

1958.

G-1. (0)

Our course is Pastoral Theology IV and this subject has two main purposes. The subject is devoted mainly to Church Government, but it has two main purposes. The first of those purposes is to be of help in preparing students who take an interest in whether actively as participants or passively as observers and occasional actors in one way or another, in church government itself. Second, it is to study the general principles of government, which are much the same whether they relate to the church, to the state, to an ordinary club, to any kind of an organization. We have an understanding of these principles and I think that this is rather vital for us as we set out to take our part as Christians and as citizens, to know something of the main principles of government. So there are these two purposes and since the principle, they are so much interrelated between the two, we will not separate the two purposes, in the class. But they will be two distinct results that may come and I hope will come from the class to all those who participate in them, among those two distinct lines.

Now the course is a one unit course and a one credit with us doesn't mean that a person sits one hour a week in the class as it does in some places I know of where one credit means that you sit a week in a class and you spend two hours studying before the final exam and that's all it means, while in other class in the same institution, in fact conducted by the same professor, may mean an hour a week in a class and 30 hours a week of study, to get exactly the same credit. We try to have one credit hour mean three hours of work a week and whether that three hours is spent under direction entirely or entirely by oneself, that is with the minimum direction or divide it one hour or two hours or whatever way depends on what is best for the subject with which we are dealing.

Now in this particular subject we spend approximately half of our time together, that is a class, but we will in most weeks spend two hours in class and then there will be some weeks when we won't meet at all and so we will have approximately half of the three hours a week, we will meet in class and the other half in other activity.

The other activities as it happens, starting last year, the greater part of the preparation or of the other activities, will be done in one particular week, because last year we had an opportunity given to us which seemed a very excellent opportunity, and very excellent to unite with this class, as we did that last year. And we will be doing it again this year. That is, there is an organization called the American for the Competative Enterprise System. They selected the initials so as to make the word aces. The organization was formed in Philadelphia ten years ago and has been increasing its activity in Philadelphia in various lines and last year began to branch out into other cities. But this organization has, had groups of people together for seminar of discussion. This organization has these meetings with different organizations and I believe that every seminary in Philadelphia last year, I don't know about the Roman Catholic one, but I believe every Protestant one in Philadelphia, there are six or eight of them, had a meeting with the ACES for their seniors and I think that all of them had a two day meeting except one. I believe that Westminster Seminary had a one day meeting, but expressed their desire to have theirs the same as the others next year, this year, because most have been very well pleased with the meeting. Now we combined this last year, had our seniors participate in it, that is, if you were in the class and we had one or two others in the group, and they went at Thursday afternoon, we left and we were with the ACES through the afternoon. They entertained us at dinner and then the meeting continued into the evening and then the next morning and until about the middle of the afternoon. Now I did not want to make this compulsory on anybody so I arranged last year to have anybody who didn't want to do this to put in the same amount of time in reading and there were some who found it most convenient to do that. But last year, I believe all the students who participated were very well pleased with it. In fact, I think they were better pleased than I was. There were a number of things that I was a bit disappointed about. But the comments that I got from the students were almost overwhelmingly very good on what they got from it. Well, now this year that meeting will be on February 20 and 21 and consequently we will leave here Thursday afternoon on the 20th and be with them Thursday afternoon to be their guest for dinner Thursday night and they certainly gave

us a very excellent dinner last year and then have discussion with them through the evening. And then, on Friday morning they will take us to visit a factory. Last year they took us to the Standard Press Steel, I believe, and they mentioned before we went there, they mentioned when we were originally planning it, that the Standard Press Steel did not have a union. Well, we met with them in the morning and then we had lunch as the ACES guests with some of the leading officers of Standard Press Steel, and with the man, Dr. Shrem[?] who conducted the meetings with seminary students and with clergymen in general, and we met with him and we heard from these various officers and then we continued until maybe the middle of the afternoon. This year they asked me if I would like to have them take us to Standard Press Steel again, and the officers of Standard Press Steel were very, very kind and cooperative and I told them it was very fine and I think that it would be very nice to go there again some time, but I thought for variety that it would be nice if this time we went to one which is different, and so they've arranged a different company. I forget which it is, but we will be there for Friday lunch and then we will have discussion. So that that is the twentieth. It is still three weeks off - two weeks from next Thursday. Any who prefer can put in the time in doing assigned reading, and writing assigned reports on it and it will be valuable reading, so you won't lose by it. But you will lose a wonderful opportunity. And that as you see will take up for the weeks when we have two hours lecture. That will take up the greater part of the time for preparation, although there will be some weeks we don't meet at all, so that we will not have a great deal of outside preparation, aside from that meeting with the ACES. Now that of course will deal more with the second purpose of our meeting, of our course. It is government in general, rather than specifically church government. But I believe that it is tremendously important that every Christian should have certain definite understanding about the matters of government, and our relation to it and that will be helpful in that direction, and I think some of the principles will be of tremendous value directly in church government, to us, even though not directly expressed.

Well, now this subject is different from most subjects that I teach.

Most courses that I teach aside from church history, I like to go right straight through the Bible and inductively study the scripture and gather what is there, and see what we have. I think that is the best method of dealing with any subject wherever it can be done. In church history naturally we have to go into the facts of history which develop. Our approach has to be somewhat different. Now in this subject, we do not have anywhere in the Bible one organized presentation of the subject of government in general or of church government in such a way that we can take that as our starting point and simply study that and get from it say three-fourths of that which is vital for us to know in the subject. We don't have that. We're not dealing with the matter of some great doctrine in systematic theology and which it is vital that we have a definite clear agreement with Scriptural teaching. We are dealing with a subject with which a great deal of expediency enters in, a great deal of experience, a certain amount of definite scriptural teaching, but we are dealing with a subject which is often extremely vital to our effectiveness, and I think that it is also vital to our influence in certain regards, so that I think that it is a very important thing, perhaps more important from a temporal matter of our life in this world than of our relation to the Lord in general though it affects that in its results. But it is necessary that we examine certain principles ~~before~~ looking to the scriptures, rather than to start directly with the scripture, in the nature of the subject. I regret that fact but I ask you in what I give you on these principles not to simply take it but to hold it in your mind to see if you find anything in scripture that seems to you to alter their affects in any way. That is, I've gathered together certain observations and studied it in many passages of scripture but giving you a survey of certain principles first which will put you in a position to more quickly get the scriptural teaching than if you simply went entirely inductively into it.

The Scriptural passages on government in general are many. There's a great deal but not a great deal to that we've mentioned. The scriptural passages on church government are not extremely vital and they are not extremely clear. There are a few things that I think are absolutely clear, but many things which are not. We want in this course to get the few things that are absolutely clear and definite. To get a definite idea what the scripture is on this point. But on the principles which are - on which the scripture is not definite on some of the main ones, we want to get a definite understanding. And I believe that we will - now it would be easy for us to take a form of government of one particular church and memorize it and get the details. Now that would be very useful for a person that was working in that particular church, but I don't think that even that would be as useful for him as what we are going to do to get the main principles which are applicable to any type of government, anywhere, and which are, I think, very vital for anyone.

And so we will divide our course into Roman Numerals as I have found a practical method of arranging in every course I taught, I believe and we will start with Roman Numeral I which will be, What is government? Our subject is, Church government. We will take up, first government for now and then we will take up Church to modify it later.

First, what is government in general? And as to what government is in general I think that here we are justified in starting, not with a text but with a word. What do we mean by government? Some ideas are rather hazy. You ask the average person what is government. Well, it is telling people what to do. I don't think that is what it is, but that is what the average person will tell you. I heard a very effective speaker one time, in Columbus Circle in New York. He had a high sort of little platform and he stood on it. It was a soap box, but much better than a soap box. And I just happened to come by and he was saying, now what is communism? Why he said, communism is simply the system in which the community decides the activity, the work, the religion of the people. Well, you see that is the inevitable result if you take as the definition of government that government is telling the people what to do. The average American does not want to be told what to do. If he

is told to do this he is pretty apt to do the opposite, unless he has quite good reason for doing that. But I don't think your average American is against government.

G-2. (0)

Your average American has very high regard for government and a real loyalty to it. But his actual idea of government isn't that government is something that tells him what to do. Government is really something different than that. It may be that that is one of its phases. In thinking about this I have come to a manner of expressing it, which I haven't come across in any book, but then I haven't read extensively on the subject. You may very well find it. But I believe that government is properly divisible into three phases. That is an induction that I've made and I believe it will stand up. I believe that government is three distinct phases. I think we make progress in our thinking and in our understanding and in our effectiveness, if we keep these three phases separate.

The first phase of government which I believe to be the most important, is the phase of the protection of the individual from wickedness on the part of others. That is, government is protection. Government is preventing the moral law to be broken by someone else in such a way that it injures me. Government is a negative thing then in its first and most important aspect. There's a man alone on a desert island. You might say that he doesn't need any government. Well, if you think it over, you find that he needs God's government, even alone. As you think it over, you find that he needs to govern himself, very definitely, in certain regards. And yet there is a sense in which we can say that a man on a desert island would not particularly need government. But once you have two men on a desert island, government is definitely needed. One man can stay on one end of the island, and he can work and can get along. As long as they are absolutely apart, you can say, there is no need of government, but if you draw a line, and say, nobody is going to cross that line, there you've got government. And if one of those men proceed at great effort to plant and cultivate and grow crops and then one night, the other fellow who loafed around, taking it easy, and has done nothing, comes over and steals all his produce,

you have definite, rigid need of government. Government in its first phase is necessary wherever you have two people. Government to protect one against the wickedness of the other. Government to enforce the moral law where it relates to the relation of individuals to each other.

? ?

Some of you have read the story of Pitt Carnalvin, perhaps. I have not read it, but I've heard it told. As I understand it, there was a group of Englishmen, about 1715, who were in a ship and they had a mutiny because of the brutality of the captain of the ship. And these men mutinied and the captain and a few officers were put in a boat and they managed with wonderful skill to get home, to get away safely. But these people landed on an island in the South Seas, and took on a group of women there, and then they went over to an unsettled area on the South Seas where there was nobody and where there was tropical fruits and everything and life was very easy, and they settled down. And within a short time, with corousals and murders, brutality, one after another, the men were killed, until the situation came where all had been killed but one man. There was no system of government. Everyone of the men were killed. I don't know how many of the women were killed, but there were at least a good many of them still living, and this one man. And he was left with the women and then, rummaging through the stuff that was there, he discovered a Bible, which someone had had, and he started reading it and he was converted. This man became a Christian, simply through the reading of the Bible. But I don't know how much he knew about Christianity before. But from reading the Bible he became a Christian. He established an orderly situation upon the island and the order was established, law and order, and when the island was next visited from people from the outside, maybe many decades were gone, they found an orderly system of life with reasonable principles of government which had been established from the Bible. But what happened, when there were just these men with no government, is what can happen when you get any group of people, who have no government at all. And there is a certain amount of government that is absolutely necessary. But this is government in this first sense.

Now government in this first sense is absolutely vital and it is necessary. We must have it. You form an organization. Here's an organization against alcohol. And this organization is very effective. And it proceeds to have adds in the papers and lectures,

and carry on work and it looks as if alcoholism - the drinking of alcohol is going to be forbidden. But the distillers can put ads in the papers to say that it is good to drink alcohol. They oppose the propaganda. But if they can succeed in getting some of their men into the other organization, to where they can have a majority vote change the nature of the organization, so that it does the exact opposite of what it set out to do, that would be the most effective means of accomplishing their purpose. And if you start any kind of an organization, it is going to continue for a length of time, you would like to find some way to keep it true to the purposes on which you started. And this is not an easy thing to do. And this is a matter of government. You spend your life working in a church, teaching people the gospel. Training them in the knowledge of the Lord. You don't like to die and have somebody come in that is going to tear down everything that you built up. That is going to completely lead them in the opposite direction. You want to work out some way, of keeping influences out, that are going to destroy the ultimate continuance of that which you have established. This is the first phase of government, and a very vital phase, and there is great danger that if we give great attention to other phases we may neglect this first phase. Consequently it is one that we have to think of in anything that we do. Now, of course, in our ordinary society our government takes over this much. You have a group of fellows organized to play ping pong. And you meet twice a week, in the evening to play pingpong. And the time comes when you find that one member of the group is upsetting the game and disturbing things, making a constant nuisance of himself. If the rest of you did not have enough physical strength to put him out, you would call the government and they would take care of it. The government will protect you from the infringement of the moral law in such a way that it would be injurious to you and a greater part of that is handled by the government. And that is government in this true sense.

Now there is a second sense of government which is very closely related to this first sense. And the second sense of government is one which, it seems to me that we would be wise to distinguish from the first because there is an intrinsic difference. And yet the two are much more closely related than either of them are to the third phase of government. This second phase of government is the regulation of man. It is the regulation of matter in which government can provide means to increase the freedom, the effectiveness of all by

cutting down to some extent the freedom of some. Perhaps the main example of the effective phase of government, a phase in which the moral law is actually not specifically involved, is the example - the traffic law. As long as people drove in horses and buggies, the people that came here from England, all drove on the left side of the street, the people that came from France, all drove on the right side of the street, because that was the way they were accustomed to doing. And so when someone would come with a horse and buggy, driving on the right, and somebody else from the left, as they would meet, they would be on the same side of the street. But they weren't going very fast. One of them would give way. And it didn't matter a great deal which one gave way. But there you would drive on either side you felt like. Now that we have automobiles, if everybody on Broad Street drove right or left according as he took a notion to, we would have trouble. And the government cuts down my freedom. I want to drive down Broad Street on the left side of the street. Anybody in Sweden or in England would be disgusted at the thought of having to drive on the right side of the street. They would think that would be terrible. I want to do it on Broad Street. Well, I have no liberty to do it. The government is going to step in and stop me mighty fast if I try to do it. But actually, my freedom, my liberty, is greatly increased by this, because I can drive down Broad Street, and get to the destination a great deal faster, since everybody drives on the right side of the street, than I could if people drove on either side that they felt like.

You can't imagine how I felt the first time I was in Hungary. And I got a taxi in the station, and they were going to take me to the hotel two or three miles away and they were travelling at break neck speed down the road and they would see another car coming, and boy, I thought they were going right straight through each other. They looked exactly as if they were, because of course, they both drove in the middle of the road, but when they got too close, each went to the left. And when you are used to right hand driving, it gives you an awful queer feeling to see people driving to the left. But that's the way they do in England, and in Sweden, and I don't know what's behind the iron curtain. It used to be in South Eastern Europe. It was all the left. But there are many matters like this in which government makes laws which are not in themselves in any sense a matter of right and wrong. They are matters of expediency. It is not a matter of the enforcement of the moral law.

But it is a matter of making regulations which make it possible for people to carry on their life as they desire shortened to a certain extent by this regulation, but to reach their objective much more rapidly and much more fully than they would if this regulation did not exist. It is then establishing an important regulation to increase rather than to decrease people's freedom.

I think that in the Old Testament the law of the city of ~~refuge~~ would doubtless come under this category. The law that he that sheds man's blood, by him his blood shall be shed. That principle there, the law of capital punishment for murder, that is the purpose. That is the moral law. But the provision that when a man kills some body else accidentally, there is a place to which he can run for safety, and stay there until the high priest dies. Without our present more developed organization, this gave a sort of a run of the mill way of giving a man protection. So this second phase is a very involved phase often. It is sometimes hard to tell exactly where the first and second steps are, although most cases aren't particularly difficult. The second phase can pass over into the third phase. But it should not. It is a distinct subject.

Now the third phase of government is represented in the New Testament by a different word. It is represented by the word *κυβερνησις*, which occurs only once in the New Testament. I Corinthians 12: 28.

G-3.

As used of a ship master this relates to a third state of government. It is the phase that is the least common. I believe that it is a tremendous danger, the third stage. It is a phase to which the average person would seem to be what government is. We all have that idea, that government is telling the people what to do. That is government in the third phase. The direction of activity is government in this third sense. And yet this phase also has interpretation. When we were in Wilmington, there was a man who came to seminary as a student and he was a very fine man. He loved the Lord and wanted to serve him. He didn't get along very well at seminary. He had a family he had to support, but he came to seminary part of the time. He told me one time he was put in charge of an office around town here and he had about ten women he

was directing there, and he told me these young women were swearing and they were smoking. He began to make regulations about their moral lives, telling them when they could smoke, ~~when they had to report at certain hours, they had to wear certain clothes,~~ Naturally, they objected to this. This fellow was government in the sense of giving them their work, directing them, firing them if they didn't get it done by a certain length of time, telling them which typewriter they could use, telling them where they should sit, there were certain things that he had control over, but there were some things that he had absolutely no voice in. He was extending to extend his influence on their lives. Even government in this third sense has its very definite limitations. It does not completely control people's lives.

Now when the colony of Virginia was founded at Jamestown, the British government had its orders that everyone in town had to attend Episcopal service every day. They were short services and everyone in town had to attend them. I believe that if you missed, there was admonition, if you miss twice, you were jailed, and if you missed three times, you were beheaded. They were very, very strict in their attitude. They were directing their activity. It is government in the third sense. Now this third sense has to be to some extent in every government. A government can not carry on a police system without giving out very definite directions to which policemen would have to report at certain hours to work. They have to wear certain clothes. They have to go through certain courses of training. They have to observe certain forms in their relation to one another, and to their superiors. They are under definite direction. An army is under very complete direction. You could not have kind of an organization without a little bit of this government.

But aside from the very few employees necessary to carry out the first concept of government, there doesn't have to be a great deal but the government can carry it out in this way to a very large extent, and it is possible for government to take a great part in economic life, of the people. To start in giving regulations and directing involves great amounts of this. I believe that it is the Spirit's choice, that this phase is generally much better handled by individuals. That by the free undertaking of individuals to carry on activities in which they feel that they can make a profit, and the

survival of those who succeed in doing it, there is a much greater protectiveness and of punishment than when government which has the power to order, enters into this phase, and proceeds to direct the lives of people as to carry out a standard. Now when you come to look at churches, most of the people of the Roman Catholic Church, which performs all the functions in this phase. In fact I saw a book advertisement which says "This book tells how the Pope can secure under the papal laws of Rome, direct the activity of the Roman Catholic Church. This book explains how the Pope directs the Roman Catholic Church." And of course the Catholic Encyclopedia says that the Pope is the monarch. It uses the term, the monarchical bishop, the bishop is the monarch of the church. And the Pope is the monarch over the other bishops. And so you would think that this third phase would be a phase in which the Roman Catholic Church would be the supreme example of every thing run by the government, by the bishops. And yet in actual practise that the papal courts devotes its attention to a very, very large (8¹/₄). And that the third phase, I think we can safely say, that in the Roman Catholic Church, 80% of the activity of the third phase is carried, on, in a system which is rather supreme. Lord McCauley in England, wrote an essay a hundred years ago, in which he spoke of the very interesting fact, that in the Protestant churches, which are established for liberty against the centralizing of the ideas of the Roman Catholic Church, that you find that in the Church of England, a John Wesley arose, who wanted to be loyal to the Church of England, was anxious to support the Church of England, but he had a different method of working, and the Church of England was unable to utilize it. The two soon came into such opposition, that though he did not leave the Church, it was necessary that his work be an organization of a distinct church from the church of England. Because the Church of England could not cooperate with Wesley's activities.

And that many a person in Protestant churches today have got a new system, a new plan, a new idea of work, and he simply finds it impossible in the church in which he is assisting, whereas McCauley said, in the Roman Catholic Church, he said, movements spring up with the most diverse ideas of methods of going about work, and carrying on their ideas, and the Pope gives them all he's got, and you can look for the support of the Church. And the Roman Catholic Church has learned, by a matter of trial and error, to carry on its

administration, mainly, in a way that is quite possibly to fit here. The central organization watches the first phase. It has its definite ideas adopted. But after all there is a very big area of freedom that is involved. I believe that in ideas of doctrine, they lost the essentials of the Gospel. Consequently, it is very harmful. But within that there are many matters which give us a great area of freedom. And its orders carry on.

I was just reading recently about the organization of the Paulist order. (10¹). There were three men who belonged to a Roman Catholic order. They were accused by their order of not being loyal to it. Not doing as they should. Not as their directives ordered. And they came before the Pope and the Pope examined the matter, and said, You are not carrying on as this order wants. You can be freed from this order. Form a new order, and carry on as you suggested. Thus, they formed the Paulist order, explicitly for propaganda among Protestants. Instead of saying the one must be right and the other must be wrong, and the other right and this is wrong. And he prevents any false doctrines. That is, he saw that none were involved, and so he did not leave the first phase out. As far as the second is concerned, he said you should keep the order as it is. Go out and form a new one. Of course, the Roman Catholic Church discovered this by a process of trial and error. I believe that all of you are familiar with the fact that the Pope, when the Roman Catholic Church did not have its Romanist doctrines as it does today, one of the Popes decided that Ireland ought to be evangelised. So he picked a man to train them. He sent his bishop over to Ireland to evangelize the Irish. And he went into Ireland. He was there two or three years and he came back and he said, you can't reach the Irish. They are not interested. And the very year that this man left, the very year that he left Ireland and said it was a hopeless task, another man went to Ireland on his own initiative. He was the son of either a man from Southern Scotland or Northern England. A man who was a priest of the Roman church. He was this man's son. He had been captured by some Irish barbarians, and carried off to Ireland as a slave, and as a slave there, instead of thinking of the brutality and meanness of these people, he thought of their need of the Gospel, and he desired that he might win them to Christ. Patrick hadn't been there ~~ha~~ five

years before he had half of Ireland. Before long he had travelled all over the country. The Roman Catholics have tried to take him over and make him a great saint in the Roman Church although there is no evidence that he knew anything about the Roman Church. But it is a fact that the Roman Catholic Church sent a man to Ireland to establish a work there, and this man failed. He gave it up. Patrick came on his own, and made a tremendous start. And they have learned and the greater part of the outreach of the Roman Church is from the orders. The direction within the order is often very strict. But the man joins the order voluntarily. And in many cases he can leave it, if he no longer wants to be subject to it.

G-4.

(Question: That is hard to say. It is not a matter of doing something. It is not a matter of carrying on . Of course, the question might be raised, was the agent properly a matter of the first phase or the second. That is to say, as far as the first phase is concerned, it would be pretty hard to find the difficult to put in before that to

did not get the distinction *WEAK & STRONG* so

whether it is truly a matter of prevention of wickedness and enforcing of the moral law, I believe it is highly questionable. It is certainly the majority of the people in the United States will not prevent, as I think they are in the case of opium, that it is necessary to protect from wickedness. Now as far as the second is concerned I was in Germany at that time, and I always made my argument with people over there on the basis of the second. That is I said with our *STAFF* God will make and our rapid traffic and our heavy , I said it is necessary for the safety of all of us that none of us be permitted to put themselves in any position where they are a menace to the . And I said as long as you have people walking and using slow horses *THERE IS A DANGER* . It is necessary that a few give up their freedom to use light wines and beer in order that those who would go to extremes and be affected in a way that

I think that's about right. But it puts it into an area where it is just a

matter of keeping

and of course there

was a very strong forces **THAT HAVE BEEN**

and it is an involved story. It is just possible that it is something a bit less drastic

but it certainly, I mean it is too involved, but I don't think it is just between the first and the third.

3 $\frac{1}{2}$ (Question: I haven't read anything in recent years on it. What did you have in mind? I would incline to say that in a society which not over a fourth of the people are certainly I do believe, I would incline with its proper

their ideas of what is right and what is wrong. I think that certainly a society would just predominantly permit, has a right to insist on laws which would prevent the freedom to carry on some of the activities that they had tried to interfere with. That is to say, to make it in which predominantly factories and so on will close on Sundays

But to force others to do

that

I would incline

5 (Question: I think that in a case like that they are entirely

Now I was in Wilmington, and the YMCA had a - I happened to run on to somebody who told me they belonged to the Hikers Club of the YMCA there. And they said every week, these people went off and took a hike in the country around Wilmington. Some days they took a two or three day hike and they thought I would enjoy the fellowship with them. And so I dropped in on them on Wednesday and talked to the folks about it. And he said that anybody could come as a guest on the first 5 $\frac{1}{2}$, then after that they would vote, to see whether they would belong to their group or not. And

of their meeting. I had met one or two people there, who seemed to be nice interesting people and I thought I would enjoy it. I looked at their list, and I found that all their hikes were on Sunday. And I said to them, now why are these hikes all on Sunday. Well, he said, well they do usually seem to fall on Sunday. It seems to me he put them there on Sunday, but if those people had their hikes on Saturday, I would have been very glad to join with them. As it was, I just couldn't. And I think the mummer's parade, I have never seen one, I don't know much about it, and my guess would be that it would be

It would be entirely proper for Christian people to watch and enjoy and to take part in, and in a city which is predominantly the best of Christian

So I cannot say that it . Now if the city was predominantly Moheemadan

I would think it was wrong for us to celebrate the

But I would think that was

Let me mention five passages. Matt. 22: 15-22; Acts 25: 7-11; Romans 13: 1-7; I Peter 2: 13.

(Next days class).

I believe last time I stated didn't I, a. The word government can be used to cover these three distinct ideas, I gave you the passages I was going to discuss with you, under b. Brief discussion of certain vital New Testament passages. Now there are not a great many passages in the New Testament that throws much light on the matter of government. The Old Testament has many passages which deal with government and in many of them God gives specific commands, but in most cases they are temporary commands. They are matters of particular details addressed to a particular situation. There's very little in the Old Testament, of a general nature connected with government. So we will first look at the New Testament passages, because while they are much less numerous than the New Testament passages, they deal with the subject in a more general way. That is to say, they give more of general principles which could reasonably be thought to have validity, than merely speaking merely of some individual. And so we look at these New Testament passages, and I mentioned four to you last time. There is one other that is only one verse, which we might also look at. But let's look at these now, and not try perhaps to complete our discussion of them now, but note in general what they cover, and what the problems are, that emerges. I think it would be worth while to simply read them right straight through first perhaps. So we'll read through these four passages, I mentioned to you the last time, plus I Timothy II, 2, and then we'll come back, and then note what conclusion you would suggest from them.

Matt. 22: 15-22. We are given this in an atmosphere of you might say trickery. They are trying to trick people in this way. They are trying to entangle them in their talk. And he perceives their wickedness and says, why tempt you me? So we see that we don't have a straight case of a discussion of a problem, but we have a situation where people are trying to trick him. He saw their trickery and said, Why, tempt you me, ye hypocrites. Show me the tribute money, and they brought him a penny. And he said, Whose is this image and circumscription and they said Caesar, and he said, render to Caesar the things that are Caesar's and to God the things that are God's. Supposing that I was to have here a big - supposing I was to take a picture of one of you, and have it enlarged. And I had this picture here. And I have taken it. I have paid for the development, for the printing and for the enlarging. I have that picture here. And one of you comes up here and says, would you please give me that picture? I say, no, it is mine. Well, you say, - and I say, no it belongs to me. Well, you say, whose picture is it? I say yours. All right, if it is mind, give it to me. Is that the parallel of what Jesus said. Jesus said, whose is the image and the superscription. And they say, Caesar. Well, he said, give caesar the things that belong unto Caesar. Does that mean that everytime that one of those people had a coin that had Caesar's picture on it, they should give it to Caesar? Whose picture is it? Caesars. All right, give to Caesar the things that are Caesars. Now, of course that is nonsense. Anybody knows that is not what it means. But that's what he said. He asked them a question, which they answered, meaning one thing, and he went on in such a way as to suggest that it meant something else. He surely did not mean, everytime you see a picture of Caesar, it belongs to Caesar. He did not mean that. They did not mean this coin is Caesar's property. Who has written the superscription? Caesar has written the superscription. To whom does this coin belong? You say, it belongs to me, I did hard work to get that coin. That represents hard toil. Well, then why should I give it to Caesar? So that it is quite evident that in the first place we have in this case, a play on words. Yet they come to try to trick him and they marvel at his cleverness of the way he answered them. Well, now, is that all though, or is there more to it? I think that the Christian world has always felt that there is more to it. He said, Render to Caesar that which is Caesar's and to God the things that are God's.

Of course, you use this for a starting point and go on. All right, we'll use this for a starting point and go on. Some people are very clever. They take the statement that somebody makes and uses it to bring them around to the discussion of the Gospel. Sometimes there's no logic, but there's a clever way to get them around to the Gospel. And yet the way he says it seems to imply that there are duties in relation to Caesar. And so we aren't interested in knowing what this teaches about our relation to Caesar, but it teaches us of our duty to God, and it only teaches us the general principle of our the relation of our duty to God. But what would this mean about Caesar. "Render the things unto Caesar the things that are Caesar's." Well, what are Caesar's? Does anything that happen to have Caesar's signature on, belong to Caesar. Does something that Caesar start necessarily belong to Caesar? He doesn't say to them, Caesar has a right to collect taxes from them, therefore we should pay them. He says render unto Caesar the things that belong unto Caesar. That doesn't say whether the taxes do or not. Surely this statement, render unto Caesar the things that are Caesar's implies that there are somethings that belong to Caesar. It means at least that. But surely he does not mean to imply that everything belongs unto Caesar. The very fact that he says render unto Caesar the things that are Caesar's and the things that are God's to God's, implies a division. I believe that this verse is used a great deal for separation of church and state. It certainly shows a limitation of Caesar's power. That he did not have all power.

G-5.

Now let us look at the next passage. We're not leaving it. We simply glanced at it to notice a few obvious things - well, let's say a few words more while we're here. Let's note that it shows a duty for Caesar. I think we can say that. He says, Render unto Caesar the things that are Caesar's. There is a duty. There is a duty to Caesar and there is a limitation. It is only the things that belong to Caesar that are to be rendered. I don't think it is right to say it is only a play on words. The image and the superscription are Caesar's. What does that have to do with it? Is it just that it *happens to be* Caesar's superscription. Or does it involve that the matter of Caesar's image and superscription on a coin have something to do with the fact of whether they have a duty to

4-5. (2)

Caesar or not? In their economic life they are greatly benefited. They are benefited because when they want to pay a bill, they don't have to take and say to the man there, well, now I've gotten a bushel of sugar from you, and I want to pay you for it. Well, now I'm a teacher. And the only thing that I can give you is a certain number of minutes or hours of my time. I think that a pound of sugar, you give me, is probably worth 37 minutes of my time. Suppose I give you 37 minutes of my time. Well, the fellow says, I'm not interested in your subject. I don't want to take it. But, he says, I want to sell my sugar. Well, we say to him, you find somebody else that wants what you have, and get him to give you something that you want, and we'll give him our teaching, and you give us the sugar. And by that sort of process you could exchange services, and you could carry on life, but it would be terribly hard. And it is greatly benefited by having a simple type of exchange that can be transmuted into anyone of these things at will. Well, the simplest kind of exchange would be, I think, I take some gold and I weigh it out. But now Caesar has put his stamp on it, that this represents so much gold. And we call this a denarius. This represents this. Caesar gives his certificate that this is that. He promises to give you that much value for it. He is establishing an orderly system of exchange, which is a great benefit to you and me. Caesar is maintaining order, law, freedom to carry things out in a much better way than we could do if we had to protect everything that we had for exchange. We had to guard against it from being taken by somebody else. We had to enter into all these things, which are services which government performs for it. And Caesar performed these services for us, which is represented by his image and superscription on a penny. It is only reasonable to pay a fair amount in exchange for goods.

So there is a sphere of activity that belongs to Caesar in which Caesar has a certain authority because of the services he renders. So we render to Caesar that which belongs to Caesar but it is limited.

Now let's look at the second passage. Acts 25: 7-11. - Thus Paul writes in appealing to Caesar. There is no statement in scripture anywhere that he wasn't. If a little later somebody says, if Paul hadn't appealed to Caesar he might have been set at liberty. But at this point, Festus was ready to send him up to be judged in Jerusalem, and he had gotten them to take him away from Jerusalem because he knew there was a plot there

to kill him. So if Festus sent him back to Jerusalem, he probably would have been killed. If Festus kept him there and then let him go he might not go to Jerusalem, or when he did he might not be killed. He might avoid it. But he is appealing to Caesar as the authority for law and order. Because if I've done what is wrong I do not refuse to die. I appeal to Caesar. He recognized Caesar as one who has the function of preserving justice among his subjects, protecting them from being killed without doing anything worthy of death. Surely, Paul in this case, either committed a grievous error, in appealing against the religious Jews to a foreign, wicked, brutal despot, or else, Paul did right in recognizing a sphere of action in which God had given Caesar. An authority and a responsibility. An appeal to Caesar's control of the sphere.

Romans 13: 1-7. "Let every soul be subject unto the higher powers." What does that mean? Does that mean that everybody has to do anything that the man in higher powers tells him to do? Here is a man who is a private in the army, and the captain comes along and tells him to do a lot of things and he does them, but there are certain things which if the captain tells him to do, the captain will get into serious trouble. He has no right beyond a certain area to tell the man what he is going to do. "Let every soul be subject to the higher powers." If someone is the mayor in a city, does he have a right to tell me what time I must get up in the army, or what food I eat, or when I collar up and I shave, or how much I pay for different things or where I buy them. Does the powers have authority to do anything in the world that it chooses to? Or is this subjection limited to that certain area, of which the higher power has a reasonable authority? "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." My, there are two sentences, that if you take them alone, it would certainly support absolute, autocratic power, wouldn't it?

The Czar of Russia says to a man, you go out and kill that fellow. You knock that fellow's head off. He refused to bow quite low when I came by, or when he did bow, I didn't like the looks of his face. You go and cut his head off. The man says, well, I don't want to do it. Well, the higher powers has ordained that you do it. He's ordered

me to do it. Anyone who resists the higher powers brings to himself damnation. Surely he doesn't mean that. He does not mean that any human authority has absolute control over other human beings. There is a sphere of which he is king. Certainly if he had meant any human authority had absolute control over everybody then if Nero or someone ordered that the Gospel be not preached we would just stop preaching. There must be a sphere in which he has authority.

9 $\frac{1}{2}$ (Question: That they should have rebelled against him? You mean they should not have rebelled against him? I have been told this. That in the early days that somebody said that evangelical ministers were being killed in the German army more than any other class of people and that the German officers were putting - he said it was not the hatred of the Gospel that they were putting these men in places of danger, but another man said to me - no, that's not the case. There is no evidence that they are doing anything like that, but he said this is a fact, that in the German army, when they call for volunteers to do a difficult task, or when they say, we're going to make a head on attack up this way and you are to march out and do it, or something like that, that the evangelical ministers who are soldiers in the German army, said every soul must be subject to the higher powers and he that resisteth the powers brings damnation upon himself. I am ordered to do this, I step out and do it. And because of this they are loyal beyond other people. He said that their loyalty and devotion to what they consider the Scriptural teaching to be subject to the higher powers. On the other hand, after the war was over, the leaders were seized by the allies and were not simply said, well, you're members of the country. You're a conquered people and we are going to kill you. They didn't say that. They said, you have committed crime against the United States. And they tried these men, seated in the courts, seeing if they had done very wickedly, and they said the fact that a man said, well, Hitler commanded, they did not accept it as an answer because a man has responsibility in these matters. The allies then recognized their submitting to a living creature. And that's the question they had to consider. Do these two verses imply that anybody who happens to be in a position of authority, everybody else has to do anything he says, or do they say that he has an authority in the sphere where his authority is proper, and in that sphere he should be obeyed. Which is it?

If you take these two verses alone you certainly get the idea that is the case. That would support the most absolute authority there ever was. But it seems to me that you cannot take it as absolute. It must be a limit. But how great is the limit and do we have anything that we can possibly say according to it.

12 $\frac{1}{4}$ (Question: The context of it is very interesting. He said in the first place, many of these nobles are mistreating these peasants. They are not handling them right. They are making exactions from them they have no right to make. The way they are treating them, they are going to be ~~judged~~ of God if they continue in this way. And they should be put in a better situation. Well, some of the agitators could have given statements to show why they should revolt, and then when the peasants began revolting and destroying and pillaging and killing, Luther said, that they should be subject to their authority, and should not be doing this sort of thing, and the authorities should put them down and put a stop to them. And then when the authorities put them down and some of them went on and carried on tortures and terrible mistreatments of the peasants then Luther attacked them very strongly for their cruelty which he said was absolute before, some people thought that he wavered back and forth ~~between the two sides~~, but actually he wasn't taking any sides. He was trying to present the Scriptural teaching to them and I don't think - I think Luther was trying to do that but I don't think that whatever the higher human authorities say, you've got to obey. But on the other hand, that we are to be subject to the higher powers under ordinary circumstances.

14(Question: Take the American revolution. Here were the English officials. They held these colonies. The government of these colonies for a 150 years had been appointed by the British crown. It ruled these colonies. Now the colonies said, We're going to break off from them, from our obedience to them. We are not going to accept their authority anymore. We are going to be free of them. Did they have a right to do that?

14 $\frac{1}{2}$ (Question: Well, don't you think that the Communist authorities are 50 to a 100 times worse than the British government. Well, I ~~want~~ to go in to that, but not to tarry on that now. I'm glad for you to raise the question. We want to think about it, very definitely. But now these two verses taken by themselves would seem to imply that the government authorities have absolute control.

The government authorities have absolute control. They are ordained of God. There is no power but of God. The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. If these two verses stand absolutely alone and are interpreted by themselves without relationship to anything else, then the person who lives under a government that establishes polygamy, must be polygamous, the person who lives under a government that establishes the opposite extreme, the man who lives in a government which orders murder, must go out and murder. I mean it would carry into that absolute extreme. Now leaving that out of the account, you might say it means that one who lives in a government where the government decrees that everybody there must eat oatmeal for breakfast, and the government could decree that everybody that never eat oatmeal, must not eat oatmeal. And they are to be determined, in every aspect of their lives whatever that government says. Well, I think we have to go on a little further in the passage, and not take the two verses by themselves. I think when we do we get into nonsense. And I don't think that we are supposed to take them by themselves. I think we are supposed to read on. And read the next verse.

"For" - Paul gives a reason. He doesn't just give a command here in general. He gives a reason. "They that resist shall receive to themselves damnation, for rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same." Does that prove, that if you do what is good will you have praise of Kruschev? Will you have praise of Lenin or Stalin if you do what is good? Or will you get yourself into serious difficulty in the lands of which they have rule. There is a categorical statement in the third verse here which would be categorically true if the rulers were divine men. If Christ was the ruler, certainly this would be true. But if the rulers are human beings, some of them are good, some of them are bad, some of them are half way between, some of them do a lot of good things, and are very arbitrary in a lot of other things, and so this verse is only partially true, and does not this verse limit the first two. Does not Paul here say that rulers are a necessity? Rulers are a necessity. Rulers are not a terror to the good works but to the

evil. That is true in general that up to a certain point you can say that any government is better than no government. That is anarchy means constant danger of death of torture, of misery. The protection and the establishment of order is a necessary thing which under any sort of government is done to some extent, and it is effective. And the person who refuses to submit to any government is bringing anarchy. I mean, the person who does not accept, the fact that there must be an element which can have sufficient within its proper sphere is bringing anarchy and danger to everybody.

They say that one of the kings of England - that the Pope's representatives repossessed a great deal of property in England and said we don't believe that we should pay any taxes. We're subject to the Pope. We give our allegiance to the Pope. There is no reason we should pay any taxes to you. And the king said, that's perfectly all right. Don't you pay any taxes to me, he said. On the other hand, he said, I have a large police system here in establishing order and he said, if you aren't going to pay anything toward its upkeep, why I'll simply tell the men that if - tell the officials of mine that anything that relates to your property is out of their sphere. And they're to do nothing about it. So the minute the word got around, the messengers from one abbey to the other carrying some money, or bearing goods, they were attacked by irresponsible people, and it was stolen, and soon they were having all kinds of difficulties and pretty soon they came to the king, and they said to the king, well now, we've got to have your protection, and we're going to pay you a reasonable amount for your support. And there is a necessary function which government carries on. And it is proper that government should be supported in that function. And the person who resists government in carrying on this function, is bringing - is giving sin the opportunity to express itself more freedom. He is bringing anarchy, bringing evil into his area, and consequently, we should be subject to the higher powers because rulers are a terror to evil works, not to good works. If you don't want to be afraid of the powers, do what is good and you will have praise of the same. To some extent that is true in every government. That the person who does not cause disorder and turmoil receives a certain amount of praise. The person who is a good law abiding citizen, will receive a certain amount of praise from any government. But when a government becomes a terror to good works

and when a government does that which is not its right then this third verse would seem to lay a restriction upon the first and second verse and to reduce the amount which a man would have if he were subject to that particular power.

I think that you can say that a man has a duty to give his ~~infl~~ influence towards the maintenance of law and order. And he has a duty certainly to support that agency which is maintaining law and order in his area unless he sees a way of providing a better agency that will accomplish the same task better. But if he can make a change so that the thing is done better, than there is more reason to give obedience to the new agency that has been established than to the old agency, because of the things that are better. So I think that we should take it that verse three has a proper limiting aspect on verses one and two. And the same is certainly true of four. "For he is the minister of God to thee for good." Paul writes to people who will soon be subject to Nero. Who are probably now subject to Claudius, who was a rather foolish sort of an arbitrary fellow, and might have gotten into the same things that Nero did, only he did not have quite the energy to do so. He was sort of past the age. And the one before Claudius, Coligua, was just as bad as Nero. But Paul says, "he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Certainly one would be far safer today, normally speaking, walking the streets of Moscow, than if there were no government. He is far safer. He is far safer in Philadelphia than if there were no government.

But in Philadelphia there are certain dangers which he has from the government, but in Moscow the dangers are far more greater, An American reporter went over and he was in Moscow. He got the Zeppelin I think to make a trip around the world. He being an enterprising reporter, got the young Russian who was working for him, to write to some people in other parts of Russia, to be on the watch, whether the Zeppelin came through. And to send him a code message by telegraph, which would give him the information that the zeppelin had been seen over a certain area on that round a trip world it was making, before anybody else would get the same message, and in code so that the word wouldn't come to any of the other papers and thus this enterprising reporter would have it in the paper

immediately, just where this zeppelin was. He was very much pleased with the activity the young man showed in getting this information. But a few days later, the man suddenly disappeared, and he made inquiry where he was and he was told that he had been seized by the government. Then he found that the man had been sent off into Siberia, and he was gone for three years, and after three years he came back, and he saw him on the street, and tried to talk to him. Simply for this perfectly, proper thing that he had done, they had suspected that it might be something in the nature of a spy. At least he was helping the foreigners in doing something that they were afraid of. And that the people in Russian are subject to that constantly. They are often thrown in prison, without realizing why they are being thrown in prison. Well, that government certainly is not - if it doesn't bear good works, not merely do evil, it doesn't come under this category. It comes under it to a certain extent, because any government which performs law and order, is performing a function, of God's command. And a certain respect must be given. And it shows that it also is a terror to good work. And therefore it does not come under this category.

He says, "Wherefore ye must needs be subject, not only for wrath, but also for conscience sake." "For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing." How are they God's ministers? You should pay tribute for they are God's ministers. In other words, they are performing a function which is desirable in God's due time, and it is proper that you should pay towards that. That doesn't mean that a man who establishes himself by power, he seizes the government and gets control and then he wants you to pay 60% of what you earn so that he can live in violence and debauchery. That you are required by the Scripture to pay whatever amount he asks for, for that purpose. You should pay tribute because they are God's ministers, attending continually upon this very thing. "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." To whom is due. Don't render fear to Al Capone because he is ready to kill you and steal your property. Therefore you should be just afraid of him.

14 (Question: Render what is due. It doesn't say, don't render what isn't due. This does not command the giving of anymore than is proper or due but it does not forbid

the giving of anymore than is proper. What I mean is it is your Christian duty to pay that which is reasonable and proper for the maintenance of the functions of law and order. Now if you are asked to pay more than that and if you are going to get into trouble if you don't, you're not a sinner if you pay it, but you are not under the duty as far as the Scripture is concerned. Your necessity of paying will come from some other source. It will come from the fact that you have to lie to avoid it. You certainly would not be right in that. Or the fact that you might run into danger, which you don't think the particular thing involved is worth that.

A-7. (0)

well, past this passages. These questions are very important, but I want to be sure that we have all the passages, before we go very far into discussion.

I Peter 2: 13-16. There Peter says, "Submit yourselves to every ordinance of man for the Lord's sake!" Now that part is mighty strong. Every ordinance of man for the Lord's sake. If man tells you to go up and take the little children out and kill them because they think they've got too many and they don't want anymore, submit yourself to every ordinance of man for the Lord's sake. If man tells you to lie, to steal, to murder, man is dictating what details you are going to obey. He says you must not ever sleep more than five hours a night, and you must always wear a certain type of clothes. Is it your duty to do it, because it is an ordinance of man. Well, he continues, "whether it be to the king, as supreme; or unto governors, as unto them" what? "that are sent by him for the punishment of evildoers, and for the praise of them that do well." That's what they are sent for. But suppose they are not sent for that? Suppose they are doing the opposite. "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness but as the servants of God." And then one other passage.

I Timothy 2:2. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness, and honesty." Why should we pray for kings and all in authority? That we may lead a quiet and peaceful

life, in all godliness and honesty. And of course, it is one reason why the Gospel was able to be spread, so quickly. That the Roman empire was maintaining law and order, through the whole Mediterranean area. And there was greater freedom of travel. The banditry was cut down to a tiny fraction of what it had been in Palestine centuries before and what it had become for centuries thereafter. The Roman empire maintained freedom for travel, maintained law and order, and even the wicked Nero had a man under him who gave a fair consideration in Paul's first trial and released him. At least there were many cases where they did. They had a government which - the Roman government by and large was meting out discipline and justice and certainly was maintaining order, in a very remarkable and excellent way, on the whole, eventhough there was an awful lot of brutality and wickedness at different points. And so these passages show that there is a sphere which government has which is Caesar's sphere, government sphere, whatever that government be. There is a sphere which is that government's responsibility to maintain, and it has a duty to maintain it, and it is the duty of Christian people to uphold the government in the maintenance of its proper sphere. And I think that there would be a parallel to it that when a government is very definitely responsible to fulfill its function, it is not the function of the duty of the Christian to establish anarchy. It is not his duty, to say that this government is so bad and evil that we have to destroy it and kill everybody connected with it. We've got to wreck it. That is not Christian. But if he can substitute for it another government which will carry out the function for which the government is ordained of God better than this government, then surely he is obeying the apostolic injunction even better, than if he supports this government, if he can substitute for it, one which performs these functions better. And particularly if these functions are not being performed at all, or the performance of it is being offset by a tremendous amount of the opposite, certainly then for him to be effective in the establishment of a government which will perform the function properly, would be obeying the Scripture, rather than disobeying.

Now of course, Paul says here, that prayer should be made for kings and those in authority, that we may lead a quite and peaceful life in all godliness and honesty. I think this is talking in the New Testament, that it is not the function of the Christian to try to establish the perfect government and to make the primary thing of his life the

establishment and maintenance of the perfect government and to say if there is anything wrong with this government I won't support it. That isn't his function. It is his duty to recognize that we live in a world of sin, We live in a world in which there is evil, a world in which there is nothing that is perfect. A world in which we cannot expect a human government to be free from error and free to some extent from wickedness. And our desire is that we may live a quiet and peaceful life and that other people may lead a quiet and peaceful life. And if we are living a tolerably peaceful and quiet life under a government it is far better that we give our activity to winning the lost to Christ, and showing people how to grow in grace and in the study of the word and carrying on other valuable activities that help us and help our community, than it is for us to make our one concern in life to get rid of a government which is imperfect and get one that is slightly less imperfect. But if the government is extremely imperfect the situation may be one in which it becomes a very important (6 $\frac{1}{3}$) as a system. Not simply to destroy the government but to replace the government. It is a constructive thing, rather than a destructive one. A destruction is only such as is incidental to the construction.

Giving the people behind the iron curtain freedom from the wicked rule of the Communist regime is not an end in itself. Giving the people their opportunity to have a regime which will be operated on the principles of justice is a very excellent thing. And so I think there are three spheres as far as government is concerned. Not three spheres, but three areas. I think that we can say that we can make a judgment. A sphere is the government which is performing a function, extremely admirably, fairly admirably, and this government we must support. And we must do everything we can to maintain it, and we give full allegiance to that government. Here is a government that is absolutely rotten. It is a terror to the doers of good and it is a help to the doers of evil. It tries to force people to do that which is wicked. It is our duty to give no support to that government whatever, but to do anything we can that will get a better government, that will carry out the function that God has given to government and carrying out the first phase of the duty of government and if we can't do that, we are pretty wise to free the country as fast as we can, and try to get to some other country, where there is a

government which carries out the proper things that governments should. And then here is a big area in between, in which the government is not so bad as that that it is so absolutely rotten that we have to get out of it as fast as we can, and not so good as this, that our chances of getting something better are not particularly great, and it is wise for us to give it our whole support in view of that. But it is somewhere in between here, that it is bad enough that we should get rid of, if we can get something better. But it is not so bad, but what we can live peaceably under it, and give our major attention to other points. I would say that if it is in this area here then it is our duty to consider it on the basis of expediency. And to say that we can live a peaceable life and accomplish our purposes under this government and we can avoid doing that which is immoral or wrong or wicked as far as far as these commands are concerned. We must not do that under any condition no matter who is in there. But we can get along without being under that control. Therefore we will quietly submit to this government, and we will obey its ordinances no matter how unreasonable they appear to us, so long as they do not force us to do what is wicked or contrary to God's law. We will obey it, and submit to it, but if we see a chance where it is 80% certain that by giving our support to something else we can get a better one established, it is right and proper that we should, but if the chances are only 30 or 40%, it is wiser that we abstain from that, and devote ourselves to other activities. And so the matter of revolution up here, I would think would be commanded, and the matter of revolution down here, I would think was wrong. But in this area it would be a matter of how the chances are. And a person has a duty to make a fair judgment on it, and not throw away the life that God has given him, for the purpose of honoring the Lord, and accomplishing good purposes for him by getting rid of a government which is fairly good anyway, in order to substitute a government which may be somewhat better. But if there is a real opportunity it is better to have a better government rather than a worse. And then of course a person has to judge with every government. That to me is a reasonable way of interpreting these commands here. That is, it seems to me it is taking the principle and finding what the principle is and applying it. But our duty is to support the maintenance of law and order but certainly it is not our duty to support the maintenance of immorality and wickedness.

(The rest of this record was taken up with the discussion of the future ACES meeting.

G-8.

We looked at these New Testament passages yesterday which seemed to be outstanding passages on the matter of the relationship of the Christian to government. And we will very quickly glance at each of them again now. The first was Matthew 22: 15-22. And the key passage there was verse 21, "Render unto Caesar the things which are Caesar's; and unto God the things that are God's." Then we looked at Acts 25: 7-11, where we saw the apostle appealing to Caesar. And why did he appeal to Caesar? He appealed to Caesar because he knew that the Jews had made a plan whereby he would be sent to Jerusalem to be judged. They would seize him on the way and would kill him. And therefore he refused to go to Jerusalem to be tried knowing that the Jews would lie in wait to kill him. Now, of course he could have revealed the plot to the Romans and ask for heavier guard which they might have given and might have protected him. On the other hand, they might have said, ah, that's all junk. He's just scared. Three legionaires are enough to destroy a hundred Jewish friggens anyway. You can't know exactly what they would have done. He might have been. But anyway, facing that, rather than appeal, put the thing before the Romans and appeal for more guards, he said, "I stand at Caesar's judgment seat, where I ought to judge. To the Jews have I done no wrong. If I be an offender or committed anything worthy of death, I refuse not to die, but if there be none of these things whereof these accus me, no man may deliver me unto them. I appeal unto Caesar."

Now we can very well imagine a man take the opposite tact. We can imagine him saying, "This is a religious matter. This is a national Jewish matter. Caesar should not interfere with it. I appeal to be sent to Jerusalem, and to present before the leaders of my people, the fact that I have done nothing against them. I appeal that that be permitted. Either would be a reasonable attitude to take in the situation, depending on where the man thought he would get the better judgment. But in other words he was looking for justice. He was looking for protection. He was looking for order and he felt his chances of getting it was better from Caesar than from the Jews at this time. And so he appealed unto Caesar.

Then we looked at Romans 13: 1-7, and we noticed that there, there are statements which taken in the - taken out of context could excuse any kind of wickedness under the

sun, provided it was done under the orders of a government that existed. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." What a tremendous statement. "The powers that be are ordained of God." What do you mean, the powers that be? That does not mean the powers that have been legally elected. That means the powers that exist. There is in law today a great distinction between the [?] jewelry and the [?] factum and it has a very important place in many considerations. We say this is the defacto situation. The ordinary attitude of governments is, we may not approve of another government, but it is the government in power. It is the defacto government. And therefore we enter into relations with that government. That is the normal attitude. Not invariably carried out, but quite general. They feel that the jury is better, but the fact must be recognized. This is defacto rather than dejury. It does not say the powers that have been elected by properly elected in accordance with true democratic procedure are ordained of God. It doesn't say that. He says, "The powers that be". In other words, the powers that exist. The powers that are here. He doesn't say, anything about how they got there. They are ordained of God. "Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." These two verses taken alone out of context would give warrant for obeying any brutal command of Hitler or Stalin should ever give. They would give warrant for giving up your conscience, to him, and doing what he thinks. And thinking you can evade responsibility, by saying it was under orders.

But we must take it in context. We notice that he continues, "For rulers are not a terror to good works, but to the evil." And of course that is not strictly true, because many a ruler has been a joy to evil, and a terror to good works. Surely he is meaning here, that a ruler should not be a terror to good works, but to evil. He is meaning that by and large established governments are a terror to evil rather than to good works. That by and large those who would desire to do evil and to destroy and to pillage and to kill, find themselves greatly hampered by the existence of any kind of government, and of course it is a fact that whenever you have a nation, which - city which has a government, and an opposing army comes, regardless of which is right or which is wrong, regardless of which is good and which is bad, it is quite the usual thing if the one army flees, and the other one comes up, for there to be a period of pillaging and looting in between, by wicked people who

take advantage of the time with the existence of no government. I read a very interesting book once. This man who wrote Anthony Adverse. I happened to pick up a book by the same man, called "Action at Aquila". It was a description from events happening in West Virginia and Northern Virginia at about 1864 or 1865. And in his account of these events, there were imaginary situations which were very interesting. But one thing was a picture of a situation in an area which was, the army could pass over it, and it was not a center of action, but established government had more or less been shifted aside as the armies fought, and the result was that you had local people establishing themselves as Tyrants, Whether it happened in that particular area I don't know, but it certainly is a thing that you can well imagine must happen over and over in the world where there is a situation like that. Where there is upheaval and war, you get areas where there is no established government, and then very soon you have wicked small local tyrannies established that bring brutality and misery to the people there. And it is said about some of our most brutal governments that in general there is an establishment of law and order which is much superior to what there has been in the areas otherwise, simply because, they may be very brutal as to purposes of those in power, but in general they have to maintain a certain amount of order for their own group.

And so here he is saying that in general rulers are not a terror to good works but to the evil. That is true in general. But in specific instances certainly it is often not true. And this is given as a reason for obeying. "Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same." That probably is true by and large. But with an evil power there will be individuals who will receive great criticism of the power if they are good, and great praise if they are evil. "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing." Upon what thing? Upon the establishment of law and order. "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." Well,

that's a very important passage in Acts 25, and in Romans 13, and then I Peter 2: 13-16 we glanced at.

I Peter 2: 13-16, where we found that we should have our conversation honest among the Gentiles. "that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake." You can't submit yourself to a bad ordinance for the Lord's sake. But this certainly means everything that is either good or indifferent. And perhaps go somewhat beyond beyond that, but certainly not that which is definitely wicked. "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men." Well, we've looked at these passages.

C. Some observations regarding these passages.

Number one. Government is recognized as having a sphere within which it must be given its due. We are to render to Caesar that which is Caesar's. We are to give tribute to whom tribute is due. It is giving them their due. It is recognized as having a sphere within which we are to give it, its due. It certainly denies any sphere of anarchy.

Number two. This sphere is the preservation of order and the protection of people from evil doers.

Number three. That which belongs to God should not be abandoned to human government. Render to Caesar that which is Caesar's and to God that which is God's. That which belongs to God should not be abandoned to human government. This certainly does not simply mean that if a coin's got a picture of Caesar on, give it to Caesar, or if its got a picture of God on give it to God. It certainly does not mean that. It's not a very little, superficial thing it refers to. It means that which is basically Caesar's sphere. That which Caesar has a right to demand in proper pay for his work of keeping law and order, give to him. That which God commands and is in the sphere of obedience to God should be rendered to him.

Number four. The powers that be are ordained of God for the preservation of order and safety, not for terrorizing or injuring people.

A very good illustration of that would be found in the Old Testament in the story of Ahab, where Ahab, wanted Naboth's vineyard. Ahab could not simply say, I want this vineyard. The vineyard belonged to Naboth. Ahab said, I want to buy your vineyard. Naboth said, I don't want to sell it. Ahab said, I'll give you another one twice as big. Naboth said, I don't care if you give me one ten times as big. My father gave this to me, and I have a sentimental attachment to it, so I don't want to sell it. And so Ahab, the king of Israel, lay on his bed in misery. He lay there and he pouted. He said, I want this vineyard and I can't get it. And Queen Jezebel said, What kind of a man are you? Are you a man or a mouse? She said, Why don't you do something about this? Well, he said, what can I do? Israel was a limited monarchy. He was there for the protection of the people. He was not there with any right to take their property away from them. And so Jezebel took his signet ring and made up a law, in order to make it look as if Ahab was maintaining law and order, by bringing charges against Naboth that Naboth had blasphemed God and the king, and liars brought the charges against him. And as a result of these charges Naboth was stoned. And Ahab took his vineyard. And then when that happened you remember, Elijah went to see Ahab and Elijah said, You will as a result of this that you have done, you will be killed, and he said, in the place where the dogs licked the blood of Naboth they will lick your blood. And Ahab humbled himself before God, and God said, well, he's humbled himself. The evil will come in his son's days, not in his.

G-9.

How did God bring this punishment? He said he was bringing it in his son's days, not in his. Well, we read that one of the prophets went to his camp and here was the camp, here was the power that be, power that exist, the son of Ahab was ruling. And the prophet came and he got Jehu, and he got him off alone and he poured some oil on his head. And Jehu came down, and they said, who was this and what did he do? He said, you know. They had been talking about how this son of Ahab was not a worthy ruler and they should have a different one and they thought Jehu would be a good one. And now when the prophet anointed him, they immediately started out to make a revolution. And the revolution was

brought on by the explicit act of the prophet. Now whether the prophecy

there might have still been a revolution, we can't say. Whether this alone would have brought the revolution without the people being just ready for it, is hard to say. But the fact is that this was the prophecy that started it. The action of the prophet who was sent there as a result of God's command given to Elijah three years before. And so Jehu started off to terrorize and injure people. Jehu came dashing in on his horse, on his chariot with the others with him. He had Jezebel thrown out the window and eaten by the dogs. He ran his spear through the king. He threw him into the plot of Naboth, and there where the dogs had eaten Naboth's blood, they ate that of Ahab's son. And he killed his cousin, the king of Judah, who was there with him and then he proceeded to bring the - he proceeded to get all the children, the descendants of Ahab and to get them there, dozens of them, and massacre them all and he established himself as king. And God told him that his descendants would reign till the fourth generation. In other words, five generations all together. But when it came near the end of the five, we find Hosea saying, I will bring upon the seed of Jehu the bloody day of Jezreel. And I think we can say this that Ahab had fallen down on his duty to maintain order. Instead he had done some terrorizing and injury. He had caused Naboth to be killed. And God punished Ahab. And God approved of this revolution to do away with Ahab. But Jehu who brought on the revolution did not stop with taking over the government, but proceeded to deal in a brutal and wicked way with all of Ahab's descendants, murdering and massacring. And God said, I will bring upon your seed the bloody day of Jezreel. And Jehu was preferable as a king to Ahab. The law and order was better then, because the wicked and particularly the purge of the Baal worship which Ahab and his family gave was removed, from the land. But Jehu also was involved in terrorizing, and injuring, mostly to a small extent, but within that small area it was pretty severe, and God punished him for it.

Well then, I think these four cover that matter fairly well in the positive way. I want to give the negative. These cover in a positive way why government is here. It is ordained of God. It is established of God. It is God's purpose to have it. And human nature is so constituted. Human life is so constituted, that there will be either government or there will be extermination. You have an area in which there is no government.

And before long, with the brutality and sin which is in man you will have such terrorizing, you will have such injury that people will get together and establish a government, or else one of the terrorizers will succeed in killing the others and making himself a government. And whatever method is used there will be a government coming into existence which is trying to maintain law and order or else you will have destruction. It is interesting. The last time I mentioned to you about the bounty. The ship the bounty, and how the people killed each other off, and finally one was converted and I think it was ~~that~~ very day, I went back to my office, and found on my desk a new magazine, Life Magazine, and it had a section in it on the discovery on Pithern Island of the anchor from the original bounty. It is the way man is constituted. There has to be government. But government has its proper sphere. Its sphere is not making man a lot of promises in order to run, but its sphere is maintaining the atmosphere of order and safety, which is necessary for any true liberty. But you don't have it, if you have to hire guards to protect you everytime you go down to Philadelphia. If you have to constantly spend a great deal of time and energy seeking means of being safe. Your liberty is tremendously curbed. Liberty requires something to cut down the liberty of those that want to injure or else the mass doesn't have liberty.

Number five. In the New Testament we find no declaration of how human government comes into existence, but clear teaching as to its purpose. How does it come into existence? It's ordained of God. Well, that doesn't tell how it came into existence, it simply says it is ordained. And God approves, in general. Its purpose is to maintain law and order. How does it come into existence? The New Testament doesn't say. Should we be subject to one who is established in his power by force, who was, Paul said he was subject to Nero. And what kept Nero in power? The Roman empire. Well, Rome was a republic. And they elected consuls every year. But the emperors ruled the consuls. And the way Nero got to be emperor was because the praetorian guards supported him. A group of soldiers simply put him up there, and put him into power. And he got there because a previous ruler, sixty years before, had destroyed others, and had forced these people to elect him, and put himself in power by force. Caesar had done that. Augustus had done that. And then Augustus adopted Tiberius, and Tiberius adopted Caligula, and when Caligula was killed the guards pulled Claudius out from the place where he was hiding

under the bed, and just for a joke they lifted him up, and said we'll make this old fellow the emperor and he was emperor and he made a very good one. And then his wife poisoned him, and made their step son Nero emperor. Certainly, it was nothing democratic, nothing judicially right in the way Nero became emperor, but Nero was the emperor, and Paul said, the powers that be are ordained of God. But he said, they are ordained for the preservation of order and safety, not for terrorizing or injuring people. So then, in the New Testament, we find no declaration of how human government comes into existence, but clear teaching as to its purpose and it is customary to - and it is judged by the Lord not according to how it comes into existence, but as to how it fulfills its purpose. That is how it judges.

D. Consideration of how human government may become established.

1. The ideal would be a government established and controlled by God Himself.

This is the ideal. This is what we are going to have in the Millennial reign of Christ. He will not establish Himself in power because the majority of the people want him, and the majority doesn't. The majority is against Him. But He will establish Himself in power, because He comes in force and sets up His kingdom of righteousness. But He will maintain righteousness which will be for the good of all. In the Old Testament we find the theocracy established by God, but we find that in this age in which Satan is in control in this world, God did not intervene in the Old Testament to compel the rulers at each step to do as He chose. But He left them in the leeway to go into the way of sin, or even in the ways of arbitrary error, as David certainly went into. David was a man after God's own heart, but David was not controlled of the Lord. David did that which was very harmful, and for this he was punished, and as a result of his punishment, all the land - David made a census and God said, "What shall I do for this sin? Shall I send your - shall I make you flee before your enemies? Shall you have three years of famine? Or three days of pestilence?" And David said, "I would rather fall into the hands of God rather than man. Make it three days of pestilence." David didn't die, nor as far as we know, neither did his family, but thousands did. And the people had not made the census. David had made the census. So the people suffered. Of course, David suffered to, because his arm was broken out with the pestilence. But the people suffered for David's error, but God permitted David to make the error. It is not a theocracy in the sense that God controls.

But it was established by God and the men were supposed to do what God wanted them to do. But there is no case of a perfect theocracy that we've ever had. But the idea will be established when Jesus reigns.

2. It has come to be recognized that under present conditions democratic procedure is the best method of selecting rulers. I remember when I was a boy hearing someone say, God is the Master Democrat. It is a beautiful statement but I don't know what it means. We talk a great deal about democracy. What do we mean by democracy? I heard President Roosevelt on the radio once, when the University of Pennsylvania gave him a degree, an honorary degree, and so he thought that it would be all right to say anything that he wanted to irritate them. At least he did say something that would irritate anyone as anything you could possibly think of. Here is what he said, "Democratic procedure is the only way to rule. Just think how much better our railroads would be, if, not by a few executives making all the decisions, but if all the workmen, the brakemen, and the conductor, and the pullman porter

G-10.

I wonder if he really meant much of what he was saying, or if he was just saying that for just to make people angry, I don't know, because I must say, that it certainly did not fit with his procedure. He decided what kind of law he wanted, and he gave a law to congress. And he said, I want this law. In the first two months of his reign, the congress had less power than it has ever had in our history. Because he laid down what they were to do and they did it. They didn't have much discussion either. And there were many times when he tried to force people out for not doing things the way he wanted them. He saw what he wanted to get through and he was determined to get it through. He was pretty clever at doing it. But it is very different from saying, the pullman porters - imagine the pullman porters in the section, and voting on whether this railroad should issue new bonds or not. Whether they should be five per cent or six percent bonds. Whether a train should run at a certain hour or whether it should run at a different hour. What would they vote on? They would vote on what hours were convenient for them. They would vote to have all the pullman trains run in the day time, so they would get better sleep. The section hands might vote to have them all run at night so that they could work

in the day without having to lift up their stuff up the tracks and get out of the way until the train goes back. I mean, it is utter nonsense, for a train to run that way. And as a matter of fact, you take a government which is democratic, the government in this country, and how many of the people actually vote. They've all got the chance to vote and maybe a third of them vote. And in a Presidential election it hardly ever runs over a half. And the government - you take the election to select our local officials in our counties. And especially when it isn't the presidential election at the same time. How many people vote there? How many even know who is being elected? A little group of ten or 15% of the voter come around. And so the idea that it is being run by all, is utter nonsense.

You take the things that Congress decides. Congress may make 300 decisions in the course of a year, and anyone of those decision, might take an intelligent man three years to study, to make up his mind reasonably on what the proper decision is to make on it. To say that all the people simply decide and whatever they decide is right, is utter nonsense, and yet it is, I believe, pretty well recognized, that under present conditions democratic procedure is the best method of selecting rulers. The reason for that is for the sin. Now of course, people get the idea, that democracy per se is the correct thing. That what the people want they should have. You remember what Dr. Holdcroft said this morning. That President Roosevelt said, that if the Koreans aren't man enough to defend themselves against the Japanese why shouldn't they be enslaved. I can't imagine he really meant that. He was probably speaking off hand. But other people will say, if the Russians want a communistic government why shouldn't we object. If the Chianese want a communistic government why should we object to what they want. Well, of course they don't want one. There is not one per cent of the people that want one. But they're forced into this. But the idea that democracy means that everybody decides and everybody else has to do what the majority says, is something that is found nowhere in the scripture, or anywhere else, and certainly not in the basis of our government, because it was the declaration of the founders of our Constitution that they desired to establish a government, not of men, but of law. That was their phraseology. Their purpose was not to establish a government in which you count noses, and whatever the majority happens to feel like, that's the thing

we do. But it was to be a government which would maintain law and order and in which righteous principles would therefore rule. And it was proper that the best way to have righteous principles rule is to have a democratic system, in which, if things get too bad, all that the people have to do is to turn out to the polls, and vote and throw the rascals out, and get another bunch in. But any group in power knows that they have to appeal at stated intervals to the electors and if they do things too badly, enough people will get excited, to go to the polls to get rid of them, and so democracy permits bloodless revolution. And it is not that it is a way of running things, because it is intelligence rather than counting noses that determines what is good. But it is a way of keeping power from becoming permanently concentrated in the hands of wicked men, and for that it is the best thing that the world has yet found.

(Question: I think we can say that a government with a perfect man as dictator, would be a far better government than any democratic government could ever be, and that much as we talk about democracy, the overwhelming mass of people would not like to be bothered with deciding how much tax to raise, or whether a thing should be done this way or that way, and all these questions. Most people don't feel like taking the time for these things, and they are only too glad to leave to the policemen the task of maintaining law and order. And not trying to direct them. Hiring a city manager and letting him do it or something like that. But they know from experience that if you get a perfect king in, which the world has never seen. If you get a perfect king in, who does everything for the best, even if you get as good as we've had in the world, you get a much better government than almost any democracy, but there is a mighty good chance of his son being a different type of fellow. There's a good chance that some of his officers will overthrow the country. There's even a chance that his, through being puffed up with his power, and changing and terrorfying, and having been a wonderful king for awhile, changing into a bad king. Of any democracy I think we can safely say, is cumbersome and inefficient, in comparison with a well-established, well-run dictatorship, but the people are much safer with a democracy, which they can overturn without the risk of getting killed. And that to me is the big reason for democracy. But the way a lot of people talk about it, it has become a god. A democratic government is the ideal and you've got to have it, and just so it is a democratic one, it doesn't matter. Well, of course, this is true.

I don't believe that you can find a case of a Democratic government planning an aggressive war. I don't think you can. If you do you will find mighty few. For this reason, that the planning of aggressive war requires a group of people in power over a long period of time to get ready for it, and that the rank and file of your people, who will have to bear the brunt and suffering of the war anyway, are pretty unlikely to be willing to plan to face it. And so when you have aggressive war it's a dictator in practically every case, I think I could say every case. It's a dictator who makes his plans and carries them through without people knowing and wins people by propaganda and proceeds to carry on his aggressive war. Well, now if the government has to go to the people and to present its policies to them and let the people vote on it, and if there is a chance for people to oppose, to express themselves freely without danger of being imprisoned for it, it would be just about impossible to persuade any people on the face of this earth to do the preparation that is necessary for aggressive war.

You take even in our country. It is interesting, even how, in the war, we didn't say to people who were busy in the war, we are in war with them. We said they were protecting themselves. They were right in the heart of the war. It was all defensive. No matter how terrible was the ammunition you were making. No matter how terrible was the death coming from the weapons you were making. It was defenseful, not warlike, because the people as a whole won't stand for war. On the other hand, the people who were making bandages and things to cure them and all that, they all said they were ~~in~~war then, so that you would think they were doing something for the conflict. But we just reverse the meaning of the two terms. But I think it was a recognition of the fact, the people, if the person has something to gain from the war, who wants it. And there's not a large enough group, to make a really aggressive war, by democracy. And that's one good reason why a democracy is a good thing. If the Russian people had a vote that they wouldn't carry on their aggressive ways. There might be some who could be stirred up by propaganda to it. The great mass of the people would have found ways of conciliatory means then to make plans for war. And of course, that's the ridiculous thing, but they are trying it against us, that we might easily get a man in power, who might like to conquer the world, but if any man in our government were to have it made known throughout the nation that he

was working to conquer the world he'd be voted out so quickly that he wouldn't have a chance. It's a fact that people as a whole feel that way. And so democracy, I think we have suffered much injury by the fact that people make it a chivalry, and whatever the majority should rule, whatever the majority say is right. There was never a right idea yet that wasn't held by a minority a long time before they were persuaded the majority to accept it. The majority isn't necessarily right, but if people can vote by a balance instead of having to by risking their lives, you have a means of keeping any government from going bad, and you have a possibility of bloodless revolution.

I fear very much that in recent years as ever against these great things of democracy we are developing some very great defects. We have never before in history, never has democracy ever been on so large a scale as this, going into the business of giving special privileges, special prizes. Of course, the democracy of Rome succeeded largely because the leaders init, because they gave bread to the people in Rome, And he won his votes because he would give the people bread and circuses to the Romans. But the result was that soon the democracy disappeared and it soon became an empire. And over here, we have tried to help this class and tried to help that class, pay the farmer to raise food which he simply doesn't need anyway. He's got too much of that kind of food anyway. And give special privilege to all classes of people, and you introducing a system that is perhaps negating the basis of democracy. The danger is introduced. But we as Christians do not find in the Bible anywhere that democracy is given as the great objective. We don't find that. But we find law and order. We find government fulfilling its proper sphere. We find government in line with the principles of God upon it. And I feel that under present conditions this can be obtained by democracy far better than in any other system, that we have not.

And so the consideration of how human government becomes established is not found in the New Testament and in the Old Testament the evidence is not that God established a democracy anywhere. But God declared who should be the man. He appointed the king. He appointed the judged. And then it went on in a hereditary fashion, which it can't seem to be his directive will, but his permissive will. Certainly in the case of Moses, he did not make Moses' son his successor. The hereditary principle, I think it is a very bad one, for the establishment of rulers. But that is what was permitted to go on.

