (Heb. 9:15).

5. It was before Christ became a priest. "If he were on earth, he would not be a priest at all" (Heb. 8:4).

6. It was before Christ was made head (Eph. 1:20, 22).

7. It was before they could preach Christ (Matt. 16: 21).

8. It was before they were in the kingdom (Matt. 18:1-8).

9. It was before Christ sat on the throne (Acts 2: 30, 31).

SOME OBJECTIONS CONSIDERED.

In discussing this question we find that an opponent seldom makes a serious effort to overthrow the arguments presented in these lessons, but usually contents himself with offering objections, some of which we consider.

1. It is claimed that Jesus was king while on earth, and therefore had a kingdom. The passage relied on is John 18:37. If this statement that Jesus was a king proves that at that time he had a kingdom, it also proves that he had a kingdom when he was born, for he was born king (Matt. 2:2). This proves too much for our Baptist friends. It is frequently said of a child of wealthy parents that he is rich before he owns anything in his own right.

2. It is argued that some pressed into the kingdom (Luke 16:16), and that some were hindered from entering it (Matt. 23:13) during the personal ministry of Christ, and therefore the kingdom was then in existence. But those who thus argue seem ignorant of the fact that there was a time of preparation, and that into this preparatory state of the kingdom people might enter, and did enter.

In the establishment of any government there is, first,

the time of preparation, in which the principles of the prospective government are debated and disseminated. The people are taught, an interest is stirred up in the new government sufficient to make them throw off the old and support the new. There is then a formal severance from the old, followed by a formal inauguration of the new. This was true in the establishment of the United States Government. The principles of political liberty and freedom were discussed, and the people learned by bitter experience of the intolerance of the English Government. As a result, they formally declared their independence in 1776. After they had gained their independence by the force of arms, they organized and adopted a permanent form of government. Independence was declared in 1776, the treaty of peace with Great Britain was signed in 1783, the States ratified the Constitution in 1787, and the Constitution went into effect in 1789. March 4, 1789, is the beginning of the present Constitutional Government of the United States. But before the establishment of the Government of the United States the people were pressing into it in its preparatory state, and it was suffering violence, and the Tories were doing all they could to keep the people from entering it. In the establishment of the kingdom of Christ, the principles of the proposed new government were disseminated, an interest was stirred up in the people, and then there was a formal doing away with the law of Moses, followed by a formal inauguration of the new government on the day of Pentecost.

In rebuilding the temple in Jerusalem, Cyrus delivered the vessels of the temple to Sheshbazzar, saying: "Take these vessels, go, put them in the temple that is in Jerusalem" (Ezra 5:15). At that time even the foundation of the temple was not laid.

3. It is argued that Jesus gave a law of discipline for

the church before his death, and that, therefore, the church existed at that time (Matt. 18:15-18). The arguments which have been presented prove conclusively that the church was not in existence at the time Jesus spoke this language, and it must follow that this language was used in teaching the disciples the law by which they were to be governed when the church was set up.

4. It is argued that the Lord's Supper is a church ordinance, and that, as it was instituted during the personal ministry of Jesus, the church was then in existence. Those who thus argue also contend that baptism is a church ordinance, but baptism was practiced by John and Jesus before the church was established, according to their own theory. If baptism, which they call a church ordinance, could exist before the church began, why could not the Lord's Supper also exist before the church began?

WILL BUILD CHURCH.

About eighteen months after Jesus ordained the apostles, he said: "I will build my church" (Matt. 16: 18). "Will build" expresses future action. No theory that puts the establishment back of this date can possibly be correct. To escape the force of the language of Christ as used in this passage, some contend that the word translated "will build" means to enlarge or edify. The word has no such meaning in this passage, nor would any one so contend were it not that his position on the establishment of the church forced him into such false interpretation.

TOPICS FOR INVESTIGATION AND DISCUSSION.

1. Church and Tabernacle.
2. Benefit of Christ's Reign to the World.

3. Beginning of End of Christ's Reign.
4. Relation of the King and His Subjects.
5. Blessings of Citizenship in Kingdom.

QUESTIONS.

1. What is the office of a priest?
2. What does a priest after the order of Melchizedek mean?
3. When was Christ made priest?
4. Why could he not be priest on earth? Quote passage.
5. Show he was priest and king at same time.
6. Show that the thrones of Jehovah, David, and Christ are the same. Quote.
 7. Prove Christ was promised David's throne. Quote passage.
 8. Where is Jehovah's throne? Quote passage.
 9. Is Christ on the throne? Quote passage.
 10. Prove Christ was resurrected to sit on the throne. Quote passage.
 11. When was he seated on the throne?
 12. What request did Zebedee's wife make for her sons?
 13. Name some of the sons of Zebedee.
 14. Show that "kingdom" and "glory" are used interchangeably.
 15. When was the Spirit given? Quote.
 16. When did Christ enter into his glory? Quote passage.
 17. When did he enter into his kingdom? Quote passages.
 18. Is the resurrection of Christ necessary to the existence of the church?
 19. Does our faith have to do with our membership in the church?
 20. Did the Corinthians believe in the resurrection of Christ?
 21. Can any one believe the gospel and not believe in Christ's resurrection?
 22. What was the "limited commission?"
 23. When was the law of Moses abrogated? Quote passages.
 24. Could the church have been established under the law of Moses? Why?
 25. Were sins finally remitted under the law? Quote passages.

26. When was remission of sins in "name of Christ" first preached? Quote.
27. If the church was under the law, was it redeemed?
28. If church existed before Christ died, was he priest? Why?
29. When was Christ made head of the church? Quote passage.
30. Were disciples in kingdom during personal ministry of Christ? Quote.
31. Was Christ born king? Quote passage.
32. Why did he not have the kingdom at his birth?
33. How did people press into the kingdom before it was established?
34. How were people hindered from entering kingdom?
35. What is the process of developing and establishing a government?
36. How were vessels carried into temple before it was built?
37. What about the law of discipline for the church? Quote it.
38. Is the Lord's Supper an ordinance of the Lord, or of the church?
39. Could they have the supper before the church was established?
40. What does "will build" mean?
41. When did Christ say: "I will build my church?" Quote passage.

HOW TO BECOME A MEMBER OF THE CHURCH

In former lessons we have learned when the church of God was established and why one should be a member of the church. Now we come to learn how one becomes a member of the church of God. Before Jesus left the earth he made known the terms of admission into his church, or kingdom, in the Great Commission.

THE GREAT COMMISSION.

MATT. 28:19,20: "Go ye therefore, and make disciples of all the nations, baptizing 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 always, even unto the end of the world."

MARK 16:15, 16: "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."

LUKE 24:46, 47: "Thus it is written, That the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem."

Let us note the items contained in these different records.

Matthew: Teach—baptize—into name of Father, Son, Holy Spirit.

Mark: Preach—believe—baptize—saved.

Luke: Preach—repentance—remission of sins.

Taking the different items as mentioned by each one,

we find: *Preach—believe—repent—baptize—remission of sins.*

From this Great Commission and the examples under the preaching of the apostles we learn how people become members of the church.

In a former lesson we learned that the church began on the first day of Pentecost after the resurrection of Christ. Jesus bade the apostles wait in Jerusalem till they received power from on high (Luke 24:49) before beginning to execute the commission. This power came on the Pentecost on which the church was established (Acts 2:1-4). This agrees with the prophets (Isa. 2: 1-4; Micah 4:1, 2). The wonderful demonstrations on that day attracted the multitude (Acts 2:1-14). Peter, realizing that the time for operations under the Great Commission had come, proceeded to preach to the multitude.

PETER'S SERMON. It is noticeable that Peter did not deal in platitudes, dry theories, or sociology, but drove to the heart of the people the fact that they were condemned sinners, and that the Jesus whom they had crucified was the reigning Lord and Christ. Conviction was driven to their hearts. Realizing their condition, they inquired for the way of escape. As Peter was not seeking to please men, but to save them, he replied instantly: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2). It is easily seen that in this case there is perfect harmony with the Great Commission.

Commission: Preach—believe—repent—baptize—remission.

First sermon: Preach—believe—repent—baptize—remission.

Let no one think that he can dismiss this matter with a wave of the hand, or conclude that Peter's sermon is of no vital importance, for Jesus said:

KEYS OF KINGDOM: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:19). Let it be observed that this sermon bound on the people the necessity of believing, repenting, and being baptized. Those who thus obeyed were to receive the remission of their sins. More, let it be remembered that the words spoken by Peter were not his words, but were, in fact, the words of the Holy Spirit (Acts 2:1-4). If Peter were present today, guided by the Holy Spirit, he would make the same reply to inquirers that he then made.

DID THEY BECOME MEMBERS OF THE CHURCH? It is said of these people: "They then that received his word were baptized: and there were added unto them in that day about three thousand souls" (Acts 2:41). That those who were thus baptized became members of the church is not questioned by any one. Luke refers to them as the church (Acts 8:1)., (See SOUND DOCTRINE, Vol. I., pp. 97-123).

SAMARITANS.

"And Philip went down to Samaria and proclaimed unto them the Christ, when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great miracles wrought, he was amazed" (Acts 8:5-13). In this account of Philip's work in the city of Samaria, it is plain that the proceedings fully harmonize with both the Great Commission and Peter's first sermon under that Commission. Philip preached the gospel, people believed, and were baptized. The fact that they turned away from the foolishness of Simon is

roof that they repented (see SOUND DOCTRINE, Vol. II., pp. 113-117).

CONVERSION OF THE EUNUCH.

ACTS 8:26-40. The Lord directed Philip to leave Samaria and go to the road leading from Jerusalem to Gaza. When Philip reached the designated place he saw a man of Ethiopia traveling toward Gaza. Approaching the chariot in obedience to the Spirit's directions, he heard the nobleman reading Isaiah's prophecy. Having been invited by the man, Philip took a seat in the chariot, "and beginning from this scripture, he preached unto him Jesus. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing." As is to be expected, we find in this case of conversion the same harmony with the Great Commission as in the others: the gospel was preached, the eunuch believed and was baptized, and assuredly received the remission of sins.

CONVERSION OF SAUL.

ACTS 9:1-19; 22:1-16; 26:12-18. In reading these references we find among other things that Saul was on his way to Damascus to persecute the church, that Christ appeared to him on the way, and that he was directed to go to Damascus, where he would be told what to do. In that city he remained three days and nights without food. Ananias was sent to him to tell him what to do. We learn that Paul believed. This is indicated by his question: "What shall I do, Lord?" His ready obedience reveals his faith. And his whole

after life proves that he repented. Ananias said to him: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name" (Acts 22:16). This case, like all other cases of conversion, harmonizes with the Great Commission.

CONVERSION OF CORNELIUS.

ACTS 10. Though Cornelius was a most excellent character, he was not a saved man, as is revealed by the fact that he was instructed to send for Peter, who would tell him what to do to be saved (Acts 11:14). He was also a praying man, but he was praying to know what to do. In answer to his prayers he was told to send for Peter, who would tell him what to do. Having come down, Peter found Cornelius and his friends congregated to hear all things that had been commanded of the Lord. With this assurance, Peter proceeded to preach the gospel unto them. They believed (Acts 15:7-9), repented (Acts 11:18), and were baptized (Acts 10: 47, 48). See how this case, just as you expected, is in harmony with the Commission.

CONVERSION OF LYDIA.

ACTS 16:14, 15. Paul preached to her, and the fact that she gave heed to what was preached, and was baptized, reveals her faith. It is not stated that she repented, but no one thinks that Paul would baptize one who had not repented. This conversion is in harmony with the Commission. She believed, repented, was baptized, and was saved.

THE JAILER.

ACTS 16:19-34. At the hour of midnight Paul preached to this man; he believed and was baptized, just as the Commission directed, and certainly he was saved. Being an officer in a heathen government, he was evidently a heathen and had no proper conception of the true God, but he learned enough in the brief space of one hour

to become a Christian. This is due to the fact that he wished to learn the-truth, and that he had Paul, a gospel preacher, to tell him what to do. Paul spent no time in useless sermonizing or in lectures on the popular subjects of the day—he preached the gospel; he told the man what to do to be saved. Within the hour the jailer heard, believed, and was baptized.

THE CORINTHIANS.

ACTS 18:1-8. The account of this conversion is brief. Paul preached to them, "and many of the Corinthians hearing believed, and were baptized." This, too, is meeting the requirements of the Commission. Some years after they had been baptized, Paul wrote a letter to them and addressed them as "the church of God which is at Corinth" (I Cor. 1:2). In the same letter he says: I preached unto you the gospel "which also ye received" (I Cor. 15:1). 1. Paul preached the gospel to the Corinthians. 2. They "hearing believed, and were baptized." 3. Paul then addressed them as the "church of God at Corinth" (I Cor. 1:2). If the gospel is preached today and people hear it, believe, and are baptized, will they not be members of the church of God? If not, why not? Are you a member of the church of God? If a letter should be addressed to the church of God in your town would it fall into the hands of the church of which you are a member?

SOME ADDITIONAL OBSERVATIONS.

On account of the great confusion growing out of the various theories and practices in reference to this matter of becoming Christians, or members of the church, we do not feel that this lesson would be complete without some further observations touching these matters. If people would be contented with being Christians only and with belonging to nothing but the church of the living God, many of these vexing problems would not

exist. In the days of the apostles there was no such thing as denominations. Disciples of Christ then were simply Christians.

HUMAN CREEDS. Human creeds did not bother the people in the days of the apostles, for no such things then existed. This being true, why 'should one now allow such things to bother him, or why should people subscribe to them? We have the Bible, the inspired Word of God, and we need no other guide. In the eyes of Jehovah it meets all our religious demands (II Peter 1:3; II Tim. 3:16, 17; John 8:31, 32; 12:48, 49; Acts 4:19, 20; 5:27-29; Gal. 1:8; I Peter 4:11; II Tim. 2:2; 1:13; Phil. 4:9; II John 9:10). A creed which contains less than the Bible is certainly too small, and one which contains more than the Bible is too large.

IS ONE CHURCH AS GOOD AS ANOTHER? There are a great many man-made churches in the world, and possibly one of these is as good as another; but surely no one who reverences the Lord thinks that men can build a church as good as the one the Lord made. If one will do what the Bible directs, he will become a member of the church the Lord built. If the people in all the churches are the Lord's people, then dividing them into the many different sects, or churches, is a positive violation of the will of the Lord (I Cor. 1:10-15; 3:1-7; Eph. 4:3, 4; John 17:20, 21). In the midst of the confusion over the many denominations today it seems to have been forgotten that the Lord condemns all of them. Do you insist that there are good people in all the churches? Is it the peculiar doctrine of any denomination which makes them good, or is it not true that they are good in spite of the peculiar doctrines which makes the denominations? It is sometimes suggested that in the parable of the vine and the branches (John 15) the lesson of different churches, or denominations, is taught-In this parable Jesus declared that he was the vine and

the disciples the branches. "If a man abide not in me," said Christ, "he is cast forth as a branch." Some think that the seven churches in Asia (Rev. 2nd and 3rd chapters) were denominations. These are local congregations in the towns mentioned.

SENSATIONAL PREACHING. The sensational preacher seeks to arouse the emotions rather than to teach the people what it is to be Christians. The people are stirred. The methods used to induce the people to express some desire to be saved, such as card signing and naming the church of their choice, seem strange to one who reads and respects the New Testament. Under excitement people profess to believe in Christ, and the people declares them saved, whereas they have not obeyed the gospel. Let the reader compare the proceedings in a meetings conducted by one of these sensation union evangelists with the reports of the meetings held by inspired men, which he has been studying in this lesson, and see how unlike are their methods and preaching.

CONVERSION. Frequently a person, thinking conversion is some mystical thing that God sends upon him, waits for it instead of promptly doing what God says. He thinks the sinner is entirely too passive in the matter, and waits for God to send the power down. But conversion means turning, and when one turns from sin to God he is converted. The American Standard Version, which is accepted by the best scholars in the world, puts "turn" instead of "be converted." "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should perceive with their eyes, and hear with their ears, and understand with their hearts, and should turn again, and I should heal them" (Matt. 13:15). Hearing, understanding, turning again, healing, is the process. Again: "Repent ye therefore, and turn again, that your sins may be blotted out" (Acts 3:19). Let it be noticed

that it is the duty of the person to repent and turn; the responsibility rests on him. He can and must turn. A saved man is a converted man. The mystical idea of conversion as held by the denominations was not preached by any inspired man. Then Christ was set before the people in every sermon; they believed in him, repented of their sins, were baptized, and were saved. They thus turned from Satan to God. There was no mystery about it, and no one waited to be converted, or to be saved. There would be no trouble now if all would follow these inspired models.

NEW BIRTH. "Ye must be born anew" (John 3:7), said Christ to Nicodemus. This is figurative language. But when inspired men told inquiring sinners what to do to be saved they never told them to be born again. The people would not have known what was required. They left off all figurative expressions and told them in plain terms what to do to be saved. When the people inquired, on the day of Pentecost, what to do, Peter did not tell them that they must be born again, but said in plain language: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2:38). In doing this they became children of God. To do these things is to be born again and become children of God. Paul says: "For ye are all sons of God, through faith, in Jesus Christ. For as many of you as were baptized into Christ did put on Christ" (Gal. 3:26,27).

GETTING RELIGION. One hears much about getting religion, and yet no such expression is found in the Bible. The Jews' religion is referred to (Acts 25:19; 26:5; Gal. 1:13, 14), but it was something people might believe and live, but not something to get. The word "religion" once applies to the Christian life: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and

to keep oneself unspotted from the world" (James 1: 27). Thus pure and undefiled religion consists in helping the needy and keeping oneself unspotted from the world. This is a life to live, but not something to get. An unsaved man, a man who is a part of the world, cannot do the things James here calls pure religion. He might help the needy; but he cannot keep himself unspotted from the world, for the simple reason that he is a part of the world. He can come out of the world, and then help the needy and keep himself unspotted from the world, but he cannot "get" what James calls pure religion. A person may be religious and not be a Christian. Paul had to give up the Jews' religion in order to be a Christian. Every heathen must give up his religion in order to be saved. After being saved, any man may do the things James says is pure religion; but a person does not "get" helping the needy, and he does not "get" keeping himself unspotted from the world. These are things to be done. If he "gets religion" it is some other sort.

TOPICS FOR INVESTIGATION AND STUDY.

1. What is Vain Religion?
2. Methods of Inspired Preachers.
3. Discuss Conversion of Pentecostians.
4. Philip and His Work.
5. Paul as a Preacher.

QUESTIONS

1. When was the church established?
2. Repeat the Great Commission. Give reference.
3. Give items of each record of the Commission.
4. Where does one learn how to become a member of the church?

5. For what were the apostles to wait in Jerusalem. Quote passage.
6. When did they begin to operate under the Great Commission?
7. What was the subject matter of Peter's sermon?
8. Repeat Peter's sermon.
9. What effect did it have?
10. What was Peter's reply to the inquirers? Quote the passage.
11. How does this reply harmonize with the Great Commission?
12. What are the keys of the kingdom?
13. What does "binding and loosing" mean?
14. Show that the Pentecostians became members of the church.
15. Why did Philip go to Samaria?
16. What did he preach? Quote passage.
17. What was the effect of his preaching?
18. Give proof that they repented.
19. Why did Philip leave Samaria?
20. What direction did he travel? Whom did he meet? Where?
21. Give narrative of the meeting and preaching.
22. Show that the things done harmonize with the Great Commission.
23. Who was Saul?
24. What was his character?
25. Where was he going? Why? Did he change his motives?
26. Who met him in the way?
27. What questions did Saul ask? Quote questions and replies.
28. Who was sent to him in the city?
29. What did Ananias tell him to do? Quote.
30. Show that Saul believed and repented.
31. Show that the things done harmonize with the Great Commission.
32. Who was Cornelius?
33. Was he saved when an angel came to him? Quote passage.
34. Describe Peter's visit and sermon.
35. Show conversion of Cornelius in harmony with Great Commission.
36. Who was Lydia?

37. Where is Thyatira?
38. Describe her conversion.
39. Where is Philippi?
40. How were Paul and Silas treated in Philippi?
41. What led to the preaching to the jailer?
42. What is a heathen?
43. What happened within the hour?
44. What evidence is there that the jailer repented?
45. Where was he baptized?
46. Where is Corinth? What the nationality of the Corinthians?
47. Where is the account of their conversion?
48. Repeat the account of their conversion.
49. What proof that they became members of the church?
50. Will the same things make one a member of the church now?
51. Who would get a letter addressed to the "church of God" in your town?
52. What is a "human creed?" Who uses them?
53. Prove that the Bible is a sufficient guide.
54. Why is not one church as good as another?
55. Following the Bible will lead one into what?
56. Prove that division is wrong.
57. What makes denominations?
58. What are the vine and the branches?
59. What were the seven churches in Asia?
60. Where were they?
61. Describe the methods of the "sensational" preacher?
62. Show differences in their preaching and apostolic preaching.
63. What should be the object of the preacher?
64. Is a sinner active or passive in conversion?
65. Describe effects of false preaching.
66. What is conversion?
67. Give process of conversion.
68. Describe the "new birth."
69. What is pure religion? Do we get it?
70. What is vain religion?

