



7. *Zagen*—"old," "aged," "bearded," the regular word translated "elder," about 113 times.

The following examples show the uses of the word:

"Abraham said unto his *eldest* servant" (Gen. xxiv. 2).

"The *elders* of his house, and all the *elders* of the land of Egypt" (Gen. 1. 7).

"Gather the *elders* of Israel" (Ex. iii. 16, xxiv. 19).

"Moab said unto the *elders* of Midian" (Numb. xxii. 4, 7).

"The *elders* have ceased from the gate, the young men from music" (Lam. v. 14).

"Assemble the *elders*, gather the children" (Joel ii. 16).

Thus it designates old men, in contrast with young men; not so much a *body* of men as a *class*, the *elderly* men of a place; common to Gentiles as well as Israel—Egypt (Gen. 1. 7), Moab and Midian (Numb. xxii. 4, 7), Succoth (Judg. viii. 14, 16); and David's house had them (II. Sam. xii. 17).

There is no trace of their becoming elders by appointment or ordination of any kind whatever, but by ceasing to be "younger;" no trace of any power bestowed upon any one to appoint or ordain them. Numb. xi. 16, instead of being an exception to this rule, only confirms it: "Gather unto me seventy men of the elders of Israel, whom thou *knowest to be the elders* of the people, and *officers over* them," etc. These did not become elders by appointment. Mark, it is "seventy of the elders . . . whom thou *knowest to be such*," selected from hundreds for their fitness for a special place, and their title is henceforth not "*the elders*," but "*the seventy men of the elders*" (verse 24).

Elders are not necessarily officers or rulers; these were "*elders and officers*," even before their special appointment.

So Deut. xxix. 10, Josh. viii. 33, xxiii. 2—"All Israel, and their elders, *and* their officers, *and* their judges." The priests had elders (II. Kings xix. 2, Isa. xxxvii. 2), which surely were not a distinct body, separate from the rest. In Lam. v. 12-14 we get the contrast—"The faces of elders were not honored, they took the young men to grind."

In the New Testament six words are used, all from one stem:

*Presbētia*—eldership, seniority (Luke xiv. 32, xix. 14).

*Presbēto*—an old man (II. Cor. v. 20, Eph. vi. 20).

*Presbutes*—an old man (Luke 1. 18, Titus ii. 2, Philemon 9).

*Presbutis-idos*—an aged woman (Titus ii. 3).

*Presbuterion*—older or elder, in contrast with *presbus*, old (Luke xxii. 66, Acts xxii. 5, I. Tim. iv. 14).

*Presbuteros*, the comparative of *presbus*—elder, senior, more advanced in years; the regular word for "elder" in the New Testament, used 68 times. The five following show its force:

"Now his *elder* son was in the field" (Luke xv. 25).

"Went out one by one, beginning at the *eldest*" (John viii. 9).

"Your *old men* shall dream dreams" (Acts ii. 17).

"The *elder* women as mothers" (I. Tim. v. 2).

"Younger submit yourselves unto the *elder*" (I. Pet. v. 5).

In the Acts the elders are seen as a class, but up to chap. xiv. not a word as to their becoming such by ordination or appointment. Even in the Acts they are not looked upon as rulers, for we read of "their rulers, *and elders*, and scribes . . . rulers of the people, *and elders*" (Acts iv. 5-8). In Acts xiv. 23 we read, "When they had ordained them *elders* in every church." When these elders were ordained, they were of course *ordained* elders; but did they *become* elders by ordination, or were they such before? The latter; and their ordination made them no more elders than they were already. All previous usage of the word clearly favors this view. In I. Tim. v. 1 the *elders* are put in contrast with *younger*, not with *unordained* saints. "The elders which are *among* you I exhort, who am also an elder" (I. Pet. v. 1). Peter does not say "over" you. We may well ask, Were Peter and John ordained to be elders? if so, by whom? (II. John 1, III. John 1).

We have no instructions for ordaining elders in any epistle but those to Timothy and Titus, to whom the commission to do so was committed. To these the qualifications are given: "If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly," etc. (Titus 1. 5-7). From this it appears that not only "elders" were to be ordained, but a certain *kind* of elders, who must possess certain qualities. Why? "For a *bishop* must be blameless." If they were qualifications for becoming elders, would it not read, "For an *elder* must be blameless"? But it is *bishops*, "overseers," as the word means.

Before one is fitted to rule in the Church of God, he must first rule well *himself* and his house.