On the other hand, God said that He gave over the world to Nebuchadnezzar. He said in Jeremiah 27: 6-8, that the world was given over to Nebuchadnezzar and how did Nebuchadnezzar get into power? By his right army. By his force. I guess it was his father was the one to gain control, but it was his power that maintained it, and God said Jeremiah 27: 6-8, that he had given the world into the hand of Nebuchadnezzar and whoever resisted Nebuchadnezzar would be destroyed. On the other hand in Daniel 5: 26-28, we find that when Nebuchadnezzar's grandson, Belshazzar saw a writing on the wall and asked Daniel what it was that Daniel told him that this writing meant this: Mene; God hath numbered thy kingdom, and finished it. Tekel; Thou art weighed in the balances, and art found wanting. Peres; thy kingdom is divided, and given to the Medes and Persians. The king was under a certain standard. His power was removed from him and given to another. But there again, it was a conquest by the Persians, and Medes.

I think that we've made a real progress by the establishment of a democracy. but I don't feel that it is commanded in scripture, or that it should be an end in itself. But the end is the principle the government should maintain rather than just that the majority voted this way.

G-11.

(Talk in beginning of the hour about the ACES meeting).

4(We are looking at number one, Government in general. And under that we examined certain New Testament passages. We are looking at 2 under D. It has come to be recognized that under present conditions democratic procedure is the best method of selecting rulers. And we looked a little at the wherefore this last time. I think that it is important that we do so, because it has become a kind of chivalous in America today. Anything that is Democratic is right. Anything that the majority rules is thereby right. And the communists of course take advantage of this, by using the word democracy, and they call themselves a Democratic state, and in East Germany, they call the German Democratic republic, and they adopt the word democratic wherever they stand, but it means the exact opposite of the way we use it. But to us the word has become a kind of a chivalous. And why is democracy the best procedure in selecting rulers. It is not because it is divinely ordained that democracy is what matters. It is not because of a - as was so called of a social contract whereby the right to have government is because of the consent of the

government and if everybody agrees to it, fine, and otherwise you can't have a government. Government is ordained of God. It is not because men chose to have it. God has ordained that man should live together in peace and justice. That cannot be done without government. So it is God's command rather than simply that man chooses to do it. And as a matter of fact the majority of our people don't choose it. Because in our most important elections those who determine the officers who come into contact with us and who direct the peace and safety of the area in which we live and who have far more direct contact with us than our national officers have. The majority of our people don't even vote. Probably 2/3rds of the people don't even know the names of the candidates, for these very important offices. And consequently you cannot say that it is the majority's will that we establish a government. The majority just doesn't think about it. They come to the age to vote and they may vote once or twice but the majority of them don't ever vote again, unless there is a great crisis or an awful lot of stirring them up by radio or television.

The fact is that practically everybody would be well satisfied if just as we buy our bread by going to the grocery store and paying for it, we could buy our safety by paying a fair amount for our safety, by orderly administration, and be satisfied with it, and forget it. There are very comparatively few of us in a country in which there is ordinary well-being as such as there is in this country are particularly concerned with who the officers are and the general attitude is to rather scoff at politics, rather than to take a vital interest in it. Now this situation is quite different. When you get into a country where living is bad. Where conditions are difficult. There you are apt to find that students are having big rallies and big meetings for promoting certain political parties. The people at large are extremely excited about it and the number that votes runs into a pretty high proportion instead of low, because the people are dissatisfied and they are trying in some way to make the conditions better. Very often they haven't much of an idea of how to do it, but they are looking for some way and figures get them excited and think that voting a certain way will get the results they are looking for. They are looking for a way of improving conditions. In our country the people are either pretty well-satisfied and have little thought that they will be bettered by anything that

they do in the election so they don't pay a great deal of attention to elections. And so the reason why Democratic procedures are best is after all because it gives them opportunity when people get excited about things and think they're bad for them to do something about it without having to resort to arms and bloodshed. And I don't think many people think this through or realize it, but I believe it will stand the test of investigation, that this is the reason why Democratic procedure is the best method for selecting rulers. And as a matter of fact in our present day this idea of democracy is very much complicated by a very silly idea which has become universally accepted in this country at least and that's the idea of sovereignty. If people really believed in Democracy they would say let all the people of the world vote, and whatever they vote will be right. But nobody in the United States advocates that. I don't know of a person that advocates that. A world wide vote which will determine our condition we live. Because everybody knows that if the 9/10ths of the people of the world, There are more than that I guess, that don't live in the United States, if they all had a vote they would take everything that we have and divide it up among themselves. And they all would be 5 % better off than they are, and we would be 1/3 as well off as we are. And nobody favors that. So we have this silly idea of sovereignty. We have a perfect right to do whatever we want to in the United States and there the majority should rule. But nobody on the outside has any right to say how we should live, and we shouldn't have any right to say how they should live. ~~Actually~~ Actually of course national boundaries are purely accidental, demanding upon the action of history, and there is no particular reason why the people in one area, a majority should rule there unless it is going to be that the majority rules everywhere.

So a democracy is an expedient and a good expedient, but it is not a matter of Divine Right.

3. If government is to be right it should be directed by adherence to righteous standard, rather than simply to an idea of majority rule. That was the idea of the founders of our nation, that they wanted a government of law, and not of men. It was not their idea - the idea of the founders of our government at all that all of the people should vote and the majority should decide who should be President. The founders

of the Constitution felt that the people in each area should vote for somebody they knew and had respect for and respected his intelligence and his ability to make a proper selection and that then these electors would meet and elect the President of the United States and the regional officials, and that these men would be men of standing in the community and experienced and capable of understanding the qualifications of the various candidates and making a selection of not simply what the majority wants, but of what would be the best thing for the majority, who will be most able to handle the masses. Now of course their ideas didn't work out. And they moved more towards a Democratic procedure than they ever dreamed of when they made the constitution. But the basic idea of the constitution was not democracy but justice. It was an attempt to get what is right and fair for all. It was the feeling that even the smallest minority had rights.

4. Democratic procedure, while best for the determination of policy, is not an effective way of directing agencies. This is a very important point. Now there is a difference. And we have the difference reflected in our American government in the difference between the legislature and the executive. In the legislature we have four hundred congressmen all of whom are equal, and every one of them can vote and ~~any~~ whatever they vote is done. This is democratic procedure and it is the proper basis for making law. It gives great numbers of people a chance to investigate and consider each of these Congressmen can be reached by people from his area, and are helpful in bringing information to him, and it is the proper way to determine policy, is for a large group of people to decide on the policy they want carried out. The policy is carried out by the executive, and not the legislature. And the executive -

G-12.

The story is told that Abraham Lincoln said to his cabinet, there is a very important question here now. What shall we do about it? It was a vital question. Lincoln said, "Shall we do this or that?" And he turned to his secretary of state and said do you think we should policy a or policy b, and he said, I think we should follow policy a.

(First part of record hard to understand).

The fact of the matter is that the executive is not a legislature. The executive is an agency. It is an organization to carry on activity rather than an organization to promote intelligence. The executive has no right to make laws. (Part of record here hard to hear.) 2½. In the executive the president is supreme and the executive carries out the orders of the president. 3. - Lincoln with a request for something and Lincoln would say, Well, that's up to Mr. Stanford. 3½. But there were a number of cases in which the president gave a specific order, and he went to Mr. Stanton, and Mr. Stanton said, I won't sign it. I won't do that. It is utterly wrong. And they said that Mr. Lincoln stepped up to him and said, Mr. Stanton, I think we -

7 E. The relation of Government and Economic Life.

1. The Importance of this subject.

a. It affects the livelihood of Christians as well as others.

It is necessary that we know something about this because our livelihood and the livelihood of the people to whom we minister is definitely involved in the relation of government to economic life. In Revelation 13 we read of something that is going sometime to happen. Revelation 13: 15-17. "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in the right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Now if they couldn't buy or sell they couldn't live. It would be practically impossible, and God predicts that at the end of this age there will be an attempt to bring all economic life under a despotic, tyrannical control. A control that will require the worship of an ungodly power. And so the relation of government to economic life relates our livelihood and the livelihood of the people with whom we deal.

b. It is urged by the World Council of ~~Christian~~ Churches and the people of that type, it is felt by them, that this is the vital aspect of Christian worship. Now we feel differently. We feel that the Gospel is the vital aspect. But we will constantly

come in contact with those who feel that this is the vital aspect and therefore it is necessary that we be informed about it, and able to take an intelligent attitude toward it. A man told me thirty years ago, he was a student in Yale Divinity School. And he had worked in the Old Testament. And the professor was constantly discussing social change and social improvements and rearrangements of the social order and all that. And the boys came to him finally and they said, Professor, they said, this is all very interesting but we want to learn something about the Bible. Couldn't you take a book of the Bible, and deal with it in class. He said, "All right. We'll take the book of Exodus. So he took the book of Exodus and immediately started in telling them how the Jews were having the great strife against the Egyptians and immediately discussing labor unions and strikes etc., which he did for the rest of the term. He was just obsessed with the idea that this was the vital aspect of Christian work. And that has been true until the rise of Neo-Orthodoxy of the great bulk of the teaching of the Modernists.

10 $\frac{1}{2}$ (Question: I mean the matter of the relationship of government and economic life. We'll go on a little later and see what they were, but that they have felt the importance of this aspect. All I mean to say as yet.

c. It is central in the ideology of the greatest anti-Christian force in the world today - Communism. And we have today know of our attitude toward that force. It may become of tremendous importance to all of us in the future. It is already of very great importance and it is in this sphere. The question of the relation of government and economic life.

2. The Kingdom of God Viewpoint.

I might have called it the Social Gospel, but I'm going beyond this. This is a term which I think most of you will recognize is taken from E. Stanley Jones, who has been preaching the Kingdom of God, for years. What we need is the kingdom of God. And when you read his writings, you soon find that you have clear evidence that what he means by the kingdom of God is a new social order which will be based along the line of the central statement of Communist ideology. The statement from each according to his ability to each according to his needs. Stanley Jones feels that that is the great need of our day, is the realization of this great idealism. A complete readjustment of our social teaching which every one will give according to his ability and will receive

according to his need. And when you ask him, in one or two places in his book he mentions, suppose someone won't cooperate in this. Well, then they just won't receive it. In other words they will just starve so it comes out that it is a forced situation. But he under the sponsorship of the National Council of Churches has been going about the country speaking everywhere and others have been. This is one of Bishop Oxnham's great points. It's been the great stress in the Modernist movements of our day. The movement towards a new social order in which the ~~profit~~ ^{profit} motive will be done away with, and instead of people working for profit, they will work in order to render a service to the community. Each will give according to his ability and each will receive according to his need. The profit motive is attacked and criticized, in those circles constantly.

3. Christ did not oppose the profit motive or the taking of interest. I think this is vital for a Christian to realize, that Christ did not oppose the profit motive or the taking of interest. Now we don't find our Lord discussing this a great deal. But I think that he shows very definitely what His attitude is toward it.

G-13.

I notice a parable here in which, this is not the one I'm going to speak of now, but there is a parable in which the Lord commands the servant that he was wiser in his generation than the children of light. The one who went and reduced the debts of a good many others in order to gain approval for himself. And yet there he is describing a situation of what someone has done and he is simply commending the wisdom, the worldly wisdom of the individual. Now this is a different situation. I simply mentioned that as a contrast. You say it is a parable. How much do you prove by a parable? Well, I think you can prove a good deal by a parable, even aside from the main point. This parable to which I wish to call attention now is Matthew 25: 14-30. There we read, "For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two and to another one; to every man according to his several ability; and straightway too his journey." (Read rest of parable of Talents from the Bible). Now it is pretty hard out of this parable to get a teaching of equal division - equal division of wealths,

equal divisions of goods, and doing away with the profit motive. Our LORD is not specifically laying down a program for the age. He certainly is not doing that. But yet he is certainly in the tone of the parable giving approval rather than disapproval to the using of money for the gaining of other money and for the putting of money out to interest. And He is putting disapproval upon that which is slothful and careless in the handling of money. He certainly is doing that. And so I do not think that we are going beyond the fact to say - In fact I am not going nearly up to it when I say Christ did not oppose the profit motive for the taking of interest. I think that you could go much beyond that statement but I haven't done it. I simply said that he did not oppose it. And they can't say He opposed it, and they can't infer that He did. I'm not saying that He set His approval upon it. That it was the necessary thing for our age. I'm not saying that. But I am saying that you certainly can not say that He opposed it when he gave a story to put as much approval on it on the parable as this does.

5 (Question: some of the statements in the Old Testament which give the impression that some ~~mf~~ ~~mm~~ have interpretations of meaning that it is wrong when they are only out for interest, but most people nowadays interpret it as meaning charging extra high prices.

5 $\frac{1}{2}$ (Question: I meant to say that the Lord specifically says that the taking of interest and the profit motive is the right thing. But I am saying that any argument that it is a wrong thing, is not based upon any teaching given. That's what I mean to say. That it would be possible that conditions might change and that human nature might change. But any such suggestion is a suggestion based upon human reason rather than upon a divine revelation, because if you are going to base an argument on a divine revelation you would say that here He puts His approval upon that, at least as a procedure that ~~mm~~ was good in that day, and He gives this as a figure of His going to Heaven and coming back. So a suggestion could be made that it applies to the whole time while He is gone before He returns but that would be only a suggestion. I don't think that we should push it. But at least it was in His day. And one would need proof of a change. One has no right to just assume a change.

6 $\frac{1}{2}$ (Question: Does anybody recall the exact place of that, reference? A very interesting parable. Matthew 20: 1 - "For the kingdom of heaven is like unto a man that

is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard." That penny is a very unfortunate translation. I wish they had just kept the Greek word, a denarius, cause it may be that three hundred years ago, a penny may seem like very good pay. I'm sure that thirty years ago you would have said a dollar, a day, it would sound like very good pay, but today either a dollar a day or a penny a day, sounds rather absurd to us. And of course prices change anyway, and if you say a denarius, it would mean just an amount, and wouldn't obscure the issue. Let's say denarius instead. It's a sum of money which doubtless was a reasonable sum for a days work at that time. He agreed with the labourers for a denarius a day, and sent them into the vineyard. (Read on in the Bible through verse 12.) And you notice up to here you might say these men are right now. He said to the others I'll give you what's right. It is only right then that these men who worked a day if they get a denarius, the ones who worked only half a day should get only half a denarius shouldn't they? And the men who only worked a tenth of a day should only get a tenth of a denarius. That would be justice - social justice wouldn't it? And if the people who just work one hour get a denarius then surely those who worked all day, would get eight or ten denarius. That's only just isn't it. Well, it is, according to a certain method of approach. But that's not the approach that the Lord uses. Because they said, "Thou hast made them equal unto us, which have borne the burden and heat of the day, but he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen." The Lord is showing here, that that which is His, He has the right to dispose of it, and we have no right to say that He is unjust, because one man who will be converted in the latter part of his life and does a good work for five years, he gives just as fine a place in Heaven, as to another one who spent a whole life observing the Lord. The Lord has the right to ~~dispense~~ dispense His goods in proportion to what seems right to Him and we have no right to criticize.

That is very different from the attitude of the Social Gospel would have taken.

They would have said, Well, now, certainly, this man here was utterly in the wrong. This bloated capitalist that was using this unjust arrangement and it was only proper that he should agree and that he should give ten denarius to the man who worked the whole day, instead of giving him only one. But as He says here, they received what they were promised. They had no kick coming. They received what they were promised. And the fact that somebody else received grace in addition. They got their wages. The man who has earned, by his action, the eternal punishment, has no right to complain because God out of the goodness of His grace gives salvation to somebody. He has no right to complain. That is the principle that He is giving here. But as far as the economic sphere is concerned it certainly is not a principle which requires that in the economic sphere, there be an equal treatment of all. It recognizes a distinction and it recognizes a right of private property. So long as he does what he promises, he promised and he did. He didn't go back on it. Now the reason why this strikes an interesting chord in my heart is that I was invited, in my first year of teaching, one of the students was being ordained in a big church in Washington, and he asked me to come down and preach the sermon. And I went down to this big church in Washington. It was quite a big church. I think it was the New York Avenue Presbyterian Church. And I gave the sermon on speaking the truth in love, to show love but speak the truth. And when I was through the pastor got up and read the charge. And for his charge he read this and he said in reading this here. He said, we see the motives of the Christian life. What is the first motive? It's the material rewards. And he said the minister goes into the church and works for his reward. These men work for the pannies and the Christian minister works for his reward. Then he said the second reason for working is the joy of service. He said you see these men in this parable working there, and they were working in the heat of the day and with the joy of service. And then he said the third motive of Christian service he said, there will be times when there won't be much material rewards. You can see these men. They were working in the toil and heat of the day. And someone asks them, why are you working so hard, and they point out to the owner there and they say, He sent us. It is for the glory of the one who sent us. It is a very nice sermon, but what does it have to do with the parable where these men were pouting and saying that he didn't treat them

right. It was a very good example of how not to read scripture. I was glad that the man had a very good Theological course back of him, and I don't think that he was contaminated by the charge. But I always think of that when I think of this parable, and how utterly false the man's view was on the scripture here.

In these parables and in our Lord's speaking there certainly is nothing to suggest that the type of property and the profit motive is wrong.

4. Not only is the Social aim of the Modernist without Scriptural foundation, but it is ineffective to accomplish its purpose.

a. The great economic progress of the Western nations.

(1). This progress is due to the freedom that is a result of the Gospel plus the dependable character that true Christianity produces.

Now the modernist idea is

G-14.

freedom that is a result of the gospel plus the dependable character that true Christianity produces. The modernist idea is ~~man~~ divide up the wealth even. Distribute things more fairly and it is only an idea which divides what you have already. It does not produce. But the system which we have has - and which the Roman Catholic nations have had to a comparatively limited sense, and which the Communist nations have also but to a far less extent, this system is the system which has produced the great plenty that we have now. Think of life in Europe 800 years ago. Think of life even a hundred years ago. Think of life 800 years ago when the average person had to toil 15 to 16 hours a day to get a very, very unsatisfactory income. The amount to divide up was practically nil. It was very little. It was just enough to barely squeeze along on, and a hundred years ago what people had nothing of what we have today. And today we have in America, we have probably three times the telephones, three or four¹ times the automobiles that the rest of the world put together does. And it is not the result of a manish economy, or of a governmental set up that tells people what they are to do. But it is the result of the economic system which we have, ~~man~~ and the modernist who is criticizing the system and trying to improve it, is overlooking the fact that it has produced results far and away

from any other system that the world has ever seen. And it has produced them because of the freedom that is a result of the Gospel. The Gospel has established the idea of the worth of the individual and of his freedom and then he has had safety in carrying on his activities and an ability to trust to a contract, to depend upon people to fulfill what they have promised and under those circumstances the ~~mmmmmmmmmm~~ situation that we have has developed and the modernist and the communist are attacking it and attempting to destroy it. But their system would not accomplish this purpose. It is very interesting to just compare East Germany and West Germany. East Germany under a mannish economy and West Germany under free enterprise. And in West Germany today the people are better off than they've ever been before in their history. And the people as a whole are quite happy and contented and they are not nearly as well off economically as the people in the United States but they are very well off. But you step across into East Germany and they have to have big steel ration [?] (3 $\frac{1}{2}$) and there just is not enough, although the land is ever bit as good as the other, but it is the system of the mannish economy. It is just not a system that works.

(Next day).

We are now looking at E. The relation of Government and Economic Life. And you might say there are three reasons why we are interested in this subject. One is because it affects our own lives very definitely, how we get our livelihood. Government has many contacts of importance with it. Secondly, it is very important, because we have to face the great modernist movement of the day, which puts so much stress on the attempt to substitute an entirely different sort of economic life. A different sort of social life for ours. And we have to have a definite relationship to them. We can't avoid it. We are going to come face to face with it repeatedly. And then in the third place, the principles which enter into this are the same principles in many regards which enter into vital ~~man~~ points in our specific church government, which we will come to eventually. So even though up to the present we are discussing government in general and not church government, and we are discussing subjects which I think are vital in themselves for our knowledge and understanding aside altogether from church government but don't think that that doesn't mean we are actually in church government. There are many, many subjects that

we dealt with already and will be dealing with in this subject which simply save us time when we get over into specific church government. Because exactly the same principles apply.

Number two I called The kingdom of God viewpoint. There are many titles that might be used for it, but it is the stress of E. Stanley Jones and many others which they substitute for the Christian gospel, that this is what we need, to get our social condition changed so we have a kingdom of God. What we mean by the Kingdom of God is doing away with the Profit motive, doing away with the capitalistic system, doing away with the type of life we have now and getting a plan an or mannish economy. That is what they maintain is the kingdom of God. Well in relation to that we noticed that Christ did not oppose the profit motive or the taking of interest. If he had, he could not possible have given the parable of the talents in which he praised the man who took the talents and made other talents ~~from~~ from them, and criticized the ones, who had buried it in the ground who had not put it out to interest and getting at least something out of it.

Number four we said not only is the social aim of the modernist without Scriptural foundation, (I think that number three shows definitely that it is without scriptural foundation) but it is ineffective to accomplish its purpose. So under this we made a small a and a one. This progress is due to a freedom that is a result of the Gospel, plus the dependable character that true Christianity produces. I think there is no doubt that the great advances of our western countries are attributable to these two premises. These two things. The freedom we have and this freedom I'm stating as a result of the Gospel that we don't even take time to hear. But our present purpose is to note that it is the freedom that we have. And I think that this freedom can be paralleled with the title, the Competative Free Enterprise System. It is the freedom of the individual when he sees a possibility of making a profit in some way to make an effort to do it, to try it out, to see what it can do. It is the freedom that is a result of the Gospel plus the dependable character that true Christianity produces because everyone who has an idea has to work with others. And he has to have others that he can depend on their word; others that will give him a fair amount of work when they promise to do it; others that will stand by their promises. The dependable character that true Christianity produces

in itself will bring a large measure of prosperity. When you get a group of people anywhere who accept the Gospel and become Christians, you take any group of people anywhere who accepts the Gospel, and who begin to follow out the characters of the Gospel in their lives. And you follow that group of people over two or three generations and you take another sizable group of people who do not follow the Gospel and the same size. Say there is two thousand in each group. And you follow these two groups. And the average of the Christian group, their average prosperity, their average well-being in an economic way. Their average effectiveness in this world under just about any group there is will be far ahead of that of two generations of the other group.

Now I'm speaking of the group as a whole. There may be 5% of the ungodly group, that will get way ahead. And there may be 5% of the Christian group, that will be impoverished. But I say the group as a whole. I believe you can safely say that the better of 95% of the Christian group, or say the middle 95% - that is leaving out the two extremes at either end. Leaving out the few rare ones at either end. The middle group will be far better off, financially and economically than the middle group of each equally proportioned of the ungodly. Because this is not simply due to the ~~system~~ ^{specific blessing of God.} It can be said to be beyond that ^{as} ~~in~~ the general rule of life, that the good character and influence and dependability which the Gospel produces in Man's life, under almost any system will in the course of two generations be far higher than the other.

A Roman Catholic Bishop said, when he was a student in Rome, he used to go up to Germany, and he used to go around and visit. And he told me, oh, the industry. The way they work. He said, the fine way everything is kept. The way the houses were built. And then he said, he would come back to Italy and he felt as if he was coming from green prosperous land to the desert. (Hard to hear here.) There has been a standard of honesty in Germany which is far greater than the standard of honesty in ~~Germany~~ Italy. In Italy 50 years ago you could bank upon dishonesty, and cheating in a way which you find in Germany but to a far lesser extent. And the reason for this is that the Gospel has been preached in Germany for the last three hundred years, while in Italy it has been put down tremendously. There certainly is no difference in the character of the people. Actually the people are the same. Because the people of the old Roman stock that remained in Italy

are comparatively few. They are a Germanic people, who conquered ~~the~~ Italy in the Fourth century. And on the other hand, the Germans have been tremendous admirers of Roman civilization. They have been tremendously affected by Ancient Rome and its life. The difference between them is not racial or cultural. The difference is the character that the Christian Gospel has produced. McCauley points out in one of his essays how in 1500 A.D., Spain, Italy, the Southern countries of Europe were way ahead of the Northern countries. And the Northern countries were very backward, proportionally. And today, ~~aman~~ a hundred years ago, the wealth was many times as great, and the difference has been since the Reformation.

G-15. (This record was very hard to understand in parts).

2 $\frac{1}{2}$ (But it is more than freedom. It is competitive enterprise.

Just to make a comparison - I'm sure that there are more automobiles in the United States than all the rest of the world. Intelligence is not any greater - but there is a system that has permitted intelligence to be made effective. And permitted intelligence to step forward. That is, competitive enterprise.

b. The great advantage of the Competitive Enterprise System.

I believe that it was the possibility of the competitive enterprise system which produced the industrial revolution which caused the progress to go ahead. People are no more intelligent today than they ever were, but there is a possibility of spreading ideas. There's many a man today who's had an idea and started working on it himself and he worked and he thought about his idea and he went ahead, and if he had been in a country where anything had to be done under Government supervision, and Government direction, he would have to persuade the government more that what he was doing was good. A hundred people can work on an idea, and 95% of them can get no where, but the other 5 or 10 % know that their idea, if they work it out, they can go ahead and become wealthy. There is a stimulant which seems to stimulate the whole country.

1. The profit motive brings out selling and promotional ability as nothing else does.

You would think that the thing that made us - (Very hard to hear). 6: $\frac{1}{4}$ (and a chance to be extended and in a system in which the government provides a good deal and gives it to you, there is nothing to stimulate selling and promotion.

(Question: Now of course, that is one particular thing. There are individuals particularly in which it can be done in one way much more than another and this is one thing that is much more important. That's one thing. Another thing is the fact that whether you have it is one or three. If you don't have a competitive enterprise system and all three of them are government agencies, nothing would be to disadvantage in government agencies as far as we are concerned.

2. The resulting large volume ^{provides} ^{possibility} ~~providing~~ the ~~kind of foundation~~ of greatly increasing, and improving and developing. The result of selling and promotion. They say if you make a better mousetrap than anybody else, the world will come to your door. But that's not true if they don't know you've got it. You have a better mousetrap than anybody else and nobody knows about it, ~~no body~~ and the few who hear about it will come to your door and the rest will get along with out it. But if there is a means of letting people know you've got it and persuading them to buy it, it may stimulate somebody else to make a better one than you've got. In the end it is far Baster. The competition in selling and promotion stimulates the competition in improvements and developments.

In automobile making, they make a new automobile each year, and the fact that they make a new model every year, stimulates a lot of people to get rid of the old model, and buy a new one, and stimulates everyone to look for improvements, and the cars that we have today are probably twice as good and improved, than if theye hadn't been the push to sell cars.

3. Competative enterprise system furthers the rise of accomplishment. of the men connected on the basis of ability, rather than of popularity or relationship.

These represent-in my opinion the greatest paintings in the world were ~~made in~~ those that were made in Italy in the 16th Century. Now some people like some other types better. But most books on painting take the early part of the 16th century as the golden age, of painting. And in many regards there was an ability in painting that is just hard to ~~duplication in many regards~~. be duplicated anywhere. What produced it? Did those Italian men, Raphael, Leonardo da Vinci, Michaelangelo, and many others. Were they just rare geniuses who happened to be born at that time? I don't think so. I would think that there would be men who would ~~just~~ have just as much ability in America today, but who aren't painting. But in Italy there were many ~~many~~ courts, princes and dukes, leaders of

small areas in Italy for two or three centuries who were vying with one another to have the finest churches, the most beautiful palaces, the most attractive places and there was competition between one another. And the people were just going back and forth and they would say how wonderful the other place was. And so there was a demand here for good painting. And people were competing with one another in order to paint, and ~~in~~ ^{ability} ~~person~~ there was a situation developing in which the painting ~~development~~ could be developed. Some of these men would naturally have a certain favorite ~~painting~~, and would say who they liked particularly, and the one they would like particularly they would make the painter, but pretty soon somebody changed their minds. And they would fire this man and try to hire the man from the other court. There was a competition there which found out the ability in away which nothing else can possibly do. And that to me is the heart of our competitive enterprise system.

G

G-16.

In any kind of a system inevitably you have people putting their friends ahead. You have people liking one person and not liking another and advancing the one they like. You get that inevitably. But in a competitive enterprise system you have in ~~small~~ small companies, you have a competition and some go under and some go ahead and you can't predict which it is going to be. A man has a special ability which you can tell, you can predict it, but it proves the case as he proceeds. And the other fellow who doesn't have it, goes under in that and has to go over to some other line of work. Now once you get ~~any~~ company of any size immediately you have a pressure of the leaders of the company. There is a strong pressure to put their friends in or their relatives in. Somebody told about a movie company in Hollywood. They said that the director - one afternoon the director was seated at the left by the window in order to see if there might come a tidal wave and he would warn him. And the other nephew had a good position where he sat at the other side to see if there might be an avalanche coming down the mountain. Well, that's what you find in any kind of organization anywhere. Perhaps not as extreme as that. But people are always inevitably putting their friends into positions. And of course you can't blame them, because they know they're friends, and they feel they can trust them. And they often - their friends may be the ones of ability, but very often they are not. Any company will speedily go to

pieces if it has a monopoly. It will become ineffective. It won't accomplish its work properly, because it will soon become lazy, ineffective. It will get people who are just there because of relationship. But if you have a real, competitive system. That country has got to be honest, in order to go on, and another country will come and oppose it. And therefore the men in positions of where they can select subordinates have to select them on the basis of proven effectiveness or else the company, eventually, inevitably goes under. And so in a competitive enterprise system, the men who have the ability to accomplish the particular type of work inevitably over a period of time come to the fore. Competition means they come to the fore or else they go under. And this competition is naturally a competition for results rather than a competition of somebody liking them.

Now of course in a governmental setup, like the communist system it inevitably cannot accomplish what it should because inevitably all promotion is based on somebody's decision, and even though this man is supposed to make his decision on the basis of ability, inevitably his own thoughts, his own ideas, enter into it and his preferences of personal favoritism, all kinds of intrigue, there are plenty of that in companies, but it has to be overcome to some extent or else the company eventually goes under. And so the competitive enterprise system is the system which has made it possible for individuals with the ability to build the thing that increases people's well-being, people's material advantage to come forward. And that I believe is the cause of our Western civilization going forward to so very great an extent. You take in the old days people made things by hand and they made beautiful things by hand. And they did fine work. It took them years. And they made beautiful things, and people would buy these beautiful things, but very, very few people could afford to buy them, because they had to be so very expensive. And then somebody discovered how to make a machine, with which he could make the thing much more quickly. And he discovered how to make the machine, and ~~man~~ in a really manish economy there would immediately come protection for this. These excellent workers who were making these things from this unfair competition from the machines. But in a situation with freedom the man proceeds with his machine to make things that maybe aren't quite as good, as if made by hand, but beautiful at least, but he makes a thousand of them while the other one was making only one or two, and as a result he can sell them for a fifth or less of the price and still make a very good profit and soon could hire people to make more and more

and that's how your industrial revolution began. It's freedom that makes it possible. And it's freedom that makes it possible for the companies to go ahead that are efficient and effective and in Germany when I was there twenty years ago, twenty-five years ago, I remember people talked about America the great land of opportunity and these men in America who had risen from poverty by their careful planning and working and their promotion etc and there are many in America who have become our great leaders in this country in the economic field but once I heard about - I happened to learn a little about the leaders in Germany industry, and practically every one of them had come up the same way. There was hardly a case of great German industry which was not developed because some individual had made his way ahead not because anybody helped him, but because he had particular abilities and he was able in competition to proceed with it.

And so the competitive enterprise system ~~is~~ furthered the rise (You notice that I did not say that it ensured the rise) because nothing human ensures it. But it provides this much more to a much greater extent than any other system. It furthers the rise to the top of many selected on the basis of ability rather than of popularity or relationship. And of course relationship enters into any monarchical system to a large extent, but popularity enters either into a monarchical system or into a democratic system, and under a democratic system you do not get the most efficient people elected. You are almost certain not to. I remember when, they say that Theodore Roosevelt was at the end of his second administration. Somebody said, well, who do you think ought to succeed you. And he said, well, he said, of all the people I know, I think [?] Ellie Hue Ruth [?] would make the best president. But he said, I think that Taft would make a far better candidate. And Taft ran and Taft was elected. And Ellie Hue Ruth might have been a far more able man, but in a democracy necessarily popularity is a very great part of election. In fact, you might say, unpopularity, because the dark horse gets ahead more even than the popular. It's the man the people don't dislike who gets elected, rather than necessarily the one that the people like. Democracy is not an effective way of picking the best man, but it is a wonderful way of ensuring against tyranny or against seizure of power or against people staying in office so long, that they become corrupt and it's the best system in a world of sin for government, but it is far from the best system for the direction of an agency.

employees
 If all the ~~man~~ of General Motors elected the President; if it was a matter of election, you would have General Motors very soon moving out. It could not maintain its effectiveness if popularity was the thing that determines its leadership. There may be times when the directors of General Motors make a mistake in electing a president, who is not the best man for the position. But when they do, they very soon find that their dividends are decreasing and that the other companies are going ahead and pretty soon they get rid of him, or they promote him to a position where he had a big name and nothing to do, and put somebody else into the place that really has a determining force and/because ^{it's} of the cooperative enterprise system that produces it.

4. The cooperative enterprise system facilitates the rise of new inventions and new industry. You notice again I am speaking of facilitates. But it certainly is true that invention has advanced more in the last thirty years - well, let's say in the last fifty years it advanced more than it previously did in the last 5000 years. And it certainly has advanced more in the last thirty years - it has probably advanced more in the last twenty years than it did in all history prior to 1850. That's in the last century. And I am certain that it is the cooperative enterprise system which has made it happen that way. Now that does not mean of course that simply having a cooperative system that anybody can make an invention that will bring him a fortune. Things don't work that way. They say that as a rule when a new invention is made it is the third man who has it that makes the money. The man who makes the invention may actually get very little, but under another system he would probably get nothing. He may get very little. He may get a great deal. But it takes a man who can promote it. But it is possible for somebody to promote it.

12 (Question: The competitive enterprise system. Of course cooperation enters into it very definitely. An individual can work, but to make it effective, it is often necessary to get larger groups together, but the effectiveness of these larger groups, depends on their management. It depends on their management or else they usually don't accomplish anything. If you get one competitive group that has a monopoly pretty soon you have inefficiency.

c. MMM discussion of the term Capitalism.

What we mean by the cooperative enterprise system, - by the competitive enterprise

G-16. (13)

system has been quite generally called by the name capitalism. And there there has come a very unfortunatesemantic difficulty because those people, the bulk of those people, who have been arguing through the last forty years, or fifty years, for capitalism have meant by capitalism the competative enterprise system and at least 2/3rds of the people who have been attacking capitalism have meant by capitalism a system in which people inherit a lot of money and as a result of their inheritance are able to lord it over others. The people who have been attacking capitalism having been attacking one thing. The people who have been defending capitalism having been defending an entirely different thing. And I believe the term capitalism came into use originally to indicate the situation in which people who had earned or saved money and went forward to utilize it, came to be in leadership, instead of those who had inherited large estates. In the old Medieval state men inherited a large estate from their fathers and everybody worked on the estate under their direction, controlled it entirely, a hereditary matter, and with the growth of freedom, individuals got money in their hands in the cities, developed industry, developed mercantile enterprises, went ahead with their capital and it was capital as against landed estate. So actually, the term capital as orginally used meant the cooperative enterprise system. But as used by a great many of its attackers, it means the system which it opposes, that is the system of hereditary possession of large property. The attackers of capitalism quite generally

G-17.

generally mean by it. A system in which a man has control over others simply because he simply happens to possess money. They used to think of this money as something that he inherited. While the defenders of capitalism mean a system in which a person has a chance to go ahead because he has shown intelligence and has gotten money ahead, instead of simply inheriting it. I think that the competative enterprise system is a far better term but it represents exactly what can be indicated by the term Capitalism.

1½ (Question: There would be a tendency. There is a great danger of a thing chrystallizing into a monopoly, which isn't capitalism in the sense in which we use it. But as long as you had freedom there would ~~always~~ always be the strongest possibility that somebody would make an invention in an entirely different way, which would make the

thing that this particular monopoly controls of little value. Now when fifty years ago there were great enterprises that built our great railroads, and they competed against each other and the nation reaped the benefit of it - these railroads that were built. But then, the automobile came, and James J. Hill, the great railroad builder of the North West said, "This automobile here. That's going to bankrupt the country." He said, "with all the money that will go into that, the people spending what is needed to buy autos and paying for gasoline for it and everything, the country will just go down. Well, the automobiles may bankrupt the railroads. The railroads are in a very difficult situation and the reason for it is the automobile. Not just the trucking industry, but the passenger automobile. The individual cars. Something new has come to the front. And has cut into the profits of the railroads. But no matter how big your monopoly is it could not prevent that, if you had a free system in which the automobile could be produced. There is that which in the capitalistic system puts a certain check on any monopoly. It would be almost certain that some ~~imman~~ improvement will arise which can be controlled by that. But I quite agree that a competitive enterprise system should be kept competitive. An anti-trust law which says that says a certain thing can not come big beyond a certain point I think is just harmful. But an anti-trust law which says that something shall not have more than a certain push forward, and thereby insist upon competition, helps the competitive enterprise system. The system that we find in this country today.

Now, discussion of the term capitalism. It isn't a good term and yet it has its advantages.

1. Capital really means tool.

a. Importance of tools.

Our economic progress has been largely the result of the invention and utilization of tools. A man works on a farm and gets down and breaks the clod with his hands and does his best to break up the soil with his hands, or perhaps with a big stick. Someone comes along and invents the hoe. With the hoe you can do as much in a day as you could do in three weeks with the bare hands. The tool tremendously increases your accomplishment. And the word capital really means tools. And to that extent the word capitalism comes rather near.

The production of tools is the center of our economic advances. Of course that's what the automobile is. A tool to get us to another place more quickly. But tools for the production

of things. Instead of the old system the Lord of the Manor had his property inherited from his father and the people who lived on it had their certain rights and they had their duties to tend and the whole thing went along in a static economy which everybody had to work 12 to 15 hours a day to squeeze a fair living, out of the work. But once tools were produced where one man could produce many times as much as was produced before the amount of work could be cut down that each one has to do and there was more opportunity to do other things. There was much more for everybody. In the World Council of Churches if it had been in existence in the 16th century, it would have said well, now what we want to do is simply to take the good living these lords of the manor have, the fine things they have and divide it up to the people, and you would take all the good things that they had and divide it up among their people, each one of the people would probably be maybe 1% better off, and the Lord of the Manor would be just like the rest of them. Nobody would be much better off. He would be an awful lot worse off. And because the modernist idea, the socialist idea is simply division of whatever is already produced. But the competitive enterprise system has produced that to be divided. And we now, everybody in our country, except the extreme alcoholic, practically everybody in our country, has got many, many times what anybody does two or three hundred years ago. It is not a matter of division but it is a matter of production. Capitalism or the cooperative enterprise system has made increased production possible.

Makers

b. ~~Makers~~ of tools a need to be protected and stimulated.

Here's a community let us say. A simple community. Everybody lives in a little village down here, on the plain. And they get their water from the spring, and the spring is up on a hill. And everybody walks up to the top of the hill with their buckets and they fill them up with water. Let us say this is before we have pipes or anything like that. A man comes along with a shovel and he digs a ditch down from the spring, so the water comes to the bottom and he can get his water at the bottom. Well, this man gets a good idea, gets the time ahead, he goes and does it. He's made a tool. Now there needs to be some way of stimulating the man who gets the idea and does work and saves enough ahead that he can just use that time for other things, and takes the time to do that. Pretty soon the whole community is far better off, because this man has produced a better tool for everybody.

So it is only reasonable that he should get a recognition for it. He needs to be protected and he needs to be stimulated in the production of tools. That's your center of capitalism. That's your production, by the stimulation of the production of capitalism.

(c). Use and improvement of tools needs to be dynamic rather than static.

And of course, that's what we have now far more than we had thirty years ago. And it is your competitive enterprise system that has produced that. Big auto companies in order to sell more cars put in a new model every year. They will put up all kinds of frills to appeal to the people and make them buy more cars. And as a result people are buying more cars and there is more money for research and improvement. And your different companies are competing among themselves to see which one will - two years ago or three years ago they said General Motors is just going to put Ford and Chrysler out of business, because they got 55% of their business and they are so big the others can't compete with them, what can they do? And then last year the other two went way ahead of General Motors. General Motors just laid down on their laurels a little bit, and thought we're just doing fine, and the others got busy and worked and they appealed to the public this year more than General Motors did. And if you have just one company, you've got a set of tools, and they're expensive. You've got them, and they're satisfactory, and you keep them and you won't bother to improve much. Why should you waste a lot of money on improvements? If ~~you~~ you've got competing companies you've got to keep up with the others. And the result is that everybody benefits by competition.

(Next day - rest of record is telling about transportation to ACES meeting).

G-18.

4 (We've looked at e. The relation of Government and Economic life. And under that number one was the importance of this subject. Number two was the kingdom of God viewpoint, which is something we have to face today. It is active. It is being pushed by the Modernist churches. It will be more active in the days ahead, I'm sure. And we must have an answer to it, and know what our relationship to it.)

4 $\frac{1}{2}$ (Question: It would be excellent for us to have that statement by Warfield. Maybe it would be good for all of us to have. I appreciate that very much. Now, number three I think is very important, because our interest is Biblical. And three is extremely

important. Christ did not oppose the profit motive or the taking of interest. I think the evidence for that is quite conclusive. Not that the Bible says that we must have our present economic system, or our present governmental system. It is not the business of the Christian, the primary business of the Christian to establish any particular governmental or economic system. That is not his business. In this point here our interest is negative. It is against those who say that is His business, and who say it is His business to establish this particular one. And trying to show at the present point that this particular one which they are presenting as Christianity is not really Christianity at all. When Robert Dollard was the president of the Dollard Line of Steamships, which went around the world. And he made a great deal of money from it, and he was a very earnest and consecrated Evangelical Christian. And he was in the, but not particularly well informed. And he attended the Presbyterian Church in a little town in Central California and there they got a minister who was a graduate of Union Seminary of New York. And this man was constantly preaching on the doing away with the profit motive and bringing in the kingdom of God, and having universal brotherhood, and Captain Dollard said, I can't understand this at all. I don't understand what he is driving at. But it sounds so Christian to me that I think that the seminary students ought to be familiar with it. And so he endowed a chair at San Francisco Theological Seminary for this man to teach Christian Sociology. And so the man became a professor in Christian Sociology in San Francisco Seminary, and was one of the big influences in turning that seminary modernistic. But the attitude of Robert Dollard is the typical attitude of a great many people. It sounds beautiful. Let everybody work together. Let everybody help everybody else do away with the profit motive. We don't work anymore to ~~the~~ make money for ourselves, but to help the community. And let's really be Christian in our business as well as in our religion. It sounds beautiful. And people are, even in the most Evangelical church some people are going to have a tendency to be led away by this, and I think that we ought to be familiar with it. We ought to know that it is not Christian because it is not the teaching of the Bible. Christ did not oppose the profit motive or the taking of interest.

Number four. Not only is the social aim of the modernist without Scriptural foundation, but it is ineffective to accomplish its purpose. And under that, we looked at a, The great economic progress of the western nations. And then we looked at b, the great advantage of the competitive enterprise system, we looked at certain heads under that, and then we looked at c, the ~~discussion~~ discussion of the term capitalism. And under that we looked at number one, Capital really means tool. I think that is very important to understand. It doesn't just mean the man who happens to inherit a lot of money has a right to lord it over others. It doesn't mean that at all. But it means a system in which control is not based upon a man inherited big lands and fine houses, and a name. But in which there is a free flow of capital and an ability for that capital to be used. That's what ^{capitalism} ~~capitalism~~ properly should mean. I think "Competative Enterprise System" is a better name for it. But a truly competitive enterprise system does have a free flow of capital, or it cannot be truly ~~competitive~~ have free enterprise.

So that leads us on to 2. What money really is. I put this in here because in connection with, many people think capital is simply money, and it isn't. Capital is tools. But what is money? Number two. What money really is. And it is remarkable how few ~~mm~~ people have any idea. Any real understanding of what money really is. People ask you. They paid a penny to the men who worked in the vineyard in the parable in the Bible, in the New Testament. How much is that penny worth today? What was a penny worth? Well, it originally was a Denarius. All right, how much is a denarius worth today? Why don't we ~~give~~ give what it is worth? Well, it simply shows the misunderstanding of what money is.

Small a. Money is merely a medium of exchange.

It is a medium of exchange. It has no fixed ~~fi~~ value in itself. It is a medium of exchange. A man said to me back in 1930 or 31 when people were selling apples on the street to try to live and when a tremendous part of our people were unemployed. The depression was coming on us with terrific force. A man said to me, the trouble is, we don't have enough money. We need more money. That's the whole trouble. Well, I said to him, I think the government ought to call in all of the five dollar bills and give us five ones in place of it. Call in all the dollar bills and give us two fifties for it. Call in all the fifties and give us two quarters. And look at how much more money you would have. Well, he was a little bit disgusted at me, at the fecitious remark.

But it seems to me that his statement was utter nonsense. We need more money. What's the difference how much money you have? Money is a medium of exchange and if we have enough money that a person can work through the day and get 10 dollars for the days work, if with that ten dollars he can get a decent living for himself and his family, he's got sufficient money. Now if it costs twenty dollars to make a decent living, then he needs more money. On the other hand if with one dollar a day he can get a decent living, one dollar is sufficient. Money is a medium of exchange and it is absolutely immaterial whether you call it one dollar or ten dollars or fifty cents or what you call it. It is simply a medium. means
 A ~~medium~~ of exchange, and that's all that it is. And there is no such thing as a fixed value of money. How much was a denarius worth? Well, what could you buy with a denarius? How much gasoline could you buy with a denarius? You couldn't buy any gasoline with a denarius. How many denari~~y~~ would it take to buy an automobile? You could get an automobile with denari. How much bread could you get with it? The prices vary. Things that were unfamiliar than and are common today. The necessities of life are different than they were then. In Germany, I go into a restaa~~ra~~nt this summer and I get a fair meal and it cost me about the German equivalent of a dollar and twenty cents. Well, that's not exor[?]bent today but it is just as much as I could get here. I could get just as good a meal here for that price. But I go into a modern hotel there and I get a decent room for fifty cents. 12. Well, that's the German edonomy. Rooms compared to our standards are quite cheap. Foods compared to their standards are expensive. When you compare those prices for meals with what they get for wages ~~in~~ which probably not a third of what our people get you wonder how anybody could ever afford to eat in a restaurant.

The proportion between the~~y~~ costs of meals and the costs of food, or the cost of food and the costs of rooms is something which is going to vary. There is no fixed standard that you can possibly have in relation to it. I went into Los Vegas in Nevada during the war and got a real good meal for 40¢ which at that time is what it would cost here. But I went into a hotel and asked for a room, but they said, all of our single rooms are gone. Well, I asked, what would double rooms cost. He said \$20. Well, I mean the ~~man~~ proportion of it was the other way there. Money is a medium of exchange. And there is no such thing as saying a dollar is worth a certain sum. When I was in Italy in 1912, we gave 20 American cents and got an Italian leer. When I was there in 1929, I gave 5 $\frac{1}{2}$ ¢ and got an Italian

leer. And then when I was there this summer I gave a dollar and 650 Italian leers. The value of the leer has changed that way and so has it in practically every country in the world, in recent years. Money is simply a medium of exchange and it is absolutely immaterial how much money you have but there should be a fixed amount, so that they give something which is - you can measure different things in terms of the other.

14(Question: Inflation is an increase in the amount of money, without a similar increase in the amount of goods. That's what inflation is. If you double the amount of money and double the amount of goods the price of everything stays the same, but if you double the amount of money and keep the amount of goods the same then the price of everything doubles. I know in Germany that after the way, they had inflation. One man told me there -

G-19.

1919 to 1923, but the inflation they had there in those years have given everybody in Germany horror of inflation. To them that's the most important thing short of war, is inflation, because their experience there was, I know a man told me in those days, when inflation was going up and up. He went to an island, and he was there for a little vacation, and he got a check from home and he said he changed the check into money, and he said the amount of money he had was enough to buy a suit of clothes. Well, he said, I won't buy a suit of clothes, because I have enough clothes. I'll keep it to eat with. Well, the next day inflation had gone so far, that the money which would have bought him a suit of clothes the day before would pay for the ~~three~~ ^{three} meals. Well, he had enough money for his meal so he didn't spend as much that day. The following day he could get a cheap necktie, and that was all that it was worth. There were thousands of people in Germany who had worked all their lives and had retired on a pension and they got the same amount of money. But this amount of money which today would keep you well, would pay half of what you need, and the next day a fourth, you would see what a jam it put people into who were on a fixed arrangement. Now there was a woman in Germany who told me that in 1921, she said that she had American students who would come in there and were wanting, she taught German to Americans. I took some lessons in advanced German from her. She was a very good teacher. And she told me that at that time some of the American students there were most careful

barganists. And she said that they would try to get her to give them a lesson for a day, for an hour, for the amount of German ~~mark~~ marks that they could get one American cent. She said that it was ~~minim~~ just about take it or starve so in some cases she took it, though usually she would hold out for a little more than that, because she couldn't get much, very much for that. She said that, she had to buy coal. Now coal, the price of coal went up of course whne you have inflation. The price of coal went up, and she said, she had to buy the coal to heat her place, and keep it from freezing. She said she had to pay the man to carry the coal up because at that time there all the apartments there had little stoves in them, to put the coal in. She said, she had to pay a man to carry it up three floors and then she said, on top of that, she was supposed to give the man a tip. And she said the tip that she was supposed to give the man, which was compared to the price of coal, and his wage was a very reasonable tip, was the amount that she got for eight hours of teaching. She said that she would have absolutely starved if it wasn't for former students of hers in England and in America who sent her gifts. But that is what people went through in Germany for two or three years, and of course that's what a run-a-way inflation means. But a run-a-way inflation is a pretty terrible thing. Well of course a minor inflation has the same disadvantage on a minor scale. It is that everybody that has a fixed thing ~~mm~~ is just pressed.

Here's a factory and the people are working in it. They will go on strike if they don't get enough to live on, so they have to raise their wages. Here I am working for the seminary and I get a certain salary. You can't get the directors together every month to raise my salary to fit the inflated price and chances are they wouldn't vote to do it if they did. And so the result is that the people who are on an annual salary or anything like that get a terrible pinch in inflation. Now of course deflation can have the same effect. You get deflation - I had an uncle in Vermont during the first world war and he had a general store up there in Vermont. And I forget what it was he bought but here was this stuff that the people need in the area and he figured that they will have a lot of need of it. He sent and ordered a lot of it, and laid in a big supply. And the prices went up. And he made thousands and thousands of dollars. He said, my, that's wonderful. He said, I'll lay in some more. So he bought just as much more at

the prices than going on, and then the price dropped and he lost just as much as he made on the previous. Anything where the price, where the amount of money is moving you get those fluctuations one way or the other which work great hardships to individuals. Of course, a gradual inflation can be very beneficial because it increases demand, but in general, anybody who has gone through the experience that Germany has after the first world war is scared of inflation. And of course, all people who were on pensions at that time, or who saved all their lives, and now they retired and they have their savings. If you get inflation, that money that was kept is just enough now to keep them in knickerbockers, not enough to live with. So that is why people fear inflation. It pinches certain elements of the population. Of course it helps others.

The price of copper triples, well than of course inflation will help you tremendously. Of course with that you are having fluctuations all the time. If you had a copper mine a year and a half ago, you could have sold all the copper you could produce for 45¢ a pound and if you produced it for 30¢ a pound and make 15¢ profit you were doing very well. Today you get 24¢ a pound. Well, of course in the last year and a half it has cut in half, and so the copper miners are in a different situation. But inflation is that sort of thing, on a big scale.

I think if we can realize that one dollar, one cent, one mark, one frank, whatever you say is merely a term. It has no intrinsic meaning in itself. It is merely a medium of exchange. It can save an awful lot of misunderstanding.

b. It provides flexibility. Money provides flexibility. And that of course is the great advantage of money. We can't have a free enterprise system very efficiently without it. Thomas Edison once remarked on how strange it was that the most valuable thing in the world was something that was absolutely ~~not~~ ^{good} ~~no value~~ at all, except for gilding picture frames or for filling teeth. That was gold. It has definitely no other value. But that's what makes gold a wonderful medium of exchange. Because the price of gold was not changed by people desiring it more or less. There was a comparatively fixed amount. And of course when gold was discovered it made a sort of inflation. Some people had more gold which they could spend and buy more things and that increased demand and that spread out through the community and helped everybody.

It was a mild inflation, gold produced. But there was a fixed amount still, and then

they started to give us paper and one piece of paper went so much gold. Only instead of your having to carry the gold around, they kept it in a vault and gave you the paper. And then somebody got the clever idea of saying, well, now I've got a million dollars worth of gold in my vault. And chances are that the people won't bring in the paper and ask for it anyway, so I'll give out five million dollars worth of paper trusting that not more than a fifth of them will come and ask for it. And then ~~when~~ when we got to that position where they had too much paper out for the gold, we had to say that it was illegal to have gold, and once you say it is illegal to have gold, why, gold is no longer a medium of exchange. Today, of course, it is utter nonsense. Our government buying gold and burying it in Kentucky, because what good is it? It is absolutely worthless. It is backing for our paper but it is no good to back the paper, unless you have enough gold to back it. And actually we have just given up any value to the gold anymore. Back in 1910 we would buy stuff from England, they would buy stuff from us. We would give them a check for what they bought from us. They would give us a check for what we bought from them. When one of us got ahead of the other, we would just ship gold and the gold has been shipped across the Atlantic back and forth keeping the balance. Gold was the medium of exchange. Today gold is no longer the medium of exchange, actually. The medium of exchange today is paper. Paper is worth no more than what the government says it is worth. Well that makes a fundamentally very dangerous situation in the world. As long as we have a strong government that will guarantee the paper, it is a situation that we can get along with. But when a government starts, as the German government had to in 1919, there was nothing else they could do to pay their employees, and ~~we~~ buy the things for the government, by printing more paper. Then you have a process of inflation started that goes on indefinitely and eventually reaches the point ~~where~~ where your paper is absolutely worthless.

I brought back pieces of paper from Germany that on the face on them were worth as much marks that are worth a million dollars, and you could buy a candy bar with them. And in the end I think they made 1 billion in old marks for 1 million. But they put it on a new solid basis for it.

10 $\frac{1}{2}$ (Question: Theoretically our money system is still based upon gold. Theoretically.

But as I say it doesn't make a difference because it is all paper actually. Actually the old bill said that this bill was - entitled me to get gold. Then they issued some entitling you to get silver. And then they issued some that didn't have such entitlement on it. But now it is illegal to go and ask for it. So actually the fact that they say it is worth so much gold means nothing. It is purely an impression of how much dollar there is, and that's all. And the government, could at any minute, print a lot more. But the government has established the policy that we are supposed to keep our amount at a certain basis. And that is what fixed is. Formerly the amount of gold fixed, it, but there was so much gold and that's all the money we had. Then they got to the place where they would issue - they said 60% of the gold backed them up. Actually it goes back to a penny for a hundred. Then they got to the place where they said 20%. Then they ~~ma~~ got to the place where they said it was illegal to ask for any because they had given out more paper than it was worth. Well, now our paper economy is whatever it says. All that it means, is that the government backs this and the backing of it means that it is kept to a certain amount, which nobody else can make. And that the government will under normal conditions accept under definite arrangements an equal amount.

12 $\frac{1}{2}$ (Question: The thing that makes it of value isn't any seal upon it. But it is the assurance that the next person will take it. You give me a five dollar bill. I don't care what's backing it, whether it is gold or silver or what it is, if I can go into a store and get five dollars worth of stuff from that. And if the government guarantees that it will accept this money for paying the taxes that's all that is needed. So long as you have a strong, stable government. And our government guarantees that. But the paper economy that we are on is fundamentally a dangerous situation without a strong government to back it up. While the old economy, which was in the middle ages, was one which a government could do nothing about. They had that much gold or they didn't have that much gold. And the government could not make money then. Money was gold. And that's until within the last 150 years. In fact, after the Civil War our government issued more bills than they had gold and there was a time when a gold dollar was worth as much as a ^{truck load ?} couple of paper ~~mmh~~ dollars. Until I think it was 1870 or 1874 until finally they managed to get enough gold to return all that paper money.

And we were put on a solid gold basis again. But when we were on that fluctuating basis in those days, if you bought any thing in Europe you had to pay gold for it. And the result was that American industry was frightfully hampered because if you wanted to buy something in Europe, you not only had to fix^d the price, but you had to take a chance on what money would be worth at that time. How much you would have to pay for gold. If gold wasn't a medium of exchange, we wouldn't -

G-20.

No. Now suppose that you got - suppose that in - Let's say that in Peru, they would - somebody would discover a million dollars worth of gold. He could take that million dollars worth of gold and put it in a boat and bring it to the country and turn it into the United States government and then the ~~min~~ United States would give him a million dollars worth of paper. He couldn't eat the paper. ~~him~~ ^{He} couldn't paper his house with that paper. The paper would be worth something because American people would give him goods for it. So he could take that million dollars worth of paper and he could go out and he could buy things in the United States with it, because our government would be silly enough to give him that for his gold. So that would mean that there would be less for you and me to get because of what he got. It would mean that actually - I mean what it actually amounts to is that let us suppose that we have a hundred dollars worth of steak here. We have so many pounds of ~~steak~~ steak here. And everybody in this group here has got ten dollars. And we don't need anything for anything else. Well, then we would get, if we wanted steak, we would get say if there were twenty of us, one/twentieth of that steak. But now suppose that some of us got an extra tenth. That wouldn't make more steak. If he got twice as much steak, everybody else here would get one/twentieth less. So the fact that this one had more money, if there is not an increase in the goods, means simply that he gets a larger share and the rest of us get a smaller share. So if you find more gold what it simply means is that everybody that doesn't have anymore gold gets less. You're taking it from them. Now if we got a million dollars worth of gold in this country, I don't think there is any other country where we could go to and give that gold to, and get any more things from, then we could

already get with the gold we've got. I don't think it would benefit our country the slightest. But if any other country in the world got it, we would be just silly enough to buy it from them with goods that we produced, that we would take away from our own people to give to them in return for that gold to bury in the ground, and it would be a silly, foolish thing to do. It's a proportional thing.

You see what I mean? Gold was a perfect means of exchange because it was valueless. If the amount of gold varied with the amount of people. If everybody needed a lot of gold for their teeth all the time, and one year lots of people needed gold teeth, and then the next year nobody, that would make the value of gold fluctuate, but as long as gold was valueless for anything except a tiny bit of it for teeth, it provided a fixed amount of stuff which we could pass on from one person to the other and that way we could make a reasonable means of exchange. And now that we can't do that, it doesn't make the slightest difference to our money whether we got a hundred million dollars worth of gold buried or a billion dollars worth or ten billion dollars worth, or whether we have none. It is valueless, except that our government is willing to give something for it.

4 $\frac{1}{4}$ (Question: Well, anything that people need is not a good one. It is not a good medium of exchange. You see, supposing now that you take - supposing that we didn't have a medium of exchange. Here I am and I've got to make a living. I get so much - now in return for these lectures the people who hear them would have to one bring me some eggs, and one bring me some steak, and one find somebody who is willing to give me a plate for in return for their cleaning that person's property. And so on. And you have to go borrowing, borrowing, borrowing, and it would just take forever, to make any arrangement. But as long as I can say, I'll give you five dollars and the man knows that with that five dollars he can get something else, and he can get something else with it. The less useful the money is for any other person, the better it is for a medium of exchange.

In ancient times they used all kinds of things for a medium of exchange. Originally every sort of thing you could imagine was the medium of exchange. But gold came to be a medium of exchange because it was pretty. People liked it for decoration. They came to

attach value to it and yet there wasn't enough of it used for decoration to interfere much with the amount but it got to be a prestige thing to have gold. And it got to where you could take gold and you could get something with it. So they carried gold and it made a perfect means of exchange. But it was a perfect means of exchange until when they started using paper money. And of course gold is awkward to handle, so paper is better. And paper would be perfect if you would say we will give only one dollar paper for so much gold. It would be perfect. But when you say we can have 20% backing for it, why you are just backing nothing, because gold is just past.

But money provides flexibility and that is a tremendously important point if your amount of money is fixed it provides wonderful flexibility. If your amount isn't fixed then it just causes confusion because it is another factor to enter into everything you do. It provides a fixed standard medium of exchange. It provides flexibility. And money is necessary to a satisfactory economy. Now in Russia they have an absolutely fixed economy. So the result is that if you go into Russia you pay a certain amount of dollars for a certain amount of rubies, but if you come in as a tourist, they will give you an arrangement whereby you will get three times as much, and the person in the country ~~a~~ has only got a certain amount. It is often arbitrary, but they still have a definite amount among their people. It is necessary. Everything is too cumbersome if you don't have a fixed money system. We in this country, seventy-five years ago were greatly hampered by the fact that we had two types of money. We had gold and silver. And when ~~ma~~ they would find new silver that would increase the value of silver, and decrease the value of gold. When they would find the gold, vice versa. So the value of the two was always fluctuating. And of course that made an extra factor that caused a nuisance. And we've done away with silver, because silver got so much less value than gold that silver is always worth 16 $\frac{7}{8}$ ¢ of gold. Actually a silver dollar the government guarantees.

8 (Question: It is pure theory because a silver dollar ~~man~~ thirty years ago, wasn't worth over 16¢, so it is pure theory. A hundred years ago, you bring in a pound of silver, and you would get just as much for it, minted or not, the same silver. But today it is only paper, but with a stronger back of it that will ~~hold~~ ~~hold~~ hold that to a standard it is alright.

c. Solid money is an essential tool of a free enterprise system. By solid money I mean money which is the amount of which is not constantly fluctuating. See, other things fluctuate. When the spring comes there are people who will pay four times as much for oranges in order to get them ahead of season. And they'll pay four times as ~~more~~ much to get things after season, though in the season the amount they drop. That's because of the amount of the thing dropping or increasing. But if you also have the amount of money dropping or increasing you hamper the freedom of exchange. Thereby hampering your free enterprise. It is a concept which is not widely realized, because it is so easy for us to think of a dollar as a fixed thing. But I think it is a very vital concept, for us to understand in the system in which we live.

3. What value really is. If there is anything that you used to irritate me, it was to go down the street, and to see a sign, this for sale for 250, value 370. I used to say value 370. What do they mean value 370? If it was worth 370 they would sell it for 370. What is value? Well, what value really is:

a. Value in absolute terms is unrelated to conditions of human economy. I think that is a good thing to realize. We do not pay the value for anything. What's the most valuable thing in the world? It is air. Because without air you wouldn't live a minute. At least not five. So there is nothing in the world so valuable as air. Air is worth more than everything else put together. But we don't pay anything for it. Next to air the most valuable thing is water. Because we couldn't live a week without water. So we don't pay much for water. And if they start charging you a dollar for a glass of water you would be extremely disgusted, and ~~what~~ yet that's cheap for it. For its real value. It is worth more than anything else in the world except air. The Pied Piper of Hamelin you remember. He came in, according to the story, and said Give me a thousand guilders and I'll get rid of all your rats. And the mayor said Certainly, we would be very happy to pay it. We'll do all we can to get rid of them. So he went out and piped and got rid of all the mice. And then he came in after his thousand guilders. He said, pay a thousand guilders to you? for that? We wouldn't think of that. But here, you can have fifty guilders. They said, that's ridiculous. Besides the mice are all dead now. Why should we worry? So, he said, if you don't

it will be bad for you. He answered, Well, you worry. What do we ~~man~~ care? So he went out into the street and started piping again, and all the little children followed him. And he went off with them. Well, what would they have paid him now? To get their ~~own~~ children back they would pay a million and a half. What was the value of it? Before the mice were taken out they would have paid a hundred thousand guilders if they had to get rid of the mice. After they were taken out they ~~in~~ thought fifty was enough. After he took their children away they said they would pay him everything they had to bring their children back, but they couldn't find him. Of course it was a story.

Value, such a thing as value in absolute terms, there just isn't, because - in money terms, because money is not an absolute thing. Money is a ~~man~~ relative thing.

b. Value in practical terms is a matter of supply and demand. I go out here and I dig a hole. And I work hard. I dig and dig and dig. 8 hours a day. For a hundred days. How much will you give me for that work? You won't give me a cent for it. It is worth nothing. My work is - but it cost me a mint. Look, all this work went into it. All this effort. All this expense. I broke three shovels while I was doing it. I had to buy a new shovel. Certainly I am entitled to that. Certainly this hold is worth a hundred dollars. But it is worthless. Absolutely worthless. Unless there is gold at the bottom. If there is a million dollars worth of gold at the bottom then the hole is worth a million dollars. Even if I dig it in one day. That is to say, value is entirely a matter of supply and demand. And there is no such thing~~s~~ as value in an absolute sense. That is to say there is value in an absolute sense, of course. But, that value is not expressed in terms of money. A man said to me one day, a young fellow said, Boy, I'm crazy about my wife, he said. I wouldn't give her up for a million dollars. But I wouldn't spend two cents for another exactly like her. Well, look at the value. Here are two women. Just as good. Just like the other. He wouldn't give up one for a million dollars. He wouldn't give 2¢ for another exactly like her. What's the difference? The difference is supply and demand. His demands were satisfied. It had no further value to him, beyond that.

unhampered ?

So that c. In an untrembled economy supply and demand can express themselves. Individuals may suffer, but in the end all profit through such freedom. Last year, the ACES program we ~~had~~^{met} with some of the officers of a company in Jenkinstown. This man told us, how, he said there was another company that was producing something, which this other company was producing and selling for 20¢ apiece. And he said, this other company was producing this for 20¢ a piece. And he said that they would like to produce this, and he said that they tried to figure how they could produce it, and they could not produce it ~~nam~~ so that it would sell for less than 22¢. And so they thought there was no use in entering in, and competing with this other company, who were selling it for 20¢. But then he said, they studied to make a machine that would produce it, and they found that for a hundred thousand dollars, they could have a machine which would produce this in such a way that they could pay off the cost of the machine in a period of years, and could produce this and sell it, and produce it at a cost of 8¢, so he said, they got the machine. They put that money into the machine. Now they had this machine. Now with this machine, doing this work, they can produce these things for 8¢. The other company is selling them for 20¢. Now if they could produce these things for 8¢, and sell them for maybe 15¢ apiece, why the other company would have to see if they can sell them for 15¢ and if it cost them 17¢ to make it, the other company would go broke. You see the value of the thing. The value of it was worth 20¢ if the people were willing to pay. Now with the new machine, you get a great increase in the amount. The value can drop. The other company goes bankrupt. Well, they didn't like ~~them~~ ~~them~~ to have the other company go bankrupt. So he said, they invited the officers of the other company to a dinner. They gave them a good steak dinner. And when, he said, after they had the dinner of the officers of these two companies, then he said, they they told them about it. Then they said, now we have got this machine, and we can make these things for 8¢ a piece. Now they said, rather than ~~make~~ have us make them for 8 and sell them for maybe 15 and you folks go bankrupt, he said, let's make an agreement. And they said, we will be willing to sell you as many as you want for 11¢. We'll sell them to you for 11¢. And they said, you can sell them for 13 or 14 and make a profit. And we'll sell ours for 13 or 14. So the arrangement was made. The other company didn't go bankrupt. But the people of the country got for 13 or 14¢ what they had formerly gotten for 20¢.

The value of this thing you see dropped. The utility didn't drop. It was just as useful. But probably twice as many people could afford to have them. And so the country as a whole was benefited, by the improvement to it.

5 $\frac{1}{2}$ (Question: Yes. It was very friendly. They didn't have to make the arrangement. They could have just put the other people out of business. But I think they saved the good will of the other people, and they didn't have to go out and do a lot of selling to distribute and everything and gradually develop their distribution. It was probably good for all.

G-22. (Next class).

We are dealing principally in this class with Church Government, and yet it is pastoral theology. And the discussions we had in the ACES meeting I think are very vital in connection with Church Government, but perhaps even more value in certain other phases of pastoral theology. The meetings as you know of course, the meetings with the ACES were not anything I managed or directed. They were carried out according to - well, you wouldn't say they were managed or directed by them either. They had the general plan. They asked Mr. Shren down, because he is a man who has much experience in forum, discussion groups, and he has been connected with forums in the field of economics for a long time, and connected with an organization which has a purpose of advancing economic thought. And then they asked these two companies to entertain us, and show us what they have, and give us a chance to talk freely. And I thought, especially in the first place, some of the talk was very free and consequently gave an opportunity of getting an understanding of these things in a way that would be pretty difficult to get in something that should be a planned presentation. So I think that we are valued from the two days beyond what one would have planned, while the specific value I had in mind perhaps could have been gotten a little better. Yet I think there were other benefits along the way which were of tremendous value. I don't know if it is best to go straight on in our presentation and take matters that was connected with this as they come in, or to take a bit of time off for some discussion on it. But let's take a little while off for some comments. (Dr. MacRae has some windows opened here.)

12 $\frac{1}{2}$ (Question: I think a few words on that phase is good right here. The National

Council before the world appeals and tries to appeal as simply a representative of the great Protestant denominations, trying to improve ways of which these denominations can work together and trying to help in the application of Christian principles in all phases of life. I think that is a summary of what they claim to be and what they try to appear to be. Now those of us who study a little more of the leadership and actual activity of them find that the real leadership of the Council is dominated by two basis drives. The first is the drive to get all churches together. Now that they disclaim. They have declared in official statements that the National Council and the World Council is not intended to be a super church, but simply for operation among them. But the men who are active in promoting it, and who have most to do with establishing it, have a great part in the ultimate state in their ~~re~~union. These are men who have been very, very active in propaganda and in activity which sometimes quite contrary perhaps to their purposes, the forming of one big church. And these men often speak very plainly about the terrible shame of denominationalism, that this great church is divided etc. And so we feel that the evidence is absolutely clear to one who will look into it.

G-22.

that the real ~~purpose~~ purpose of the drive back of the McIntire (.75)
, of McIntire
 if McIntire is a Christian. But they didn't claim it. And consequently there are doubtless many people active in it who don't realize it. Who take their word, rather than their actual (1). Some may say that is excusing

. When Dr. McIntire and Dr. Shields were

(1 $\frac{1}{2}$) the leaders, the secretary of the branch of the World Council of Churches were representing the most of the big churches. Some of this group claimed that the most terrible, wicked things, that Dr. McIntire and Dr. Shields were saying that the World Council of Churches was pushing towards Roman Catholicism. He said that this was an utter slander. There was no such thing. And many people were moved with great interest, of the slander that these leaders of the Protestant churches had any desire to unite with the Roman Catholics. And shortly before, the end

of their time in Europe, somebody dropped them a line. Someone from New York. And said find such and such an issue of the ecumenical agency which this man

(2 $\frac{1}{2}$) and the account then was in the review of the 1st meeting of the World Council meeting. And in the review he said, the saddest thing about the World Council meeting was the fact that the Roman Catholic Church refused to enter into it. This was the very man who attacked McIntire strongly for this terrible slander of the World Council of Churches to say that they wanted to join with the Roman Catholic Church.

Well, what I mean is you have a drive and I don't think there's any doubt that these men see the objective, but these men are not the majority of the National Council or the World Council. But they are the men who have the margin here of control. Now that is one of their two big drives. It is a drive for church ~~man~~ union and it is a union which in their mind includes all ~~man~~ of Protestantism and eventually all of Christendom. The spokesman for the World Council in South America. This man down there in South America, who was the president of it there, or the vice-president. They of course down there, Protestantism in South America, where the Roman Catholic persecution is so direct down there, the most terrible attacks have been made on the Protestants. They found one of the early publications of the World Council. An article by this very man in ~~it~~ which he said that the Greek Catholic Church were followers of St. John, the Roman Catholic Church was of Peter and the Protestant was of St. Paul, and what we are going to do is to get John, and Peter, and Paul together. But that is their drive. A very large part of the forces - they feel that they are trying to make a change in the world, and they are trying to do away with this denominational system and get all of these churches together, and their objective is to do it. Not to persuade everybody that it should be done now, but to get it started.

Now the same is true about the other big drive. Which we find clearly evidenced in the statement and in the attitude of many of the leaders of the World Council and of the National Council. In their activity, in their pronouncement, we find a strong drive toward the establishment of what E. Stanley Jones calls, "The Kingdom of God." Which is a society in which all is a managed economy. Most of it is identical with the objectives of the council. We find clear evidence in Stanley Jones' writing just what he is pushing

toward, very definitely. In Bromley Oxnam's and many other leaders, then we find, in ~~many~~ many of their activities, we find a big push in the direction - we find the evidence that the organizations, The National Council and the World Council, are being used by the dominant factors specifically for the purpose fighting against - there are great numbers of the people in the leadership who have comparatively little understanding and the rank and the file of the ministry of these denominations have still less. And the rank and file of the membership has none at all. And they are not told - the National Council and the World, is an organization to change human society into a socialistic world. They are not told that. They are told, this is an organization which aims to make Christendom effective in society. That's all they are told. And then they are told we should get together and discuss things and see how we can think through them, and as they do so, these are led and directed to a large extent with this big drive to convince them that that is what the application of Christendom in Society means. So that you will find a varying of understanding of these objectives among the leaders. And when you get to the rank and file you will find individuals among them who have very clear understanding, but you will find great numbers of people who have no understanding whatever. And then when you get to their committees, which the National Council has organized, for the study of about every matter under the sun, you will find that in the committee, they will have, at least many of them, they will have - especially among the teachings of these who have a clear understanding/^{of} objectives toward which their conclusions work. But you will find others who have no understanding of it whatever, and even some individuals who are indifferent. And if they can have a committee which can make suggestions which lead to a real improvement and a real help in some particular line naturally that advances the prestige of the whole thing of the council. It advances prestige. Helps its general acceptation and makes it a more effective thing for the attainment of this ultimate objective. And so when they have a committee on some phase of economic life, they are naturally going to try to get people on the committee whose names will command respect who will gain more following. They are not interested in the objective at all. But they are anxious that they will be able to control, so that its main accomplishment is in that direction. And when it comes to hiring a consultant, any consultant whom

they have some idea which ~~man~~ may be useful at any point of this, they won't hesitate about hiring him. And then after they hire him and they find that he is right along with their main objective why they may then try to use him more. And they will increase his income. But they will be more interested probably in a man who will save 1/8th of the way toward their expenses.