MISSION OF THE CHURCH.

It is recognized by all Bible readers that God has a church in the world, and all agree that the saved man is a part of the great family of God, a member of what some call the universal church. However, in New Testament times the local congregation was the unit of action. Each congregation was a separate and distinct organization (Acts 14:23). There was no ecclesiastic-ism through which the churches worked. They believed in the Lord and had the same aims and purposes, but neither had any jurisdiction over the other, and they erected no ecclesiasticisms over their heads. The Lord Jesus was head over the church (Eph. 1:22), and to him they bowed (Phil. 2:9-11; Eph. 3:14).

MISSION OF THE LOCAL CHURCH. God intended that the church should be an active agency in carrying out his purposes in the world. It seems that all activities of the church as such may be included under three headings—namely, converting sinners, edifying itself, helping the needy.

1. CONVERTING SINNERS. In discussing this phase of the church's activity, it is not necessary to make the usual distinction between home and foreign missions. With the Lord, the "field is the world" (Matt. 13:38).

NATURAL ORDER. There is a natural order. A Christian's first interest is in his own family, then his neighbors, and to the "uttermost parts of the earth" (Acts 1:8). In this instance the natural is the scriptural order. It is every Christian's duty and privilege to teach people and convert sinners. God intends that every child of his shall so study as to become, in a reasonable length of time, able to teach others. "For when by reason of time ye ought to be teachers, ye

have need again that some one teach you the rudiments of the first principles of the oracles of God" (Heb. 5: 12). But the magnitude of the work demands the whole church put forth a united effort.

JERUSALEM CHURCH. When the church in Jerusalem was scattered (Acts 8), every one did what he could on his own resources, under the providence of God, to preach the gospel and plant churches. It seems that some soon returned to Jerusalem or others were converted, for we soon read again of the church in Jerusalem (Acts 9:26-31). This church sent out Barnabas on a special mission to Antioch (Acts 11:22-24). Being Christians, they, of course, would not require him to bear all expenses incident to the work to which they had sent him.

CHURCH AT ANTIOCH. Directed by the Holy Spirit, the church in Antioch sent Paul and Barnabas to fields of labor selected by the Holy Spirit (Acts 13:1-3). After preaching in many cities, they returned to Antioch, gathered the church together, and reported their work (Acts 14:26, 27). These preachers were sent out by the church, and their reports were made to the church. When some trouble arose in the church at Antioch, as a result of Judaizing teachers, the church sent Paul and Barnabas to Jerusalem about the matter, and the church in Jerusalem made reply, under the direction of the apostles, to the church in Antioch (Acts 15:1-35).

PAUL'S SECOND MISSIONARY JOURNEY (Acts 15:36-41). It appears that Paul and Barnabas made this trip on their own initiative. While on this trip the church in Philippi sent to the aid of Paul (Phil. 4:16). The church at Philippi was established by Paul (Acts 16), and with him they had fellowship from that time forward (Phil. 1:3-7), even when he was in prison.

THE CHURCH A CANDLESTICK. Local churches are called candlesticks (Rev. 1:20). A candlestick within

itself has no light, but it upholds and sustains that which gives light. Now, the word of God gives the light. "The opening of thy word giveth light" (Ps. 119: 130). The church as a candlestick is a striking figure. The church, a body of human beings, can generate no spiritual light, but it can hold out to the world that which does give light, the word of the living God. Let the local churches, therefore, realize their importance as candlesticks, and hold aloft the word, that those in darkness may see.

SUPPORTING THE PREACHER. In the days of the apostles many churches seemed not to realize their responsibilities, but the church in Philippi stands forth as a shining example of missionary zeal and activity. "But I rejoice in the Lord greatly, that now at length ye have revived your thought for me; wherein indeed ye did take thought, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me. Howbeit ye did well that ye had fellowship with my affliction. And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica ye sent once and again unto my need. Not that I seek for the gift; but I seek for the fruit that increaseth to your account. But I have all things, and abound: I am filled, having received from Epaphroditus the things which came from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God. And my God shall supply every need of yours according to his riches in glory in Christ Jesus"

(Phil. 4:10-19). In thus commending them he plainly condemns those churches who declined to have fellowship with him in the work.

THE CHURCH, THE PILLAR AND GROUND OF THE TRUTH. "But if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:15). Paul's statement that the church is the "pillar and ground" of the truth emphasizes the fact that the church is that which sustains and upholds the truth. A church upholds the truth by teaching it and supporting those who are preaching it.

CHURCH SUFFICIENCY. From the foregoing considerations it appears that the church is sufficient for preaching the gospel to the whole world. In fact, while church activities were under the direction of the inspired men, the church was the only body through which missionary work was done. They organized no missionary societies. There is no trace of an ecclesiasticism of any sort in the New Testament, nor of any organization of churches for missionary, or any other, purposes. If any man claims that the church as a missionary institution is not sufficient to do the necessary work of preaching the gospel, he thereby impeaches the wisdom of God.

CHRISTIAN LIBERTY. It is claimed that to oppose the organization of missionary societies is to attempt to restrain our liberties in Christ. The early churches had no societies; did they have no liberties in Christ? Inspired men then organized no societies. Their actions then are proof that, if living now, they would organize none. The advocates of societies talk much of being "progressive." Do they seriously entertain the idea that the Holy Spirit has sufficiently advanced in knowledge that, if he were now inspiring men, he would lead them to organize and patronize societies? Do they

think the Holy Spirit has by this time, by the radiant light of this progressive age, made sufficient advancement in knowledge as to see the advantage of such organizations and to see that his former plans, or lack of plans, was only the result of foggy ideas he entertained in primitive times? Such thoughts are little short of blasphemy; and yet, in view of the fact that there were no societies then and the further fact that those who organize them now think they are meeting the approval of the Holy Spirit, how else do they justify themselves?

RAILROADS. When met with the argument that the apostles organized no societies, the society advocate replies: "Neither did they ride in trains, automobiles, or steamboats." Certainly not; but they did use all available means of transportation. This warrants us in doing likewise. Organizing societies has nothing to do with methods of travel. The organization that sends a missionary and the means of travel he selects are two different things. We have no controversy over the method of traveling. The society sends out a missionary, and the church sends one. Both may go to the same field in the same conveyance; but the fact stands out clear that one was sent by the church and the other by the human society, one sent by a divine institution according to apostolic example, the other sent by a man-made institution according to human wisdom. Herein lies the difference.

"THE SOCIETY ONLY A METHOD." It is argued that the society is only a method of doing the work. But the society is not a method in any sense—it is an institution. An institution organized to do a certain work and the method by which it does that work are two distinct things. And the same methods that are used by the society may be used by the church. Must the church depend, for our missionaries, on souls willing to go?

So must the society. In raising funds, must the church depend on voluntary offerings? So must the society. Missionaries from both institutions have access to the same methods of travel, and generally use them, in going to the field of labor. Missionaries from both the society and the church have access to the same method of teaching—namely, oral speech and the printed page. Both institutions have access to the same method of transmitting funds. The methods are the same; the institutions are different—one human, the other divine.

EVILS OF THE SOCIETY. Aside from the fact that societies are unscriptural, and perhaps because of that fact, a great train of evils has grown out of them. In organizing these societies there was a departure from the simplicity of New Testament teaching, and, when people depart from the law in one point, it is only a question of time till they will disregard the law in other points. A gradual departure from the New Testament is ever manifest in those who support the societies. Some, it is true, have raised their voices against the most radical, but they have accomplished little in staying the progress of departure. The spirit of departure from the law will ultimately result in open antagonism to the law.

"No thief e'er felt the halter draw
With good opinion of the law."

Many advocates of the societies have reached the point where they deny the divinity of Christ and the inspiration of the Scriptures. Being conscious that the word of God was antagonistic to their course, there grew up in their hearts a feeling of antagonism to the law. The United Christian Missionary Society has sent to the mission field men who are known to favor receiving into the fellowship of the church those who have not been baptized. Mr. R. E. Elmore, a former member of the Executive Committee of the Foreign Christian

Missionary Society, which is now the United Christian Missionary Society, makes the following charges, based on the report made by John T. Brown, a member of the Executive Committee of the United Christian Missionary Society. Mr. Brown made a personal investigation on the foreign field.

CHARGES.

"1. Missionaries in the employ of the society have advocated the practice of open membership on the field, and still indorse this practice.

"2. Missionaries of the society have practiced open membership on the field, and are probably still practicing it.

"3. Missionaries of the United Society are willing to practice sprinkling for Christian baptism.

"4. One missionary, at least, of the society would sprinkle infants.

"5. Missionaries of the society practice the invention of men known as infant dedication.

"6. Missionaries of the society have churches vote on candidates for salvation.

"7. Missionaries of the society have unimmersed members elected to office on their church boards serving as elders and deacons.

"8. Missionaries of the societies practice 'probation'— that is they hold back natives from obeying the gospel and becoming members of the church some candidates remaining on the waiting list for a year or more.

"9. Missionaries of the society employ native evangelists and ministers who have not been immersed.

"10. Missionaries of the society favor the subjection of the local churches to a supergovernment, a distinct association which 'determines the management of the church for its district as to reception of members, ordination of ministers, and general oversight.'

"11. Missionaries of the society, teaching in union schools, are rationalists, concerning one of whom Dr. Alien Hutcheson says: 'He set aside everything in the Bible from God down to the virgin birth.'

"12. Missionaries of the society have practiced deception and are, therefore, unworthy of the trust of the

brotherhood."—Christian Standard, December 30, 1922, p 22.

In the Christian Standard, January 27, 1923, Z. T. Sweeney says: "There is no half-way house on the road of apostasy. When a man begins to deny the faith, he almost universally ends in a complete denial of it."

These things are known to the Board of Directors of the United Christian Missionary Society, yet they continue such missionaries on the field and call on the churches to support them. The society is not a servant of the church, but the churches have become a servant of the society. The directors of this society are amongst the leaders of the church which is pleased to style itself the "Progressive Christian Church."

No man can countenance nor support this society without becoming responsible for all the evils resulting from their departures from the truth (Rev. 2:18, 19).

SOCIETIES A CAUSE OF DIVISION. Many churches have been divided over societies. Even among its advocates there is now a great division over the policy of those in control. Hence, we have one cause of division now that did not exist in the days of the apostles. Those who introduced the societies and those who advocate and support them are responsible for this new cause of division. Its advocates are not "giving diligence to keeping the unity of the Spirit in the bond of peace" (Eph. 4:3), but they are "giving diligence" to push the claims of the society, even to the disruption of the churches. They disregard and trample under their feet the dying prayer of their Lord "that they may all be one" (John 17: 21), and thereby put themselves in the class the Lord hates (Prov. 6:16-19).

ROBS GOD. The society is not the church. It is an institution organized by man to do the work committed to the church. It has its constitution and by-laws made by man. The fact that the members of the society are members of the church does not make the society the

church, nor any part of the church. A mob punishes a criminal; but the mob is not the authorized minions of the law, even though every member of the mob is a citizen of the United States; and the fact that they do the work the courts are organized to do does not make their actions legal. The society is an institution organized by man to do the work committed to the church, and such institutions are unlawful organizations. Whatever glory is reflected on any one through the operation of the society is reflected on its organizers and supporters. Any man is glorified in the successful operation of his own schemes or inventions. God is glorified in his own institution. "Unto him be glory in the church and in Christ Jesus unto all generations for ever and ever" (Eph. 3:21).

BENEVOLENCE. In the early history of the church in Jerusalem, those who had means freely gave for the support of those in need. (This matter is discussed in SOUND DOCTRINE, Vol. II, pp. 99-101). At first the apostles had the responsibility of distributing these funds, but later this work was put into the hands of others (Acts 4:36, 37; 5:1, 2; 6:1-6). When the brethren at Antioch sent relief to the brethren in Jerusalem, they sent it to the elders by the hand of Paul and Barnabas (Acts 11:27-30). The churches as such were to make contributions for the poor (I Cor. 16:1, 2; II Cor. 8). These funds were sent to Jerusalem by messengers selected by the churches (II Cor. 8:18, 23). Each church selected its own messenger or messengers (I Cor. 16:3, 4).

INDIVIDUAL RESPONSIBILITY. The individual Christian must relieve suffering as he may have opportunity. "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of faith" (Gal. 6:10).

CARING FOR OUR OWN. I Hm. 5:1-16. Paul writes

about the care of the aged widows. To be entitled to the continuous support of the church, a widow must possess certain characteristics (vs. 5-10). Paul charges particularly that those who have widows amongst their close relatives must support them, that the church may be able to devote all its benevolence to those entirely dependent upon it (v. 15). Also verse 8: "But if any provide not for his own, and specially for his own household, he hath denied the faith, and is worse than an unbeliever." This passage, so often wrested from its connection and made to apply to the duty of a man to support his wife and children, simply makes it the duty of every Christian to care for the dependent widows amongst his near relatives, specially those of his own household. The widows of his own household might be his own mother or grandmother. It is taken for granted that any man will care for his own wife and children, but he might not feel the same responsibility concerning dependent widows amongst his near relatives. If you have a widowed mother, sister, or sister-in-law with none to care for her, you must do that, that the church, relieved of that care, may be able to care for those who have none to care for them. If you do not, you have denied the faith and are worse than an unbeliever. Besides, any able-bodied Christian should be ashamed to allow 'the church to be burdened with the care of any of his near relatives. Those who do not care for their widows should be dealt with by the church as unbelievers. A widow, indeed, one to be a constant ward of the church, must, besides other characteristics, be destitute of any one to care for her. There is this about the whole affair of helping people: no matter what his circumstances in life may be, one may be in temporary need of help, and it is the duty of the whole church to help him. The man who fell among thieves may have

been in good financial circumstances, but he was in need of temporary help (Luke 10:30-37).

EDIFICATION. To edify is to build up. Edification as applied to the Christian refers to the building of his character. Inspired men were given "for the perfecting of the saints, unto the building up of the body of Christ" (Eph. 4:11-16). "Wherefore exhort one another, and build one another up, even as also ye do" (I These. 5: 11). The church at Corinth was richly endowed with spiritual gifts, and when they came together some seemed to want to make a display of their powers. This caused confusion, which Paul seeks to correct: "So also ye, since ye are zealous of spiritual gifts, seek that ye abound unto the edifying of the church" (I Cor. 14:12). "Let all things be done unto edifying" (v. 26). It is, then, the duty of the whole church to seek to edify each other in their public meetings and at all other times as opportunity is presented.

HOW EDIFY?

BY ASSOCIATING. It gives one an uplift to meet with other warm-hearted people who are full of the same ideals and are striving for the same ends,

BY TEACHING. The elders should be the leaders in teaching as in all other activities of the church. But they are not to do all the teaching any more than they are to do all the other work. In fact, Paul says that those possessing spiritual gifts enabling them to teach might all prophesy, or teach (I Cor. 14:31). This warrants us in concluding that any one who has anything to say that would benefit the church should be given the privilege of saying it. Many elders make no special effort to prepare themselves to teach. No one can impart information and zeal to others which he himself does not possess. A few commonplace remarks as to the purpose of the Lord's Supper, repeated over and over, year in and year out, do not edify any one. The

elders should see that others are developed into teachers. Appoint some one to speak next Lord's day. Give him time to prepare something.

WORK. The leaders should see that every member is kept as busy as possible in some form of work. Many Christians grow cold and perish for lack of exercise.

CHURCH CO-OPERATION.

In New Testament times the churches, by means of messengers, cooperated. A messenger is simply the bearer of a message. He has no authority delegated him to act for those sending him, more than to deliver the message intrusted to him. When he delivers the message and returns the answer, if any, his work as a messenger is finished. He could be a faithful messenger without even knowing the nature of the message. As a messenger he has no right to make, nor to confer with others in making plans, nor in any way obligate those sending him. A delegate is one who is empowered by the body sending him to act in conjunction with other delegates in formulating plans of operation binding on all the bodies represented. The body of delegates becomes a legislative body, and every church represented in that body is obligated to every measure adopted. The New Testament church never had any delegates— they sent messengers. Their use of messengers is seen in the cooperation of the churches in assisting the church in Jerusalem (II Cor. 8:16-24; 9:2-5; I Cor. 16: 3, 4).

In New Testament times the fellowship was direct between the church and the beneficiaries. The church in Antioch sent money direct to the church in Jerusalem (Acts 11:29, 30). Later all the churches that made contributions for the church in Jerusalem sent messengers to carry their contributions direct to the brethren in Jerusalem (I Cor. 16:3, 4). The church at Philippi sent

assistance direct to Paul on the mission field (Phil. 1: 3-7). Epaphroditus was their messenger (Phil. 2:25).

TOPICS FOR INVESTIGATION AND DISCUSSION.

1. A Model Church.
2. Relationship of the Church to Christ.
3. The Church at Corinth.
4. The Church at Ephesus.
5. Little Things (Ezek. 16:47; I Kings 16:31).

QUESTIONS.

1. What is an ecclesiasticism?
2. Who is the Head of the church? Quote passage.
3. What is the mission of the church?
4. What is the field?
5. What is the natural order relative to one's own?
6. What the order of the apostles in their evangelistic work?
7. What caused the church at Jerusalem to be scattered? When? Quote.
8. Whom did the church send out? Quote.
9. What was he sent to do? Quote.
10. Whom did the church at Antioch send? Quote.
11. To whom did they report on their return? Quote.
12. What caused the trouble in Antioch? Cite passage.
13. Whom did they send to Jerusalem? Quote.
14. To whom was the reply from Jerusalem sent? Cite passage.
15. Who established the church at Philippi?
16. Where do we find the record of the establishment of this church?
17. Did they contribute to Paul? Give passage.
18. Why is a church called a candlestick?
19. Where is a church so called?
20. How is the church the pillar and ground of the truth? Give passage.
21. How often did Philippi send to Paul's assistance?
22. What is your church doing as the pillar and ground of the truth?

23. What was the unit of action of early churches?
24. Is the church a sufficient missionary institution?
25. What do you think of humans organizing societies to do the work of the church?
26. Can we progress beyond the wisdom of the Holy Spirit?
27. Why do people organize missionary societies?
28. Is a missionary society a method of doing missionary work?
29. The apostles did not ride on a train. Why may we?
30. What is a method?
31. What is the difference between the church and missionary societies?
32. How do people depart from apostolic precept in organizing societies?
33. What results from a departure from the truth?
34. What charges are made against the missionaries of the United Christian Missionary Society?
 35. By whom?
 36. Is the society a servant of the church?
 37. Can you support such societies?
 38. How have societies divided churches?
 39. Do you think the church is unable to do the necessary work?
 40. Is the society a part of the church?
 41. Is the society a scriptural organization?
 42. Who gets the glory for the work the society does?
 43. To whom should we give glory? Where? Quote passage.
 44. Tell of the benevolence of the church at Jerusalem.
 45. What is a messenger?
 46. What is a delegate?
 47. What widows are the church to support? Quote passage.
 48. Who is your own household?
 49. What should be 'done with one who will not care for his own? '
 50. Tell of the "good Samaritan." Where the narrative?
 51. What does "edify" mean?
 52. Who should edify? How can we edify? Are you striving to edify?
 53. Should all work? What are you doing?
 54. What is the business of a messenger?
 55. Give an instance of messengers of the church in the New Testament.
 56. Who was the messenger of the church at Philippi to Paul? Give passage.

UNITY.

In discussing unity in this lesson we have reference solely to the unity which should exist in the local congregations, where division and strife is often found. To help heal existing divisions and to prevent others is the purpose of this lesson.

UNITY vs. UNION. Unity is oneness. Where oneness of faith and purpose exist the congregation is a unit; it is cemented together as one. A number of incongruous, or antagonistic, elements may be brought together into a combination or union so far as outward appearances go, and may have the appearance of unity, while all the elements of division and strife may exist in it.

EVILS OF DIVISION

1. ITS UNPLEASANTNESS. The unpleasantness of division is manifest to any one who has been a member of a congregation where factions exist. At times the factious spirit in a congregation manifests itself in the home, even between husband and wife, as well as in the social and business affairs of the members of the congregation.

2. HINDERS PROGRESS. A church in confusion and strife cannot hope to do very much in converting their neighbors. Such conditions effectually stop the ears of the people against any plea the church makes. Your actions are a more potent comment on your conception of righteousness than anything you can say. Thus a church by its strife contributes to the damnation of those it should save. In this way it becomes the enemy of Christ in that it hinders him in his work of saving men.