So the fact that the National Council invites a man to become a consultant doesn't necessarily mean that he understands these principles at all. That he hasn't any idea that that was their real objective. Now if he gets in there and he is very active, in their organization and ~~comes~~ to realize what they are, he is pretty apt to get out. Now Mr. Shremb is in my opinion, that he is a man of a tactful mind -graduated from
¹¹
 , he drifted into radio work and he published a bit, and developed some ideas that were very good. (Very difficult to hear here.)

I think that it is one thing we ought to realize.

I think to me it was extremely interesting to see this secretary, to get an idea of his general attitude. He was not a secretary of a labor leader by any means. We divided into two groups and the one group that I was in we had one of the workers and the secretary, and one thing that was very interesting that he brought out was their union has about 200 members in the plant section of the local union ~~which~~ rather than the whole union. He said they have meetings once a month and he said, we count it a very good meeting if we get 30 out. Out of two hundred. I think that probably is true. You might say that people talk about what does labor want? Labor is going to have a strike if you don't do that. What is labor? Labor is pretty much a private enterprise

G-23.

In labor there are a few men like Walter Reuther and men who have seen a chance to get ahead. Now I wouldn't judge any individual whether he is getting ahead for his own advantage or whether he is getting ahead for the chance to carry out his idea that he has in mind. But ~~by~~ what I mean to say is it is not a matter of a few million ~~man~~ labor men voting, and picking the ~~men~~ men that they feel to ~~represent~~ ~~in~~ represent their

ideas. It is a matter of individuals who have an idea, pushing that idea and getting themselves into the place of considerable strength to accomplish much, and this secretary, it came out with the discussion with him. The national meeting of the national steel workers, all these meetings had representation but the representation was the - international representatives who they do not select. They are appointed by the district directors, whatever you call them. He appoints these men. They have no democratic method of choosing their representatives. At least in this meeting. These are the men who represented. Now there were two men who were running for president. And they had a vote on that, and their votes were recorded and carried in. So they had a chance to vote for the presidency. But when it came to the activities which ~~ma~~ ^{these} represented, not representatives of the union, and when they got the word, their dues were raised from \$3 to \$5 ~~in~~ they knew nothing about it. They knew nothing about it. They had never dreamed that they would be raised more than 50¢ or a dollar. Were they had raised it \$2. And they can't refuse to pay it, because the company has to deduct it from their pay. The company has to collect for the industry. And it is a system that has developed.

3 (Question: As you look at many of the pronouncements of Reuther from time to time and of some of the other leaders they fit in some with them, with this philosophy which is the leadership of the National Council, well to that extent those individuals would naturally would indicate a similar purpose. And the establishment of these tremendously large labor unions and organizations, give the individuals at the top a tremendous amount of the support they want. If you look at the tremendous sums of money that Beck seems to have gotten away with, for his own purpose, and I suppose the average Teamster probably feels, well, maybe I'd be earning a certain amount if it wasn't for Beck. If it wasn't for his clever bargaining - I'm getting a hundred dollars a month more than I would be otherwise. Well, now, suppose out of that hundred I have to pay 6 or 7 to him, suppose he steals half of the 6 or 7 and has a good time with it. Well, I'm getting my part. It hasn't hurt me any. Maybe a lot of the people feel that way. But I think that most people think that it is a terrible thing for a man to steal the dues and use them for his own pleasure.

But I think that Mr. Clynes is right, that from the viewpoint of the welfare of the nation, it is not half as bad, for these great sums of money to be used by individual men for their own pleasures as it is for them to use for such social movements for religious purposes as they feel they must do. That is giving tremendous power to them.

5 $\frac{1}{2}$ (Question: I think that if the National Labor meeting was a meeting in which they had rank and file representatives from all over the country that that might be a very excellent idea. It might give a chance to present its viewpoint to them. But if the meeting is largely a meeting of representatives of staff members who are picked by the leadership, and probably pretty much fits in with the leadership's ideas, they might make them more conscious than ever of the fact that their objectives are more in line with the National Council than with ours. So I think that with that sort of an organization, it might not be good. But if it was really a democratic organization, I think personally that it would be excellent.

Now the other question which Mr. Clynes raised is a somewhat different matter, but I think it is worth taking a minute or two to think about. That is a new development in America's society in the last few decades. There has been quite an [?] rapprochement on individuals rather than countries in a number of things which we are almost required to participate in. We find that to some extent in some extent in cooling systems. Now of course we have our [?] cooling systems, because it is carried on in a different [?] areas. I remember reading ten years ago about a minister - (very hard to hear). 7 $\frac{1}{2}$

8. And so far at present they permit individuals to organize. (Hard to hear again.)
G-24.

There are two distinct questions. (Very hard to hear.) John L. Lewis told them to stop. Roosevelt told them that they shouldn't but they stopped. There was nothing no body could do about it. But when it came to the election, John L. Lewis told them not to vote for Roosevelt, told them to vote against him. (Hard to hear again.) 2. Now in a National organization they may - now as to the other point, of being a member. Not paying your share for the benefits for which you get for it. Well, I think personally it varies about the (2 $\frac{1}{2}$) of the fact that American labor is better paid and better off in every

G-74. (2 1/2) *there are here*

way, to measure in any part of the world - (Hard to hear again).

That in the individual situation a good barganist of the international representatives may get the people to make a severe (3 1/2) that they wouldn't get otherwise. But in the end, the reason they are able to get that is because the economic conditions make it to apply. And the companies would pay it anyway. They have to ~~am~~ do it to get (3 1/2).

5. Now that is of course a whole big question, I did not mean to get into. But just from that matter of sealing, I thought ~~m~~ it was very interesting, how these men said, they said, how much of this has been secured by (5 1/2). And they practically said, all of it. And then one of the men spoke up and he said, "Now, look here. There's this thing you just spoke of." He said, [?] let's see, there were two or three of the largest items in it, which he pointed out. He said, we ~~hama~~ ^{had} here, long before we ~~had~~ every had any. Actually, I wish that in the United States began logically with a new thing. Henry Ford, when there was hardly another ^{place ?} plant in the country, was ^{paying ?} ~~making~~ over \$3 [?] an hour to anybody. And Henry Ford introduced \$5 ^{wages} ~~minima~~ in his [?] (6) 6 1/2. But Henry Ford introduced the \$5 a day wages and everybody said he'll go bankrupt. He said, I get a higher class of workers and I can feed them better, and he ~~gam~~ went on and gave reasons why he felt that it was economically profitable for him to do that.

7. I believe the union ~~g~~ can easily get a situation which may bankrupt the country, and now of course, their leadership is very aware of that fact, and in some cases they have (7) because they realize that the idea of fifty years ago was here are these wicked employers who have got all this money and they ought to divide it with the workers. But they are realizing more and more now that the ~~management~~ and the labor is working together. Today they will ~~nam~~ pay what they have to to get good workers. You take two years ago when they could sell all the cars they could produce if labor would demand almost anything they would give it, in order to have workers so they could produce as many cars as possible to get them sold. Now today they made too many cars, and they haven't sold fifty percent of the cars yet. (Very hard to hear.) 8 1/2. But I would feel that if a man was convinced, and agrees that labor gets [?] management of the union, then certainly he should take ^{good} care of other things. (Hard to hear here.)

I believe that wars are inevitable. And I believe that a war for the right has the Lord's blessings. But to be grabbed by a government, to come in, and to fight whenever you are told to, it seems to me that if a man who fights for something he doesn't think is right, if he kills somebody ~~who~~ just because some body told him to, that would be murder. If he is killing and fighting for principles of righteousness and justice, that is what is commanded, and not murder. (Hard to hear).

Yesterday we discussed certain questions that were in the minds of some of you as a result of our program last week, and unless somebody has further questions they would like to ask now, we will go on with our organization. If you have one you might raise it, or if not, it might very well come up in connection with our further discussion. We will touch upon various points that have relation to the discussion of last week.

The last thing we were talking about before the ACES program was under Roman Numeral I, E, 3. What value really is. And we noticed a, in absolute terms, value is unrelated to conditions of human economy. And I hope we made that clear, because when people talk about what's its value is, if they mean something that is fixed and positive and permanent, it has nothing in the world to do with money. If they mean what is that which would be a fair price for it, that is a different thing altogether.

Then we noticed b, that value in practical terms is a matter of supply and demand. And that is the only value that can be expressed in monetary terms. It is value that is arrived at as a matter of supply and demand. There is no other type of value that can be expressed in monetary terms. How much is a glass of water worth? If I am starving and have no other possibility of getting it, it is worth a million dollars if I had it. It is worth absolutely everything that I could possibly have. I would die without it. When you can just go to the tap and turn on the water, you probably wouldn't pay a nickle to get a drink here. You would go into the other room and get it for nothing. The value is strictly a matter of supply and demand. That is true of all sorts of values that can be measured in money.

c. In an unhampered economy supply and demand express themselves. Individuals may suffer, but in the end all profit through such freedom. I don't think we discussed that much, did we? I think we stated it at the end. And that of course is the system which has grown up in our western nations, but I think that it is a system which is to some extent, is found everywhere. The fact that supply and demand fixed price. What I mean is - wherever you have price, wherever you have such a thing as money and it is pretty hard to have anything above the very lowest type of civilization without it. I believe the Incas did not have money. It is my impression that in Peru there was a group of people of rather superior ability which had conquered many thousands, I guess millions

of other Indians and they reduced these Indians to absolute subjection to themselves. And they laid out the life for these men, in which they had certain duties to perform each day, and they were provided with their food and their necessary things, and they had no sort of money, but their living standard was very low. The Incas, a small governing class, had tremendous resources, and had just about everything that they could want. They had a great highway going almost the length of South America along the Andes, and they had their servants that they would send to carry messages, and they would give these fellows cocaine to carry with them.- Was it cocaine or cocoanuts? I guess the two were closely related. But anyway they had these things that would (5 $\frac{1}{4}$) so they would run a tremendous distance. If they got tired they would take a little of this, and it would dull their tiredness, so the feeling would be gone right to the point where they would drop. But they had a very well worked out system for the governing class, but the rest were all in one level, a pretty low level of existence, but they continued in this level without money. But once you have - once you get a standard a little above that. Just anywhere I've heard of in the world there is some sort of a money system. Something stands for money. It might be paper. It might be shells. It might be silver. It might be bronze. It might be anything. Anything can be used for money, but preferably something that has a fixed amount, which can not be easily increased or decreased, so that you have a comparative value. And in a free economy supply and demand necessarily express themselves.

I said an unhampered economy. Just what is unhampered is not absolutely obvious. You might - in many countries you go in a store and you want to buy something. And you say I'll - you say how much is it? The man says, well, supposing they were using our system of money and say three dollars. I had the experience in Egypt. I was on a donkey going over toward King Tut's Tomb. And a man came up to me and he said, Do you want to buy a paper weight? He had a little paper weight which had some little Egyptian figures on, which was made in Czechoslovakia probably, shipped to Egypt to ~~sell~~ sell to tourists. And he said, everybody buy a paperweight. Well, there the coin was a piasta. A piasta is equivalent to our nickle. He said, everybody buy paperweight. The regular price 30 piastas. But since you are not ^{an} ~~an~~ American, I'll give it to you for 25 piastas.

The Americans ~~man~~ all had lots of money. I didn't look like it. So he said, I wasn't an America so he would give it to me for 25 piassas. I think the real reason was that it was out of season. And that the demand was less, as it had been a month before when there were more tourists. I said to him, (I had been warned about conditions in Egypt) so I said to him, man, (I've been told, don't ever say you don't ever want anything. They'll pesture you forever. The only thing to do is to offer them something that is so little that you don't mind if you'd have to pay it. And then they said if it is too little they'll just leave you probably. And that way you can get rid of them. But Dr. Albright said for them down to Egypt, in Palestine, he said, now don't offer them something unless you are really willing to pay it. We had one fellow in Egypt. Someone came along and said, money hams. Sell your money hams. Five dollars or pounds for them. And the man said, all right I'll give you a shilling for it. Which would be 25¢ and he said the man gave it to him. He was out his 25¢ because he didn't want a mummy hand. So he said, offer them a nickle and then you are safe. So I carried one, and then if you don't dare, you only lose a nickle.) So I said to the fellow. I'll give you half a piassa. He said, "Ah, how ridiculous. Thirty piassas is the regular price." He said, "I'll tell you. You are a good fellow. I'll give it to you for twenty piassas." Ah, I said, I'll give you half a piassa, for it. And you know he followed along and walked beside me, as I rode on the donkey, and kept coming down on his price, and then when he handed it to me for half a piassa, and said everybody buys two. He wanted me to get a second one for half a piassa, and his starting price was 30 piassas. So think of the profit he would have gotten at that. Well, that is not an unhampered economy actually there, as you can see. It looks perfectly free and unhampered. He offered me something. I offered him something. But my ~~man~~ knowledge of values in this field is very, very slow. If I would have fixed a value if I really wanted the thing, it was hampered by my ignorance. And so our system in America, you don't go into a store and offer them a certain price for things, or offer them half or a third of what you give them. But ~~man~~ where there is a fixed price set, our system is really more of an unhampered system, than the system where everybody bargains. In some of those countries they are quite disappointed if you don't bargain with them. Ours is less hampered than that, because the department store offers things for a certain price, and people take it or leave it.

But they can go to other department stores and see what they have, what they offer, what is on sale for them. And the value of the department stores, if it is more than what the person thinks it is worth, why, nobody gets it. And if there is a certain demand for it, and half of the things of the department store get sold at the price they set, then nobody buys anymore, and pretty soon the department store reduces by 1/2 or 2/3rds. And thus, supply and demand in the end fixes prices, here in a more definite way than where everybody bargains. Because instead of its being my ignorance that determines how much I pay, it is the collective ignorance of a large number of people. And thus your demand is represented more truly in our system where the department store manager makes a guess and sees how much he is going to get, and if he sells very little he may lower it a bit and if he sells quite a lot he may raise it. But supply and demand fix your prices. And when your supply and demand can express itself - when there isn't something hampering it, like the fair trade law, they tried to enforce it, and they ~~mm~~ found it absolutely impossible because they are an artificial attempt to fix prices.

There is no such thing as a fixed price. The price is a matter of supply and demand. When General Electric makes too many of them, they don't sell. Because the supply has become too big. And the price inevitably falls. If they make an insufficient number of course the demand, the price will rise, to the point where other companies will make more and increase the supply and bring down the price or the demand will dry up because the people won't think the need is that great, and they spend their money for other things. And thus in a system, in an unhampered economy supply and demand express themselves. And all prices are fixed by supply and demand. And all prices in the end and wages also are fixed by supply and demand. And any artificial effort to change the price that has been made, speed up or slow up the process but does not in the end make a permanent change. And thereby the supply is increased, or the demand decreased, and the people don't get as much as they should of it.

Mr. Shrem spoke about the classical economy only speaking of competition for objects ^{between} and not considering the possibility of profits within and thought of it as only within

(13). Now this I trust a good many of you noticed was not an inditement of the truth of the classic economists. But rather of a statement that had not been

carried out, completely because naturally if two things were too compete the industries can also compete. And that is one thing that where the free enterprise system expresses itself very definitely. It is in the competition between different industries. Here are four coalmines. And they are competing with each other. And if one of them charges too much, you'll buy from the other. Or if one gives better service we'll buy from that. And the competition between coal companies keeps the price of coal down and gives us better service than if there was just one monopoly and you buy coal from just this one company or you don't. There would be no freedom, if we didn't have something of competition. Well, now, suppose you get a monopoly on the coal. Suppose all the coal companies go together into one big company and they set their price and you can take it or leave it. Or suppose you get all the gravers of the coal into one big union and that this union says to the coal company, we want to double our wages, or you've got the coal company on your hands, and you get nothing out of it. And force them to pay them a wage that is out of line in price with the demand for coal. What happens? If all the coal companies are forced to do this then they have to give into this demand and they have to set their price such as they can pay their expenses. But what happens?

G-26.

Immediately you have many many people who formerly used coal finding that they can get oil cheaper than they could get the coal. And so oil comes to the front. People before who found coal cheaper used the coal. Now they find the coal has gone up in price. They turn to oil or they turn to gas. Thus, industries are inevitably competing with each other, and the coal company can price itself out of the market. The competition benefits everybody. Supply and demand are able to express themselves. We have an artificial system like that in the railroads. The railroad was the only real means of travel - of transportation. And the - we had many railroads competing among themselves but labor in dealing with the railroads got conditions established which under those conditions in those days was very reasonable. They said, a man drives a locomotive for 125 to a 150 miles - he drives it this far. This is a fair days work. So he should get a days pay for it. And they said, the company should not force a man to - one man to act as driver of the locomotive, to act as engineer, and also as fireman, and shove

his coal in, and also run it. There should be two men to do that. Well it was too much for one man to do it. And effectively it needed two. Some railroads tried to save money by having one man do it, but it was too much. And the union insisted on a new rule, that there must be a fireman for every locomotive. And the rule was established. And they said on every train, there must be an engineer, there must be a fireman, there must be a conductor and a brake man. You can't have a conductor go back and do the braking. You must have a brake man also. And so they have their full crew. Laws which were made for the duration between the unions and the railroads, and which have even become part of the laws of many state. And this is required.

Well, another industry was formed. Automobiles were made. People began riding in their automobiles and I think, I'm going to Chicago. Shall I drive, or shall I take the train? Well you think of the difference and compare them. How much does it cost to drive? I can get in the train and go to sleep and let the engineer do the work, I'd much rather do it that way. But if I have to pay a lot more than it will cost me to drive the car, I'll take the car. It depends on how much the differences is worth. And then you get busses. One man drives the bus. If you can take a railroad car, with a gasoline engine in it, you've got the track to go along, and one man run it, like he is running a bus, you could run that car on the track and you'd give local service to a lot of little places. But no, you have to have on the train, you have to have an engineer, you have to have a fireman. You have to have a conductor. You have to have a brakeman. You have to have at least four men. And if that car runs and it has four people - it has twenty people say riding, you just can't afford to pay more. So the result is that the bus takes over. And the railroad service in the last twenty years have gone back and back and back. And the buses have taken over. The railroads cut out their local stations. They have less trains. People are forced to ride the bus. And so it gets to where you have three trains a day and twenty busses a day, and you may much prefer the train, but it probably doesn't go the exact time you want to go, so you ride the bus. The busses increase and the trains decrease. But if the trains could have one man to run one car, in a proper position, ^{on} one line, like the bus can do, they would be at a comparable advantage. It is an old system set up, which was very fair for the time it was set up but now it is set up and now its stuck, and it hampers

supply and demand in this regard and was one of the reasons why the railroads are falling back. Another is the regulation that we spoke of that so far is a days run for an engineer. During the war when they had their diesel engines they covered tremendous distances. A man would drive two or three hours, and he would cover the distance. That was a days run. According to union laws he was not allowed to run any further. Some body else had to take over. He got a full days pay for that. And that was because that was plenty for a days run in the days ~~mm~~ when that was established. But in a war situation it didn't hamper the railroads a great deal, though it did hamper our manpower situation very badly. Because you had so many engineers to do a work that a third of them could very well do.

The ~~hannaman~~ ^{fire} when you got an electric train - ~~wha~~ you don't need a ~~hannama~~ ^{fire} man. There is absolutely nothing ~~do~~ do with a fireman. But you have to have the fireman. I don't know how it is now. I know it used to be a few years ago that they used to do that. You had to have the fireman even though he just sat there. Well, you get these rules and anything that is economical in this way, increases the necessary cost and puts it at a disadvantage in comparison with other interests. And so your supply and demand in an unhampered economy expresses itself. Well, once you begin to interfere with it, without artificial restrictions you affect the whole economy. You injure people, but, though as we say here, individuals may suffer, individuals do suffer whenever there is an ~~im~~provement. I knew men who were expert harness makers and they could make excellent harnesses, they used to repair ~~hannama~~ harnesses. Their life was set. Along came the automobile and they quit~~e~~ using the horses. The harness men, their excellent training was useless. There was another industry. And as long as you have any progress you are going to have those dislocations. But when supply and demand can express themselves, while the individuals will suffer, and we are going to do everything we can to cut down the individual's suffering, the bulk of the people profit far better through such freedom, and of course the result we have of a comparatively unhampered economy in the United States is a situation which Mr. Schemm described to us that evening, last week, when he pointed out the - it was some very vivid pictures that - in 1949 he said that the amount of per capita income for every individual, man, woman and child, the average the income of the nations~~y~~ divided up among them in the undeveloped countries, was equivalent

to \$80 a year. In West Europe which is comparatively very advanced, ⁴⁷³ \$407. 6 times as much but in the United States, \$1453. That was in comparable dollars. He pointed out that Americans now have 3/4 of the world's autos. 1/2 of the telephones, half of its radios. And 3/4 of its TV's. And he showed that we with only 6% of the world's surplus I think he said, did he say 7% of the world's people, I have those figures but not right at my fingers, we receive - we consume more than half of the raw materials of the earth. Well now, I said to him afterwards. I said, what should we do then? I said, we have 6% of the people. And we are consuming 1/2 of the raw materials of the earth, while a hundred million people are consuming ore, copper, steel, grass, oil all things. We are consuming more, 6%, of the ~~wmm~~ ^{? world} than the other 94% of the world. Now what should we do? He said that 3/4 of the world, he said that what you find in the average American garbage pail would look like a good meal, for the comparison of the amount of material that they have.

Now what is the answer to it? Is the answer - I said to him later. I said, supposing that you divided it up so that we had ~~a~~ the same amount as every other individual on the ~~ammm~~ earth. How much more would the rest of us have? ^{They'd be} ~~Maybe~~ 2% better off. They perhaps wouldn't notice the difference. If you increase what the 94% are having to make it by the amount you could get ~~mm~~ by putting it on an even keel. Well, he said, distribution is not the answer. Very evidently. Well, what is the cause of the difference? Is the difference because we have more ~~mm~~ raw material? That's not the problem. Many another country has raw material also. Is it because our people are more intelligent? no. Is it because our people are more skillful? It is because we have a system of supply and demand, and in which there is - a man can express himself, and in which there is the opportunity for people to develop demand. I spoke about how in a free economy in a system of - abundant enterprise system you have people succeeding in salesmanship who have salesmanship ability.

Suppose I was to pick out four of you and to say, now you four here, go out and sell Bibles. We want you to do the Bible selling. Well, some others that I hadn't mentioned might sell five times the Bibles. You can't tell who is going to succeed, particularly in salesmanship. I read this morning how the buick company has taken its 24 million dollars

a year account ~~and~~ away from the big advertising company there ~~and~~ ~~man~~ who had been handling it a long time and they have transferred it to another agency and in order to do it their director in this line talked with about thirty different agencies and every one of these agencies put on a big program to show that they could handle the buick program best and the man who spent about six different weeks interviewing all these different agencies, he found about 130 services that an advertising agency could do for a ~~man~~ company in making its products known. All of these different ones put on a competitive program to try to convince him that they could handle his account best. In the end the company that secured it was the one which has four chrysler accounts that together makes up \$26 million dollars a year. And they now are getting the buick account - \$24 million dollars a year, and in order to get it they are going to have to drop the Chrysler account. Well, that means they are getting a smaller one than the one they are losing but they figure they might get some other general motors accounts, and if they get it that means ~~that~~ those four chrysler accounts will go through the same process, of picking out the agency that they want to have to handle their advertising.

When I was in college we had a professor who said, what a terrible waste there is in salesmanship. All the people are busy selling things and trying to persuade people to buy things. He said if only these people could be producing, making something ~~if~~ how much better off it would be. But the fact of the matter is that in the competitive enterprise system the competition for salesmanship brings to the top those who are able to sell and those who are able to sell coming to the top increases your sales amounts tremendously and the increase of the sales amount increases the well-being of everybody, tremendously. Theoretically it is very beautiful for the government to produce things. You want an automobile. You go to the government. You look at the catalog without having to have a fifth or a fourth of what you pay salesman, and to have advertisements in magazines and all that. But the fact of the matter is that you get a far better car for \$2000 with \$600 of that going into sales talk than you could get for \$2000 if all of it ~~was~~ were spent to get a

(14 $\frac{1}{2}$).

of course because production of all things increases geometrically rather than arithmetically. I would say that. I was thinking just a couple of days ago. Supposing that I write a book. And supposing that I ask someone to print this book. And suppose it takes 3000 dollars to set that book up in type. And then that he makes a press run for fifty dollars. Now these are off hand figures. I don't know. They are more or less what the situation would be. He spent \$3000 to set up the type for it, and he spends 50 dollars to make a press run. And if he spent a dollar for paper, and if he spent a dollar for binding he would make my books at a cost of \$3250, so I couldn't afford to $(1\frac{1}{2})$ my book.

But now if, instead of getting one book printed I got a hundred books printed it wouldn't cost me a cent more to set the type. And the press run probably wouldn't cost any more than a hundred, and suppose it still costs me (probably in buying my paper in larger quantities instead of getting it for a dollar I get it for 70 cents, so my paper might cost me \$70 per hundred books. My binding they probably could do more economically. That might cost 70 ¢ too. So now I have a hundred copies of my book printed. And that would cost me \$3190, for a hundred copies so I could sell one copy for \$31.90, which is an awful lot less than \$2000 for two. If I increase this to a thousand copies, still my cost would increase some. I might have to make two or three press runs. It might run up a little. My paper would probably get down to 50 cents. The difference wouldn't be great. My binding might get down a little. But even if it didn't much this big cost would be the same all through. And if I sold a thousand copies I might be able to sell the book for \$3. And if I sold three thousand I might be able to sell it for \$1. That's the way that it goes with just about everything. And so when you get salesmanship so that a demand is increased, you make it possible to produce much cheaper. And if is this complicated economy that we have which has put the American people in such a wonderful position from the viewpoint of personal use of the physical things of life, compared with all the rest of the world, that we showed even three times better than western Europe which is practically the same civilization we have, but has not had the same freedom of the economy that we have.

Now if we had a chance to discuss this, what I was going to suggest is that the way

for us to help the rest of the world is not to just take some of our products and to simply give them to others, which they have and they use up and they are not better off than they were before. Maybe not even to move some factories over so they can have the factories to run, but to teach them the fundamentals of the system which has put America where it is. The basis of the system is that it is a system of free enterprise, of competitive enterprise, but unfortunately very, very few of our people have any idea of what our system is. Very, very few have any understanding of it. And the result is that though the system is what has put us where we are today in a material world, you find that for every one person who is intelligently supporting this system, you have maybe fifty who are carried away with thinking of some Utopian system, which they think would make us even better off than we are today, but which actually would be putting us more like the system of other countries which are far inferior in these regards. So that what would happen would be to take away the differential we have, and not to make any others any better. It is true - there are inequalities in our system. There are irregularities. There are places where it could be improved definitely. But when you have something that is producing something so much better than anywhere else in the world, before you think of the great ways to improve it, it would be wise to see what the point of strength was and see to it that you don't destroy it, while you are trying to improve it.

I've often thought that many of these people are like someone who looked at a chick and they looked at this hen. It's got softness. It's got whiteness. It's got nice feathers. Egg producing qualities. Now let's get away - do away with some of these factors. Let's change some of the others. Let's arrange it so we will get better eggs and they take the thing and they cut it up and hampering with it, and pretty soon they find they don't have any eggs at all. You have to keep the chicken alive and you may be able to make it better, but if you interfere with that which is basic to its life, you wreck it. And so I personally - when I first heard of the ACES, I was very happy to hear about it, because I had the feeling for 30 years, that it was a great shame that there wasn't more of an effort made. And there is very little made yet, to get our people as a whole to be not economically illiterate, but to understand the wonderful economic system from which we all profit so tremendously, but of which we have very little understanding.

(Question: There again, that's very good, there's the principle. What are we going to do? We've got a situation here. Let's hold it by artificial means. Well if you are going to restrict prosperity in the United States, and forget the rest of the world. That's one thing to do. And then we say we give them some eggs, and we send them some stuff. But if you let your free economy operate the fact that it is not operating in other areas, gives them a temporary advantage which may seem injurious to us, and you may have to introduce something artificial to make the progress gradual. But if we would let them freely come in here, with certain barriers so that the change be not too sudden, you will find that what we are doing is exploiting the principles of our system, and in the end we're better off as well as they, because there are more people actively producing good things for all of us - for them and us. And in the end I think we would all be better off, than the rest of the world - would be enjoying more rather than living on a starvation diet, and the idea that we should - well, they used to say, I remember a number of years ago. They used to say that many foreign countries paid a fraction of what we were paying, but that with the American system, our workmen were worth a great deal more, and that our actual goods were much better. Now if they get their workmen trained to where they are able to produce as well as us, and still getting a very low amount, why naturally, it gives them a competitive advantage, but in order for them to sell here, they've got to buy goods here, and they've got to sell those goods to their people. And as they have a greater demand ~~for~~ ^{workmen} for working, the wages of workmen will inevitably go up. If we put them on the starvation basis and say we won't buy their stuff, then they have no jobs for their workmen, and their working pay drops and their people starve. But if we help in - by using their goods and paying with our goods for them, then their companies have to compete with workmen, the wages of the workmen go up. The workmen have more money to buy our goods, and in the end, we profit from this. The dislocation is only a temporary thing.

When James J. Hill built the great Northern railroads, he was one of the great railroad builders in the United States, 40 years ago, and a tremendous enterpriser advancing our railroads. He saw the beginning of the automobile industry, and he said this industry is going to bankrupt the country. He said the amount of steel, the amount of material that goes into building cars, the amount that would cost to run them, and

all that is just going to bankrupt the country. It is going to ruin the country. It is going to put thousands of people out of work. And actually it is the other way around. Today you have millions of people working in jobs that wouldn't even exist if we didn't have the automobile. And railroads suffer. Many of people who were formerly in railroads are now in automobiles. And the dislocation causes disadvantage but the country as the whole profited, and in the end the individual profited. And if the whole world could have the advantage of the freedom we would profit as well as the rest of the world. We ought to be ready to export our service, or else we ought to build a big wall around our selves. People are not going to want to go on watching us profit, like this, while they suffer. They are going to either flood us and destroy us or we are going to have to kill them unless we export our system to where they can improve.

D. The Proper Place of Government in the Economy.

What is the proper place then of government in the economy?

1. I think we must note the first phase of government. If a system like ours is going to work government is absolutely essential. You have to have something that can guarantee work. You must have some central body that will enforce contracts. You have to have some central body in other words that will ~~manman~~ prevent people from doing that which is plainly injurious to other people. That is the first phase of government. That is absolutely necessary in an economy. That is the first phase - to prevent that which is immoral, harmful and wicked. And this first function is what makes government absolutely essential. You can't have any system if you don't have government performing this function.

2. The second phase of government. Now the second phase of government in the economy is on the regulation of cooperation. Now here the government doesn't do things
? but it exerts people who are doing them and interferes in such a way as to enable them to operate more freely. I think the best example of that of course is the traffic law. You make a law that when the light is green you can go and when it is red you have to stop. Somebody comes and there's a red light and he has to stop, and he feels pretty disgusted. But if you do away with your red and green light nobody could go as near as fast as we do when we have the lights. Because you have collisions and difficulty

and there is nothing immoral in going through a red light. But there is something that is very destructive of the freedom of all of us. Anybody is free to move anytime he wants to. When you can see the green light and speed on without having to ^{stop and} look in six directions before you go - in the end you go an awful lot faster. And so this is not a question of a moral principle. But it is an establishment of a regulation which provides not for control but for greater freedom - for greater freedom because there are areas laid out within which we can operate. Of course a thing like this comes with a matter of an anti-trust law. The point of an anti-trust law isn't that there is anything immoral in having a tremendous big corporation or a monopoly. But that it is not good for the freedom of our economy for the unhampered nature that is derived from our economy if competition is kept down, too far. And therefore it is highly desirable not that bigness be -

G-28.

but that no one be allowed to get so big that there - that all others are completely overshadowed by it. Recently the Bethlehem Steel Company and the United States [?] ~~Tool~~ ^{? Steel ?} Company discussed a merger, and the antitrust, I forget what bureau it was, that refused to give them permission to make the merger. The reason was - the United States Steel is the largest steel company in the United States by far, Bethlehem is second Republic is third and I think that Youngstown Sheet Steel is fourth. I may have one of the names mixed up. The second and fourth were going to merge, and the government bureau said, this will make too big a company. It will injure competition, under the antitrust law we cannot permit it, and that merger was not allowed. But I read the statement somewhere that after these two emerged they would have a company that would be one-thirds as big as United States Steel. Well, under those circumstances it may make too big an organization to interfere with economy to have these two ~~merge~~ but you've already got one, but has a disproportionately large one. It is quite illogical. They ought to either say, yes, let Bethlehem and Youngstown merge, and then you have an organization that will give United States Steel better competition, or they should say United States Steel is already too big, we should break up the monopoly. And that could be done. They made the De Pont company break up into three thirty years ago. If that

was done, the United States Steel broken up, it might increase your economy, and you would have more of an unhampered economy. There is nothing wrong with bigness but there is with too large a proportion, because it hampers free play of supply and demand. And so the anti-trust law is fundamentally in the second phase of government, and not the first.

You see, many people have the idea of government, that whatever George wants is alright. If you belong to this nation you should do what the government says. When Roosevelt introduced the NRA, which was a system in order to try to get us out of the depression in which in all of the companies in every industry, got together and set prices. Now that was against the antitrust laws. So they waved it aside for the time being. It meant that all the companies got together and set prices and fixed conditions under which they'd operate, and thus they were supposed to raise the level of all the industries and help economy. And Henry Ford refused to participate. He refused to go to the meeting and have anything to do with it. He said he was going to run his company and should not be told what his prices should be. And I remember General Johnson who ~~was~~ was in charge of it, banged his fist on the table and said, "Henry Ford is going to find out whether he is bigger or the United States government is ~~more~~ bigger. He is going to find out." But his idea was, whatever the majority of the people decide everybody has got to fall in line with it. And that's not the true idea of democratic government. The first function is to do what is right. And Henry Ford in running his company, as he thought wise, was not breaking any law of God. He was not stealing anything. He was not doing anything that was contrary to the sound principles of justice. It could come under the second phase. A means of regulation so there could be greater cooperation. But there if the means which they use is something which hampers free enterprise in the end it hurts the country, rather than helping it. And a person should have a right to make strong objections against anything of the kind. Not simply on the ground that this is what the majority want, but on the ground that this is what is better for the nation.

I remember when he said, "If Henry Ford is going to oppose the United States government, Henry Ford is going to find out who is going to lose out." Well, of course in the end the Supreme Court decided after two years, or three years, that the whole NRA

principle was absolutely contrary to the Constitution and the whole thing was done away with it, after the whole company had gone on for two years. But your second phase of government is one in which it should not be counted by the counting of noses but by the careful consideration of what will give the greatest freedom to us all. What will regulate us in such away, not to attempt to control us, but to attempt to make it ~~possible~~ possible for us freely to compete. And then you have the third phase of government.

3. The third phase of government.

And the third phase of government is where the government gets in and manages economy and tries to fix prices and when you do this you always get into trouble. Now it may be something that is alright as a temporary situation. Suppose we had a dislocation some years ago, a temporary dislocation. Mr. Schreimb pointed out that in the colonial period 90% of Americans were making and growing food for us. 90% in the colonial period. Today we have ten times the food apiece, that we had then. We have at least 10 times as good food as the colonials had, and a far greater amount, and today only 10% of our people are busy on the farms. Well in a (6 $\frac{1}{2}$) economy, when farms become more efficient, more food is produced, those people will just drift into other jobs. But if we had said a hundred years ago, there are 90% of our people on the farms and now somebody has made - has produced tractors and other things that make it possible for half the people to produce. Now we should fix the prices of farm goods at such a price that 90% can get a great living out of it. We would never be where we are today. The whole nation would have been greatly injured. Well now 15 years ago in the heart of the depression the farmers were worse off than perhaps anybody else in the country, and it was the proper thing to step in and give him temporary help, and if you can figure out a way to help him it is fine on a temporary basis, but when we've got the system - my mother owned a few acres of poor land in Montana. And we got nothing on it for years and then one day we got \$200 from the government because she didn't raise any wheat on it that year. And they paid us for not raising wheat on our land. And then of course the better system of paying people not to raise anything is this artificially setting prices for a temporary period. When the farmers were so down we set prices and the government bought in order to keep it there. And instead of once the emergency was over, getting out of that completely, it has been kept up, and our government spends billions.

Somebody said there was more money spent in order to keep the price of peanuts up, it seems to me they said, then for all the missionary work in the country. And the government has spent millions of dollars buying potatoes they didn't need in order to throw them away, in order to keep the price of potatoes. But you have an artificial system which is - over the long run is harmful to the economy. You've got to have - the government must do something to encourage sealing, but it should be kept at a minimum, and the more its tried in this third sphere, the greater the amount that it does, the less good is accomplished. It should restrict itself as far as possible.

3/4/58.

Number one was the first phase of government which we saw is necessary in everything. Government should enforce those principles of morality which are necessary to keep people from being injured by others. What is the government's function in the economy? It is to punish stealing. It is to intervene in cases of breach of contract. It is to make it possible for people to make arrangements that they can depend upon. To enforce law and order, in other words. That's the first function.

Second function of government. To make cooperation possible among free agents, by making rules which ~~man~~ may not be required by principles of morality but which increase their freedom by enabling them to cooperate effectively. We noticed that when the radio first came in. I read an account of a story of a newspaper publisher in I believe he was in Kansas City and he told how a rival publisher got a great singer at the time, to put on a program. This was in the very early days of radio and they put on this program in which this singer was singing these beautiful songs and everybody listening would hear a few plugs for the newspaper all the time so he got a sending station and put it on the same frequency that the other was on and he got a whistler to whistle at the same time that that was coming on the radio - why it would be impossible to understand what they were saying. Well, this was a soprano and a whistler that came on the same frequency so nobody was able to get the plug for the other newspaper.

You can't say that that was necessarily morally wrong. One had as much right to broadcast as the other did. One had just as much right to use this airwave as the other did. But if the airwave is going to be good for either one there has ~~had~~ to be some arrangement made whereby they can either divide up the time or they can have two different

airwaves. And so this is the second phase of government. We have the Federal Communications Commission which is authorized to divide up the airwaves and they are supposed to follow principles of fairness in apportioning them to people and not to give them to people according to their ideas, according to what the philosophy these people want to present or what church they are connected with but simply to apportion them fairly to different groups or people on the basis that they be enabled to put on a decent program and one that will be generally in the public interest. I remember when Bob Schuler out in Los Angeles who was pastor of the Trinity Methodist Church in Los Angeles had a radio station for a time and on this station he used to put on not only religious programs but also political programs and he used to expose wickedness wherever he found it. And one time he received a notice from the FCC to come to Washington and to discuss whether he should be allowed to continue on the air. He came and presented his evidence and they treated him very nicely. He got back home and when he got there he found a telegram. You are to ~~mm~~ discontinue broadcasting as of immediately. This station is no longer to be allowed to be on the air. Well he had reasons for it and he was told that the station was influencing political opinion, so much that when he took a stand against candidates for ^{high} ~~mm~~ office these men were defeated. Well, he said, that shows that the people are interested in having my station on the air and in hearing what I have to say should show that it is in the public interest to continue it rather than that it is an interest to take it off. However his enemies were strong enough to get him permanently debarred from possessing a station. This is a matter which cannot be decided simply on the matter of private enterprise. You have two companies to make some product. The one that makes the best product at the lowest price will go ahead. But you can't have two stations on the same frequency at the same time. There must be some way of choosing between them and the best way we know of is the democratic process but it is a very inadequate way. We know of no better way so we have to use that way. It is a proper function of government. But it is not a function that we feel that it is being performed

and the papers are full of criticisms of our Federal Communications ~~System~~ Commission. They have to apportion the airwaves and influences are brought to bear upon them naturally and individuals have been looking out for their own advantage in it, at least so it appears and it shows the difficulty of handling a thing like that in a proper manner. But it is a thing that can't be handled altogether on a basis of private enterprise. There must be some sort of an umpire, some sort of a determination among them. And so we feel that it is an entirely proper function for the government to take on. It is the second function.

It is not the government running stations. It is not the government like it does in Great Britain running the British Broadcasting Corporation. I believe is a British government function. And the government has a committee that decides what shall be the people hear. And they of course don't hear any advertising. They like that very much. But there is much dissatisfaction often with the selection the government makes. Over here, if the people like the program it continues. If they don't it doesn't. They have various ways of letting their feelings be felt. And the companies are constantly watching to find out how the program is liked because that affects their sponsorship. And so private enterprise determines among them. The government here in that regard under the first function should naturally watch that nothing that is seditious, or that is indecent is permitted. Under the second function they of course (2 $\frac{1}{2}$).

But the third function - the government running it, we feel is better done under private enterprise. Well, what is the government's function in the third phase in the economy. Well, there are some things it has to do naturally. It runs a post office. Maybe that should be a government function and maybe it shouldn't be. But as it is at least it is handled by government and a strong argument can be made for its being handled by the government. Many think that the efficiency of it is far inferior to what it would be if it were handled by private enterprise. I don't know whether we are in a position to judge on that basis. But if we are going to have a post office system run by the government, then there are in this third phase definitely, there are a good many other things that come under this phase, that naturally go along with it. The supplies have to be provided for the post offices, the conduct of it, and so forth. The army comes under

the third phase. Now that's a matter which we feel is necessary for the safety of the people. For the continuance of the nation, just as a police system. Well, a police system is the third phase, but it is under the first. It's a third phase for the carrying out of the first. Well, maybe the army is, too. The third phase is necessary to make it effective, but it is specifically for the first phase. The - when the government gets into trying to feed the people - trying to direct the railroads, to direct the steel mills, to direct these other activities, we are getting into the third phase. And we have noticed why I feel very strongly that the less the government does in the third phase the better.

E. Stanley Jones, Claude Williams, Harry Ward, all of these other leaders in the National Council - their attitude would make the government do everything, in the third phase. Run the whole economy. We've seen various reasons why we think it is much better that it did not do so. We will look at that perhaps a little more under E parallel with D. ~~Government~~ E. Government managed economy is almost always inferior in result, to those of a free economy.

1. This has been proven by experience in many instances. The principle - the fundamental principle of the Soviet government is from each according to his ability to each according to his need. But when the Soviets got themselves solidly established about 1920, pretty soon they found their economy was in a rather desperate situation. Things were not working out well. People were hungry. So they introduced a temporary measure which they called the ^{Nep. ?} NET. The New Economic Policy. This was introduced and it provided a very large measure of Free Enterprise in Moscow. And within two or three weeks after it was introduced, they found that there was much more food available, farmers were coming in and selling to the markets, which they had opened up. They had given quite a sizable amount of free enterprise, they had made available, and within a year or two, their economy was in a much better situation than it had been before. Then however the leaders of the party saw that this was quite contrary to their announced principles and those people who had been leaders in the New Economic Policy, were, most of them, liquidated, and it was done away with. But it showed the far greater effectiveness of the private enterprise system. Then a little later in the thirties they were very anxious

to increase the production of gold. And of course, in a Soviet economy, which is entirely government controlled gold is of no value within the country. It has no value in our country now. But in their country they - gold is of great value to the country because they can send it out of the country and get goods for it. And so they set to work robbing their people of whatever gold they had. And people were forced to turn into the government, under the guise of a voluntary gift, any gold they had. But they were anxious to get still more gold, they wanted to get all they could, and so they introduced - they began to try to stimulate the discovery of gold inside Siberia and those places. And they sent government committees to hunt for more gold. They got fine equipment and they worked on a carefully planned basis to find gold, but it did not work out.

I read a book which is in the library - not our library I believe - in the public library, on gold mining with the Soviets by a leading American mining engineer who was hired to direct the activity of the gold - searching for gold during the service. And the Soviet government introduced Free Enterprise into the hunting for gold. They made special laws that people who had any experience in prospectors should be given special privileges and allowed to start out to hunt for gold that they found that they found should be secured from them by the government and that with the money that they got from it, they could purchase goods at special stores where they had all sorts of products that were not even available in the general stores. And soon you had great numbers of Russians going out, hunting for gold and individuals among them found it, and there was a great deal of gold found by these prospectors. Of course, this was entirely under a private enterprise system which they found out it worked out. When they had been unable to accomplish what they were seeking by a governmental control system.

When Eugene Lyons was the representative of the United Press in Russia, He was the first foreign reporter ~~mm~~ allowed to have an interview with Stalin. But while he was there he made a very interesting investigation. This was before World War II. And right on the edge of Russia, there were three little countries, Estonia, Lithuania and Latvia. They were taken over by Russia, at the beginning of the Second World War. But at this time they were independent countries. Up there right on the border of Russia. And they were among the backward of the world's countries. They were ~~small~~ small

weak countries, little known, but they were countries which were entirely free and in which you might say capitalism was there. It was the general system of the country but certainly not highly developed. And they didn't have resources at all comparable to the great resources of the Russian power. But Lyons made investigation in these countries and in Russia comparing standards of living. And he came out with the evidence which he found that in Russia under the state control, managed economy which had been in effect then for about fifteen years. The standard of living of the people was very definitely compared to that in these three countries which you might say would be among the least progressive of capitalist nations on the border there of Russia. He found that the amount of time, for instance that a Russian workman would have to work to get himself a suit of clothes would be perhaps two or three times as long as the comparable workers in these countries would. Of course it would be five or ten times longer than the worker in America, today. But compared with these countries which were not the most advanced but among the most retarded of capitalist countries he found that in the standing of living of the people they were way ahead of the Russian managed economy in its effect upon the people as a whole.

The difference between the bureaucrats and the factory managers and the leaders in the Russian economy and the workman is perhaps ten times as great - the differential of living, as it is in America, between people in comparable positions. A very interesting evidence of the difference between the results of a managed economy and the private economy today is seen in the difference between East and West Germany, where you have West Germany, one of the most advanced and prosperous parts of the world today and a fairly free economy. A country that is very poor in natural resources. And the people are quite crowded together but they have had the opportunities of free enterprise since the war in an amount far greater than ever before and while the pay in West Germany be a third or a fourth of what it is in the United States, of course the greater part of what he would buy is cheaper, too. And the general standard of living here is quite good there now, rising ~~mm~~ from the terrible devastation there at the end of the war. When the cities were just a mass of rubble. I was there in German cities in 1947 and you would think it would take a hundred years to carry the ruins away. And of course last summer when I was there again, there are still places where you see buildings standing

in ruins. Quite a few of them. But the center of the great cities of West Germany is almost completely rebuilt, in beautiful modern style. And it is interesting to just compare it with East Germany. Just the same people exactly. Just across the line under the managed economy system. And the standard of living is probably not a third or a fourth of ~~East~~ ^{West} Germany. It was most critical to see the conference of Munich, Germany to see the representatives in East Germany although they were educated people in good positions in their own countries. Just by looking at their clothing you could see the lower standard of living that they enjoined. The amount of what is produced is a fraction of what it is in west Germany. The only difference is the system. Actually the heart of German progress before the war was very largely in East Germany. The great industrial center is now in what is the Soviet zone.

I came across a very interesting incident. I referred to it in Church History.

G-30.

the pilgrim fathers as Bradford tells us in his journal written 300 years ago. The Pilgrim Fathers. Fine Christian people with an attitude which you would think if any thing would make the communistic system really successful, it would be having people of the high character of these people. But for the first two years, when they were under a definite Communistic system, they never produced enough to get them through the summer. Everybody was working but - and they were trying earnestly to do a good decent amount of work. But when they gave up the communistic system and apportioned the land to people to get what they could out from the land, and whatever they produced was theirs that year, the production was far ahead of what it was before, and the whole community profited tremendously.

1 1/2 (Question: I think we can say that any economic or political system will work far better with Christian people than it will with non-Christian people. Any system at all will, will make a better and more effective results with Christians. But as the Lord has made us, and as the world is, now, a communistic system doesn't seem to work regardless of the people. We can't say maybe if the people were completely sanctified, maybe if they were absolutely perfect, the communistic system could really work. Well, I think probably that if they were absolutely perfect, why, by that time

our intellect would be to the point where we could apportion up all the work so that with two hours of work a day for every body we would have all we wanted done, and it would work excellent. But under a system such as we have in the world today and with people who are very far from complete sanctification, it just doesn't work. There have been a good many publications issued by church groups in which they have said that the trouble with the communistic system is the godlessness of the people. There is a magazine called Social Progress issued by the board of Christian Education of the Presbyterian Church of the USA. And in the May 1953 issue there was an editorial - the issue of communism - which says, "as Dr. Paul Wright has suggested we ought to recognize that the dreams and the goals of the Russian revolution are in fact distortions and aberrations of the valid Christian hopes and doctrines. In its promise of a new world the Russian version of communism presents a set of ideals which have their easily ~~recognizable~~ recognizable counterpart in familiar Christian teaching. The deep difference is that the Russian revolution is completely Godless in its philosophy, and relates man to the fate in such a way as to deny the Christian teaching of the essential work and dignity of human personality." Now that of course is an argument that the Russian ideals are Christian ideals. The fact is, as we noticed, that there is nothing in the Scripture to say that the profit motive is wrong. There is nothing of the kind in the Scripture. And the ideal which, you might say the ideal of the world in which we are like the Garden of Eden and God makes the trees grow and we pick our fruit from it. You might say that's a wonderful ideal. But the ideal of a world such as we have now, is a world in which more and more people are Christians but necessarily an ideal in which the social order is changed in order to seek the ideals which the Russians claim to be their ideal. Then the method they use ~~is~~ the managed economy method is ~~which~~ one which never has worked, and which we have no reason to think it would work except with absolutely completely sanctified people. It would ~~not~~ ^{as any system would} certainly work better with Christian people as with non-Christians. But the Pilgrims' Fathers I think, the difference between their work ^{under} and the private enterprise system, when the whole family

got out and worked in those farms to produce all they could so that they would have food through the winter and the system which they had when these fine Christian people had the land divided up and they were told now you work - you get all you can and we'll bring it into the common store house and everybody was thinking well now we've got to do our good decent work for the community. But boy that isn't right for my wife to have to get out and work so that those people over there can get something to eat. They may not have said it, but they thought it. And it affected their attitude. And they probably did a good reasonable amount of work. But the inter-extra force, the extra thinking and the extra power that was there, and individuals working brought out. And they had two or three months each summer off living off shell fish and roots and whatever they could get and - because they weren't producing enough to get them through the year. They still had a month of it, I guess, the first year under the private economy.

But that has been the experience that the - it has been proven by experience in many instances that government managed economy is almost always inferior in results to those of a free economy.

6-1/2 (Question: Well, now, that's an involved question, because there are a lot of aspects entering into it. In the first place the matter of the government proceeding to prevent floods which is the announced purpose of TVA that to go up and to put dams in in order to prevent floods - that is a necessary task on a large scale for the people as a whole to undertake. I would think that that announced purpose would come under the second purpose of government and be ~~announced~~ entirely valid and proper and be right. But it would seem that among the pushers of TVA and among the leaders of it, there are many who were using that as an excuse for the development of government developed electric power. Government developed, produced and distributed. In other words that was the third area. That was government in business, producing electric power. And consequently you have your management of it under a governmental system instead of a private enterprise system. You have your deficits if any payable by tax, and instead of one company going to the wall, and another company coming forward, you have none of the advantages of private enterprise, as it gets into the matter of the power field.

To my mind the much more proper way to deal with a thing like that would be to recognize that you have two distinct problems here. One, the problem of the flood control which is certainly a proper government function under this second head. The second, the function of production of electric power and the two are ~~man~~ interwoven because of the fact that in the flood control you may have dams that produce electric power. And therefore I would think that what ought to be done would be for the government to make out a plan of dams for the prevention of floods, and then to give private companies the chance to bid on the making of ~~the~~ dams in the designated places. Those companies then to handle the power which they would produce would do it as a power producing proposition. As a business proposition for that but fitting into the general governmental made plan. Under a basis like that I would think that you would conserve the benefits of both systems. As it is of course you have the competition between the government controlled economy of the electric production and the private - and the government can ~~have~~ ^{pass} its deficit down to the tax payer, and it doesn't have to pay taxes the same way that private enterprise does and its management is subject to a governmental body instead of being determined by success or failure, and so it is a proposition which I think is not ^{easy ?} good. I think it is complicated by ~~the~~ its combination with the flood control matter, which would fit under the second category.

Number two. Even if it be thought that it is enough to keep the economy as it is without trying to ~~increase~~ ~~the~~ increase production, private enterprise is more apt to do so than a managed economy. The greatest advantage, the outstanding advantage of the private enterprise system is that the individual who has a new idea, has an incentive to go ahead and try to introduce it. A new way of producing a thing. A new type of thought. New difficulties and obstacles. He may fail. Someone else may take it over from him. He may succeed. He - If he wins his result is great for himself. There is a great enough incentive there to make men to go to tremendous efforts in order to get the results. And I think that our advance of these days economically, industrially over the past is due to this private enterprise system. It is not due to our having greater inventors because our *thinkers* (11 $\frac{1}{2}$) in ancient Greece is as great as any thing we've ever had. Greece had thinkers to compete with anything we've ever produced.

But they did not have a system which gave them opportunities for the development of their ideas industrial. And their ideas were used in a very small scale. They were not stressed. It is our private enterprise system which has produced our wide spread high level of material of life, and not inventors. It has cultivated inventors. It has encouraged inventors. But now somebody can say as this second point suggests we've got enough now. Why do we need better cars than we have today? Why do we need more food than we have today? Why do we need better houses than we have today? Why not be satisfied with what we've got? Then your advantage of private enterprise in producing new ~~substantive~~ production, it can be forgotten. We can say - of course it is not true of the world as a whole. Nine/tenth of the world has nothing according to what we have, but as far as Americans are concerned, why not just be interested in distribution? From that viewpoint why not just have the government handle it? A government managed economy? Well, that's why I made my statement, even if it be thought that it is enough to keep the economy as it is without trying to increase production private enterprise is more apt to do so than a ~~managed~~ managed economy. I think that you all recognize that in this as in all other things it is pretty hard to stand still. If you are not going forward you are pretty apt to drop back.

(a). ~~the reasons~~ Three Reasons.

(1). In a world of sin the profit motive is more powerful than general desire for the public good. Of course we find that constantly in our government set up. ~~the~~ Whether the republicans are in or the democrats are in. We find the desire for personal profit comes in in places where it shouldn't in the government, repeatedly. In a world of sin, I might have said where the people are completely sanctified, the profit motive is more powerful than general desire for the public good.

G-31.

It's a fact even in Christian work. Dr. Lathen always stressed about his summer Bible school the teachers he said should be paid. He insisted on it. He insisted that it is very vital that the teachers be paid in the summer Bible school. He insisted that. You want teachers who are real Christians. You want teachers who are consecrated. You

want teachers who are there as their primary function to serve the Lord and to win the children for Christ, but he always insisted that your school will work better if your teachers are paid, then if they are entirely on a voluntary basis. Well, it is certainly inescapable that the profit motive does enter into even our Christian work, and we can not do without it. It is there. And when it comes to the material set up, if your situation is going to be simply kept going you need your profit motive there. You go into a tailor shop and you want to get some repairs and the tailor knows that if you like the way that he does them you'll come back. If you don't you'll go to some other tailor. And you have a pretty nice friendly attitude on his back. And when you don't have it, one of two things happen. If it is a large establishment, the people above find out about it and get rid of him. If it is a small establishment he goes to the wall afterward. He has to give service or he doesn't succeed.

If it was all controlled by the government, you take your turn and you wait, and you take what you can get, because the man - he does his work fairly properly. He puts in his hours, but he doesn't have that little extra push to be looking out for the welfare of the people to try to please them. And it simply is a necessity in a world in which people are not yet completely sanctified for the carrying on of an economic system.

(2). A more important reason - Selection of effective leadership for accomplishment, is difficult in a bureaucratic system, and pure democracy is not suited to this task. Now when I say pure democracy I mean where everybody decides altogether. And we need democracy in order to keep dictatorship and tyranny out of our government. We need it. We've got to have it. But for accomplishment, for selecting of effective and efficient leaders, everybody in the United States has a vote and yet I guess maybe half of us vote on whose the president and how many of us know who are the counter commissioners? How many of ~~mm~~ us know who are the officials who are ~~the~~ directing the building of the new roads? How many of us know who are the men who are in positions that have a tremendous part in our lives. We go and we vote, but there is a lot of activeness, there is a lot of friendliness - who happens to be a friend of who and who happens to be related to who, all sorts of things that enter into the selection of these people. What some people say what's everybody's business is nobody's business, and it just is not an effective way

of selecting people who are really able to do things. The private enterprise system - the competitive system in which they're judged by results rather than whether the people like them or who they are related to but by results, because if they don't get results they fail. That is the system which - the only system which the world has worked out which has succeeded in getting people into positions where things can really be accomplished.

I picked up today Time magazine and I said my, I said, is this one here already November 11th? Is it ~~November 11th~~ ^{the} 11th already? I noticed that it was November instead of April, so it is last November. But here's a page which I hadn't read in it which is just exactly appropriate for this point we are on today. I opened right to it and I'm glad I did because it exactly fits in here. It is called the genius in the army. It says in pre-sputnik days. Well, what does sputnik mean? It means there is competition doesn't it? It means we are all concerned because there are some others who may get ahead of us, and may get ahead to the extent that they destroy our existence, but it is competition on a large scale, which is getting us all concerned with whether we are as good in missiles as the others are. It says in pre-sputnik days the case of Private Ernest Shultz, 24, would probably have been laughed off as a bit of routine army bungling. Gangling brown-haired Shultz, assistant to a professor of Southern Illinois University, seems to be just one more recruit when he reported to Fort Lee, Virginia, last April. Since he did not have his degree, he was one credit short in Physical Education, the camp tagged him clerk-typist and thought no more about it. Then last fortnight after he had been in for about six months, Shultz' old professor, Genesicus Carl Delindegry, let out a blast. The private, ~~man~~ said the professor, is the outstanding mathematical genius I have encountered in 30 years, and the army was "letting him wither on the vine". The press made the most of the story, revealed that Shultz had already published highly technical papers now being used at Oakridge, and yet when drafted in the army, he was made a clerk typist. The press made the most of it. Speedily the red faced army announced that it had reassigned Shultz to the weapons research branch of the chemical warfare laboratory of the Army Chemical Center of Maryland, instead of 711, Clerk Typist, Shultz will now be tabbed as 013 Mathematician.

As he said, in pre-sputnik days, it probably would have been laughed off as a bit of routine army bungle, but it is the sort of thing that you find in any organization. Only in an organization of a competitive type, it is necessary to find means to present it, or else the organization fails before its competitors. In a government organization the man who is above is there because he is elected or because he is a friend of somebody who will be elected, or because he passed a certain examination or has a certain amount of seniority. And there is no special push on him to hunt for ways of preventing this sort of thing happening. And if the greatest mathematical mathematician this professor had ever seen in 30 years was six months just as a clerk-typist when we were desperately in need of that kind of brain, think of what happens to people half as good, or people 2/3rds as good, or 1/3 as good as he is, who are being utterly wasted. It is what you find under a bureaucracy. I talked to a medical man in 1944. He was connected with the army and he said to me, well, he said, if it was another army competing for the job, he said, they'd probably get it instead of our army, the job of carrying on this war. He was an Expert in the Mayo Clinic, later he was the head of their whole training program, in the Mayo Clinic. Now he ^{was} ~~is~~ the dean of the largest medical university in the United States for a time later on. He told me that they at Mayo, they organized a special medical branch for the volunteers, a special group of men to be a group of Mayo men, from the Mayo clinic, to go in to be an active medical group in the army. So they were organized. They were taken into the army. They spent a certain amount of time marching and learning the necessary military discipline and technique, and then they shipped them off to an island over in the South Seas where they were to have a big hospital and to carry on a great work of vital importance in the world. This was about 1943. When they got there they found that they hadn't yet started to build them. And they were there six months fooling around waiting for these things to be built. Just the sort of bungling that you find in any bureaucratic type of organization so the performance of the first and second function of government - it is necessary they be ~~firmly~~ performed in a Democratic way by the government as a whole and we are willing to put up with the bungling, but for us to get into the economy as a whole it is exactly what inevitably comes if the social gossellers and the kingdom of God people were to have their way, which is very close to the way of the communists.

Well, this has been the selection of effective leadership. The promotion of the ones, the finding of the ones who have the ability. That of course is the great feature of our economic system. The great feature that has made possible the fact that six percent of the people of the world today are enjoying 50% of the material things of the world and we are not enjoying them because we've taken them away from anybody else, but because we have produced them. And if we divide them up among the rest of the world, they would be not 1% better off, and we'd be no better off than they are. But if we divided our method with the rest of the world they could produce just as much as we have, so that they all would have just as much as we have. Instead of that, there is this great push by the National Council of Churches, to do away with that which we have which has given us the advantage we have and will do the same for other people if they get the chance to have them.

(3). The outworking of economic law, if ignored or strongly contradicted, can produce great hardship. I don't know whether this is true or not but I heard that it was true that one of the less progressive, one of the less advanced states in the East, somewhere, at one time passed a law that in their state, pi would be considered to be $3 \frac{1}{7}$. Now I don't know whether you, how much ~~of~~ most of you know about pi but pi is the relation between the diameter and the circumference of the circle and it is a very involved thing because it is 3:14159 - and you can go on and on for hundreds of decimals so you never end. And $3 \frac{1}{7}$ is just an approximation, but if you start building, engineering works with figuring it as $3 \frac{1}{7}$ you will soon have a terrible mechanical breakdown. You have to have it correct. I heard that during the depression of the thirties during the depression a number of our states, now this is probably just a joke, but I at least heard it happened, that one of the legislatures voted to repeal the law of supply and demand. Well, whether anybody voted to do it I don't know but that's what we are trying to do lately when we say that the price of potatoes shall not be fixed by the comparison of supply and demand but shall be kept to a particular point. And so we spend millions of dollars buying potatoes to bury them in the ground. To destroy them, trying to hold up prices by artificial means. And everything of this sort is sharply contradicting the natural fluid system which is the cause of our development.

Now if the people, the makers of harnesses and buggies and wagons might have complained vigorously when they first began to make railroads because they interfered with their business. And instead of somebody taking a wagon and carrying stuff from here to St. Louis in two weeks of hard work you could put it in a train and carry it there in a few days. And it was unfair to the Teamsters but the train made more for all of us and then the train builders said that the makers of automobiles would bankrupt the country and actually they have increased not only the - increased the welfare of everybody. But all of these changes mean dislocation. They mean temporary upheaval. And that brings a certain amount of inconvenience to people and some real suffering. But the suffering is less than it would be if the laws were allowed to operate functions. Well, I'm afraid our outline has become a bit involved -

G-32.

and so I'm going to ask you between now and tomorrow to look over the outline thus far. Particularly the section e because that's the involved section. I'd like you to take at least 20 minutes and as a stimulus for you to do it I'm going to take about 7 to 10 minutes at the beginning of the hour to give a question on it which will not deal particularly with getting of detail but simply with the main outline. I think that 20 minutes to half an hour will be adequate. Be fully prepared for that, but I think it will be more beneficial if you do that reviewing now. So we'll do that tomorrow.

(Next day)

c. That the outworking of economic law, if ignored, or strongly contradicted, can produce great hardship. And I think that is extremely important, that the idea of majority rule is not a safe idea for progress. The idea, majority rules, is a necessary idea for the prevention of tyranny. It is necessary that the majority be able to exert a check when tyranny raises its head or when the principles upon which the society is established begin to be contravened. But for the handling of them - for the carrying on of things it is necessary to be done in an effective way what is right rather than what the majority happen to want, is the vital question. And economy like everything else has certain laws which God has established and as we follow those laws ^{the} and things work

out, and if we don't, they don't work out, and when we try to not only ignore the laws, but to go definitely against them we can go for a certain distance, and then we have difficulty. And the most tyrannically managed nation has suffered, and has to back up time and again. Now we of course as far as the farms are concerned are in a very strange position here, because we had in the colonial days 90% of our people producing food for the 100%. Today 10% produces for the 100%. We've gotten down to that. Well, in connection with the war, and the conditions right after, these people who had been in the position of getting very little return in the depression, they have gone to the other extreme, and for a time they were - many a farmer who was worth practically nothing, within two or three years was worth many tens of thousands of dollars as the conditions shot up, the return which the farmer received. Well now, if we are going to keep ~~an~~ farm prices by artificial government interference, getting fixed levels so that we are producing millions of tons of potatoes to throw into the ground, other than just to destroy, that can't go on forever. We get chaos if we have it. And something must be done to put an end to that sort of procedure before it brings catastrophe to everybody. ~~When~~ Once you are doing something along a wrong principle you can't necessarily just stopped. You have to find a way to make the change. But the way is absolutely necessary. You can't simply say, we are going to manage it, and this is it. The same thing is true of depression. Now in any economy there is a tendency to produce too much, too fast, to get things piled up. Well, then, you've got to use ^{them up?} the method. You can't go on forever. That is of course the cause of depression which every ^{capitalistic} society has. Societies which are not capitalistic have times of moderate well-being and times of famine. A well-developed nation with a capitalistic economy varies between booms and depressions, and the higher the boom the greater the depression. And once you get a depression everybody says the government has got to interfere, and the government has got to keep the boom going forever. But the government can't. And when the boom starts getting too high, if people would say the government has got to slow the boom up, that would be sensible. To level off the

(7) and thereby keep the depression from going quite so low, but that's what the Federal Reserve Bank tried to do, a year ago when the boom seemed to be going just full blast, they tried to raise interstrife and to slow it up, and they trouble was they were a year too late in doing it. If they had done it a year earlier it might have helped.

I don't know. But we simply have produced ahead. Now we have to wait till

If we don't we will have to wait twice as long later.

This was c (3)? then, the outworking of economic law if ignored or strongly contradicted can produce great hardship. If you have a free economy and it is kept free and one way to keep it free is to prevent too large combining of capital or labor, which can make it artificial, but if you keep it free and keep competition, these things work themselves out, and in the end you are much better off than under any sort of management.

F.R. The Gospel of Christ with its emphasis on industry, economy, human liberty and consideration for others does far more to promote economic well-being than all the efforts of the Modernists to promote the social gospel. And before there was any social gospel that everybody talked about, it worked out historically that the people who preach the gospel of Christ found the economic level inevitably raised, rising in their area, except where some unusual situation came in which temporary prevents it. The Huguenots soon became the best producing people, the most prosperous people in France. In England, a little group of people began going around telling everybody to quake and fear because the judgment of God was coming upon them. They called themselves Friends, but other people called them Quakers. And these people were kicked around and persecuted and mistreated, but eventually they came to be accepted into society and the strange thing was that in a generation or two they were among the most prosperous people, and they have been extremely prosperous in this country. And the reason is, not on account of any managed economy they had but because the industry, economy, human liberty and consideration for others, it was their emphasis on the gospel of Jesus Christ. So they were moving ahead, and that is true of every group where the gospel has been preached and Christian character has been developed - that the group goes ahead, barring a very few exceptions where there is an unusual situation. And the nation in which the Gospel has had free sway, the nations of Northern Europe and North America, has gone way ahead not account of managed economy, but because its the result of the preaching of the Gospel. And this refers not merely to the whole wealth of the nation, it refers not merely to the situation of the people who are best off. It also applies to individuals.

The rank and file of the people have a higher level of life and the poorest people on the average are far better off in a Christian nation than one that isn't.

I ~~have~~ ~~been~~ was amazed in Ireland in 1947 when the government, where they had bananas for sale and you couldn't get any. You could step into any store and you could buy two dozen or three dozen eggs, whereas in England they were rationed. And you had every thing you could want. And we went down the street and everybody was prosperous and just ~~was~~ living off the wealth of the ~~modern~~ world, and you step off a block in either direction and you got into the most ~~poor~~ ~~poor~~ stricken sections and you didn't find that in Scotland and you didn't find that in England. The people might be poor, but their clothes were well-made, patched up. They were getting along. And the same is true in comparison of Italy and ~~Switzerland~~ ~~Germany~~ Germany. You find in Italy and Germany the depression was very bad. But the general level was much more than of the level of the general level in Italy though from an economic background Italy is at least as well (13) as Germany. The gospel has had freerer course in these nations and as a result, not merely the wealth of the nation as a whole, but the well-being of all classes has been greatly promoted. I think that it is an interesting that as you go back over the last three hundred years you'll find that the modernists talk of the social gospel a great deal but you will find that individual things that have really improved people's lives really made life better for people's condition have had fundamentalist backing.

John Wesley's great book, "England before and after Wesley" which in America has been published in an abridged edition called "This Freedom Whence" tells about the conditions in England socially. The low level in so many many ways/^{be}for the time of John Wesley and then after the Great Evangelical Revival to Wesley the great stress of his preaching was on the Gospel. It shows how the effect flowed over into the social sphere and brought tremendous changes [?] into the lives of most Englishmen.

G-33.

The modernists talk about social improvement and the fundamentalists produce it. Not because the fundamentalists start out a managed economy, or to build the kingdom of heaven upon the earth here, but because of the particular problems that come before them one by one they try to deal with from the teachings of the Bible, which includes emphasis on industry, on economy, not on wastefulness but on economy. On human liberty and on consideration for others.

Number four was not only is the social aim of the modernist without scriptural foundation, but it is ineffective to accomplish its purpose.

Number five is the managed economy that the modernists promote if actually adopted will inevitably lead to cruelty and ~~brutality~~ brutality.
merely ?

a. This is not nearly an incidental feature of communism, but a necessity to its continuance. Under a free enterprise system a person tries to find out what he can do well. And he succeeds in it or fails, and if he fails he usually finds some other place where he fits in. Under a managed economy somebody else tells him what he should do, and people don't like to submit to that sort of a control. And the only way that the ~~mana~~ managed economy the modernist promotes will work is if accompanied with terrible cruelty and brutality. There are many people today who say we don't like the communistic system with its terrible brutality, with its utter disregard for the rights of the individual. With its frightful atrocities against individual citizens. We don't like that. But we think that the communist ideal is a wonderful one, and we are in favor of the communist principles but not of the cruelty which the Russians leaders have introduced. Well, the cruelty that the Russian leaders have introduced is as cruel as any tyranny in the world has ever seen, but it is now simply that these men are cruel, not at all. It is that such a managed economy, if carried on, inevitably requires this or they cannot work. E. Stanley Jones lets the cat out of the bag ~~and~~ in one of his books. He talks about the kingdom of God and it sounds very beautiful. His principles on which all society is to be transformed are that from each according to his ability to each according to his need, but one place in his book he deals with what about people who don't want to cooperate. Well, he says, the only answer to that is society will simply have to let them die. There is nothing else it can do. If they will not ~~in~~ take their part in society society has to deal with them. And you have to recognize in the free enterprise system there is push upon an individual to find the place where he can get along. If it is a free enterprise system with Christian people he will find these Christian people trying to help those who have difficulty in life and those through whom some particular accident or trouble or calamity over which they have no control find themselves in difficulty will find other Christian people who are anxious to give them a helping hand in a situation. But in a managed economy there must be those who decide what

you must do and you must do what they say, and without the profit motive, they have to use features of brutality and cruelty. They have to substitute fear for the profit motive, to make it work. And what element of success the Russian method has had are due to the operation of this.

People talk as if the Bolsheviks who established the Russian Communist system had a great ideology, which was the basic thing, and actually if you study the life of Lenin and what he did, Lenin was a great thinker who made great discoveries but the discoveries he made were in the technique of control. They were the technique of getting people under your control and keeping them there. And this technique which he passed on to his associates has been carried out ruthlessly in the Soviet system, and anybody who reads much by people who have been there or who have had much contact where there comes a cry instance after ~~instance~~ instance of the actual ruthless treatment which the individuals received in Russia and in China under the communists and it is simply a necessity to that type of system.

b. The Christian has a duty to do his part in trying to prevent the entrance of such a system. We divide politics and religion and we say that we should not let our gospel work be hampered by our allegiance to a political party or to a special viewpoint in political affairs. That is right and warranted. But there is a point where matters in politics is some matters which are vital and affecting our lives and the lives of our children and this is one, where there are movements in the direction of that which will destroy our freedom, will put an end to not only the freedom of life we have which makes our economic high level possible, but also a freedom which we have to present the Gospel or for any other aspect of our lives and the Christian has a duty to do his part in trying to prevent the entrance of such a system. ^{we have not said} Now/~~this~~ is the basic duty of the Christian, not by any means. If you find yourself in a~~d~~ country which has been conquered by the communists I don't say it is your primary duty to get out and fight against it. It may be perfectly permissible for you to lie low and try to get along, and to find opportunities in spreading the word of God and I think it is much more important to spread the word of God than to get yourself killed for opposing the Communistic powers that are in control over you. It is much more important. But I think there is a ~~mink~~ very vital duty to do your full part in preventing the coming in of such a system.

And there are always those who are pushing in the direction, some of them intentionally, and thoughtfully and knowing what they are heading for; others without realizing who are pushing and working in that direction.

c. Opposition to communism is not merely a matter of economic or of politics, but of opposition to a dangerous and false religion. It is a matter of an atheistic religion. It is a matter of a viewpoint which makes the state take the place of God, which makes it the ultimate end rather than God's will and God's purposes and a - while the presentation of the Gospel is far more important than the defense of the virgin birth or of any of the other secondary doctrines and if a person gives his whole life to defending the virgin birth and does nothing to lead souls to salvation through Christ I would say he is too strongly and I would say (10½ and I would say the same thing against him. There are far, for everyone that gives too much attention to all positions of communism there are a hundred Christians who fail to do their part in this vital area.

F. Difference between a government and an agency.

Now this is a matter of terminology. I'm not sure that agency is the best term to use but I think it gets the idea across. And I want to make it clear what I mean by this difference because it is a rather vital thing in our relation to government and also in our relation to the Church. The

Number one. Government in the first and second senses exists for the protection of the lives and liberty of its members; an agency exists for the accomplishment of a constructive thing. Actually it is the difference between the first and second phase of government and one of them entering into the third phase but it is a vital phase that runs clear through in many regards. You hear the statements made, Germany wants this. France wants this. England wants this. And that kind of statement. The average German doesn't think that. The average English mind is on an entirely different thing. It means that the leaders may have an idea where they think it will help the welfare of the nation. But we have too much of a tendency of government as individuals. Here's a man who is a citizen of the United States. He has an attitude towards the government. He takes a pledge of loyalty. He has certain obligations to it. But his relationship is very different from the relationship if he is a member of say the immigration service.

He is sent by the government to examine candidates for entrance into the country. And in one sense he has a very different relationship than the other. The relationship of a citizen is very different than the relationship of an employee. The relation of a citizen is the relation of a man to his government. The relation of an employee is the relation of an individual to an agency. The government may carry on the function of the agency but ordinarily it is some branches of the government that becomes an agency. And there is an awful lot of confusion that comes in our failure to carefully distinguish government in its primary function, the first and second function,

G-34.

the second function, and an agency which may be controlled by a government or may be active for a government - our relationship is inevitably different. If a government tells me I have to get up at a certain hour in the morning and I have to go down a certain street, or something like that, I say they are infringing my liberty. But if I am a member of the post office department, the government tells me I have to go down a certain street and distribute some mail at ten o'clock each morning, they have the perfect right to tell me so, because I am an employee of an agency, rather than simply a citizen of a government. And there is a basic difference in your relationship toward an agency and your relationship toward a government. And it is very very easy to confuse that difference, and to take the attitude that you are disloyal to the government if you are not ready to treat the government of which you are a citizen as if it were an agency ~~which~~ which you are an employee of.

1½ (Question: Yes, it all depends upon the persons. If there is a law which is for the production of silk that is an agency performing a constructive task. If there is a law, if it is found that a government is unable to protect its citizens after a certain hour of night, it does not have sufficient funds to do it. There is going to be murder. There is going to be robbery. There is going to be difficulty. And this can be averted by saying that after a certain hour they are not allowed to be outside. That is a means of carrying out the first function of government - of protecting the lives of its people. Now it is a means which has more interference with liberty than most means do, consequently it should be done only after great consideration. But if necessary, it is far better

for us to lose the opportunity of going out after a certain hour of the night than it is for us to be murdered. So it may be a necessary way of enforcing the first two phases of government. Now it would come under the first phase. Now of course the second phase of government involves the - the second phase of government is, I want to drive on the left side of the street, I want to go down the street and park one day the other way and I'm told no, you can't do it. Well, that is to increase the liberty of all, because it prevents traffic dangers. It is done not to perform a constructive task, but as an attempt to increase my liberty, but in doing it it may temporarily diminish my liberty. The government puts a sign over here on Washington Lane. I'm in a hurry to get up to Jenkinstown. I come up Washington Lane and you come up today and you find that fence across the street and you can't get through, and you have to go around some other way and you may lose ten minutes. My liberty is interfered with. It is an awful nuisance. road ? But if it is necessary to do that in order to make it possible to widen that sphere so that I and everybody else will have greater liberty in the future of going along, it comes under the second phase. It would probably be the first phase, if it is proper to have it.

4 $\frac{1}{2}$ (Question: Personally I'm against it. Personally I think that - I'm quite alone in the view so I shouldn't present it. It is just my personal opinion. But my personal opinion is that the building up of a small professional army, highly trained, able to use the fine modern weapons that we have, kept in the pink of condition and given a pension often at a comparatively young period of life, given a good pension afterward, would produce better protection for us than a compulsory draft for all the citizens. That's my personal opinion. Many other people feel that it is not democratic to have a professional army. And of course some feel that there is great danger in a professional army. And there is if it is not kept under proper control. A leader of it can make a push, and make himself a tyrant, but there is a danger. There's that danger in any army. But under our present system, the government spends thousands and thousands of dollars training people in the handling of very complex weapons, and then when two or three years are up they are out of the army and they don't choose to reenlist and you have to spend all that money training people over again. I know there are many who think it would be much better to pay more and make it desirable to make people stay in longer.

Of course, my own personal opinion would be that this idea that war is wrong unless

the other person attacks you first and then it is right. I think it is utter nonsense. I think if there is a principle involved it is right and if there isn't it is wrong. And I personally if I were dictator of the country, I would say that we would establish it as a principle that the world cannot exist half free and half slavery and the menace in any area of the world there were as many as a million people who were under a dictator, it was our duty immediately to interfere to smash that dictatorship. And I think if we smashed every one, we would never have any Mussolinis or Perons, that would get into position where they could menace the world and cause a world war. But that's merely my own personal opinion. But I just mention it in connection with this, because if you had a small professional army, if a man like Peron began to get control to where people didn't dare to say what they felt like, they would be thrown into prison, and he knew that a well-equipped capable force would immediately attack him, why he wouldn't have much chance of getting started. And that's what gives your people, the professional army, something to do and to keep them in practice. This present idea that we train everybody and then they sit around and do nothing hoping that a war won't start, I don't think is very efficient. Now the Russians of course, they find things to keep their soldiers occupied. Well, now that's getting off into my own private theories, but the principles involved, the principle - the only excuse for a draft in wartime/^{or in peacetime} is under the first phase of government, if it is necessary for our liberty. It is necessary for our liberty that we have a police force, else none of us would be safe in a world of sin to go from here over to Elkins Park. We have to have a police force.

There may be one person in a hundred that has to be visibly restraining ~~(a)~~ but if you don't have that force that restrains them, you would soon have one out of ten instead of a hundred. You don't have to hire a little group of protectors so that we can get along. And if it is proper to have a police force for an area like Philadelphia or the United States, it is proper to have a police force in Europe, but it ought to be a police force. ~~in~~ That steps in whenever there is a destruction of people's liberties anywhere instead of saying, you can do anything you want to your people, but the minute you come across your border and attack us, then we are going to fight and ~~not~~ until then. It is an utterly irrational attitude but it is our present attitude. Roosevelt faced it, and he tried to do everything he could to get us into war, so finally he maneuvered things so the Japs hit us. Once they hit us, then we stepped in. But if there

was a proper reason for us declaring war against Hitler after Pearl Harbor, there was every bit of reason, but there wasn't before the war started.

This difference between a government and an agency is one that people just don't keep in mind, and it is very important. You might say there are three relations. There is a relation of a citizen toward a government. And the government is there for my protection. Many children get the idea, oh, there's a cop. There's a cop. I'm scared of him. I don't want to have anything to do with him. He may hurt me. Well, the proper attitude is the cop is there to protect you. As long as I am a law abiding citizen there is nothing to fear from him. Once I got hit by a car and I didn't think anything was wrong and I got up from the curve when I began to feel decent again, and started walking toward the police station, blood drained from my head, and I lost consciousness. The next thing I knew I was walking along the street again and there were two policemen walking one side and one on the other and I didn't know where I had come from and where I was going, or anything about it, but I said, well, I said, I guess I at least have a good conscience. I haven't done anything wrong, because I don't feel the least bit uncomfortable with these two policemen beside me. In a land like - in a communist land, Mr. Hsish remembers, you're scared the minute you see a police, and you don't know what to do. But in a land of justice the citizen has a right to expect protection and his freedom from the government. An employee has a right to expect that his government will not interfere and that the agency that he works for will not interfere with his private life, ~~and~~ as long as he does his work. He is there at the time that is set, he does the work that he is to do. /They have no right whatever to interfere with his private life. But the slave is under his master to the place where he does just about anything he wants him to do. We of course believe that slavery is wrong. But when a government becomes an agency and this is carried through on a large scale, the citizen tends to become slaves and that is of course what they are in Russia today. They are slaves of the government and they must do anything that the officials of the government decide they must do.

(Next day).

The difference between a government and an agency. We saw the attitude of a man toward his government and the attitude toward his agency. There is a certain overlapping,

but there is nevertheless fundamentally a difference. The three attitudes that might be taken, the attitude of a citizen toward his government. He has a very definite loyalty toward his government. He is subject to it in certain matters. He looks to it for protection. Then there is the attitude of the employee toward his employer, who has a much greater control over him which has than his government has. Certainly it would be strange if the government did not have a greater control over the members of its police force than it has over the average citizen. They are in an agency as was as subject to a government. And then there is the third, the attitude of a slave toward his master. This is an attitude which we do not have today, but which we historically have had and it is very different from the attitude that an American is expected to take towards his employer. An American is very much irritated at his employer if he in any way treats him like a slave. But there are those who talk as if this should be the attitude toward our government. The attitude of a slave toward his master. There is a certain area of thought in which the government has authority and there is a point where that authority stops. There is a larger area in which an agency has authority over its employees. But its authority does not extend ~~any~~ beyond its employee. And then there is a sharp division between both of these and the attitude of a slave toward his master and neither one of them should ever be thought of as in that relationship.

Another way in which the difference comes into release

G-35.

When we remember that in was it 1940 I believe we read in the paper that President Roosevelt had given the British was it a hundred over age destroyers that the United States government had given those to the British. This was before we were in the war, and that the British had given us bases on the British soil, on a number of islands and possessions of the British they had given us bases. Well at first sight that sounds like an even swap doesn't it. We give them destroyers. They give us bases. On examination however it develops that in one case I believe they gave us a base in the same sense in which we give them destroyers. That is we took the destroyers. They were physical material things which we turned over to them and they took and they could

use. I believe there was one case where they turned over to us a base which they had built. I'm not sure there was one, but it is my impression that there was, which they had built. They had established. They turned it over to us and we put our sailors into that place and we began to use it. But the other bases of which there were quite a number were simply the permission for us to build a base on these particular islands or areas which were subject to the British government. The result was that when our men went in there and wanted to build bases they found the land owned by individual British subjects and they had to bargain with these British subjects to purchase the land, and sometimes they set pretty high prices. Now in one case they turned over property to us. In the other case they gave us the right to buy property in the area which they possessed.

This is the territory of the United States - the 48 states. They are the territory of the United States, but during the early days of the war, our government had men purchasing territory all over the country for which they paid money to the individual owners in order that they be used for bases or for areas for training etc. There are two different categories. There is the territory of a nation and there is that ground which belongs specifically to the nation instead of to a private individual. And I think that it is helpful if we distinguish between these two. The government as a government has jurisdiction over everything, every bit of soil within that country. And it has the right and the duty to see to it that the laws are enforced in all the territories that belongs to the nation. But the government purchases or holds certain individual territories, certain specific territory within the nation or even in some cases outside of it, and this is owned as an individual owner lot. In other words in relation to that it is an agency. The holding of specific territory is a matter of an agency, in the sense distinct from the sense which this is the part of the territory of the nation which belongs to it as a government, and governs all territory. But as an agency it owns certain territory and has a right over that territory different from the right which it has over all of its land.

Well now there is the same comparison that can be made between a citizen and an employee, can be made in relation to a church to its denomination or to a local church. After all, the difference between a denomination and a local church is that one is just larger than the other. That's the only difference. One is a group of Christians organized

together with a small group, another is a somewhat larger group. The difference between a denomination of ten thousand people and a denomination of two million people is a far greater difference than the difference between an individual church with two hundred people and a denomination of ten thousand people. The proportion is far greater. But in any such organization as the local church or denomination you find that the individual member of the church has a certain relationship to the church and the church has a governmental relationship in a religious sense to that individual. But you will find that there are certain individuals who are hired by the church. It has a pastor whom it pays a salary. He is hired by it. He is subject to it in a way in which an ordinary member is not subject to it, if it has a janitor of the church. He is subject to it in a way in which an ordinary member is not subject to it. Any employee has a relationship beyond and above and different from the relationship simply of a member. In the one sense it is similar in a way to the government. In the other sense it is similar to an agency. As we have noticed, no - there is no such thing as a government which is completely apart from being or having an agency. A certain amount of this is necessary. Because the agency is necessary to keep the government going. It has to have a police-force. If it has property it has to have a janitor. It has to have certain things done just as individual organizations do. In this it acts as an agency, but it is primarily acting as a government.

2. Democratic procedure while best for determination of policy is not an efficient way of directing agency. And this difference is clearly brought out in the Constitution of the United States. The laws are made by the Congress in which every man is equal to every other man, except as they vote temporarily to give certain authority to some of their members as Chairman of Committee, or as the Speaker of the House and these can be taken away anytime the body votes to take them away. They are simply for purposes of procedure. Every congressman has his vote in the determination of policy. But the executive branch is that which is acting as an agency. It is carrying out the policies which are either established in the Constitution or determined by the Congress and in the executive branch the president is the head of the executive branch and has almost a supreme authority within this branch subject to a general oversight by the Congress, because it is necessary to direct agencies, that there be centralization of control.

In fact it ~~is this~~ has become too much a bureaucratic matter and this general who resigned not long ago said that everything that had to be done had to be cleared through fifty committees in the Pentagon and he could just get nothing done. And that is why we were standing way behind. And we need committees from the viewpoint of the determination of policy and we need committees from the viewpoint of watching over the first function of government or the second function, but we need for the third function, for the agency, we need an individual with power who is judged by his results rather than by his ⁹. If he is directed at every step, if his decision has to be made by a group, his possibility of carrying out his work satisfactory is greatly inhibited. Democratic procedure while best for determination of policy is not an efficient way of directing agency.

I talked with the director of the National Parks Service, and he told me - the office was in Chicago at that time, it is back in Washington now. But during the war the office got too full in ~~Chicago~~ ^{Washington} and they moved the whole National Parks Service to Chicago. And the director of the Service there who had the authority over the Service under of course the Department of Interior told me that, I said to him, now this must be very fine for you being in Chicago instead of Washington because I said you are nearer to the National Parks. Well, he said, yes, I am nearer to the National Parks but I have less time to be in it than I would have if I were in Washington, because he said, every week I have to go back to Washington for a couple of days to meet with some committee of congress or deal with some various group on this matter or the other matter of policy and it just takes so much time I can't get out to the National Park where I should be conducting, directing things. He said if I could be in Washington and get the different people I wanted and get that thing done and then get out to the Park, I could do things more efficiently. And there is a combination of course but direction under Democratic procedure is always hampered. It is necessary to have that hampering in a government to avoid tyranny. It is necessary that we have an oversight in anything to avoid development of that which is harmful. But we must maintain a large element of centralization of control if an agency is to be efficient and effective.

3. Every government or agency involves some curtailment of personal liberty. Such curtailment should be carefully limited in accordance with the necessity of the purpose

of the organization. It is pretty hard to specify how great the curtailment should be. It will vary with different agencies. It will vary with different governments. The man is in the forest all by himself. There is nobody within ten thousand miles. He can have absolute personal liberty to do what he feels like doing so far as he has the ability to do it. But once there is somebody else there his liberty is cut down and there must be a curtailment of it if the two aren't getting along, to some extent. But it should be carefully understood what it is. Not simply that the government or the agency can do anything it wants to.

13 $\frac{1}{2}$ (Question: Well, I'm dealing here thus far with general principles and specifically in relation to government and economics. But there is hardly a thing that has been said, but that it has a definite application to the church. Well, we will deal with the church at considerable length. I think that it is best, in most cases, to save these problems until then. But it might very well be that a question relating to general principles more than to a specific situation of the church and in such a case it would be very good to raise it now. I mean you could judge on that or you might raise it and I might make a judgment on it. It would be a matter of which fits in best. But I would rather that the question be raised than that we would run the risk of missing it altogether.

That is a very good question. It is the kind of problem that must be considered in any kind of an organization, like this. In the first place we must carefully avoid the danger of seeming to be dictatorial. We must carefully avoid that. It is very easy for a person to be absolutely convinced that something is the right way to do it and the best way to do it and yet they proceed in such a way that a lot of people who don't care which way it is done get the idea that you are trying to boss them and immediately take the opposite side. And they are dead against what you wanted even though they might have been for it if left to themselves. There is that danger in anything which involves a number of people continuously if extremely important to have an understanding with them that they don't get that sort of an impression. On the other hand as you say there are many problems which can be much better handled by one or two than by a group. Now in this matter, the matter of the *Bricks* it would impress me that there are two things that might happen. One is this. Someone might select some bricks which were not the best as far as their durability is concerned.

Anybody could make a mistake. You could get something that - in fact you could even get something that for normal conditions might be just the right thing and then the weather might be a little unusual for the next five years in such a way that they would prove to be not very satisfactory and anybody would have made the mistake. But people would feel pretty much agreed because they know they would not have made that mistake, if somebody else would have taken it into his hands and he'd made it, and that is what causes difficulties, and then the other thing of course is a - they may affect the appearance. And people have pretty strong ideas about appearances. And there you have to be very careful that you don't seem to ride, rush over people's ideas. I would think that if it was something less important, I would think that the best thing would be to try to get the group to agree to simply trust you or some other individual to give them authority to go ahead, but in this, it would seem to me, that it is important enough that the feeling is strong enough that the wise thing to do would be to try to get them to select at least three people that they had confidence in to look into the matter and to select say two or three different persons, and to bring a report and to say that we are quite convinced that from a viewpoint of durability and practicality these three are as good as we can find, but among them this may be better for wet weather, this for dry, or this some different. And we mention that and then it is possible to have ~~two~~ two or three colors and then let the whole group decide to vote among the three after having a presentation of them whys and wherefores by a committee that looks into it thoroughly and then agree on that. I think that would take a little longer, but in a free for all in a big group, you just get no where, and on the other hand, this is a thing that they are going to be conscientious of through the years. And somebody - someone individual that feels very strongly, when his ideas aren't given a hearing, he can be pretty agreed in later years when something goes wrong that nobody could have ~~foreseen~~ foreseen, and he would say well if I - if they had followed my advice it wouldn't have happened. I think that would be the best way to avoid it, to get the whole group to pick the committee rather than one individual doing it, so they would be people they have confidence in, and then get the committee to give reasons for their choice. And that they would have two or three out of a hundred picked which the committee would say are the best and if possible there is a difference between them, and then let the people - say let them take twenty minutes

with three statements by different ones why they like this one or that and then take a vote. That would be my advice.

That is the undemocratic procedure of having the experts study it and reach the conclusion might give you a better result in the end, than the vote, but there is a continuing satisfaction involved in which all must feel that they had the chance to determine it. That nothing was put over them, and if it is clear to them that in the end there was a vote of 90% in favor of the one they chose, why, the rest, well, they may think the 90% did not make very good decisions, but at least they weren't overruled by any one of two people. So that would be my advice in the situation. And I think that is a very important point. I think that's one of the most important things to realize about an agency ~~wh~~ that the church is in a way an agency, to realize that it is ~~mm~~ necessary to carry people along with you. It is necessary to do two things. It is necessary to get the results, but it is necessary to keep the other people in the organization feeling ~~mm~~ ~~think~~ that things are being done right. And things aren't necessarily being done right by giving them a chance to discuss everything they do, but things are done right if they know that they have an opportunity to express their views where they feel strongly and that where there is a large group that feels strongly, they can simply have the final say. I think that's a question that belongs here rather than later though it is very vital in connection with a specific church.

I have here the Life magazine of January 6, 1958, which has an article what happened to the business boom? Laws of economics catch up at last with a nation that thought it had repealed them. And it impresses me as a very excellent article. Because it shows how ~~mm~~ as things grow and conditions are going well things are tight and close, and then it is decided that it is necessary to expand, and when you begin to expand you make them still tighter. And then as he says here, when users who want a hundred and ten million tons of steel a year our scrambling to bid for an annual production of a hundred and five million tons it looks as if steel will be here forever. When the supply suddenly goes up to 113 million tons, and at the same time demand drops off as it did this year, because a good bit of the steel had been going into new steel plants, the scramble ends, and the drop begins. I think that in a nutshell shows the cause of business booms and of business depression. They are the inevitable result of a situation of free enterprise in which

instead of having famine and sufficiency alternating, you have sufficiency and scarcity. That is, your whole level is higher. You still have alternation. So your alternation is down here, your alternation is up here. And the trouble is that when your boom gets bit, you've got to have your drop off to compensate for it. There is no way of getting around it, and if the horse has gone too fast, it is overtired and it has got to rest a little, and if your answer is to whip it up hard, maybe it will go ~~mm~~ still faster, but it is going to have that much of a worse set too at the end. He says here, government can do an awful lot when the boom is very tight to try to slow it down, to slow it down so it won't have to fall so low, but anybody is very unpopular who tries to do that. For the minute it goes down everybody wants it brought right up to the top again, and there is your problem - to find ways of leveling out the bottom of it to keep it from impinging on a few individuals but to devide up the drop over everybody, and to prepare again for the rise. I was tempted to read you the whole article, but I'd like you to take the reference to it, Life magazine, for January 6, 1958. It is an excellent article.

And the other thing is in this weeks Time. This is not nearly as important, but I should mention it. Here in this weeks Time, March 10, 1958, on page 24, there is an article called East Germany, and we know of the great well-being of West-Germany today. And West-Germany things are going just ahead wonderfully. But here in East Germany, which is the same people, the same resources, the whole background is the same but the organization is different. It is the communistic organization. The managed economy. And here he points out the difficulty that they are suffering right now. The deputy premier - Their deputy premier has made this statement, "We can get by with promising the masses a lifting of rationing, a fifth or sixth time, but the seventh or eighth time no one will believe us." He says that the government has accomplished nothing but the alienation of the bourgeoisie, ~~mm mm~~ the use of the intelligensy, the house wife, and two million refugees. Two million who have fled from East Germany into West Germany. He says that in the first half of 1957 alone East Germany lost 7 and a half million man hours, because of the lack of raw materials broken down machinery and all around bad planning. East Germany offered to build oil tanks for Sweden even though its industries were totally unprepared to produce them. And the tanks crashed, some collapsed and the whole thing became such a fiasco that the directors committed suicide. East German experts offered to build water works in the Sudan.

Pipes and drills were shipped out, but no water was found and losses ran to at least a million and a half marks. East Germany exported hundreds of tractors to Red China. When the tractors broke down by fleets it was found that no provision for supplying spare parts had been made. The Chinese angrily called the whole deal off. Those are just a few instances of the impossibility of the managing of a whole economy. And of the difference in West Germany, where it is being left to free enterprise, and you have the different groups competing against each other, and competing with outside organizations that ~~many~~ you find that they are distributing their products today all over the world. And the average life, the standard of living, of everybody of West Germany, is the highest it has ever been in history. And it is a result ~~of~~ not of things they have been given, but of the system which they are using. Which is a system which we have had right along, which is responsible for our well-being and which they have had to some extent for a long time, but had been hampered by governmental restrictions, which are now largely removed.

Well, those two articles I wanted to bring to your attention.

II. What is the Church?

And in this as in every other case, the way to find the answer is to see what the Bible says.

A. Examination of the New Testament usage of the Word.

What is the Church? Well, what is a church? A church is a building. Some people will tell you it isn't, but that is the origin of the word. The church is from the Greek, (12) which means belonging to the Lord which was the word used for the building in which services were held. That is the origin of our English word Church. It means a building. But of course, very sensibly we can say what we are not interested in is not our English word but the Greek word which our English word ordinarily translates and that is not the word ^{12 $\frac{1}{2}$} but the word ecclesia. That never means a building. Our English word is taken from a word which means a building. But the Greek word ecclesia which the French use. They don't say, take a word like our church, they say eccle taken from ecclesia. The ecclesia is a word which is never used for a building. It is used a good many times in the New Testament but it is interesting and is always translated church in our King James version except in three cases, all of which are in Acts 19. But it is only used three times in the Gospel, so we

can look at each of those three. By the way lest I forget it later, let me say that a fair amount of what we said about managed economy and its results is somewhat in this little pamphlet that I wrote on Communism and the Historic Christian Faith, with some other similar material. So any of you don't have copies I wish you would take a copy. I would like you to have in mind what is in the copy.

This word ecclesia is only used three times in the Gospels and all three are in the Gospel of Matthew. Well, let's look in them and see what we learn of what the New Testament means by ecclesia. Now of course in approaching a word like this, it is often good to know what the word means in Greek in general, how the word was used in the Classics or in secular Greek or before it came into the New Testament. We should look at that too. But I don't think that is necessary right at the moment. Let's look at these three usages. The first of them is in Matthew 16: 18. And what does that prove about what the Church is? "Jesus - (said to Peter) - Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Now there he speaks of my church. He says my church. And he says that he will build it and he says it is going to be victorious and he says it is going to have to do the next verse tells us with salvation and it is going to be founded on the rock but what is it?

G-37.

That is very clear from the context that it is not a material - it is a group of people. That is quite clear enough. That it is a group of people who He is referring to as His church. It is clear that it is one. It is not churches - it is my Church. On this church I will build my church. There is one organization, or organism, whatever you want to call it, which is the Church as used in this verse. This verse, it is the - that which is Christ's church. My church. Now the other two instances in the New Testament are both in one verse. - in the Gospels, Matthew 18: 17. There we read, "If thy brother trespass against thee, go and tell him his fault, between him and thee alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if

he neglect to hear the Church, let him be unto thee as an heathen man and a publican." Now there the word Church is used twice in this verse. And what is it he is speaking of. Is it the same thing as in Matthew 16. Is it Christ's church? Is it all of his people? Is that what he is speaking to? Is he to tell it to all of His people? And does this teach that they are to decide the question? If he neglect to hear the church let him be as the heathen. Some people thought that from this that the organized church should decide, make a final decision on all these things concerning the individual. It seems to me that is drawing an awful lot. But our immediate question here is not that. Our immediate question is what does it teach us about what the church is? And I don't think that we get near as much from this verse as from the first verse. And I must say that all three usages together don't tell us a great deal. We have to look further.

3 (Question: The same verse as here - the next verse. "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." It speaks of binding and loosing and that gives some warrant for the idea that where there is a difference between two people, the church is to make the decision, but it certainly doesn't say it. And where it goes on, in their praying to the Lord about something, well, I think it is an interesting question to go into, but I don't think right here we need to go into it. The whole matter of the churches relation to disputes among members. But as to what the Church is, we don't learn a great lot from this verse. We do learn that it is His people. We learn that very definitely. It is His people, and certainly it is Christian people. But I think that we have to look for further usage to learn a great deal more about it.

Now in Acts we find the word church used more frequently. I think we can say this definitely that the first passage means the universal invisible church. The second can hardly be invisible, because you can't go and tell it to people who are not here. But as to whether the second is local or not, that would be a matter of interpretation. I don't think it states. The second passage certainly refers to living people. But as to

whether it means living people who happen to live in one block or in one town or in one state, or who happen to agree on one particular point of doctrine and therefore to be joined together, or who happen to meet together in one place. You can't draw any conclusion from this particular verse. Some will say, this is the people who meet every Sunday together in one local church. And some will say this is all the people of God, all of the living members of the Church, and if the local people don't find a satisfactory conclusion on the matter, they have a right to refer it to a larger group, because we can have a community here. We can have a church here, where I'm the only person from a certain Racial background, that belongs to this church, and all the others have a little prejudice against me, and they can all side with the other fellow, but if we go to a larger group we will find that that is the other way around, or that there are enough different ones to make up the difference. And so if this means a final decision is given by the Church then whatever the Church binds on the earth is bound in heaven, and this decision is final. If it means that then it must be more than a little group somewhere. And there are those who think that it must mean that, but I don't think that we prove it definitely. But if it must mean that then it must mean the Church more than just one particular group of people.

Well, that question of disputes in the Church is one in which we perhaps ought to spend a good bit of time on, but right at this point, we are interested in what is the Church, and this doesn't throw a great bit of light on that particular problem. Now we get over to Acts, and there we find, that the word occurs in chapter two, in verse 47, where it says, "the Lord added to the church daily such as should be saved." And you can see things from this. Again you can see that it is people. And you can see that it is saved people. He added to the church such as should be saved. You can see that it is people, and you can see that it is saved people, but you can not determine from this verse, whether the word church in this verse means the universal church, or means all the Christians living at one time, or whether it means the people in a particular area. Because those who were now converted joined all three, so this doesn't mean that it is one of the three. It certainly does not mean that. You don't have it again, I believe until Acts 5: 11. It would seem that in this case, it meant all the Christians who were living at that time. I think there is no question of that. He added to the church daily such as should be saved. It certainly meant that. But all of those may have been members

of one beautiful church, so that it - you can not say that the word necessarily would mean that. In Acts 5: 11, ~~and~~ we read, "great fear came upon all the church" and there again all the Christians there were, were there. So that this is all of the living people. But does this mean the people who met together, or does it mean the people who truly believed. Well, in verse 11 we can't tell, because it is upon the church and upon as many as heard these things, so that, whether it means upon all the true believers, and upon every other who have heard it, or whether it means on all the people who met together under the apostle's leadership, and all others who heard it, you can't prove it.

Acts 8: 1, you find that there was a great persecution against the church which was at Jerusalem. Against the church which was at Jerusalem. Was there any church at any other place at this time? I don't think there was. The which here, probably refers to the persecution rather than the church. The persecution came against the church, when the church was in Jerusalem. But this is not saying, there were a lot of different churches, but we are not talking about the Jerusalem church. We are not saying that was the only church there was. But the persecution was in Jerusalem.

10 (Question: Because this was the beginning of the scattering. You mean you don't know how long this was after. We will gladly accept the correction. We will say that we do not know how long this was after the meeting at Pentecoste, and for all we know it is possible that a number of other churches had been established, in other places before this time, but for all we know, that it is equally possible that none other had been. We just don't know.

11 (Question: It does. That is the - but does it show that it means out of several churches, the one that was at Jerusalem was the one that was persecuted, or that the persecution came against the church, and the place that the church was was Jerusalem. It doesn't show that meaning. You might say that the battleship Maine was blown up which was in Cuban waters. Now that doesn't mean there was another battleship Maine somewhere else. They blew up the battleship Maine which was in Cuban waters, not the one which was in California. But in this case I don't think that it is. That's where the church was. So I don't think that - I think that this verse again, shows its people but I don't think from this verse, you can rightly deduce that the word church refers to a portion of the whole body, at this time in this place, in this usage. Now in verse 3

we read, Saul made havock of the church. There is one other usage of it, which I didn't touch on. It is 7: 38. Where Stephen says, "This is he," (speaking of Moses who was) in the church in the wilderness." And that isn't the church in Jerusalem. But that is looking back into past history.

13 $\frac{1}{2}$ (Question: No, chapter 8, verse 1 says that as a result of persecution in Jerusalem people were scattered abroad except the apostles. In chapter nine we find that some of them were scattered as far as Damascus. It would seem to me that the - well, we have no proof that there was a church in Damascus, have we? Does it mention a church in Damascus? It mentions Christians in Damascus. It mentions that. It nowhere says he was going to go to try to attack the church in Damascus. It says he went to Damascus to see if there were Christians there. Well, we are now studying to try to conclude what the church is. We are trying to see what the word means and we have seen that there is a sense in which the church means all Christians. Now we are trying to see how soon ~~the~~ ~~the~~ ~~we~~ we can find cases where it is used, of something less than all Christians. And I would say the first time we can be sure that it is used of less than all Christians would be in Acts 9: 31, where we read, "Then had the churches rest," instead of then had the church rest. That clearly shows the use of the word for several distinct groups. The use in Matthew clearly shows the use of the word for all Christians together. Acts 9: 31 $\frac{1}{2}$ clearly shows the use of the word for each of several distinct groups. But I know of no case prior to Acts 9: 31, where you can prove that the word does not mean the whole body of Christians. Now since the whole body were in one place those who were meant by Christ, they were the whole body, and they were just people in one sense. You can't prove to restrict the word from it.

G-38. (Next day).

We found the first usage of the word church in Matthew 16: 18, where we found that the usage referred to the whole body of the Church. Upon this rock will I build my church. It does not say churches, it says church. It does not refer to a great many organizations or ordinances ~~mm~~ ~~mm~~ but to one ordinance which He shall build upon this rock. Then in Matthew 18: 17 we are told to tell it to the church, and what is there meant by the church. Does it mean a group of people in one place, or does it mean, or

does it mean the group of all believers in Christ. You can not prove from the passage which it is. You have to determine the meaning of church for the passage, from other sources. This passage will not prove in one direction or the other. It is perfectly possible to interpret this passage that two men have a disagreement; one has something against his brother, go and tell it to the four people who meet him regularly for prayer, or go and tell it to the seventeen hundred people who belong to the organization that meet with him together to hear the Scriptures read, and determine. Or you can take it as meaning, go and tell it to the particular group of God's people, with which you have connections, but if they are not agreed on it, let them consult with a larger body. Both are possible, and you can not take from the passage, because very evidently the other usage in Matthew refer to all of Christ's people. It is very possible that the little group that you met with would have one idea, another little group would have an entirely different idea. If we had only Matthew to deal with, we would say that the church must always mean, all the people of Christ. We could definitely say that if that was all that we had to deal with. But of course we have other passages. And from the other passages, we do not have other passages which enable us to say that in Matthew 16: 19, when Jesus says, on this rock I will build my church, he means the church

(3 $\frac{1}{2}$). We do not have grounds on which to base that. We cannot say that He means the disciples church is the church reporter of Philadelphia. We cannot say that.

So that if we had only Matthew to deal with we would have to say that the latter part of the chapter refers to all of God's people. A few years ago by an accident, a friend lent me or gave me, (I don't know whether the thing is a present of any more value or not), what it says on it is a version of a form of government, drafted by the committee on revisions to the form of government and book of discipline for study by the session and presbytery of the Orthodox Presbyterian Church. In other words, this is not the form of government of any organization. This is a suggestion, a version, which a group suggested. Well, now I do not know what has happened to it. It is possible that this as it is, this adopted as a substitute for the previous form of government. It is possible that it was discarded altogether and the previous form of government was retained. It is possible that some things were adopted and others weren't. That's not my purpose at present to discuss with you the organization of that particular denomination. And therefore

I have not inquired into it. But I mention what it is in order that you can - and I should say this also, that whatever I may say that is critical of this, is not to be considered as in any sense a criticism of the denomination, because it is simply a committee, a presentation, a suggestion. And as I say, I don't know whether its suggestions were adopted or not. And therefore what I am dealing with you about, is ideas rather than anything that exists. But it is an important idea, and I thought that this was a handy way to bring the idea before you. Now this version of a form of government drafted by the committee of revision, and I haven't looked up to see who the committee is, because I don't want to deal with any individuals, but simply to present an idea to you. This committee has suggested that that church adopt (well, of course they say it is for study by the session of the Church. In other words it is suggested to them, and if they think it is wise, they adopt it). Now what have they done in this version of a form of government, suggested as a possibility of adoption by that church to replace this other? It was two years ago that this was presented. As I say, I don't know whether this thing was adopted or forgotten. But here is something I want to bring before you.

It has as its preface, speaking of Christ as the head of the Church, and then it has basic principles. Now number one, under basic principles. The orthodox presbyterian church setting forth the form of government which it maintains and is founded upon and is agreeable to the word of God affirms by way of introduction certain governing principles. Number one. The church is the institution of Christ its head distinct from the institution of the family and the state, neither exercising supremacy over them, nor subordinate to them but coordinate with them, and consists of those who are united to Christ and are the members of His body. Now we don't need to go into detail now to see a particular point that we might criticize it on, but in general, I don't think that anybody could have any criticism of this statement. The church is the institution of Christ its head, distinct from the institution of the family and the state, neither exercising supremacy over them, nor subordinate to them but coordinate with them, and (now ~~suppose~~ so far it is rather general, now) and consists of those who are united to Christ and are members of His body. Would anybody criticize that? All right, then there is a definition of it. Number two. The government of the Church is ordained by Christ

Himself, and is revealed to us in His Word. Would anybody question that? Well, now, our present point of consideration of what is the general principles of the family of God and I think that when we speak of the Church as it is today, you mean the whole body of Christ, why that is of course, something that we have to discuss in full. If you mean one particular group, why, you have so many different groups with so many different viewpoints that - .(8 $\frac{1}{2}$).

Well, wouldn't you agree that for any interpretation this is all right. The church consists in those who are united with Christ as the members of His body. I think that we would agree with that. Then I think that we would agree with number two. The government of the Church is ordained by Christ Himself, and is revealed to us in His Word. We would agree with that. Now I want to go over to chapter two, of the Church. That's what we are speaking about - What is the Church? Chapter two - number 1, Jesus Christ is now exalted far above all principality and power, having established His church in this world over which He rules as head and king. Would anybody have any contradiction of that statement? I think that we noted in Systematics last semester, that He is prophet, priest, and king. He will eventually rule in the whole world. Certainly the head of the church, certainly the supreme ruler of our lives and of everything that we are connected with - He should be. So ~~whether~~ whether the word king should be, raises a question right away, and I think a good question. But just for the moment let's just say over which He rules as head. Someone might say, over which He desires to rule.

Number two. The Church universal consists of all those persons in every nation who are united to Christ and are members of His body. Number three. Since the Lord alone knows infalliably those who are His, all those who profess the true religion, and their children are subject to the government which is set up in the Church. The question might be raised, What is the government in the church? But whatever it is, surely they should be the Lord's people. Number four. As this immense multitude cannot meet together in one place, to hold communion or to worship God it is reasonable and warranted by Scriptural example that they should be divided into many particular churches. I think that is a good statement. By a particular church consists of a number of

believers and their children associated together in accordance with Christ's institution for Divine worship, gospel witness, mutual fellowship, and Godly living, and form a Church government. That certainly is done. Submitting to a particular form of Church government. Now you notice here how these two different usages of the word church are used. There is the use of the word church in the sense of the ~~mm~~ church universal. There is the use in the sense of the particular church, the particular group meeting in one place, and I think that we find the two usages as you noticed in Acts - in the book of Acts we notice that ~~mm~~ the word church is first used in Acts 2: 47. Where it says that there were added to the church daily those who should be saved. Well, now how did the church get started for them to add to it? Well, where did it come from? Did somebody get together and say, we are going to make a church? It simply says the Lord added to the church daily those who should be saved. He has not given us an specific sense where it was established as an organization. This church that is there. But He does say that the Lord added to it those who should be saved.

And then we have the word Church used in the book of Acts in a good many places, and I believe that practically every case where the word Church is used, it could be interpreted in this general sense, if one desires. That is to say the church as a whole body is Christ's people. At first there was only one, the one in Jerusalem. Then when you got others in other places, or Christians in other places, you could say that the Church consisted ~~mm~~ in only those Christians there. You could say that. But we have in Acts a certain number of cases where the word is used in the plural. It is used for a certain group of people.

G-39.

very similar to the Communistic ideology that is the ideology that

of secular society should be done under the direction in
accordance with . Now is that the teaching of the Scripture
about the Church. Well, of course our first reference to the Church again is Matthew
16: 18, and there in Matthew 16: 18, we don't learn anything about the function of the
Church, ~~mm~~ well, yes, we might learn a little. He says the gates of heaven shall not
prevail against you. Then it seems to give some authority that what shall be tied on

earth shall be tied in heaven, what shall be loosed on earth, will be loosed in heaven. But these are rather general statements. It could be made an argument for this, authority you might say of the church, But I don't think that it necessarily does. The word certainly could be understood in a much more limited sense. In Acts 18, our reference there, he said again, whatsoever you shall bind on earth, shall be bound in heaven, and whatsoever you shall loose on earth, shall be loosed in heaven. He says there, if your brother trespass against thee, go and talk with him alone, if he won't hear you take one or two witnesses and if he neglects to hear them tell it to the Church. Then does he say that the church is to decide what to do and you must do it? Well, the one objection that might be to that is that when they came to Christ and said to Him, compel my brether to divide the inheritance with me, Christ said, who made me a judge? Christ refused to enter into that. Now here is the thing, that instead of saying - tell it to the Church and then (it doesn't go on and say, and whatever the Church says, that be sure to carry out, but it says) if he neglect to hear the servant let him be unto thee as an heathen man." This phrase could be interpreted - then let the Church decide to excommunicate him. But that's not what it says. Let him be to thee - does that mean that you are to be his (3 $\frac{1}{2}$) and that no longer you have nothing to do with that man. Does it say that if the Church decides in his favor instead of yours then you must decide that you were wrong in the first place? This passage can be interpreted meaning that final decisions, and binding decisions made on the Church by the Church on all matters of disputes of Christians.

I Corinthians 12: (Question raised here: (5 $\frac{1}{2}$)). Yes that's right. Moreover if thy brother shall trespass against you, go and tell him his fault. It certainly seems to imply that there is sin and there is trespassing. Your brother has trespassed against you. Now you should go and talk to him. But if he won't hear you, then you take some witnesses, then if he neglects to hear them, tell it to the Church. And let the church decide the matter and he and you decide who is wrong and who is right and submit to what the Church says. It doesn't say that. It says but if he neglects to hear the Church, let him be (it doesn't say, if he refuses to hear the church let the church throw him out. It doesn't say that). It says, but if he neglects to hear the church, let him be unto thee, as a heathen man and a publican. Verily I say unto you whatsoever you shall bind on earth shall be bound in heaven, and whatsoever you shall loose on earth, shall be loosed in heaven. Again I say¹ unto you, where two or three

of you shall agree on earth touching anything they shall ask it will be done for them by my father which is in heaven. And then he goes on with Peter. Peter says to him, "Lord how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, ~~th~~ not for seven times, but for seventy times ~~and~~ seven."

It seems to me that the whole passage doesn't indicate a court of punishment. The verse right before it, "Even so it is the will of your Father which is in heaven, that one of these little ones should perish."

I want to get now this question - is the Church like an agency or is it like a secular state or government, I Corinthians 12: is very interesting in this connection. There we find that in verses 12 to 28, we have a discussion of the Church. It says, "as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Then he tells how the different parts of the body can't look down on any other part. The members should care for one another. Verse 27, "Now ye are the body of Christ, and members in particular. And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way." Certainly the picture there is of the church - all the believers in Christ, and God given to individuals special warrant and special activity. The picture is not of the Church which set out to perform its function and to select members which give orders to do this and that and the other, but rather that God has given gifts to people for the church to perform these functions.

Ephesians 1: 22-23. Here we read that God has put "all things under his feet, and given him to be the head over all things to the church. Which is his body, the fulness of him that filleth all in all." Surely then the church is all the body of believers and it is more like a secular state for government rather than like an agency that corresponds to a nation, rather than to an agency. It is like human society. Human society is all those who are born in this world. The Church of Christ, in the general sense is all those who are ~~born~~ reborn, all those who are born into the kingdom of heaven.

Now should that church be considered as the agency of Christ to carry on all His work or is the church - are the individuals the agency of Christ, and the Church more ~~more~~ human like (11). You see what I mean to say is that the three functions the three phases in which government may be exercised if applied to human society, as you can see could be applied to the Divine society equally as well. God could have made us if he chose, a closely knit army with specific orders coming from within directing us what we should do at every individual moment. He could have made us a rapidly moving organism for the accomplishment of His specific purposes. But the most important purpose that Christ has in the world for His church is the sanctification of its individual members. The most important purpose which He has is for our growth in grace. The most important purpose of the Church is the advance and welfare of its members and of course the adding of new members to the Church for the building of it, but not just adding them to it but to give them the development and the growth that they need. So that He could have just made us an organism where He could press a button here and a button there, but that is not what he's done. He has made us as a Divine society, a society of individuals and He works through the individuals within it. And He uses them for specific different purposes toward the whole body for its relationship to those who are outside.

And so the church, certainly the church in general, the church of Christ, the universal church is the whole body of God's people and corresponds to a nation rather than to an agency. And consequently we can expect that in church government it will be proper for the church to do that which is necessary in the first phase of government. We can understand that it will be desirable for that which is expedient in the second phase of government. But the second phase of government is a phase in which the government always has to ~~ask~~ ask, is this really expedient that I do this. The question might be raised shall we make a law that the western river drive here shall only be used to drive southward instead of northward. And if you make the wisest decision, it increases the liberty of us all. Because we certainly believe that the government does not have a right to go into these things just arbitrarily, restrict travel in a certain direction, in a way which can bring injury and inconvenience.

(Question: I would say so very definitely. I think there is a great deal of ~~error~~ error on the hope of the part of those who feel that the whole church as a whole should - there are often serious errors because - (Very difficult). to understand - to 6. Evidently this one lecture was recorded over another one.

(Next day). 6.

But at our present point in our discussion, looking at these verses we have noticed that the verses where they use the term ecclesia, the church is an English word which means a building, but the word that we translate, the word ecclesia is a word which is used in many cases in the New Testament to indicate the whole body of Christ, most particularly in Ephesians. But it is also a word which is used speaking of every church, the churches in Asia. Now if he said the church in Asia, you could say it ~~means~~ just means part of the church. But when he says the churches that seems to make it proper to use it as individual congregations. Now that was a, Examination of the New Testament usage of the word, Church. I'll mention for your interest that the word Church never occurs in Mark, Luke, John, II Timothy, Titus, (isn't that interesting? Two of the pastoral epistles. II Timothy, or Titus). I Peter, II Peter, I John, II John, or Jude, the word never occurs in them. Now let me mention this also, the presence or absence of the article is not to be thought of a church or the church, there is no evidence that that is a vital difference, in the usage of the word. The word ~~church~~ church is translated - the word ecclesia is translated church in the New Testament, I believe in every case of the church except the one towards the end of Acts where the town clerk. (Very hard to hear here.)

The word ecclesia is used in the New Testament except for these cases of this group in Ephesus, it is aside from them, always used of a body of Christian people, whether they are a local body or a whole body, except the one case, that is Stephen's address where in Acts 7:38, he said of Moses, "This is he who was with the Church in the wilderness." There the word ecclesia is used and translated church, in connection with the people in the wilderness. There is a footnote there in the Scofield Bible which says, Israel in the wilderness was a true church, but that is at present just a (9) use of the word. But the instances in Corinthians and Ephesians I've listed them all, to this question of whether it is a local group or the whole church.

B. The Word is used to indicate the Entire Body of True Believers regardless of time or place, and also to indicate the local ^{group of believers.} church at Jerusalem. We are justified I believe that when it says the Church of God at - I think we are justified in saying that it is a particular group of believers, rather than the whole body. Now that B, is a summary of what we looked at under A, I don't think we need to look further at it, but let us look at C.

C. Christ is the only one who can found or build a true Christian Church. Now maybe that is speaking a little bit dogmatically, but I do not know of any case, in the New Testament which speaks of any individual that is founding a church or ^a building. Jesus said, upon this rock will I build my church. In Acts 2: 47, it says, the Lord added to the Church daily such as should be saved. And there are many references to the Lord's relation to the Church. It is interesting that we have Paul going about after his first missionary journey to visit the churches. And we have him going around and appointing ~~men~~ officers but it does not say that he went around and gathered the believers together and

(11½). As far as I know and I believe I can speak quite dogmatically on it, there is no specific statement in the New Testament anywhere of how you should go about the Church apart from the building.

(12) but there is much that could be said of

but Christ is

D. Comparison of the Church ^{secular} in general to a ~~secular~~ state or government.

There are a few passages rather vital in this connection. We've been looking at the government of the state. We have been looking at the Christian and his relation to it. We have been looking at certain vital principles about it. Is the church similar to the government? Are the principles to quite an extent similar? Or can we expect them to be rather different? There was a statement made by a presbytery of - the Presbyterian Church of the USA back in 1810 in Western Pennsylvania. They found that a lot of their people were giving money to a missionary society organized in Boston which was sending missionaries to many countries. And they made this statement. They said, the Presbyterian Church in the USA is a missionary itself. It is a missionary society. Now you can say people should be interested in missions. You can say that all Christians should be interested in missions. You can say that the Christian Church should be interested in missions. But is the Church of Christ like a society which has a specific task to fulfill, whether it is spreading of

Missionary knowledge, whether it is the running a railroad, whether it is the making of bread, or is it like a government? Which is it most like? There are many people who assume that it is the duty of ~~the~~ ^{His} people that everything a person must do ~~must~~ as a Christian, he must do by means of Church organization. That is the assumption of a great many people. He will make the assumption that there must be a government of the Church which directs the work of the Church and accordance with this government the Church carries on its work. That is making the church a nation. You might say that it is in the field of religion, the application,

G-41.

Yesterday out of this suggested form of government, I'm afraid I didn't read enough to you to get across the full point I had in mind. I read you the statement on chapter two, of the church, Jesus Christ who is exalted above all principality and power has established his church in this world over which he rules as head and king. What is that church He established? Certainly, it is the whole body of believers. There is no other way of interpreting it. The church which He has established. Upon this rock I will build my church. Number two, the Church universal consists of all those persons in every nation, who are united to Christ, and members of his body. That makes that certainly clear. Number three. Since the Lord alone knows infallibly those who are His, that all those who profess the true religion, and their children are subject to the government established in the church. You certainly must agree fully with that. The question we raise is, what do we mean by the government which is established in the church? That is the question. But most discussions of the matter, take for granted what the government is, - the government which is vested in the church and discuss the question - how large should the church be in which this government is vested? That's an interesting question, but a far more vital question is - what is the government which is vested in the church. It is very common to hear the statement - majority rules. One person should always submit to the majority, but of course you immediately must ask then, majority what? We have three people together and ^{two} ~~the~~ ~~three~~ decide they are going to go out and commit murder. Does the other one have to submit to the decision of the majority?

If you have two people together and they decide that all our lives we shall go with

short trousers. Does the other one have to submit to this majority? Or if he does, does he have to have a right to say, why should it be the majority of three. Let's take all the people in the house. Let's take all the people in the block. Let's take all the people in the city. Let's take all the people in the world. What is the area in which it applies, but what is involved in the government? The basic principle of our United States government is that of limited power, that government is restricted in certain functions, and it is just not an arbitrary autocratic exclusive power, which the majority has over the individual. Well, now this goes on - number three we noticed that they are subject to the government which is vested in the church. Subject to the government. That is a very common understanding. We are subject to the government. I remember hearing - I think I mentioned in this class before about General Johnson, how when Henry Ford refused to participate in NRA, he said, Henry Ford will find out which is bigger, Henry Ford or the United States government. The idea being, anything the United States government decides to do, Henry Ford has got to submit to. The Supreme Court later on ruled that the NRE was unconstitutional, and that Henry Ford therefore had been right all the time in refusing to submit to it. But that is a very common idea. The minority must always submit to the majority. We are subject to the government. But in what regard are we subject to the government?

Now let's continue. Number four, that this immense multitude cannot meet together in one place to hold communion or worship God. It is reasonable and warranted by Scripture example, that they should be divided into many particular churches. Then the particular church consists in a number of believers and their children, associated together in accordance with Christ's institution for divine worship, gospel witness, mutual fellowship, and Godly living, and submitting to a certain form of Church government. That's rather broad isn't it? A certain form. Submitting to a certain form. It is not specified what the form will be, in the particular church but it must be a form. I think that surely is right. Any group that is together to do anything has to submit to a certain form, else we couldn't carry on life. Well, I wanted then to look forward in this to where he discusses in chapter 8, of Church government and the several signs of judicial. It is absolutely necessary that the government of the Church be exercised under some certain and definite form. Surely no one will object to that. How will you exercise anything if it isn't under a form? Then he continues however, we hold that government by presbyters is the form of government prescribed by scripture and appointed for the Church to the end of the world. Well, that's not our

At present point, We'll look into that later. But our present point, we continue, the Church consists of many distinct congregations. Since these congregations belong to the body of Christ, which is one, they are not independent units, but sustain to one another in organic closest relationship. Now you may immediately ask this question. They sustain to one another. What sustains to one another, in an organic close relationship. What do they mean here? Surely if this is a form of government for study by the sessions and presbyteries, in the Orthodox Presbyterian Church, it means the congregation ~~namely~~ belonging to the Orthodox Presbyterian Church. But that is not what it says. What it says is, since these congregations belong to the body of Christ, which is one, they are not independent units but sustained to one another in organic corpus relationship. Number three. This corporate unity, must express itself in government as well as in other respects. Hence the government vested in the church and exercised by the presbyters must not be restricted to the government exercised by the session over local congregations, but must be as inclusive as incorporate unity which belongs to the church as a whole. Under certain circumstances a most satisfactory way of exercising this inclusive oversight it would be for all the presbyters of all the congregations to meet in an assembly for the purpose of exercising oversight and jurisdiction over the whole system. Since it is not however usual possible or at least practical for all the presbyters to meet in assemblies, it is proper that a number of presbyters should be chosen, to meet in general assemblies in order to adjudicate those matters which concern the whole church. You notice that terminology - the whole church is used - the body of Christ which is one, which would seem to imply that every local church is subject to the government of the entire body of Christ, wouldn't it. Where then, follows from this, the justification that a particular congregation which is over here in let us say in Philadelphia, and another one in Baltimore, and another one in New York, and another in San Francisco Kansas City, that these particular ones are represented to a particular body which exercises oversight and jurisdiction over these particular local churches. The argument in here is all based upon the assumption that every local church ~~is~~ is subject to all put together, to the whole body of Christ. And yet the constitution puts forward, is a constitution for certain individual congregations, scattered over the country, calling themselves by a particular name, and assuming that as members of this body, they are subject to a general

assembly representing this entire body. Where is the authorization in this work here? In this suggested conference? For a group of churches which is a very small part of the body of Christ, to be subject to the jurisdiction of the particular group. If the principle is majority rules, then surely it must be the majority as a whole, not the majority of a particular group. Suppose I were to say, I think that all the people with blue eyes, should stand together. Therefore whatever the majority of people with blue eyes determine that we blue eyed people, I'm not one but assuming that I was, we would stand together and we would do that which would be quite different from saying the majority of the people in the United States must control. If I voluntarily choose to - If I say all the people that are interested in mathematics should form an association through out the United States, that's one sense, But then when I get through with this association we've formed, then for me to try to make a rule that every fellow in that has got to be subject to the rest of this association, what would be the warrant for it? I say, well, the majority must rule. If the majority must rule, surely it is the majority of all the people, not the majority of the people in this particular association. See, the point that I'm driving at is - an argument can be made that every Christian is subject to the jurisdiction of the body of Christ as a whole. An argument can be made that every Christian is subject to the jurisdiction of the particular local church of which he is a member. But the assumption, you see the logical jump in this, the assumption that is made, by so many, many Christians, that the authority of the whole body of Christ in here who have chosen to form a denomination.

11 $\frac{1}{2}$ (Question: Here we have been discussing in a way two different things, that most of us would want to look into and one is, what is the government authority to which we must be subject? And the second question is how much is the area that is included in its area? How many people should be in it, and what is the nature of the government? Now I believe that these three categories which I've listed, these three phases of government, is a useful tool for considering material, of what is the proper function of government? Because the communistic idea, the government, that the state can do anything that it wants, majority rules when in actuality, it means the contrary. Karl Marx's ideology which is interpreted by the leaders of the state group, even though 95% of the people may be against them, what they decide is true communism, is what they insist must be done. So actually, it isn't majority rule at all. It is majority by the state which is the ideas of its leaders. Which ideas they

think are proper and true, and in accordance with Marx's ideology which actually becomes the supreme authority, and in the Christian Church supreme authority is similar - only it is the Bible instead of Karl Marx's word. But we don't feel that there is a group of individuals who have a right to determine what must be said. Who feel that everyone must study it for himself. So that is, this I think, the statement of this suggested form ~~of~~ of government brings into the fore that question which has caused a great deal of argument and a great deal of confusion. The question of, how big is the body that we are to be subject to, if we are subject to the whole body of Christ? But the other question - in what ways are we subject? What is the government? Here is something that I think is ~~even~~ more vital. And we've noticed here that we make D here under 1, a comparison of the Church in general to the secular state or government.

1. The Church is the whole body of God's people. It corresponds to a nation rather than to an agency. Now what is our situation within our nation? Our United States government is very limited in its functions. Of course, it deals with relations to matters of other governments. That is something of course that doesn't have much relancy to this matter of Church government. Perhaps it has some but for the moment we can omit it at least. But aside from that our United States government tries to insists upon the freedom of individuals as over against this government, and then enters into only very limited phases of life. Actually to every one place where the United States government affects our lives there are a dozen places where the state does. Perhaps twenty where the local government affects our lives.

G-42.

It is like our national government which protects our freedom, and does those things which are necessary for institutions because we don't feel they can be done as well in another way. And the whole body of Christ, all the people would divide up into certain ~~many~~ smaller groups. Now in many nations the division has been according to area alliance. And the people have been considered in the Church - all the people in a certain area have been considered as a branch of the church. More recently the demoninational idea has developed. And we have groups of people selected from different areas and of course in either idea there is your local church.

The local church though corresponds you might say to a town government. It is human society. The local church does certain things for us which we can't do for ourselves. It holds regular services and it provides the sacraments. We go to the church and we hear the Bible expounded, but if we are to grow in our Christian life we have to study the Bible for ourselves. The Church does not do our Christian witnessing for us. It encourages us. But the Church does not tell us how many people we must witness to each day, or to specify who they are. In our witnessing we act as we believe the Spirit of God is leading. And we proceed to feed on the Word of God, We proceed to pray. We proceed to endeavor to grow in grace. We proceed to endeavor to be His witnesses. But the church is a help to us in all this activity. It is a help to us and it protects us in connection with them, but it does not direct regularly all the religious activity ~~of~~ of individuals. Now perhaps the church has tried to do that in certain areas. The Church of England in the time of James, every person was required to attend Church services. In Virginia every body was required to go every day. Every body had to go to services every day, had to go on Sundays. Wherever you find that there has been real advance in Spiritual life, you will find that individuals studying the Scripture proceed to improve in their Christian life. 4.

You'll find that individuals step out and do witnessing. You'll find that individuals may step forward, and the ministry is a help to guide, and advise and encourage rather than a dictator of the religious life of the people. So that the Church is like human society. It is the whole body of God's people. If you are going to say that your local church must be composed of people who agree on everything, and therefore want to work together absolutely harmonious on everything because they have no disagreement, why, pretty soon you'll have your denomination so small that there won't be more than two or three together. Because you just don't find people who agree, you just don't find them.

5 $\frac{1}{2}$ (Question: A very good question. Let's say it this way. That in the state and in the church the power comes from God. The individual in man has no power but what God has given him. And the individual Christian has no power except what Christ has given him. Christ is the head of the Church. The state ~~as~~ as it properly functions must follow the Divine law which God has established, the laws of righteousness and laws of justice. The state tries to put those laws into the form of a constitution. And it must follow the Constitution until its changed. The church has a constitution which is the Bible.

And it should follow the Bible because God has given the Bible. Now the power to interpret the Constitution of the state or to change it, we decide by majority rule, having it come up from the individual people. As far as the Church is concerned, in the first period of the Church undoubtedly, the power to set the constitution and to regulate things was in the hands of the apostles, to quite an extent, but the apostles died in the first generation, and I would question whether you can find anywhere, any evidence that there is any power in human beings in the Church beyond that power which Christ gives to the individual Christian, and that the individual Christian exerts his power through his representing. I would say that the analogy to that, between the church and the state, is this one difference, that the Church's constitution is given of God and remains unchanged by Him, by the human constitutions is established by man but if it is pretty much out of conformity ~~hamony~~ with God's eternal laws of righteousness, we find that - we will decide that it is a bad state, that it is not being handled right. Just the mere fact that - if the majority of the people in a country decide they want to have a certain family rule that country and kill anybody he wants to, and make everybody his subjects, his slaves, we don't feel that's right. We don't feel that the people have the right to give that power over the other person, in many areas of their lives. I think the analogy goes through pretty completely.

8 (Question: But what are these governments to do? Their powers would surely be powers which they would think are derived from the Bible. That is, I would not feel that I would not feel that if I was a member of the Church, a particular church, the majority of the people of that church would have a right to rule, that I must spend a half an hour in Bible study every night before I go to bed, and I must get up exactly at four in the morning, and spend half an hour in prayer. I might think that would be an excellent thing for me to do, and a fine thing for the leadership of the church to urge upon me. But for them to make a law, even if 99% of the Church voted that that was up to me to, I would say where is your Biblical authority to give you the right to give me that order. If they could show it in the Bible, I would say fine. I must obey what the Bible says, but I do not see any warrant for my saying, these 51% or even 90% of this church say I must do this, and then I must do it. And I don't think this is of the state either. That is, their powers are limited, and the state's powers are limited, according to what the people have chosen to give

the State, but I think that what they have chosen to give it, should be not just what seems good to them, but what is in accordance with divine principles. But certainly as far as the Church is concerned, what power they should give to the church organization should be a matter of Scriptural warrant. I don't say Scriptural requirement necessarily, but of Scriptural authorization. I think the analogy is pretty close to human society and the Church. A person doesn't join the church because they agree with everything with the other members. But they have joined the church because they have considered that they are a child of God, born again through the Lord Jesus Christ, born into the Church of God, and therefore they should associate themselves with other Christians in the Church. But the authority must come from the Bible.

I quite agree that the Democratic principles should treat upon that the powers, actually what power there is in the particular organization should come up from the people, because God has not put us on this world to whom He has given us evidence that He has given us that and made us as His representatives with power. And therefore we have to say, I believe firmly in the autonomy of individual Christians. I believe that is the great Reformation principle, of the priesthood, universal priesthood. Every Christian has direct access to God. Therefore any organization which has a right in a religious way to exercise authority over me does it because I have chosen to recognize, but I think that I should study the Bible to see whether it is my duty or to what great extent it is, or to what extent it is my duty to join with others and establish myself.

Well, that is our basic point here. Yes, that is a matter, I would say that the Church thought of as the Church universal, would have a right to tell its members any thing that is clearly taught in the Scriptures, and no right whatever to go beyond it. When it comes to a local organization I think that we must recognize certain elements of voluntary enjoinment to it. I don't think that an organization, a church that would have the right by a vote of 50% or by a vote of 90% to introduce a new rule like that for its members which was not clearly taught in the Bible. But I think that a person would have a right to say, I want to organize a church which will consist only of people who don't watch television, or wear ear rings, and I will invite other people to join with me in such an organization. I think if they enter with that idea, they would have a right to make that a condition of joining their particular organization. Of course that is on the theory, our denominational theory.

Certainly there would be a perfect right to have a denomination which doesn't use earrings, or watch television, but it should be understood that on the basis of the formation of the organization, should not be voted through by even 90%, 95%, of the members of this organization, I think that would be definitely wrong, for them.

2. Consideration of the first phase of government.

a. Properly government belongs to Christ as the head. This is the first phase of government, what is wrong in the Church? What have we a right to be protected against? The first phase of government is the doing that which is required by the moral law. Well, I think that into this phase properly Christ is the head, and we would expect Him to exercise His authority in it, to protect it, to protect the members from evil.

G-43.

Number two is consideration in this regard of the first phase of government.

a. Properly government belongs to Christ as the head.

b. Man has a definite responsibility in the first phase of government. Now is there any such thing as government in the Church aside from what Christ does? Christ is the head of the Church. Do we expect then that the government will be entirely exercised by him, what government there is? And that there won't be any other government? Well I Corinthians 12:28 tells us something of what Christ does for His church. "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Here it names the different gifts that Christ has given, to the members of the Church. ~~Now~~ One of them is called governments. Surely this is evidence that it is God's will that it is man's responsibility, government. We don't look to Christ to decide all the questions. Man has responsibility in the government.

c. Brief considerations of this phase as relates to the Church as a whole.

Let's put a and b under 1 instead of 2. That will save us time. That is the government of the whole body of Christ or of any part of it, properly Christ is the head of the Church. That Christ in this age does not speak directly to us except in rare instances. And consequently man has a very definite responsibility, in all government, I Corinthians 12: 28. Then number 2 I mentioned, consideration of the first phase of government, and under that what

I called c will be a under 2. Brief considerations of this phase as relates to the church as a whole. What is the primary function of the United States government? It is to protect me when I travel in other parts of the world. It is to make it safe for me to travel from one part of this country to another. It is to make it safe to me to buy and sell, in other words it guarantees the money. I don't work a month here for the money, and then get to California and find that the money is worthless. As far as the Church as a whole is concerned, surely the first phase of government relates particularly to the keeping out of false doctrine. Surely that is the primary purpose of government in the church, is the keeping out of false doctrines. People go to a church and they send their children there to Sunday School, and if they are at all intelligent, they have a right to expect that what they hear will not be dangerous. That what they receive will be for their welfare rather than for their hurt, and that they are protected from false doctrines. From that which is destructive of the purposes of God and destructive of their eternal (5). It is a protective activity, the first phase of government. ~~It~~ That it seems to me is the most vital phase of government, the protection of its citizens, from false doctrines.

6 (Question: It is our individual responsibility. Yes. But don't you think we have a responsibility in some ways that work together for this purpose. We have children and we want those children to receive correct teaching. We can't give them all the teaching ourselves. We just don't have time. Many of us don't have the ability. We don't have the knowledge. We expect to have a place where their teaching is going to be sound teaching. People put their confidence in the church and often it is misplaced confidence. But they do put confidence. What is the confidence they put into the church? That what they receive will be right. That it will help them rather than injure them.

7 (Question: That is not what I meant to say. I meant to say that the teaching that they receive should not be such teaching to destroy their faith, but such teaching that would build up their teaching and would be beneficial to them. That the protection of them in that is surely the first phase of government like the protecting of our lives and of our property by the government. It is the protection given to us, some measure of protection, that that is certainly a primary function of the Church as regards the members of it. Now, say you have a local church here. You don't just throw that open on any Sunday for anybody to come in and speak that wants to. The minister there is away a fair amount, some of them

very little, some a lot. I had a man who said he preached 70 years in the same church and only missed 7 Sundays. But that's rare. Ordinarily they will miss pretty much that a year. Now who is going to preach those times? An able man could come in there. An able pleasant fine man could come in and could put so much doubt in people's minds that in a whole year you'd hardly eradicate it. And there is a responsibility, whether it is the minister, whether it is the official board, whether it is the people, there is a responsibility to protect the teaching of that place to where the people can have confidence, their children will not be injured by it. That is, I'm not raising the question at this point whether, as to what protection means, whether on every little jot or tittle of it, the denominational view, they are going to agree. I'm not raising that. But I'm saying that it must be to protect them from what is harmful. From that. At least from that which is contrary to the basic teaching of Scripture and will tear down the faith. That is, I think, one of the most basic principles, problems of Church government. The basic thing for a congregation is that the teaching that is given to them is teaching that isn't destructive to their faith. And when a minister is ordained, what do we try to find out when we ordain him, regardless of what (9 $\frac{1}{2}$), we try to find out whether he is going to be one who is going to present correct teachings to the people, or who is going to have doctrines that will hurt their children. We are trying to protect them from harmful doctrines. And that is the first phase of government, but it seems to me to be a very vital part of the function of the Church as an organized body. It is not to pray for us, it is not to preach for us, I mean it is not to read our Bibles for us, and study. It is to help us in it. But it shouldn't be the whole Bible study. But it is a help. In all these ways it helps. And it is to encourage us to do Christian work. But as far as this government is concerned, one of its most basic things is to protect us, so that we can have confidence that our children will not have false teaching. And it is remarkable how in almost any local church, you get a man in there with a very nice, pleasant personality, and a man who knows something of how to deal with people, can lead them with anti-Christian teaching, and that church in a few years will go completely away from correct teaching. Whether we think of the church as a whole, whether we think of an individual church, whatever group we think of, this is a very basic principle.

11½ (Question: In most bodies there is an examination on the person, and there is the right of casting one out. There's many and many a case where a man has been ordained, a wonderful Christian man, then he goes some ~~man~~ where and takes some graduate work, and loses his faith. That man who is so fine changes, and there should be some way to protect the people from injury. And most bodies have, but the way is more apt to be exercised on a more obvious (12½). You ~~m~~ take a man who falls into sin, a man who falls into immorality, or falls into a crime, people fall into everything imaginable. And every church you find occasionally something (13) Where does somebody have the right to step in and protect the people from that? And protect the organization? That is the most important function of government to protect those. You get, in the secular state you get robbed, Somebody comes in and holds you up. You have a right to call on the police force. And in a religious area, you find that things are going in such a way, as to turn your organization away from the purpose for which it was started, and to lead your people to hell ~~into~~ instead of to heaven, there has got to be a point at which somebody can step in, and can put a stop to it and make a change. There must be that. And that is the first function of government.

14 (Question: Well, by protecting I'm meaning protecting from that which is clearly wrong, under the moral law. Now the regulation, the second sphere, would be when one is not breaking the moral law, or going contrary to the clear doctrines of Scripture, but when he is taking an attitude, which is not for the well being. Now, I knew of a case here in Philadelphia, 20 years ago, where a man was - there was a church down here, that had an auditorium that ~~had~~ could hold a thousand people in it. I'm ~~m~~ told that a man went in there, and he was installed as a preacher, and the place was full, every seat taken. And it was never that full before. The next service they had perhaps 800 people. But it kept on going less, and less, and less. And the crowd

G-44. (0)

It kept getting less and less, and people said to the minister, you're not building up the church. It is dying out. And he said, as long as there are six people who will come and hear me preach I'm going to come and preach in this church. And the people drifted away, and they drifted away and they drifted away. And the man who told me about it said finally it got

down until one morning there were four people there. And when that happened the man resigned. But in the meantime he had run that church down to nothing which had been a pretty thriving church when he went there. Well, as far as I know, there was no crime. There was no sin. There was no false doctrine. There was nothing that would come under the first phase of government, that he had done wrong. If there had been, somebody could have stepped in. Somebody could have done something. But this would come under the second phase, very definitely. Those Christian people had a right to find some way to see to it that this man, even though he had been properly installed in their church when he was proven to be one who was not able to carry it out, could be removed, and someone put in who would be able to carry it out. And they had failed in that. The people found it a lot easier to quit and go to some other church than it was to make him stop. He was a nice pleasant fellow, and it just went down and down and down. And when somebody would come to talk to him he would say, I'm going to preach here as long as there are six people here. Well, that would be the second phase of government. It must be. People give money to build a nice church building, and to get an organization going, they have a right to have some way of seeing to it that somebody who is unable to carry on properly, doesn't just stick there and carry it on, that's the second phase of government. But I say they have a right to that and we need some form of government to make that possible.

We are subject to the government of the church. I don't like that terminology. I don't think we are subject to the government of the church, but I think we have a right to have the function of government carried on, in such a way as to protect us from false doctrines, and to protect us from that which is injurious to us, and also in such a way as to protect us from that which would interfere with the progress of our spiritual life, and of our effectiveness in serving the Lord the way that He wanted us, and the way we ought to do, if we are to be the sort of Christians He wants us to be. Well, I was hoping to get a little bit further to day, but I think that we will go on from there next Tuesday then.

(Next day).

We began number II recently, which deals with the question of What is the Church? A. was examination of New Testament usages of the word. B. was a summary of these New Testament usages, and then C. was a comparison to a secular state or government. and D no C was Christ is the only one who can found or build a true Christian Church and D was

comparison of the Church to a secular state or government, and under that 1, 2, - yes.

5 (Question: I have in mind to make 2, 3, and 4, deal with the first second and third phase of government. Now properly a and b should be repeated under each of those you see. But I thought that maybe there ~~was~~ would be a saving just to give it under one, but I don't think it matters so much which place we give it. That is, it applies to both actually. It applies more to ~~the~~ ~~and~~ two three and four than it does to one. That the government belongs to Christ as the head and man has a very definite responsibility in this government. Now I want to consider that under each of these, but perhaps we don't need to make a separate a and b under each. So suppose we leave it under 1 though I think that the other might go along with it. And number two would be consideration of the first phase of government. And under that we have considered this phase. Well, I was going to divide it into a, b, and c, the church as a whole, a large portion of the church, and the local church, and we will want to think of those, but perhaps ~~we~~ first, we'll think of it in general. This matter of the first phase of government in the Church. Now this is often called Church discipline. And what is the first instance in the Bible of Church discipline?

6:75 (Question: Yes, that's right. That it is to keep out false doctrine out of the Church as a whole today. That is its primary function. My purpose is not simply to give you some conclusions to take, but to try to see what the Scripture says, and consequently I want you to get the lines to see how they come together. And reach the conclusion together rather than my laying them down for you. And for that reason, I would like at this point, to look at the Scripture on the matter, and are we looking at the Church as a whole, when we look at Acts, or are we looking at a local church? There was only one church. And so, it could go under either head. But we are asking this question, what was the first phase of difference in the Church. And I am using the term Church now in a limited sense, the body of Christians after Christ had left this earth. What was the first case of difficulty? What would any of you suggest?