3. LEADS TO SINS OF ALL SORTS. "But if ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:15). To consume one another is to destroy one another's Christian character by unholy wrangling. "But if ye have bitter jealousies and factions in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh from above, but is earthly, sensual, devilish. For where jealousy and factions are, there is confusion and every vile deed. But the wisdom which is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace" (James 3:14-18). From this passage we learn that where a faction is, those with "bitter jealousies and factions in the heart" will lie to sustain their own side and to misrepresent the other side; but more, they will resort to "every vile deed," and are "sensual and devilish."

4. EFFECTS ON MEMBERS. Those who are not a party to the division are disturbed in their church relationship, discouraged, frequently become inactive, and at times drift away from the church. Thus those who are responsible for the division destroy him for whom Christ died.

5. DRIVES CHRIST OUT. If by the factious spirit one member is driven out of the congregation, Christ is thereby driven out (Matt. 25:40). Let it be remembered, though, that a factious spirit may arise through opposition to something which Christ commands to be done.

DIVISIONS CONDEMNED.

GOD HATES THE MAN CAUSING THEM. "There are six things which Jehovah hateth; yea, seven which are an abomination unto him: Haughty eyes, a lying tongue,

and hands that shed innocent blood; a heart that deviseth wicked purposes, feet that are swift in running into mischief, a false witness that utters lies, and he that soweth discord among brethren" . (Prov. 6:16-19). The Lord classes the sower of discord among brethren with the worst classes known. Such a man causes disruption in the church of God, and in many instances destroys the souls of men. Because destroying the souls of men is a greater crime than destroying property or reputation, the Lord here places the sower of discord as the climax in the characters mentioned.

DIVISION AT CORINTH. "Now I beseech you, brethren through the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you; but that ye be perfected together in the same mind and the same judgment. For it hath been signified unto me concerning you, my brethren, by them of the household of Chloe, that there are contentions among you" (I Cor. 1:10, 11). "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were yet not able to bear it: nay, not even now are ye able: for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men?" (I Cor. 3:1-3). That division prevents spiritual development is clearly declared, for those who are responsible for the factions have not developed beyond the stage of babes in Christ, no matter how long they may have been members of the church nor what their pretensions may be; they "walk after the manner of men"—being carnal, they do not walk after Christ.

CAUSES OF DIVISION

PERSONAL MATTERS. Disturbances between two or more brethren over business affairs, or over other personal matters in no way related to the affairs of the

church, are frequently carried to such an extent as to practically involve the entire congregation. Instead of allowing such matters to permeate the entire membership, the church should demand, and, if necessary, propose a righteous settlement of the affair (I Cor. 7); and if either party is not willing to do the right thing, withdraw from him. Instead of this, the usual order is to take sides, all become involved, and disrupt the church. SELFISH AMBITION. At times we find one who has a dogmatic spirit, and who seeks to have his own way in all things without regard to the rights or wishes of others, even in matters that are of no special consequence. He becomes nagging, domineering, and distasteful to those who are spiritually minded. Such men are usually small men mentally, and seem to think they have to assert themselves to gain recognition. Close akin to this character is the one who has ambitions to be a leader. It is seldom a whole congregation can be found who will submit to one who clearly shows he seeks leadership to gratify his own ambition or to accomplish his own selfish ends, and as a result he leads off a faction. "I wrote somewhat unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth and casteth them out of the church" (III John 9, 10).

RULE OF OPINION. Christianity is essentially a religion of faith (II Cor, 5:7), and faith can be no broader than revelation (Rom. 10:17). "We walk by faith, not by sight." It is by faith we apprehend God (Heb. 11:6), by faith we become children of God (Gal. 3:26), by faith we approach Jehovah in prayer (James 1:6). Faith is the basis of all acceptable obedience to God. Faith is

not only the belief of the truth that God is, but also confidence in him. Moses and Aaron did not doubt the existence of God, but because they turned aside from doing exactly what God commanded, God said to them: "Ye believed not in me" (Num. 20:10-13). They must have entertained the opinion that to do other than just as God said would do just as well or better. The case of Cain and Abel further illustrates faith and opinion. Abel brought the offering Jehovah commanded—made his offering by faith (Heb. 11:4). Cain brought one not commanded by the Lord, his opinion being that it would do as well. Opinion is ruinous as a ground of church fellowship, for it lacks authority as well as stability; and were it possible to unite on opinions today, some one's opinion might change on the morrow, and his right to feature his opinion is as great as that of any other. If opinions are to be standards of action, then every man becomes a law unto himself, for each man has equal rights with all others to his opinions. Any act of worship based on opinion is a sin (Rom. 14:23). Not many churches are disturbed by an effort on the part of some one to induce the church to turn away from what God has commanded and follow him, but there are matters of expediency, such as building a meetinghouse, baptistries, or using song books and lights. Here no man has a right to force the congregation to adopt his opinion, but in deciding such matters due regard should be had for the comfort, conveniences, and wishes of all concerned. We have never heard of a congregation being disturbed by some one trying to set aside the Lord's Supper, or wishing to change the elements, but trouble has arisen by some man trying to force others to follow his opinion regarding the time of day, or as to whether there should be one cup or many, and other matters which are purely incidental. Proper forbearance and patient teaching by the leaders of the congre-

gation will frequently lead to harmony and unity of action. If you differ with others in matters incidental, take time to fully, carefully examine your view and determine if indeed there is a matter of faith, or simply an opinion, between you and the others. If only an opinion, try to gracefully adjust yourself to the conditions. With you it is probable that custom, through long-continued use, has become sacred. Be sure that your stand is not determined by custom. Some refuge to make a contribution if they cannot make it in the way which has long been their custom, and thereby they put themselves in the class spoken of by the Savior when he said: "Ye leave the commandment of God, and hold fast the tradition of men" (Mark 7:8).

UNSCRIPTURAL POLICY. You select overseers, elders, leaders for your congregation. By this act you express your confidence in their judgment and wisdom. It sometimes happens that in the judgment of these leaders the cherished policy of some would-be leader is not best for the congregation; and in some instances the would-be leader, instead of obeying those who have the rule over him (Heb. 13:17), proceeds to work up a sentiment against the elders, then calls on the elders to resign; and if they decline, they are voted out. Such procedure always results in division. There is not a shade of scriptural authority for such procedure. "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God" (II John 9). "Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written; that no one of you be puffed up for the one against the other" (I Cor. 4:6).

INACTIVITY. In every congregation there is a certain amount of vitality which must, and will, find expression in some way. Inactivity promotes discontentment, and this spirit of discontent grows into a spirit of unrest and

dissatisfaction with each other. Nagging develops, ill feelings are generated, and strife is the inevitable result. The bishops must share their part of the responsibility for such conditions. They should see that every member is actively engaged in the work of the Lord. Let the elders work off the fighting spirit inherent in people by leading them in an active campaign against sectarians and all other forms of sin (I Tim. 6:12). If the members of the church do not have something else to fight, they will fight among themselves. Do not strive to conserve the energy of the congregation. It is said that an idle brain is the devil's workshop, and it is as true in churches as in others. Every Christian is a part of the body of Christ; and by "the working in due measure of each several part, maketh increase of the body unto the building up of itself in love" (Eph. 4: 16). God requires active service on the part of every member. "Work out your own salvation with fear and trembling" (Phil. 2:12). Patience continuance in welldoing is put over against a factious and disobedient course (Rom. 2:7, 8).

DESIRABILITY OF UNITY.

DAVID SANG OF IT. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133:1).

PAUL URGED IT. "Be of the same mind one towards another" (Rom. 12:16). "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same things, that there be no division among you; but that ye be perfected together in the same mind and the same judgment" (I Cor. 1:10).

PETER EXHORTS TO IT. "Finally, be ye all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing" (I Peter 3:8).

JESUS PRAYED FOR IT. "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one" (John 17:20, 21).

UNITY POSSIBLE ONLY WHEN—

1. DESIRED. One wonders sometimes whether some congregations want unity. It seems that some members delight in a turmoil. But before unity can be attained or maintained the desire must be strong enough to lead to an effort in that direction, strong enough to hold our personal preferences in subjection. This requires effort. Paul exhorts the brethren to give diligence to keep the unity of the Spirit in the bond of peace. Accompanying a definite desire for unity will be lowliness, meekness, long-suffering, and forbearance toward one another. *I therefore, the prisoner of the Lord, beseech you to walk worthy of the calling wherewith you are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace" (Eph. 4: 1-3).

2. DEFINITE PROGRAM IS ADOPTED. All true Christians want to see the Cause advanced. The congregation should have a definite, well-understood program, with certain constructive work to which they are bending their energies. Each Christian is best fitted for work along some definite line; but when several members are active, and each, endeavoring to do a certain work, tries to induce the church to devote all its energies to his special program, friction is sure to develop. Some members are likely to fall in with each one. Even if one succeeds in inducing the church to commit itself to his program, the one interested in another line of work feels that the church has not dealt fairly with him. This is a bad state of affairs, but it can be easily avoided if the church, under the leadership of wise and wide-awake elders, will map out the different lines of work needed

to be done, and designate approximately the amount of money to be expended in each department of their activity; "doing nothing through faction or vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others" (Phil. 2: 3, 4). "Shall two walk together except they have agreed" (Amos 3:3).

3. THE BIBLE OUR GUIDE. Should there be unity on any other basis than the Bible, it would not be unity of the Spirit. Unity of the Spirit is that unity brought about by following the Spirit's teaching. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin" (I John 1:7).

4. JESUS RECOGNIZED AS HEAD. The church is compared to the human body. "For even as we have many members in one body, and all the members have not the same office: so we, being many, are one body in Christ, and severally members one of another" (Rom. 12:4, 5). In a healthy human body there is unity of action, because all members are controlled by the head. There is work for each member of the human body, as well as for each member of the body of Christ. If any member fails to respond to the head, it is because the connection between the member and the head has in some way been disturbed. So in the church, the spiritual body, over which Jesus is head, and of which we are members, there is unity of action when each member is guided by Jesus, the head. "And he is the head of the body, the church" (Col. 1:18).

5. SELF IS DENIED. In our social relations, were it not that we deny ourselves and have due regard for the ideas, rights, and conveniences of others, there would be constant friction, and we would become distasteful and be shunned. In your relations in the church, do not for-

get to let your conduct be seasoned with salt. "Let each one of us please his neighbor for that which is good" (Rom. 15:2). "Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another" (Eph. 4:31, 32). "In love of the brethren be tenderly affectioned one to another; in honor preferring one another" (Rom. 12:10). "Be not wise in your own conceits" (Rom. 12:16).

DEALING WITH DIVIDERS.

1. HOW THE CHURCH SHOULD DEAL WITH DIVIDERS. "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye have learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent" (Rom. 16:17, 18), The church which entertains, encourages, or fellowships one who divides churches contrary to the doctrine of Christ, or retains in her fellowship one who does such, is failing to obey a positive command of the Lord. Though he be your personal friend, you must not sacrifice the peace and unity of the church on the altar of personal regard. Little attention is paid to the Lord's command in this matter. We need some conscience along this line. A man can divide a church in one place, and go right into full fellowship in another congregation. Sometimes such a one, with no repentance or effort to heal the division he caused in one church, is made a teacher and leader in another church. Such would not be if that church had regard for what the Lord said. "A factious man after the first and second admonition refuse; knowing that such a one is perverted, and sinneth, being self-condemned" (Tit. 3:10, 11). A factious man is one who causes divisions.

2. HOW GOD WILL DEAL WITH DIVIDERS. "But unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish" (Rom. 2:8, 9).

SANCTITY OF THE CHURCH.

1. BLOOD BOUGHT. "The church of the Lord which he purchased with his own blood" (Acts 20:28). Redeemed not with "silver or gold," but with the precious blood of Christ (I Peter 1:18).

2. CHRIST LOVED IT. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

Never speak lightly of the church, nor in any way condemn the church. Sin on the part of some member of the church may be condemned, but the church, never!

We think the soldiers were hard-hearted and criminal in driving the nails into the Lord's fleshly body and piercing his side with a spear; but that body was not as dear to him as the church, his spiritual body. How exceedingly sinful, therefore, must the Lord regard him who through his own opinions or selfish ambitions divides the church of the Lord! The doom of such has already been announced. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye" (I Cor. 3:16, 17).

TOPICS FOR INVESTIGATION AND DISCUSSION.

1. What Caused the Division of the Kingdom in Israel?

2. Show How God, the Son, and the Holy Spirit Are One.
3. All Seeing Alike.
4. Whose Duty is It to Preach?
5. God's Purpose in Converting Men.

* * *

QUESTIONS

1. What is the difference between unity and union?
2. Is there union where unity exists?
3. Why is unity desirable?
4. How does division impede the work of the church?
5. To what does division lead?
6. What are the fruits of division?
7. What does the Lord say about divisions? Quote.
8. How does division in congregations affect the members?
9. How does division often drive Christ out? Quote passage.
10. Are divisions always sinful?
11. What does God say about those who cause divisions? Quote.
12. Quote passage classifying dividers.
13. What caused division at Corinth? Quote.
14. What does division show?
15. How does personal matters often cause divisions?
16. How do selfish ambitions often divide the church?
17. Tell about Diotrephes.
18. How did Diotrephes cast out of the church? Give passage.
19. On what is faith based? Quote.
20. How do we walk by faith? Quote.
21. Show that faith is more than the mere belief of a fact.
22. How did Moses and Aaron show lack of faith in God? Give reference.
23. Contrast opinion and faith.
24. Why was Cain's sacrifice rejected? Quote.
25. Can opinion be a basis of unity? Why?
26. Why is worship based on opinion a sin?
27. In matters of opinion, what course should be pursued?
28. How does custom become a law for many?
29. How should the contribution be made?

30. How do would-be leaders sometimes cause division?
31. What is the result of inactivity?
32. Who is responsible for inactivity?
33. Is there work for each member? What is your work?
34. What did David say of unity? Quote.
35. What did Paul say of unity? Quote.
36. Quote what Peter said of unity.
37. Give the prayer of Jesus for unity.
38. When is unity possible?
39. What are some of the necessary elements of unity?
40. How does a church program promote unity?
41. How is the Bible a basis for unity?
42. Show the unity of the human body.
43. Christ is Head; show unity of members of church— his body.
44. How do we conduct ourselves in society relative to rights of others?
45. How should we treat those who cause divisions? (Rom. 16:17, 18).
46. How should different congregations treat a divider?
47. How will God deal with dividers?
48. Quote Acts 20:28.
49. Quote Eph. 5:25-27.
50. Quote 1 Peter 1:18.
51. Why not condemn the church?
52. Show how Christ loved the church.

THE LORD'S-DAY MEETING.

Churches may have as many meetings as they desire, but as concerning the Lord's-day meeting they have no choice—the Lord commands the church to meet on this day for worship.

PREPARATION FOR THE MEETING The object of any meeting can be better attained if proper preparations have been made. The Lord's-day meeting can be made more helpful and satisfying if the churches as a whole will give attention to proper preparation for the services. Special preparation should be made by those who have the lead in conducting the services.

COMFORTABLE HOUSES. Every church should have a comfortable place in which to meet, if within their power to do so; and usually they can have, if they will. Why not have an attractive place in which to worship the Lord? See that the building is well heated in cold weather and properly ventilated at all services.

SUPPLY OF BIBLES, "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). As respects the Bible, some churches are not very well lighted. Have a good supply of Bibles in the building; see that they are conveniently arranged, so that those present will have ready access to them. Every congregation should also have a good concordance, a Bible dictionary, and maps of the Bible lands, to be used in their study.

SONG BOOKS. A good supply of song books should be provided. Exercise care in the selection of books which have intrinsic value. The custom of some congregations in changing books every year is due to the fact that they do not buy books which have lasting qualities.

They learn only a few songs in the book, and soon desire a change.

OBJECT OF MEETING.

SUPPLIES SOME OF OUR NEEDS. The meeting on Lord's day supplies some of our spiritual needs, else the Lord would not have ordered it.

TO WORSHIP GOD. We do not mean by this that a man cannot worship God at any other time, but there are some acts of worship that he can attend to only in this meeting.

WHEN IS THE OBJECT ATTAINED? The object of this meeting has not been attained when a man has simply partaken of the Lord's Supper, and let no man think that because he has had part in this one part of the service he has fully attained the object of the meeting. "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2:42).

WORSHIP

MEANING. The Greek word more frequently used to express the idea of worship is *proskuneo*. Another word sometimes translated "worship" (Phil. 3:3; Heb. 9:9; 10:2) is *latruo*. This word is more frequently translated "serve." A few other Greek words are occasionally translated "worship." A careful survey of all the Greek words translated "worship" leads us to this conclusion—namely, that to worship God acceptably is to render sincere and reverential obedience to him. We are unable to draw that hair-splitting distinction between worship and service that some affect to see. The distinction between worship and service which some think they can make has enabled some to engage in some unauthorized things in what they call service, which they would not do in worship.

VAIN WORSHIP. "But in vain do they worship me,

teaching as their doctrines the precepts of men" (Matt. 15:9). It is vain because it does not benefit the worshiper, nor does it reflect honor on Jehovah (see Mark 7:6, 7). Doing things as a religious ceremony which God has not commanded is worship, but it is vain worship. It is not the province of man to plan his own worship, neither can he devise a system of worship which is pleasing to Jehovah. Determine whether your worship is acceptable, whether it is vain, by measuring your actions by the word of God.

TRUE WORSHIP. "God is Spirit: and they that worship him must worship in spirit and in truth" (John 4: 24). True worship is the only worship that is worth our time and attention, for it alone is pleasing to God. True worship is to worship the Father in spirit and in truth. To *worship in spirit* is to put our spirits into the worship—to be sincere, not formal nor indifferent. Man has always been inclined to drift into empty forms, and God has always been displeased with such worship. "But they flattered him with their mouth, and lied unto him with their tongue. For their heart was not right with him, neither were they faithful in his covenant" (Ps. 78:36, 37; see Matt. 15:7, 8). To *worship in truth* is to be guided by the truth. "And the Lord said, Forasmuch as this people draw nigh unto me, and with their mouth and with their lips do honor me, but have removed their hearts far from me, and their fear of me is a commandment of men which have been taught them" (Isa. 29:13). Their fear, or worship, was regulated by the teaching of men, "But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing" (James 1:22; see Ezek. 22:26; 33:30, 32; Matt. 15:8, 9; Col. 2:20-23; Mark 7:13).

TEACHING AND ADMONISHING.

AN ESSENTIAL PART. All true worship is based on proper teaching, "O, Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps" (Jer. 10:23). "Teach me thy way, O Jehovah; I will walk in thy truth" (Ps. 86:11). "Teach me to do thy will; for thou art my God" (Ps. 143:10). "My people are destroyed for lack of knowledge" (Hos. 4:6). "Ye shall know the truth, and the truth shall make you free" (John 8:32). The early church "continued steadfastly in the apostles' teaching" (Acts 2: 42)—that is, they continued attentive students of the apostles. According to the Great Commission, after the people had been taught and baptized they continued to be taught (Matt. 28:19, 20). The proper discharge of this duty requires that every church make a systematic effort to develop every member to the highest point of efficiency in teaching the word, not only to the members, but to those who do not know the Lord.

OBLIGATION ON ALL. Some seem to think that Bible study is a privilege rather than a duty, whereas it is both. Every child of God should regard it a great privilege and blessing, as well as a solemn duty, to learn more of himself, to learn of God and the way of life. In the Great Invitation Jesus said: "Take my yoke upon you, and learn of me" (Matt. 11:29). We are commanded to give diligence in adding knowledge (II Peter 2:5). God expects all his children in a reasonable time to arrive at such a degree of knowledge as to be able to teach others. "For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food" (Heb. 5:12). In the temptation of our Savior, he relied on the word of God as his weapon of defense (Matt. 4). "It is written" was the end of each

temptation. Every one should so familiarize himself with the Scriptures as to be able to use an appropriate quotation in every temptation.

Take part in the Lord's-day Bible study, either as a teacher or student. It will help you and encourage the work. Be a helper, and see how it helps you. In the work of teaching, remember that you are working with God: "And working together with him we entreat also that ye receive not the grace of God in vain" (II Cor. 6:1).

WHAT TO TEACH. The word of God, being the source of all spiritual light, should be the only matter taught in the Lord's-day meeting. We should speak as the oracles of God (I Peter 4:11). No one should seek to force his opinion into the study. Certainly all available help may be used in arriving at the true meaning of any part of God's word; but the class should keep in mind the fact that they are trying to learn the Bible and are using helps only as a means of arriving at the true sense of the text.