Well, who exercised the first discipline of the Church? Peter exercised the first discipline. ~~the~~ We won't give him the title of Pope, but it is interesting that he was the first man to exercise discipline. Well, now under one we looked at an a and a b, properly government belongs to Christ as the head, man has a very definite responsibility, actually in this case, who exercised the discipline? Peter or God? In this case Peter spoke, but God

acted. Very definitely. The Holy Spirit, we will say, used Peter but the Holy Spirit acted above and beyond anything that Peter could possibly do. God certainly performed discipline in His church in Acts 5. There's no question of that. Peter gave the human words, but God performed the acts. We find here that, we read that, verse 3, Peter said, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" Here is Peter rebuking Ananias. Peter is admonishing Ananias. Now I think we are justified from the whole viewpoint of the chapter to say that Peter is not just acting here as any other Christian admonishing a Christian. He certainly is acting here in some way in an official capacity, whatever you want to call that. There is some sort of an official capacity here. He is speaking in a tone here which would apply to not just any other believer, but as somebody who had some sort of an authority. And he is giving this statement to Ananias and then God proceeds to act in ~~mm~~ a way that backs up his words, and God performs the discipline. I think there is no question of that. Now Ananias hearing these words fell down and gave up the ghost. And then after about three hours the wife came in, and Peter spoke to her and asked her a question, and then Peter said, "How is it that ye have agreed together to tempt the Spirit of the Lord? behold the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young man came in, and found her dead, and, carrying her forth, buried her by her husband, and great fear came upon all the church, and upon as many as heard these things." There was certainly an act of discipline. There was a governmental act. This governmental act here was carried out by Christ, the head of the Church, which was He who caused this woman to die. It wasn't anything that Peter did that took their lives away from them. All Peter did was to give the sentence, and rebuked them for it, but God carried out the act.

11 $\frac{1}{2}$ (Question: Now somebody may draw the conclusion from that that anybody who has property who doesn't turn ~~m~~ it over to the Church will doubtless lose his life. That would be a false conclusion. Somebody might draw the conclusion from it that anybody that lies to a church officer is going to lose his life, and that would be a false conclusion. Jesus Christ exercised discipline in his church here, but he does not exercise it

(12) and so it would seem that the exercise here is to rather show us his will that His church should be kept pure. To show us His will that there should be discipline in the Church, and Peter of course spoke very definitely by turning

. And so we have an instance of discipline.

I Corinthians 4. We are looking at the Church as a whole, and we are also looking at the local church. We are looking at the local church because we find the local church commanded to do certain things. We are looking at the church as a whole because we find one ~~man~~ who is not a member of the local church but he is speaking with an authority from outside the Church giving certain commands to the church. We find this in I Corinthians 4:18 where Paul says, "Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. For the kingdom of God is not in word, but in power. What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?" There is certainly the implication there, that Paul is going to come to the Corinthian Church with power. He is going to come with a rod, unless they soon behave. That the spirit of love or of meekness will be sufficient to accomplish the purpose. Paul certainly here declares himself as having an authority over the Corinthian Church. And a good many other references we could look at, but I Corinthians 4:18 seems to convey this idea that Paul attains authority over the church. Here is a government over the Church. An authority, which is a human being giving them certain commands, declaring that he is going to come with a rod if it is necessary.

Now he proceeds however, he says, "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you." He rebukes them for acquiescence, for sitting quietly by, and doing nothing. For being puffed up as if they were a wonderful church when there is something in their midst which, he says, is not so much as mentioned among the Gentiles.

G- 45.

Having them rebuke them for their acquiescence by standing by and doing nothing about it. He continues, "For I verily, as absent in body, but present in spirit have judged already. as though I were present, concerning him that hath so done this deed." Paul declares his power to judge. His right to judge, he says I present in spirit have judged already.

even as if I was present in the body. "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, ^{I am judge} /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." Certainly Paul here is declaring discipline. He, as one who is not a member of the local church, is declaring authority over the local church, which he has executed in judgment. He noting the facts has judged in order that these things may happen. He continues, "Your glorying is not good, Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven". Here's a command to them. These people are told. These people say, we are a wonderful church. We're having street meetings every Saturday night and we are having new members all the time. We are well thought of in Corinth, and we're really making quite an impression in this here town. Paul says, "Your glorying is not good." Don't you know that a little leaven leavens the whole lump? "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world." In other words he is saying, I'm not telling you that you mustn't buy anything in the store of a baker who is a sinner. I'm not telling you that you must go and patronize stores or railroads or other organizations that have sinners in connection with their operation, with their direction. He said, then you would have to go out of the world. That's not what I am talking about.

A man once, a student, when I was teaching in another seminary ~~he~~ phoned me. He said, "Dr. MacRae," he said, "I'm going as a missionary to China. Now," he said, "they - I've got a ticket to go", and he said, "My ticket carries me over the Union Pacific Railroad", and he said, "I understand that that's a Mormon railroad. The Mormon's run that railroad." He said "should I not go over that. Would that be wrong?" I told him, I said to him "in the first place I think this verse in I Corinthians applies. And we got this verse, and we thought that it applied there that we are to ride on a railroad to find the religious views of the directors." I said, "furthermore it just happens in the case of that particular railroad, I happen to know that the President of that railroad, that his wife is one of the leading

evangelical Bible teachers in America today. She had special meetings in Dr. Comings church, for the AWE, who was a very good Bible teacher. So that in that particular case my second answer was that his charge against the railroad was false, not my first, because Paul says here, we are not to make that a rule of life. Not he says, because then you will have to go out of the world altogether, but he says, I have written to you, not to keep company if any man who is called a brother be a fornicator or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. Now what does he mean, no not to eat. Does he mean that you are not to have any social doings with him, or does he mean that he is not to partake of the Lord's supper. That is a matter that we might discuss. There is a considerable amount of the discussion of the Lord's supper in this epistle. And there is the reference given in verse 7. Of course Christ is our passover sacrificed for us. We won't try to make a judgment now as to whether it refers to the communion table, as to whether it refers to all social contact with him, but he says, one that is called a brother, we are to have a certain judgment toward him, if he is guilty. "For what have I to do to judge them also that are without? do not ye judge them that are within?" "Them that are without God judgeth. Therefore put away from among yourselves that wicked person." Here we have Paul exerting an authority over the Corinthian Church, giving them certain commands, I don't mean general presentation of the word of God, giving them specific commands, relating to a particular situation. But then in addition to that, we have Paul here calling upon them to exercise discipline. Calling upon them to set out from among themselves, put away from among themselves that wicked person. Yes with such a one, he says, and no, not to eat. Now whether it refers to this case, or to another case, might be discussed, but in II Corinthians there is a reference, which might perhaps refer to this case, in which he speaks of - in II Corinthians 2, where he says, II Corinthians 2: 6, "Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him."

Now there are those who in the study of II Corinthians feel that the people in I Corinthians who had been complacent toward this thing, had used very severe discipline, and then that Paul in II Corinthians put to them that their purpose was not punishment but reformation if possible. And that therefore they should try when the man fully repented and confessed to restore him. Now we are not going into a careful study of I and II Corinthians, on the specific situations and the time and this class, but I want to read you now from the Confession of Faith, chapter 30, what it says about Church censors. Chapter 30, section 3 has a very excellent statement. Church censors are necessary for the reclaiming and gaining of offending brethren, for the turning of others from like offense, for purging out that leaven which might affect the whole life, for vindicating the honor of Christ and the Holy profession of the Gospel, and for preventing the wrath of God which might justly fall upon the Church if they should suffer his covenant and the field thereof to be profaned thereof by notorious and obstinate offenders. You notice how it says, it does not speak of the Church as having a duty to examine all the fine points of an individual's life, and for insisting in perfection in its members. Nothing of the kind. It gives the purposes - it is God who judges the character in our lives. The purpose of the church censor is to see that this here is not that - it is not that we take the place of God in judging. But church censors are necessary for the reclaiming and gaining of offending brethren, for the turning of others from likeful sins, ~~and~~ for purging out of that leaven which might affect the whole lump, and that's a very important part, for vindicating the honor of Christ, and the Holy profession of the Gospel, and for preventing the wrath of God which might justly fall on the Church, that they should suffer his covenant and the seal thereof to be profaned, you notice by notorious and obstinate offenders which is very different from saying, By some individual who is guilty of something that is not quite right. We are all sinners. We must recognize that. For the church to ~~managmhm~~ try to judge us as individuals the way that God judges before the throne of Christ is not its function. But these are its functions here, in the light of the passage which we've looked at.

But everything we have looked at, here, I believe, in Acts 5, and in I Corinthians here, relates to this first phase of government. We were noticing everything we've seen so far about government in these two chapters is connected with the first phase of government. The protection of the body and of its members from that which would be injurious to them.

Now neither in Acts, nor in Corinthians were we dealing with matters of doctrine. We were here dealing with matters of activity, matters of attitudes, but the principle we see is plain here. This was not a case of directing an agency, It was a case of protecting individuals from that which is wrong. From that which is sinful. From that which is harmful on the part of others. The first phase of the Word of God.

10 $\frac{1}{2}$ (Question: Well, I haven't up to this point. Yes, that would be the first phase. That is, the point of getting out of false doctrines would be I think exactly what it said here in the Confession as referring - which can be referred to such matters as we have in Acts and Corinthians here, can also be applied to the matter of Doctrine. Church censors are necessary for the reclaiming and gaining of offending brethren. That can refer to false doctrine. For the turning of others from like offenders. For purging out of that leaven that might affect the whole lump. That could very definitely refer to false doctrine, as well as to the evil life. But the - in both aspects it is necessary that the Church shall exert activity. This is the first phase of government. Now this phase as applied to the Church as a whole, is certainly, we can expect Christ as head of the Church, to exert a certain amount of government in both of these regards. We can expect that, but we can not expect it always to be done. We can not compel. We have this case in Acts, where the Lord, cause that these two should fall dead. I have a friend, we use to eat together a great deal where we were teaching in the same seminary, instead of a different seminary, as we are now. But he came from Scotland, and there had been active in a church over there, and he told a story of a case about a hundred years ago, where there was a great activity about a certain political measure and one of the leaders in the Church spoke to the minister, and said, I was so upset with your attitude on this political matter, that I almost decided not to attend your church anymore, and he said that in this case, the minister had turned to the man, I think there were two of them in that case, and that they had turned to the man and said, you took this attitude and on account of a difference on political matters, you would not attend my church anymore, he said, you will be dead within a year. And this other one, he said, here, he will live on but he will live in great sorrow and the joy of his life will be taken from him. He said that within a year the one of them was suddenly killed, by an accident, and he said the other one, his m wife went out of her mind. Well now, he gave this

as an instance. There are many such incidents recorded in history where God has enabled an individual to give a prediction of the judgment God was going to bring where such a judgment would come in such a way that we would think would doubtless be judging of Christ upon the particular situation. But they are comparatively rare. Christ does not ordinarily judge within His judgment in that way. He did in the case of Ananias and Sapphira. I think that we can expect that in certain crucial instances, He will. For the good of His church he will deliver from dangers through intervening with His supernatural powers. But it is not sufficiently common that we have any right to expect it, but it is sufficiently well evidenced I think, that we can know that He does it on occasions. It is certainly His right to, and I think He does it to simply drive home to our minds the fact that we have a duty to guard the purity of the body of Christ. That is, the purity of the visible church.

G-46. Now what is the duty of man in this regard? What is our duty regarding the whole body of Christ? Well, surely it is the duty of each one of us as an individual to do that which will protect the Church, as a whole, and to know that those who by their lives and their doctrines are bringing great dangers and trouble, and certainly it is our duty as individuals. Whether it is the duty of - our duty to establish an organization over the whole body of Christ which will attempt in an organized way to carry out ~~the same~~ such a function is something that would have to be brought into contact with other disciplines ^{with} ~~an~~ such a proposition before we ^{were ready to} ~~would~~ say that it is our duty to do it, in view of the lack of specific commands that we should do it. But I think we can say this that it is our duty as individuals to do what we can to protect the Church of Christ from false doctrine and from features of life which are obviously wicked and such as would bring disgrace and shame upon the Church of Christ. Not merely in our own little group but in the Church as a whole. I think that we have every individual member of Christ's body has a duty to do some part in relation to this for the church as a whole.

2 (Question: The duty you say? As to what to protect the Church from? Well, that is a matter which varies with the particular dangers. There are some dangers which appear very great but which actually disappear like this one. There are others which don't appear so great but which are intrinsically very, very great. I remember reading Carlyle I think it was, said that as a young man he used to feel disgusted about the Council of Nicae. He said

here was a council of learned bishops from all over the Church who spent days arguing ~~now~~ about one little ~~n~~ Greek letter, whether it was omoousie or omoiousie. Whether Christ was of the same substance as God or of similar substance. But he said, that he got older and studied the matter more and saw the results of the Arian views more, He said, he came to the conclusion that humanly speaking if Arianism had not been weeded out of the Church, the Church would have disappear. Now that was Carlyle's view, but I think that only God can judge in comparatively serious matters, and where we don't have the specific statement in the Word, we have a duty to judge as well as we can, and it is pretty hard to lay down a general rule. But I think that we can ~~say~~ say that each member of the Church has a duty to think of the welfare of the body as a whole, under this first ~~hand~~ phase.

Now of course Paul gives the illustration in I Corinthians about the eye can't say to the hand you don't matter, and the hand can't say to the foot you don't matter. Each has his own part and no right to criticize the other on the fulfillment of its function. But surely he does not mean that the hand is to protect the foot, and the foot should protect the eye, and that in the case of the development of something in either part, which ^{was} ~~is~~ spread through the whole body and destroy it, it would be the duty of the other functions to weed it out. I think that Paul is pointing against one danger. The danger of men with a particular speculized function, thinking that no other function is any good. You could get from some of the stress of our speaker this morning, you could get the idea that children's work is all that matters, and no other work is even worth thinking about. But since it is on the whole so much neglected, while some of his words perhaps could be understood that way, I don't think that he went a bit beyond the needs of stressing the importance of the work, and its vital place in our lives. We need to stress the importance of these different~~e~~ works, to understand them properly, and that's what Paul is speaking against, our deriving and - I get irritated when somebody comes here - there is nothing I love more than to have somebody come here and point out the great importance of foreign missions, urge us to interest in it, and urge people to consider whether God has called them, but I get terribly irritated, when somebody comes here and trys to advance foreign missions by talking as if work in this country just didn't matter at all. Everybody in this country has had his change. It is perfectly silly to spend time talking to people in this country. It is so utterly ridiculous and so unscriptural to run down one phase of

God's work, in order to promote another. It is wrong as Paul says. The eye has no right to look down on the hand, and the hand has no right to look down on the foot. But each of them has a duty to protect the other. Certainly each of them has that. That's the other side of the picture.

But regarding this first phase of government it is stressed in the Scripture, it is true, it is vital. But as to its reference to the church as a whole, as to its reference to the church as a whole, why, we might draw an inference, or a suggested inference that it is a duty of the church of the whole body of Christ, on earth to organize itself in such a way that they can effectively clean out false doctrine and ~~obviate~~ obviate wicked life from its midst. We might suggest such an inference, but that would be a tremendous sweeping inference, and I believe we would have to have a good deal more evidence, before we could establish it, ^{than} ~~and~~ merely this point, ~~and~~ but I believe the evidence we have is certainly sufficient to say that we should all take an interest in this phase and feel the need of doing our part in protecting the whole body of Christ from false doctrine and from that wickedness of life which is injurious to the whole church and which ~~which~~ brings contempt upon it.

We had a case out in Los Angeles 25 years ago, when Mrs. MacPherson had a big church out in the one side of Los Angeles there, where she had a meeting, in which she gave many, many quotes of the gospel very, very clearly, and there were many people who professed salvation there, and I think undoubtedly were saved in the meeting, but then she went on, to have aspects of her meeting which seemed to others to be bringing contempt upon the Word of Christ and to be highly injurious, and Rev. Robert Schuler of the Trinity Methodist Episcopal Church there in his magazine began to attack her, and the Dean of the Los Angeles Bible Institut~~e~~ & Daddy Horton, they called him a Godly man, was so happy that souls were won by Mrs. MacPherson, that he ordered that Schular's magazine should not be sold in the Bible Institute book store, because of his criticism of MacPherson. Well, the corner drug store which had all kind of iniquitous literature there took up Schuler's magazine, and began selling it there, and the Bible Institute's folks would go over there and get it. But I believe that a year later, or less, Mrs. MacPherson got mixed up in a terrible scandal. She disappeared up in Monterrey where she was supposed to be swimming and then she was out

for a swim there 200 or 300 miles north of Los Angeles and they said she disappeared and said she was ~~man~~ kidnapped and then a few days later she came walking in from Mexico, in to the Southern border a couple hundred miles south and said that she had been kidnapped and gave quite a story, and then somebody noticed her shoes were highly polished and no dust on them and they thought of impeaching her - for the fraud which evidently it was. It was a scandal in the whole thing, so most of the evangelical church turned against her. And the feeling of many was that Schular had been absolutely right in seeing that along with that which was good in her work, there was that which was wrong and injurious to the cause of Christ, and he warned people against it. And to save the name of Christ from much shame by having pointed out the errors and wickedness of this particular instance. Well, I mean I just give that as an inference, of the fact that while it is our duty to advance the cause of Christ and to win all we possibly can to it, we have a definite duty in this other sphere, a secondary duty to this work, but a secondary duty and a vital duty. And we are speaking here of the Church of Christ as a whole, which certainly is the real church, the true church, the whole body of Christ and yet I believe there are very definite disadvantages in any attempt to have one organization for the whole body of Christ. Very definite ~~man~~ disadvantages, and I feel that we should not try to have an organization which includes the whole of Christ's body.

b. The phase as relates to large portions of the church. What about large portions of the church? Well, we have a duty certainly to the whole body of Christ but probably not organization. Now small b here was large portions of the church. We have - there are those who say the church of Christ is in certain lands, has a duty to watch and keep blatant unbelief out from its midst, to protect its people from that. There are others who say no, not the whole country, but certainly a group of churches associated together, have this duty to do this. I remember reading in the life of a noted minister in Boston. A preacher in one of the big Congregational Churches in Boston beginning of this century. And he told how in the Seminary, he had come to believe that the Bible was full of mistakes and that Christ was not actually God, and he had given up many of the doctrines which had the characteristics of congregationalism, up to that time. And he said that the time came according to the Congregational theory, each church is an independent church, and no other church has the right to give orders to this church. But he said, when he as a young man was called to one of these churches and was ~~man~~ going to begin his ministry, that at first

he had to be ordained and a committee they called together there with representatives of many of these Congregational Churches in the Boston area. They had been rent by the Unitarian division a few decades before. And this was a little group that for decades had stood true to the word of God against the great Unitarian movement, but now in about 1900, I believe it was, he said that just two or three weeks before he was to be examined by them, there was another man brought before them who had certain doubts on certain things in the Bible. He questioned the Virgin Birth of Christ and one or two others. And he said these men met and they argued for seven hours and he said after seven hours of arguing they finally ordained him. Well, he said, he went before them with fear and trembling. He knew his negation was double the other fellow. He said, if they argued seven hours and finally just by a hair thread you might say finally decide to ordain him, he figured that his chances were pretty slim. So he went before them with fear and trembling and they asked him questions and for an hour they were together and they voted and they ordained him. But the way he figured it was they had made their decision. With the other fellow they faced the problem - should we permit these things in our various churches, these views. They faced it, they argued it, they discussed it, that view won out. Today the overwhelming mass of the Congregational Churches are modernist though there are still few, at least there were twenty years ago, there are a few outstanding orthodox churches which are congregational.

But these congregational churches in New England, which, each one said this church is a local church, it is an independent church. No other church can order us what we are going to do. These churches before they would call a man as pastor, would have these people from a number of different churches come together and examine them. What was the purpose of it? The purpose was to keep false doctrines out of the church. The purpose was to protect the church from these - the laymen of the church, receiving some nice young fellow who had a lot of education, who was a pleasant chap and who preached well, and they liked him and they received him, and then found that their faith was being destroyed. That their children were coming to be turned against the Word of God. They were trying in other words to protect a sizable portion of the whole church of Christ from the entrance of false doctrines by working together in this particular sphere. I believe that comes under b here, it is a portion of the church of Christ. It is not the believers all over the world. But it is a portion,

whether that portion be all the Christians in a certain area, or whether it be certain selected group of Christians, yet it is a portion considerably large within the local church trying to ~~mm~~ work together to keep false doctrine out from that portion. Now what is the warrant for a group of people examining a man for ordination if it is not this? If ordination does not come under this point of carrying out the first phase of government as related to large portion of the church, where does it come from?

G-47.

Is there any place

in the Scripture where we are told that the Lord has given a magical power to men who have been ordained, which magical powers they can pass on to others ~~mm~~ by putting their hands on them? And these other people once they've had these hands put on them have that magical power for the rest of their lives. Is there any place in scripture that teaches that. I don't know of any. To me the point of ordination is, an attempt to carry out the first phase of government in regards to a large portion of the Church. It is not just the matter of a local congregation. It is definitely of a larger area. It is as large an area as recognizes this particular ordination. And it is government - it would seem to me - someone may make an argument that it is government in the third stage. But if it is government in the third stage then surely it would carry with it the right to designate where a man was to serve, and how long he was to stay there.

I heard a man say, about 20 years ago. He was a pastor of a quite a sizable, very find evangelical independent church, not very far from here. I heard him make the statement that he had been very much irritated. We met together as an ordaining council and we had a young man before us to be examined and he said when we examined him we found he was a real Christian and had a real love for the Lord but he said, he wasn't properly trained. There were many vital points of theology he didn't understand. He didn't have the proper education. And it just didn't seem to him that we ought to ordain him. And he said those people in the back woods of Kentucky don't have any ministers up there. People up there, there's no body to preach to them. He said, mm I know the Lord, and I want to get out the word. I know I'm not qualified for a church in this area, but he said, why should those people be kept from hearing the gospel, by your refusing to ordain me. And he said, we ordained him for the backwoods of Kentucky, and he said, he went down there for two years

then he came up here, and became a pastor of a church in New Jersey. And he was very much irritated by it. It struck me that he thought they had put their magical power on this man thinking the man would use the magical power in Kentucky and then he came up here and used it up here. Now wasn't that terrible? That is, it seemed to me that if there is warrant for this in the Scripture, the warrant comes under this area here of it being a government of a portion of the Church, in the protecting of that portion from false doctrine or from inadequate training from those who would be injurious by it. But they weren't directing the man, they were trying to get over into the third phase. They were saying to this man, we are ordaining you for Kentucky. But they had nothing in their organization that gave them the authority to reach into Kentucky. They gave him the ordination. It was given. Their hands were off, but they never would have given it, if they had ever dreamed he would take a church over in New Jersey. They gave it because they felt he was good enough for Kentucky.

I don't believe they felt that they were giving this man a wonderful magical power that was put on him and he had it. There was nothing they could do about it. But in the results, that's what it amounted to, because they ordained him and he was ordained, and they would have never ordained him if they mm hadn't thought he was going to serve in Kentucky. They didn't have the power to execute the third phase of government. Their power was a power for the first phase. But they were trying at the same time to perform the third phase without having any governmental agency such as would enable them to perform the third phase of government.

There are a few more verses that deal with this first phase of government, so it is not greatly stressed in the Scripture, but there are a few Scriptural verses that are rather definite on it. I Timothy 1: 20. Paul says, "Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." How did Paul deliver them to Satan? What does he mean by that? Whatever he means he certainly is exerting an authority and it is not an authority in the local church, and it is an authority under this first phase of government. We can say that much without question.

I Timothy 5:20, Paul says here to Timothy, "Them that sin rebuke before all, that others also may fear." Now surely that is a matter of government. He gives an order that Timothy as his representative is to rebuke sinners before all. It is government. It is government in

the first phase. It is not authorizing Timothy to tell these men where they are going to work, or what they are going to do, or how they are going to carry out something, but he is telling him to rebuke sin. He is dealing with the first phase of government.

II Thessalonians 3: 6, "Now we command you, brethren, in the name of our Lord Jesus Christ." Here is Paul commanding, but this is ~~him~~ perhaps in the class of I Corinthians, but there he was exerting ^{authority} ~~authority~~ in a specific case. That ~~was a~~ ^{would be} specific government surely. This might be that, but it might be the general word of God, given, as to the general method. But at any rate, whether it has government as relates to the whole church, it certainly has government as the local church. So he says, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly," It is at least the local church here, it may very well apply to the whole church, that ye withdraw yourself from every brother that walketh disorderly, and not after the tradition which he received of us. Verse 6 that was and then ~~in~~ 14, to 15, he says, "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." There is this vital point, which is brought out in the confession very clearly that the purpose of discipline is to reclaim the one who is fallen. That that is the purpose. Yet count him not as an enemy, but admonish him as a brother. If he is one who is not a believer, what right do we have to judge them that are without. We may hold him out of the church as one who is wrongfully there. If he is not a Christian, he doesn't belong there. That may be a punishment, not a punishment on him, but a protection of the church, from the entrance of those who don't belong in it. That false brothers would come in unawares in order to take away our liberty. But for the Christian, our - we must have no company with him that he may be ashamed, yet count him not as an enemy, but admonish him as a brother. The Christian who has erred in such a way as to bring injury to the church, in such a way as to bring shame to the name of Christ. In such a way as to be injurious to God's work, it is our duty to admonish. It is our duty to rebuke. It is our duty to warn people against that which he is going which is injurious and harmful, ~~and~~ but it is also our duty in the midst of that to remember that if he is a believer in Christ, he is a brother and he is one whom we love as a brother even though it may be necessary for us to protect the church against certain erroneous attitudes which he takes.

We were on D here, Comparison of the church to a secular state or government. I don't know if that is a very good head for this point. It is under what is the church and we are considering, you might say, the functions of the church. We are making a general discussion of the function of the church, and I think that would be a much better heading, than the comparison of these, but having already examined material of that type, it makes a good starting point for the comparison and we noticed under that number one, A survey of some vital passages, and then number 2, was the church is like human society. It corresponds to a nation rather than to an agency. Yes, that was number one. Two was consideration of the first phase of government, and we noticed there that the church like human society has the outstanding duty as far as government is concerned of protecting its members from that which is wrong. It has a duty of protecting its members so that when they raise money, and build a building for the preaching of the Gospel, this building will not soon come to be used for the tearing down of that which they gave the ~~the~~ money to build up. It has a duty to protect its people so that when they send their children to ~~the~~ be given teaching, they will find pretty soon that the children's minds are filled with matters which they do not believe to be true. ~~These~~ Matters that are contrary to the Word of God. They have a right to expect that they will be able to go and to preach a sermon, and the sermons will be in line with the Word of God. We discussed how much of this activity belongs to Christ as the head, and how much he has delegated to individuals. And then we looked at this phase as relates to the church as a whole, relates to large portions of the church, and as relates to a local church. Now I want to look at the second and third phases of government. But I don't want to simply give you a pronouncement on the whole matter. I want to examine evidence with you. And therefore I would rather survey a certain amount of material, presenting the problem, rather than trying so much to give you answers. And then we'll look at some Scripture passages that relate to several points that we looked at, and then see what we can draw from it. Rather than to simply give the Scripture ~~passage~~ passages first, I would like to look at the general survey of the second phase and then to look at the Scriptural passages and see what light they put on them. So we looked at number two, consideration of the first phase of government.

3. Consideration of the Second Phase of Government. The first phase is protecting individuals in a nation from that which is harmful, injurious, or destructive to them. The second phase is doing that which makes it possible for them to cooperate or to work together without getting in each other's way, and thus to have more freedom, than they would have if things were left in a chaotic situation. Well, surely in the government of the Church, there must be many things, that come under this head. I'm not going to try to give you a list, but rather to ask you to have you minds open, to be thinking of the matter, and noting what would come in here. Now three things just occurred to me at the moment. The selection of a hymn book is one thing that occurs to me. I don't believe that we would say that the church, ~~nam~~ whether it would be the local church, whether it be a large group of local churches, whether it be the whole body of Christ on this earth here, is to say to us, these are the hymns you are to sing. I don't think that we would feel that that ~~was~~ was the right thing for us. But I think that we would feel that to give us aid in the selection of a hymn book would be tremendously helpful. That to give us aid in knowing that a hymn book was free from false doctrine. ~~From~~ From that which would be injurious and harmful. I picked up a hymn book one time, and came across a hymn that said, "Light of ages shed by man, since his search for truth began." Now I think that we would just as soon not have that in the hymns that we would use in our Christian service.

One time, I was at the university of Berlin, one year I preached a good deal in an American church. The second year I was keeping away from an English speaking environment all I could, but - so I attended German churches, almost entirely the second year.

G-48.

a minister at the American church. I'd preach half the time. A graduate of McCormick seminary and I took turns. But this year they had a man in the fall there who was ~~a~~ the president for twenty five years of Boston University. Now he was in Berlin for awhile and he took over the pastorate of the American church for a few months and I didn't hear him preach at all. I was attending German churches entirely. But one day I got a phone call. Would I come and have dinner with ~~him~~ ^{him}? So I did. He said to me that he was going and that I had preached a good deal that previous year there at that church. He said,

I'm going to be away next Sunday. And I am asking you to preach for me on Sunday morning. Well, I told him that I would. Well, I had the Presbyterian hymnbook. He of course was a Methodist. The Church had Presbyterian hymnals and they were in good condition, good copies of the Presbyterian hymnal that we had used the year before. He had persuaded the officers of the church to buy new hymnbooks. Well, if he wanted to substitute a Methodist hymnal for a Presbyterian hymnal that wouldn't make a great bit of difference. But what he substituted was a new book. I think it was hymns for the new age or something like that. And I got to the service there that morning and he had his minister of music there, and he said now these are the hymns we are going to sing this morning. And here he had three or four hymns picked out which on examination I found were hymns that had no gospel in whatever and which dealt with various matters which were in the field of ethics or perhaps some modernistic suggestions, but no Gospel. Well, now there was one section of the book called heritage, and it had a lot of good old gospel hymns. The rest were more like the one I quoted to you. And I said to the minister of music, now, I said, wouldn't it be good if we had some of these? Well, he said, we've been, for the last three months, singing heritage hymns entirely. And he said, Dr. Merlin thought it would be a good thing to introduce some of the treasures of the other sections, of the book. So he went away this Sunday, and expected me as to be the preacher when the people were introduced to the other songs, of the book. Well, I simply told the fellow that perhaps the regular pastor should make the innovation rather than me. So we sang heritage hymns that Sunday.

The previous year I had never asked a cent for my services. And I had preached perhaps eight or ten times. But when I found that the people here with these good Presbyterian hymns that they had spent a fair amount of money for buying these new modernist hymn books I was rather disgusted and I thought that if they could pay money for that they could pay me money for my preaching. So the next Sunday I got a check from the church treasurer and it was for \$12 or something like that. And it said, honorarium for preaching in American church and it had no date on it, so I simply wrote him a note back and said thank you for your check with the note honorarium for preaching in the American church. This was in 1948 in November. I preached in the American church on the 27th. I said, since I preached in the American church on the 27th of November 1947, I assume that this is what that is a payment of, you will also recall that I also preached (dates given here) and to my surprise I

got a check for a hundred dollars in the next mail covering all those other dates. I never would have asked for it except for what they did about the hymn books, but I didn't then, but I gave them a pretty good hint. But there's the question of the selection of the hymn books. I think we have a right to - the common person in the Church has a right to be protected from the hymn books which will introduce false doctrines. That comes under this first head.

But now here's a group of people and we are going to worship together. We are going to meet for worship and we don't have a hymn book, and we would like to have a hymn book. Well, I would like ~~the~~ Tabernacle Hymns number 4, and you like Service Hymns. Somebody else would like this, and we've all got our preference. But when you get through with it, any decent hymn book is better than no hymn book, and we are all freer, in our services if we have a hymn book, than if we don't have. Or if we ~~had~~ all have a lot of different hymns. So it seems to me that this would be something that would come under this second phase. The selection of a hymn book. The consideration of what might be the most useful one for the particular group or perhaps the large group to select the appropriate hymns for them to use. Not compelling people to ~~sing~~ sing certain hymns, but it is giving help, in selecting good ones, and making us freer, to worship the Lord as we think wise. Freer to plan ~~your~~ program, and it is not dictating this is your program and this is the way you must observe it. It makes it easier for us. It is a liberty for people to serve the Lord as He leads them. The liberty increases rather than lessens by help in certain areas as this.

Another thing in the second phase of government is encouragement of agency. I would think that here's a mission board. It says I would like to come into your church, and I would like to present our work. Well, this agency is sending unbeliegers out to the field. This agency is promoting wickedness. To say, no, we don't want you presenting your work to our people. We don't want you presenting your work and getting money from them to use for ungodly purposes. That's the first phase of government. But to allow a certain number to come in a convenient way, that is helpful - much more helpful than if many come, a certain amount of help in making the selecting of those who have the opportunity to present it to our people. That might be considered as under the second phase of government.

Now a third matter might be the time of service, I know a church that almost split because half the people thought they should have Sunday School first and then church. The

other half thought that they should have church first and then Sunday School.

It is not a matter of great importance which is it. Neither is morally wrong, but they all have more freedom, if a decision is made. If there is a way in which they have the church and the Sunday School. The time is set. It is definite. It is help I think in this second phase of government.

a. The respective activities of God and man. I think that we will feel that under most circumstances, matters in this second phase of government are left to the human members of the Church for decision. Probably the Divine intervention is rare, if at all, in this phase. We noticed in the first phase there was very considerable intervention at the beginning of the Christian era. How much ~~ms~~ there is in it there might be dispute about it.

b. The relation to each part of the Church. That's the three questions we took up under two. The relation of this to the Church as a whole, a large portion of the church, the local church. Let's have those problems before us, but let us for the moment not - perhaps the matter of ordination. We noticed ordination under the first phase of government as relating to the soundness of a man's doctrine. Perhaps the second would be the question of his education. I think that there we cannot deny the fact that a man ordinarily who is better educated, makes a better minister, a better evangelist, a better leader, than the man who does not have much education. But neither can it be denied that the Lord raises up some men, with very little of these things, who are uniquely qualified, and the Lord sometimes in a wonderful way uses people with little education. To how great an extent shall we permit this insufficient education to have teaching positions in our church. That is a matter I think that comes under this second phase rather than under the first. It is a matter more of expediency than ~~it~~ is a matter of right and wrong. The question of how much of these things should be decided by the Church of Christ as a whole, how much by a sizable portion of the Church, how much by just one local church, if it has autonomy in that sphere, that is the question which we will - I want you to have your eyes open and think about it. We won't try to give any answers at the moment. We'll go on to number four.

4. Consideration of the Third Phase of Government. Now what is the third phase of government? We noticed that in our field of secular government, the third phase is the phase of the agency. The third is the carrying on of activity. The third is more of a phase of the executive branch of government, rather than the legislative or judicial. A certain

amount of the third phase is necessary, but in general I think that statement is right which governs least governs best. By least means which does least in this third phase. Because in the third phase, if the government sets out to feed the people we find they are not as well fed as if individuals got together to make plans to see how to feed them and the government simply enforces protection from injuring one another. The individual that has a desire to enter into this activity goes into it and competition decides by the survival of the one who is able to do it most effectively, which one will continue. The whole nation is better served than if the government tries to do it. That is true in about just every phase of activity. I'll mention to you - a man said to me in the army once - he said, if there was another army to compete with this one for the job of winning the war, I think the other one would get the contract. But since there is only the one, that's the one that gets it. In other words, what he meant was, while our army did a wonderful job yet the inefficiency which is inevitable in a governmental run agency was a deterrent even there, and much more in nearly all phases of activity of an agency. Now a certain amount of the third phase of government is direction of activity, rather than protection or rather than provision for making cooperation possible.

In this third phase a certain amount is necessary to carry out the first two. Now I just made a general list of seven catch-all things that you might say would come under this third phase, aside from the carrying out of the first two phases, which we found a good amount of Scripture for. So under what is involved, I just laid these seven as suggestions for the moment. What is involved in the third phase.

a. 1 Provision for Christian fellowship. Certainly, forsake not the assembling of yourselves together, a great purpose of the Church meetings is to provide Christian fellowship. This provision for Christian fellowship, to some extent might be under the second phase, but at least come under the third.

b. 2 Provision for the sacraments. In certain denominations this is thought to be of tremendous importance. For many it is thought of as very considerable. Personally I have always been so impressed with the great importance of the relation of individuals spiritually to Christ, that the sacraments - I cannot bring myself to feel nearly as important as most people in most of our denominations think they are. But it certainly is one of the functions of the provision for the sacraments, which is carried on by the church.

And it comes under the third phase, because it is not done by just anybody, and the church watches to be sure that it is done honestly, but the church provides the agency to do it.

2.3 Provision for preaching. This is regularly done of course by our churches. This is a matter which surely in the main would come under the local church rather than under a group of churches, though we may have campaigns where a group of churches cooperate. In fact there are some times when it is a more effective way to do it. Certainly I don't see any advantage in having this done by the church as a whole. The whole body of Christ.

2.4 Provision for mission work. The extension, the outwork of the church. This is surely one of the great functions of the individual Christian. Does the individual Christian have autonomy in Mission work? Do you believe in the autonomy of the local Christian as far as mission work is concerned? That is to say, are you responsible for God -

G-49.

If you were going to witness as to about Christ, or should a church organization give you your orders? As to who you are to witness to. In mission work is it the autonomy of the individual or the autonomy of the local church. There is a seminary not many miles from here at which a representative of the Intervarsity Christian Fellowship spoke one evening a few years ago to the students, and he told me afterwards that after he spoke they began asking questions and they had a long discussion which took an hour or more, and the discussion was mainly this - what right do you have if you are not ordained to present Christ to a group of college students? What right do your people have if they are not ordained and representing a specific local church? To go and try to win students for Christ. That was the question that these students had. Is not this the function of the Church? Mission work? Therefore a group like the Intervarsity Christian Fellowship has no right to enter into this. Now, is that the teaching of the Word of God? Do you believe in the autonomy of the local church in this regard? That the individuals of the church are subject to the orders of the church and nobody can tell the church what it will say. Do you believe in the autonomy of the individual Christian? That he has a duty before God to do this. And that the church may try to help in the second phase of government in encouraging individuals in working out ways in which they can cooperate, but is not ordering, is not directing and assigning as part of his right and authority over them. Is the man restricted?

Now I think something very well can be said under the first phase of government about

discouraging a man from giving lectures of difficult matters of theology that they are not trained in. And I think that is a very good thing, to keep a man from speaking with authority on matters in which he is not trained in. But is it not the desire of the Lord that every man that knows the Lord should witness ~~am~~ for Him up to the limit of their knowledge to spread the world.

Well, to how great an extent then does mission work, whether it be mission work of witnessing to people near you, mission work in a larger scale, holding evangelistic meetings, mission work of sending, and reaching other sections of our country, or of ~~na~~ reaching other parts of the world. To how great an extent should this be under the direction and control of the organized church, whether it be the local church, whether it be a group of local churches, whether it be the church as an area, whether it be the whole church of Christ. To how great an extent, is it a matter, that they should encourage, rather than dictate, rather ~~h~~ than direct.

6. Provision for Education. Education. It is a very strange thing that those - some who feel very, very strongly that preaching should be only under the direction of the church and all evangelistic work under its direction, by the organized church, those who are ordained for it, some who feel most strongly that way, are connected ~~whom~~ with a seminary which I suppose is an independent seminary, not under the control of the church. Well, I know that the church which is most closely connected with individuals in that seminary, many of the members feel rather strongly on this, that it is inconsistent, that the seminary should be under the control of the ecclesiastical organization. Should Christian education be under the control of the organized church? You see this is the third stage of government, not the first nor the second. Now it is the first stage of government for the church to say, look at here, here is this school that is teaching heresy. And we don't want people who are trained in that school to be preaching in our pulpits. We don't want our young people to go there to study. We want to do anything we can to clean up that place and get rid of that false doctrine. That's the first phase of government. And the second phase of government might be to say now, look here, you've got a lot of little schools here, and no one of them has any strength to it and yet they agree pretty close on their viewpoint, wouldn't it be good for some of them to get together, to work out a little way to get together and have a little stronger organization, so they can do the work a little more effectively. That might be a second phase of government. To encourage them. But the third phase of government, to say the

ecclesiastical organization should control the school. There is a little problem in this area right now, that there are a number of Christian day schools here, and these Christian day schools around here, most of them are a development of a movement, I think largely of the seminary in Grand Rapids or started there, which movement has as a basic principle that it is not the function of the church to give the secular education to the children, but the function of the parents, and therefore that the parents should form themselves into an association to run a Christian school, and these schools are organized that way.

Now the Missouri Lutherans have parochial schools, that the church runs. And the Roman Catholic Church has parochial schools, that the church runs. But these Christian schools so called, a good many of them started in this country under this other basis. We started one in Wilmington, where they have ^{people from} quite a number of ~~man~~ churches, and they have a general orthodox standard, and particularly the officers are supposed to hold to, but the parents have the whole thing. The parents elect the officers who select the teachers. And they had a little difficulty with the state government just recently. Because the state government said, what right do you have to run the school? Do you have sufficient endowment? Do you have sufficient - do you have a license, a laboratory and all that? Well, if you don't have it, you'll have to close down. Oh, but the Catholic Church has a right to run one. Well yes, of course, if it is run by a church, that is a different thing. That's a parochial school. But some are urgently facing the question, should a ~~man~~ school be run by a church or run by the parents. Now you see the difference. One is an independent agency. The parents have the desire to train their children in Christian things. To give them a good secular education at the same time. And they start a school. The church can say this school is teaching false doctrine. We want to warn our people against it. That's the first phase of government. The church can say, our members ought not to be connected with that school, because it has false doctrines. This is the first phase of government. But the ~~if~~ third phase is to say, that the church organization should run the school. That is the church entering into this phase of government, whether it be a local church, whether it be a denomination, whether it be the church in an area, whether it be in some ways supposedly brought under the whole church of Christ on earth.

4.5 The question of writing and publication. Should an individual when he has an idea write a book? And try to get a publisher to publish it? And if the book is bad

the church government should say to him, say this is a bad book. This is a dangerous book. We should warn our people against it. This man has written a heretical book, that will lead people against the things of Christ. We must warn our people about it. We must discipline him if he is a member of our churches. Because he is spreading unbelief, and it makes one question the sincerity of his own Christian conviction. That's the first phase of government. Or should they say, this must be submitted to the church, and the church decides what is going to be published, and it publishes it. The writing of publications. Where does it belong? Does it belong to individuals or in the Church organizations.

g. Provision for other activities. I don't know if there are any others. I didn't think of any others. I didn't want to say there weren't, so I just said other activities. As you see, I'm laying these questions before you. What is involved?

b. The respective activities of God and man. Again I simply put that before you as the problem involved. Now there are those who say, in my mission work the Lord is going to direct me, specifically and directly, Unless the Lord says to me, I want you to be in Barante of Columbia, that's the place I'm calling you to serve the Lord, I won't move, because the Lord hasn't called me. I must go where he calls me. There are others who say, the Lord gives me a realization of the condition of the lost, and I see that I have capabilities which might meet this need, and I'm going to pray that he will help me to stretch out and to serve him wherever I can serve him. Is the Lord in this third area of government specifically directing? John Wesley at one time in his career used to say, should I go and preach over in Philadelphia corner, or should I go over to Hatboro? Well, he cast a lot and said if it comes heads up I'll go to Hatboro, if it comes tails up I'll go to the other place, looking to the Lord to direct. And the Lord would always direct in that way. I don't know how often he did that, but he did it once or twice. But if the Lord would direct us specifically in such a way, God would be directing His church in this third area of government. But I don't think that we have that to a great extent. He expects us to study his word, decide what the principles are, and to carry them out. So what is done in this field, is mainly a matter of Christian teaching in a Church organization. But the (10 $\frac{1}{2}$) of this third activity should be done by the Church organization, because you say, here, I like the kinds of books this ohurch organization

is publishing. I like the way this church organization does its mission work. I'm going to work with this organization. You apply and you are taken under the organization. You are working under it and then you say, well, I don't quite like the way this organization does its - keeps its books. I think they ought to have meetings every month instead of mission meetings once every three months, of all the missionaries. And there are a few things like that. I don't like this, and this other one has the same view point, I like that better and I'll just transfer to them. What I mean is, an independent agency, the solidity, and the one that works out the best system is apt to accomplish the most. Whereas if the church runs it, you are assuming that the church officers are able to run it the best rather than saying that ~~mm~~ as we do in our secular society, let the people organize themselves into a small group and a large group and try to carry it out ~~mm~~ as long as they are not breaking the law and doing that which is harmful, or that which gets in each other's way, or in such a way where we have to step in and get them in line to increase the freedom of the people as a whole. They are free to go on and do what they think is best. You see, there are two philosophies, and it is very easy to go to an extreme on one of those.

12 $\frac{1}{2}$ (Question: No, I spoke of, under three, consideration of the second phase of government, I spoke of a, the respective activities of God and man, in the second phase of government. b, the relation to each part of the church. I simply said I'm laying it aside, because I want to look at certain Scriptural evidences, to see what might be

(12 $\frac{1}{2}$) rather than to give you results from the subject I want to look at the evidence and then have us draw our conclusions. So I'm just raising questions at the moment. Yes, the question is, in the second phase of government how much of it is there that should be done by the local church? How much of it should be done by a group of churches? How much of it should be done by the whole church? That's a separate question. That's a and this is b, a is how much of it can we expect God to intervene in the supernatural. How much should we expect man in a church organization to enter in? And those are the same two questions, which we have as ~~b~~ and c, under 2. b, and c under ~~b~~, the respective activities of God and man and the question of the different parts of the church. I think this will come out a little more clearly as we examine a couple of passages, so we will make small d, examination of certain passages, to see which ~~mm~~ phase they come under.

Now under this small d, - c was relation to various parts of the church, I just mentioned it as the third question. How much of the third area should be done by the local church, how much by a larger group, how much by the church of Christ as a whole?

G-50.

The question will come a little clearer to you if instead of looking at the first passage I have in mind here now we look at Acts 13 and there you have a statement in Acts 13: 2. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Now what was that? That was separating Barnabas and Paul unto the work to which the Lord had called them. What was the work to which He had called them? Verse 4. "So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus." I've had people say, here we have the Church of Christ. Christ's church has a meeting and appoints Barnabas and Paul to carry out missionary work. And therefore the mission work of the Church should be done by the Church. The church should do its work, the mission work, evangelizing the world, the churches should do the church's work and therefore it is up to the whole church of Christ to decide who shall be the missionary, and where they shall go. And yet, those, as I see it, are making no attempt to have the whole body of Christ do it. They are actually meaning, my denomination. And what they mean is, that their denomination - if a member of their denomination wishes to go as a missionary the question must be decided by the official board which represents the denomination as a whole whether that person is fit to be a missionary, or whether they ~~want~~ desire to send him and if so, they will send him. They will assign his field, and if a member of this denomination is to be a missionary, he must go where he is sent by the board which represents the denomination.

Now you see that is - in these people's mind that is the whole church of Christ doing the work of the Church which is foreign missions. But in actuality it isn't the whole church. It is just a part of the church. It is this particular denomination. It is a large group of the church. It is not a local church at all. Well now, are they wrong? Is it true as some say, it is not the work of the whole church of Christ to send missionaries that is the work of the local church. The local church has this responsibility. They are the ones who send missionaries, and here's a man who wants to be a foreign missionary. He thinks that he is moved of the Spirit of God to do it. It is up to his local church to

decide whether he is right. And if they decide he is a man who should be a foreign missionary he should be, and if they say no, your place is to go out and plow corn, he should go out and plow corn. If they say yes, you should be a foreign missionary, he is, and they send him out. I believe that it is in this very year that we had a man speaking in our chapel who said this is the principle of our mission board. We are simply acting as an arm of the local church. The local church sends the missionary, and we are simply an agency ~~in~~ through which they act, and it is the local church which does it. In other words this man has no right to go as a missionary unless some church decides he should. And if the local church selects him, the local church sends him, the local church says where he will go. Only in this case, this man who was the representative of a mission board, said, his mission board was representing this local church in considering the whole matter and giving advice to the local church but the decision was actually one of the local churches.

Now the other view of which I spoke is really very close to this. The other view that the mission board is a denominational board, and that denominational board represents not one local church which happens to be interested in one particular mission board, but represents all the churches of that denomination, and acts with them, and decides in their behalf who should go as a missionary and where he should go. So you see these two views are actually the same views. The difference between them is the question of whether it is a local church or a group of churches, but it is the view that this third phase of government as far as ~~mission~~ foreign missions, belongs to the organized church. The individual should do what the organized church tells him. Now they look at this passage here and they both say, here, the church fasted, and ministered to the Lord. The Holy Ghost said separate me Barnabas and Paul. So they fasted and prayed and laid their hands on them and sent them away, so you see that the church was directing the mission work. Well, now, if the ~~mission~~ church is directing the mission work there, we have to say under our first question, it was Christ, not the human being, who were doing it, because the Holy Ghost said to them, separate me Barnabas and Saul. And if we never send a missionary except when we have evidence that we can be absolutely sure that the Holy Ghost has spoken to our particular local church, or to our particular group of local churches, and said send John Jones to Bolvica, Columbia, why we don't send our missionaries, because there are very few nowadays, who believe that the Holy Spirit proceeds specifically like that in church groups very often in our days.

But this is not a case of these people getting together and having a vote, and voting as to whether Barnabas and Saul would make good missionaries. It is not a case of that at all, and it is not a case, of those people there selecting the field to which they would send them. It is the case of the Holy Ghost sending them, and the people putting their hands, but the Holy Ghost sending them. Well now, was the Holy Ghost simply initiating the process here, was the Holy Spirit starting it but after that Paul and Barnabas understand that they are the agents of the church. Now you see we have two views as to what constitutes the church here. Is the church, the local church of Antioch, is the church the whole body of Christ on earth? Or if some would say that, they would mean their particular denomination. Is the church a large group of Christians that sends the missionaries? Is the church the local church, that sends the missionaries? Or do the missionaries - those who feel called of God to go into foreign mission work, pick up and go? As they think the Holy Spirit leads? Or as a group of individuals, as Christian individuals, get together and form a board, and this ~~board~~ board sends them, and then appeal to the churches for support, and the churches act under the first and second phase rather than the third phase of government. They say these men are not men of sound doctrine. We won't support them. This board does not have sound doctrine. We will not support them. Or under the second phase, they say, this board's procedure is not an effective procedure. These men are not using methods that are calculated to be effective. We won't support them. Do they deal with the first and second phase, or do they deal with it, under the third phase?

Now a man right in this seminary here, some years ago, teaching a class in church government, said this. He said, "The church, the whole church has the authority, and he said, we find in Acts 15, the church made a decision. The whole church of Christ on earth, made a decision. And the decision was given by this council in Acts 15, representing the whole church. They said, in verse 20, "that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." And they wrote letters and they sent them out, and we read in the next chapter, that Paul and Barnabas went and they gave them this decree for to eat. And they said, here, this is even dealing with what these people should eat. And so the church of Christ in that day is giving specific orders commands even over what they shall eat. And therefore the whole church has authority to determine whatever they think wise. And the missionary

work of these are under the control of the church. Now this is a big question, and it is one we should be familiar with. And the way to reach a decision on it, is primarily to see what the Bible says, because that is our only source - our only guide. It must be what the Bible says. And it is amazing how many books you will get, in which a person will quote scripture - it is perfectly plain in the Bible. But where is your point. Where is your evidence? Well, they don't bother to look it up. Let's look at the evidence? Let's see what the evidence is. Let's make up our minds on the basis of evidence on this question. Now I have here a number of passages I want to look at and discuss with you. Let me just mention them right now.

Acts 6, 8: 5,14. 11: 2- ; 13: 2-4; Acts 15, a number of passages. The main things, and then a few smaller things at the end of the chapter. These passages, we can look at, and we can ask ourselves, what we do find of activity on the part of the organized church here. Is it an activity which God performs or which man performs? Is it an ~~activity~~ activity performed by the local church, by a group of churches, or by a church as a whole. Is it an activity that relates to the first phase of government, to the second phase, or to the third phase? And it will affect our thinking on the matter very greatly, what conclusion we come to, and we want to discuss these, but we only have about eight more minutes in class before the hour is over, and I want to mention the next point here. And so we will mention e.

Small e. The question of independent agencies. Now that is a question, you see, which in almost any organization, it is going to become one of significance, if the organization is to develop and go very far. All matters of missions and of education should be under the direct control and direction of the church, whether it be a local church, or whether it be a group of local churches. Or are individuals who have a burden for the Lord to carry on a particular type of work to get together and form an agency for this work, and having formed the agency, to appeal for support of this agency, and the church to investigate under the first phase, to say, is your doctrine sound? Are you one who are doing a task which is not wrong, of heresies, of false activities, something that is bad, would come under this first phase. Under the second phase, do you show that you have the capability to do, at least to make a good stab. Would it be just wasting our money to give it to them. And if, under the first phase, and the second phase, they are satisfactory, we give them money, and they go ahead and plan how they are going to go ahead and

plan on how they are going to carry on the work. And we look at two or three independent agencies and we see which are more effective, which is closest to the Lord, which are getting the people in leadership. In the end will that promote the work of the church most effectively? Or should the church be a socialistic basis, or a communistic basis, in the religious field. I mean not to speak of secular matters, but of religious matters, should the church, some people say the work of the church should be done by the church. The preaching of the Gospel, the spreading of the Gospel, the training of the young men, the training of the ministers is the work of the Church. That is the organized church.

Now of course, anything like this should be done by the ~~mm~~ church in the sense that individuals who are members of the body of Christ are doing it. But should it be done by the organized church, whether they be the local church, whether it be the church organization, or should their phase of government be restricted to the first or second? Now this is a question of some importance, and I'm going to ask each of you to write a small paper. You will have until May # 6 to do it. It will be on the question, of The Independent Agency - their ministry and testimony. Independent agencies, their ministry and testimony. These passages I've mentioned in Acts will be of interest with the phases. That is the ~~Bible~~ vital thing, is what does the Bible say? A second source for information upon it, can be Church History. What do we find that has been done? What do we find that has been effective? That is, what seems reasonable to us?

Now in this course we are not giving a lot of assignments. We don't expect a big paper on it. But a small paper is all that is required, for the purpose of the course. However, this is a subject of considerable discussion here, a couple of years ago, and a friend of the seminary has given some money to give a prize to any member of the senior class, who will write the best paper on this subject - independent agencies - their ministry and testimony. And therefore - I say that the subject is independent agencies, their ministry and testimony. And a friend of the seminary, in honor of her husband, who died, -

G-51. I wrote an extensive paper on it a couple of years ago, and then some friends of mind wrote a very sharp critique of my paper and I wrote a reply to them which was quite lengthy. And I think that you would profit from reading my paper much more if you first studied the passages, so that you won't be prejudiced by my ideas on the matter.

I was interested to see in the new Readers Digest, which, ~~there~~ was an advertisement reached me for a couple of weeks that it was on the news stand, but it was only ~~recently~~ today that I looked at it. I've been interested to see if our - called the Battle for Burma, in which it says that when Burma became an independent nation in 1947, it adopted a constitution which clearly states it is to be a socialist state. And so independent Burma quickly nationalized the once great British firms upon which the nation's prosperity had depended~~d~~ and took over the material from these, and the names Bazarre and Rangoon, the Indian owners had documents to prove that this market was ~~financially~~ ~~in~~ worth \$4,000,000, but the government made them accept \$380,000, and the government took over most of these industries, and proceeded to run them as - on a socialistic basis with the government running them, thus entering at length into the third phase of government, and the latter part of the article after speaking a good deal in the middle about the Conflict between the United States and Russia, as to which can give Burma most and how much the Russians have been giving them - the last part of it says, the deciding factor which may push Burma in the direction of friendship with the United States instead of them taking Russia's side is Burma's own disilluoning experience with state socialism. Much of it shocking. The tea was Burma's second biggest cash crop, lagged at 45 % of what it used to be. To improve this record joint venture companies in which half the capitalists put up private enterprise, may soon be called in. The once great Irrowaddy shipping system is deteriorated so that it has spasmodic schedules, fotten plankings, Reingoon once the queen of Asian ports now dozes in the mid day heat, dreaming of better days. The telephone system is so bad that it is quicker to deliver messages by runners. Social services are disorganized and thefts from the mails are common place. The cities' ports have been strangled by nationalization, ships lie idle in the ports for weeks waiting to be unloaded. Government owned firms, unskilled, neither storing or moving of goods, allow cargo to overflow the warehouses. Burmese newspapers, sometimes have notices, we apologize for having to reduce the size of the paper. The ship that brings our news printed are delayed in the harbors, unable to unload. They've been offshore for three weeks. The pharmaceutical plants put out a million yeast tablets a day, and no one's figured out what to do with them. The cotton mill purchased the wrong kind of machinery for the cotton they sow. The steel mills costs were far out of line with European experience.

It's just another example how, when government gets into the third phase, which is not

its proper function, it does not do it nearly so well, as private enterprise can, and as a rule when it does, it means that the first and second phase aren't so well done, because it is neglecting its proper function in order to do something that isn't its proper function. That's true in the economic and political sphere, and I think you'll find that it is also true in the religious sphere. Well, that's what we are primarily interested in right now. The religious sphere, although it is important that we have clear understanding on these matters in the other phases of life as well. But in our last meeting we were speaking about the church being an agency - being like the nation, rather than like an agency. And we were at the end of the hour, speaking of this third phase of government, and then I took up - what number did I give - I have it written down here - number - d 4, under d-4, small d was examination of certain passages, to see which phase they belong under. And so we will look at Acts 6.

In Acts 6 we find that the apostles came to the people there, and they said, that "it is not meet that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business." Mainly, the daily ministration. This was a matter of economics, a matter of the distribution of food. And they appointed a group whom they ~~may~~ set aside with prayer, for the distribution of the food. Well, we have on the one hand this communistic type of organization, which the early church had there in Jerusalem. We have no evidence of a similar organization having been set up in any other church anywhere. And the fact of the matter is that we constantly find that the other churches were apt to send money to the poor brethren in Jerusalem. So from an economic viewpoint it wouldn't seem to work particularly well. But these men who were appointed for this were appointed to do this economic activity, serve tables, so the apostles could devote themselves to the ministry of the Word. And immediately what do we find the seven men doing, who were appointed to this task? We find them doing work that they hadn't been appointed to.

Here was Stephen. He had just been set aside - they put their hands upon them and prayed and set them aside, in order to take care of the daily ministration of the giving in and out of the food, "And Stephen, full of faith and power, did great wonders and miracles among the people." And went out and preached so effectively that he was killed. And then we find another one of them who is Philip. We find Philip, the one who brought the

Gospel to Samaria. The one who carried it down to Gaza. These were men who were picked out to do the work of daily administration, of taking care of the tables. There is absolutely no evidence here that the apostles selected these men for the spreading of the Gospel. That they picked them out for it, that they put their hands on them, and appointed them to it. That they said you go and carry the Gospel down to Gaza or up to Samaria or around. But we find that these men were men who were full of the Holy Ghost and wisdom and they stepped out and they did this. The - here is one of the first great activity of the early Christians aside from the apostles themselves, in reaching others with the Gospel. It is carried on by these two men who had not been specifically appointed for that purpose at all.

Now in Acts 8, we find in Acts 8, verse 4, "they that were scattered abroad went every ^w where preaching the word." We don't have evidence here that the apostles got together in Jerusalem and they said, now it is time for us to carry on the work of taking the gospel down to these other places. Christ said, we should be witnesses in Jerusalem, Judaea, Samaria, and to the uttermost parts of the earth. Now we've already been witnesses in Jerusalem. We should appoint people to carry on the witness. I've heard people in recent years, who said, let the church do the churches work. But the churches work is to carry the Gospel. Well, then the church should do it. By that they mean the organized church directs it. They do it and direct how it is going to be done. That's not the way we find it done here in Acts. The organization has a vital purpose in the first phase of government - the watching to keep out false doctrine, to keep out false ¹¹ , to protect the church. It has a vital purpose in the second, to do that which is important in making ~~man~~ cooperation easier, preventing people from getting in ^h each other's ways, enabling them to have more freedom in carrying on their activity. In the third phase, that of an agency, there are certain things it has to do to carry out the first ~~n~~ two phases. But, how much it has to do there is it to have the direction of the religious activity of the Church. That tends to be the part of the government of the organized church, or is that a work which the individual should move forward as the Spirit of God leads him, looking for opportunities to serve the Lord, banding together with others in such a way to carry out these things effectively. The organized church watching to prevent the coming in of false doctrines. Watching to carry out the first phase of government, and the second phase, and a minimum of the third phase, or do we find the church in Acts here, entering extensively into this third phase of government. Well, we find that the ~~firm~~ way that the

first missionary board was the persecution. It was a persecution here that scattered them abroad and when they were scattered abroad it means they ~~went~~ went everywhere preaching the word. They did not consider that the witness of Christ that requires the appointment by an ecclesiastical body and the designation by them that they should do it. They felt that they should witness for Christ wherever they had opportunity. And so they went everywhere preaching the word, and then Philip went to the city of Samaria.

How did he come to go? We have no reference to the apostle telling him to go. We have no references of him being set apart for the purpose. The only thing he's been set apart for up to this place, was to minister to the poor people in Jerusalem. Here he left it. I don't think he neglected the administration there he is supposed to do. He probably made inquiries that there were other people who could handle that while he was gone, but we find that he went down to Samaria ~~and~~ up to Samaria rather - oh no, it says he went down didn't it? That's right. He went up north, he went down from Jerusalem, ^{feet} 2600 ~~miles~~ above sea level, down to a lower area to Samaria. So the statement here is correct. From our Geographical concept up would be the way we would be apt to say it. But this is perhaps better because it is actually the way it was in altitude. He went down to Samaria, and he preached Christ. We find than, Philip, carrying on an evangelistic campaign, there in Samaria. Now Philip is carrying on this evangelistic campaign. What do the apostles do? Did the apostles say, look here, we didn't designate Philip for this purpose. Philip, you are not the man to do it. Or did they send word, now Philip, you are doing well on this, so we will send you^r our designation on this, so it will be perfect right. We find that the apostles heard that the people of Samaria had received the word of God, and sent to them Peter and John. Who when they were come prayed for them that they might receive the Holy Ghost. Why did they send Peter and John? To take over the direction of the work? To carry on this as part of the church? A phase of government? Or did they send them up there to carry out the first phase of government? That is to say, to see what happened. What is this that Philip is carrying on up there? Is he having all sorts of irregularities in his methods? Is he introducing all kinds of false doctrines? Is this a dangerous movement or is it a real movement of the Spirit of God? Let's look into it. Let's give our approbation to it if it is a real movement of the spirit of God. Let us warn people against it, if we find evidencethat it is something that is wrong rather than something that is good.

Well, which was it? It doesn't specifically say, but I believe that we can see what he did. Peter and John went up there and laid their hands on them, and they received the Holy Ghost. And then we find that Simon had believed. And Simon came -

G-52.

Peter and John and he said to them. He said, here's some money. I wish you would give me the power of my putting my hands on people so they get the Holy Ghost in the way that you can do it. Peter said, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thoughts of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." What did Peter do? Was Peter doing the third phase of government, the organization, the direction, the extent of the work. The direction of the witness. The direction of reaching people for the Lord, or is he here in the first phase of government? Is he here bringing punishment upon this one who seemed to be a believer but who actually had given in to the stupidity and the desire to make money of being able to do what the apostles were doing. He is rebuking Satan and he is clearing out from the group there one who would be injurious to the believers in Christ. So I think that we can safely say that here, the activity of Peter was in the first phase of government rather than the third. The ~~gammam~~ activity of the government of a nation protecting its citizens, rather than the activity of an agency carrying out its activities.

In Chapter 10 we find that God spoke to Cornelius, and said, "Cornelius, send for Peter." God told Peter to go down and go with the men. It says Peter went up there and he preached. And while he was preaching, the Holy Ghost fell on them with power. And Peter said, can anyone forbid water, that these people should be baptised who have received the Holy Spirit, the same way we have. And so they brought in water and they baptised them there and they asked him to stay with them certain days and then in chapter 11 we read, that the apostles and brethren gathered together~~d~~ and so Peter rehearsed the matter of this to the group. What is this? Is this an administrative council deciding how the ministry should be carried on? Is this the organized church? The church of Jerusalem, directing how the work is to be carried on or is the church here carrying out the first

function of government? And seeing if there is false doctrine, false activity coming in. Which is it? Well we find that they met and Peter explained the matter to them from the beginning, and told them what had happened, and he said, that as I began to speak the Holy Ghost fell on them, as on us, as at the beginning, and forasmuch then as God gave them the gift like he did to us, who believe on the Lord Jesus Christ, who was I that I could withstand God? And verse 18 says, "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." And this is quite clear.

Here was false doctrine coming in. Peter was going out to these people who were Gentiles. They hadn't been Jews. They hadn't been circumcised. They had not taken the first step in order to take the second step and believe on Christ, as he spoke of. And so there was false doctrine coming, and irregularity. They must rebuke it. So Peter explains it to them, and gives them the evidence that it was not irregular. That God was leading in it. That they should rejoice in it. It is the first phase of government. ~~Am~~ I believe that we can say, rather than the third phase of government.

Then I think that the next place that would be appropriate in this connection is Acts 13. In Acts 13 we read that in the church in antioch, there were certain teachers, there, prophets, and verse 2, "as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them." "And when they had fasted and prayed, and laid their hands on them, they sent them away." Well, here's verse two and three then. Here is the church, which carries on its work of spreading the gospel. It directs it. The church says, the men who should do this are Barnabas and Saul. Therefore we select them. We send them. We tell them where they are to go. I know of a very great Theologian who has written a book in which he says, ecclesiastical men should be directed by ecclesiastical bodies which should tell them where they should go, how long they should stay there, and when they should come back. His book was written maybe 50, or 60 years ago. I've heard people quote extensively ~~am~~ from the author of this book as our greatest authority on church government, but they don't quote that particular phrase, which is more extreme than any of them are apt to incline to go. But that's what he says on the subject. Well, that is one viewpoint. But I don't think that that is the viewpoint that we find in Acts. Well, what did these men do? These men, they put their hands on them. And they sent them away. Verse 4, so they, being sent forth, by the Holy Ghost. Does this

mean then, that the voice of the Church, is the voice of the Holy Ghost? The Holy Ghost speaks, the church acts. What the church does, we must take as the voice of the Holy Spirit. There are churches that have that view. Many of them. There are organizations that take that attitude. The spreading of the Gospel is the work of the Church. Some will say, it is the work of the denomination. Some will say it is the work of the whole church. Some will say, it is the work of the local church. But the work of the organized church, is that their work - that they should decide, that it should be done only by the people whom they designate, to go where they say they should go, and do the work they say they should do. Well, these three verses here, you could not say for sure, because it says here, the Holy Ghost has separated these. I don't think then that you can prove that the church considered the men, and decided who were the best one, and yet, it would not be impossible that the Holy Spirit has thus, given example of what the church should do in later years, when the Holy Spirit was not speaking, in a specific way to us as he did in those days. So here is a passage which raises the question without definitely answering it one way or the other. But we find that Paul and Barnabas went and they carried on their first great missionary journey, and when they came back at the end of chapter 14, "and when they were come, they gathered the church together, and rehearsed all that God had done with them, and how he opened the door of faith unto the Gentiles." Well, did they come and report to the church and the church say, that's a good piece of work you've done. We'll send you again. You have a little rest, a furlough, and we'll just send you out. Does this show that the organized church is not simply a nation of union society but is like an agency which has the direction of the work of the people in carrying on the religious activity.

Chapter 15, the latter part of chapter 15 deals specifically with the question we are just speaking of - but first let us look at the early part. We have here the first Church council, in chapter 15. Now I don't think that is quite a true statement. Surely chapter 11 was a church council, but in 15, it is a council of which we have evidence that the people came from a larger area than just one church. Certain men from Judea, came down, and said, "except ye be circumcised after the manner of Moses you can't be saved." "When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question." ¹⁵ ~~Here~~ ^{14 15} there is a question about the third

phase of government. Is this the direction - you work here, you work here. This is the way to do the work in order to get efficient results. These are the people he appoints to do it. Or is it the first phase of government - keeping out of false doctrines, keeping out of that which will be harmful and injurious. I think that as it is stated here, surely thus far it is under the first phase of government. They say, that except you be circumcised you can't be saved. You're saved through Christ, yes. But first you have to be circumcised. The Gentile has to become a Jew, before he can believe on Christ, before he can become a Christian. That's what they say. If they are right, Paul and Barnabas are preaching false doctrine. The church should stop the evil that may injure the church. On the other hand if they are wrong, then the church should be warned against the false doctrines that they are . It is the ~~first~~ first phase of government up to this point.

Now they go up to Jerusalem and there they have the conference, and the various evidences are presented, and finally James quotes from the book of Amos in order to show what God's plan is, and how when Christ comes back to this earth, we will be both Jew and Gentile, in among the believers, and therefore, it is not our place to make them all become Jews. Some will be Gentiles. Some will be Jews. But all will be Christians. And so he says, that we should not force them to be circumcised. Now up to this point it is still the first phase of government.

10 (Question: I would say that the teaching of that which is harmful would be the first phase of government. Now if it is definitely injurious and harmful to have a service in a certain way, then it certainly is the first phase of government. Now of course that is a matter which should be ^{10 $\frac{1}{2}$} , and any particular organized church may reach along sufficiently. They may come to the wrong conclusion as to what is the harmful thing it can do, but I don't think we can make an a priori rule then what may be involved in it. I think we can say this - that the question of the protection of the church from false doctrine - the protection from that which we are completely . It is not a question we make, how can we most efficiently promote the work? That's the third phase. When we get into carrying forward of activity to efficiently reach a result. That's the third phase. But when it is protection from the doing of that which will be harmful. That's the first phase. And so up to this point, it is the first phase. But now there are those who say, this council dealt with the third phase. Here's what a man said to me once. Here the decision of the

council even tells the people what they can eat. He says, there the council has a control over people's lives. A definite decision as to even what they can eat. Well, you notice verses 19 and 20, "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollution of idols, and from fornication, and from things strangled, and from blood." Is this the third phase. Is it directing the work and the church says this, and you've got to do what ever it says. I've known people who've said, when you get your denomination and the decision is made by the top body in that, all the people in it must obey it. Well, now, you carry that to an extreme, no one of us is going to say, the top body says you've got to get up every morning at exactly 5:17. All right we are going to do it. That's a command. We don't admit that kind of control over us. Unless we are in the army. The army is an agency. The army is an agency to accomplish work. It has to decide the most efficient and efficient way to do it. And a certain amount of unanimity of certain matters like that is necessary. But for the government to say, government can very well make a law. No body shall go out on the street, and play a band out there at four in the morning. But the reason for it is not to accomplish something but to protect the people from that which is injurious. It is the first phase of government. They can make rules to protect our lives very equally in places, but they affect them, not that they keep us from carrying on activity, but they keep us from doing that which would prevent other people from carrying on activity. They will keep us from doing that which will injure other people.

The question of the sabbath law comes in. Is it right that the government shall say, that the Sunday must be enforced a certain way. Well, I don't believe the government should try to make people religious. I don't think the government should direct the religious activity of people. That is wrong. But if a nation is predominantly of a particular religious view point, it is not right to force that view point on other people, but it is right to prevent the other people from making it difficult for you. If your population is predominantly that they desire that they shall have Sunday as a day of rest, than it is all together proper for the government today, that our government employees except for occasions of necessity will not work on Sunday. And organizations that would compel large numbers of employees to work on that day, shall be prohibited from doing it in that way. We are protecting them, rather than that we are directing them. This comes under the first phase rather than under the second.

(Question: I would say there is a very real difficulty in the accomplishment of anything. It requires thought, it requires prayer, it requires wisdom to do anything right. And we are going to make mistakes whatever we do. But we should try to decide what is that which will ~~minimum~~ be least productive of mistakes. Now you have a local church. You send your children to that local church, to get their instruction. You have your Sunday School. You have your service. You bring your people from outside, who you want to bring under the preaching of the gospel. Now you do not - you are not going to direct what is going to be preached each Sunday. What is going to be the arrangement of the church, what is going to be the order of the subject and all that. You probably feel that the minister in prayer before the Lord can work out a system of arranging the subject that will be ~~more~~ ^{more} beneficial than if you try to tell him what he is going to preach on.

G-53.