HOW TEACH. God has tied us to no particular method of teaching. The printed page may be used, or oral comments. Teachers should strive to make the lesson interesting and instructive. Interest lags when the class drags. Let the teacher be fully prepared. Discussion of points is helpful, but endless discussion is death to interest. When each one has told what he thinks about a point, pass on, even if you have not arrived at agreement. Admonish each one to take the points expressed and think the matter over at home. The interest in the class may be killed by wrangling over points in which, perhaps, only two are three are interested. "Foolish and ignorant questioning refuse, knowing that they gender strifes" (II Tim. 2:23).

PREPARING THE LESSON. The teacher should feel his responsibility, and, if he is truly a teacher, he does. We

would not long tolerate a teacher in our schools and colleges who habitually goes before his class unprepared. Your responsibility as a teacher of God's word is greater than his. If you can't bring yourself to a keen realization of this responsibility, do not make a mockery of the sacred office of teacher—give it up to some one with a keener sense of responsibilities. "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (II Tim. 2:15). Each student should feel his responsibilities. No one should be a drag. A wideawake student is a wonderful stimulant to others. "Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sit-teth in the seat of scoffers: but his delight is in the law of Jehovah; and on his law doth he meditate day and night" (Ps. 1:1, 2). Search the scriptures (John 5:39).

THE CONTRIBUTION.

In another lesson in this volume we have discussed this lesson at some length.

THE COLLECTION. In the Scriptures there is no particular method revealed by which the collection is to be made. Proper order should be maintained throughout the services. Confusion should be avoided, "Let all things be done decently and in order" (I Cor. 14:10). Certainly no congregation of any size will push and jostle in an effort to get to the table to deposit their offerings. Such confusion is inexcusable when a more orderly way is always more practical. Besides, some Christians do not like to advertise their gifts in so public a way. Their sense of the propriety of things rebels against it. No congregation mills around in such confusion in the Supper. You recognize the propriety of having the congregation waited upon in the Supper; do likewise in the collection.

SINGING.

TEACHING, ADMONISHING, MELODY. "And be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your hearts to the Lord" (Eph. 5:18, 19). "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God" (Col. 3:16). Singing might be appropriately classed under the head of teaching. Yet it belongs also to prayer and praise. Hence, we discuss it as a separate item. The requirements laid down by Paul to guide us in singing make it our duty to look well to the nature of the songs we sing. All light, meaningless songs, made up of a jumble of catchy rhymes, should be religiously avoided. Many of the songs we sing have nothing to commend them but their tune, and even the tune is sometimes obnoxious to one who has any real musical discernment. Many of our songs are written by men of no Bible information, no literary training, no spiritual devotion, and little musical ability. A song is not good because it is old, neither is it bad because it is new. Since song writing became so general, each year has produced its quantity of songs, and only the good ones have lived. The good old songs we sing are the gleanings from countless hundreds written in years gone by. An occasional song written now will live, but most of them perish in a season, or at most in a few years. Think of the songs you sang a few years ago—who sings them now? Every church owes it to its children to sing songs, some at least, that will abide with them in the years to come. Such songs are a real spiritual uplift. A careful study of the passages at the beginning of this paragraph will show you the nature

of the songs you should sing. The songs should be scriptural and devotional.

APPROPRIATE SONGS. In the great variety of songs at our command it is not difficult to select an appropriate song for any occasion or any part of the worship. The song leader who at a baptismal service sang as the candidate was raised from the water, "Pull for the shore, sailor, pull for the shore," created more merriment than devotion. One leader sang "Why Not To Night" as an invitation song at the morning service. There are appropriate songs for every appropriate occasion.

RENDITION. Speak your words plainly and distinctly. Unless people understand what you say, you are not obeying Paul's injunction to teach and admonish one another in your singing. This is an essential part to consider. Making music is not obeying the inspired injunction. No congregation should so forget the purpose of the singing as to sing to no purpose. "I will sing with the spirit, and I will sing with the understanding also" (I Cor. 14:15). This means that your spirit is in the singing, and that you will sing so that others can understand. The context clearly indicates this meaning. A note, as to length, has no absolute value; its value is relative. The movement, whether rapid or slow, should be determined by the sentiment of the song and the occasion. Remember, you should not sing to please the people.

THE DIRECTOR. Certainly the director should be a Christian—one who is not deeply religious should never conduct any part of the worship. The song leader can make or mar this part of the worship. A religious service is no place for him to show his musical skill nor to do any vocal "stunts." He is the leader in that part of the worship which can be made very devotional and uplifting. He should look carefully to the selection of suitable songs, and then to so lead the congregation as

to produce the designed results. Let no light, funny remarks be indulged in between the songs. Usually, the less he says, the better, unless by some well-chosen remark he can make the singing more edifying. When we come to worship it is no time to sing the notes!

THE SUPPER.

THE TABLE. When the church is permanently settled in a meeting place of its own, a table suited to the purpose should be a part of the furniture.

THE LINEN AND VESSELS. Good linen of sufficient size is not very costly, and should be procured. Increased sanitary knowledge is creating a demand for the individual communion service. Where this is desired, by all means purchase a neat service which can be kept sanitary. Whether you have the individual service or not, procure a service becoming that part of the worship. Then keep both linen and vessels clean.

PREPARING THE EMBLEMS. In every congregation there are good women who have an interest in pure worship. One of these should be entrusted with the duty of preparing the loaf. The Supper was instituted in connection with the last passover under the law (Luke 22: 14-23). In that feast no leaven was used; hence, they used unleavened bread when the Lord's Supper was instituted. Unleavened bread was made without any ingredients to make it rise. A good grade of flour, a little salt, rich sweet milk or vegetable oil, and water should be used. Avoid making the bread hard or brittle, but see that it is well baked. We see no ground for controversy over the use of grape juice or grape wine—both are fruit of the vine (Luke 22:18).

PRESIDING AT THE TABLE. Are you to preside at the table? Then do not preside at that sacred feast looking unkempt and unkept, as if you had no regard for the service. You would not so appear if you were called on

to take a leading part in any other meeting. And the Lord's Supper is no place for controversy or scolding. Unless an appropriate sermon precedes, a few well-chosen remarks may be helpful. Speak loud enough for the entire congregation to hear.

GIVING THANKS. Prayer is made up of petition, praise, and thanksgiving. But giving thanks is not praying, and praying is not giving thanks. Many people who are called on to give thanks at the table pray instead of giving thanks. Give thanks—do not pray—leave the praying for the appropriate occasion. And, in giving thanks, speak so all may hear, that all may say "Amen" (I Cor. 14:16). And use a little thought. Often one is heard to say, "Father, we thank thee for this fruit of the vine which represents thy blood," as if it was the Father, and not the Son, who shed his blood. Such ignorance, or thoughtlessness, is inexcusable.

WHO SHOULD PARTAKE? "For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant of my blood: this do, as often as ye drink it, in remembrance of me" (I Cor. 11:23-25). This was written "to the church of God which is at Corinth" (I Cor. 1:1). It is the Lord's table (I Cor. 10:21), and is in his kingdom (Luke 22: 29, 30). Certainly all Christians have a right to partake of it. Do not eat or drink unworthily (I Cor. 11:28, 29; see lesson on Lord's Supper, SOUND DOCTRINE, Vol. I., pp. 168-183).

PRAYER.

There is such a thing as congregational prayer—that is, a prayer which is offered by a body of people. "If two of you shall agree on earth as touching anything

that they shall ask, it shall be done for them of my Father who is in heaven" (Matt. 18:18). This teaches that a body of people may agree beforehand that they will ask for a certain thing.

THE LEADER. It is not expected that the whole body will speak out. One is called on to lead. He is to lead the congregation, and should pray for such things as the whole congregation may desire. He is giving voice to the prayer of all. The congregation should follow him, and indorse his prayer with an audible "Amen" (I Cor. 14:15, 16). This makes it necessary for the leader to speak loud enough for all to hear, otherwise he is not leading them. No one can say "Amen" to a prayer which he does not hear.

The prayers recorded in the Bible are short. Some prayers are not scriptural as to length.

PROMPTNESS.

Announce the time to begin, and begin on time. A church in its affairs should manifest the elements of enterprise and promptness that are essential to success in any calling. "Whatsoever thy hand findeth to do, do it with thy might" (Eccles. 9:10). "In diligence not slothful; fervent in spirit; serving the Lord" (Rom. 12:11).

TOPICS FOR INVESTIGATION AND DISCUSSION.

1. Edifying.
2. My Part in the Lord's-Day Service.
3. Tarry One for Another.
4. The Church a Light.
5. Little Things.

QUESTIONS

1. How many meetings may a church have?
2. What meeting does the Lord specially command? Proof.
3. Tell about preparations for the meeting.
4. Describe Solomon's temple.
5. What aids should we have in Bible study?
6. What character of song books should we have?
7. Why do congregations so often change books?
8. What is the object of the Lord's-day meeting?
9. When is the object attained?
10. What is worship?
11. Can you make a distinction between worship and service?
12. What is vain worship? Quote passage.
13. Why vain?
14. How determine your worship is accepted by Jehovah?
15. How do we worship in spirit and truth?
16. Name some of the elements of worship.
17. Why is teaching necessary? Give reference.
18. In what does a lack of knowledge result? Quote.
19. Give passage exhorting us to teach?
20. Who needs milk? Quote passage.
21. Give temptation of Jesus and his defense.
22. What should we teach? Why?
23. What helps may be used? Why?
24. What questions should be avoided? Why?
25. Is your teacher prepared—to teach?
26. What do you think the best method for making the collection?
27. What must we do in singing? Quote passage.
28. Should we sing a thing we would not teach?
29. Name some songs you wish to sing in the worship.
30. Do you like the songs you sang five years ago? Why?
31. Name some inappropriate songs for Lord's day meeting.
32. Name some appropriate songs for Lord's Supper, baptism, invitation.
33. How should we sing? Quote I Cor. 14:15.
34. Whom should we seek to please in singing?
35. Who should direct the song service?
36. Why not sing the "notes" in worship?
37. Do you have a suitable table for Lord's Supper?
38. Is the linen suitable?

39. Are you pleased with the vessels on the table?
40. Are they always clean?
41. What kind of bread is used?
42. How is it prepared?
43. Why is it a sacred service?
44. Does he who presides at the table show preparation and neatness?
45. Do you pray when asked to give thanks at the table?
46. Who should partake of the Supper?
47. Where is the table? Quote passage.
48. Who are in the kingdom? Quote passage.
49. How do people eat or drink "unworthily?"
50. What is congregational prayer?
51. Give scripture for congregational prayer.
52. What about a congregational prayer which all cannot hear?
53. What of long prayers?
54. Were you on time at services this morning?

ELDERS.

Every body of people must have government. In the divine government Christ is King, and there are no privileged classes. In the church every member has duties to perform, and this work is functional rather than official. The eye may guide the movements of other members of the body, but does not boss them. The hand serves the body, but is not a slave to the body. There can be no domineering of one member over another. Paul warns each member of the church at Rome *'not to think of himself more highly than he ought to think" (Rom. 12:3), and uses the human body as an illustration to enforce the admonition. The disciples while Christ was with them clamored for positions of honor. He called them unto him and said: "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:20-28).

OFFICIALISM.

Does Paul contradict his Lord when he says: "If a man seek the office of a bishop, he desireth a good work?" (I Tim. 3:1). A more exact and literal translation is: "If a man seeketh the oversight, he desireth a good work." But with the word "office" left in the text, it does not sanction the idea that a bishop is an official dignitary; for the word shows that it is a work to be sought, not an official position. Seeking to be a bishop is desiring a good work. The word "office" has several

meanings, one of which is: "That which anything is fitted to perform^a a function." In this sense each member of the body has an office, a function, as, it is the office of the eye to see, the ear to hear. We have many members in one body, and all members have not the same office (Rom. 12:4). As in the human body, so in the body of Christ, no official dignity attaches to one member above another.

DUTIES OF A BISHOP.

DEFINITION. A bishop is an overseer. This the word means. As age and experience are necessary for the work, bishops were selected from the older and more experienced members of the church; hence, the words "bishop" and "elder" are frequently used interchangeably. But it does not follow that all the older men in the congregation are bishops or elders of the congregation. Age alone does not give the necessary qualifications. In Acts 20:17 it is said that Paul called to him the elders of the church at Ephesus, and in his speech to them he called them bishops.

DUTIES. Acts 20:17-35; v. 28: "Take heed unto yourselves, and to the flock, in which the Holy Spirit has made you bishops, to feed the church of the Lord which he purchased with his own blood." The elder's duty is twofold: (1) "Take heed to yourselves." If an elder realizes the solemn obligation resting on him, and the awful consequences, both to himself and the church, of a failure to fill the measure of the trust committed to him, he will not be satisfied with anything less than a rigid self-examination. Such questions as these will come up in his mind: Do any selfish motives enter into what I am about to do? Do I possess those qualities of leadership which inspire confidence and make others inclined to follow? Do I know enough about the Bible to teach this church? Do the members have confidence in my sincerity so as to be impressed with what I say?

To feed the church is to impart Bible information to them in such way as to make them better men and women. A bishop must be a leader, not only in work, but in character and knowledge. (2) "And to all the flock." Each member must be the object of his constant care. He must have no pets, no favorites, and in his sight there must be neither rich nor poor. Of course he must show a special solicitude for those who need him most. "To feed the church." Many seem not to realize what is meant by "feed" the flock. To make the same speech each Sunday to the congregation is not edifying them—is not feeding them. To do his duty requires diligent preparation and a special effort to put that information before them in such terms as will interest them. A wise elder recognizes the fact that he cannot always do all the teaching that is needed. He will study the needs of the congregation and call to his assistance men who are specially prepared for the work needed. The results to a congregation are serious, if not fatal, when an elder imagines that he must do all the teaching. It is their duty to see that the congregation is properly taught and developed.

PLURALITY OF ELDERS.

Each congregation had a plurality of elders, or bishops, after they had been in existence long enough to develop elders. These were selected from the older, more experienced, better informed, and most pious element in the churches (Acts 14:23; 20:17; Tit. 1:5). THE NEED OF QUALIFICATIONS.

The character of the work of bishops makes certain qualifications essential. Thoughtful men know the nature of the qualifications necessary for the work of a bishop, even if none were revealed. In business affairs there is no expressed law giving the qualifications that a man must possess to be a manager of a business concern, but he who knows the nature of the work to be

done knows the qualifications necessary to do the work. People usually do not exercise the care and thought in selecting their religious leaders that they do in the selection of their business leaders. Knowing this, the Lord laid down in detail the qualifications an elder must possess. These qualifications are not arbitrarily imposed, but are essential to the performance of the work. Paul says, "The bishops therefore must be"—and then gives the qualifications. Putting a man into the "eldership" who has not these qualifications does not make him an elder any more than putting a man's name on the church book makes him a Christian. To be an elder, there are certain things a man "must be;" and to be a Christian, there are certain things a man "must do." To inquiring Saul the Lord said: "Go into Damascus and it shall be told thee what thou must do." Had Saul failed to heed that "must," he would not have become a Christian. The same Lord said an elder "must" have certain qualifications. Our denominational friends have decided that one of the things the Lord said one must do to be a Christian is nonessential, and some of us have decided that some of the things a man "must be" to be an elder are not essential. There is as much disrespect for the Lord, and as much disloyalty, in one as the other.

QUALIFICATIONS.

Read carefully 1 Tim. 3:1-10; Tit. 1:5-11; 1 Peter 5:1-4.

"The bishops, therefore, must be"—

1. "WITHOUT REPROACH." No shame or embarrassment must be brought on the church by the conduct of its elders. There must be no questionable methods in their business dealings nor irregular conduct in their social life. "Moreover he must have good testimony from them that are without; lest he fall into reproach and snare of the devil." Questionable methods in deal-

ing with the affairs of the church will render him peculiarly unfitted for the work.

2. "HUSBAND OF ONE WIFE." It is always safe to take the safe side. The lamented J. W. McGarvey said: "If I were an elder of the church, and my wife should die, I would go before the church the next Lord's day and resign." The thoughtful person can readily see why an elder who discharges his duty should have a wife.

3. "TEMPERATE." Of course a drunkard cannot be an elder.

4. "SOBER-MINDED." Not frivolous, worldly-minded. Must not act from impulse or passion, but from conscientious, sober thought. An elder may do untold harm to the church or injustice to a member if he is given to acting from impulse or passion.

5. "ORDERLY." Thayer defines it: "Well arranged, seemly, modest." He should be so modest, his life so well-ordered, as to gain the respect and admiration of all..

6. "GIVEN TO HOSPITALITY." Literally, a lover of strangers."

7. "APT TO TEACH." Skillful in teaching. If he be not better informed in the Scriptures than the members, he cannot teach them; and if he cannot advance the church in Bible knowledge, he cannot be an elder. His knowledge of the English language and his general information must be such that he can command the respect of the people in his community. Communities differ in their general information and Bible knowledge. Hence a man who might be able to teach in one community might be utterly out of place as an elder in another. A man is certainly not "apt to teach" if he cannot gain the respect and attention of the people. An ignorant man cannot be "apt to teach," and even some well-informed men are failures as teachers. To be "apt to teach" one

must be able to interest others in what he is trying to tell them. An elder, then, in the language of Paul to Titus, must "be able both to exhort in SOUND DOCTRINE, and to convict the gainsayer. For there are many unruly men, vain talkers, and deceivers whose mouths must be stopped."

8. "NO BRAWLER." An elder must not be quarrelsome, nor abusive, nor insulting. His gentlemanly bearing must be manifest to all.

9. "NO STRIKER." Not a "bruiser, ready with a blow; pugnacious, contentious, quarrelsome person" (Thayer).

10. "GENTLE." "Seemly, suitable, equitable, fair, mild, gentle." He must have a wholesome regard for the feelings and preferences of others. He must be considerate.

11. "NOT CONTENTIOUS." One "must contend earnestly for the faith" (Jude 3); but one who is of a contentious spirit, one who contends where no principle is involved, but only his likes and dislikes, is a nuisance and trouble maker anywhere. Untold troubles in churches have come from this contentious spirit. Elders must be free from this spirit.

12. "NO LOVER OF MONEY." "Not greedy of filthy lucre." "Lucre" is gain; "filthy lucre" is base, or dishonest, gain. An elder must be honest in his dealings, he must not even crave riches; no Christian should. "But they that are minded to be rich fall into temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition" (I Tim. 6:9).

13. "A GOOD RULER." "One that ruleth well his own house, having his children in subjection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the church of God)?" "Having children that believe, who are not accused of riot

or unruly." Men must have demonstrated ability to rule before they can be elders.

14. "NOT A NOVICE"—not a new convert. He must have been a Christian long enough to develop a character which demonstrates his ability to fill the place. He must not, because of his position as an elder, be puffed up and fall into the temptation of the devil. Nothing is more detrimental than for an elder to feel that he has been exalted above the other members of the church.

15. "NOT SELF-WILLED." Not "self-pleasing, self-willed, arrogant" (Thayer). The self-willed man seeks to have his way, regardless of the wish of the congregation or the law of the Lord, and such a spirit leads him into vicious interpretation of the word of God in an effort to justify his course and trickery and scheming to accomplish his purposes. Instead of gently caring for the weakest member as a good shepherd will do, he follows his own course regardless of the spiritual welfare of the members. Such spirit and such course cannot but result in constant friction and in driving some from the fold. Thus he, for his own pleasure, destroys him for whom Christ died and wounds the church for which he shed his blood.

16. "NOT SOON ANGRY." The hot-headed, impetuous man should never be thought of as an elder. The man so constituted should have enough respect for God's word and the church to refuse to serve in that capacity even if chosen. Such men cannot be fair and just in their treatment of others. The elder has a difficult position to fill, and should be able to retain a judicial bearing even under provocation.

17. "A LOVER OF GOOD"—loving goodness. If he loves the good in human character, he will love good men and seek to develop goodness in men.

18. "JUST." He must be just in his dealings with men and in his judgment of them. If his attitude toward

others is controlled by prejudice, passion, and selfishness, he cannot be fair and just toward them. Unjust treatment may destroy a soul for which the elder must give an account.

19. "HOLY." That is, separate from the world. A worldly-minded elder cannot develop a spiritual membership, but will likely develop in the church pride and a desire for worldly show.

20. "STRONG IN WORD." "Holding to the faithful word which is according to the teaching, that he may be able both to exhort in the SOUND DOCTRINE and to convict the gainsayers."

21. "SELF-CONTROL." If he control not himself, he cannot control others.

22. "WILLING." Peter exhorts the elders to take the oversight, "not of constraint, but willingly," and according to Paul he should desire the work—not the office. One cannot succeed in the work when he undertakes it over his own protest, or reluctantly; and yet, if he undertakes the work solely for the honor it will reflect on him, he is disqualified.

23. "NOT A BOSS." "Neither as lording it over the charge allotted to you." An elder should not, simply because he is an elder, seek to impose his will or preference, on the congregation over their protest, where the truth of the Scriptures is not involved. He should have a proper regard for the congregation, and they for him.

24. "AN EXAMPLE." "Making yourself an ensample for the flock." All efforts of elders in teaching and directing the church will avail little unless their lives are above reproach. Your character is the best index to your conception of righteousness.

In studying the qualifications of bishops, there is this to consider: Paul told Timothy what qualifications elders must have, and he also told Titus. Neither likely knew

of the letter to the other. Each had only the letter to him to direct him in the matter. It seems, therefore, that if a man possesses the qualifications mentioned in either letter a church would be justified in selecting him for a bishop. Perhaps no man possesses all the qualifications in a high degree, but to be an elder a man should in a noticeable degree possess all the qualifications mentioned in at least one of the letters. Certainly it is understood that an elder must possess all the qualifications which are essential to a well-rounded Christian character, and in addition to these there are requisite traits he must possess which are essential to leadership and impartation of knowledge.

SELECTION OF ELDERS.

It is possible that in the membership of the congregation there may be a number who possess the necessary qualifications. Paul told the elders of the church at Ephesus that the Holy Spirit had made them bishops (Acts 20:28). The Holy Spirit makes elders or bishops, and the Holy Spirit makes Christians, but only when the Holy Spirit's teachings are followed. If an "elder" possess not the qualifications laid down by the Holy Spirit, and if he be not chosen by the church as the Holy Spirit directs, he is a man-made elder, and a man-made elder is no more scriptural than a man-made Christian.

There is no specific way by which the elders are to be selected revealed in the Scriptures, but it is usually understood by Bible students that the method followed in the selection of the public servants of the church in the sixth chapter of Acts furnishes a guide to us in such matters. The apostles said to the multitude of the disciples: "Look ye out therefore, brethren, among you, seven men of good report, full of the Spirit and wisdom, whom we may appoint over this business" (Acts 6:3). Inspired men made known the qualifications of the men,

and the brethren were directed to find the men. This necessarily requires conferences with each other, that those possessing the necessary qualifications be found. Follow this method without passion or prejudice, and there will be no trouble following the selection. It is not the province of a visiting preacher, or a few men who are members of the congregation, to make the selection of the elders; nor is it the province of the elders, when the congregation needs some additional elders, to select others to serve with them. The eldership is not a self-perpetuating body. The congregation should select the overseers.

If an elder should move to another place, he is not an overseer in his new home, unless the congregation in such place selects him for that work, and this they cannot do till he has resided with them long enough to prove his fitness for the work. A new convert cannot be an elder in a congregation.

ATTITUDE OF CONGREGATION TOWARD THE ELDERS.

You have seen the need of elders in your congregation, you have found the men possessing the qualifications and placed in their hands the responsibility of the work; they are your elders by your own selection. What is your attitude toward them?

"Obey them that have the rule over you, and submit to them: for they watch in behalf of your soul, as they that shall give account; that they may do this with joy and not with grief: for this were unprofitable for you" (Heb. 13:17).

REMUNERATING ELDERS. In the service of Jehovah it is necessary for each Christian to devote some of his time thereto. In the days of the apostles, at least in some instances, the elders who served the congregation devoted such an amount of their time to the work that

it was necessary to support them in the work. If the work of the church demands a great amount of the time of the elders, the congregation which is benefitted by their labors should not allow them to suffer the loss from their business, while they themselves enjoy the benefits derived from their labor in the church, but should support them. That elders were supported by the church is declared when it is stated that they should not take the work of elders for the sake of the remuneration which might be received (I Peter 5:2). "Let the elders that rule well be counted worthy of double honor, especially those who labor in word and teaching. For the scriptures saith, Thou shalt not muzzle the ox that treadeth out the corn. And the laborer is worthy of his hire" (I Tim. 5:17, 18).

DEPOSING ELDERS. A man who possesses the qualifications and has been selected by the congregation for one of the bishops will remain an elder in that congregation so long as he possesses the qualifications, or till he moves away. Let it be remembered that elders are human, and though they make mistakes, as well as all humans do, it is better to assist them in overcoming such mistakes, knowing that "they watch for your souls," than to organize a mob, attempt to depose them, or demand their resignation. Let it be remembered that if in your congregation there is an elder—a man possessing the qualifications, whom you have selected as one of the overseers of the congregation—he is an elder made by the Holy Spirit, and for you to seek to oust him is to antagonize the Holy Spirit. It is possible that he may appear to be guilty of things which disqualify him for the eldership, but even then he should be accorded a fair hearing. For some one to form a dislike for the elders, and make a motion to depose them, and attempt to carry such by a popular vote, without

the elders having been given a fair trial, is nothing short of the mob spirit.

RESIGNING. The overseership of a congregation is a duty placed on a qualified man by the congregation, by the direction of the Holy Spirit. No man can resign a duty or responsibility without guilt. Perhaps it would be better to say that a man cannot resign from the overseership at all; he can only refuse to discharge his duty, and to refuse to do one's duty is a sin. If a man discovers that he does not possess the necessary qualifications for the work, let him be just with the congregation and himself and announce to the congregation that he cannot function in that work longer.

* * *

TOPICS FOR INVESTIGATION AND DISCUSSION.

1. Elders in Israel.
2. Imposition of Hands.
3. Deacons in the Church.
4. Woman's Work in the Church.
5. What Can Young People Do in the Church?

* * *

QUESTIONS.

1. What is the office of your eye?
2. Whom does Christ call great? Give narrative.
3. Are there officials in the members of your physical body?
4. Is an elder an official?
5. Is he an official in any sense that other members are not?
6. What is a bishop?
7. From whom were bishops selected?
8. What is the difference between an elder and a bishop?
9. What is the duty of the elders? Quote.
10. What is it to feed the church?
11. Must the elders personally do all the teaching?

12. Quote passages showing there were a plurality of elders in churches.

13. Why do elders need qualifications?

14. Does the Lord name the qualifications they must possess? Give passages.

15. What does "without reproach" mean?

16. Must an elder be the husband of one wife? Must he be married?

17. What does "temperate" mean?

18. What does "sober-minded" mean?

19. Define "orderly?"

20. What is hospitality?

21. When is one apt to teach?

22. What is a brawler?

23. When is a man a striker?

24. What is it to be gentle?

25. When is one contentious?

26. What is a lover of money?

27. What is filthy lucre?

28. What is a good ruler?

29. What is a novice?

30. What is a self-willed man?

31. What does "not soon angry" mean?

32. Why must one be a lover of God?

33. What is a just man?

34. What is a holy man?

35. What is it to be strong in word?

36. Why must one be strong in self-control?

37. Why must elders be willing—willing in what?

38. What is it to "lord it over the congregation?"

39. How are elders to be examples to the flock?

40. What about the qualifications named in the letters to Timothy and Titus?

41. How does the Holy Spirit make elders?

42. How does the Holy Spirit make Christians?

43. What is a man-made elder?

44. What is a man-made Christian?

45. Who selects the elders?

46. If an elder move to a new place is he an overseer there?

47. What should be the attitude of the church to the elders?

48. Is it right to pay the elders?

49. Can an elder be deposed?

50. Can an elder resign?

DISCIPLINE.

Every Christian should, if possible, have fellowship with some local congregation. It is best for him and best for the cause in general, for it helps to keep alive in him a feeling of responsibility and keeps him in touch with those who may be a source of strength to him, and it gives the church the benefit of his cooperation. Every church should know its members; this is also best for the members and best for the church. Every church should keep a membership list, and also a record of its proceedings.

LEADERS IN THE CONGREGATION.

In discipline, as in all other matters, elders should take the lead. It is their business to feed the church (Acts 20:28), to help the weak (v. 35), and to watch for the souls of those under their charge (Heb. 13:17). Though there may not be men who have been duly elected as overseers in your congregation, it is a fact that there are those who take the lead. Every body of men, whether organized or unorganized, looks to certain men in their number to lead and direct their affairs; hence, every congregation, even though it may not have duly selected elders, can, and must, exercise discipline.

If a congregation has characteristics sufficient to give it a right to exist, it has a right to protect itself from any who would seek to subvert its aims or destroy its peace. Not only so, but the Lord requires his church to keep itself relatively pure and fit for his service. This is the purpose of discipline.

MEANING OF DISCIPLINE.

Church discipline pertains to the teaching, training, correction, and development of its members, having as

its end in view their ultimate salvation. One should not entertain the idea that discipline has to do with nothing but getting rid of unruly members. Withdrawal is to be resorted to only when other disciplinary measures fail.

THE NECESSITY FOR DISCIPLINE.

In every well-regulated body, whether family, State, or church, discipline must be maintained, otherwise it would go to pieces. It promotes the peace and happiness, as well as the efficiency, of the body, and develops the character of all concerned. Think of a home where discipline is not in evidence, an army where it is not maintained, or a school where it is not observed. Try to imagine a church where Christian discipline does not exist. The children obey the parents, the soldier the duly constituted officer, the student the teacher, and the Christian the Lord; else the peace and usefulness of each is marred and the design of each institution is thwarted. Many churches, in their loose and lax way of doing things, pay little or no attention to discipline. No systematic effort is made to instruct the members nor to train them to become efficient workers. Members go out from such congregations into places where they might, if they knew how to proceed, build up churches of Christ and become leaders in the work. Members absent themselves from the worship week after week, and no effort is made to find the cause nor to bring them back. Instead of cutting off the unruly member of the body, he is allowed to go on his way till he becomes so rotten that he sloughs off. In this way only do some churches ever get rid of worthless members. The fact that Christianity makes some progress, in spite of all these things, is positive proof of its inherent power and vitality. Many churches are to be commended for the discipline they exercise, and you should be encouraged by the work that is being done.

METHODS OF DISCIPLINE.

SELF-DISCIPLINE. Each member should discipline himself. Paul says: "I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected" (I Cor. 9:27). "Crucify the flesh with the passions thereof" (Gal. 5: 24); "overcome evil with good" (Rom. 12:21)—that is, overcome evil by doing good, when reviled, "revile not again" (I Peter 2:23); "let your forbearance be known to all men" (Phil. 4:5); "avenge not yourselves" (Rom. 12:19); "in honor preferring one another" (Rom. 12:9). You may shrink from public work; this is not a discredit to you; but can you not recall work in your vocation of life which you at one time were timid in undertaking, but now perform it without embarrassment? Did you not have to discipline yourself? Work in the church needs to be done; the needs you know. Perhaps your feeling of a lack of preparation is no greater than others feel.

CHURCH A SOURCE OF POWER. Every effort should be made to develop every member of the church into the highest possible usefulness in the service of the Lord. The church is a storehouse of untold power, if all its possibilities were developed and all its latent forces utilized. Much of its power is allowed to lie dormant, and also much that might be utilized in Christian service goes out into other channels of activity. All this power, much of which is worse than wasted, might be conserved and made use of in the church by the proper training and development of all the members. How to develop this power should be a matter of deep concern to all. We trust the following considerations may be helpful to those who study these lessons.

TEACHING AND ADMONITION. No one can develop in the Christian life without a continuous growth in knowledge. Christians live "by every word that pro-

ceedeth out of the mouth of God" (Matt. 4:4). How necessary then that the congregation be thoroughly taught the Bible, and what a responsible work is that of the bishops to see that it is done! As shepherds they must feed the flock that it may grow (Acts 20:28; I Pet. 2:2). Referring to his work with the church at Ephesus, Paul says: "I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house" (Acts 20:20), He closed his speech by saying: "In all things I gave you an example, that so laboring ye ought to help the weak" (v. 35).

TRAINING IN SERVICE. Knowledge alone is not sufficient. Development comes through the practice of knowledge. We should not only teach the young member that it is his duty to do a thing, but teach him how to do it. John the Baptist taught his disciples how to pray, and the Lord's disciples requested of him: "Lord, teach us to pray, even as John also taught his disciples" (Luke 11:1). Give them practice. Are you teaching a class? Then take some member of the class and teach and drill him during the week till he can teach the lesson at the next meeting, and put him at it. Follow this method with all the members of the class. Repeat the process from time to time. Let the elders seek to develop as many as they can to take the lead in public, both in the Lord's day meeting and in prayer meetings. Teach them to do personal work.

ENCOURAGEMENT. Things sometimes look gloomy, and some become discouraged. Here is a fine opportunity for the more aggressive and determined to render some valuable service. Paul exhorts the brethren to "encourage the faint-hearted, support the weak" (I Thes. 5:14). Others are naturally timid, and shrink from doing any work of a public nature. Many such, under proper encouragement, become as effective workers as any. Openly avowing and teaching one's belief begets

confidence and stimulates interest. In fact, no one can long maintain an interest in a theory or system that he neither practices nor preaches.

REPROVING, REBUKING. Reproving should never be done in a spirit which conveys to the one reprovved the idea that you rejoice in the occasion for a reprimand, nor in a spirit of self-righteousness or "holier-than-thou" bearing, but should ever be done solely with the design of leading the one reprovved to avoid the transgression or the neglect of duty in the future. "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted" (Gal. 6:1). There are times when a public reproof is timely—especially, we think, when some public sin is persistently indulged in. "Them that sin reprove in the sight of all, that the rest also may be in fear" (I Tim. 5:10). "Reprove them sharply" (Tit. 1:13).

FINAL ACTION

When all efforts at teaching and training, rebuking and exhorting, fail to keep one in line of duty or bring the erring to repentance, the next move required by the Lord is plainly laid down in the Holy Scriptures. In this matter, as in all other matters, we have no choice but to do what the Lord commanded.

Concerning the notorious case of fornication in the church at Corinth, Paul solemnly commands: "In the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of the Lord Jesus, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. . . . Put away the wicked man from among yourselves" (I Cor. 5). "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which they received

of us" (II These. 3:6). "A factious man after a first and second admonition refuse; knowing that such an one is perverted, and sinneth, being self-condemned" (Tit. 3: 10, 11). To the church at Thyatira the Lord said: "But I have this against thee, that thou sufferest the woman Jezebel, who calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols. And I gave her time that she should repent; and she willeth not to repent of her fornication" (Rev. 2:20, 21). This church, in refusing to take action in this matter, became in a measure partaker of her guilt, and incurred the displeasure of the Lord. It is a warning for churches today. HOW TO PROCEED.

PROPER SPIRIT. The final object of all disciplinary measures is to develop the member into the greatest usefulness and bring about his final salvation. All measures adopted should be carried out in a spirit best calculated to accomplish the desired end. Let it be realized that to sever a member from the body is a serious matter, and to proceed so as to win and not repel should be the aim of any one who is earnestly seeking the salvation of the erring. Different cases require different treatment, and a thoughtful man who is acquainted with human nature and the Bible will, with prayerful consideration, be able to determine the proper course,

PERSONAL MATTERS. "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24). "And if thy brother sin against thee, go show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of

two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican" (Matt. 18:15-18). The obligation to take steps to settle a personal matter rests upon both the offender and the offended. If one knows that his brother feels that he has been wronged, he should go to him and seek reconciliation; and if one thinks he has been wronged, he should go to the offender and seek reconciliation. With a feeling of responsibility for settlement resting on both the offender and the offended, there should be no serious trouble in reaching an agreement. With a desire for settlement strong enough on the part of each to lead each to be willing to make sacrifices or concessions concerning his own rights and privileges, a settlement usually results. But should the one seeking the reconciliation fail in his personal efforts, then he should take others to assist him. If these fail, he should then tell it to the 'church, his helpers being witnesses. "If he hear thee, thou hast gained thy brother"—and certainly your object should be to save him; and his course has been unchristian, else he has not trespassed against you. Your object should be to bring to an end the estranged feelings and to show him the sinfulness of his conduct, Seek to save him. Remember: "If any among you err from the truth, and one convert him; let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins" (James 5:19, 20). In approaching him, let it not be with the air that you seek to have your feelings placated only, but rather manifest an interest in saving him from sin.

PUBLIC OFFENSE. By this we mean those offenses which concern the whole body. Personal offenses referred to in the preceding paragraph become public, or

offenses to be taken notice of by the church, when it has been brought before the church for action. The sin on the part of any member which becomes generally known is a public sin, as we view it. You should not seek to advertise even a public sin, but when it becomes generally known it should be corrected publicly.

LEADERS IN WITHDRAWAL, The elders who are appointed overseers in the church are by that appointment the responsible leaders in all such matters. They should carefully and prayerfully investigate any case brought to their attention, and, if a public offense, bring the results of their investigation before the church, making known the facts of the person's guilt or innocence, giving the evidence upon which they base their conclusions. If the accused is found guilty, and will not repent, they should announce that they have exhausted their powers to reclaim him, and failed. As the object is the salvation of the erring, if there are those in the congregation who feel that they may be able to lead the brother to repentance they should be importuned to make the effort, but no undue time should be consumed by such parties. The results of their efforts should be made known before the final action of withdrawal. When final action is taken the entire congregation should concur in the matter. (I Cor. 5; II Cor. 2:2-6).

MAKING IT EFFECTIVE. Frequently a withdrawal of fellowship means but little. The guilty party is not made to feel the force of it. Our attitude toward him before and after the withdrawal differs but little, if any. Such a course has a tendency to make the man feel that the church has gone through a meaningless form. Though we have withdrawn from him, he should be "exhorted as a brother;" yet on our social relations with him the Lord tells us that we should "turn away" from him, not to keep company with him, even to the point of refusing to sit down at the table and eat with him.

The fact that he has been withdrawn from denies him the right to the Lord's table till he has righted his wrongs. But Paul says: "I wrote unto you in my epistle not to company with fornicators; not at all meaning the fornicators of this world, or with the extortioners, or with idolaters; for then must ye needs go out of the world: but as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat" (I Cor. 5:9-11). Paul plainly states that he does not have reference to those of the world, for he says it would be necessary that you go out of the world to avoid them; but if a man is called a brother, with that man, if he be guilty, having withdrawn from him, you must not eat. If reference is had by this passage to the Lord's Supper, then with such characters who belong to the world you may eat the Lord's Supper. If your attitude before and after withdrawal is the same toward the one withdrawn from, wherein does he find the force of his discipline and what can be the impression made on the world by your course?

OBJECTIONS.

Many objections offered against withdrawing from members deserve no consideration, for the simple reason that those offering the objections frequently recognize the fact that God demands it, but they seek to make it appear that it is impossible to execute what God commands, or else to do so would ruin the church. However, if the objector thinks he has scripture against withdrawing fellowship, we must investigate what he offers as proof and accept his position or show where he is wrong. The scripture relied on by some, in objecting to withdrawal, is Matt. 13:24-39. Some of the difficulties in this parable are cleared up in the explanation

given by the Savior in response to the request of his disciples. In this explanation we learn:

1. Jesus sowed the good seed. 2. The field is the world. 3. The good seed are sons of the kingdom, members of the church. 4. Tares are the children of the devil. 5. The enemy that sowed the tares is the devil. 6. The harvest is the end of the world. 7. The reapers—the servants—are the angels. No matter what interpretation you place on the scope of the parable, it is a fact that it says not one word about the good seed not withdrawing from the tares, but it does show that the angels—reapers—are not to interfere in these matters till the final end of time. No man can put an interpretation on a parable, or figurative speech of any kind, which conflicts with a plain command. You have no more right to make void a plain command by your interpretation than you have by your tradition. "Withdraw from every brother which walketh disorderly." Keep the church pure.

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TOPICS FOR INVESTIGATION AND DISCUSSION.

1. Results of Ignorance.
2. Bringing Thoughts into Captivity.
3. Christian's Attitude Toward the World.
4. Restoring Those Withdrawn From.
5. Christians as Soldiers.

* * *

QUESTIONS.

1. Why have local membership?
2. Should churches keep a register?
3. Does every congregation have leaders?
4. Why should the church be kept pure?
5. What does "discipline" mean?
6. Why the needs for discipline?
7. What of home, school, army, or church without discipline?

8. In what do you find proof of the divine origin of Christianity?
9. When and how do we discipline ourselves?
10. Mention some case in which you have disciplined yourself.
11. Why should each member be developed?
12. Why is it necessary to develop members?
13. With what church did Paul labor night and day? Give passage.
14. Why do we need to be taught to pray?
15. Show how to be taught a thing is not enough.
16. How can teachers be developed?
17. What is personal work?
18. How should we treat timid members?
19. How can timidity be overcome?
20. How shall we reprove?
21. When may a public reproof be administered?
22. When should we withdraw?
23. Give history of fornicator at Corinth. Cite passage.
24. What is a factious man?
25. Who was Jezebel? Give passage.
26. How did the church at Thyatira incur the displeasure of the Lord?
27. What is the design of withdrawal?
28. What course should be taken in a personal grievance? Give passage.
29. Why take two or three with you?
30. In a personal grievance, on whom does responsibility rest?
31. What is your object in seeking reconciliation?
32. Why attempt settlement of personal troubles without telling church?
33. What are public offenses?
34. Who leads in withdrawal?
35. In withdrawals should the church be advised of the sin and guilt?
36. Should others attempt to lead the erring one to repent?
37. Does the entire church withdraw?
38. What should be our attitude toward those withdrawn from? Quote.
39. Do those withdrawn from have a right to the Lord's table?
40. May we eat the daily meals with those withdrawn from? If not why?