There are certain things which if they are preached on and presented and pushed they are going to be injurious to your family. Your faith may be strong enough to stand it. He may come in here and tell you that Christ was born just like any ordinary man. Oh, he believes the Bible, he worships, but Christ was born like any ordinary man. This is a myth of the virgin birth. You may be able to admire the man's great spiritual character. ^{real blessings from his preaching despite his} and get/deviations from your view in this point. But what is the affect on your children going to be? What is the affect on the person you bring from outside? To hear the message. You are going to reach the conclusion that this matter of the Virgin Birth is something which is going to be sufficiently harmful that you have a right to ask protection as far as the services of the Church are concerned, from that which would tear down the faith in this, on the part of - your part, on the part of your children, and on the part of the people you bring. Now I heard of a church up in New Jersey which almost split because some of the people thought that Christ was crucified on Wednesday and some thought he was crucified on Friday, and they almost split on it. Well, I think they should have thought the matter over from this viewpoint. We have a right to be protected from that which is harmful. Well, supposing that Christ was crucified on Wednesday. Is it a matter which is vital, I don't say vital for salvation - I don't say vital for salvation, but which is vital for the

preaching of the Gospel ~~and~~ in an effective way, and ^{vital} /for the protection of the people from that which is ~~in~~ going to tear down their faith. They think that from that viewpoint they will say this is a matter on which we would like to have truth and we would like to think about it and see what it is, but we don't feel that it is a matter on which deviation is a dangerous thing from which we . One minister may hold the North Galatian view. Another may hold the South Galatian view. We don't know which is true, of the two. Maybe some one is quite convinced the one is. Maybe some one is quite convinced the other is. They can serve the Lord just as effectively which ever way , unless somebody brings some evidence of which Christ is the foundation, a spiritual matter. I think that we tend to go to one extreme or the other. We tend to go to the extreme to say well, let everybody do what they feel like. We don't bring any compulsion on them. Or we go to the other extreme and way, now everybody has got to believe exactly as I do, cross every t and dot, do everything that I do or we can't work together. But the proper ~~the~~ way to think of it would be, our function as an organized society is to protect our people from that which will injure them, and to enable them to develop their spiritual life and go forward. And therefore we should decide what are the matters that are really vital.

I would think that on certain periods of the world's history, some people had certain deviations of questions about the inspiration of certain sections of the Bible might nevertheless had such a living faith in Christ and such a great devotion to the central teachings of the Bible that they wouldn't be dangerous. Today when there is so much attack upon the word as it is, and so much subtle coming in of modernism it seems like a good place to draw a line, and say this is one thing we must do. You will find some groups who have the same ideas as we do, I think, of inspiration but use a different terminology. Now there are some groups in certain parts of the South who are very much against verbal inspiration, but when you talk to them, what they mean by verbal inspiration is dictation. And actually they believe that the Bible in the original manuscripts was free from error. If they don't want to call it verbal inspiration why argue ~~over~~ ~~the~~ ~~word~~ ~~over~~ ~~a~~ ~~word~~. I certainly wouldn't say that I believe that it is all dictation, of the Lord, because I don't believe that was the way He did it. But I think it is just as true as if it was all dictation. And I think there is a danger of our getting into squabbles over words, but I think it is a vital thing to see what we really mean by the words and we see what are the dangers today? What are

the points at which unbelief is most apt to come in and protect our people. It isn't such a thing where you can draw a simple line out. If it was, you wouldn't need to have a government. But it is a thing that we have to give much thought to, and careful consideration of what is right.

My contention is that if we think of our church organization as having the authority in the third phase beyond the amount that is necessary we are apt to neglect this first phase which can become tremendously important. I heard a man in the Presbyterian Church twenty years ago, who came up for ordination. They asked him what he believed about the ~~the~~ Deity of Christ. Whether Christ was a great man, he was certainly superior to all others, but whether that was deity, the right word to apply, he just wasn't sure. He wouldn't say it wasn't. Ask him if he believed in the Virgin Birth, and he believed in the value of the doctrine. He didn't know whether Christ was really virgin born or not. It was a very orthodox Presbyterian church, but when he got through, they just decided he was so sincere, so anxious to do what is right, and he was quite ignorant. They felt sorry for him and so they ordained him. Now they were falling down on their task of keeping the church from false doctrines. Their duty was not to decide who will be an effective man, but who will be a danger, and this man was certainly a danger.

Let's look at this chapter. The great dealing of the 15th chapter on this question. Here is a command. It even tells them what they are going to eat. It shows the authority of the central church body over its people, and the people should bow to the authority, that we write to them that they abstain from pollutions of idols, from fornication, from things strangled, and from blood. Well, look at it for a minute. What is it? Is it a positive command as to how they are to direct their lives? How they are ~~going to~~ to carry on the work of the Church. No, it is in the first phase of government. It is in the first phase. It is certain things that would be dangerous, and so they are directed to watch out for these things. But then why are they to do this. Look at verse 21, isn't that a peculiar verse. "For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day." What's that got to do with it? Well, I think it is plain what it has got to do with it, that the Jews are in all these places, and the Jews are standing against these particular things and therefore if the Christians simply ignore these things, it is going to cause scandals for the Jews and make it harder to win them, and therefore it is to protect the work. I think that most of this comes under the second phase,

rather than the first. Probably one or two of these things come under the first phase, but it seems to me an argument can be made, and a very good one, that a good part of this comes under the second phase of government rather than the first. That it is recommending these churches, that you don't need to be circumcised, no, you can be saved, directly by Christ without being circumcised. That being not necessary, but there are certain things which if you do, they will make it harder to win the Jews, ~~and~~ in that area. They will cause scandal among them and we advise you to abstain from things strangled and from blood. But actually it is not a sin to use things strangled or things that have the blood in them that are not killed in a way. It is not a sin, but it is a matter which under these particular circumstances it would be wise in the second phase of government. "For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day."

There was even a man teaching in this seminary, teaching this course, who said, this council here had the authority to tell these people what they would do, because we read that when Paul went, he took this, and he carried this decision to the churches for to keep. I forget just where that phrase is now - whether it is in this chapter or the beginning of the next, - yes it is in the next - chapter 16, verse 4, "as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem." He said, the church authority decides, the church council decides. It is up to the people to obey. You send your representatives to the meeting of your church body. That body decides how the church must obey. He delivered them for to keep - well, I would say, certainly that is true. That it comes under the first phase of government. If they have committed to the leadership of this church the decision of those matters which is harmful to them, and that the leadership decides, it will introduce false doctrines, it is very dangerous to have this sort of teaching, we don't want in our churches we should keep them. But is it in the second phase. Is it a matter for a particular situation to - which will be helpful to avoid certain things. I believe a good argument can be made under the second phase, and I base that on Corinthians, because, here we find them delivering the decrees for to keep. What are the decrees? That they abstain from pollutions of idols, from fornications, from things strangled, and from blood. Well, where we find one of Paul's ~~firm~~ big arguments is in I Corinthians. The question is, shall we eat meat that is offered to idols? Shall we

eat this or not? And Paul could easily have said, why, the council here has decided. They sent the decree - you are to abstain from pollutions of idols, and from things strangled, and of blood. That settles the matter.

But you read chapter 8, and you don't find a single reference to the decrees in Jerusalem that Paul and ~~Barnabas~~ ^{Silas} had carried with them to deliver to the churches for to keep. We don't find a single reference to it. We find that Paul says to them, that I have a freedom in this matter. I can eat meat offered to idols, if I choose to do it. He says, it is not a matter of something being wrong. He says, it is the matter of injuring somebody by doing it. Then I will not do it. It is a matter of my deciding for myself what the affect is on the work. It is not in itself a sin. It is definitely going contrary to the decision of the Jerusalem Church if the decision here was a binding command on the people. But if the decision here was an advice that under these circumstances in which it says in verse 21, Moses had in every city them that preach him, and therefore it is probably best to avoid giving offence to the weaker brethren, not to do it by them. Think this over, and this just seems - it certainly fits with what Paul does here. It does not fit the decree to say here, that that does it. He ignores it completely and even says he has a right to eat if he wants to. He is going to eat it if there is no weaker brother around. But he says if there is a weaker brother who would be injured by it, he says, if meat makes my brother to offend, I will eat no flesh while the world stands. It is in the basis of expediency, rather than a command, from the church.

And then you go on in chapter 15 - it pleased the apostles and the elders with the whole church, to send chosen men of their company with letters telling about this decision, and saying, "we have heard, that certain went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment." So they say, "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; from which if you keep yourselves you will do well." Well then in the latter part of this chapter we find the second missionary journey. Did the church at Antioch get together, whether we think of it as a denomination, or as a local church? Whatever you think it is, they get together and say, "Have Paul and Barnabas done a good work? Shall we send them out again?" Did they do that, or what?

And we find here that it says, that after some days there that verse 36 says, "Paul said unto Barnabas, Let's go again and visit our brethren." Paul didn't come to the church and say, "Would you care to send us out again. We would like to apply as candidates for the church to send us out." No, Paul said to Barnabas, "Let us go again and see how our brethren are doing." Well, some would say, Paul had an authority here. He was an apostle. He had an authority which nobody has today.

G-54.

apostolic authority or not, it is not the local church deciding nor the denomination deciding here, but Paul said to Barnabas, let us go, and Barnabas says, all right. We'll take John with us. And Paul says no we shouldn't take him with us. And verse 39, said "the contention was so sharp between them, that" they went before the local church, and each of them presented their argument good and strong and the local church said now, Paul, you're a good preacher and you've got a lot of good points, but here, you're wrong. Barnabas wants to take Mark, and you should give in and be a good fellow and work with him, and take Mark along. Or they say, Barnabas you're wrong. Paul is right. Mark should stay home. You and Paul should carry on the work like you did. We don't find any evidence of any such thing at all. We find no evidence of a local church deciding this matter. We find no evidence of a denomination deciding it. We find no evidence for a body trying to represent the whole church of Christ. The contention became so great that they departed one from the other, and so Barnabas took Mark, and sailed to Cyprus, but Paul chose Silas, we ~~name~~ find, being recommended by the brethren unto the grace of God. And so I say, that here you have the third phase of government with individuals having a ~~own~~ vision from the Lord, of a work to do, whether doing it alone or in cooperation with others, and the church watching over to keep out false doctrines, but not watching over to tell you what they may do, or where they may go. That the direction is in the hands of individuals or in the hands of independent agencies.

Now it is very strange, that an independent agencies is a group of individuals, who see that a task has to be done and set to work to do it. And the church investigates not to see whether they are doing it efficiently. ~~§~~ That is decided by the results, as in the political sphere and in the economic sphere, but the church watches to see if they are

bringing false doctrines into the church. And there was a man who some years ago, made this statement. He said, here we have Paul organized his own independent board, Barnabas organized his own independent board. Barnabas put Mark on his. Paul took Silas on his. They formed their own independent boards and they went out. And here they disagreed. They went off in friendly competition. They went off in different directions, carrying on the work, and the work was done better than if a superior body had pushed them to come to an agreement on this issue. And yet the very strange thing is that the man who made that statement, two or three years later, was led by certain exigencies to take the strong stand for the organized denominational control of all such activities, and I was invited to preach the sermon at an ordination service, and he was to give the charge. And in my sermon, I took this passage, and I pointed out here what Paul had done. I pointed this out and how they had each gone their separate ways, how the work had been carried out more effectively that way, and then when this man gave the charge, he said, well, now I'm sure Dr. MacRae won't object, if I point out that there is an other view in that, a different way. And the different way that he presented was this - he said, Paul as an apostle, exercised discipline upon Barnabas by not letting Barnabas go with him, because of what Mark had done, and he wouldn't take Mark and he wouldn't take Barnabas, and so Paul exercised discipline on that matter. I pointed out later on that we see Paul speaking very well of Mark. And he said, later on Mark profited by the discipline, and so Paul received him with favor. 4

Well now that would have rather shocked me to be heard from anyone, but to hear it from the very man who had been presenting these views, and using that language of it, seems to me that it is the going to the extreme on that view, as people can in the stress of a controversial situation. And I think it is good with these situations which may develop in any of our churches, is well for us, to try to think these things through in advance, apart from the controversy, and have something of an understanding as to the general principles of the Scriptures, and then we can apply them to particular situations. And we are not apt to go off into one extreme or to the other. And so I was shocked at this extreme view this man presented on this, but I am sure that there are others who would hold that ~~man~~ view too.

Now these are the principle passages that occurred to me on this matter, and of the activity of the organized church, whether you think of a local church, whether you think of

the whole church of Christ as one big organized body, or whether you think of a group of organized churches, I don't think there is hardly a group anywhere but what believes that the church has a vital function in the keeping out of false doctrines, that more than one local church in the question of ordination. To get a group of people together and they examine one, and they decide, should he be ordained? Well, what are they deciding. Are they deciding how shall we carry on the work effectively? Some denomination may take that attitude. Here's a man - I was told that out in Concordia Luthern Seminary that if a man had pimples on his face, he wouldn't graduate, because they said, he won't be an effective minister, so we won't graduate him. Their view was, that we ~~must~~ feel that when we graduate a man, that he is going to make an effective minister. That's never been ~~among~~ our view here. Our view here is that we are an educational institution. If the man learns the work, and comes up to a certain standard, we will graduate him. But their view is, a man who used to teach here in this seminary, took some courses in Concordia, and they wouldn't give him any credit for it, because they don't advance no credits, because we only give credits to Lutherans. We are training people for the Luthern ministry. They let him come in. Take courses. They give him every courtesy, and treat him very fine. But no credits, he couldn't receive the degree, he couldn't even receive the credits, because they were training the man - to put their stamp on him that he would be effective.

Well now, it is true, that ordained bodies may turn a person down because he doesn't seem to have a good voice, or a good manner of dealing with people etc. But they are not so apt. The principle things that our ordaining bodies do, if they are an established body of an organization of a denomination for the purpose, or whether they are a temporary council, altogether from different local churches, the principle thing they do, is to examine the person's doctrine, to see whether in ordaining that man, they are setting the seal of their approval, upon a man who is going to promote doctrine into the circles which will look upon the ordination they have given as a mark that should commend the man to them. They are exercising the first phase of government. And that first phase can not be carried out completely by a local church, and in fact, I think that ~~among~~ practically every local church that ordains invites people from other local churches, because they feel that it is necessary that in larger groups particularly if this is to be done effectively. This part of the first phase of government.

I'm not going to take any more time now on our roman numeral two, one is what is government? Two is what is the Church? and on two the last part we discussed whether the church is like a human society or whether it is like an agency? And we noticed that like human society it has certain aspects of an agency to perform, but primarily it is like a society, rather than like an agency. (Mention here of paper to be turned in by May 16th of ten hours work. "The witness and testimony of independent agencies". This is not what the agencies testify to, but it is the question of whether the witness of the church, the testimony of the church in promoting foreign missions and running schools etc, ~~man~~ whether there is a proper place for that to be decided by independent agencies, or whether it should be done strictly by the organized church, as an organization. (Discussion of what ~~man~~ are the sources for the paper.) (Discussion of the prize offered). (Question on whether student can write on opposite viewpoint - professor says they can but it will take more time, more than 10 hours.)

5(Question: No, I - there are people who are thoroughly convinced that Christ has committed to the organized church the ^{work of} spreading of the gospel. And the/training young men. These activities should be done by the officers of this organized church. They should determine all questions in relation to these things. I do not personally hold that view, but very intelligent, and very Godly people have held that view. And if somebody wishes to take that view, and write a good paper on it, it would be entirely

. I personally, feeling as I do, that it is not the logical view, naturally I would be predisposed to not just take a line of ⁶ and say this is good. Where it is true that a person would write a line of giving the things that I think are good, and it might not be quite so easy for me to prove that that is all they are doing. I hope nobody will do that. But certainly I am not insisting on any particular viewpoint, but on the study of the matter.

6¹(Question: Yes, I imagine that they are available. You see, I wrote two papers on the thing. I dealt to some extent on it from some extent from the Scripture, and from some extent from Church History and those two papers I have copies myself, which if anyone would like a copy for themselves I couldn't tell you where they are at the moment, but I could find them for you, and make available copies for you. Now there was in between these papers of mind, a paper written very sharply criticizing my paper, which I answered extensively. And I don't have copies of that, but I think if anyone was really interested I could get copies.

But I certainly am not holding anybody to the view that I think is right on this. I am interested that you study and get the Scripture in mind, and also the matter of Church History. Now the United Presbyterian Church adopted a new Constitution, it is fairly recently - a new constitution was adopted, with a short statement of doctrinal belief, and the new form of government that is radically different from any of the historically established forms of Presbyterian government - I mean in its working, now maybe those who made it thought it was logically developed, effecting what they actually believed, although they didn't express it that way. But if I recall correctly, this particular form of government expresses the opposite view that I have taken very definitely. It says that the work of extending the church and the training of men is the work that is the duty of the organized church, and that the elders of the different churches should select their representatives to a central body, which central body has the authority of determining how this is to be done. And then I quoted you someone, a famous authority who said, that, "Ecclesiastical men should be under the direction of the ecclesiastical body, which should say where they should go, how long they should ~~stay~~ stay there, and when they should return. That no man should have a decision, no lay group or body other than the official church body should make the decision that a missionary should go to the field, or that a missionary should be required to return. That that must be an official church group." Now we had a man in our chapel who took quite a different view from this, and yet one closely related to it. He said that the mission board with which he was connected believes that it was the work of the local church, not the work of a denomination is represented of the view that I have been speaking of, but the work of the local church and that therefore considers itself an army of the local church, but the local church sends the individual missionary. The local church decides when he must be relieved. All that was the local church, the decision. Now you see that is a specific ~~thing~~ thing. Not that a missionary goes around to various churches and gets support, but that the local church sends him out, stands behind him, supports him, and decides whether he is ready to continue. But the mission board was an agency to make it easier for the local church to perform that, than if had to if it did it by itself. Now that is its ^{theory} sphere. Whether that is the feasible theory, I can't say I feel that it is half way between. The theory that the organized church was the representative of the local church, performs this function, is a reasonable theory which can be carried out. I do not feel that it is the proper way, but it is somewhat of a practical way of doing it.

I think that has its great disadvantage.

Now there is another way of doing it where a man feels the Lord has called him, and he goes and tries to get other people to support him, and stand behind him with prayer and send him, and tries to get churches to help him, or a group of men might be called of the Lord to do a certain type of work. They organize a board and this appeals to the churches. It is the duty of the church to examine the board to see whether it is on the basis. To see whether they think it is worthy of their support. But the judge of the board, that the board makes the specific decisions about its missionaries. Now this other theory that was given in our chapel, supposedly the local church makes the decision, but my own guess is that you will find that 95% of the decisions actually are made by the board. For after all the board is dealing with all these fields. They are dealing with these missionaries. They are examining situations of study etc, and the local church would be pretty well dependent on the information the board gives them. I doubt if the local church will very effectively actually have the authority on it, in such a place, though that their ideal, and their

12

to have it exercised that way. I personally question whether it is practical, but it is a theory that is half way between this.

12 $\frac{1}{2}$ (Question: Ordinarily it is the local church that is sending the people out, making the decisions, standing behind them, etc. Deciding they should be recalled. But in actual fact my guess is that this missionary, - actually he makes 99% of the decisions and they say they are going to other churches for support, actually that if they prove unsatisfactory this missionary will come to the local church and gather the information together to recall him. That ~~mean~~ actually they will be the ones who will gather the evidence, and they are the ones who will really

13 $\frac{1}{2}$ (Question: That's right. That's why I would feel that if the theory that the organized church should do it, then I would think that an effective way for an organized church would be to elect representatives themselves who are going to do it and have a body elected representing these various churches rather than a body which actually isn't selected by the local church but in time assumes this theory that it is the local church. I just feel that this is an attempt to hold the theory without holding . I don't think that affects the actual work but it may in some detail, but I assume that it is very excellent if it works, but merely on this particular ~~same~~ theory, I think logically

would go into this regard. I decide this other and to me a very interesting thing to me in that sphere, in that area is that in actual practice we think of the most autocratic system of human government of the church

Theoretically speaking, you must do what he says. He is one of the bishops. And the bishops have that authority. He is a monarch.

G-56.

The strange thing is that in actual practice they have found that, many and many have found, their bishops and popes have decided, this is what we are going to do, and appointed these men to do it, and told them to do it, and the work is finished, and then somebody came along who was devoted to their principles, who got a vision of a task to be done and set to work and did it, and for quite a time he found the ecclesiastical powers resisting and making it difficult and he pushed ahead with the ideal of that. You take Ignatius Loyola, the founder of the Jesuit Order, they accused him of heresy. They redressed him two or three times. Finally he persuaded the pope, and he said actually, he was doing the same thing the Pope did, and he was trying to advance the Pope's power. And he wasn't selected by the Pope, or trained for the work. He went ahead and pushed for it. And then the opportunity ^{they gave him} ~~came from~~ and in the Roman Church there is a tremendous difference in the Missionary work, and tremendous diversity in education. You have seminaries who have the highest standard of education in the world, and some of them have the lowest. And one reason for it is, that most of these divisions are made by the different orders, which theoretically are under absolute control of the Pope. But actually they hardly are actually at all interfered with the Pope. If these orders ~~make~~ step outside the line, of what they consider Roman Catholic theology then the Church would stop them. But so long as they keep inside that area, their methods of handling these things on sending men where to go etc, they don't interfere with. They've had this experience, that in one or other of their order, they had two men just at each other throats, and they had different methods of doing things, and they appealed to the Pope, and the Pope just encouraged the one of them who was not in order to go out [?] ~~and~~ and form his own group. And they both carried on the work, instead of the Pope making a decision between them, ~~perhaps~~ because while it might be contrary to their theory, it is what they found in practice works, and it is a matter of finding what works in the political sphere.

III. God's Commands Regarding the Local Church.

A. Christians in a locality are expected to associate themselves into local churches.

Now everyone who is born again is a member of the church universal. He is a member of Christ's body. Why then should he be in a local church? Well, the evidence is not absolutely obvious, but I believe it is definite.

1. There is a definite command to meet the definite need. This is, I think the only specific command, that people should be in a local church, and it doesn't say that in so many words. In Hebrews 10: 25 where he says, "not to forsake the assembling of yourselves together as the manner of some is." This is not a command to organize local churches. It is not a command to start having them, but it is a command not to desist from having them. So it is not the direct divine authorization, but the approval of that which in practice has been done, and the command not to quit doing it. And so it comes pretty near the definite command to meet the definite ^{4 1/2} and turn aside. Not forsaking the assembling of ourselves together as the manner of some is. Well, that doesn't go very far, but it is a definite command.

2. Paul organized churches wherever he ^{went} ~~wants~~. Now this is not a command, but this is an example. Paul organized churches wherever he went. You read in Acts 14: 23 and when they had ordained them elders in every church. Now that is again a rather strange thing to take ~~himself~~ ~~him~~ to prove that Paul established churches because it doesn't say whether he established them as churches, but he is ordaining elders to churches he has established. And of course, we have the story of these missionaries ^(5 1/2) know what he did before, so it is an inference, which is absolutely clear, though not presenting it not in one two three manner, that Paul did organize churches wherever he went.

3. Again an inference. Commands for obedience implied to the ^{organization} ~~mission~~ of a local church. Hebrews 13: 7, we read, "Remember them that have the rule over you. Who have spoken unto you the Word of God, whose faith follow, considering the end of their conversation." That certainly implies an organization of a local church, whose members there have the rule over. Now you take that word alone, you might think it means a secular affairs. But when he continues, "who have spoken unto you the word of God," it is clear he means churches." But what does he mean to have the rule over you. Does he mean, to tell you when to get up and when to sit down, and what to eat, and they direct everything of your lives.

certainly not necessarily. But at least they have some authority over. I would say the authority is the first or second phase of government primarily, but at least it is definite authority which some have who are evidently there. Paul is ~~not~~ not speaking of himself here as the traveller, or whoever is writing the book of Hebrews. So I think this is ~~is~~ fair to say that commands for obedience imply organization of a local church.

4. Paul lists governments among the gifts given to Christ's people.

7 $\frac{1}{2}$

I Corinthians 12: 28. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Now you notice governments are in the first, the great bulk of what tells everybody what to do. Not the first one, it is way down below, but he is giving a definite gifts, it is God's gifts government. And it certainly is an evidence of an organization, not just of a loose meeting together.

5. Revelation 2 to 3 shows the existence of seven outstanding local churches in Asia Minor by the time when this book was written. Now there are those who say, chapter 2 to 3 is a picture of church history. That we are not entering into here. Regardless of whether it is or isn't, it certainly what I've drawn from here is clear, that it does refer to definite churches that were there at that time, even if it has a further meaning, looking forward to the future.

B. Christians are commanded to observe orderly procedure.

1. Note the specific command in I Corinthians 14: 40. "Let all things be done decently and in order!"

2. Paul mentions governments among the gifts given to the Church. We've already looked at that before, but here we are drawing this other thing from it, so I mentioned it separately here.

3. The appointment of officers ^{assumes?} as to orderly procedure. We looked at Acts 14: 23 where Paul appointed elders in every church. Well, if he appointed elders in every church there certainly is an organization, an orderly procedure assumed there.

4. The commands to exercise discipline assumes ~~some~~ some such procedure. Matthew 18: 17, some people draw a whole developed system of universal church organization from it. But certainly Matthew 18: 17 speaks of a person, "tell it to the church and if he neglects to hear the church, let him be unto thee as an heathen man and a publican." This

could hardly be the whole church of Christ. It certainly implies an organized group.

That much we can certainly say.

I Corinthians 5: 12-13. Paul says, "For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person." Surely there is a command for excommunication. Put away from among yourselves that wicked person. Certainly this is by an organization.

12¹/₅(Question: Yes, I am going to go into that further later on. At the present point I am proving there is one. I would say this however, that I believe that it is vital that we think of the first phase of government, think of that which is harmful and injurious to the other members of the church. That is the first phase. It is to protect the church from that which can be very injurious to the other members of the church. That is the first function of government. And the second element would refer - the second phase of government. But if it would become ^{extremely} injurious it would come into the first phase of government. That is, if some ~~body~~ body insists that we've got to do every thing his own way, it gets to the extent where it makes it impossible for anybody else, anyway, except they discipline him. Why that becomes an evil in the church that has to be rooted out, but it shouldn't reach that point. Here is a ~~mark~~ necessity of getting methods of cooperation. And of course that's one thing - if you are going to have a service, you've got to decide who is going to play the organ. You've got to do that. And you've got to decide who is going to sing, and when they are going to sing. And pretty soon you get into all sorts of problems. It has to be decided prayerfully. It is not a sin to have a poor organist. It is not a sin, but it is awful lot better to have a good one. It is a matter of the second phase of government, to enable the people to work together.

14 (Question: Very good. Well, then Romans 16:17.

G-57.

"Now I beseech you brethren, ~~mark~~ them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Now this of course is he speaking of the general church of Christ? If it is there is a command to us to carry out our part. Every Christian has his part to carry out in the first phase of government as relates to the body of Christ as a whole. To protect Christ's little ones against the false doctrines that is

injurious to the lives of the young Christs. But in the contrary writing to the Corinthians Church to give them all the specific matters might be of a local organized church. I was just talking a couple of days ago with a man who mentioned a man I had met 15 years ago, and I was very much impressed with this man, fine Christian man. And I asked how he was getting along. And I found that after 17 years in the Christian church, he had gotten in an evangelist, who I guess had some very good points, but who had some very extreme emphases, which brought ~~unrest~~ factions into the church, divided the thing, and the minister himself was carried away with it, and the result was that the church would inevitably bust up. A new man would come in there and they would of what they ~~and a~~ where before, and a bad reputation in town, and a difficult basis on which to try to rebuild and develop a real witness to the Lord. And it came from allowing someone to come in who had, may have been very good on the whole, but had certain emphases and certain minor doctrines, but which he made major which brought in confusion, and wrecked the work of God. I've known churches like that, who had good preachers. We must watch for it.

III John 10. "Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." Here is a man who is - Diotrephes, who is exercising a dictatorial power in the church and exercising it in a harmful way, and Paul says, he is going to come, and he is going to remember Diotrephes, and will take active measures against him. Here we have a procedure in the local church, which has gone sour, and ~~has~~ ^{a higher} ~~introduced~~ a power from outside is going to come in, and strengthen this out.

So the commands to exercise discipline assumes some type of orderly procedure in the church.

C. Paul ordered Timothy and Titus to appoint elders and gave them a description of the qualifications for bishops and deacons. This certainly would seem to be definite commands of God regarding the local church. That Timothy and Titus were ordered of Paul to appoint elders for the churches, and that they were given a description of the qualifications. We find the references in Titus 1: 5, I Timothy 5: 22; Titus 1: 6-9; and I Timothy 3: 1-13. The first two passages I mentioned give qualifications for bishops. The last two for deacons. There is an interesting thing. Paul says to Timothy and Titus,

Appoint elders. And then he gives qualifications for bishops. How are you going to appoint elders if you aren't told what ~~men~~ elders are like, but what bishops are like? He says, you go and appoint elders. You go appoint good sound men as elders. Now he says a bishop should be so and so, and so and so and so and so. It is an interesting thing.

D. Timothy and Titus as well as Paul exercised considerable authority over the local church.

1. Paul, we find evidence in II Corinthians 10: 8-13, and in II Corinthians 13: 2.
2. Timothy, we find evidence in I Timothy 4: 11-12, and 5: 1 and 19; 22.
3. Titus, Tius 1: 5, Titus 2: 15.

Titus 1: 5, Paul says to Titus, "for this cause I left thee in Crete, that thou should set in order the things that are wanting and ordain elders in every city as I had appointed you. And then in 2: 15 he says to Titus. "These things speak and exhort, and rebuke with all authority. Let no man despise thee." So Titus, Timothy, as well as Paul exercised considerable authority over the local church.

E. The Acts and the Epistles where they speak of authority within a local church always speak of a plurality of officials. That's an interesting point.

John says, Diotraphenes lets them have the preeminence, and he is putting people out of the church etc. And he said, when I come there, he says, I am going to deal with him. Well, there is a case of one man having authority to rebuke them. But where they speak of authority, they speak of a plurality of officials. That it is not easy from the New Testament to establish the [?] idea of a pacifist who is the director of the local church. I remember hearing it said that in the Methodist church, or some other church, that a bishop with one minister could outvote the whole conference. And a ~~bishop~~ minister with one member of the church could outvote the whole church. It was a dictatorial form of government. Now of course Wesley never thought he was making a church government. Wesley considered they were members of the Church of England, but he was making a society for the development of spiritual life. But in the ~~new~~ society Wesley was absolute power. Absolute authority and when the Methodist church became a church, instead of just a society for the development of spiritual life, the idea of absolute centralized authority ~~was~~ rather naturally continued. And it has been typical of methodism, much more than of the Episcopal church, or even of the Roman Catholic Church. The centralized strong authority.

Some people have the idea that the church, that's Mr. So and so. Sure. He's the

religious man, and we go and listen to him. We hear him pray. He does our religious work for us. But of course that is a far cry from the Scriptural teaching about a pastor. But we are not speaking now of whether there should be a pastor. We are speaking of the idea of authority, of power within the church. There was a graduate of this seminary at one time, who told me that he was in a Baptist church. He told me that he found that his deacons weren't worthy, so he got rid of them and put new ones in, and he said they weren't deacons any more. He put some new ones in. He took another fellow who had joined the church a short time before who was another student here in the seminary and he made him a deacon. And he got rid of the rest of them and so he was the only deacon, and then he found this one wasn't standing by, and so he dropped him, and picked some other ones up. Well, he didn't last very long in that particular church. But the authority. Where is the authority in the local church? The Acts and the Epistles always speak of plurality of officials.

Acts 14: 23. "And when they had ordained them elders in every church." It doesn't say an elder in each church. No. Not when they ordained an elder for each church, but when they ordained elders in every church.

Acts 15: 22. "Then pleased it the apostles and elders with the whole church." Someone may say, well in this first one we looked at, that means that he ordained in every church, he ordained elders, but that was one elder for each church, so in every church he ordained an elder. Well, I don't think that is correct. But you certainly can't make that argument about Acts 15: 22, because in there he is speaking of one church. And he says, "Then pleased it the apostles and elders with the whole church," Unless, you are going to say this church here in Jerusalem is a representative body representing all the churches and these are the elders from the various churches, and in that case, but you see with the whole church. Does that mean the whole body everywhere. Or does that mean this particular church? It is pretty hard to get away from plurality of officials there.

13 $\frac{1}{2}$ (Question: Yes, well, there is a good question. Where do you get authority to do this? Actually our authority must come from Christ. And all that we know of what Christ wants, is actually what we read in Scripture. I would say personally that human organization that will do it in a proper way and that if one is not doing it. Now I know some people who feel very, very strongly about it, because there was a group of us together and some of us found that (this was quite a few years ago) the way they were going was in a direction of tendencies

we didn't agree with at all and yet they had the control and we stepped out and we started another organization. Well, he said, they could never unite with us unless we would confess our sin of criticism because we broke a commandment. Well now, I don't find any such thing in the Scripture. I find - we should work together with other Christians but we should work with those Christians of like mind as us. It isn't a matter of which ones you happen to be with, or happened to be with before, but when you are with others of like mind, you shouldn't break up with them over every little petty thing that comes along, but you should have an effective organization where there would be reasonable accomplishment. And in this case he went into the church and he simply said, you can -

G-581

this organization as it is and we'll fight over precedents and we'll spend a long time and I'm just going to break it up, and he proceeded, by it. And if he ~~hadn't~~ hadn't succeeded, he would have been out in the cold.

?

Some of our greatest Christian leaders have been great audobons, who have done - just about what this student did. I mean this man who is an alumnus, what he did. But they've gotten away with it. But it is only for the crisis. I say that in the crisis the man who can take the will of God and get it done is doing a great work for God, but when he gets it done, he should develop the type of organization that can ~~continue~~ continue on a reasonable, solid basis, instead of having to have that kind of emergency situation.

1 $\frac{1}{2}$ (Question: They were filled with false doctrines, and they - under the situation he had the ability to carry out the first function of government in that portion of the Church of Christ. He had the ability and the power to do it, and while it was not completely regular it was effective in accomplishing the ultimate purpose that the Lord wanted. And he did it.

Acts 20: 17, "from Miletus he sent to Ephesus, and called the elders of the church." Does not that teach that the church in Ephesus had a group of elders who ~~came~~ came down there. One man tried to make this argument. He said, Ephesus was a big city. It had a lot of churches. Each of those churches had a minister, who ran that church, so they are the elders, of Ephesus. But that's not what it says, it says the elders of the church.

As it says here, it seems to show a plurality of a bishopry within a church.

Philippians 1: 1. Paul writes "to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." Now the present attitude of the Roman Catholic Church of the Episcopal church, and of the Methodist church is that one bishop is over a larger area. Here is just one town, Philippi, and in that town, there is not merely one bishop, but there are bishops. There are bishops and deacons, and Paul and Timothy are writing to the bishops and deacons. But isn't it strange - he doesn't say to the pastor, with the bishops and deacons. He says to the saints in Philippi, with the bishops and deacons. There is a plurality of a bishopry in Philippi. This is brought out very clearly from this salute that Paul gives them.

Titus 1: 5, Paul says, "Ordain elders in every city." Some will try to make it out, to read, for as many churches in each city, ordain one elder in the church. But that's not what it says. Ordain elders in every city, surely some of these cities had only one church. In fact at this time you would question whether there were any of the cities that had more than one church.

I Thessalonians 5: 12. That's the very earliest of all of Paul's epistles but it is not the first of them in the order in the Bible. In I Thessalonians 5: 12 he says, "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you." Not to know the man who is over you in the Lord, admonishing you, but them which are over you. The authority seems to be in a group, rather than in an individual. And I Peter 5: 1. "The elders which are among you I exhort, who am also an elder." Now this, who are among you, you might say that means all the people in the province, but it would seem more likely from the language that he uses that it would refer to a plurality of officials.

1. The words elder and bishop are used interchangeably for the chief offices of the local church. That was pointed out by St. Jerome, 1500 years ago, and I think it can be pretty definitely proven that John Wesley came to that conviction. The words elder and bishop are used interchangeably for the chief officers of the local church. That these two word ~~are~~ are used interchangeably. An elder and a bishop. But the word elder is presbyter, and the word presbyter has been contracted to make priest, and in the Roman Church you have the one bishop and the many priests. But that's not what it says here. That's not the way

it was used in apostolic times. The words bishop and elder were used interchangeably for the chief officers of the local church. The first reference under that is Acts 20: 17, 28. In Acts 20: 17, we find that Paul says, "And from Miletus he sent to Ephesus, and called the elders of the church." And then in verse 28 he speaks of these elders, and he says, "take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you (our English says overseers, but the Greek says bishops - over which the Holy Ghost hath made you bishops- exactly the same word rendered bishops.) He says to the elders, the Holy Spirit has made you bishops over the flock." That certainly shows the equivalent of these two words is pretty strong.

G-59. (Next class).

The last time we had started our Roman Numeral III which is on the government of the local church. The Scriptural teaching about the government of the local church. And we noticed under that, A, B, C, D, E. The acts and the epistles where they speak of authority within a local church always speaks of a plurality of officials. And how many references had I given you under that? Oh, I gave you all the references under that. And number one, the words elder and bishop are used interchangeably for the chief officers of the local church. Had I given a reference under that. And that 28th verse is a very interesting one there, because it uses three words together, not obvious in the English. But in the 28th verse of Acts 20, it says, "Take heed therefore", he is talking to men who are called elders. He says, "Take heed therefore, unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers," (which is the word bishop). And then it says, to feed the Church of God. And that is the word that is translated pastor elsewhere. Shepherd is the same word. A pastor is a shepherd. So there you have the elders called bishops and told to pastor the church. So certainly the words elders and bishops are used interchangeably in this verse.

Titus 1: 5-7. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." And then he goes on in verse - who shall ^{he} appoint elders. He says, "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God." In his description here of the qualifications of elders, he uses the word bishop, quite indiscriminately. A pretty conclusive evidence that

he means exactly the same thing when he says elders as when he says bishops. And then in I Peter 5: 1-2, we find there that the - Peter says, "The elders which are among you I exhort, who am also an elder." Verse 2, Feed the flock of God (that is pastor the flock of God) which is among you, taking the oversight (the bishopric) oversight, so that Peter there calls upon the elders there to be bishops. These three instances are quite conclusive but a further interesting point is that the two words, bishop and elder, are never included in one enumeration as if distinct. Thus in Philippians 1: 1 that Paul said, "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." He doesn't say with the elders and deacons. He doesn't say with the bishop, elders, and deacons. He says with the bishops and deacons. The two words are never included in one enumeration.

Am 5½ (Question: There is a possibility. Yes. There is a possibility that at Philippi there were several churches and here he means only one bishop from each church. It is a possibility when Paul met the Ephesian elders, and said these elders were from several churches, just one elder from each church. There is a possibility. But there is certainly no proof for it. There's no proof that they had more than one church in either Philippi or in Ephesus. It is not impossible that they did. These three references I gave here, were to show that elder and bishop were used interchangeable. I think they prove that unquestionably. But to prove that there was a plurality of officers in each church. I think that we would have to take with it the further evidences that I mentioned in the main head before I gave number one.

6¼ (Question: I think that it is pretty definite that there were more than one in the church. That's pretty definite. Of course, I went over those references there, but these now I was giving for the purpose simply of showing deacons, bishops, and elders are the same, that is in a sense to evade it that is made, it cannot be said to be impossible that in Philippi, there were more than one church. We have no proof there was. It is possible at Ephesus there was, but we have no proof of it. But if at each places there were more it certainly wouldn't show one bishop over a group of churches. It certainly wouldn't prove that. If there was a group of churches then the leader of the church might be called elder or bishop. There is no evidence here of one bishop over a group of churches.

(Question: It doesn't say that at all. No. The evidence seems to be that there is with a plurality of officials within each church.

2. Though the rule is in the hands of a group, special responsibility attaches to the teaching elder. I think that the evidence of our various references, we gave before number one, like that he appointed elders in every church, and the elders in Jerusalem. The elders from Ephesus here and Titus 1: 5, of course, it speaks of appointing elders. That could be conceivably one in each one. What was I Thessalonians 5: 12? What was that again? Remember? Oh, simply a plurality of officials. He doesn't speak of one pastor. But of them which are over you.

Well, now number two, this is not much stressed in the New Testament, but there are two references which seem to prove it rather conclusively. The first of those is I Timothy 5: 17. "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." That seems to single out certain of the elders who are ruling as being individuals who ~~am~~ labour in the word and doctrine. And then, Romans 12: 7-8, "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith. Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness." It puts the teaching ahead of the ruling and seems to single it out.

3. The church has an obligation to pay a reasonable ~~sum~~ salary to teaching elders. I Timothy 5: 18. We just read 17, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the labourer is worthy of his reward." Surely there is a rather definite implication about paying teaching elders. And then, I Corinthians 9: 13-14. "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." That's rather definite command for paying the teaching elder.

Now this point E was, the plurality of officials, and I know of no instance in the New Testament where it speaks of one official as rightly having the rule in a church - within

a church. The implication is that the rule is in this group. The group of elders or of bishops, but there is evidence that there are some elders who might be referred to as teaching elders and that they should be paid. Now F takes a step further, perhaps not so well evidenced, but I believe correctly evidenced F -

12 $\frac{1}{2}$ (Question: I think that we can say that scripture gives no warrant for any differentiation. I think that we can definitely prove that. The scripture refers to elders, appointing elders, then they must be certain types of men, because the bishops should have certain kinds of qualifications, that certainly implies an elder is a bishop. And he says to the elders, the Lord has appointed you over the flock as bishop. And he writes to the bishops and deacons, but doesn't mention elders as if they existed in addition. And I believe that we can say that as far as the New Testament is concerned, the words are used in precisely the same sense. That is, that elder describes the man as one who is experienced and to be looked up to. Bishop ~~man~~ describes the work the man does, as the work of oversight. I don't think there is the slightest evidence anywhere in the New Testament, that from the viewpoint of the New Testament writers there were distinct offices.

14(Question: Well, the only source we have, the only Church History at the time of the apostles, is the New Testament. We have no other evidence as to this period of church history. But we have other developments very soon after. We are speaking now just of what the New Testament says.

G-60.

$\frac{1}{2}$ (Question: Well, I haven't spoken about the deacons here. That is, the point that I made in E was, the plurality of officials spoken of as having the rule, the authority which is spoken of, is in the hands of the plurality of officials. I believe that it speaks of elders as having control to carry out the will of God in the congregation and keeping out false doctrines. And it speaks of bishops as having an oversight over the throng.
 The function of a deacon
 As far as the New Testament terminology is concerned would be.

1 $\frac{1}{2}$ (Question: No, now these are distinct points. Yes, wherever the New Testament speaks at least aside from the book of Revelation, ~~wherever~~ wherever the New Testament speaks of authority within a church, unless it speaks of Paul ~~coming~~ coming in from outside side the church, it speaks of a group of men in whom the authority consists. It speaks of

a plurality of officials having control. And these officials ~~na~~ who have the rule are spoken of sometimes as elders, sometimes as bishops, but there is no evidence of any differentiation. The evidence is that there are different terms for exactly the same thing. That is, in the New Testament usage. Now I'm certainly not making an argument that it is necessary that we use exactly the precise words for our forms which the New Testament uses. I don't think that is necessarily a duty of ours at all. But I think it is important that we understand how words are used in the New Testament, for the interpretation of the New Testament. Now of course we don't use the Greek words anyway. We anglocize the words. Instead of saying episcopas we say bishops, and instead of saying presbyter we say elder, but we are not using those words - we are making a translation. And to me it never seemed tremendously important ~~which~~ what you call them. But if you are interpreting the New Testament it is important to see what the words mean in the New Testament, and instead of saying elders you want to give a special title, another title, instead of bishop, you use another title, but as long as you keep the same meaning, I think it is ok.

We have not taken up the deacons specifically, but just a word or two here about the word deacon and it is a very broad word in Scripture. It is usually considered that Acts 6 describes the ~~mm~~ appointment of the first deacons, and the establishment of the office of deacon. That I believe is probably a correct interpretation, but it cannot be proven to be an absolute certain certainty, because these men are not in that chapter referred to as deacons. They appointed seven men to take charge of the distribution of food. They appointed seven. It does not there call them deacons. It is true that one of them, Philip, is later spoken of as Philip the Deacon, which is a suggestion that that term was applied to all of them but it doesn't prove it. Especially as the word deacon is used in a very general way in the Scriptures. Paul says he thanks God who put him into the ministry, who made him the minister ~~he~~ said of the grace of Christ and the Greek word translated minister is deacon. It's exactly the same word as is elsewhere translated deacon. Paul says God has made me a deacon. And deacon in its original usage is simply a servant, a worker, one who carried on a task, and of course as we take it over we look for we look for a specific particular one. Now when we get into the pastoral epistles we evidently have two sources of officials appointed. One of whom are the rulers who he calls L₁¹/₂

the elders or the bishops. And the other are men who perform another task within the church but we do not find any mention in the pastoral epistles as far as I recall ^{as to} what the function of these men are? And historically in various churches since that time the tendency has been to make the deacon a lower official than the elder. Many a church uses the word elder for pastor and than make deacon officials of a lower standard than the pastor, while others make them both of a lower standard. But the relation in general, the pastors of some churches are called elders. In other words pastor is used parallel with elder and with bishop.

But right at the present point I'll simply trying to see what we can gather from the New Testament. And if you leave out the book of Revelation you cannot gather from the New Testament a specific command anywhere to ordain pastors for churches. To appoint ministers to churches in the sense of a man who has the rule over the church and is the teacher par excellence of the church. We do not have such a command for such an explicit statement anywhere in the New Testament and if you leave out the book of Revelation I don't even think you have an inference to this aspect unless you assume that in Philippi and in Ephesus there were a group of churches and when he speaks of elders or of bishops there he is referring to individual leaders of each of these churches, which is a purely theoretical assumption. It cannot be disproven, but it certainly can not be proven.

7 (Question: I'll go into that in the next point.

F. Since efficient progress always requires unified direction, the New Testament implies the development of a single leadership in the local church, though it seeks to guard against abuse by placing the rule in the hands of a group. The seven letters in Revelation, 2 to 3, show us how much responsibility inevitably rests on the man who is designated as minister, pastor, or messenger.

You see, F refers to a development which we can infer to have occurred in the early church, and which I believe, we find evidence of in Revelation 2 to 3. Revelation does not describe the development. It does not order the development, but it gives us evidence that the development has occurred. That's why you speak of New Testament orders - you can say the whole New Testament no where orders that there be a man who is the pastor of a church who has the authority over that church and who is the teacher of that church. It gives no such order. But the New Testament refers to the churches as - local churches as organizations

in which the rule, that is the carrying out of the first and second functions of government, the protecting of the individual members from the coming in of false doctrine, the decision of matters that are vital in this connection, the making of arrangements so that we can cooperate with the carrying on of the Lord's work without getting into each other's way unduly - that these matters are decided as far as the New Testament evidences are concerned by a group of men rather than by one individual. And I don't care what kind of a church you go into, or what the organization is, if you will find a tremendously helpful to have a general idea that these things are decided by a group even if you do to a large extent determine what that group decides. You may do that. But you would be wise to have groups make the decisions even if they decided what you think they are to decide. You would be wise to keep it in their hands in such a way that you don't have to bear all the responsibility for decisions which bring - inevitably bring a certain amount of criticism that a group has been associated with you in these things, has felt equally convinced with you of them, and standing together.

I mentioned to you of a man who was pastor of an independent Baptist church who found his deacons were standing against him and simply removed the deacons, and appointed some new deacons and then he found they weren't with him, so he removed them too. And in that particular case he found himself outside of the church and it just didn't work out at all, but certainly it is not a healthy condition when one individual acts in a high handed manner, as if he were the dictator of the organization. A man may have so much greater brain, so much greater insight than anyone else in the group because the decisions may actually be made by him, but it is very well that there be a group which has the authority to differ on his decision if he doesn't convince them that it is good enough that they ought to go along with it, and who will be encouraged to think for themselves, rather than to just blindly say yes. He will find himself a great advantage if he develops and maintains

13

. That is the New Testament

picture of the local church. It is a group having authority rather than an individual having it.

You take the New Testament. It is a very difficult ^{from} ~~an~~ the New Testament if you leave out Revelation to prove that the type of church we have today is what the apostles desired us to have. ~~■ ■~~ One man is the man, the minister. Now I certainly think that the

type of churches that there are in many places today is not what the New Testament wants it to be. A church in which the minister does all the religious activities. He plans all the meetings, he does all the praying, he is the religious man there to carry out this function of life. That's not the New Testament picture. The minister should be a leader to lead the people to carry on their religion life, rather than a man who does it for them. He should be a teacher who teaches them how to study the Bible, not a man who does all their Bible study for them, and simply tells them what is there.

Dr. Herbert Booth Smith, pastor of the Grace Immanuel Presbyterian Church in Los Angeles, one time when I was a student in the Bible Institute, was asked to come and give a talk to the students on Doctrinal preaching. And he told these fellows, people came to him and said, "Dr. Smith, we wish you would give us some doctrinal sermons." He said, "Do you think I want to empty my church." Well, they said, but we would like to hear some doctrinal sermons. We'd like to know what we believe. Well, he said, I can't do that. I'd empty my church. Well, they said, try it. So he tried one, and he said the crowd was bigger instead of smaller, so he decided it was a good thing to keep on. And it seemed to me that there was a case where the people were just trusting the minister for their religion. His sermons were all good. He held to the Scriptural teachings, but in his services he was amusing the people with a lot of little jokes, and giving them, probably, some good spiritual lessons, some good ethics, and occasionally some good Christian doctrine, but not too much of it. He was a man hired to keep the people happy in their religious life. When they said they wanted doctrinal sermons, he got busy and he gave good ones. But it was a false concept of what the work of the pastor is. ^{If} His work is to tell them the doctrines they believe, they're not studying the Bible for themselves and thinking things through at all. His work should be to lead them in their Bible study, so that they will correctly find what the Bible presents, and drive home to their hearts the teaching of the Bible. But this concept -

G-61.

today is certainly utterly contrary to any Biblical teaching and the idea which we find very commonly that this is Dr. so and so's church. It's his church. He teaches, he ~~pre~~ preaches. He decides what's done. It is his church. Well, it very often has to be

that way because of the lethargy of the people and the difficulty of awakening them to their duty of service to the Lord. But it should be the effort of the pastor to get it away from that to where it is a church of a group of Godly Christians to whom he is the leader, rather than that it is his church. But the pastor as we have it today in just about all our denominations is not specifically taught in the New Testament. Well, is it then wrong. I don't think so. My personal belief is that it is - as I said in f here, efficient progress always requires unified direction, and therefore any organization that succeeds in the executive aspect of making progress, inevitably develops the custom of having a man in an executive position, making executive decisions and caring for, - this is not the decision of the rule in the sense of the keeping out of that which is harmful but of the decision of ways to go ahead and make progress, and to get things done. If you want something done appoint a man - appoint a committee of five people and it may take five times as long to get the job done, as if you have one person to do it. Now if it's a matter ~~of~~ not of doing the job but of deciding a thing that's different. The wisdom of various people together can be tremendously helpful and one can notice errors that they might make and anyone may go off on some crazy tangeant, and a group can check the one who tends go go off on the tangeant. This may be any one of the group. So for deciding of policy, for the rule, for the control, the - that which is set forth in the Scripture. But inevitably an effective organization that makes its progress, finds a man doing it, and giving it up. And I believe that the Lord knew that the church was going to go forward, and as it did men would come to fore of positions of leadership, and people would more and more look to them for this, and that the individual pastor in the church would develop so automatically, so inevitably that it would be desirable to have the stress on the group control which would apt ~~to~~ be overlooked and forgotten rather than to put the stress on that which in any going concern is going to be forgotten. At any rate that is where we find the stress in the epistles - is on the group control, but we find ~~the~~ development, as soon as we know anything in history about the Christian Church, we find that each church had its pastor, who was the teacher and the executive officer of the church.

4 $\frac{1}{2}$ (Question: But I think that you will find that just about every affect of business - I think you will find two things, you will find that it has on the one hand a centralized executive direction, but on the second hand, you will find, that it has a

group that makes policies efficient. And which can overrule the success on vital matters. I think you'll find that. You'll find that practically every one, that every one of your big corporations has the chief executive officer. They may call him president. They may call him chairman of the board. He is the chief executive officer. An executive committee in every one of them which meets him sometimes and does not try to determine detail which the executive officer determines, but which lays down general principles, and which can overrule on vital matters of the executive officer, or if not then at least call a new executive officer. Now of course we have organizations that are just run by one man. Now sometimes a man builds up a very effective thing and he runs it, but the time comes when it gets big enough that he sees the necessity of getting a ordered to have an even ⁶ of assembly.

And the Roman Catholic principle that the Bishop has monarchical power - they use the word, he is the monarch. They teach that that is taught in the scriptures. He is the monarch of the doctrine. And they claim that the Pope is the monarch over the other submonarchs. The Bishops are under him. There is not the slightest evidence in Scripture of an official in the Church who has such an monarchical power. When you find Peter acting in the Church, you find him acting in an executive capacity against Cornelius. I mean against Ananias. But when you find him dealing with Cornelius you find him going and submitting to the other, telling them what he did and why he did it, and in Acts 15 he doesn't even decide, he presents his ideas to James, and he gives his decision, and the evidence of there being in the early church an individual who has a monarchical power as the Roman Catholics claim for an individual. The only thing that I can think of that approaches that at all in the New Testament is where Paul says - is it Paul or John who says, Diotraphenes tried to have the preeminence and put people out of the church, but when I come I'm going to come and show him how wrong he is. And that's the only thing that I know of. A monarchical authority and there evidently it was the usurping of authority, not that the man was considered as justified in these things.

But the Lord emphasizes one side of the development, knowing that the other would inevitably come. It does not mean that the other was wrong, but that it can be carried to the point where it becomes wrong. And I believe the Roman Catholic Church has carried it to the point where it becomes wrong, but the Brethren attitude, of the Plymouth Brethren

that you should go to the other extreme, and that it is wrong to have one man who is the pastor of a church, I believe is not warranted, in Scripture. I think they are right in their emphasis on their idea that this is so and so - this is pastor so and so's church, and people hire him to do the religious work and they sit back and not. Watch, they are very right in their objection to that and they are right in their objection to the fact that some churches develop a dictatorial which is like Diotraphanes although in some cases they are very Godly men. I think they are right in their observation of that, but I do not think they are right in the idea of a professional pastorate. A man I mean who gives the full time to it and who receives pay for it in order that he may give it fully to it. That is not specifically taught in churches, but no where denies the Scripture, and is a development which inevitably changes, and I don't believe it is the wrong development.

And I believe that in Revelation 2 to 3 we find not an order that this should be done but we find an evidence that in the years between when Paul wrote and when John wrote the book of Revelation, this development had occurred and it was not a wrong development, and we find that in an interpretation which some might think was rather questionable. They had a man holding the Plymouth Brethren viewpoint this year, who became rather incensed when I quoted this passage, and insisted for a time at least, that it had absolutely no relevance to the promises. But I believe that he was wrong in that. I do not think that the interpretation is obvious, but I don't think that there is any other interpretation that is correct - that can be defended. That is, in Revelation 2 to 3 we have letters to seven churches, and each of these letters begins like this - unto the angel of the church of Ephesus write, these things says he who holds the seven stars in his right hand, ~~who~~ I know thy works, and thy labour, and thy patience, and - remember therefore from whence thou art fallen, and repent, etc. And there is a specific thing said to the Church used in a fuller way, in such a way as to refer to individuals in the church, but there are certain things said very definitely about this one who is called the angel - who is considered as being guilty of these things. Now what is meant by the angels? Well, the Greek word, aggelos, is often translated messenger in the Bible. It is a word used for the supernatural messengers, the angels, it is also used for human messengers. And consequently the question of whether the word here should be translated angel, referring to a supernatural being, or translated messenger, referring to a human being is one which must be decided by

context. The word does not prove it. But of the possible interpretations of it, to say that when he says to the angel of the church of Ephesus, write, by the angel he is personifying the whole church and means a group of people calling them the angel, is extremely unnatural. I do not think that a reasonable argument can be made for that interpretation.

The idea that by the angel he means a supernatural being who is a sort of a guardian angel for that particular church would not find any supporting evidence anywhere in Scripture and would seem extremely improbable, because he definitely applies to this angel the fault of losing his first love, etc, and different things would certainly hardly seem applicable, to a supernatural guardian angel for the church. And the only other interpretation I know of is that this is the messenger. In other words the pastor of the Church. And the pastor of the church is certainly rightly considered as corporately one with the church to the extent that he is responsible for the condition of the church and when the church loses its first love, a great deal of the blame must go to the messenger, who has either lost his first love himself, and this has reflected in the people, or who has failed to take proper measures to prevent the people from losing their first love, and consequently is guilty of it, and implicated in that. That is to say, it is altogether reasonable to interpret these seven letters as addressed to pastors of the seven churches here spoken of as the messenger of the particular church. The man who has a particular function of presenting the word of God to these people who is in a very special sense, God's messenger to them, even though the message must be the interpretation of the Word of God, and a message which they may work out as well as he. But to address it to the messenger of the church and deal with the individual and also with the church as a whole is a reasonable interpretation. The only other two possible interpretations that I know of are quite unreasonable. And therefore I believe we are fully justified in saying that Revelation 2 and 3 shows us the churches having developed to a point which is pretty compliant to the situation of the bulk of our Protestant Churches today, in which you have a messenger, or a pastor, a minister, whatever you want to call it, who is occupying the leading position - the primary executive position of the Church, but who is a leader of the church, rather than a monarch or a dictator for this. And when we know that this development went on further so that by 115 A.D. we find Ignatius

in his letter speaking of the Bishop as the monarch of the church, and ordering the people to obey their bishop, and taking an attitude in his letters which is very close to the Roman Catholic idea as far as the Bishop of the individual church is concerned - Ignatius gives no warrant for the part of the attitude of the bishop of Rome toward other bishops. But he gives abundant warrant for -

G-62. toward

the bishop of the church. Now at that time the Bishop was the man who was head of a particular church. There is no evidence that in the early part of the ~~many~~ ^{second} century there was a bishop who was over a group of churches. He would seem to be the pastor of an individual church, but he had assumed in many cases as in this Godly nation here a claim ~~making~~ to a super intending autocratic power over his people which we find no warrant for in the New Testament. A development that by that time already had gone way beyond any warrant in the New Testament, and knowing of that tendency of human nature, tendency that if something is efficient and effective you've got to have an individual leadership and then the tendency to carry ~~that~~ ~~the~~ individual leadership ^{beyond} ~~on~~ the point of leadership to the point of dictatorship. The New Testament writers in the original New Testament Churches stressed the control by the group rather than the control by the group rather than ~~by~~ ~~the~~ control by individuals. And I believe you will find that in most the churches that are affected that there is a wide awake group that is actually considering . That is watching to protect the church from that which would come in and injure it. And a group which is able to interfere when the pastor makes a serious errors and danger of something. And even to interfere if necessary in order to try to get rid of ~~the~~ ^{him} and get a different pastor but a group if they are wise are not hamstringing him by interfering with little details but are giving liberty to move forward in working methods of advancing the Church.

So as you notice the command about the government of the local church in the New Testament are comparatively few but there are a few things that are quite clear that are brought out, and then there are a few inferences which I think we are well justified in bringing along this line, as looking against the two opposite extremes, the Roman Catholic extreme of the dictatorial power of the bishops, and on the other hand the ~~many~~ Brethren

extreme of trying to conceive of the Church as simply a group of brethren with no one head or perhaps a group of elders leading but with no one head over them. The New Testament does give warrant for the teaching elder as distinct from the elder who merely is an elder who teaches as well as preaches and for the teaching elder who has a full time position with the (3 $\frac{1}{2}$) and for the elder who is the one who is a leader like a pastor but the word pastor as a specific head of the church is not used in the New Testament nor the word minister. When it is translated you simply see the word deacon. I think it is quite important we have a clear idea of this, but now G. on the autonomy. I won't read it all to you today. It is a long statement.

The autonomy of the individual Christian.

G. The individual Christian, as a member of Christ's body, is responsible to Christ alone, and no man or group of men have the right to lord it over him. Yet the Christian, we'll go on from there next time.

(Next day.)

about what the Scripture teaches about the government of the local church. And I just began to give you heading G, on the autonomy of the local Christian. #.

G. The individual Christian, as a member of Christ's body, is responsible to Christ alone, and no man or group of men have the right to lord it over him. Yet the Christian, as a member of the visible church is obligated to associate himself with other Christians, and to surrender part of his autonomy to the group. This is to be done for the sake of good order, for the protection of the Lord's people, and because of the weakness and fallibility of each individual Christian. I think it is rather important for us to have a clear thought on this of the difference between the visible church and the church invisible. No body joins Christ's body. Those who are called are made members of Christ's body by the Lord Himself. One who is regenerated is a member of Christ's body. You cannot add anyone to it. You can't take anyone away from it. You can't put anybody out of Christ's body. You can't put anybody in it. Christ Himself does that. The body is Christ's. The bride of Christ is made up of those who believe upon Him. But the individual Christian is not subject to domination by other Christians. He is subject to Christ. And he should follow Christ and obey Christ. But it is his duty to serve Christ in the world in association with other Christians, and the Lord expects him to work together 9.

with other Christians, and in so doing he has surrender a part of his autonomy to the group. The power in the church comes from its people. I think that's vital. There are many churches which say that. There are some which deny it. And there are some which say it, and then proceed to take it away. They say that the power comes from Christ and not the people and that is true. The power comes from Christ. Christ is the head of His body, but this power which Christ has over His power, in this age, he exerts directly over the individual Christian. He does not pick out somebody in this age and give him an authority over a million Christians or over a hundred Christians or over fifty Christians. The Lord does not do that in this age. The Lord calls individuals and the Lord expects these individuals to associate together. And therefore the Lord expects these individuals for the purposes we mentioned to surrender part of his power to officers for good order, for the protection of the people against the coming in of evil and because of the weakness and falliability of each individual Christian, but the power comes not ultimately from the people, It comes from Christ, but it comes from Christ through the people. Now that is not made very explicit in the Scripture but there certainly is no clear explicit putting it anywhere else in the Scripture. Your rastian system such as the theory of the Church of England used to be put it in the Civil government. The civil government controls the church, and you certainly find no Scriptural evidence that the civil government should control the church. You certainly do not find Scriptural evidence that the Bishop of Rome or some other one individual should control the people of the Church. The control comes from Christ to the individual. I think we can establish that from the Scripture and we can definitely establish that Christians should be associated together in churches, and there is no evidence from the Scripture of any other way than the authority gets to the leaders of the church, than that it comes from the people to the leaders, the authority to do what the Scripture teaches.

1. If the Christian who has this autonomy, who has this authority, is to surrender it to the group of Christians. He doesn't surrender it to Christ. It belongs to Christ. He should follow Christian and look to Christ for his leadership. He doesn't surrender it to the whole visiable church. There's no way for the whole visible church that is all Christians of the world to exert it, but he surrenders it to a group of Christians with whom he works, to whom he associates himself. Well, what does he surrender? He certainly does not

surrender his power to say anything contrary to the Scripture. He certainly does not surrender the power to add to the Scripture. He doesn't surrender to the power to tell him at what hours he's got to pray, or what words he's got to use when he prays. What does he surrender? Well, I think it will be very helpful if we can draw our three phases of government.

The first phase of government, he surrenders to a very large extent. He is a fool if he surrenders it completely. He surrenders it to a very large extent. That is he is not in a position to rebuke to any great extent error and wickedness on the part of others. He can ~~not~~ exert more influence. But for any definite protection of the group against the coming in of doctrinal error, of moral ends, that which will wreck their testimony. That which is contrary to the Word of God. This must be exerted through some sort of an organization and so the individual Christian should have confidence with the group with which he associates ~~with~~ himself and then should surrender to them active decisions that is necessary for the protection of the group against false doctrines. If he has children, he wants those ~~children~~ children brought up in the nurture and admonition of the Lord. He cannot personally examine every Sunday School teacher to see to be sure that this one is true to the Scripture and is presenting the Scripture properly. He cannot personally examine everyone who is going to preach in that church and under whose influence his children are going to be subjected to be sure that they will not plant the seeds of doubt or unbelief in the minds of the church but will strengthen their faith. He has to in the main surrender this activity to individuals who have been set apart for the purpose, to take the time and effort to investigate these things and to make decisions for his protection, and the protection of his children as to who will conduct the Sunday School classes, as to who will do the preaching, as to what the influence is going to be that will be brought to bear upon Christ's little ones. And so this first phase is a negative phase, but it is the most vital phase of government. It is the first phase of government, the phase of the protection of its citizens in the state. We surrender to the state the power of protecting us. We are not expected to go out here with revolvers in order to drive off people who may come in here to steal. We look to the

this activity in the state. We look to them to enforce it, to carry it out. We look to them to make the decision as to whether one has really come to steal and should be punished for it. And in the church which corresponds to human society ~~and~~ but its spiritual society, religious society, in that we expect the officials of the church to perform this vital function of protection. The first phase of government.

Now the individual Christian surrenders the second phase to his officers to some extent. That is, the phase of making decisions on matters on which there is not a moral issue involved. It is not his protection against wickedness, against unbelief, but it is the establishment of a system in which he and others can exercise their liberty without getting into each other's way, and this is surrendered to the larger group to some extent. One man says, I'd like to have Sunday School at eight o'clock in the morning, so that we can have our service, get it through with, and have the rest of the day free. Another man says, I'd rather have the Sunday School after the church service when the influence of the church is there on the teachers and creates an atmosphere you can't have before. Another says I prefer to have the Sunday School first, and have it climaxed with the Church Service. Well if three people have three different ways and they all try to carry them out they can't worship together in one church. No one is right and the other wrong, but it is necessary for mutual cooperation some sort of a system worked out, and the whole group can decide and members of the group who differ should abide by the decision of the whole group until the whole group decides to change, or they should submit it to officers who can investigate and find out that maybe three fourths of the group prefer a certain system but it doesn't make a great deal of difference to them, but one/fourth are tremendously hampered by a certain thing and greatly inconvenienced by that, and therefore to the benefit of one/fourth the whole group should follow that which will not greatly injure the others. This second phase of government should be surrendered to quite an extent.

Here is a group of us who would like to use the church building for a certain Christian activity, on a certain day, and here is another group who would like to use it for another activity on that day. Some one should decide what is the best way of arranging the program so that we each get the maximum of use out of the church building for the purposes which we all have. This is the second phase of government. There is a great deal of expedience and a great deal of weighing factors to determine what will secure the

end desire. There is very little of right and wrong in it but it is tremendously important that it be done well.

And then there is the third phase of government. And the third phase of government is the phase of administration, the phase of accomplishment a task, and of course the carrying out of the first and second phase, a certain amount of the third phase is necessary. You can't have length and width without thickness. But you don't have to have much of it. A certain amount of it is necessary. The others cannot exist in a vacuum. But to a the third phase if/is completely surrendered, it is harmful rather than good. The Lord puts a responsibility for Christian work on every one of his people, and does not expect them to turn it over to others to do for them. Rather to encourage them, to stimulate them, to lead them in doing this Christian work. And so this third phase ordinarily we do not surrender to a large group and when we do surrender it what it amounts to in the end usually is that we just don't do it in order to contribute to it and it is only done by a few. The third phase should be done by the people as a whole.

So this matter of what should be surrendered is not quite so simple as the average person thinks it is. Well, the government has decided. That's what you should do. You shouldn't fight against the government. Well, is it in the government sphere? You belong to this church and this church wants this. You should abide by the will of the majority. Is it a matter of which the majority should rule? Or is it a matter that is properly the decision of the individual Christian? There was a big case in New England about 1840 where there was a man who was an earnest member of one of the churches up there who wore a beard, and the minister thought he should not be allowed to come to the communion table, because there was so much criticism of him because he wore a beard. The people didn't wear a beard in those days, back in 1840. It was not customary to wear beards or mustaches in those days. This man came under terrific criticism. He said it was his right to wear a beard if he wanted to, and the other people had no right to interfere with him, and there was much discussion upon it. And I think that we can agree that it might or might not be wise for them to keep him, but it certainly was a matter which the church or the civil government did not have the right to interfere with, unless they just proved that there was some sanitary reason, that there was something involved which was an injury to them. But it was his right to do what he chose. It was a strange thing in America there was no

beards or mustaches, anything of the kind until the civil war came. President Lincoln I don't think ever had one in his life until he was elected president and he left home and left his beard grow and when he arrived in Washington he had a beard. All of the generals had them and most of the soldiers had them, and they continued until 1905. Practically everybody wore beards, and they dropped the beard and wore a mustache. Mine went off about two years ago. Now that era is ended.

7 $\frac{1}{4}$ (Question; But there I was speaking of the board there as an agency rather than of a church. I would think of the agency having the responsibility in this third sphere of what is not done by individuals, needs to be done by an agency. That is to say, we belong to a church. It's like our citizenship in the United States. We expect the church to protect us from the coming in of unbelief, the coming in of that which is immoral, and harmful. But now, if a group of us decide, we are anxious to carry on evangelistic work over in a certain part of town, and we start in trying to work in that direction, and we find that in that part of town it is very awkward in dressing in a certain way, or doing certain things. Well now, we expect to do this which will be effective for this work. Well, now, some other people in the church don't like that. They don't want to do it. Well they shouldn't be put out of the church because they want to do this, but they shouldn't be permitted to take part in this particular phase of work if they are not willing to do that which we feel is necessary for effectiveness in this piece of work. In that case let them form their own board and work in another area where that isn't necessary if they are quite convinced that this is a lot of fobbishness and after all we will make better accomplishment in that country if we simply dress the way we think is right. Well, if our group that is working there feels that this is going to be detrimental we don't put them out of the church and say they have do this but we say, you organize a board and work in that direction, and let us look upon each other as people with a different idea of method, but equally Christians, equally devoted to the work of the Lord, saying a good word for each other, rather than criticizing one another because we use different methods. That is, the agency can have different methods but in a church, a person shouldn't be put out of a church because of minor minors. I think we should make a distinction of purpose, and I feel that's one reason why it is harmful to have the church as a church go to much extent into this third phase. It soon puts restrictions upon people - members of the church that I

don't feel the church should put upon them. But an agency is a different situation. Because a man doesn't have to give up his church membership to join the agency. He voluntarily becomes interested in this type of work and he feels the Lord is leading in that way, and he goes into it.

I met a man once. He said he was working for the National Geographic Society. He used to write ~~many~~ articles on Afghanistan and other countries he travelled in and they ~~published~~ published them. He told me he never wore a hat for years, but he said he got this position as one of the editors, the writing editors or something, a contributing editor to the National Geographic, and he said he went to Washington. He went down town. And he just got back from town where he had done his errand, and one of the officers came up to him and he said Mr. so and so, we expect you to wear a hat when you go into town. Well, he had a good job with a good salary. He said, he wore a hat. He gave up, in order to take part in this agency for the accomplishment of the purpose, the leaders of the agency felt that the dignity about the organization was benefited by it and the work was accomplished by doing it, and the agency as an agency, the man could work for them and not as he chose. But for us to say he can't be a citizen of the country unless you wore a hat, it didn't change his private life in a way we have no right to do.

And I feel that way about a church. I feel I belong to this church. I'm a Christian. I'm interested in the things that they are. I want my children to be kept from false doctrines. And I'll stand together and work together to some extent with them in the first and second ~~and~~ and to some extent in the third phase. But when the church decides - you've got to dress in a certain way. You've got to do these things the church does, they shouldn't rule me out of the church on account of these matters. But if a group of them get together and form an agency for this and for the purpose of this agency the leaders of the agency decide to spread the work in this way, if some one differs let them form an other agency. There's a difference between the two, which I think it clarifies our thinking if we see why.

I don't know how much the Roman Catholic Church has thought out these things. I have no idea whether they've done much thinking on them or not, but in the practice of experience of trying to accomplish things, they have worked out a system in which they do apply these principles pretty definitely, and the supposedly monarchical complete authority of the Pope and of the Bishop, is really and very vigorously where they feel that something

is coming in that threatens their major doctrines or threatens the theoretical subservience due to the Pope, but in most other matters they leave their orders very very free. One order has a very high standard of education. You can't be ordained in the Jesuit order without twelve or fifteen years of advanced education. Another order ordains its members after a few weeks of training. One order insists that they wear long flowing ^{brown} gowns. And if you see a man in one of those, you know he is a Franciscan, unless you see a beard on him. Then you know he is a Capuchin. The Capuchin's all wear beard, and none of the Franciscans wear beards. And the orders are left pretty free in these matters. The Church doesn't interfere with them, whether a person is joined voluntarily to the organization or not. And his standing in the Church is not affected by whether he is in the order or not. Unless he does something of course, that is contrary to the standards of the Church. In that case the Church would be an order, or an agency, rather than just a church. This is one question ϕ - what should we surrender, which I think is wise that we think through, and that we be loyal in those matters which is proper to surrender to the group, and that we do not be troubled. That we submit to the ordinance of man in a sphere in which man should be asserting authority, and that we resist the attempts to exert authority over us in the sphere of which we should be free to act as individuals or to group together individuals for such activity within the area of that which is in line with the teaching as the Lord leads us. But that's one question Θ What should be surrendered.

A second question on which there is great haziness and general thinking is this question: How large should a group be? How large should the group be? There are people who talk as if the group means the whole body of Christ, and although there are practically none of us who really believe that the group, at least in this age, should be that, they talk as if it was, and the heritage of the leaders of the group authority which certainly does not belong there, unless it is the whole body of Christ. And then there are others who insist that the group is just those who are able to meet together in one place for worship. But I don't find anything in the Scripture either showing that it should be merely those who can meet in one place for worship, nor do I find anything in the Scripture showing that it should be all the Christians living in one locality or in one country or in the world.

I believe that the ties, that the commands to associate with others, for Christian life and

Christian testimony is a command upon all of us but that the size of the group of which we associate is a matter which we ~~must~~ should think through to see what is most effective rather than to feel that it is decided off hand in one or another of these ways.