41. Does God command withdrawal? Quote passage.
42. Why do some object to withdrawing?
43. Recite the parable of the tares? Where found?
44. What is the good seed?
45. What is the field?
46. Who are the tares?
47. Who is the enemy?
48. When is the harvest?
49. Who are the reapers?
50. How do some make void plain commands?

THE SABBATH.

Students should review Vol. I., pp. 70-83; Vol. II., pp. 54-67.

The persistent claims of the Sabbatarians and the frequent reference to the Sabbath by others, show great confusion among people who attend church services. For this reason we think it timely to discuss the subject.

FIRST MENTION OF SABBATH. There is no law in the book of Genesis relative to the Sabbath, nor any indication that it was observed for the first twenty-five hundred years of the world's history. The first mention we have of the Sabbath is in connection with the giving of manna (Ex. 16:22-30). In preparation of the Sabbath they were required to gather twice as much on the sixth day as on previous days; for the Sabbath was "a solemn rest, a holy Sabbath unto Jehovah." The whole circumstance shows that the people were unacquainted with such an institution. About thirty days later, the Sabbath law was incorporated in the Ten Commandments, spoken from Mount Sinai and written on tables of stone (Ex. 20).

GIVEN TO ANCIENT ISRAEL ONLY. "And Jehovah said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel . . . and he wrote upon the tables the words of the covenant, the ten commandments" (Ex. 34:27, 28).

NOT GIVEN TO FATHERS. "And Moses called unto all Israel, and said unto them, Hear, O Israel, the statutes and the ordinances which I speak in your ears this day, that ye may learn them, and observe to do them. Jehovah our God made a covenant with us in Horeb. Jehovah made not this covenant with our fathers, but

with us, even us, who are all of us here alive this day" (Deut. 5:1-3). Immediately following this statement Moses rehearsed to them the Ten Commandments, which included the Sabbath Commandment, and declared to them that this covenant was not made with their fathers, but with all who were there that day.

WHEN WAS THE SABBATH GIVEN? The time when the Sabbath was given is clearly shown in the preceding references; but, as additional proof, let us read again: "Thou earnest down also on Mount Sinai, and spakest with them from heaven, and gavest them right ordinances and true laws, good statutes and commandments, and madest known unto them thy holy Sabbath" (Neh, 9:13, 14). Here it is affirmed that he made known to them his Sabbath at Mount Sinai.

SIGN BETWEEN GOD AND ISRAEL. "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever" (Ex. 31:16, 17; see Ezk. 20:10-12).

WHY SABBATH WAS GIVEN TO ISRAEL. "And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm: therefore Jehovah thy God commanded thee to keep the Sabbath day" (Deut. 5:15). The reason here assigned why they should keep the Sabbath could not apply to any other people. Gentiles were never servants in the land of Egypt.

NOT GIVEN TO GENTILES. "And what great nation is there, that hath statutes and ordinances so righteous as all this law, which I set before you this day" (Deut. 4:8). Certainly all "this law" includes the Sabbath (see Rom. 2:14).

LAW OF MOSES—LAW OF GOD.

Sabbatarians make the claim that the Ten Command-

ments is the "law of God," as contrasted with statutes and judgments, ceremonies, etc., which were made known through Moses, and contend that all the law, save the Ten Commandments, has been done away. This claim is without foundation in fact, and is made by them in an effort to defend their unscriptural claim that Christians should observe the Sabbath.

LAW OF MOSES is LAW or JEHOVAH. "And they spake unto Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel" (Neh. 8:1). "Also day by day, from the first day unto the last day, he read in the book of the law of God" (Neh, 8:18). "And they stood up in their place, and read in the book of the law of Jehovah their God a fourth part of a day" (Neh. 9:3). The eighth and ninth chapters of Nehemiah describe a protracted effort on the part of Nehemiah and associates to teach the people. The people asked Ezra to bring "the book of the law of Moses" (8:1). He brought "the law" before the assembly (8: 2). He read therein, and the people gave attention to "the book of the law" (8:3), "the words of the law" (8: 13). Day by day he read in "the book of the law of God" (8:18), "the book of the law of Jehovah" (9:3). Any one can see that these terms are used interchangeably, that they all refer to the same book or law. Hence, inspired writers made no distinction between "law of Moses" and "the law of Jehovah." Even what Joshua wrote was written in "the book of the law of God" (Josh. 24:26). Certainly he did not write on the tables of stone, nor did he add to the Ten Commandments, the very thing the Sabbatarians call "the law of God." Such distinction exists only in the biased brains of Sabbatarians. In one short paragraph Luke uses these terms interchangeably: "And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the

Lord (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord). . . . And when the parents brought in the child Jesus, that they might do concerning him after the custom of the law. . . . And when they had accomplished all things that were according to the law of the Lord, they returned unto Galilee" (Luke 2:22-39).

GREATEST COMMANDMENTS. Sabbatarians claim that the Ten Commandments are the law of God, and that this law was never to be repealed, but that all the other commandments in the Old Testament were repealed. A lawyer asked Jesus: "Which is the great commandment of the law? And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets" (Matt. 22:35-40). These commandments are found in Deut. 6:5. They are not in the Ten Commandments, the thing the Sabbatarians call the law of God. Thus by their false position they make the greatest commandments part of the law of Moses. The fact is, these two commandments are the sum, the essence, of the law. All the other requirements of the law, including the Ten Commandments, are regulations growing out of these two fundamental commandments. Every law or command intended to regulate our actions in things specially pertaining to God is included in the commandment to love God with all we have and are; and every law, or command, seeking to govern us in our relations to our fellow man finds its roots in the command to love our neighbor as ourself. Hence, the Sabbatarian would do away with the foundation upon which all the other laws, including the Ten Commandments, rest, and retain the Ten Commandments without a foundation.

THE LAW.

Sabbatarians make the contention that the words "the law" always have reference to the Ten Commandments. This is not always true, as may be seen by reference to the following: I Cor. 14:34; Matt. 12:5; 22:36; Acts 23: 3; 5:34. Many more can be cited.

MORAL AND CEREMONIAL LAW. Sabbatarians contend that the Ten Commandments are the moral law, and that the law of Moses is the ceremonial law; that the ceremonial law has been abrogated, but that the law of God, the moral law, the Ten Commandments, is still in force. Let us see some of the commands in "the law of Moses," "ceremonial law," and see if they are ceremonies. "And a sojourner shalt thou not wrong, neither shalt thou oppress him: for ye were sojourners in the land of Egypt. Ye shall not afflict any widow, or fatherless child" (Ex. 22:21, 22). Are these commands ceremonies? "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, thou shalt forbear to leave him, thou shalt release it with him" (Ex. 23:4, 5). "Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand against the blood of thy neighbor: I am Jehovah" (Lev. 19:16). "Thou shalt not wrest justice: thou shalt not respect persons; neither shalt thou take a bribe" (Deut, 16:19). Are these commands only ceremonies? Study the Ten Commandments and see if the Sabbatarians are correct in making the claim that they are a perfect moral law. Do the Ten Commandments forbid lying, save on your neighbor? Do they forbid coveting, save only that which belongs to your neighbor? The words spoken by Moses are the law of Jehovah, just as the Ten Commandments are the law of Jehovah, and he who would know the law of Jehovah for ancient Israel must read all the law given in that dispensation. The

Ten Commandments, the fifth excepted, is a system of negative law. With the fifth excepted, they do not require one to assist others in any way, no matter what may be their condition.

THE TEN COMMANDMENTS THE COVENANT.

When the Israelites reached Sinai God gave them the Ten Commandments, and they are specifically called the covenant. "And he wrote upon the tables the words of the covenant, the ten commandments" (Ex. 34:28). "And he declared unto you his covenant, which he commanded you to perform, even the ten commandments; and he wrote them on two tables of stone" (Deut. 4:13). "When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which Jehovah made with you, then I abode in the mount forty days and forty nights; I did neither eat bread nor drink water. And Jehovah delivered unto me the two tables of stones written with the finger of God.

And it came to pass that at the end of forty days and forty nights, that Jehovah gave me the two tables of stone, even the tables of the covenant" (Deut. 9:9-11). Let it be observed: (1) The Ten Commandments are called the covenant. (2) That God made this covenant with them at Horeb.

THE NEW COVENANT MADE. "Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake" (Jer. 31:31, 32). Sabbatarians make a distinction between God's law and the law of Moses. God's law, then, is God's covenant, the one he made with Israel. In making this distinction Sabbatarians forever ruin their plea for the perpetuity of God's law, the covenant God made;

for in the foregoing quotation Jehovah contrasts the covenant to be made with the covenant which he made with Israel, and shows that the covenant he made with Israel was to be superseded by the new. Read the eighth, ninth, and tenth chapters of Hebrews, and see that God has made the new covenant. This new covenant is not like the old.

PERPETUAL—FOREVER—GENERATIONS. "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever" (Ex. 31:16, 17). Sabbatarians claim that, since the Jews still have generations, and that perpetual and forever do not end, the Sabbath is still binding. Such contention will make binding the following: 1. *The passover feast*. "And this day shall be unto you for a memorial, and ye shall keep it a feast to Jehovah: throughout your generations ye shall keep it a feast by an ordinance for ever" (Ex. 12:14). 2. *Perpetual incense*. "And when Aaron lighteth the lamps at evening, he shall burn it, a perpetual incense before Jehovah throughout your generations" (Ex. 30:8). 3. *Burnt offering*. "It shall be a continual burnt offering throughout your generations*" (Ex. 29:42). 4. *Fringes*. "Speak thou unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations" (Num. 15:38). Do Sabbatarians do these things? The same terms which describe their duration describe the Sabbath's duration. The facts are that the people broke the covenant (Isa. 24:5), and then God broke the covenant he made with them (Zech. 11:10, 11).

LAW OF THE SABBATH.

The decalogue, which the Sabbatarian claims to be eternally binding on all nations, contains the bare command to remember the Sabbath day. The Ten Com-

mandments contain no penalty for Sabbath violation. A law without a penalty is no law, for it cannot be enforced. Sabbatarians must go to what they call the law of Moses to find the penalty for Sabbath violation, and they declare this law has been annulled; more, they have God giving the eternal law, and Moses giving the law to enforce it. Moreover, outside of what they call the ceremonial law, they can find no penalty for the infraction of the Sabbath law. This again makes the greater rest on the less. But what was required on the Sabbath? Rest. What was the nature of the rest required? No work to be engaged in by them, or their children, or servants, or cattle (Ex. 20:19).

MUST NOT PREPARE FOOD. "This is that which Jehovah hath spoken, Tomorrow is a solemn rest, a holy sabbath unto Jehovah: bake that which ye will bake, and boil that which ye will boil; and all that remaineth over lay up for you to be kept until the morning" (Ex. 16:23).

ABIDE IN YOUR PLACE. "Jehovah hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day" (Ex. 16:29).

SHOWBREAD. The showbread was to be prepared and renewed every Sabbath (I Chron. 9:32; Lev. 24:8, 9).

TWO LAMBS SLAIN. Two lambs were sacrificed every day, and on the Sabbath two additional lambs were sacrificed (Num. 28:1-10). This was the law for every Sabbath. If there is a Sabbath now, it is necessarily one of "every Sabbath," and two additional lambs must be sacrificed and the table of showbread attended to. These things belonged to "every Sabbath." If the Sabbath continues, so must these services continue; if these services have ended, so has the Sabbath.

KINDLE NO FIRES. "Ye shall kindle no fire through-

out your habitations upon the sabbath day" (Ex. 35:3).

PENALTY. "Whosoever doeth any work therein shall be put to death" (Ex. 35:2). Example of the execution of the death penalty is found in Num. 15:32-36.

CIRCUMCISION ON THE SABBATH. The law required the circumcision of the male child on the eighth day after its birth. This, say the Sabbatarians, was a ceremonial law. The law required rest on the Sabbath day, and the law required the male child to be circumcised on the eighth day after its birth. If a child was eight days old on the Sabbath (and some of them were), one of these laws had to be broken. Which? "Moses hath given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. If a man receive circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the Sabbath?" (John 7: 22, 23). Thus the Sabbath law was broken in order to observe the law of Moses.

SHEEP IN THE PIT. Jesus said to the Jews: "What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?" (Matt. 12:11). Here they violate the Sabbath law in performing acts of mercy to a dumb brute.

NOT TO DESTROY THE LAW. "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill" (Matt. 5:17.) Possibly the passage in Luke makes this clearer: "But it is easier for heaven and earth to pass away, than for one tittle of the law to fall" (Luke 16:17). Christ did not say that the law would stand "till heaven and earth pass away," but that it would stand till it was fulfilled. He spoke not of the length of the law, but of the certainty of its fulfillment. Did Christ fulfill the law? (see Luke 24:44). When fulfilled, the law expired by divine limitation.

IT COULD NOT GIVE LIFE. "If there had been a law given which could make alive, verily righteousness would have been by the law" (Gal. 3:21).

NOT BINDING ON CHRISTIANS. "Now we know that what things soever the law saith, it speaketh to them that are under the law" (Rom. 3:19). "What then? shall we sin, because we are not under law, but under grace? God forbid" (Rom. 6:15).

Christians were never commanded to keep the Sabbath, and the sin of breaking the sabbath was never charged against any one in the new dispensation.

* * *

TOPICS FOR INVESTIGATION AND DISCUSSION.

1. Discuss Moses as a Lawgiver.
2. Incidents of Mount Sinai.
3. Requirements to Teach the Law in Old Testament.
4. Results of Universal Observance of Sabbath Law.
5. Breaking Old and New Covenants Contrasted (Heb. 10:28, 29).

* * *

QUESTIONS.

1. What is a Sabbatarian?
2. How is the word "Sabbath" generally used?
3. How long after the creation before the Sabbath was given?
4. To whom was the Sabbath given? Quote.
5. Who were the "fathers" to whom the Sabbath was not given?
6. When was the Sabbath given? Quote.
7. Where was the Sabbath made known? Quote,
8. Prove that the Sabbath was a sign.
9. The Sabbath was a sign between whom?
10. Why was the Sabbath given to Israel? Quote Deut 5:15.
11. Prove the Sabbath was not given to Gentiles.
12. What distinction do Sabbatarians make in Old Testament laws?
13. Why do they make such distinction?
14. Did inspired men make such distinction?

15. Prove that the law of Moses and the law of God are the same.
16. Prove "book of the law of Moses" and "book of the law of God" the same.
17. Where did Joshua write? Quote.
18. Quote what Christ called the two greatest commandments.
19. Where are these commandments found in the Old Testament?
20. Are the greatest commandments in what Sabbatarians call the law of God?
21. Sabbatarians make who the giver of the greatest commandments?
22. What rests on these two commandments?
23. Give evidence that "the law" does not always mean the Ten Commandments.
24. What do Sabbatarians call the moral law?
25. Are the Ten Commandments a perfect moral law? Why?
26. Give some commandments in the law of Moses that are not ceremonial.
27. How many of the Ten Commandments are positive? Name them.
28. Which of the Ten Commandments requires me to assist my neighbor?
29. Quote and cite passage saying the Ten Commandments are the covenant.
30. How long was Moses in Mount Sinai?
31. Where did God make this covenant with Israel?
32. What is the difference, if any, between Horeb and Sinai?
33. How long after the deliverance from Egypt before they reached Sinai?
34. Quote the prophecy concerning a New Covenant. Where is it?
35. What covenant was the New Covenant to supersede?
36. Name some things besides the Sabbath that were to be perpetual.
37. When did the people break the covenant? Quote passage.
38. When did God break the covenant? Quote passage.
39. In which law is the penalty for breaking the Sabbath found?

40. What was the nature of the rest on the Sabbath?
41. What could they not do on the Sabbath?
42. What sacrifices belonged to every Sabbath? Quote. Cite passage.
43. Is there a Sabbath now? If so, what sacrifice belongs to it? Quote.
44. What is the penalty for breaking the Sabbath?
45. What law was broken when they circumcised on the Sabbath? Quote.
46. Show life of dumb brute more important than observing Sabbath law?
47. Did Christ say the law would not pass away? Quote passage.
48. When was the law fulfilled? Quote passage.
49. Show that life was not by the law. Quote passage.
50. Prove that Christians are not under the law. Quote passage.

SABBATH OR LORD'S DAY, WHICH?

To the Jews the Sabbath was a day of rest. This no one denies. Some, however, not realizing that Christianity is a new way (Heb. 10:20), have sought to make the law of the Sabbath binding on us. Some of the arguments relied on by these semi-Judaizers have been considered in the preceding lesson. Study carefully SOUND DOCTRINE, Vol. I, pp. 70-81; Vol. II, pp. 54-67. In addition to the truths learned in the three lessons referred to, we offer the following.

THE SABBATH A SHADOW. "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: which are a shadow of the things to come" (Col. 2:16). Paul speaks in this passage of meats, drinks, feast days, new moons, and the Sabbath. Sabbatarians make the contention that the word "Sabbath" as found here has reference to the Sabbaths of the feast days. This contention is born of the desire to substantiate a position to which they have subscribed. Paul here mentions the feast days and other things which were done away when Christ died, including the Sabbath, declaring that they were only a shadow. Christians are in no sense under the old law, and are, therefore, free from all demands of the law (Rom. 3:19; 6:15).

SEVERED FROM CHRIST. "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace" (Gal. 5:4). The Sabbath was one of the commands of the law; Hence, those who observe the Sabbath are severed from God, have fallen from grace.

DEAD TO THE LAW—MARRIED TO CHRIST. "Are ye ignorant, brethren (for I speak to men who know the law), that the law hath dominion over a man for so

long time as he liveth? For the woman that hath a husband is bound by the law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress; but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God" (Rom. 7:1-4). Paul is not here seeking to teach a lesson concerning the relation between husband and wife. He is simply using that well-known relation, and the law governing that union, to teach a lesson which all Judaizers then needed to know, and that all semi-Judaizers now need to know—namely, that as the death of the husband released the woman, so that she is at liberty to marry another man, so the death of the law released the people under it so that they might marry another, even the Lord Jesus Christ. He further emphasizes the thought by saying: "But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, not in oldness of the letter" (Rom. 7: 6). The law here referred to is clearly identified by the apostle in the next verse, where he says: "I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet." This shows that the law concerning which he was speaking contained, at least, the Ten Commandments. He says we are discharged from that law, the one including the Sabbath.

JESUS AND THE SABBATH. "And pray ye that your flight be not in the winter, neither on a Sabbath" (Matt. 24:20). This does not mean, as Sabbatarians claim, that

Jesus was teaching his disciples to have such regard for the Sabbath that, at the destruction of Jerusalem, they should pray that their flight be not on the Sabbath. If so, it proves that they were to have a similar regard for the winter. The facts are: During winter flight would be difficult and accompanied with suffering—pray that ye be not compelled to flee in that season; on the Sabbath the gates would be closed (Neh. 13:19), making flight difficult. Besides, the Jewish leaders would seek to interfere with their traveling on the Sabbath. Hence, pray that your flight be not on the Sabbath.

Jesus set forth the superiority of his teaching over the Ten Commandments (Matt. 5:21-27). In fact, in his teaching and practice he seemed to be preparing the people for an utter setting aside of the Sabbath (Matt. 12:1, 2; Mark 2:23-28; Luke 13:10-16; 14:1-6; John 7: 22, 23).

THE APOSTLES AND THE SABBATH. Sabbatarians argue that the following references prove that the apostles kept the Sabbath: Acts 13:14,42,44; 16:13. In every city where there were Jews the apostles preached to them . first. The Jews gathered for synagogue worship on the Sabbath, and the apostles took advantage of the opportunity to preach to them. This fact no more proves that they kept the Sabbath than it proves they observed the synagogue worship. Sabbatarians do much preaching on Sundays these days. Does that fact prove them Sunday observers?

LORD'S DAY—FIRST DAY OF THE WEEK.

John said: "I was in the Spirit on the Lord's day" (Rev. 1:10). Though the early writers, some of whom heard some of the apostles preach, universally applied the term "the Lord's day" to the first day of the week, yet Sabbatarians of all schools deny the correctness of this application. They argue that the Sabbath is the Lord's day, but it is never so called. Though the

Sabbath had been in existence for centuries, in the New Testament a new term was invented, a new word coined. The new word was coined to describe a certain day and a certain supper. This new word is *kuriakos*—*kuriakos* day and *kuriakos* supper. New institutions and new conditions introduce new ideas and new relations, making it necessary frequently to coin new words. If the student will reflect over a number of new words coined during the world war, he will see how true this is. Now, in the Christian religion there was introduced a new supper, a supper relating specially to the Lord, and a new day, a day relating specially to the Lord. No such supper and no such day were before known. Hence, a new word is coined. Had the Sabbath, an old institution, been meant, no such word would have been necessary to express that idea. Thayer defines the word: "*Kuriakos*, of or belonging to the Lord."

MEMORABLE OCCURRENCES OF THE FIRST DAY. Following are some of the occurrences of the first day, which distinguish it above all other days of the week and make it specially appropriate to call it the Lord's day: (1) Christ arose. "Now when he was risen early the first day of the week" (Mark 16:9). (2) Many saints arose (Matt. 27:52, 53). (3) Christ appeared to his disciples repeatedly on this day (Mark 16:9-14; Luke 24:13-36; Matt. 28:8-10; John 20:19-26). (4) Resurrection first declared (Luke 24:34). (5) Pentecost was the first day (Lev. 23:15, 16; Deut. 16:9; see SOUND DOCTRINE, Vol. I., pp. 109-111). (6) Baptism of the Holy Spirit on the first day (Acts 2:1-4). (7) Peter refers to the first day as the beginning (Acts 11:15). (8) First fruits of Christian harvest on this day (Acts 2). (9) First public announcement of the resurrection and coronation of the Lord was on the first day (Acts 2). (10) Remission of sins in the name of Christ was first preached on this

day (Luke 24:45-49; Acts 2:38). (11) Regular meeting of the disciples was on the first day (Acts 20:7.)

DISCIPLES MET ON FIRST DAY. "And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days. And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight" (Acts 20:6, 7). On this journey Paul was making haste to reach Jerusalem by Pentecost (Acts 20:16), and yet he tarried in Troas seven days. It is evident that he tarried that he might meet with the disciples in their regular meeting to break bread on the first day of the week, for immediately after the meeting he went on his journey. Having tarried in Troas seven days, he was there over a Sabbath day, but no reference is made to the Sabbath. If they held a meeting on the Sabbath, no Sabbatarian historian would have failed to mention it. Evidently Luke was not a Sabbatarian. But it is stated that they met on the first day of the week to break bread. Paul had remained seven days for this meeting, though in a hurry to reach Jerusalem. We know that Luke was present at the first part of this meeting, for he says: "When we were gathered together to break bread." The early sailing of the vessel made it necessary for some to leave the meeting that they might catch the ship before it weighed anchor (v. 13). Paul finished his speech, intending to go by land to Assos and there join his companions (v. 13). When Paul finished his speech at daybreak, he departed (v. 11). One question that might disturb some is: If Paul could go on foot to Assos, why not all? In reply it is sufficient to suggest that Paul and his company were carrying offerings to Jerusalem for the poor, and that some one must go by ship to care for this offering. Besides, to carry it across the country, had they

been able to do so, would have been to put this considerable sum at the mercy of robbers. Perhaps these companions left during the break in the meeting caused by the falling of Eutychus from the window. Also Paul, knowing that he must depart as soon as it was light, took advantage of this break in the services to take food before his twenty-mile walk to Assos (v. 11). It has sometimes been thought that the eating referred to in this verse was the communion. But the circumstances are against that view. They all met to break bread. Evidently this would be attended to early in the meeting, and before part of the company had to leave. Besides, it is certain that only Paul ate the meal mentioned in verse 11. This view is plainly indicated in the English translation, and made certain in the Greek text, where every action is expressed in the singular. Certainly Paul did not eat the Lord's Supper alone. The meeting at Troas is spoken of in such terms as to reveal the fact that it was their custom to meet on the first day of the week to break bread—"when we were gathered together to break bread"—and such meeting of the disciples furnished Paul an opportunity to speak to them.

"COME TOGETHER." That the church in the days of the apostles had a regular time for meeting is revealed in the manner of referring to their meetings: "I praise you not, that ye come together not for the better but for the worse. For first of all, when ye come together in the church, I hear that divisions exist among you" (I Cor. 11:17, 18). "If therefore the whole church be assembled together" (I Cor. 14:23). "When ye come together" (I Cor. 14:26). "Not forsaking our own assembling together, as the custom of some is" (Heb. 10: 25). "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come" (I Cor. 16:2). "Up-

on the first day of the week, when we were gathered together to break bread" (Acts 20:7).

COLLECTIONS ON THE FIRST DAY. "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come" (I Cor. 16:1, 2). The saints in Jerusalem were in need of assistance, and Paul had directed the brethren in Galatia to make contributions to assist them, and in this passage he is asking that the brethren at Corinth have their offerings ready when he comes. There could be no more convenient time for this than in their regular meeting, and so he directs that they attend to it on the first day of the week. The passage is translated by Dr. Macknight: "Now concerning the collection for the saints, as I ordered the churches of Galatia, so also do ye. On the first day of every week, let each of you lay somewhat by itself, according as he may be prospered, putting it into the treasury, that when I come, there may be then no collections."

Judge you, fellow Christians, is it not more seemly that Christians should celebrate the day of Christ's resurrection than that they should celebrate the ending of creation.

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TOPICS FOR INVESTIGATION AND DISCUSSION.

1. Superiority of Gospel Over Law.
2. The Law a Schoolmaster.
3. Days of Celebration Under the Law.
4. First Day of the Week in the New Testament.
5. Resurrection of Christ.

QUESTIONS.

1. Christianity a "new way?" Proof.
2. Give proof that the Sabbath was a shadow. Quote passage.
3. What does Paul say about the law and falling from grace? Quote.
4. How were the Jews released from the law? Quote.
5. When were they released? Quote.
6. Prove they were released from the Ten Commandments. (Rom. 7:1-7).
7. Why were the Jews to pray that their flight be not on the Sabbath?
8. What about flight in the winter? Quote passage.
9. What was the attitude of Jesus toward the Sabbath? Give passage.
10. Why did the apostles preach on the Sabbath? Show that they did.
11. Why do Sabbatarians preach on Sunday?
12. Name some recently coined words.
13. What new word did the Holy Spirit coin? Give passage.
14. Why this new word?
15. To what institutions is this word applied?
16. To whom do they relate?
17. Let each student name the occurrences on the first day.
18. From what place did Paul come to Troas?
19. To what place was he hastening?
20. When did he wish to reach there?
21. How long did Paul tarry in Troas? Give quotation.
22. Was there a meeting on the Sabbath in Troas?
23. Why did the disciples meet on the first day? Quote.
24. Prove that Luke was present at the meeting.
25. Why did some leave before the meeting was over? Proof.
26. Why did Paul not go at this time?
27. What occasioned the break in the service?
28. What did Paul do after the accident? Quote passage.
29. What evidence that only Paul ate this meal?
30. Prove that Luke met with them to break bread.
31. Would he leave before he accomplished his purpose?
32. Did he leave before Paul ate alone? Proof.
33. Prove that the church had regular meetings.
34. When did they make their collections?

CHURCH FINANCES.

This subject is much neglected, both in teaching and practice; perhaps it is neglected in practice because it is so much neglected in teaching. Possibly preachers fail to preach on it because they fear they will be criticized and accused of preaching with selfish ends in view, or it may be because they cannot approach the subject in a wholly unselfish spirit. One cannot discuss this subject as he should so long as he is prompted by self-interest. When one can discuss the subject free from self-interest and wholly for the spiritual good of his hearers, just as he does other Bible subjects, he will be able to develop unselfishness in others. Brother, approach the subject in the spirit of Paul: "Not that I seek for the gift; but I seek for the fruit that increaseth to your account" (Phil. 4:17).

Christianity was founded in sacrifice. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might become rich" (II Cor. 8:9). "If a man would come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). Our giving is intended to be a means of spiritual development. Giving up material things in the proper spirit brings us spiritual growth, spiritual riches. Hence, "it is more blessed to give than to receive" (Acts 20:35). No motive should be put before a Christian to induce him to give that would not develop him spiritually and leave him richer for the giving. To take his money by motives which would not enrich him spiritually is to take from him without his receiving any benefits in return. That is a species of robbery Christians cannot practice. On these grounds many of the present-day

schemes of financing religious matters are subject to adverse criticism. These schemes are also objectionable on other grounds.

OBJECTIONABLE SCHEMES.

SUPPERS, FAIRS, DINNERS, BAZAARS, RUMMAGE SALES, ETC. It is surprising how many otherwise good people can see no harm in bazaars, fairs, suppers, etc., to raise money for religious use. They reason that if they give full value for the money, what harm can there be? Who can object if we run a legitimate business and put the proceeds into the church treasury? If this was carried on as an individual business, none could offer a valid objection; but these things are put before the community as church affairs, and people are expected to patronize them on that account. Such things do not fill any real need in the business affairs of the community any more than does the cripple who occasionally appears on the street selling pencils or shoe strings. You are expected to buy from the cripple because he is a cripple, and you are expected to buy from the church because it is the church. Such things put the church before the community as a helpless cripple begging for patronage. It cheapens the church. More, it cultivates the church to look to some other way of raising the needed money besides the God-ordained way of giving. Such schemes benefit no one spiritually, but impoverish the spiritual life of the church.

DONKEY PARTIES, MOTHER GOOSE PARTIES, TOM THUMB, MANLESS AND WOMANLESS WEDDINGS, ETC., are so utterly abominable that one is astonished that decent people could ever resort to such degrading schemes to raise money for the church. Yet it has been done—is still being done. By such practices some churches have contributed to the degradation of the community and brought the church into disrepute. To many people the Tom Thumb weddings appear to be the most innocent,

but to those whose hearts are cultivated in reverence for God and God's institutions the Tom Thumb weddings are exceedingly objectionable. Marriage is a divine institution, a holy relationship, and one who reverences God and his institutions will find only pain in witnessing a mock marriage staged for entertainment. Certainly those who are trying to teach their children to regard marriage as a sacred relationship will not drag the innocent little tots through a mock marriage in which often the name of Jehovah is spoken in vain—all for the entertainment of a giddy-headed crowd of thoughtless, irreverent pleasure seekers—to get money for the church. We profess to reverence Jehovah and thus desecrate his holy institution! How can you expect the divorce evil to cease, or there to be a higher regard for the church?

GIFTS FROM THOSE NOT MEMBERS. There is nothing wrong in accepting the purely voluntary gifts from those who are not members of the church.

CHURCH GRAFT. The use of the word "graft" in the political world is well known. Such practice has found its way into the church. In some places there is frequently an indiscriminate canvass of the community for funds for the church. No man should be asked to support with his means a doctrine or church that he does not indorse, and which he could not support with his speech and prayers. Yet some churches go at this thing in a systematic way. When the emergency arises, committees are selected to canvass the business and professional men of the town. Each member of the committee goes to the business or professional man with whom he or she has been dealing and speaks after this fashion: "I have been a customer of yours, and now I come to you for help in our church work." It may be the man does not believe in the religion he is asked to support with his means, or he may be a member of some

other church and feels that his church needs every cent he is able to give to church work, but he knows that to refuse to give will bring him into disrepute with the members of that church. He gives in self-defense! It may be that a robber had just held him up in a lonely stretch of road, at the point of a pistol, demanding his money. He did not have to give it, but he was afraid not to. He does not have to give to the committeeman from the church, but he is afraid not to. Both use the same motives in obtaining his money—both are highway robbers.

GOD'S PLAN

The financial question is not a difficult one in the church work, if God's way is followed. It shows lack of faith to say God's way will not work. No plan will work itself. A plan is only a method to follow, and certainly God can devise a better plan than man. To think otherwise is presumption. Perhaps your lack of faith has never allowed you to faithfully try out God's plan.

GOD'S PLAN BRIEFLY STATED. "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come" (I Cor. 16:2). This tells when to give, who should give, and how much to give.

WHEN? "Upon the first day of the week." This puts system into your giving. This does not mean that you are never to give at any other time. "As we may have opportunity, let us work that which is good toward all men" (Gal. 6:10). But the first day of the week, when all are assembled for worship, is God's special time for you to put your money into the church treasury.

WHO? "Each one of you." This includes every member of the church. Of course God does not require the impossible. No man is required to do that which he cannot do. But let no man deceive himself, and make a

false plea to God that he is not able to give. In making a false statement about their giving, Ananias and Sapphira lied to God (Acts 5). Let us beware lest we be guilty of the same. No man should be contented with making a bare living—he should strive to be able to give to him that needs (Eph. 4:28). Each one should strive to carry his part of the burden. If all work to that end, the cause of God will prosper. "For I say not this that others may be eased and ye distressed; but by equality: your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that there may be equality" (II Cor. 8:13, 14). No unjust burden will fall on any one if every one does his part.

HOW MUCH? Let each one give as he prospers. If calamities so impoverish a member that he is dependent on the bounty of others, he can, of course, for the time being, give nothing. But if he is able to work he will not long be in that condition.

WHAT PART OF OUR INCOME SHALL WE GIVE? Let us not be too exacting in our figuring with the Lord who gives us all things. On this matter of giving Paul remarks: "He that soweth sparingly shall reap also sparingly; but he that soweth bountifully shall reap also bountifully" (II Cor. 9:6). A little study of what the Jews were required to give may be stimulating to us.

THE JEWS GAVE. Counting the Sabbaths, the feast days in which no work could be done (Lev. 23:1-43), the Sabbatical years, and the year of Jubilee (Lev. 25: 1-43), the Jews gave approximately one-third of their time to the Lord. They also gave one-tenth of their products to their religion (Deut. 14:22-27). After their king was anointed they had to give another tenth as taxes to support their government (I Sam. 8:15-17). Hence, two-tenths, or one-fifth, of their gross income was given to support their religion and their govern-

ment. In addition, each man over twenty years of age was required to give a half-shekel into the service of the tabernacle every atonement day (Ex. 30:10-16). Every man was required also to bring a gift, as much as he was able, when he went to the three annual feasts (Deut. 16:16, 17). Over and above this were required numerous burnt offerings, peace offerings, drink offerings, and various other sacrifices and vows (see Lev. 1 to 5; also 23, 37, 38). They were required to give to the poor as the need arose (Lev. 19:9, 10; 25:35; Deut. 15: 7-11). If a loan was made to a poor man no interest was to be collected (Lev. 25:35-37).

THE JEWS ROBBED JEHOVAH. When the Jews failed to bring the offerings and tithes as commanded they robbed God (Mal. 3:8).

SHOULD WE BE AS LIBERAL AS THE JEWS? Giving is a proof of love? Are we required to be as liberal as were the Jews? Think seriously. Does love ask how much sacrifice is required? Does it not rather say every sacrifice possible will be made, if necessary? Do parents ask how much they are required to sacrifice for their children? In every case the amount of sacrifice is determined by their love and ability and the needs of the child. Is not the same true in our service to God? Is not our willingness to sacrifice a true test of our love? When Paul was collecting funds for the poor saints in Jerusalem, Titus and another brother went to Corinth to stir up the brethren there (II Cor. 8:16-24), and Paul wrote them: "Show ye therefore unto them in the face of the churches the proof of your love" (v. 24). He spoke of the liberality of the churches of Macedonia: "How that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For according to their power, I bear witness, yea and beyond their power, they gave of their own accord, beseeching us with much entreaty

in regard to this grace and the fellowship in the ministering to the saints" (II Cor. 8:1-4). He then says to the Corinthians: "I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love" (II Cor. 8:8).

PURPOSE OR PLEDGE. Some are opposed to pledging a certain amount to the work of the Lord. It seems that Corinth had made a definite promise. The matter of contributing to the poor saints had been before them, and they had given Paul some sort of assurance concerning their proposed contribution. "I thought it necessary therefore to entreat the brethren, that they would go before unto you, and make up beforehand your aforementioned bounty, that the same might be ready as a matter of bounty" (II Cor. 9:5). You borrow for your personal use, and make pledges to pay for things you wish in business and pleasure; why not for the work of the Lord?

CHEERFUL GIVER. "Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:7). The Lord certainly did not intend this statement to be a screen behind which a reluctant giver might hide his stinginess. A man able to give much more than he does give often tries to justify his small gift by saying: "That is all I can give cheerfully, and we are told the Lord loves a cheerful giver." He fails to see that by such speech he is advertising his stinginess, and virtually proclaims that he knows the Lord does not love him! Such a man fails to realize that in Christian service we must crucify the flesh. To allow the flesh to triumph is to become carnal. Giving freely is largely a matter of training. Those who have never given anything usually think they cannot spare any money, for have they not always needed all they have been able to get hold of? Giving promptly as the need arises, even though it re-

quires a decided effort to put the devil of selfishness down, will soon show one that he can give and still thrive. If you would give freely and cheerfully, cultivate the spirit of giving by giving. If the Lord does not love one who does not give cheerfully, he certainly loves less the one who does not give at all.

THE IDOLATER. Covetousness is idolatry (Col. 3:5). Money may become one's God, and he its slave. Money is a useful servant, but a bad master. As a master it shuts us off from God. "Ye cannot serve God and mammon" (Luke 16:13). Selfishness shuts the love of God out of our hearts. "But whoso hath this world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (I John 3:17).

SUPPORTING THE GOSPEL. The church at Philippi had been generous in the support of Paul, but for a time had lacked opportunity to send to him. "But I rejoice in the Lord greatly, that now at length ye have revived your thought of me; wherein indeed ye did take thought, but ye lacked opportunity. Not that I speak in respect to want: for I have learned, in whatever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengthened me. Howbeit ye did well that ye had fellowship with my afflictions. And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica ye sent once and again unto my need. Not that I seek for the gift; but I seek for the fruit that increaseth to your account. But I have all things, and abound: I am filled, having received from Epaphroditus the things that

came from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God. And my God shall supply every need of yours according to his riches in glory in Christ Jesus" (Phil. 4:10-19).

SHARE WITH THE TEACHER. "Let him that is taught [literally, *being taught*] in the word communicate unto him that teacheth in all good things" (Gal. 6:6). The word "communicate" in this verse is from, the Greek verb *koinoneo*, which Thayer defines: "To come into communion or fellowship, to become a sharer, be made a partner." Hence, Paul here exhorts these brethren to be partners, to have fellowship, with the one who teaches them. They were to do this in all good things, not simply the bare necessities. Share your good things with him.

PAUL TOOK WAGES. To the church at Corinth Paul said: "I robbed other churches, taking wages of them that I might minister unto you" (II Cor. 11:8). Brethren from Macedonia supplied his needs (v. 9). Certain conditions prevailed in Corinth which made his course advisable. He determined that none of his enemies there should have grounds for criticizing him. Even now conditions may arise in which for a time a preacher would do well not to accept contributions from a church. Though Paul did not demand a support from the church in Corinth while working there, he gave them to understand that he had a right to do so. "What soldier ever serveth at his own charge? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock Do I speak these things after the manner of men? or sayeth not the law also the same? For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth, or saith he it assuredly for our sakes? Yea, for our sakes it was written: because he that ploweth ought to plow

in hope, and he that thresheth, to thresh in hope of partaking. If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? If others partake of this right over you, do not we yet more? Nevertheless we did not use this right; for we bear all things, that we may cause no hindrance to the gospel of Christ. Know ye not that they which minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar? Even so did the Lord ordain that they that proclaim the gospel should live of the gospel" (I Cor. 9:7-14).

CHURCH TREASURY. It is evident that there was a collection of funds. This required a treasury and treasurer. Even in the small group following Christ there was a treasurer (John 12:6; 13:29). Funds were put into this bag by sympathizers who gave of their substance to the company (Luke 8:3). With the money in this treasury they bought the things needed, and helped the poor (John 13:29).

AVOIDING CRITICISM. Why Judas was selected treasurer we do not know. He may have been a shrewd business man, and perhaps the criticism so often hurled at the treasurer would not particularly injure his reputation. Any way, criticisms do frequently come, and sometimes do great injury to the congregation. They could be easily avoided. Prejudice against the treasurer may arise. Let him guard against the day of such possible prejudices, Paul had enemies who sought occasion to injure his influence (II Cor, 11:12), They might have raised criticisms concerning his handling the funds collected for the poor saints in Jerusalem, had he not taken precautions against it. Another brother in good standing was appointed by the churches to share with him the responsibility. "Avoiding this," said he, "that any man should blame us in the matter of this bounty

which is ministered by us: for we take thought for things honorable, not only in the sight of the Lord, but also in the sight of men" (II Cor. 8:18-21). Titus and at least one other brother were always in the company (II Cor. 8:16-23). If the treasurer would require that the elders count with him the money, and themselves keep a record of each Lord's day contribution, he would protect himself from criticism and keep down a possible disturbance. Let others share with him the responsibility of distributing funds. He should pay out no money on his own responsibility, save for the known routine business affairs of the congregation, and then he will require a receipt for all bills paid.