G-64. Others feel
 the group should not be so large as to ^{become} ~~be~~ unwheely, or to end competition, when you get one church that is The church there is just the weakness of human nature there. You do not have as much accomplishment as when you have two churches. It should not be so large as to be unwheely, or to end competition or to risk producing too great a consecration. I think these three should be limitations on the side of the group. Not to be so large as to be unwheely, or to end competition, or to risk producing too great a consecration. On the other hand, I think it should be as large as can be obtained while avoiding these dangers. I think that we can lay down such principles which would enter in to the size of the group, and say that the matter of the size is one for determination as to what is effective, rather than, which is laid down in Scripture. There are many people who assume, it's the whole body of Christ. I read ~~from~~ ^{to} you from this suggested form of government, where they talk as if it was the whole body of Christ. And actually, it isn't the whole body of Christ, with which they are dealing. And then ~~if~~ there are others who assume that a group is only those particular individuals that meet together in one particular place from week to week. And of course that ~~is~~ ^{depends on} the size of the building. That could be a ~~group~~ group of ten or it could be a group of ten thousand. As far as I know, it speaks about the local church as the unit. The size of the local church is determined only by the size of the building. Why should that be? Why should the building be a determining factor on our accomplishment? But that's this question - how large should the group be? number two.

Number three. What is schism?

Certainly, schism is forbidden in the Scripture. I should have gotten the precise references in mind. I was at the commencement exercise of Westminster Seminary about three years ago, when they were having the twenty-fifth anniversary, and for the first time since I left there they sent me an invitation to commencement, so I went. And the reason that I ~~accepted the~~ they sent me the invitation to the commencement, was because they sent me the

invitation to their dinner celebrating the 25 years of the seminary. And so I went. And it mentioned both. I went to the opening and then I went to the dinner. But in the opening in the afternoon the president of their board who had been a member of the first class where I taught Hebrew, about 28 years ago, he gave a talk in which he spoke about these secession churches, and he talked about the various groups that came out of other churches - secession churches, and spoke about the advantages and the difficulties and the dangers, and it was a well thought out speech, a talk with a lot of very good ideas in it. But that evening in the dinner, Dr. Stonehouse speaking said, I know that Mr. Collins agrees on me with this, but from his talk this afternoon, you would get the wrong impression. You would get the impression, that he thought the secession was itself a good thing. Of course, he agrees with me that schism is one of the very worse things. He spoke very strongly about the schism and anybody who has talked with people over there very much will find that they feel that 20 years ago we who were with them, the Presbyterian Church of America, and left it and founded the Bible Presbyterian Church, was guilty of schism. That's one of their great inditements against us, that we are guilty of schism.

Now - what is schism? Schism is a sin. Schism is wrong. The breaking of the body of Christ is wrong. But what do we mean by the breaking of the body of Christ? I take it that it is when Christians who should be working together for the honor of the Lord, divide up over little ~~many~~ petty ~~difficulties~~ ^{personal differences.} I think that is schism. That when there is a group of people which could work together and serve the Lord effectively have a difference among themselves over purely personal considerations and they divide up into two groups half as big and neither of them nearly as effective as a ~~whole~~ they would be if they were united together. That is schism. But if they were advancing in that small church just started certain principles, certain attitudes, attitudes of liquor, attitudes on eschatology, attitudes on matters like that which we could not go along with and build a large church with those viewpoints, the fact that we happen to be associated with them at that time, I can't see that that's any reason we have to remain with them in a small group, trying to build up a large group with the leadership advancing ideas on secondary points with which we did not agree. If their idea was correct that it was wrong for us to leave them, then I would say, it is equally wrong for a small group to stay a small group, if there are other Christians in the area, with whom they could possibly find themselves in agreement. Now this

suggested form of government. I read from you the statement what the church is. The church universally is all those persons in every nation who are united to Christ and are members of His body, as this immense multitude cannot meet together in one place to hold communion and worship God, it is reasonable and warranted by Scripture example, that they be divided into many particular churches. And then they say that it is required that the representatives of the different churches come together to control those churches. That they - all the presbyters of all the congregations to meet together in assemblies for the purpose of exercising oversight and jurisdiction over the whole church. Since however it is not usually possible or at least ^{practical ?} factual for all the ~~mh~~ presbyters in assembly, it is proper that a number of presbyters should be chosen to meet in general assembly in order to exudicate those matters which concern the whole church.

Well, they use the term church as if it meant the body of Christ. As if it meant all Christians. Well, for them to have a meeting with two churches in Philadelphia, and one somewhere in North Carolina, and two out in San Francisco, and one in Chicago, and something like that, and for them to meet together and for them to pray it is the scriptural duty for us to get together to determine what is to be done about these congregations. What is the Scriptural warrant for that? Their representation in here is the members of the body of Christ. Well, if that is so. They have got to get together with all the churches in Philadelphia, and say, let representatives of all the churches, of people who accept the Bible in Philadelphia get together, and decide on the government of these churches. Well, if they do, their particular views would disappear very rapidly, because they would be in a very small minority among the true Christians of Philadelphia. Well, now, suppose they say no, we believe that this should be restricted to people who hold the Reformed Faith, who hold our view on these matters. They don't say anything that in the reformed government here, but suppose they said that even, well then, if there could be any warrant made for us to leave them with schism, I would say there would be double the warrant made, for them to have gone on these twenty years in many towns in which there were churches belonging to the Christian Reformed denominations, and not gotten together with them, was to a far greater extent a schism. If they have a churchup in Patterson, New Jersey, and there are ten Christian Reformed churches up there, and their doctrinal view is just about absolutely identical with theirs, then for them to meet with a couple of churches from Philadelphia

and one from Chicago etc somewhere and ignore these other churches, ~~and~~ right in their same town, would be schism, far more than for us to have left them when we had basic differences of viewpoint with them. You see what I mean is that if this matter of schism surely just isn't a matter of who you just happen to be with, but it is a matter of what is your relation to the body of Christ, and I don't think that I find anywhere in the Bible a command that all Christians unite together in one large organization which will have officers who will dictate to the whole body. I don't find that anywhere in the Scriptures.

But I do find in the Scriptures, the duty of Christians to get together within groups of Christians which can meet together for worship, and groups of Christians which can give mutual protection, and which can help one another to keep false doctrines out and the work of the Church can certainly be much better done by a hundred people than it can by six. And better by a thousand than by a hundred and there are great advantages in having a large group together, but if you get your group to be too large, the three disadvantages I have spoken of come in. It seems to me that each of us, we must guard against this matter of schisms in the body of Christ, that we do not separate ourselves in Christian dealings from other members of the body of Christ, but that we feel our oneness and our unity with others but that we join together with Christian service, and Christian worship with those of like mind with ourselves on the lesser matters, but that we be joined together and form organizations, and whether these organizations have a hundred people in, or a thousand or ten thousand, or a million, what is the basis of getting together?

But it seems to me that it is not necessary according to any Scriptural teaching, and it is quite undesirable that there should just be one body of Christians submitting to a general principle. So that it is vital that we surrender a certain part of our autonomy as Christians, but when we become convinced that the body to which we belong is taking viewpoints which are - we do not think are the best viewpoints, if we find another group, even its not a matter of clear teaching of Scripture, if there is another group that agrees with our viewpoint, why should we not simply leave the one group and go with the other. I don't see any schism falling in that. But that we should join with others of like mind for the advancement of the work of Christ would seem to be in line with the requirements of Scripture. So otherwise it seems to me that the attitude of the ecumenicists that it is a sin on divisions of denominations. I don't believe it is a sin. I don't think

that the Lord anywhere commands that we have a visible unity in the sense of organization, but I do think that it is His will, that we get together with others of like mind in a large enough organization to be effectively able to carry on the purposes.

13 (Question: Disagreements? It depends on the particular particular situation. It is the natural thing that when you have a division with other groups. When we had a divisbn, some of us met in Collingswood, and others met in Columbus. The Columbus group naturally reacting against their immediate differences with us, they looked at the former differences with the Westminster group, and began to minimize those in their minds. It's the natural effect in such a situation, and so they took an attitude hoping that their next meeting could be in the same town as the meeting of the Orthodox Presbyterian Church, and that their evening meetings could be joint meetings. They passed an action expressing the desire that this should be worked out if possible for the next year. Well, the next year they met in Wilmington and I think at the same time the other group met over here in West Collingswood. So they were a few miles apart - too far to think of any joining together or anything like that. But the Orthodox Presbyterian Church had a big discussion about it and some of them said, that until the Bible Presbyterians confess their sin of schism and admit that they had been wrong, and wicked in leaving them and come and asked forgiveness it would be wrong for them to come back, to receive them back. And I think they're right if you grant their basic thing, that it was a sin to leave them, which I don't think it was. I don't think that actually the Columbus Synod is any nearer to them than we are in viewpoint, and I think they would find that out if they tried to unite with them. But I think that especially one thing that makes it impossible is this attitude that they take on that matter. It's a thing we ought to think through, this matter of denominationalism. Is it wrong in God's sight to have denominations? Is it as some people say the great wickedness of the present - of Protestantism, the existence of denominations.

churches in a town of four different denominations. Well, I think it is if there aren't enough people in the town to have more than one decent church. It is silly to try to have four little organizations, that is, ^{practically} /of all real Christians. It seems to me that is. It seems to me that is schism of the body of Christ. But now I was up in Northern Montana twenty five years ago and a little town way up in Northern Montana, they had a few hundred people in the ~~town~~ town. Of course, there were a lot of little farms in the neighbourhood and five years before I went there, they had had in the town I think twelve different churches, and of all different denominations, and somebody went there in a big movement for church unity and he persuaded the ~~Man~~ Presbyterian church there and the Congregational Church and the Northern Methodist and the Baptist I believe, I'm not sure how many of them. They all got together in a community church, all except the Southern Methodist. And way up there in Northern Montana there was the Southern Methodist church and they refused to come in. And when I was there they had two churches in the ~~town~~ town, the Southern Methodist Church and the Community Church and the Southern Methodist church had more people than the Community Church had. I think that the idea of the one community church is not necessarily the most effective thing, if the town is large enough to have two churches, but if these two churches are both really ~~man~~ Christian churches and have an attitude of hostility toward each other, that is schism in the body of Christ. But an attitude of two churches which can provoke one another to good work by a helping competition is a thing which usually will accomplish more, than if we try to get everything together in the dead level of one organization.

To my mind the denominational system if properly worked is a good thing. To have organizations large enough for mutual fellowship across the country and mutual help and yet not large enough to give such a concentration of power that is grinding down on the individual people and the individual churches, and it is detriment to their Christian life and the Christian

3
 • I've never heard really a defense of our denominational system from anyone. This in here, it sort of ignores it, and goes ahead and act as if it wasn't. As if you had one church of all Christians, which we don't have. And it seems to me, that the system which we have and it has its weaknesses which everything humanly does, but for this age, it seems to me that its trends are greater than its weaknesses. But if it means an unChristian attitude of one denomination toward another, then it is - that isn't why

the Christian denominations work together. Here's a group of people who like to take the

Lord's supper by coming up to the front, and here's another group that likes to take the Lord's supper by having it passed around. Well, if there's enough of them, they'll have to be two different churches around. But neither should consider the other non-Christian. Or consider it a sin to worship in different ways. They may accomplish more for the Lord by having the two churches and devoting their - just agreeing on the thing when they are together and then devoting their ~~amalgam~~ energy to advancing the Gospel and winning people to Christ. Than if they got together and were always bothering over which form they were going to use.

H. God gives gifts for the edification of the whole church, and he desires that men ordain others for particular positions or functions in the visible church. That's a general statement which I think can be support@d from Scripture. The last part. The first part is definitely taught in Scripture. Now what are these functions? We've noticed how far the New Testament is, giving absolutely clear and explicit direction as to the order of the church. And it is amusing to take different denominations and read their books and how their system is the system taught in the Scripture, and ordained of God. And often you'll find one or two points which are very definitely presented from Scripture excellently, and then you'll find evidences ? on some other points how they slide over everything, and push it aside, with a little thought, or ~~and~~ make a superficial statement, because the fact is that God has not given us a definite pattern for the New Testament church at all comparable to the definite pattern which is given for the Old Testament worshipper. He has given us certain general principles, and certain general statements and has not given us a precise pattern, but he has given us the evidence that He desires and organized life, with a power which can carry out the first and second phases of government, and desires us to associate ourselves in a way to carry out certain aspects of the Church as well. But as to the precise detail of how to do it, people just jump to conclusions in the Scripture, because the Scripture does not give the precise detail on the matter.

Now, the matter of the gifts that God has given to the Church. We have two great passages on that. One great passage is I^Corinthians 12, and Ephesians 4. We might look first at Ephesians 4, the shorter of the two passages, verse ~~11~~ # 11, and 12. "And he gave some, apostles, and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the

body of Christ." Here in this wonderful fourth chapter of Ephesians. Here are these two specific verses. They're one specific verse actually. Verse 12 tells of their purpose, for the perfecting of the saints, and for the work of the ministry, for the edifying of the body of Christ. I know of no major denomination which has divided its officers into apostles, prophets, evangelists, pastors, and teachers, Four or five categories which ever you might call it. I know of none which does it. Yet here is a list here of the gifts which the Lord gave. Well, I would say that was wrong for us not to name our officers these names, if it were not for the fact that we have a different list in the other place, which shows that it is not the Lord's intention here to lay down the precise list of the officers of the Church but rather to give us an idea of the various gifts which he has given to the Church, and these gifts are not given to individual churches. They are not given to the local church. They are not given to the people of one locality. They're given to the whole body of Christ. God gives the whole body of Christ, apostles and prophets, evangelists, pastors; well, I don't know of any major denominational group that entitles some of their leaders as apostles today.

It is generally held that the office of the apostles ceased in the days of the original apostles. That is quite generally held. But those churches which hold to the episcopal form of government tend to think of their Bishops as successors of the apostles, but they don't call them apostles. They call them Bishops. And the Scripture nowhere gives any explicit warrant for giving to Bishops the sort of authority which these churches give to their men they call Bishops. And if they look at evidence in Scripture for this authority, they find it in the apostles, rather than the Bishops. And they say their Bishops are the successors of the apostles. Well that certainly is junk. It seems to me, that if you're going to have the authority of the apostles it would be more reasonable to call them apostles. And if you are going to call them Bishops, shouldn't they have only the type of authority the Bishops have in the Scriptures? Now this is an interesting two verses.

Then there is the long passage in I Corinthians 12, which is a great passage, and which is very important for our understanding of the Church. God has given gifts. It is God who ordains. It is God who appoints people. It is God who gives them these gifts in order to do this work. Man can not do it. God gives it and God doesn't give it to just one local church and one denomination. He gives it to the whole church. God gave an evangelist,

Whitefield, and Whitefield served the whole of the English speaking world, in a remarkable way. God gives gifts and these men would be interested in the whole body of Christ, but their activity in a particular denomination should be regulated in an orderly fashion, and so man ordains, we can't ordain a man a pastor for the church of God, for the body of Christ, but we ordain a man for a particular denomination. That is, we recognize the gift God has given and declare our recognition on it for the denomination. (Next class).

We were speaking of H. We noticed two passages which speak of gifts that God gives to the church, and we noticed that the particular functions mentioned did not exactly correspond in these. We don't have a statement that says, God ordained a pastor, elder, and deacon for every church. We don't find that. We don't find a statement that says, God ordains archbishops, bishops, elders and deacons for his church. We have two statements which are quite different though they overlap in their context, and therefore we cannot take it that God in these passages about gifts, He is setting down an exact prescribed set of officers which He provides. We cannot do that. It's a very interesting thing we mentioned last time that those churches that have Bishops, give to the Bishops functions which the Scripture gives to apostles, but they don't call them apostles. Now there may be some little groups that call them apostles, because there are so many, many groups of many views, but I'm speaking of large groups. Take the Roman Catholic Church, take the Greek Catholic Church, take the Episcopal Church, take the Methodist Church. These three have Bishops, and a number of smaller similar denominations have Bishops and they give these Bishops functions like Paul and Timothy and Titus perform. Well, now we may say Timothy and Titus perform them because Paul directed them to. These were his representatives. But it would seem to be good Scriptural evidence for assuming that such functions belong to apostles, and if someone wants to say the apostolic position was not ~~announced~~^{ended} with the apostles but has continued, others would have a hard time finding a specific Scriptural statement that the office of apostles died with the apostles. But it is an interesting fact that they do not claim to continue the office of apostle. They call them Bishops. It is very interesting.

that fact that none of these churches are continuing a function which was passed on by the apostles to successors who continue to perform this function as having been passed on to them from the apostles as successors of the apostles. But that the office of Bishop as it is in some of these churches is a development from the office of Bishop in the second century A.D., which was not an office like that of the apostles, which represents a traveling man visiting in a large area and overseeing the church in that area, but was the established minister of a particular church in the second century A.D., and before long he came to be the head of the church in a town, whether it was a big town that had 6 congregations or a dozen congregations there, or whether it was a little town that had a tiny congregation in it. We find even three or four centuries after Christ, we find that the title of Bishop was held by the man who was head of the church in a little tiny town, quite in variance with the situation in any of those churches today. So that they find the function of Bishop in what the apostles did. It's their only Scriptural warrant for it, but it is not connected up in any way in the Scripture, with this name of Bishop. It's a very interesting fact.

But these gifts as recorded vary in Corinthians and Ephesians and we can learn from it that God has given men to His church to perform certain functions but we can gather from it that these functions are not necessarily set down in a specific definite arrangement which they will always hold. And I think that is to be ~~affirm~~ expected because God's church is made up of human beings and human beings vary in their abilities. One will be outstanding in one line of work, one in another, and what he is saying is that God has given different types of abilities to the Church. But one of these types he mentions is governments. And he does say that people should be in subjection to those that have the rule over them. Thus he recognizes that these are not just general offices that people exercised in a spasmodic way, but there is a position in the New Testament for an orderly organized community life, of the Church. But the precise nature of it, there is much that is left for development as time goes on.

1. From the standpoint of the Church universal God is the one who ordains.

In ~~Mark~~ Mark 3: 14 we read that Jesus ordained twelve that they should be with Him. But in John 15: 16 He speaks to all the disciples and says I have chosen you and ordained you.

These two passages about the gifts mention that God gives these gifts. I think we can readily recognize that no man can make a man an effective worker in God's kingdom. That it is God actually who does the ordaining. But there is an interesting thing here that this word ordain in our English language has come to be a very specific word and to some people it conveys a magical connotation that some man or group of men or organization established in some particular way has a magical power, putting their hands on a people, on a man's head and certain qualities belong to him for the rest of his life, because these people have ~~his~~ laid their hands on his head. I don't think you'll find an explicit statement on that effect anywhere in the Scripture. Of course, that is strengthened by the idea of the Episcopal Church and many others of apostolic succession. The divine fire doesn't come through the fingers unless it comes in to the man who ordains from the fingers of another to whom it came from another that can be traced back to Christ. There is no warrant for that anywhere in the Scripture, that I know of. But if you hold such an idea it naturally connects up with this idea that this man is in some way made into a magical personality that has certain qualities that others don't have, because somebody has laid their hands on him. I don't think you will find any warrant in the Scripture for believing that man has the power to give another man - to pass on to a man a specific power.

Simon came to the apostles and offered them money, and said, give it to me that whosoever I lay my hands on his head he'll receive the Holy Spirit. Peter's answer was, "Your money perish with you." I don't think that Peter felt that he had the power to lay his hands on somebody and make them receive the Holy Spirit. Actually when he preached to Cornelius, Cornelius and his whole house received the Holy Spirit, before Peter ever touched them. And he said, can any man refuse water that these men should be baptised who have received the Holy Spirit as well as we. No body raised an objection so they brought the water in and they baptised him, but they already were Christians and they already had the Holy Spirit, and Peter's hands had not been laid upon their heads. And so any power of conveying a gift or of giving assistance naturally belongs to Christ. Now this word ordain in our English has come to have this specific symbolical meaning and so I found it quite interesting to look in the concordance just now and note that there are ten different words in the New Testament translated ordained. Now there are two others that are translated ordained beforehand. So I haven't included them. They have an extra preposition e an extra precept which makes it

contain the beforehand idea. But the meaning of those other two, there are ten words in the ~~mm~~ New Testament which mean ordain, translated ordain, but of all the passages, where they are thus translated which is not more than maybe 12 or 15 passages, in the whole group of them, out of this comparatively small group, there are six, where it is a thing or a principle which is ordained. Like Galatians 3: 19, the law was ordained of God. In Acts 16: 4 the apostles and the church ordained the decision of the council. This was what was ordained of the council. That wasn't man that ordained, that was the decision that ordained. Something being established. And so you take these six off, there are not a great many, where it is used. It is used twice of elders. The apostles ordained elders, in one case, in another case, it says he ordained elders. There is twice it is used of the high priest. Twice it speaks of Christ as the one who was ordaining, to be the mediator. One case I read you where it said ^{he} ~~him~~ ordained twelve that they should be with him and there the word is simply poieō, to make. To make right that they should be with him. He made a designation. He made an order. It doesn't convey the idea of some magical power passing from his hands to the head. One case it says the powers that be are ordained of God, and that is the same word ^(8:75) used in Romans 15: 1. It's the same word which is used in Acts 13: 48, where it says that as they believed as many as were ordained to eternal life. There it speaks of all those who are saved as being ordained to eternal life, and the same word is used where we read that the powers that be are ordained of God. There are all of these different Greek words, to set, to place, to establish.

It's easy to see that just by an English concordance you get ideas that aren't in the original, but an English word is used to express a good many words, and there is no point in going out to spend a lot of time trying to persuade people that don't know Greek or Hebrew of that error, but it is vital that we avoid it ourselves. But we can say from these passages, I think, that from the standpoint of the Church universal, God is the one who ordains, and when God puts in the Church, apostles, prophets, teachers, pastors, all these various gifts he gives them for His church, not simply for a local church, and consequently that those who He ordains have a duty to all His people, so their primary duty may be naturally with those who they are primarily working.

Q (Question: The words don't seem to differ according to who does the ordaining. Where you read that the powers that be are ordained of God, it is _____ and where it says that as many as were ordained to eternal life there also it is _____ ? ? The apostle _____ is used in I Corinthians 7: 17 where Paul says, "So ordain I the whole church." Not ordaining a man but giving a direction. So I don't think the word is limited to God and on the other hand we noticed that poieo is used for Jesus ordained twelve. And where Jesus ordained his disciples to bear fruit there is it t _____. So that the words are used not one group of God and one group of man.

2. From the standpoint of the visible Church man has a duty to ordain those whom God has chosen, and to give Scriptural honor to those who are thus set apart.

From the standpoint of the visible church, you notice from the standpoint of the Church universal God ordains. If God's ordained a man as an evangelist that man has God's ordination as an evangelist and Christians should redognize that. If He is ordained of God as a teacher He has God's ordination, and Christians should recognize that. But from the standpoint of the visible church man has a duty to ordain those whom God has chosen and to give Scriptural honor to those who are thus set apart. There are two words in this connection, two passages which don't use the word ordain in the English at all, but certainly express exactly the same thing. One is Acts 6: 6, where we read that they put seven men in front of the apostles and when they had prayed they laid their hands upon them. That doesn't use the word ~~ordain~~ ordain, but it corresponds exactly to what we mean by ordaining in modern times. They set them before the apostles and when they had prayed they laid their hands on them. These words the seven, Mr. Eppard is very strict on calling them not the deacons but the seven, because while it is doubtlessly the origin of the individual deacons the word deacon is not used. But Philip was later called Philip the deacon.

13 $\frac{1}{4}$ (Question: And to give Scriptural honor to those who are thus set apart. Then in Acts 13: 2, we find the same phrase used we had just noticed, or I guess it was 3, Acts 13: 3, where we read, "When they had fasted and prayed and laid their hands on them, they sent them away. This is where the Holy Ghost had separated from them Barnabas and Saul for the work whereunto I have called them. And right in this connection I have

not noted it here, but you recall the verse, lay hands suddenly on no man. Certainly what that means is, not grab ahold of somebody, but what it means is don't ordain somebody without sufficient decision as to where it is the right one for this. Don't take somebody without sufficient thought. But again it does show if they are to suddenly lay their hands on no one, it shows that they are to lay hands without substance on someone. It shows that the ordination is a specific difficult function -

G-67.

Many churches assume that all their practices you will find are definitely commanded and described in the Scriptures, and when you get to the Scriptures you'll find that maybe they have one or two things that are mentioned, but most of it is either examples or inferences. And I think it is good for us to have clearly in mind what are the commands. Now this comes mighty near the command, lay hands suddenly on no man. It's not a command to lay hands on people but why would anybody ever - why would he command them not to lay hands suddenly on someone if it wasn't inferred that he expected them to lay hands on people after proper deliberation. That is about as near to a command on this matter, as I think we have. Then in Acts 14: 23 we have the example again, Paul and Barnabas when they had ordained them elders in every city, showing that that's what they did on their missionary journey, that they ordained elders. And then in I Timothy 4: 14, we read, "Neglect not the gift which is in you, which was given thee by prophecy with the laying on of the hands of the presbytery. Now this verse taken absolutely by itself perhaps could be made a warrant for the idea that the presbytery laid their hands on your head, and therefore you have a gift you wouldn't have otherwise. But I would incline in view of the other passages that the gift he refers to here is the responsibility. The position of duty rather than the ability to perform.

3 (Question: I think that we can apply this to it, that specific men were designated to specific tasks in that time and that it is His will that we should continue to do that. I think we can go that far. But as to how they are to be selected, I doubt if we can find any hard set rules as to how they are to be selected, or as to what their functions are. But that men are to be selected for specific tasks in the church. It seems to me that we

could go that far.

3:25 (Question: Yes, the command to do it of the seventy would very definitely come under the first phase here. That is, that would be ~~on~~ the duty of all the members of the church to apply the first phase of government here, trying to put a ^{brake} break on that which will bring injury into the church.

4 $\frac{1}{2}$ (Question: To set up standards for ordination? You have standards of course in Timothy, and in Titus. Education? Lay hands suddenly on that. (5) Well, I think the statement, lay hands suddenly on no man would imply that they were to give consideration to a man's fitness and it does not specifically state other than these few things that are given in Corinthians and Titus, requirements as to fitness but it does say elsewhere in - it does say there a man should not be a novice, and certainly there is nothing in the Scripture that a man should have three years of graduate studies, but I would think that the responsibility would be laid upon the people who selected a man for a pastorate to determine whether he was qualified, and one element of determination of qualification would certainly be his knowledge and his training, and they would have a duty to follow what seems to them a wise ^{matter} manner in this regard. Now, for them to just apply ~~in~~ a different standard in every case might be better but it would take a tremendous amount of careful thought in every case, such as hardly any group of men could ever give, and consequently in anything of this type, it just about becomes necessary to lay down certain standards which will fit the bulk of the cases and then depart from these standards only where you have clear evidence of a valid reason for this.

Otherwise - that proves to be necessary in most things which are to be applied by various groups and various interpretations. Take the seminary here. Here's an example. Suppose we were to say in the seminary, we will receive as students in the seminary, any man who are qualified with intellect, - well, ^{aside from} ~~some~~ spiritual qualities, the man is qualified with intellect and knowledge to be able to get proper value from our course. That would be an ~~entirely~~ entirely proper way to do it. But in order to apply a general thought of that in an altogether proper way we would have to have a group of several men which could give a whole battery of examinations to each of the applicants who might come to us, and the chances are that once every five or ten years, we would find a fellow who

had never finished grammar school, who by his own study, had proved himself far better qualified to take seminary work than most ~~of~~ college graduates. But such cases would be few and far between. And in order to find them, in order to work out, if we did it purely by an examination of each man's fitness it would take us a tremendous amount of time, and we would either take so much time on that, that we would get very little else done, or what is more likely to be able to develop it carefully. And so, it is not a ~~many~~ satisfactory device, but it is the way that is ~~used~~ usually taken to set up a standard that so many years of work, and we say a person must be a college graduate. He must have a certain number of years of work and must pass an examination. We make that our standard, and we try rigidly to adhere to it. And if we permit one exception to it we immediately have a hundred requests for it, which can give such mighty good evidence that in even 95 cases they are not worthy, it would take a terrible amount of time and energy to prove fairly that they weren't. And it becomes necessary to make a rule. I think that's the basis for the church.

Now John Wesley of course didn't think he was starting a church. He ~~wasn't~~ considered that he had groups for the training, for the development of spiritual life, and he was very anxious to have ordained life to help him. These ordained men would have the ordination of the Church of England, and he left the standard for them up to them, but then he found it necessary, because he couldn't get enough of them to get other people to help, and he got some men of very great gifts, but very little training, and some of them were very efficient helpers but as the system went on, there developed a system where a man with practically no education could take a bit reason for it, and he could be ordained. Well, if you had a bishop who was a very excellent judge of character and of attainment, and was very careful how he did it, it might work out very excellently, and for the frontier where you were very short of men, it made a wonderful arrangement for the expanding and developing and spreading the word. But when the time came that the people began to give great deal of attention to education, the educational institutions already established in standing, had a disproportionate activity in the Methodist Church. And I think the Methodist Church went over more rapidly than almost any other church in modernism, partly for that reason. That they had not a developed educational system which they tried to maintain on certain levels. And when they tried to develop it rapidly they took the system they found around.

11 $\frac{1}{4}$ (Question: I think they should say this - that one of the primary functions of government of the church as a church and as a nation - in the church, one of its primary functions is the first emphasis of government - the keeping out of unbelief and keeping the teaching and the direction in line with it. Well that's possible, a man should become the leader and so the denomination would have a duty to find some way of determining that the man was proper to carry on this function that was taught in Scripture. And the easiest rule of thumb is to say it is from the Scripture. And it is far from satisfactory but it makes it an awful lot less harmful than trying to try individuals.

12 $\frac{1}{2}$ (Question: Our Presbyterian system has always had a lot before any decision. Now here in the seminary, this of course is a different phase of the same principle. Here in the seminary we have a system rigidly on college graduation. But I had a man come to me fifteen years ago and he said, oh, I wish I could take some courses. I would so like to take some courses. This man had had two years of college, and I'm not sure whether he had a Bible institute course or not, but he had done a lot out of Bible school, and taken a little church and he came and he did a good piece of work, he was highly thought of, and I said I would be very ~~him~~ glad to have you as an honorary student. We couldn't give him any credits for it, but I said we would be very glad to have you. Now we don't mean a special student, simply because it would hold back, it wouldn't be fair to others. But I didn't think that he would, so we received him and I thought he was a very unusual case ~~and~~ because he had proved himself with a good many years of experience and successful accomplishment. He came four years and he carried on the church for four years. He completed all the courses. And I reported to the Board of Directors that he had done excellent work and had been a fine influence here, and they on their initiative voted to ~~him~~ give him a certificate.

When I was in the Presbyterian Church of the U.S.A. they used to have case after case like this -

G-68.

and he would say, I'm a graduate of Reformed Episcopal Seminary, and had three years there, but I have had two years of college, or one year of college, something like that. Now, he

would say I want to be ordained as a minister, and I will go and I will finish up my college work. I want to be ordained in the church. They said to the man, now you promise that you will finish college and we'll ordain you. And they would ordain in three cases out of four these men, and maybe one of the four, one of the three that is, maybe they didn't intend to, I don't know, but I know the facts that there were three out of four that never completed it and some of them took a little work in the University of Pennsylvania for about a year and then they were tied up with their churches. Some of them were doing excellent work in the church, and were very active and good preachers, but ~~some of them~~ ^{1 1/2} when the presbytery decided and showed reaction against it, and some of the men in the committee used to get very much riled about it, they said, these fellows have promised they are going to do this college work. They gave their promise before they were ordained, and now they are going back on their promise. Well, I never agreed with that. My feeling is that if there is a reason to make exceptions then make the exceptions. But I don't think we should ordain a man in view of his future. I think you should ordain in view of his past.

But there certainly is nothing in the Scripture that says a man has to have 4 years of college and three years of seminary, but I do think there is abundant evidence from Scripture for the requirement that he should be examined carefully whether a man is qualified and I think that in most cases of groups you'll find that there's half the members here and half ^{2 1/2} which will follow except when one has very good reasons for , and the Presbyterian church has always had a very high standard of education. There are advantages and disadvantages, but it is the decision that I think the group has to make. I think they have to lay out principles.

From the standpoint of the church universal then it is God who ordains them. We can't make a man a Christian worker, but from the standpoint of the visible church, we have a duty to set men apart for positions. Personally this idea of a permanent ^{seemed} ordination has always ~~been~~ ~~handed~~ to me to be a thing without much warrant. Some years ago the Bible Presbytery in Philadelphia, some of the fellows came up and said we'd like an identification. They said, there are occasions where if we had an identification it would be very valuable. And so they got out a little tag, that so and so is a member in such standing in the presbytery of Philadelphia, the Bible presbyterians, of Philadelphia, signed

by the moderator ~~of~~ the moderator and said on it "This card will expire on such a date. ^{but} And Dr. Buswell got very much upset. He said, ordination is permanent, ~~because~~ this card sounds as if it is going to end after six months and a year. He said that is wrong. He made a big fuss about it. Finally to satisfy the people who wanted cards and to satisfy him they did that, because you couldn't give out a card with no emblem on it, putting on these words on the card that this one is a member of good standing and then to have ordination is permanent, but this card is to be renewed on such a date, and that way getting him out of the idea that it was finished. Now, to my notion that has this idea of a magical touch in it. To my notion God can give you a gift which you have for life. God can do it, and I'm not sure that men are able to judge that the gift that God has given a man is going to ~~stay~~ with him the rest of his life. More than that, that the man is going to stay true to the word.

I know the big Presbyterian Church, USA, ~~in~~ in Baltimore, I believe, had a minister, a Godly man preaching the word of God and they were so happy about it, and he asked for a two years leave of absence to go and study and they gave it to him. And they were just so happy he was coming back, that over there he got his mind full of the higher criticism, and completely gave up his belief in the Word of God, but he was just cagey enough when he came back, to take some of his old sermons and preach them, and gradually change and it happened that the whole church was just gradually, completely changed. And it seems to me that it was the duty of the people who had ordained him, to keep an oversight over him, not to guard on little tiny points, or ^{be}critical, but to see that the evidences that he was worthy to be an officer in the church were not completely changed with the passing of years. It would seem to me much more reasonable to say, we feel that this man is confident has the spiritual gifts and God has set him apart for a position where he runs the church. This idea of he can do whatever he wants to, and have a judgment made again. Of course, in the Presbyterian system, the presbytery is supposed to have some survey in the sense that charges can be made, and in that case you might say it is the duty of the other ministers of the presbytery when they saw this man, was not faithful to the word of God to bring the charges against him. And of course that has been done. But it would seem to me that the fulfillment of the first law, the first phase of government, is a most important aspect. It

doesn't say, this man is a confident leader of the church of Christ for the next seventy years if he lives that long, because if we say that God has given him the gift that he is a confident leader of the church of Christ, but we distinguish ⁷ and maintain judgment. It is interesting that some people think that the Plymouth Brethren, have an entirely chaotic situation. They certainly talk against ordination, that they think it is utterly wrong to ordain people. They don't want to ordain men. They give a man a card, saying that he has been set apart for full time Christian work. But there is a very interesting thing there. I heard of one of their assemblies just last year that had a man coming to preach to them who had had such a card and had been preaching all around in the various assemblies, and they received letters from another church, or another of their assembly, where he had just held a series of meetings, and they said in this letter, this man showed in his talk that he is getting off on certain doctrines. We see certain bad tendencies coming into his preaching, and we feel that it is our duty to warn against him. And they withdrew the invitation to him, before the meeting.

And there was a case where it was done in a more - in a - perhaps not in a definitely organized way but where the members of the body of Christ were endeavoring to fulfill the teaching, and carrying out the first phase of government, and to protect other members of the body against false teachings. But if this can be done in some organized way, it seems to me that it is reasonable for us, to - personally, I have turned down every invitation but one, I think that I ever had to participate in an independent ordination, and the reason for that is partly my experience at one time, but ~~man~~ more largely my feeling about the matter that if I lay my hands on a person to indicate that I believe they are set apart for ~~manhood~~ the service of the Lord, it seems to me reasonable that there would be some continuing observance in that to continue to say that he is ^{9 1/4}, to have the power of withdrawing that if he changes. Just to do it and extend it on further for life, my personal opinion it is hard to say. It was that one time that I took a part ~~on~~ that, and the man who was presiding who has conducted himself many [?] [?] for ordination, and very active in his work, he said in the course of the group there, how angry he was at the fact that three years before he had been in a group when a man came before them for ordination and this man said, he didn't have much education, and ~~he~~ ^{they} said, we don't think you have enough education to be a minister. Yes, he said, but I want to go down into the hills of Kentucky. He said, they need men

desperately there. They don't have ~~any~~ educated men to go there and I know the Gospel. I know the Lord. I want to go down and preach. And they said, all right, we'll ordain you for the hills of Kentucky in view of the need there, though you don't have the education. He said, the man went there a year and then he came up and took a church in New Jersey. They had ordained him. They had given him the magical power. Now he had it. There was nothing in the world they could do about it. It seems to me that there was something fallacious in the theory. If they ordained him for Kentucky they should be able to say, we've ordained him for Kentucky and it is not good anywhere else, or else, that they should have the power to determine in one way or another, not in an arbitrary way, whether he has qualifications, and whether he is sufficiently true to the Word of God. Otherwise it is not carrying out the first phase of government. And I don't see any warrant for ordination except to carry out the first phase of government. Because God is the real one who ordains, but if we just say, that anyone God ordains he receives, pretty soon we have Seventh Day Adventists, and Russelites, and Christian Scientists, and every body else you can imagine, and coming in our groups and preaching, and it is just impossible. We have to establish a system of determining who we are going to receive. We have to carry out the first phase of government. It is absolutely necessary. And ordination by a body who has the power to revoke the ordination, is the expedient that has been used by the greater part of the church in order to try to carry it out.

11 $\frac{1}{2}$ (Question: Yes. To deflock. Properly speaking, to deflock a minister means to remove from him his standing as a minister as evidenced by the wearing of a gown or a mark of identification. They remove that standard. But the term, to deflock a minister, is a term which carries a tremendous reproach because very few bodies will deflock a man except for immorality or heresy or something rather extreme. The term ~~manhood~~ probably carries a little more reproach than we'd like, because the man might be a very good man. He might be a very proper man and yet he might prove that he didn't have the gifts of a minister, although in such a case ~~in~~ usually the would try to persuade the man voluntarily to

.(12 $\frac{1}{2}$). I think it is an unfortunate term because it carries this a connotation which is true in many cases, but in many other cases it is not.

(Question: Yes, the Presbyterian Church in - I wrote a letter to the Presbyterian Church in the USA. I said, the attitude that you have taken toward the Independent Board and the attitude that you have taken (I wasn't on the board), the attitude you've taken toward these men, I want you to erase my name. I'm going to join another group. They said, that letter constitutes making charges against the church. So they sent me a registered letter. And they sent out letters, to the courts, saying these men are of good standing no longer ministers, and have no right to marry or bury anybody. And we who have formed a group, formed a standard, and said these ~~were~~ are men in good standing in the Presbyterian Church of America who had a right to marry.

14½ (Question: Well, you see, it is the old theory. That according to this theory, that a man who once was ordained, was always ordained. And in practically all of the Presbyterian constitutions that if a minister not charged for any dishonesty turns and becomes independent, no other action shall be taken except that his name shall be removed from the roll. That is in the constitution. Most Presbyterian bodies have it. And I know of a case when I was in the Presbyterian Church of the USA. There was a man who had been in prison, and I think he became a Christian there, and became very active in prison evangelism. He didn't have much education but he was ordained.

G-69. (0)

ordained by the Presbyterian Church of the USA and a member of the Philadelphia Presbytery. And then one day at one of their meetings, they said, now they said, if there is anybody here that is not a member of the presbytery we want you to leave. That was a hundred years ago. They said, now we want an action taken to drop the name of this man from the roll, under this charge. He is not charged with any offence, but simply declares himself independent and should be dropped. And he said, no body has brought any charges against him, but he said the fact is that out there in St. Louis, he grabbed a woman who was carrying a small pail, and he seized the pail and ran and a policeman caught him, and they've got him in jail, and we don't ~~man~~ want to have that in one of the presbyteries. We want to drop him. Well, that of course is deceitful way of doing things, and it isn't right - I mean if the man was a wicked man, they should have found it out before, but if he was a true Christian

who had fallen into sin, they should have dealt with him to try to help him rather than to drop him in that way in order to avoid any trouble of a bad name. They were using this as a pretense, while telling what he had done. Somebody asked, well now, is this true? Are you sure of it? Was he guilty? It is easy for people to try to frame somebody? They said, there is no question about it. So they took action.

But you see that action, went from that theory which is a theory, that something came over in such a way- a man had his hand laid on his head, and got the gift for life. There was one man who ~~wanted~~ withdrew from our Bible Presbyterian Church, no, he hadn't yet joined the Bible Presbyterian Church, but he had resigned from the Presbyterian Church of the ~~FF~~ USA. Anyway he told me he wanted to go ~~and~~ and report on a meeting of the National Council. This was quite a few years ago. He told me that he wrote a letter to the presbytery. And he said, here's what is happening. They dropped me on this matter of the independent board he said. I left the church. Now he said, under these circumstances, would you (3 $\frac{1}{2}$).

And he was a pastor of a church, acting as a minister. And in the Presbyterian Church of the USA. In the Presbyterian Church before I left it, we had men who were ordained members of the presbytery who were conductors on railroads, etc. Men who had been failures in the ministry. You will find them in every denomination. You'll find men who have had an ordination. They are ordained, but they have had a ~~big~~ failure. People don't like to hear them preach. Some things happen. They haven't been effective in it. They go into other work, but they continue to be an ordaining minister. I think that this comes from the attitude.

(4 $\frac{1}{4}$). I think it is silly. Just because a group laid their hands upon his head, he is a minister. But it is the development of that idea which might rest on a misinterpretation of this verse that we have here now. But aside from this verse, I don't know of any place that gives a warrant for that idea. It seems to me that the sensible attitude toward ordination is that it is the carrying out of the first function of government by the group, whether it be a local church, whether it be a group of churches, whether it be a large group of Christians, that group decides that this man has sufficient experience and above all, a ~~minimum~~ sufficient grasp of spiritual thing, specific gifts, that they feel that God has set him apart for full time Christian service, and then they want to recognize that for their particular group. That would be a reasonable

way of ordination. Now if from that other extreme attitude of it being a magical gift that some people react against it, and they say they don't believe in a one man ministry and that ordination is wrong. (Hard to hear here.) The minister shouldn't be the religious man, but I think the Bible gives an answer, (hard to hear again) - of teachers who will study the word and have to (hard to hear) So the paper is due next Tuesday.

G-59. (8 | Next day.

Announcement about turning in paper at beginning of class. An extension to be given to some for the next day, and a ten day extension to those who want to spend more than ten hours in hopes of winning a prize.

H. We said that God desires men ordain others, and yet we notice in number one from the standpoint of the church universal & it is God who ordains, because we read in John 15: 16, "Ye have not chosen me but I have chosen you and ordained you that you should bring forth fruit." And we have the two passages in I Corinthians 12 and Ephesians 4 which show that God has given gifts and that particular types of ability to do work in the church are gifts from God. I don't ~~know~~ know as I've mentioned in this connection to you a passage we've already looked at, Acts 13, where the Holy Spirit said to the church, separate me Paul and Barnabas for the task for which I have designated them. God ordained Paul and Barnabas for this work. I was at a missionary conference, I think it was ~~in Nashville~~ ^{a national} a missionary conference, representing all the boards together, in 1925 in Washington. And I remember hearing, Robert E. Stevens or was it him? Somebody says, I feel the Lord has called me to go to this country as a missionary, and the Lord sends me down, what shall I do? It may have been ~~somebody~~ ^{Spier} body else. Robert E. Spier spoke on the subject. Somebody else may have, too. It was a little while ago. But I remember somebody said, if the board won't take you, bore a hole through the board. And I'm not sure it was he or not. I remember hearing at that very time two different professors make the statement in class, in two different schools I was in, I felt that everybody had the duty to go to the foreign mission field, and so I - each of them said, I've been a pastor for so many years, and I decided, that it was every Christian's duty to go to the mission board. So I applied to the Presbyterian board, and they turned me down, and ~~he~~ wrote and said I was

needed more where I was, so they said, I have done my part. I have applied and the board had decided I shouldn't go. Well, it seems to me that we cannot shrick our responsibility if the Lord has called us by saying a board has turned us down. Neither on the other hand should we let our selves be delusioned to think that we should do something for which we are not fitted. But it is God who selects. It is God who ordains ultimately, and as far as the church of Christ is concerned, He gives the gifts to those who are to bring forth fruit, to those who are to be teachers, to those who are to be evangelists. He gives the gifts. And if you have no success in the work, search your own heart. See if there is some sin. See if there is some lacking. See if you are not getting the thing and doing the work you should. That if you do not find sin separating you, if you do not find a real lack in yourself, maybe God has not called you to that particular work. God is the one who ordains. He gives the gifts.

But our statement H was that God wills that men ordain others and of course we can't compell God to ordain, nor can we always be sure that he has. But we can decide whether we should ordain and so I gave you number two, from the standpoint of the visible church man has a duty to ordain those whom God has chosen, and to give Scriptural honor to those who are thus set apart. In I Timothy 4: 14 we have the command, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." And here is a reference to the laying of ~~mi~~ hands of the presbytery. I do not believe it means that there is a magical touch to some, a magical gift that a person has a power that he wouldn't have if those hands hadn't been laid on him. I think that the hands being laid upon him represents the men's opinion that God has given him the gift. And represents the men's authorization in the area which is under their jurisdiction. They are to ~~manpower~~ exercise the gift which they feel that God has given to the individual. But this is a verse which could be interpreted if it stood absolutely alone, to indicate that man has the power to transmit a gift. I don't believe that Scripture warrants that. I believe that you have to take it in the light of the rest of the Scripture.

Titus 1: 5 says - that is a command, that thou shouldst ordain elders in every city. That Paul had commanded. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."

Paul left Titus with this function. And in view of the evidence we have in the Scripture of Paul and Barnabas going about ordaining elders in every city and the evidence we have in Timothy and Titus of Paul commanding Timothy and Titus to ordain elders, how anybody can say that authority in this matter is purely a matter of the local church is beyond me. Now I do think on the other hand that there are those who go way beyond evidence in saying that this proves that there can be no such authority except it come from established higher officials or higher groups. They can not find that certainly. But certainly this contradicts any assertion that the Bible teaches that each group is a law unto itself, and not subject to any jurisdiction like that. These men were subject to Paul. So Paul appointed elders. And here Paul orders Timothy and Titus too, and we know that the ordination was not simply a matter of giving a ceremony to anybody the people pick, because Paul told Timothy and Titus what the requirements were. He designated to them certain things they should look for in the men whom they would ordain. The Scripture does not give us full, clear precise material, but I think they give enough varying statements to make it pretty difficult to people to be Scriptural and at the same time to be dogmatic. That the particular government of their particular denomination is the only type of government that is ordained by the Church. I think that makes it clear that the Scripture establishes certain great principles of purpose and then gives us evidence that we are to use our ~~principles~~ brain and apply the principles to the particular situation. We can't prove the authoritation principle in which a church is under control from a larger group or from a higher office, but we ~~cannot~~ certainly cannot control the absolute independent claims which holds that the church is a law unto itself and responsible to none. But we will go into details of that particular thing later.

I think that it is vital that we have the general philosophy in mind, that God has ordained those whom He wills, to perform certain functions in each church, and but that man has a function to determine who they are, and to set them apart in ^a specific way so that it will be evidence, so that in other words, that not every Christian decides for himself that this is the man to whom God has given the gifts of preaching. That this is the man to whom God has given the gifts of teaching. Is this the man to whom we can safely look? We make our decisions on reasonable bases and then we given an indication of it. And this

indication, it seems to me, is to a very large extent, a part of the first function of government, for the protection of the church. To my mind if this principle is carried out there should in some way be a power in those who have the power to ordain, to revoke the ordination. That it be not ~~an~~ merely an appointment, but also in some way a continuing ministry.

3. Precise function of officials for the local church are not fully delimited in Scripture. I think that is rather important to avoid dogma. There have been those who have declared that what they have called Divine Right Presbyterian. That is they said the Presbyterian system of Church government is set forth in the Scripture and requires that the church shall adopt it, and follow it. But there have ~~been~~ been comparatively few of these. Most Presbyterians in the Church Government have held the view, that the Presbyterian system of government is conformable with the Scripture. That ~~it~~ is in line with the Scripture. Not that it is required by the Scripture. It is an attempt to take these principles and to apply them. But the Scripture is not so explicit and clear as to warrant our thinking of saying that in a great many details of Church government this is the way that God has ordained. The principles are like that but the precise teachings are in many places given in shady lines, with large areas of openings out from it.

Now I haven't used that word delimited in any outlines that I ever recall of writing in any subject, ~~that~~ but it just seems to fit here. I wasn't saying that they - to say they are not fully described - it seems to ~~be~~ there is an area which is left for you to decide in view of certain things. They are not fully developed. And it doesn't mean to say that we don't know anything about them by any means. We know a good bit about them. There is a good bit that isn't given - the principles are given and we are to apply these principles. Now as evidence of this:

a. Note the two passages about gifts. These two passages have differences in the true pattern. There is not a precise set of officials designated. But there is a different presentation agreeing in this that it is God who gives the gifts and that God gives definite gifts and He gives them for His church. He prepares them. He gives it. Why, churches could not continue without these gifts that God gives. But the two lists are not identical by any means, and in other words there are not four specific positions that

We notice that he says that those who - the elders who rule well are deserving ~~abide~~ honor especially who are teaching the word. And then we have an obligation to pay a reasonable salary to teachers, indicated in the two references I have you. And then - that was 3 under e. I Timothy 5: 18 and I Corinthians 9: 13, and 14. And then under f we noticed the development which took place. We can see in the New Testament with Revelation showing a later stage of it where there was the messenger of these ~~the~~ churches. There was one man who was the teacher because he was thought of as having a very definite responsibility to the church and he was given very special blessings, or rebukes ~~in~~ ~~the~~ related to the action of the church in Revelation 2 to 3. We have this development proceeding in the next century going beyond any Scriptural warrant. And this may give the idea of the great power of the Bishop over his flock, which makes it go beyond what is reasonable and I think that it was on account of this that the Lord did not stress it, because it is a natural development of the power of the one individual, and the Lord did not stress it, but that does not mean He did away with it.

I've run into individuals in the last two or three years, who have become very heated that not all the - that it isn't right to have one man to do all the preaching. It isn't right to have one man who is the minister. They take an attitude that they are against an ordained minister, yet you will find that most of them in the group that they are, develop an ordained ministry, even if they call it by another title. Develop an ordained ministry and they develop a situation of having the power rather centralized in their organization, and they inevitably come from something moving forward, and there's a danger we have to guard against, yet we must not give up the efficiency that we have in a centralized administration subject to proper . I think they're wrong in taking that attitude but I prefer their attitude to the attitude that often develops where the ministry is the religious man and people just pay the salary and come and sit in the church and do nothing. That's not Christian. The individual Christian has the obligation of witness to the Lord. He has the obligation to study the word, and share what He finds with others. The Christian work should be done by the whole church, not by one man who ~~is~~ ^{is hired} to do it. The minister is not the man who is religious in the church, but he leads the church in its activity. This very unfortunately wrong attitude has developed toward the minister in certain churches has

led to that reaction which has gone too much too far the other way, but I think it is the better of the two extremes, but the Lord doesn't want us to go to either extremes, so He doesn't stress the individual pastor, the individual minister, but He teaches ~~namim~~ sufficiently clear that we can feel that it is His definite will to have the man who you may call a pastor, you may call him a minister, but neither one of these strains is particularly used in the New Testament in such a way as to designate definitely that's what it means. Paul thanks God for ~~making~~ him a minister, and the word he uses is the word deacon. The same word exactly, is translated deacon, elsewhere. It is the idea rather than the word, is used in the New Testament.

G-71.

c. Note the evidence for a plurality of ruling elders. I don't think it is so vital what we call this, but I think the teaching is clearer than on perhaps almost any other matter of government in the Scripture ~~namim~~ that there is a plurality of those who exercise the control, the rule, in the Church. I don't mean the ultimate control, but the control over matters which come up. It is certainly, it is clearly the attitude of the New Testament. We have no evidence that Peter as an autocrat established conditions in the Jerusalem Council. He merely stood up and talked as one of the group. We have no evidence that James was an autocrat~~d~~ in the established church. There was the elders who ~~made~~ the decisions, whether we use the word elders, I don't think it is so vital. I don't think it matters at~~all~~, but I think the fact that the power in the church, the power of administration is the ultimate power is in the hands of a group. It is rather clearly taught in the Scripture.

d. Note the evidence regarding other officials. Now the evidence on these is rather definite. C, is particularly definite, b is rather definite. But now as to other officials. What are the other officials? What is the evidence about apostles? Well, you can gather from the New Testament rather definite evidence. A very considerable jurisdiction was exercised by apostles, and yet in the Jerusalem council it is wasn't even a man who was an apostle who presided and gave the final decision. Some may dispute that and say James was. I think at least a pretty good argument that this James was not an apostle. But even if he was, there were other apostles like Peter that stood up and spoke their words but was just one

of the group. The apostles had very considerable jurisdiction but certainly not an absolute jurisdiction by any means. And we have Paul added to the group of apostles by the Lord's provision with no evidence in the Scripture of how it was done. No evidence of his having been selected, set upon, ordained for the purpose. The other eleven were appointed by the Lord. He was too of course, but you are told how the Lord in His earthly ministry appointed the others. We are not told how Paul became an apostle. The apostles did exercise, Paul exercised a definite jurisdiction over various churches, appointing elders and doing things, rather severe things some times. As we find clearly ~~taught and~~ shown in Corinthians and it tells what he will do if they don't straighten things up, before he comes. The apostles exercised rather definite jurisdiction, but it is a very, very interesting thing, that today I know of no major denomination which uses the term apostles for its officials. There are some very small groups that connect themselves with the apostolic groups, and there are some large groups that say apostolic in connection with other things. The Roman Catholic Church may speak of the Pope as an apostolic bishop. I'm not sure whether they do or not. The term apostle is in most cases restricted to those individuals then. I think we have pretty good warrant for doing so because we have no ~~scriptural~~ scriptural evidence of any continuation of the office of apostle. No evidence of any way to appoint new apostles, and when they felt it was necessary to have one more in Acts they laid down a special requirement, ^{he} ~~man~~ must be one who had been with Christ, in His ministry, and who was a witness of the resurrection, and that would exclude anybody in the second generation. They wouldn't have the requirements for being an apostle, so that the general attitude of the churches that the apostleship ceased is a very reasonable attitude. But there are churches like the Roman Catholic and the Anglican Church which hold that the Bishop has the power which is very similar to the power of the apostles. I believe the Reformed Episcopal Church says that the Bishop goes around to all the churches, and there are many things which only the Bishop can do. Well that is, certainly, there is no Scripture for such an office, unless it be an apostle, and they don't call them apostles, they call them a bishop. And the Bishop in the Scripture, in the New Testament, I think we can say, that we can prove, that very, very definitely that the bishopship is just another name for elders as far as New Testament usage is concerned.

The Roman Catholic idea that the Bishop is the Church. He has to be Peter's successor. He has to have his hands laid on his head, the apostolic succession, that he is the ~~giving~~ church. They call him the monarchical bishop over his diocese. There is no Scriptural warrant for that at all. The Scripture always speaks of a plurality of bishops, and he uses the term with elders indiscriminately, and he never uses the two together, as if they were two different sorts of men. That is not to say that it is wrong, to use the term bishop for another function. I think most churches nowadays use bishop and elder as two functions. The Presbyterian church considers the minister as the teaching elder, no, I guess the Presbyterian church calls them all bishops, but it is not very common. It is pretty well forgotten in the Church, but theoretically all elders are bishops. It is the teaching elder who is the minister, and there is the ruling elder. The Methodist church, they appoint a man the deacon, and then they promote him to be an elder, and then they promote him to be a bishop. But that is - there is no harm in using terminology, but it is not the terminology of the New Testament.

Now the office of deacon, the Scripture tells about the seven. It doesn't call them deacons. But it speaks as individuals later as deacons, so we are perhaps warranted in saying these were the deacons, if they were, then the function of the deacon, ^{is} ~~of~~ the oversight of the material, not of the spiritual things. The apostles were going to give themselves to prayer, the minister of works [?] and not give themselves to serving tables and so the deacons were appointed to serve tables, and from that alone you might say that the, as in most Presbyterian churches, the deacons are the men who take care of the money for the poor and that's about all they do. We have the group of individuals here. Money is raised for the deacons to administer to the poor. These seven who were 7½ which were with it. And that's about all the deacons do in most Presbyterian churches. But you can't prove that that is - certainly it would be silly to say it is wrong for the deacons to do anything else, because these seven, immediately went out and started to preach. And Philip was a great preacher, and Stephen was a great preacher, and they were two of the seven. And Paul says, the Lord put him into the ministry, and the term he uses is diakona, and he made him a deacon. But the word deacon in a general sense of a worker in the church. I think you can make a pretty good argument, that there is an office of deacon which is lower than the office of elder, because in the Pastoral epistles we have the

requirements for an elders, and the requirements for a deacon. You have them given separately. Likewise the deacon should be grave not given to much wine. They separate them from the elders. But it does not tell us very much about the function of the deacon, and it doubtless means that it is left for us to due to particular circumstances which vary. Now there is nothing in the Scripture at all like the trustee, that many of our churches have. But in the New Testament, they didn't have buildings for the church. They were only getting started in the New Testament there, and we haven't any references there to any buildings for the church. The church which is in thy house is spoken of. As soon as they had enough people to need a building, and were safe ~~from~~ from the governor in being permitted to build one, they proceeded to build it. And once you have buildings you need somebody to handle the property. And so the establishment of - the selection of trustees is a rather natural development, the state requires somebody to act as trustee. But of course the deacon ~~and~~ ^{or} elder can act, but it is a separate function as far as the state is concerned. I think the error has been made in many Presbyterian Churches of thinking of the trustees as ~~good~~ just secular men to hold property and not bother about anything except ~~the~~ ^{the} ability at handling property and the result is unspiritual men have gotten into the position and certainly if they are to have a function in the church they should be spiritual men. It is certainly wrong to have trustees elected only for worldly ability, with no thought of spiritual ability, and yet if they are going to function in this worldly capacity of handling matters of property they should have the worldly building. They should not, just because the man is a wonderful spiritual man there is no reason to give him activity in relation to ~~non~~ property where in spite of his spirituality he can ~~make~~ make an awful mess of it, if he proceeds to act without proper training and proper background. But there is no scriptural evidence for such a position.

10 $\frac{1}{2}$ (Question: The Scripture doesn't mention trustees at all, so it no where says it could or couldn't be. To be an officer in the church? To my notion, the matter of women as officers in the church is not specifically dealt with in the New Testament. I would feel that the matter where Paul speaks about the women not speaking in the church and of women always keeping their heads covered with a veil, are dealing with the particular local situation, not to give a function to the heathen. Not that it is not to lead the heathen but include that this is an immoral group and try to make it harder to attract them. And so

I would think that it does not throw light upon this special element. Now Paul says in one place that in Christ there is neither bond, nor free, neither male nor female. That he specifically says. On the other hand we have definite differences. In men and women there are emotional differences, there are constitutional differences. There are differences of position in society. There are things which should be taken into consider these matters. I went to one woman, I came to her house once when I was doing some mission work somewhere, and she spoke about, I think they had women Sunday school teachers. She didn't like that. She said it is wrong. She said the more sway you give the worse off the country is. She says, it is terrible. Having women Sunday School teachers. And Paul says, I suffer a woman not to teach. But I think he was dealing there with a situation. I think he was dealing with the relationship to what the heathen world around would think of it. Certainly the Lord has given some women very definite ability to teach.

I remember in the Bible Institute of Los Angeles, they had a Mrs. Davis who was one of the most able Bible teachers I have ever known in my life. She had the Bible classes for several women there in the Bible institute. And they had ~~many~~ hundred of women would come to the meeting there. I guess 10 or 15 men used to come and sit in the back row. And they didn't open it up much to the general public at all. It was just open to the women. There is a girl who graduated from the seminary here and she wanted to get a place to teach in, and she lived in the Chicago area, and a friend of hers was at a place at the Moody Bible Institute, alumni meetings, and heard one of the officers tell how badly they need qualified teachers, and how many more teachers they could use in the institute etc. Now this was going, she got it second hand and I got it third hand so don't hold me for whatever was said at all, but at any rate this is the impression that she got, and then she wrote to ask if she could have a position as a teacher in the Moody Institute, and she got a letter back that said, they had no openings and in fact the man wouldn't even see her, wouldn't even take time to see her. He was too busy to see her. And she was rather put out about it so she spoke to me about it. She wondered if anything in her background in her being here could have been acting against her in that regard. So I was with the president of the institute and I raised the question specifically with him, I said, was it a matter that she had graduated from faith? And he said, no, that would be in her favor very definitely. ~~Of course~~ But he said, the fact is, that there are many people who feel that it is

absolutely wrong for women to teach the Bible, that he said, since we can get enough men for the purpose we just don't enter into it. So all of the teaching in our institute except for a little English is done by men. There are some people who feel, you find some women like Mrs. McPherson, and they say, oh, my, look at that, that shows, Mary Baker Eddy, whenever a woman gets into the leadership of something, they just get off into terrible errors. Well, there are plenty of men who get off into errors. I think that we must not feel that there are these specific matters which the letter of the Scriptures is the thing and it is terrible to slice from the letter, because we were mostly given principles. On the other hand, we must recognize the constitutional difference and the difference of function in the family, which does make it worthy of consideration to see carefully in each particular thing to see whether it is wise to have women doing these things. So I think that it is good, but I don't think that we should go to extremes. I think that we need everyone of us to come together and to

G-72.

(Question: A few years ago we had our first woman speak here and I got a letter from a minister. He told me that he had a member of his church who was coming here to seminary, and this man didn't know whether he should come for he heard that we had women ^{didn't} speakers and he ~~said~~, No, that is a sin. He said - could you have the ventilation just [?] right there? And this fellow was just upset whether he should come to this seminary, because we had a woman speak. But the strange thing, the fellow came. I think that we had two women here that year and he was rather a poor student and one of them was a very brilliant girl that had come from a rather ungodly background and had just been converted. I think that we shouldn't have taken her. She wasn't ready, for seminary. The next thing you know he and she were back in the corner holding hands there. ~~Should have~~ She got top marks because she had a first class brain, but I think he flunked out the first semester and had to take it over, and he was the one they didn't think the ventilation would be right. Maybe for his sake it would have been better not to have women, but I don't think his arguments presented had any relevance in that connection.

There was another fellow here from the Pacific Coast. One of our folks was riding in a bus and happened to overhear. He was talking to a woman there. He was saying, Oh, they are beginning to have women students in seminary. He was very upset about it. I think it was a year and a half later he fell very much in love with one of the women and (did she graduate or did she quit to marry him after two years.) Any way they are now married and they are a very fine minister and a very affectionate woman. But there is a very strong feeling around.

3 (Question: You mean as far as the seminary is concerned? No, I would say that there is, as far as the seminary is concerned it is customary at present to have ministers be mostly men. Now whether it is wisest to have it restricted to men or not in most of our circles the question really isn't very great. But there are many people who feel very strongly about the thought of training women for the ministry. We had a man here who was teaching in the seminary some time ago and I asked him to give a course in - (he was teaching homiletics) and I asked him to give a course in Bible Messages for Missionary Conferences for Women in a seminary class at that time, and he spent his first three weeks talking on how it was utterly wrong for women to preach, or any training of that kind whatever. Then the rest of the time he took the same principles and he gave in homiletics, and called it Bible Missionary Conference, and gave a very good course. But since there's that feeling I think we are wise not to give a degree, which gives the impression that they're training for the ministry, but give a different degree. I was one time with Dr. MacCartney and he was telling me - he was still running down Union Seminary. He said, oh, Union Seminary has got so many students. It has got 400. Princeton only had about 250 then. Princeton was the Orthodox seminary there. But he said the students at Union, about half of them are women, he says. People go off on missionary, rich education and that sort of thing. He was sort of let down. I could talk to him, how many of those women are graduates of Union Seminary, write books on religious education that are used as text books and tear down their faith of many, many people, and have a tremendous influence, and if we can train people to have a counter acting influence, it seems to me we are doing a real service to the Lord. The Bible does show that Deborah was judge of Israel for many years. God used her. It's an exception. The leaders are mostly men, but that it is wrong or wicked

when God gives special gifts for a woman to use them to the utmost in the ^{proper} sphere
 it seems to me that we ought to use their abilities that most of them have. /^{But}The Lord's
 work should be carried on to the utmost by every man.

6 (Question: You mean that a man would have more standing to do it more effectively.
 But there was no man sufficiently consecrated and so the Lord brought forward a woman for it.
 But she wasn't a leader like Deborah was. Deborah was a judge. She judged Israel for many
 years. She was a real leader. I feel that in our groups it is wise to go slow to be
 conservative in innovations which will arouse feeling on the part of individuals but I
 think we should find means of utilizing the gifts that God has given to those others.

7 (Question: Well, personally, I don't see any objection to a matter like a
 treasurer's ship. I can't see what - if a woman whose got the ability to handle that,
 you may have a woman who is highly trained in that. If you happen to have - you are more
 apt to have men highly trained, ~~more~~ much more apt to. Normally there would be a man
 equipped and ready rather than a woman, but suppose you happen to have a woman in the
 church who is a very fine business woman and who is very able in that sort of work and
 you don't happen to have any man who is. Why get a man who would do it a third as well,
 if you have a woman who can do it?

8½ (Question: There have been quite a few cases where a man has been an old drunken
 sop and neglected the family and the woman has raised seven or eight children and developed
 them into a real Christian leadership and done tremendous things when she had to rise to
 the situation. She had to do it. There was a woman in - the people who lived next door
 to me in Germany, I mean the apartment next to me. They heard terrible things about
 Americans. Why in America they way they great women. Why even ^{men} ~~many~~ even push the baby
 carriages in America? She couldn't quite believe it; that there was such a situation
 over here. No German man would think of pushing a baby carriage. That's woman work. But
 the strange thing was that the very man who asked me that and was so amazed at the stories
 he heard about Americans. Were they really true that over in this country, men would push
 baby carriages and women might be in positions like that, his woman was a very fine girl,
 dress maker and she was making clothes for people and making a good income on it, and the

result was that she had no time to do the housework and he was doing all the house work.

The very man who asked me the question.

There certainly is the normal situation which the Lord wants us to normally follow, but if the gifts are a little different, I think that there is nothing ~~was~~ wrong in following the way that the gifts are. Well, so much then for the evidence regarding other officials. Unless you think of some particular office we haven't discussed that we ought to say a word about. Does anybody?

Ruling elder.

10 $\frac{1}{4}$ (Question: I think it is vital to keep in mind again the three phases of government.

The rule, it seems to me in determining what is in keeping out sin, and keeping out
 etc
 unbelief, I think it is important to have that eventually understood that it is in the hands
 o
 of the group rather than in individuals, and a minister will save himself an awful lot of
 trouble and embarrassment if people don't think that everything - now here's Mrs. so & so,
 and she finds that in this family those children do something that she doesn't approve
 of and why haven't they been dealt with and disciplined. Why hasn't ~~has~~ something been done
 and those people been disciplined. Well, maybe, it is something that ought to be disciplined.
 But on the other hand maybe it is something that is perfectly harmless that this woman has
 a certain prejudice or a certain fad about it. And the minister can't do things like that.
 But if it is understood that the authority is in the hands of the governing body rather
 than of the minister, the minister can preach the principles of the word, but when it
 comes to the details ^{11 $\frac{1}{2}$} let the body do it and let the minister say, well,
 we . He saves himself an awful lot of
 trouble, and he'll avoid a lot of mistakes. That is the rule in the first phase of
 government.

Now the second phase, the same thing applies. You'll find people in the church that
 are very, very anxious to have the Sunday School first and you'll find people who are very
 anxious to have it last. At least you would a few years ago. Maybe that was settled now.
 You can't have chaos. Something should be definitely done. You can't have chaos. There
 are many things that it isn't half so important as to how they are being decided, but that
 they are being decided. And the chances are in most of the cases you/ ^{members'} tendency will be to
 sit back and let the minister decide. But try to encourage them and to think them through,

and to reach a decision and to feel they have the authority in them and then stand upon it. That they are doing these things and not you, and when you get a few people in the church who are very much convinced that it must be this way and a few who are very much convinced it must be that way on some secondary matter like the order of events or some precise form of ceremony or something like that. Why, it is the group that has the responsibility. Now of course the third phase of government again, the administration, the accomplishment of things, well, they're the - it is necessary to have the minister. And the minister shouldn't be hamstrung so that he just can't move without ~~them~~ their - the decision of the group on every little point, but is very, very wise to have a group of leaders that it is understood to have the authority and when he makes an innovation, I don't care what your innovation is, you're going to find difficulty in the Church. And if you make it with the approval and cooperation of a few leaders to talk it over thoroughly, you don't have to have them talk over every little detail with everybody, or else to be called a dictator and have people all getting into a huddle over something of a minor problem.

I knew one fellow who was in a church. He tried to handle everything in the church. He even didn't like the way the pianist played and he used to get down off the pulpit to play some of the hymns because he didn't like the way the pianist was playing. He got to interfering into a lot of things which maybe he could do better, but it wasn't pleasing to the people. It wasn't their church. It was becoming his church, and in a lot of things he was wrong. And finally one day he said, Well, if you don't like the way I'm doing it, I just won't stay. And he thought that they would say, oh, wouldn't it be terrible. And to his surprise they accepted his resignation. But an awful lot of misery can be avoided if the wisdom of a group is ~~im~~ secured and the responsibility that they felt that they were the group, and yet the minister must be given (14 $\frac{1}{2}$).

Dr. McIntire has a large church over here in Collingswood that is about as loyal to him as any church you will ever find anywhere. Some of those people just about idolize him. But last year he was here and he spoke to our class. He just happened to be here and came in one day, and I asked him to speak to the class a little. And he spoke a little bit. And he said, it takes three years to make any change in the Collingswood Church. He says, there's a matter where you see a way of improving, or changing your arrangement of something, and he

says, it is discussed by the different groups, and is discussed fully by the session and they think it over and they consider it and he says he figures to make a change it takes three years. Now in a little church things can move more rapidly. But it is very easy for a man to get out of seminary and he takes a little group, and he can see a hundred ways where it seems to be an awful lot better, and he just does this and this and this, and the next thing you know, he's lost the people. And it is wise for us to go slow and do things the way they are used to and gradually to have them with you so that you are not giving orders and they are following them but they are selecting leaders they have confidence in to talk over the details and consider them, and then to make their decision. We have a much more solid ground. Of course, that theory of the Presbyterian system, the rule by elders, is the theory of emphasis on this point of lay participation of rule. But no theory works except

G-73. (Next Class).

We were speaking yesterday still about H weren't we? And H was that God gives gifts for the edification of the whole church and He desires that men ordain others for particular positions or functions in the visible church. This we've been dealing with here. I think it is very important that we recognize that ordination is definitely taught in the Scripture. It - We are not commanded to ordain but Paul told Timothy and Titus to ordain. We have examples where the church did ordain. It is the established practice of the New Testament Church to ordain men and to set them apart and to give to teaching elders a salary. That is an established practice. It doesn't mean that it always has to be done, but it certainly is not at the least bit contrary to the Word of God. A man who belongs to a very, very fine Group of Christians told me not so long ago, a group that does not believe in ordination, at least not in having full time pay local workers. He told me that he was in a group and they had a very fine meeting in the evening, and a real presentation of the Word of God, and a number of people very much interested, and the meeting came to an end, and the spiritual leaders in the Church (it was a long meeting) the spiritual men of the Church had to get home and get their rest, in order to be in shape for leaving first thing in the morning to go to their secular employment and there was no one who had a full time

position there and a responsibility for shepherding these people, dealing with the inquirers, dealing with the members of the church ~~an~~ their particular problems that might come up. That would be a serious inadequacy of that situation. That is a natural reaction from the laziness of many ministers in various denominations. The laziness, the worldliness and the feeling of lording it over the ~~people~~ ^{flock}, which so often has developed, but the Scripture gives no minister an authority over the flock, none whatever, but it does give a responsibility for the teaching elder to be available and help people in their problems, and not to be tied up to the things of this world, for the maintenance of the physical life in such a way as to prevent them from ^{4.} which he has . And while the Scripture does not explicitly state it I think it is a fair inference that it is the Scriptural expectation that the teaching elder shall have time to do ^{properly} this study ~~in~~ ~~the~~.

Paul when he was converted took three years off in Arabia studying the Word of God, and preparing himself for his work. And any Christian that has a real Christian can give a testimony, but if a person is going to give messages that is worthwhile, they have to be prepared. And if he is going to feed the flock of God over a period of time, it is reasonable that he should have time to study and to prepare himself for his regular tasks without being under the obligation of taking care of his own livelihood. Certainly this is reasonable that Paul declares that the one who preaches the Word has the right to live off the Word. He says, I glory that I can make tents and support myself, but he insists that it is not his duty to make tents, and that Peter is perfectly justified in his going around and taking a wife with him and he goes about in his work and be supported by the churches.

So we have Paul's scriptural warrant for ordination but we do not have precise declarations as to the exact duties of the ones who are to have the different offices. We have certain basic principles, such as the special position of the teaching elder for which there is some evidence, but not a great deal. ~~And~~ the evidence for the power of the Church resting in the plurality of ruling elders for which there is very considerable evidence in Scripture, but we don't have precise determinations given on a great many of these points and I think the reason is because the Lord is not giving specifications for the establishment of machines in which every cog works in just the established way and they're all turned out in a factory according to a routine, but he is giving regulations for human beings who differ

radically from one another, and to whom God gives gifts varying greatly and it is reasonable that the organization shall vary from time to time as the gifts ~~differs~~ vary of the particular individuals there, and for another reason, because Satan is the prince of this world and sin is very widespread, and situations and problems are bound to arise which make conditions very different at different times, and consequently there is great elasticity in the particular details of organizations.

e. Compare the practice of different churches. I don't know that we need to take much time on that now, as you of course are not surprised to note the terminology ~~used~~ of the Scriptural evidence on this seems to me to fit best with the theory of the present ⁷ Christians. We use the terminology which is used in the Scripture. We have the ruling elder ~~man~~ of whom there is a group who has ~~a~~ the local executive direction of the church. We have the teaching elder who is ~~the~~ paid officer. The elders are also bishops. That is their purpose. Their duty is to oversee the flock. They oversee the concerns of the church and so they are bishops. The term applies equally to them. The present ^{7 $\frac{1}{2}$} system seems to me to use New Testament terminology, but as to the principles involved in it, these principles may be used to a greater or lesser extent in any particular system or type of church, whether you call the men elders, or whether you call them deacons, whether you call it an official board or a session, or what the difference. They are not a set of magical words we must use, but they are a set of general principles which we are expected to apply. And we find in the practice of different churches, we find that the extreme of very little authority, the extreme of a very great authority. I think that the greatest of course is in the Methodist church, where, at least as it used to me, the Bishops and one minister could outvote all the rest of the congress and one minister and one member of the congregation could outvote all of the people. And it made a system which had a great advantage for action and for meeting situations. But it has great dangers once you get the wrong people in the leadership. The Presbyterian system is not nearly as efficiently for accurate work, for spreading out these methods of teaching, but perhaps it is safer, and less danger of the wrong leadership.

We have these various extremes. We have the Episcopal Church, which theoretically has the supreme authority which they find in the Methodist church, which in ^{but} actual practice

has lost all its authority. In the episcopal church the archbishop can speak strongly against the Bishops and that's all he can do. And the Bishop can speak against the local rector and that's all he can do. The actual authority is practically a myth in the Episcopal church. There was a case up here in New York ten years ago, I believe, and I believe the ~~director~~'s name was Melius, and he was a strong communist. And the vestrymen of the church unanimously I believe voted to get rid of him in the church. I don't believe he was quite so bad, but his son was also ordained in the Episcopal church and was a strong communist and he stood strongly behind his son, and they tried to get rid of him and they were actually unable to do it. He was in the position there and there was nothing they could do about it. One episcopalian told me some years ago that he thought it was shameful that they'd had many cases where a rector who was out of the church. He made a failure in the church and he was out it. He had brought suits against the property of the church in order to collect his salary. He got an injunction against the man in order to pay the salary which was due. There is a great fragmentation of this authority which has developed along with this extreme authoritarian type of system.

The congregational churches which came into this country claimed to be, most of them, members of the Church of England. And that kept them from establishing the system. Most of them thought that it was the correct system and they were trying to get the Church of England to adopt in England, ~~namanum~~ the Presbyterian system, and the result was that not adopting the Presbyterian system they had advanced and supported because they felt they were still members of the Church of England, they developed a system, into which each church was independent of every other church, but yet the churches developed associations which vary greatly in different parts of England, in the amount of their control and influence over the church. I know that in the congregational churches around Boston there was very little of actual authority over any local church but there was a ~~gm~~ very great amount - very little of ~~supposed~~ supposed authority, but a very great amount of actual authority. I think I mentioned to you - I mentioned to some class here - the case which I read out of the autobiography of Gordon who was pastor of one of the big congregational churches early in this century. And I read in his autobiography how the group which represented the Congregational churches met together to consider his ordination and installation in this

church but two or three days before they met for that they met to consider another man. And this other man was about a quarter as modernistic as he was. But this other man had certain serious denials of certain doctrines and these men argued for twelve hours until they finally decided that they should ordain the man. And when they ordained him, Gordon thought that if they had all that trouble over that fellow, think what they'll have over me. And they met with him and they were only about an hour and ordained him. But the thing was that they faced the principle. They had never ordained a man who denied the Bible. They had never ordained a man who did not accept the full deity of Christ. They stood solidly for that, for the previous century, but now the time came when there was great feeling towards the change. Their schools had largely been changed, and the group met, and they argued, but once the decision was made, they carried it out logically. And the next time they granted it to them. And there, the whole group of churches was affected by the change in the attitude of their representatives. I think this leads us rather naturally to small f here.

f. How great is the authority of the church over its members? We read in the Scripture that whatever you bind on earth will be found in heaven. Whatever you loose on earth, shall be loosed in heaven. Does that mean that Peter is given absolute authority over the body's control of all the members of the Christian Church? No protestant of course holds that. But what about the church itself? Does the church have a power to determine anything it chooses about its members and the members have to do what it says or how great is the authority of the church over its members? I feel that the principles we've looked at, the three phases of government enter into this quite definitely, that the church has a responsibility to protect the members from immorality and from false doctrine. And that having this responsibility to protect them it is the duty of its officers to make decisions within this narrow sphere, and it is the duty of its people to bow to the decisions of the officers which are clearly within this sphere.

G-74.

The question does not enter into any moral decision, so the question is made, is this decision necessary? I live in a house here and I like to get out and leave in my

car and go this way and if I want to go there go this way and if I want to go there. And the government comes and puts a sign up - one way. And I'm only allowed to go this way. And that means if I want to get to that corner, I have to go clear around the block. And I want to carry a load of washing over to my friend who lives in this house ^{down} ~~man~~ here, in order to get there I have to drive clear around the block. Well, I don't like it. But I bow to the authority of the ~~authority~~ government, and that authority is for us. There's no moral principle involved ~~in~~ there. But the officials there decide that it is for the convenience of the people on the block as a whole, and for the convenience of the city to make this a one way street. They decide that. It is clear. Here is government. If I don't like it, I should not disobey it. But I should bring agitation to have it changed, or to get new officers to take new action. But I should give support in that matter which is clearly within their sphere. Not a great many matters with a great many of us could not recognize, within that sphere. Maybe a man would make a rule that everyone has got to wear a bowtie all the time, we ~~would~~ probably would become very ² in our . Probably those who wear bow ties now would stop, because of their objection to the government ~~in which~~ entered into a sphere with which they felt they had no right to enter in, and we would simply have a lack of obedience to that which we felt went beyond the sphere of government.

There is the ^{third} sphere of government. It is not that which interferes with man's private life, but it is that of administration to get things done. And that should be restricted to such things as we feel is right for a government to try to do. We feel that most activities can be far better carried on by private industry, then by government. I would feel the same way regarding the activities of a church. (Announcement here about handing in assigned paper). Well, how great is the authority of the church over its members. I've heard people talk as if it had about any authority whatever. Anything it decided you had to do, and I think that perhaps the only passage that they would base that on, would be Matthew 18. I don't know where else they would get it in the New Testament. An almost complete authority of the church over its members. Certainly Peter declared that the under shepherds must not lord it over to the flocks, very strongly. But in Matthew 18 we have a passage which seems to go pretty far. Verse 15, "moreover if they brother shall trespass against thee, go and

tell him his faults between thee and him alone. If he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more that in the mouth of two or three witnesses every word may be established." You're to go first alone. Then to go with a group. Then if he shall neglect to hear them, tell unto the church, but if he neglect to hear the church let him be unto thee as a heathen man and a publican. Verily I say unto you whatsoever you shall bind upon earth shall be bound in heaven, and whatsoever ye shall loose upon ~~m~~ earth shall be loosed in heaven. What does that mean? Whatsoever ye shall bind on earth shall be bound in heaven. Whatsoever ye shall loose on earth shall be loosed in heaven. I say that this fellow over here has spoken about my son in a way that is wrong. I'm not going to stand for it. I just don't like that. It is not right. Well the scripture says here, in that case I should go to him, and I should talk with him, and if he hears me, I ~~should~~ gain my brother, but if he won't hear me, then take with you two or more that in the mouth of two or three witnesses that he may be established. Then if he won't hear it, then ~~take~~ tell it to the church. All right, I tell it to the church, and the church listens, and they say, yes, but that fellows right. He says that you're not treating your son right. He says you should spend two hours every night teaching your boy English and two hours in the morning teaching him mathamatics, and then he wouldn't be such a dunce in school and so it is all your fault. And he says that and he is right. Now it is up to you to take that time to do that. Well, is that the church's sphere. To tell me that? And to order me? And I have to do it. It says here, whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed ~~in~~ heaven. Surely that's not what he means here.

But you notice in this passage, it doesn't say anything about their deciding that you're wrong. This passage talks about the other fellow who's made a fault. He won't hear you. Take two or three witnesses. If he won't hear ~~them~~. Tell it to the church. If he neglects to hear the church - certainly there is the possibility that the church won't think you're right. They'll think he's right. There is nothing told about it here. This doesn't state that the church has the right to come into people's lives and to deal with particular details and settle it for them. I think that most of these things we will find are much better settled on the main point of a basis, much more

effectively, and much more accurately. Authority is more for encouragement. If he neglect to hear thee, tell it to the church, and if he neglect to hear the church, let him be unto thee as an heathen and publican. Is that, if ~~they~~ neglect to hear the church, then the church must kick him out. It doesn't say that. It says let him be to thee as an heathen and a publican. It makes a pretty high standard before the time in which you have a right to see the Christian brother as a heathen or a publican. It certainly - any church you go into of any size, you'll probably find people that won't speak to you. And if you do there's a vital problem that ought to be dealt with. And the way to deal with this isn't necessarily by having a big church meeting or by having a committee in the church deal with this thing, but it is vital to deal with it in such a way as to get those people to have a Christian attitude toward each other. How can they serve the Lord properly if they have an unChristian attitude toward other Christians? There is a vital problem there. And that problem might be such that it is necessary for the church to drop one of them out of its fellowship. It might be. But that's only the last resort. And it should not be something taken lightly. Certainly no one in this passage here, for any time you have a grudge against somebody else, bringing charges against him, ~~you must go to~~ ^{before the} court and asking the court to decide about it. There's no suggestion about it here.

Well now, there is certainly here the great basis on having a friendly Christian relation to other Christians and clear that thing rather than having rambling among them, and if your case is so clear that the church hears and they thoroughly agree, then you might have a right to treat them as an heathen and a publican but not before. I don't see much in here about the church settling any problems. It certainly could use other language if that's what it meant, and make it absolutely clear that this means that the church has a right to dictate to its people and to right itself. But it doesn't mean that thing at all. I know a man. A very good man. He used this passage very strongly. On the basis of this passage, any disagreement, the church should decide, and what the church decides we've got to stand upon. God has given the church to us

(9 $\frac{1}{2}$). That was what he said here. The church decides. We stand upon it.

Well, I think we should, in the churches' sphere.

10 (Question: Now that's a very important thing, and I wish I could give a

categorical answer, but I fear I can't. Over in Matthew 16 we have exactly the same thing. There he says to Peter, I give to you the key to the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven. Whatsoever thou shalt loose on earth, shall be loosed in heaven. The Roman Catholic says, Peter and his successors have the right to ~~nam~~ give you absolution or not. But most protestants believe that God has given to us the Gospel, and that the Gospel that we present and people are won to the Lord by it, they are going to heaven, and if we present it, and we do not reach them for the Lord for it, and they definitely reject the Gospel, that they are not. Well now that, where most protestants take this passage, I don't find it altogether satisfactory, but certainly the Roman Catholics

(11). Just ~~what~~ the full meaning of it is I just don't know. But that's the one about Peter. Now this other over here about the church, certainly must be interpreted in relation to it. You can't take the one without the other. But I have less power for this. Whatsoever ye shall bind on earth, shall be bound on heaven. And whatsoever you shall loose on earth, shall be loosed in heaven. He certainly there does not mean that any decision of a church tribunal is binding in heaven. He says there are very, very Godly Christians who have been decided against by ~~the Church~~ a church to draw up other doctrines, and our Presbyterian form of government states explicitly that's the way it must be carried out. That synods and councils ~~can~~ err and have erred from the times of the apostles till now, and ~~the~~ ~~the~~ if a council can err certainly a local church can err. Certainly every local church over a long period of time has occasionally erred, and there has been cases where a very real Christian has been persecuted by others. We often have a large amount of this. I think that on the whole, true Christians of all religions will be like that. But what's the method that should be used in each particular case. We have an authority regarding ^{12 $\frac{1}{2}$} . It is pretty hard to believe.

And of course in the case of most protestants, whatsoever you are ~~the~~ successful in doing, these results will take place. Now if that's what it means there, maybe that's what it means over here, too, that this is a method of ironing out these personal differences which interfere with our spiritual lives and that which is done is effective here. Maybe that's what it means. Of course, it is interesting, it goes right on after this. "And again I say to you, that if two of you will agree on earth, touching anything they shall ask, it shall be done for them by my Father which is in heaven, for where two or three are gathered

together in my name, there am I in the midst of them. And we take that very definitely as not meaning just anything we agree on. We don't believe that if ~~we~~ three of us were to just get together and agree that we would like tomorrow morning to look out the window to see a nice big dormitory for married students over here on the other lot, that if we prayed from now until midnight we don't believe that tomorrow morning we'll find one there. But no one should question the Lord's power to do that. The Lord could cause that to be there. But we don't believe that this has committed to us the right to have that particular phase. Yes, the prayer of faith shall raise the sick but that doesn't mean that every prayer for the sick is going to -

G-75.

If it was we can be quite sure that Paul's thorn in the flesh was

(1)
 . (Hard to hear)

J. We've been talking about the local church and what the Bible teaches about the government of the local church. I think that it is rather important to note - I think we can make a rather definite statement.

J. The Local Church is not a Law unto itself.

I have a very interesting little book here, written by a very, very fine man who writes a great deal of material that I think is excellent. He's written a book, "The Case Against the Federal Council of Churches. The Case Against Modernism. The Case Against the World Council of Churches. The Case against the Social Gospel. The Case for the Virgin Birth of Christ, etc. They are excellent books. And this book has a great deal in it that is very excellent. But I don't think that its title is a good title, for the book, because the title is something that he sort of assumes, and proves on very small evidence, but he states it very, very dogmatically. This is, the independence of the local church, by Chester E. Tulga, D.D. And it is interesting to see that he divides his book into five divisions of which the first is, the Bible sets forth very clearly the autonomy of the local church in faith and practice. Well, I would agree that the Bible teaches, I don't think very clearly, I ~~think~~ think I would say the Bible ~~teaches~~ teaches the autonomy of the individual Christian in faith and practice, and that the individual Christian commits a certain amount of his rights and attitudes. I would insist on the autonomy of the local Christian. I don't think that any body of Christians has the right to

lord it over me. As an individual Christian, Christ is the head, and I go directly to him for my directions. But in the first sphere of government, I recognize my weakness as an individual, and I recognize the lack of wisdom, I may have, and I join together with others for protection against false dogmas, and for protection against immorality in life, but the minute that they seem to me very clearly not slightly, but very clearly to be going contrary to the Scripture in each point I will ~~promise~~^{refuse} to recognize their authority over me. I will break with them and join another group. I won't recognize their authority over me. I will not permit that part of my responsibility toward God to them anymore.

But the Bible sets forth very clearly the autonomy of the local church in faith and practice. That's a very strong statement, and a very dogmatic statement and when a man makes a statement like that, it would be very reasonable to see what is the Scriptural evidence and so we find that he gives us sub-heads under this. He gives four sub-heads. The Bible sets forth very clearly the autonomy of the local church. Well, the fourth given for it is church history testifies the independence of the early churches. Well, that's not the Bible setting forth very clearly, so I don't believe that's warranted at all. So we leave that out and we have only three. Well, let's look at the third one. The local churches in Revelation. Revelation ~~is~~ two and three. Christ in Revelation addressed his messages specifically to local churches. The councils, warnings, reproofs, and commendations are in each case for the particular church addressed. The Lord underlined the independence of the local church when He held each church responsible for its fidelity to the faith, its Christian conduct and the exercise of the effective discipline. Do you get that out of Revelation 2 and 3? It doesn't seem to me that Revelation 2 and 3 set forth very clearly the autonomy of the local church in faith and practice.

5 $\frac{1}{4}$ (Question: I think every Christian is responsible to that. Surely. But yet I think the Christian has a responsibility to its local church. Now does the local church have a responsibility to any larger group? I can't see that Revelation 2 or 3 speaks one way or the other. I can't see where they prove for or against it. But to put under a head, The Bible sets forth very clearly the autonomy of the local church in faith and practice, it just seems to me Revelation 2 and 3, just doesn't bring out under that. I don't think that it is contrary to what is proven there, but certainly I don't think that it is proven by it. I don't think it sets forth very clearly the autonomy of the local church in faith

and practice. It says here there is no hint in the Revelation of a message, the Church of Asia, the Asiatic convention, the Ephesian conference or some similar ~~thoughtum~~ charges. Well, what does that prove one ~~way~~ way or the other? There's no hint. No mention. We'll find references in the Bible to individuals. Plenty of them. Paul says, tell this man to fulfill the ministry. He's received of the Lord. Tell this man and this woman to reconcile themselves. Tell these two brothers to quit their fighting etc. Does that mean that he doesn't recognize any authority of the local church over these things? He doesn't enter into it one way or the other., to recognize the responsibility of the individual. Revelation 2 and 3 certainly recognizes the responsibility of these churches. But what does it prove one way or the other about their autonomy or their relation to other churches? It seems to me that this particular heading doesn't belong under that at all. He says, "local churches which obey blinding the dictates of backslidden or apostate ecclesiastical leaders will answer eventually to the Lord of the church for their unfaithfulness." Which is surely true and it is equally as true that individual Christians who obey blindly the dictates of backslidden or apostate leaders in their local churches will answer eventually to the lord of the church for this unfaithfulness. Christ directly and personally held to the messages of each church. Now that has nothing to do with the question.

Well now, the second one. Number two. The church at Antioch. Well, let's take ~~the~~ ~~church~~ ~~at~~ number one first. We'll look at one and two, but number one is, Jesus taught the final authority of the local church. Now that settles it doesn't it. The big heading settles it. The Bible sets forth very clearly the autonomy of the local church in faith and practice. If you find it does, so you look for evidence. Now its evidence, number one is: Jesus taught the final authority of the local church. Number two, it's the church at Antioch, 3, the local churches in Revelation, 4, Church history. Church history doesn't belong under it. Local churches in Revelation really proves very little. The church in Antioch I think proves the opposite, But number one - if number one proves it, it settles it.

Jesus taught the final authority of the local church. Now where did he teach the final authority of the local church. Here we are told. Matthew 18: 15-17. I think we looked at that passage once before. Matthew 18: 15-17. Let's read it. "Moreover, if thy brother shall trespass against thee, ^{go} ~~him~~ and ~~as~~ ~~all~~ tell him his fault between ~~him~~ thee and him alone.

If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." I mentioned to you that ~~im~~ a man who was formerly - taught part time here in the seminary told me a couple of years ago, he said, "This passage here teaches that if you and I have a difference, we submit it to a local church. If the church decides for one or the other, then he said, we report it to the presbytery, and the presbytery can uphold the local church or take the other view and they present it to the synod. Now he said, the synod is the highest body of our denomination, so whatever the synod says we have to bow to, and follow, because Christ here orders that the church has control." Now Dr. Tulga would differ with that strongly because he says, Jesus taught the final authority of the local church, in Matthew 18: 15-17. But I don't see that here Jesus says whether it is a local church or a denomination, or a national church or a world church that He is talking about. The word church is used only three times in all the Gospels. Twice are in this passage here and the other one is used in Matthew 16, 2 chapters earlier. And there Jesus says, upon this rock I will build my church. Is He there talking about a local church? He's very clearly there talking about the whole church of Christ. Very, very clearly. Now in this case, we can't completely throw that out, but at least we have no right to say, He must be talking here about that which is the opposite of what He was talking about in the other place. Now it seems to me that the question is, Is he talking about the authority of the local church in faith and practice? In this passage at all? The passage is talking about a case where my brother has offended against me, and I tell the church, and it deals more with my relation to my brother. Now does this passage here give warrant that the church, to ~~which~~ which I bring it, shall decide definitely, and whatever they decide we have to abide by. I don't think it does. Suppose you think it does. Well, if you think it does, what reason do you have to say that it means the local church.

My brother says, that fellow there goes around with long trousers and he's an ignorant fellow. He should only wear knee trousers. That's what he ought to do. Well, I say, that's wrong. He brings it up to the local church. And the local church in 50 members, they vote 30 that I should wear knee trousers for him and 20 stand with me. Well, does that settle it?

Is that the final authority? I have a dispute with my brother over a matter of faith. I say that the Bible clearly teaches that there was one Isaiah. He says that, no, the Bible shows that there were three different Isaiahs. We have such a dispute over it, that we bring it to the church. Here we have a local church with 30 members, none of which, except the minister of the assembly. The minister says that there is only one Isaiah. He says that He studied it. Ten of the people in the church have such confidence in him, that they'll agree with everything that he says. The other 20 happen to dislike me, and I say there is one ~~man~~ Isaiah, so they vote for the other. I don't see that this here proves that Jesus taught the final authority of the local church, or its autonomy in faith and practice. It doesn't seem to prove anything about it one way or the other. If this is simply dealing with my going before the local church for an attack upon my brother, then it probably only means the local church. We go and the case is so clear that he is wrong that everybody will agree. We go and the church says unanimously, that's right. The ~~publican~~ ^{fellow} have sense enough to see, it. And if that he won't listen to the church, let him be to thee as an heathen or a publican. It seems to me that that is what it means, but if this means that the church is to settle the dispute with me and my brother, give the final authority as to the decision regarding faith and practice, why then, why should it be the particular local church that settles it. Wouldn't it be reasonable that these matters would be decided by a larger body, then by a local church. It just seems to me unfortunate that a good man has made a dogmatic statement and then forgotten, and given us a Scripture passage that doesn't prove it. I think this lowers people's confidence in the Bible altogether in that sort of authority.

I say the Bible teaches the Deity of Christ. Well, I don't know of any place where the Bible explicitly says, Jesus is God. But I bring the evidence from the Bible and I pick the evidence that will prove it. And I want you to take it. But if somebody says, look, the Bible sets forth very clearly the autonomy of the local church in faith and practice. Jesus taught the final authority of the local church in Matthew 18: 15-17. And I look at this passage and find no more evidence then this. It just seems to me that it sort of tends to lighten everybody's attitude towards the Bible as a source of truth. And I think that it is unfortunate that such a fine man who does so much that is excellent would, in a case like this, just make a dogmatic statement.

(Question: If it means that the decision was made by the majority of the small group, (very hard to hear.) If that's what it means, why do we say that? Let him be unto thee as an heathen man and a publican. Why does not he say let the church drop him from ~~the~~ ~~membership~~ its membership? Why should he be unto thee as an heathen man and a publican? My inclination is to think that what it here refers to is that method of bringing a person of an idea and everybody ought to believe it, (hard to hear) ² and they ought to take a Christian attitude. That's what my impression is. If it is taking other than this, that's building an awful lot without a great deal of evidence, but if there is, I can't see that it is reasonable that it (2¹/₃) the whole body. The final decision is (hard to hear). But I was surprised that this is the only definite evidence he gives. He said, "Jesus taught the final authority of the local church in these two passages." Then he said, "in giving directions for the adjustment of difficulties among brethren and the classification of their social disturbances he first expounds their personal duties, but when he speaks of authority of action, that belongs to the local church." It doesn't say so here. The action of the church is final. That action admits of no reversal or review. Well, yes. Whether the church is a group of people gathered here, or whether it means a larger body. It doesn't say. It seems to me, it is jumping to the conclusion without evidence. He says, there is no ecclesiastical court of appeal mentioned. Neither Jesus nor his apostles mentioned any hierarchy, presbytery, synod, assembly, conference or convention. That is a big argument from silence isn't it. It is not from specific statements. Neither does he mention a pulpit, or mention an organ or mention a church building, There's a lot of things that He doesn't mention. That doesn't mean that He forbids them. It isn't to say that they are wrong. But to say that when the only other passage in the Gospels, church means the whole body, here it must mean ~~all~~ ^{local} the churches. It is just a jump. It is just a logical jump. Now of course if we can find other evidence to fit in with it, then we would say that this is a true interpretation of this passage. But I don't think that we could just build much on this passage. He says the local church here is given the highest possible ecclesiastical authority as far as excommunication, condemnation, or restoration of the publican. This authority is final. This is a dogmatic statement. It is not a Scriptural statement.

2. The Church at Antioch. When a difficulty arose pertaining to the engrafting of Jewish customs upon Christian polity respecting which they were in doubt the Church at Antioch sent a delegation to the apostles and elders at Jerusalem. How does that prove the independence of the local church? It proves the opposite, I think. Acts 15. This deputation included Paul and Barnabas who on their arrival made a report of their evangelistic activity among the Gentiles to the whole church, and when they came to Jerusalem they were received of the church, the apostles and the elders, verse 4. After a full statement and discussion of problem and an expressed opinion by James the apostles and elders with the Holy Spirit, agreed on what reply to make the church of Antioch. Then pleased it with the apostles and elders with the whole church to send chosen men of their own company to Antioch with Paul and Barnabas. In the hands of this delegation they sent a letter conveying their judgment in the case. The apostles, and elders, and brethren, greeting unto the brethren which are Gentiles in Antioch. And they added - it seemed good to us, being assembled with one accord and it seemed good to the Holy Ghost and to us. Then you read a little further on that Paul and Barnabas took the decision and gave them to the churches to be kept. How does that prove the autonomy of the local church? I don't think it proves the opposite - I mean, I don't think it proves the Divine authority of the Church at Jerusalem or of ~~all~~ the representatives of all the churches, that came together and were in Jerusalem at that time to settle anything that they wanted to. But if it proves anything it proves the very opposite of the thing that he is favoring.

He says an independent church faced with a problem of doctrine and practice sought to learn the will of the Holy Spirit as given to the apostles, While the apostles gave their decision as being of Divine authority, they did not presume to administer this decree without the cooperation of the elders and the brethren. Further the local church in Jerusalem cheerfully acquiescing the decision of the elders and joined them in the greeting of the church. That's all the Scriptural evidence he gives for the autonomy of the local church. Now the autonomy of the local Christian I could agree with very thoroughly. And I think it is very important that the church, whether it be a local church, or whether it be a church composed of several congregations. Whether it be a church composed of hundreds of local congregations, that the church in government, does not get outside the sphere that God has given to it. I

think that is very, very plain - the autonomy of the local Christian. I think it is very important. But you find an autonomy of the local church as a definite end in itself. I just don't know where the Scripture has anything presenting it. So I very dogmatically as over against his dogma saying, the local church is not a law unto itself. You notice that mine is a mild statement.

1. The power to make laws for Christ's church belongs to Him alone. His word is the only binding power. If the local church finds something clearly taught in God's word, it is their duty to obey it. If a group of churches finds it, is it their duty to obey it? And if a group of churches find one local church that is clearly disobeying the Word of God, it is their responsibility to break fellowship with this local group here, if necessary, but first try to persuade them of the true point. But surely His word is the only binding power, not that the local church has the authority in matters of faith and practice. God's word has the authority, and the local Christian has the duty to study the word and to see what it is, and to align himself with a local church, or a group of churches, or a denomination which he considers to be in line with the teaching of the Word of God. And he gives over part of his authority to the church or the denomination in order to carry out the function of government which are necessary.

2. Every Christian has a responsibility toward the whole body of Christ, including those Christians who do not belong to a particular local church or to his denomination. I think that's a vital point. Every Christian, the local church is not a law unto itself. I think that is the point which we make. We fall into grievous ~~and~~ error when we neglect it. The - In Corinthians Paul gives the figure of the whole body with every part of the body having its function. He's not talking of the ~~whole~~ local church. He's talking of the whole church of Christ. He is not speaking of something that has to be organized in a specific way, but he is speaking of responsibilities. We all have a responsibility to the whole church, and we all have a responsibility in the first phase of government to the whole church. We have a responsibility when there is false doctrine that is threatening the eternal salvation of Christ's little ones, to speak out against it, and to do everything that we can to stop it, whether it would be in our little local congregation, whether it be in the denomination we belong to, or whether it be another church, or other denomination. Just as we have the duty to bring the Gospel to all the world, and take an interest in all, not just

those in our particular group.

3. Some of the functions of government are difficult for a local church to administer by itself. There are functions which it can well administer by itself and it ought to, but there are other functions which it finds great help in associating with a larger body. And one of these in particular is the first function of government as far as the pastor is concerned. Very, very often, a church which is entirely independent is left by the death which all of us have in a condition in which it is the purest activity of the pastor, and the church may be made a very earnest Christian church. It may be made a very ungodly church, depending on whether they like this particular man's voice, or they like his manner, and the people are not confident who decide as to the - whether his doctrine is altogether sound. They need the help of this larger group. This function cannot be performed successfully by the local church and it is about the most important function of government there is. To keep false doctrine out.

G-77. (Next class).

We were on Roman Numeral III, which was God's commands regarding the local church. And we've noticed there not a great many commands. I think you should note what the commands are, about church government, and be able to say, first what there is that is commanded, second, what is forbidden, and what is commanded. Is it forbidden in the Scripture to have a bishop who has the direction of the church in a certain area? It is no where forbidden, but it certainly is not anywhere commanded. It is not commanded. It is not forbidden. So it is a matter which may be done if desired. That is certainly neither commanded nor forbidden.

Now we were looking under J, The local church is not a law unto itself. That's rather carefully worded statement. That is not exactly the same as the title of this book, by Dr. Tulga, the Independence of the local church, because the independence of the local church is a statement which requires interpretation, and it can be interpreted in such a way that I think no one has a right to object to. The independence of the local church from any human authority to which it has not voluntarily submitted to itself, I think is a matter which should be ~~that~~ felt to be taught in the Scripture. That no human authority has a right to say that the local church has to come under its authority. The local church has every right to be independent of any specific human authority or to determine for itself what human authority it shall come under. I think that's clear. But the independence of the local church

would of course be utterly wrong. The independence of the local church of the body would be utterly wrong. The independence of the local church as having an authority over its members - to exclude these members from the body of Christ. That might be questioned. It is Christ alone who can exclude them. But the autonomy of the individual believer is clearly taught in Scripture. The believer has a responsibility to Christ. He is not independent of Christ, and it is taught that he should include himself with others. Having included himself with others, he gives over to them certain authority, certain power which he has. And how large is this group to be? Is it to be a group of ten? Is it a group of a hundred? Is it a group of a thousand? Or is it a group of a million? The Scripture nowhere says. And that the Scripture says, here is a specific thing. A local church. And this local church is a unit to itself which has an authority, which is independent of all Christians, I don't know of any place in Scripture, where you find such authority. Anywhere whatever. And I was amazed to find that as we know, the only Scriptural evidence that Dr. Tulga gives for us here, he states - the Bible sets forth very clearly, the autonomy of the local church in faith and practice. That's a very, very strong, dogmatic statement. But underneath it, that statement, he gives four heads, and the first of those is, ~~th~~ Jesus taught the final authority of the local church but the only evidence for it is Matthew 18: 15-17, which does not specify whether it means a local church or whether it means a - the whole body of Christ on earth, or whether it means a denomination. It does not specify, and no one can dogmatically state which it is, because there is nothing in the context to prove it. And neither does Matthew 18: 15-17, very clearly give any authority to the local church, because that particular passage speaks of the attitude of an individual rather than saying that the church has an authority over the individual. I think an inference can be drawn from the passage that if a person proves himself to be in great fault, the church has a right to exclude him from its fellowship, but if you can infer this power which is not there stated to belong to the church. You have an equal right to infer that the church to which it refers means either the whole body of Christ's people or a sizable section rather than to say that this particular group here has an authority which they may exercise without relationship to the very different judgment of another group or of a larger body with which this is in fellowship. So that this passage is a very, very weak support for a ~~supposition~~ ^{passage} that Jesus taught the final authority of the local church.

(Question: I think that depends largely on what you interpret as a teaching. That is to say it is not stated what it is. Now as to how big the church is. Now if you are going to interpret it as meaning that in order to convince your brother that he is wrong and you are right you are going to bring him before another group of Christians and let them hear what he says and what you say and when they have all agreed that you are right and he is wrong then if he doesn't have sense enough to admit the judgment of this group, then you're perfectly justified in simply treating him as an unbeliever. And no longer on your part, having Christian fellowship - I mean if that's all it means and that's all it says on the surface, if that's all it means, why certainly, a reasonable way to carry that out would be to get together a group of fifty or a hundred Christians and let him give his view and you give yours and then when they all agree with you, why that - if he isn't willing to see how in error he is, that would justify you in this attitude. I mean, that would be a very reasonable interpretation of the passage, and that would be taking it in a strict literal sense of what it says. But that view would not be attributing any authority to the group. The passage I think can be very reasonably inferred to give authority to the group but it does not state the authority - the group has any authority because it says - if he will not listen to the church, let him be to you as an unbeliever. It does not say, let the church. Then the church has the right to declare him to be a heathen or a publican, and cast him out. It does not say that. Now, if we are going to infer that, that then the church has the right to declare him to be that, if we are going to go so far as to infer that, then you might say the - what does it mean, the church declares? It means that this group of a hundred or fifty people unanimously declared. No. To say that should be quite sufficient. But if it means that this group of fifty or of a hundred people have a vote and sixty of the people think you're right and forty think that he's right, and therefore this sixty has the authority to say that fellow's wrong and he's got to get out. Sixty over forty. If that's the authority, well then, it would seem much more reasonable to figure that here are other members who are just as much members of Christ's church as these are, who were five miles down the street. They're just as much members of Christ's church, and that group that might be 60 to 40 the other way. And that if you're going to get an authoritative decision on a matter which is going to be enforced by a group, then it would be reasonable that when he says church, he means the whole body of

Christ's people or as large a portion of them as it is reasonable to refer them to. And that of course would be in line with what he deals with in this next point where the church at Antioch, being in uncertainty about a matter, sent up to Jerusalem to a larger body which had representatives of a lot of people together and said, you decide. So it would seem to me that as between this being a passage simply of convincing your brother and a passage of authority, there's a difficult question of exegesis, but if you're going to interpret the meaning of authority, he says, Jesus taught the final authority of the local church. If you're going to interpret this passage to show him final authority in the church, then it would be very unreasonable for us to interpret as meaning just the group of people who happen to live there have that authority, unless you ~~may~~ could prove in the Scripture somewhere, that God has said, "When you get a group together I will give them Divine wisdom so that they will interpret the matter correctly." And we know from observation that that has not been given to the Church. We know that many a local group has ~~many~~ made decisions which are very serious. Of course many a larger church has too. But if he ascends that a final decision of authority is to be given it would be more reasonable to give it to a larger ~~group~~ group, than a smaller group. Naturally, they will have a larger number of people with wide experience, more study of the Bible. I'm simply saying that this passage which he says, shows that Jesus taught the final authority of the local church, does not on the face of it show Jesus teaching any such thing. And if we deduce that from it, we are deducing it from a process of inference which has very serious dangers. That's all.

11 (Question: But of course, if you go into that - where is that passage? I Cor. 6. There's a good deal more in that passage than that. I Cor. 6, says that verse 1, "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church." Now that's not saying let the majority go to the church, and it is not saying that the highly trained pastor or the three or four highly trained Bible students in the church makes the decision. He says, "Set them to judge who are least esteemed in the church." Do you know of any church that does that? "I speak to your shame. Is it so, that then

is not a wise man among you. No, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers."

"Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren." It seems to me that in this passage, Paul is quite clearly addressing himself to an attitude rather than laying down a method of settling things. I don't think that he is saying that in the involved matter of a social structure which is adapted for the carrying out of large business projects and the handling of profits used, that these matters ~~are~~ on which men are trained to handle them according to principles that are established throughout the nation, that these should be determined by a local church body. He doesn't seem to be saying that at all. He is saying that the attitude of the people of going to law and fighting particularly with other Christians in ~~mmh~~ such a way as it brings them into shame before unbelievers is a wrong attitude.

My father told me a story once of a missionary. About two men who had a big fight and they went to law and one of them claimed this was his property and the other claimed this was his property and they had a big discussion over the matter and there was a big law case and it was decided and one of them ^{won} ~~want~~ out and the other one lost, and the thing was settled. And he said, six months later, he said he saw two of them, one met the other, and he stepped up, and said, "How are you, and have a big cigar and they were just as friendly as could be." They fought the thing out. The case had been decided in the course. One might question whether this was - think he had not gotten a right decision, but it is those who should have the knowledge, the wisdom to settle it, the settlement was done. Either of their two wives wouldn't speak to each other. They were carrying on feuds. But he said, the two men had had a matter on which there was a difference of opinion, and it was settled by people who were specialists in this, Mistakes will be made, but by and large our courts will settle these things in a proper fashion. And it was settled by them. And Paul is speaking here of an attitude I think, rather than setting up of a machinery. Particularly when he said, let those who are least esteemed among you settle it. He is giving an attitude that a Christian should say, "Here's a case where, rather than bringing

disgrace on the name of the Christian by our going and fighting out of the matter among ourselves before others, let's suffer along with each other, let's get our group together. You fellows look this over and I'll abide by what you say. I mean, it sounds more like an arbitration. A matter like that. Then it does in saying here's an authority which is in the church which has the right and the duty to settle these things.

G-78. (0)

Anyway I read a good many years ago, and there's one thing that impressed me tremendously was an account of where, I think it was a brother in law case, who entered into partnership with him, and they took a contract, and they entered into this contract, and they built a road or some type of construction, and as they entered into it, somebody ~~entered~~ else entered in with this contract, and they were partners, took on this contracts. And Letournow soon found that this other fellow was handling things in a way that was quite fair, and he had a large amount of material of machinery that wasn't being used, so he took on another contract of this machinery on himself, and he carried on both contracts. One in partnership and the other by himself, and in this other one he had a lot of relatives who were pretty good workers, working for him, and this other person objected to these workers, and these relatives ~~being~~ of his being on the work, they were on. And he put them on the other one. And that way kept the organization together. He said that when the contract was completed and they received quite a large sum of money, a good many thousands of dollars, for it, and they paid off their crops and they had a very good profit on it, he said, his partner said to him, he said, now you've been doing this other business here, so he said, this profit belongs to me. And he simply took it. And he took all the profit, and Letournow was left without any, he was making a little money on the other ~~on~~ the side, he considered it as absolutely unfair and unjust the ~~other~~ way the other fellow did it. He thought it was utterly illegal. He thought the other fellow didn't have a leg to stand on, but he said they were both members of the same church. Both active witnessing Christians within the same group, and he said, he just felt like going to law against the other fellow and suing him for this, and he was so disgusted the way the other fellow acted. He just took this which, I guess the check came to him, and kept it, and Letournow wanted to do that, and then he said, "Now I'm in this group with him. We're both witnessing for Christ.

He said, I go out and hold meetings with him, and he said, now what an appearance it would make before the unbeliever. Of me going before the courts and accusing him of this which he claims is his right. I don't think he has a leg to stand on. He said, I'll suffer wrong rather than to that." And he left the other fellow keep what he had, but he didn't go into any more partnerships with him. He didn't make any more deals with him. But he let him keep what he had, and he bid on another contract. The other fellow bid on a deal and lost the deal he bid on and lost completely everything he got and more. And he said, he felt that the Lord gave him back more than he lost. And he felt that ~~him~~ the Lord had honored his willingness to suffer loss rather than to go to law before unbelievers. I think this is the correct attitude. ~~him~~

I don't think that he means here that the Christian should not live according to proper rules of justice and hold the property that is his. I don't think that the Sermon on the ~~Mount~~ Mount teaches that if you come up and just grab my books, I'm just going to say, "You take them. I'm just going to forget about it." I don't think it means that. But I do think that very many cases where we and another Christian, we have a difference of opinion, and I think you're utterly wrong. I will just simply let you keep ~~me~~ it, rather than to make a fuss about it. And I'll pray to the Lord to help you ~~from~~ to keep from having a bitter feeling. I think there is a great lesson here on our attitude. 4 1/2
I don't think he is setting up a basis of handling civil matters which is what this is talking about here. This is not talking about ~~relationship~~ religious concerns. He is laying down an attitude ~~that~~ ^{and} most of us have an inclination to go to little

on the ^{4:75} . I was connected with an independent church some time ago. I wasn't connected with it, but I was in the neighborhood and had often attended churches. I had great friendship with a lot of the people where one of the craziest things I ever heard of in my life. The minister that they all loved resigned from the church because when one of the women in the church had ~~some~~ before the session and declared the reason why the church wasn't making progress was because the church secretary was not speaking to her as she ought to because she was sinner, and she was a sinner and they asked how she put the evidence that she was a sinner. Well, this other woman read some manual for secretaries to show how the secretary wasn't efficient in certain way and wasn't following the manual in different things. She wrote a thirty page document which was the weakest thing that I ever

And she would join saw, but she was very, very convinced of it and it was the sin of the other woman. & She wanted the secretary to confess her sin and then she would try to help her etc. And that was why the church voted for her. Well, the woman in all sincerity came before the church but the session decided there was nothing to it at all, and the next day the minister resigned. And the minister said, they listened to this secretary rather than to this other woman or rather than listening to me, and he said there is sin in the church and he said, I can't continue in it. I'm resigning. And about half the people of the church said the session was full of sin and the other half said the minister was and they had a big squabble over that thing for some months. And finally there were two churches. I think one of the papers said that the whole cause of the trouble was the stories about the minister and his secretary which gave a situation which was entirely contrary to anything there, but it was the secretary and the man's wife actually, that they weren't on speaking terms. But it was a crazy situation and a fine work for the Lord was split in ~~two~~ two. I think they're both today carrying on a good piece of work for the Lord. But there was nos sense in the situation. And I talked then to a couple of the elders, and I said now look here. This minister you all have such regard for has resighed this way and I said, a lot of people don't know what's wrong, but they think this Godly minister must be right, and I said, if he didn't like the secretary and wanted to get rid of her, you'd of dropped her and gotten another secretary anytime, wouldn't you. He said, of course we would. But he didn't say, he wanted another secretary. He didn't say anything. But when this other woman said, this secretary is a sinner, she's hurting the church, they wouldn't fire her out with that name against her which there was no evidence of. Why, for that reason he resigned. Now I said to these people. I said, why don't you ask that he pick out some people from the church. That he designate them and that these people let him bring the charges against the secretary before them, in a private session. You pick a group of people. Well, he says, he would pick people that are favorable to him. Well, I said, why don't you make an agreement that he pick some and you pick some. Then they pick some. Work some sort of an arrangement like that, because if they were so right, as I thought they were, why surely, I said, any group of honest Christians people that get together to decide whether this woman was such a sinner, that she should be publicly admonished(for her sin, I said. We're all sinners, but if there

is any specific thing like that on her, I said, you say that if they prove that, you will

. Oh, these elders I talked to, they were very much interested. They thought that was a wonderful idea, and they were very anxious to go ahead with it, and then they got ahold of one of the men who just ~~was~~ rigid, he wouldn't do that for the world. And it is wrong and we just can't trust them etc. And in the end the thing split, the churches, with a whole lot of dissension. It seemed to me that my suggestion was carrying out the ~~idea~~ here. Let him that is least esteemed among you. I wouldn't say, let the least esteemed, but I would say, they were unwilling to trust anybody, and even though I think they were right on the points of the case, I think their attitude was utterly wrong, and I think great harm to the cause of Christ came from their attitude. I think that's the thing that caused trouble here.

But that he is saying here now. Now, here's a case and here's this local church and this local church is the final authority. ~~the~~ Now here's this minister who says this woman is a wicked sinner. Let the church vote as a church and if you get a vote of 53% say she's a wicked sinner, fire here. And let the minister rule. If you get a vote of 47% - only 47% say she's a wicked minister for the sinner, then let them make the minister apologize, and continue to keep her as a secretary if - it's not what's contained here. If this is laying down a rule for an authoritative decision then it would be much more reasonable church, that by the church he means a large enough body of Christ's people to have in it a considerable number of people with him and ~~me~~ experiencing such matters, and thorough study of the word, who would be ^{10 $\frac{1}{2}$} proper. I don't feel that this passage in I Corinthians, it probably doesn't refer to a minister, but I don't feel that that passage or this one in Matthew proves the final authority of the local church, but I do think that a group of Christians have a right to join themselves into a local church and say, this is all the authority we are going to recognize. We recognize no authority except the Lord Jesus Christ but most of us do. I think we have a perfect right to do that. But I don't see anything in the Scripture that determines how large the group shall be. It seems to me, that's a matter for individual Christian people to decide in the light of God's word. What they think is best, rather than to say the Scripture judges us as to one ^{my} of the other. That I see no evidence for. But the only evidence that tells the gifts is that one passage. Because his second point is the Church of Antioch, and the point there is that

when at Antioch they couldn't agree they sent a delegation up to Jerusalem to a council there. So the second point proves the exact opposite and that's an awful good debating point. If there is an argument that you can't answer simply give it as one of your points, and it is remarkable how often it will work. I don't know whether he did that intentionally here. He probably didn't. But at least unintentionally that's what comes out, here. There are people who do it that way. But certainly the fact that the Bible sets forth very clearly the autonomy of the local church in faith and life.

2. The church at Antioch. When a question arose about faith and practice the church at Antioch sent a delegation up to Jerusalem. It didn't prove the autonomy of the local church at Antioch or the final authority in faith or practice in each of those times. If it proves anything it proves the exact opposite.

And then his third is the local church in Revelation, and the only point in there is that there is no hint in Revelation of a message of the church of Asia Minor, of the Asiatic convention, the Ephesian conference or the synod of Sardis. The fact that he speaks of the church - the message to the church of Philadelphia certainly doesn't prove a single thing about the authority or the final authority or the autonomy of the church at Ephesus. It proves nothing. I could send a letter to the student body of Faith Seminary and I could send a letter to the senior class. I could send a letter to the dining club. I could send a letter to some married fellow. And no one of these would prove the existence or nonexistence ¹³ whatever. So that certainly has no relevance whatever.

And then his fourth point is church history testifies to the independence of the early church. That hardly belongs under the title, the Bible sets forth the ~~independence~~ autonomy of the local church in faith and practice. Then that the local church has a right to be independent of any other church group if it chooses so to do, seems to me to be something that could not be disproven from Scripture. I do not think the Scripture proves the right of a group to exercise authority over any other group that has not voluntarily submitted to its authority. Neither can I see how it proves the authority of a group to exercise authority over any other group, but I do believe that it is proper for the individual to join with others and to submit to them. One question on this line that

you sometimes hear discussed is so called store house tithing, and there are those who say that the fact that in Malachi it says, "bring your tithes into the store house" proves that every Christian should give his tithes to the local church and the local church should decide what can be done with it, while other people say, no, it is the Christian's responsibility to decide what he is going to do with his money. Well, you will find

G-79.

It's a helpful thing. If when you get into a church you can persuade the people to turn in a tenth of their possession of their income to the church, if you can persuade them to do that and let the officers of the church decide how to use it, you're going to be an awful lot more accomplished than in ~~man~~ every time you want a little bit of improvement on the piano so that you have to spend a half an hour begging the people to give money for the purpose, or if you have to persuade them not to give them money, if some wild eyed fanatic ~~is~~ that has no ~~in~~ particular knowledge but he's a good speaker, or to give it to some very worthy ~~the~~ while agency. You'll find it a great advantage so I think there is much to be said for urging your people as a method of doing things to give their tithes to the local church and then to give free will offerings beyond as the Lord leads them. But from the other viewpoint, the duty of the individual, it seems to me that ~~like~~ as a practical matter everyone of us finds that what church we belong to is quite a bit related though not a minister to the local people, quite a bit related to where we have to live. It is a great deal related to that. And if you live in a certain place and you find some good Christian people and a good Christian minister that is preaching in that church there, and you think it is a good thing to join with the church they may very well be experienced in the view of how to give their money or ways to spend it, and you would be very, very foolish to trust them with the determination of how to spend this money and on the other hand you may find that it is a group which is very well ^{on} _{2½}.

And I think that it is an idea - the workman to have such leadership, such Christian understanding that the people can very properly give their ~~money~~ full ~~pay~~ time to it. But I don't think that we can assume in every case it is going to be that way.

Well, that's a matter of expediency, how large or small a group it is going to be. But I'm speaking from the Scriptural viewpoint. Does the Scripture say, it has got to be that all the Christians in America decide a thing? I don't think so, but on the other hand I don't think the Scripture says the authority must be a matter simply of a local group which in certain areas happens to ^{3 1/4}. I don't think there's anything in the Scripture to decide one way or the other. But the Scripture teaches that each of us must before the Lord decide what is right. We can't shrick our responsibility by giving a hundred dollars, but that for certain specific purposes we should turn over a certain part of the authority which God has given to us as Christians who have no mediator between, no ~~pmanish~~ priest between us and God to direct these things to a group of Christians. And for most things that authority should very properly be only as far as the local church. But that we should not in matters of faith and practice, certainly we find it expedience and desirable for us to make the group we belong to much larger group. The Scripture says nothing positively one way or the other, but the Antioch people sending up to Jerusalem certainly looked to it as if it was a wise thing. (Very hard to hear.)

6 (Question: That's a matter of inference. The point I'm - one of my big points here is I think we should see what the Scripture absolutely clearly teaches, and on that we should stand. And then on matters where a lot of inferences are involved. I think we should see what is proper. What is forbidden. And then what is neither explicitly taught nor explicitly forbidden. We should see what fits the particular circumstances. And the usual attitude of people is to say this - all authority rests in the Church of Christ, which is all the Christians in Mexico, or all the authority represents in the Church of Christ, which is this denomination throughout the book, or all authority rests in a local church. And my point is that the authority is in Christ and the Bible, and committed to the individuals here, and that the individual Christians delegates a certain amount of authority to the local group and if he thinks wise, he has the right to stop there, and delegate nothing in the church. But if he thinks right he should delegate some authority to a larger group if he feels that the purposes can be better carried out more logically than by the local authority. Now in any group, in a local church, or in a larger group, there

is always since people are sinners the dangers of corruption coming in. And therefore I feel that any local church should have a right to withdraw from any larger group. To withdraw that authority just as I feel that I as an individual have a right to withdraw from any local church, when I find that that minister or those leaders are getting off into attitudes which I think are not advancing the cause of Christ. I feel I have a perfect right to withdraw from that group and join another group which I feel is following policies better ~~more~~ qualified to advance the cause of Christ, and I don't think the people in that group have a right to do as many groups do, to accuse me of insubordination or something else, and bring charges against me and excommunicate me or something, simply because I have chosen to leave that group and to join myself with another group which is a group which is equally devoted to Christ's work. Now just as an example of this, let me take an experience I've had a number of times when I was in the old USA Presbyterian Church. Now in the old USA Presbyterian Church a great deal of modernism eventually came in, as it has in all of our denominations and shortly before I left modernism had gotten control to an extent that was very bad, and also there had developed there an ideal which I think is unscriptural, that the third phase of government must be carried on by the church rather than by individuals, as individuals or independent agencies. This idea that the church organization must do it, had developed and has become bad. And for those two reasons I left this church and I consider it was very harmful. The second's a matter of expediency, the third's a matter of Scripture. But there were nevertheless in that organization many very excellent folks and here's the thing that I noticed happened on at least five or six occasions.

I was in the presbytery of Philadelphia here, which had maybe sixty, seventy churches. Protestant churches. And the matter was brought up to them that there was difficulty in a certain/ local church. And the presbytery appointed this commission and the commission went down to that church and the commission went into the local church, interviewed the minister, interviewed the people. Talked to people in groups. Talked to individuals. And they came to the conclusion that in this local church there was a little clique of people who didn't like the fact that the minister had removed the organist who had been their cousin and had put somebody else in who he thought, and most of the people of the church thought was a better organist, or some other little petty reason, had started a feud

and that happens in every kind of church. There was a feud started and the result of that was that these people were spreading rumours against the minister and arousing antagonism against him, and there was a very unhealthy situation there. The commission investigated, and came to the conclusion, there was nothing to it. The minister, I knew him when it happened. A Godly man. A man who was doing these things. A man who has his faults as we all do, but no more than that. But there was a situation of strife in that church which would have meant a failure to the church and a failure for that minister. And they picked out three or four people that they thought were the trouble makers. Now these people may have been very sincerely convinced they were doing God's will. There was no doctrine involved there whatever. But this commission spoke to these people and they said to these people we feel that it is for the good of the church, and for you, to leave this local church. And they said, you have certain feelings about this minister, which the majority don't share. It isn't right that you should be studying and making trouble for him and they said, we want you to leave this church, and they said, you can take a letter to another church of the same denomination. And you can go there and we hope that there you will find that you like the situation, you like the minister, and we'd like to urge you not to make trouble there as you have been doing here. And the people left, and the situation quieted down, and three years later that minister was doing an effective work of Christian work in that church, when otherwise there would have been an explosion which would have had very bad affects on his life, and very bad affects on their lives. Well now that, I saw that happen in a course of eight years when I was a member there. I saw that happen in at least seven or eight cases. But this was out of a lot of churches. But I saw this happen in at least that many cases, where a thing was quietly adjusted. Instead of having a big public trial, or a big argument, or a big meeting of all the people, there were other people who came in and with a certain authority settled the matter in a way that helped in the progress of the church.

Well now, that is an example I would say, of a sort of a situation which the local church is not accomplished to handle in the very nature of it, because somebody who is attacked can look at it objectively, has experience with that, has wisdom, has studied the Scripture on it, can come in and investigate it, and can be of help. I don't feel that it

is the duty of churches to form an organization in which there is a possibility of this sort of thing. But I do feel that there is a very great benefit in churches availing themselves of the setting up of an organization, which can render them this service at the time when they need it. And I would feel that that was really carrying out Matthew 17 here in a very reasonable and a very effective way.

?

Now I was down in Jopland, Missouri, and the pastor of the big First Baptist Church of San Antonio, Texas, was there, at the American Council meeting, and he was talking with a couple of us about his church, his experiences. He said, you know the Lord has wonderfully blessed the church there. He says, there has never been a time in my church like there is in most Baptist churches - there has never been a time when that church was just divided into two factions and they were just fighting each other and just at each other's throats. And that bitter experience he had never had. Well now, his judgment was, that in great bulk of Baptist churches such a thing developed. Now I don't think that has anything to do with their being Baptist churches. I think that any group of people, it is going to happen. In any group of people, you take any denomination, any group of people and over the course of years, you are going to have in many cases, that sort of thing develops. Well, now, if it develops over a matter of doctrine, where some have become unbelievers. Over a matter of practice that is contrary to the word, it is necessary to stand for God's word and to fight. But in a matter like this there can be great benefit in preparing for it by having some sort of an organization ready which can make a proper decision on the matter rather than having to be fought out by a local group. But especially in matters not of that type, in matters which develop over personalities that may come in every group. I've known a number of Baptists - I mention Baptists because I happened to have the contacts with them and because, in the contacts I've had with other denominations there has often been a need of somebody coming in and stopping this thing before it reached this situation of having these parts. Now in any foundation, it speaks of this one, but I feel that it is a reasonable application of Matthew for Christians to organize into larger groups.

(Next day). We are now ready to continue with our discussion of J, and I took much more time than I figured on last week. I hope I made clear the points. I certainly never said the local church does not have a right to be independent, and I think that this little book of Chester Tulga's with its scripture against blind loyalty to the denomination, and against overlordship from officials over local churches etc., is very excellent to think that those points are points which we need to stress, and they are very vital. But I think that where he says, that the local church is the supreme authority ~~and~~ in faith and in doctrine, that he is utterly wrong, because it is the Bible which is the authority and the matter of how large the ~~gum~~ group should be, we are not told in Scripture. There is nothing making it a specifically local church anywhere in Scripture. And his statement, the Bible sets forth very clearly, the autonomy of the local church in faith and practice, is simply a statement without warrant whatever. So is the statement, Jesus taught the final authority of the local church. If he said it is possible to interpret Matthew 18 as referring to the local church - very good. But if you do interpret that way I think you do away with any final authority, because there is no statement of it that the authority is limited in such a way. However we want to rush on because there are other important matters we should look at. We noticed - number 3. Some of the functions of government are difficult for a local church to administer by itself. Those functions of government which a local church ~~can~~ effectively minister by itself, it is far better that it is ministered, than that it looks to some other or higher authority to tell it how to do it, by far. But there are certain functions of government which especially in the sphere of faith and practice, which a local church is not in a position properly to administer for itself unless three/fourths of its membership are Theological graduates, and all of them are mature experienced Christians and most of them are, if not completely sanctified, nearly. Lacking those qualifications ~~an~~ there are certain functions which can be administered much better in having a larger group that undertakes to administer it. I don't say they can be administered perfectly. Nothing is perfect in this life. We are all fallible sinners and we make mistakes. But we are less apt to make mistakes in certain area that we have a larger area entering into it. And the first ~~of~~ those is ordination.

The right of the local church to select its own pastor, I think is something which should be maintained. But the wisdom of the local church in preventing the coming in of a pastor who is not sound in the faith, is something which you don't find in many local churches. They simply are too small to have enough qualified men to perform this function. And the performitist is not a third function of government. The administering of the church. Directing it as an agency, but it is the first function of government, protecting it from the coming in of false doctrines. And for this function various methods have been attempted. There is the episcopal system where a bishop doing what the apostle Paul did, selects the officers of the local church and applies certain tests, to see whether they come up to. Given an infalliable man as a bishop there's a tremendous lot to be said for that method. But there is such danger of men, inferior men coming into this position, that it is not a good thing to put in the power of one man. The local church rarely has enough men sufficiently trained in theology and Bible and up to date ~~methods~~ enough in prevailing vague areas, to detect the errors of this type. I had a friend who graduated from Faith Seminary and went to the National Bible Institute and taught there for a time. And while teaching there, at the National Bible Institute, he had direction of a good part of the practical work, and he was interested. He had connection with a good many churches, and he told me of a church over in Long Island, which needed a pastor. And he got them in touch with a number of fellows who he knew to be very sound in their faith. Good scholars. Fine Christians, and he was hoping that they would call one of these men. But there was a man, who had been in the minister a very few years, prepared two excellent sermons that he practiced a good deal, and he could give these two sermons in wonderful style, and this man supplied there one time, and the folks were ~~am~~ just utterly captivated by him. And my friend knew that he did not have the stability of character, nor the consistency of work which these others had. He was sound in the faith. He was not as near as good a Bible student as several others he brought before them. But the folks wouldn't even listen to his suggestions about the other men. Their question wasn't, ~~am~~ should they call this man, but was there a chance of getting him. What was their chance of getting him? And so they called the man, and he thought they were very unwise to call him. After three months he saw one of the elders - just recently in that particular church he saw one of them and he said, "How are you getting

along? How do you like your new minister?" Oh, he's all right. But I think that after six months he left the church and became a research chemist, doing occasional preaching on the side, a good Christian man. But he lacked certain things which the people of the church were not able to discern. And which, with further advice, could have been discerned. The matter of the selection of a pastor is a very, very important thing. It can affect the whole teaching of any church, and the ultimate decision of this, ought to rest with the local congregation.

I don't think the selection, it is well that the selection be in the hands of someone else, but I think that ~~the~~ a ^(7 $\frac{1}{2}$) in the hands of some others, will help. That is what we try to get in our Presbyterian system. The presbyterian - the presbytery can simply become a machine to put things through and just a form you go through, or it can go to the other extreme and attempt to become something that lords it over the congregation and directs it what to do. But the theory of the system is that the church calls the man, but the presbytery examines him in Theology. And the Presbytery is supposed to be composed largely of educated men, trained in Theology, who are able to discern ^{vague} ~~big~~ areas, and errors and weaknesses, that the congregation would not see, and that these are ~~the~~ serious, to refuse to transmit the call. If they are not that serious, but they are matters which should be called to attention, to bring them to the attention of the congregation, so that if it does call him, it will do it with its eyes open. Now this is a function which in my opinion ought to be performed by a continuous body representing various churches, rather than for the local church to try to do it. It has been pretty well substituted in our modern time, in a great many of our churches, by an ordination which can be performed by a group of ministers, ^{who} ~~we~~ get together and ordain it, and they leave, and the ordaining council comes to an end, and they have no further responsibility for the man. He is ordained for the rest of his life, as far as they are concerned, no matter how his thought changes, how his theology changes, how his life changes etc. Personally I feel that that sort of feeling would assume that there is a magical power given a man by ordination which he has the rest of his life. You give it to him and he's got it. And I would think, God's ordination. Of course the Lord gives, and men can't have anything to do with it, but if men ordain, men should have the power to revoke the ordination, and to

have a continuing oversight. Not to bother about little details but that if men's ordination means anything, it means a guarantee that men of more education, and more experience have adjudged this man to be a safe man in these regards. And the fact that that was given to someone thirty years ago, means nothing whatever about it today.

10 (Question: I've never made a rule to that affect, but I have a strong disinclination towards it. (Question: (11 $\frac{1}{2}$). There are very great differences of opinions about ~~Machann~~mm.

. I find people who are bitterly opposed to it. Many of them. And I find people who I would expect to be opposed to it, who think there is nothing wrong with it. And so I would not be necessarily sure that the man was dishonest. But to me that is another example of what I feel is the harm of the system of putting your hands on a man's head and ordaining him for life. I feel that if ordination means anything it means we give our stamp of approval to a man, and we who do should be the same people who have the right to disapprove of it, if we find further knowledge we didn't have or if he changes. I think it illustrates the - what I think is the unfortunate thing about that system has developed, of a permanent ordination, that is unrelated to the people. The people give it and it is given. And that's the end.

13 (Question: No, but that is the - the fact that a particular person has failed to carry out his function. That is - any system is a uno system and - I read a statement by ^{13 $\frac{1}{4}$} of the University of Chicago. An article on administrative work, and he said this - that the people in his - the heads of his departments in the University were supposed to recommend whether a man should be promoted or not. And he said, one of these heads of a department came to him and he said, President Hutchins, this assistant professor in my department is a lazy fellow. He said, he hasn't done any work for a long time, and his teaching isn't particularly good. He said, you ought to do something about it. Well, Hutchins said, he is in your department. He said, you ought to give me a recommendation. Oh, the man said, I wouldn't want to favor him. I wouldn't want to defend him in any way. Well, the time came when the man had been there a certain number of years and would normally be promoted to associate professor, and this head of the department, who had spoken that way about him, turned in the recommendation, and said, he should be promoted. So Hutchinson was very disgusted with him, but he said, to be kind about it, let

us simply say that the head of the department had a disinclination toward administrative work. But that is true of any system, if it has got to work. And there are many, many presbyteries which have, as you say, gone to the extreme -

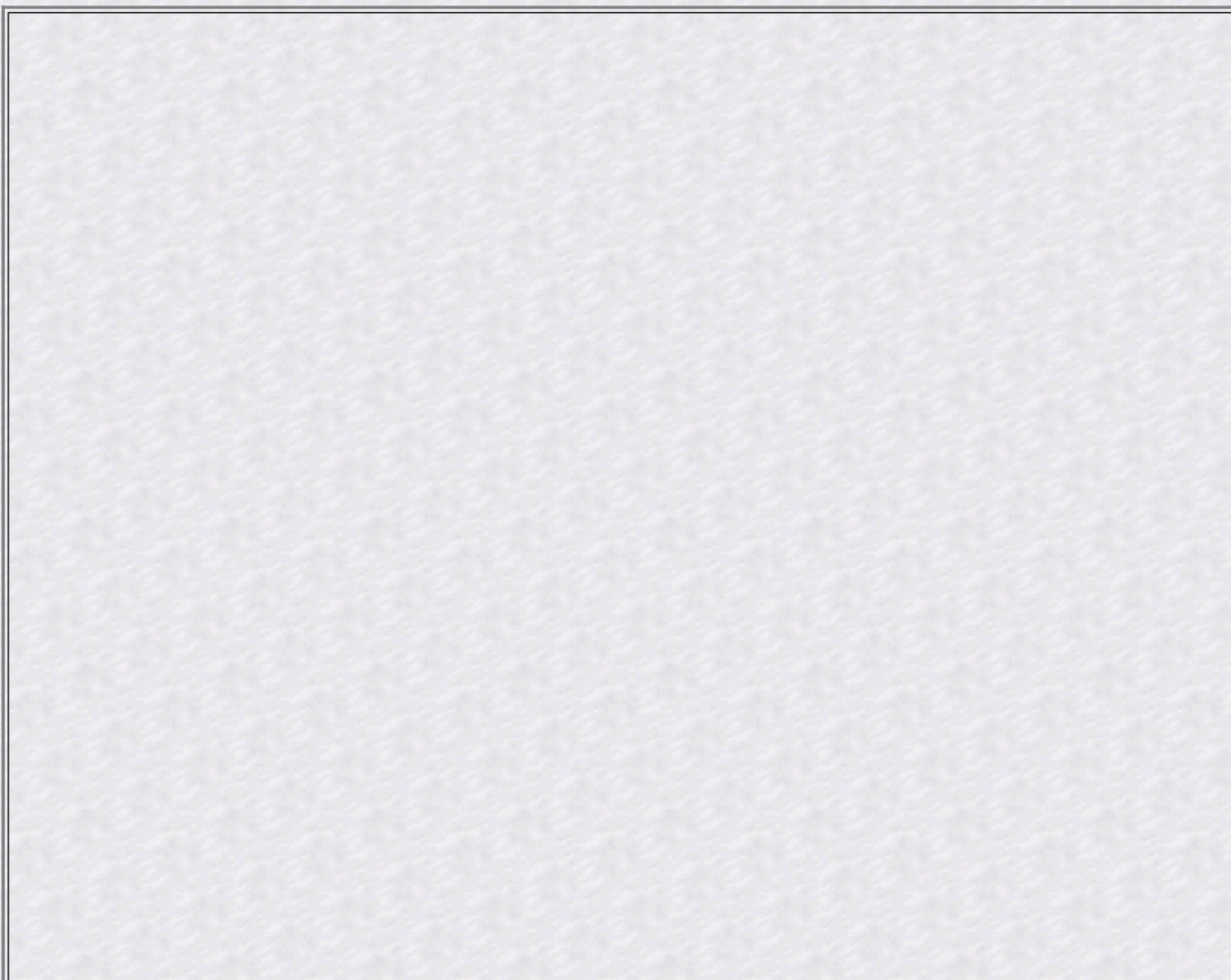


**Interdisciplinary Biblical
Research Institute**

**The Allan Alexander MacRae
Memorial Library**

CHURCH GOVERNMENT pp 200-307

1958



G-51. (3)

- 200 -

000884

I was interested to see in the new Readers Digest, which, ~~there~~ was an advertisement reached me for a couple of weeks that it was on the news stand, but it was only ~~now~~ today that I looked at it. I've been interested to see if our - called the Battle for Burma, in which it says that when Burma became an independent nation in 1947, it adopted a constitution which clearly states it is to be a socialist state. And so independent Burma quickly nationalized the once great British firms upon which the nation's prosperity had depended, and took over the material from these, and the names Bazarre and Rangoon, the Indian owners had documents to prove that this market was ~~firmly~~ worth \$4,000,000, but the government made them accept \$380,000, and the government took over most of these industries, and proceeded to run them as - on a socialistic basis with the government running them, thus entering at length into the third phase of government, and the latter part of the article after speaking a good deal in the middle about the Conflict between the United States and Russia, as to which can give Burma most and how much the Russians have been giving them - the last part of it says, the deciding factor which may push Burma in the direction of friendship with the United States instead of them taking Russia's side is Burma's own disillusioning experience with state socialism. Much of it shocking. The tea was Burma's second biggest cash crop, lagged at 45 % of what it used to be. To improve this record joint venture companies in which half the capitalists put up private enterprise, may soon be called in. The once great Irrawaddy shipping system is deteriorated so that it has spasmodic schedules, fotten plankings, Reingoon once the queen of Asian ports now dozes in the mid day heat, dreaming of better days. The telephone system is so bad that it is quicker to deliver messages by runners. Social services are disorganized and thefts from the mails are common place. The cities' ports have been strangled by nationalization, ships lie idle in the ports for weeks waiting to be unloaded. Government owned firms, unskilled, neither storing or moving of goods, allow cargo to overflow the warehouses. Burmese newspapers, sometimes have notices, we apologize for having to reduce the size of the paper. The ship that brings our news printed are delayed in the harbors, unable to unload. They've been offshore for three weeks. The pharmaceutical plants put out a million yeast tablets a day, and no one's figured out what to do with them. The cotton mill purchased the wrong kind of machinery for the cotton they sow. The steel mills costs were far out of line with European experience.

It's just another example how, when government gets into the third phase, which is not

pages [014](#) [015](#) [016](#) [017](#) [018](#) [019](#) [020](#) [021](#) [022](#) [023](#) [024](#) [025](#) [026](#) [027](#) [028](#) [029](#) [030](#) [031](#) [032](#) [033](#) [034](#)
[035](#) [036](#) [037](#) [038](#) [039](#) [040](#) [041](#) [042](#) [043](#) [044](#) [045](#) [046](#) [047](#) [048](#) [049](#) [050](#) [051](#) [052](#) [053](#) [054](#) [055](#) [056](#)
[057](#) [058](#) [059](#) [060](#) [061](#) [062](#) [063](#) [064](#) [065](#) [066](#) [067](#) [068](#) [069](#) [070](#) [071](#) [072](#) [073](#) [074](#) [075](#) [076](#) [077](#) [078](#)
[079](#) [080](#) [081](#) [082](#) [083](#) [084](#) [085](#) [086](#) [087](#) [088](#) [089](#) [090](#) [091](#) [092](#) [093](#) [094](#) [095](#) [096](#) [097](#) [098](#) [099](#) [100](#)
[101](#) [102](#) [103](#) [104](#) [105](#) [106](#) [107](#) [108](#) [109](#) [110](#) [111](#) [112](#) [113](#) [114](#) [115](#) [116](#) [117](#) [118](#) [119](#) [120](#) [121](#) [122](#)
[123](#) [124](#) [125](#) [126](#) [127](#) [128](#) [129](#) [130](#) [131](#) [132](#) [133](#) [134](#) [135](#) [136](#) [137](#) [138](#)



About IBRI:

The Interdisciplinary Biblical Research Institute is a group of Christians who see a desperate need for men and women convinced of the complete reliability of the Bible who will:

(1) get training both in Biblical studies and in some other academic discipline, and

(2) use this training to help other Christians deal with the many areas where non-Christian teaching is so dominant today.

We believe that such trained people can be effective in removing many stumbling blocks that keep others from the Gospel.

 [Our Objectives](#)

 [Our Programs](#)

 [Our Beliefs](#)

 [Membership](#)



You can contact IBRI by e-mail at: webmaster@ibri.org

This Web Site has been selected as a "Links²Go" Key Resource for Theological Studies



[Links²Go](#)
[Theological Studies](#)

I was interested to see in the new Readers Digest, which, ~~there~~ was an advertisement reached me for a couple of weeks that it was on the news stand, but it was only ~~mentioned~~ today that I looked at it. I've been interested to see if our - called the Battle for Burma, in which it says that when Burma became an independent nation in 1947, it adopted a constitution which clearly states it is to be a socialist state. And so independent Burma quickly nationalized the once great British firms upon which the nation's prosperity had depended~~d~~ and took over the material from these, and the names Bazarre and Rangoon, the Indian owners had documents to prove that this market was ~~estimated~~ ~~in~~ worth \$4,000,000, but the government made them accept \$380,000, and the government took over most of these industries, and proceded to run them as - on a socialistic basis with the government running them, thus entering at length into the third phase of government, and the latter part of the article after speaking a good deal in the middle about the Conflict between the United States and Russia, as to which can give Burma most and how much the Russians have been giving them - the last part of it says, the deciding factor which may push Burma in the direction of friendship with the United States instead of them taking Russia's side is Burma's own disilluoning experience with state socialism. Much of it shocking. The tea was Burma's second biggest cash crop, lagged at 45 % of what it used to be. To improve this record joint venture companies in which half the capitalists put up private enterprise, may soon be called in. The once great Irrowaddy shipping system is deteriorated so that it has spasmodic schedules, fotten plankings, Reingoon once the queen of Asian ports now dozes in the mid day heat, dreaming of better days. The telephone system is so bad that it is quicker to deliver messages by runners. Social services are disorganized and thefts from the mails are common place. The cities' ports have been strangled by nationalization, ships lie idle in the ports for weeks waiting to be unloaded. Government owned firms, unskilled, neither storing or moving of goods, allow cargo to overflow the warehouses. Burmese newspapers, sometimes have notices, we apologize for having to reduce the size of the paper. The ship that brings our news printed are delayed in the harbors, unable to unload. They've been offshore for three weeks. The pharmaceutical plants put out a million yeast tablets a day, and no one's figured out what to do with them. The cotton mill purchased the wrong kind of machinery for the cotton they sow. The steel mills costs were far out of line with European experience.

It's just another example how, when government gets into the third phase, which is not