BUSINESS METHODS. Many members never associate the idea of business with the affairs of the church, and in far too many congregations financial shortage exists continually. The church in Jerusalem selected men to look after the business of the congregation (Acts 6). When the men selected to look after the financial affairs of the congregation are business failures, you need expect little less than a failure. Would you place a man who is a business failure in charge of your personal affairs? Why exercise less care in the affairs of the church? Men who are successful in their business affairs make successful business men in the affairs of the church.

CHURCH BUDGET. All conservative business men have their fiscal year, at the close of which they take stock of their assets and liabilities, and then they make the budget for the incoming year. They outline certain work within the limits of their physical and financial ability—they have definite ends in view to accomplish within the year. How many churches have a fiscal year? How many of them have any real plans for the year? Can you tell what your church is striving to accomplish within this year?

Often the congregation undertakes a work, and before it is completed finds itself in financial straits; the work lags, many become discouraged, and a few have to bear the burden. In most instances such conditions are chargeable to a lack of wisdom on the part of the church. Jesus said: "The sons of this world are for their generation wiser than the sons of light" (Luke 16:8). "For which of you desiring to build a tower, doth not first sit down and count the cost, whether he hath wherewith to complete it? Lest haply, when he hath laid the foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish" (Luke 14:28-30). Has your congregation a program for the year? Have they counted the cost? How much are you to give to that work? Do they know they will be able to complete the work commenced?

FINANCIAL REPORT TO CHURCH. The receipts and disbursements should, at regular intervals, be reported to the church, not because any one questions the honesty of those handling the funds, but for the information of all concerned.

NO ONE'S BUSINESS HOW LITTLE I GIVE. Let us not question the honesty of the misguided brother who says: "It is no one's business how much or how little I give." Often the amount he gives is such a paltry sum, compared with his ability, that he is ashamed to let it be known. Is it any one's business if there is in the congregation some one who is profane, or a drunkard? Is it the business of the congregation if in their membership there is an idolater? The member who is able and will not give is an idolater. Covetousness is idolatry (Col. 3:5).

THE MOST IMPORTANT PART. Often the brother who presides at the Lord's table says: "We now come to the most important part of the service." Such statement

should not be made. Why should we speak of one commandment being of more importance than another? We would not undervalue the Lord's Supper (see SOUND DOCTRINE, Vol. I., p. 168). We are commanded to contribute our money as well as to observe the Lord's Supper, to teach and admonish one another also (Col. 3). The idea that when one has observed the Lord's Supper he has done the most important thing in the service of the Lord becomes a solace to some who do not contribute, nor have any part in teaching, or being taught.

REGULAR AND SPECIAL CONTRIBUTIONS. Special contributions are sometimes required to meet special needs. Then there is the regular work of the church, which includes the incidental expenses connected with the services, care for the house, lights, and having the gospel preached. For this regular work of the church regular contributions are needed.

SLIPPING MONEY TO THE PREACHER. Some brethren have formed the habit of going direct to the preacher with the amount they give to his support? Is it a desire to let the preacher know how much he is giving for his support, distrust in the treasurer, or fear that the preacher will not be adequately supported? Why this practice? All such money should be turned over to the treasurer, with the name of the brother contributing, that the church may not only know that the preacher is supported, but that they may know the brother is doing his part in the work. Don't do yourself as well as the congregation an injustice.

TOPICS FOR INVESTIGATION AND DISCUSSION.

1. Should the Church Compete in Business?
2. Building Solomon's Temple.
3. Sacrificing for the Lord's Work.
4. The Joy of Helping.
5. The Church and Worldly Methods.

* * *

QUESTIONS.

1. Why are church finances neglected?
2. Why do not ministers preach on this subject?
3. Upon what was Christianity founded?
4. How does giving assist us?
5. What motive should induce us to give?
6. Why object to suppers, etc., to raise money for the church?
7. Is the church a money-making institution?
8. What about Tom Thumb weddings?
9. Would you take your child to one?
10. Would you accept a gift from a non-church member?
11. Is there such a thing as church graft? Name it.
12. Can you give to support that in which you do not believe?
13. Do you ask others to do so?
14. What is God's plan for raising money? Quote passages.
15. Why should we give? Quote passage.
16. Can you give at other times?
17. Who should give? Quote passage.
18. How much should one give? Quote passage.
19. Tell about Ananias and Sapphira.
20. How did they sin?
21. Do you give as you have prospered?
22. What is it to give by equality? Where was such done?
23. How much time did the Jews give in God's service? Name it.
24. How much did the Jews give in products? Tell how.
25. How much to the government?
26. When and why did they give half a shekel?
27. What gifts did they make at the feasts? Give reference.
28. Name the feasts.
29. How were the Jews to treat the poor?

30. How did the Jews rob God? Quote passage.
31. What does giving prove?
32. Do you make a sacrifice in giving?
33. Why were contributions made for the saints in Jerusalem?
34. What does Paul say the gifts proved? Give quotation.
35. Name some churches which contributed to the saints in Jerusalem.
36. Do you oppose making a definite pledge to church work? Why?
37. Did the church at Corinth make a pledge? Quote passage.
38. Who is a cheerful giver?
39. How become a cheerful giver?
40. What is covetousness? Quote passage.
41. Does your church support the gospel?
42. Do you think the Lord is satisfied with what you give?
43. Tell how Philippi contributed to Paul. How often? Quote passage.
44. What is your duty toward teachers of the gospel?
45. When and from whom did Paul take wages? Quote passage.
46. What does Paul say to Corinth about supporting the gospel?
47. Why is a church treasurer necessary?
48. Who was treasurer among the apostles?
49. How did Paul avoid criticism relative to funds for Jerusalem?
50. How can a treasurer today avoid criticism?
51. How should we handle the funds?
52. Should business methods be followed in the church? Why?
53. What kind of man should have charge of business affairs of the church?
54. Does your church have a budget?
55. What work does your congregation plan for this year?
56. How much are you giving to that end?
57. Why should the treasurer make reports to the church?
58. Is it any one's affair how much you give? Why?
59. What is the most important part of God's service?
60. Why and when should there be special contributions?
61. Discuss the regular contribution.
62. Should you give the preacher money privately?

INSTRUMENTAL MUSIC.

"Be not drunken with wine wherein is riot, but be filled with the Spirit; speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord" (Eph. 5:18, 19).

"Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God" (Col. 3:16). We are commanded to sing, but no player on an instrument can read the New Testament passage commanding him to play.

No question is settled till it is settled right, and no question is settled right till it is settled according to the proper authority. The proper authority to settle all religious questions today is the New Testament. It is not a question of what I think, or what you think, of what I like, or what you like, but what does the New Testament teach?

THE CHURCH A NEW TESTAMENT INSTITUTION.

The church, a New Testament institution, is of Christ, and not of Moses, and she must look to Christ for the law to govern her in her work and worship. Much confusion arose in the early days of the church over the effort of some of the Jews to bind on the churches the ordinances of the law of Moses (Acts 15; Gal. 2:11-21). These Judaizers developed into a wild sect called the Ebionites. Every effort to bind on Christians the law of Moses, or any part of it, has resulted in a sect, and the organ party is no exception.

INSTRUMENTS PROHIBITED.

EXCLUSIVE AND INCLUSIVE. A law or command is both

inclusive and exclusive. It includes the things commanded, and excludes all things not mentioned. *The Lord's Supper*: In giving the Lord's Supper the Savior named the elements to be used, and in doing so excludes everything else. No one has a right to make an addition of his favorite dish on the ground that there is no specific command not to do so. The command to baptize believers (Mark 16, 15, 16) excludes the baptism of disbelievers, and every one so understands it. The command to sing excludes any other kind of music, just as the command to baptize believers excludes the baptism of disbelievers.

GENERIC AND SPECIFIC TERMS. "Go" is a generic term. If a man rides or walks, he is obeying the command to "go" (Matt. 28:19). "Walk" is a specific term. Had the Lord said "walk" and preach the gospel, it would be wrong to ride. "Music" is a generic term. Had the Savior commanded us to make music, we could obey him by singing or making music on any kind of an instrument; but he commanded us to sing, and that is a specific term. We cannot obey that command by performing on an instrument. Therefore, the person who performs on an instrument is not obeying the command to sing. Authority to play the instrument is not found in the passage commanding us to sing, and he who performs on an instrument must find his command in some other passage or willfully use it contrary to authority,

EXPEDIENTS. With the advocates of instrumental music "expedient" is a very popular word, but in the use of the word they ignore its meaning. Expedient— something fit or suitable to the end in view; it expedites the doing of the thing required, instrumental music cannot be an expedient, for it in no way assists the singing: it is wholly a different kind of music. A song book is an expedient, for in singing there must be words and tune, and a song book enables you to know the

words and the tune. Instrumental music may drown some of the discords made by the singers, but it does not eliminate them. The essential idea in the singing required by Paul is teaching, admonishing, and making melody in the heart. Instrumental music does not aid in teaching and admonishing one another; but on account of its added volume of sound, it is a positive hindrance to the teaching, in that the people are frequently, because of it, unable to understand the words; neither does it aid you in making melody in your hearts. If you wish to make a noise, it is expedient; if you wish to obey Paul, it is a hindrance.

ADDITIONS TO WORSHIP.

"What things soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it" (Deut. 12:32).

NADAB AND ABIHU (Lev. 10:1-7). These men were priests, and it was their business to do the things commanded in the tabernacle worship, which, so far as we know, they did on this particular occasion; at least, it is not charged against them that they failed. Their sin consisted in making an addition to the things required. They "offered strange fire before Jehovah, which he had not commanded them;" and "there came forth fire from before Jehovah, and devoured them, and they died before Jehovah." This was a mixed worship; they added to what God commanded. The incident is written for our admonition (I Cor. 10:11). God commands us to sing; let no one make an addition thereto, lest a worse fate befall him (Heb. 10:28, 29).

CAIN AND ABEL (Gen. 4:1-8). Abel offered the sacrifice God commanded, and was approved. Cain substituted something of his own choosing, and God refused to accept it. God will accept no worship which he has not appointed. God commands us to sing. The man who blows a horn in the worship substitutes some-

thing of his own choosing; and, as he cannot blow the horn and sing at the same time, he not only substitutes, but refuses to do what God commands, and the congregation which appoints him to the work shares with him in the sin.

NEW TESTAMENT TEACHING. God meant for the New Testament to be a complete guide for the churches. "He that hath an ear, let him hear what the Spirit says to the churches" (Rev. 3:13) The early Christians looked to inspiration for their guidance. Even Jesus while on earth presumed not to follow his own way. "I seek not mine own will, but the will of him that sent me" (John 5:30). Even in his teaching he spoke not his own words: "For I spake not for myself: but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak" (John 12: 49). In this, as well as in other matters, he left us an example that we should follow his steps (I Peter 2:21). Let no man rely on his own wisdom in his worship. The wisdom of man is foolishness with God (I Cor. 1:20). There is such a way as the way of truth (II Peter 2:2), and the truth is the gospel (Eph. 1:13). No one walks in this way of truth, then, who practices things not found in the gospel. Instrumental music is not in the gospel, not in the way of truth, and no man can practice it and walk in the way of truth. It rests on man's wisdom and is foolishness with God. "There is a way that seemeth right unto a man; but the end thereof are the ways of death" (Prov. 14:12). If instrumental music is in the New Testament, some one would find a command for it, or an example of its use by inspired men. No such command and no such example have been found. But some will have it. In the absence of any New Testament authority for its use, it can be safely affirmed that no one ever introduced instrumental music into the church to please God. We want it; let us have

it; we then will see if we can find an excuse for it. This is the course of all innovations.

ALL THAT PERTAINS TO LIFE AND GODLINESS. "Seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue" (II Peter 1:3). We not only have all things that are essential to life and godliness, but also all things that *pertain* to life and godliness. All these things come to us "through the knowledge of him that called us." Knowledge of Christ is not what he knows, but what we know through him, or the knowledge we have from him. Peter says we are to grow in the knowledge of Christ (II Peter 3:18). We cannot grow in what he knows, but we can grow in our knowledge concerning him, and the knowledge we have concerning him is found in the New Testament. The New Testament, therefore, not only gives us the things essential to life and godliness, but all things that pertain to life and godliness. A thing, therefore, not found in the New Testament does not, in any way, have anything to do with life and godliness. It must, therefore, pertain to death and ungodliness. This helps us to see the force of the following: "Whosoever goeth onward and abideth not in the teaching of Christ hath not God" (II John 9). If instrumental music can be found in the New Testament, it pertains to life and godliness; but it cannot be found in the New Testament, therefore it pertains to death and ungodliness. The one who adds instrumental music to the worship of the church does not abide in the teaching of Christ and hath not God. NOT OF FAITH. "Whatsoever is not of faith is sin" (Rom, 14:23). Faith comes by hearing the word of God (Rom. 10:17). If the word does not teach a thing it cannot be of faith; it must, therefore, be a sin. This puts instrumental music in the class of things sinful, for

the New Testament teaches no one to use it. When we sing, we, do so by faith, for the Lord commands it; but no one can play an instrument in the worship of the church by faith, for it is not commanded. It is, therefore, a sin.

DO ALL IN THE NAME OF CHRIST. "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus" (Col. 3:17). A man. cannot do a thing in the name of the Lord which the Lord has not authorized him to do any more than a sheriff can perform an act in the name of the State which the State has not authorized him to do. Before a person can perform an act in the name of the Lord or in the name of the State, there must be a law authorizing him to do that specific thing. The Lord has given no law in the New Testament authorizing any church to use instruments in the church; it cannot, therefore, be done in his name. Hence its use in the church violates Paul's injunction to do whatsoever we do in the name of the Lord. This injunction is a prohibition against doing anything which the Lord has not authorized.

APOSTLES GUIDED INTO ALL TRUTH. "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth" (John 16:13). The Holy Spirit did not guide the apostles into using instrumental music, but he did guide them into all truth, even the deep things of God (I Cor. 2:10), and these things they revealed to others (I Cor. 2:13). Paul commanded others to imitate him (Phil. 2:17), and to do the things they had learned, received, heard, and seen in him (Phil. 3:9). "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" (II Tim. 2:2). Those who use instrumental music do not do so on the ground that they learned from Paul, or received from him, such practice; nor are they among the faithful men command-

ed to teach others. They are not imitators of Paul. The addition of unauthorized things to the worship shows contempt for Jehovah in that it declares that he did not know what to include in the worship to make it the most edifying, or that he intentionally withheld something we need.

AN AID TO THE WORSHIP. The Catholic Church uses images, paintings, the crucifix, and counting of beads as aids to worship. What argument can a Protestant make against all the Catholic inventions and ceremonies as aids to worship, while he himself makes the same arguments for instrumental music? The argument is as good for the Catholic as for the Protestant.

NOT AN AID, BUT WORSHIP. The claim of the advocates of instrumental music that they use it as an aid is a mere subterfuge. They attempt to find authority for it in the Old Testament, Surely, then, they must use it just as it was then used. It was not used then as an aid: "Praise him with the stringed instrument and pipe. Praise him with the loud cymbals: praise him with high sounding cymbals" (Ps. 150:5, 6). To praise God is to worship him, and they were to praise God with these instruments. In many places the Christian Church plays the instrument during the collection, also while the Lord's Supper is being eaten, when no singing is done. Surely they do not expect us to take them seriously when they claim it is used as an aid in the singing.

THE OLD TESTAMENT ARGUMENT. The advocates of the use of instrumental music make an effort to justify its use on the ground that it was used by the Jews in their worship. This argument proves more than they want. Under the Old Testament there was infant membership, burning of incense, animal sacrifices, the seventh-day Sabbath, plurality of wives, as well as instrumental music. From the Old Testament the Catho-

lic gets his burning of incense, infant membership; the Mormon goes there for his plurality of wives; the Sabbatarian, for his seventh-day Sabbath; and the advocates of instrumental music are bringing up the rear by going to the Old Testament for instrumental music. Neither can argue against the other without condemning himself.

INSTRUMENTAL MUSIC AT HOME, WHY NOT AT CHURCH? Some affirm that if it is right to have instrumental music in our homes it is right to have it in our public worship. But this also proves too much even for them. We eat full meals at home, but Paul condemns such in connection with the worship (I Cor. 11). If one should argue that we may have anything in the worship that we may have on our tables at home, the advocates of instrumental music would object.

A LITTLE THING. It is argued that the organ is a little thing to have trouble over. A little thin^ to whom? Certainly not to the one who is determined to have it. To him it is bigger than the peace of the congregation and the fellowship of his brethren. The truth is, he wants the objector to regard it as a little thing so he will not object. The organ is only a start. No church, having introduced the organ, stops with it—a flock of instruments come in at the same door.

CONGREGATIONAL SINGING.

EPH. 5:18, 19; COL. 3:16. Here we are commanded to teach and admonish one another in psalms, hymns, and spiritual songs. This is clear authority for congregational singing. How could they teach one another by singing unless they were gathered together? One may sing while he is alone as much as he pleases, but the teaching commanded in these verses must be done in the church assembled, otherwise they could not teach one another. This is authority for congregational singing (see also Matt. 26:26-30).

WILL-WORSHIP.

"Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; but are not of any value against the indulgence of the flesh" (Col. 2:23). Paul had just asked these brethren why they submitted to the doctrines of men as though they had not died with Christ and were still of the world. These doctrines, he explains, have a show of wisdom in will-worship. The Greek word for will-worship means self-chosen worship—that is, a worship not originating with God, which we choose to adopt. There is not one particle of authority in the New Testament for the use of instrumental music in the worship; it is, therefore, self-chosen.

The early churches were so pronounced in their opposition to instrumental music that, though they rapidly apostatized, no church used it till about seven hundred years after Christ, and then it was first used in a Catholic church.

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TOPICS FOR INVESTIGATION AND DISCUSSION.

1. Judaizers and Paul.
2. Church for Worship or Entertainment?
3. Worldly-Minded People in the Church.
4. God's Protest Against Departures.
5. A Way That Seemeth Right to Man.

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QUESTIONS.

1. Repeat from memory Eph. 5:18, 19.
 2. Quote Col. 3:16.
 3. How should a religious question be settled?
 4. To whom must the church look for authority? Give passage.
 5. Give an example of an effort to bind the law on the church.
- Reference.

6. What elements are to be used in the Lord's Supper? Give reference.
7. By what law are other things excluded?
8. Does Christ expressly say not to have pies on the Lord's table?
9. How does the command to baptize believers exclude disbelievers?
10. Does the command to sing exclude anything? What?
11. What difference between generic and specific terms?
12. Is the command to sing specific?
13. Is the word "music" specific?
14. Is performing on an instrument singing?
15. Where is the command in the New Testament to play instruments?
16. Where is the command to sing? Quote it.
17. What is an expedient?
18. Is instrumental music an expedient to singing? Why?
19. What is the essential idea in the singing commanded?
20. Does the instrument assist in the teaching or admonishing?
21. Who were Nadab and Abihu?
22. In what did they sin? Give passage.
23. Why did God accept Abel's sacrifice? Give reference. Quote.
24. Why did he reject Cain's sacrifice? Give quotation.
25. If you blow a horn, do you substitute? How?
26. What is a complete guide for the church? Proof.
27. Show that Christ came not to do his will. Quote several passages.
28. How is Christ our example?
29. What is the way of truth? Proof.
30. How do we walk in this way?
31. Is instrumental music in the way of truth? Proof.
32. Is it used to please God?
33. Does God give us all things that pertain to life and godliness? Quote.
34. What is meant by "knowledge of him?" II Pet. 1:3.
35. Where is this knowledge found? Proof.
36. Is instrumental music found in the New Testament?
37. Who has not God? Quote II John 9.
38. How do we abide in the doctrine?
39. How does faith come? Quote passage.
40. Is instrumental music of faith? Why?
41. Is it a sin to use it? Why?

42. "What does "in the name of Christ" mean? Illustrate.
43. Can we use instrumental music in the house of the Lord?
44. Quote, proving that the Holy Spirit guided the apostles into the truth.
45. Is there an example of the apostles using instrumental music?
46. Can we use it and imitate them?
47. What do Catholics use as aids to worship?
48. Was instrumental music in the Old Testament used as an aid? Proof.
49. Is it used as an aid in the voluntary?
50. Is the Old Testament authority for instrumental music in the church?
51. What do Sabbatarians get from the Old Testament?
52. What do Mormons get from the Old Testament?
53. What do Catholics get from the Old Testament?
54. Show that we may have things at home that are sinful to have in worship.
55. Is the organ a "little thing?"
56. Where is the authority for congregational singing?
57. What is the object of singing?
58. What is will-worship?
59. What are the doctrines of men? Give reference. Quote.
60. How is instrumental music proof of will-worship?
61. When was instrumental music first used in a church after Christ?
62. By whom used?

THE END.