Finally, power to ordain being vested in apostles or their delegates, as we have neither we cannot have *ordained* elders or bishops, while elders we have (what age has not had?) and those who rule well both themselves and their households. These we may *know*, esteem highly in love, remember, follow their faith, obey, and submit ourselves to; "for they watch for our souls as those that must give account" (I. Thess. v. 12, 13, Heb. xiii. 7, 17, 24). Only an unfaithful heart would take advantage of the absence of mere official appointment; a spirit of godly submission would more carefully own and submit to whatever was of God because of such absence. It is a day of ruin and weakness, but the *divine principles* of the Word of God were ever true, and abide. To own them, to submit to them, is to honor God and get the blessing promised to those who *do His will*. May it be our portion. *F. B. Jackson.*

TRENTON, N. J.—On your visit to Cherry Hill, Va., you showed from II. Kings iv. the empty vessels God fills. Mrs. S. was delivered, others helped. But one was made wrathful, and through him Satan has shown his hatred to the Gospel. He said he "would like to have crushed every bone in your body." My preaching excited his anger further. Last winter his leg was broken, and being fearfully wicked, often cursing wind and tide, even God Himself, he admitted God's hand in the affliction, and *seemed* under conviction. But when we preached eternal life and assurance, his wife caused him to stumble. *She* was chief in "book larnin" in the district, "30 years in the church, and ought she not to know?" She *did not know* she was saved, however, and refusing the *grace* of God, sought to frustrate it by false reports, from which they closed the house at Dumfries against us. Her husband boasted that he could do something for salvation. "See, I have stopped drinking and swearing." Bro. S. said, "You once said you thanked God for every corn hill, and now you do not for this!" I said to Bro. S., "You will soon see him in the ditch" (Job ix. 30, 31), not expecting I would witness it. Calling me aside one day in rage and wickedness, cursing and swearing, he thrust his fist in my face. I was wholly unprepared for it, yet God preserved me. I made no movement to get out of his way, and

kept my hands at my side. He did not touch me. God held him back. About me 16 who had broken bread witnessed the rage of Satan, and God preserving me. Preached then to a very serious audience, every family in the "Neck" represented. For the first time in my life I did so not knowing but any moment Satan might lead him to shoot me down. Bro. S. preached there two years ago and God worked. Methodists then organized a Sunday School, and a preacher between your visit and mine offered to come regularly. They were on the point of organizing, when the Lord sent us to pluck the fruit ripened by Himself, which angered this man. This ought to give us confidence; when God begins a work will He not finish it? Will He not ripen and pluck the fruit. Let us plod patiently on. God has a work here, and is attending to it. One said, "Those people are all ignorant, cannot read or write." Bro. S. replied, "I am one of them; but the Bible does not say he that can read, but *hear and believe*, has everlasting life." He came to hear for himself, and said, "I know I am saved;" and told another, "I believe the Lord sent this man to us." He earnestly entreated me to go to Forestburg, saying, "I have not heard any kind of preaching for six months." I promised him I would go, but said, "I have no authority but from God, and want none." (This was because the Methodists closed me out and do not allow their own members to expound Scripture without human authority, and must have some learning, no matter what "gift" from God. How fast this system, once full of godly men, is becoming Babylon!) His reply was, "Is not that enough?" Next Lord's Day one confessed blessing, and asked me again to go to F. I took it from the Lord and went. Found a believer who thought we ought to belong to some denomination. I said, "I have not for 13 years, and when I did God showed me I was lost, and gave me peace, and opened my mouth to tell others His grace. She received the truth, and called her husband, who knew his Bible, and said, "I knew God had a people somewhere who believed this way." He showed us the best of hospitality. He and his son contributed largely to a Union Chapel, which the M. E. possessed themselves of, and put this chief contributor out of the trusteeship (II. Tim. ii. 19-22). He was a source of disquiet to them by comparing Scripture with "the church." I agreed to return in September (D. V.) for meetings. It is an open door and

with adversaries. At Cherry Hill 16 are gathered out. If any have *books*, I can direct where to send them. Letters and personal ministry are open to any who care to feed the flock. The field is opening toward Stafford Co., south of Prince William. Thus the whole region east of the Blue Ridge is being thrown open. Bro. Nalle, I hear, has been within five miles of me. I felt worn, going and talking all the time. The only quiet was got by stealing off into the woods. How refreshing to have had a brother with me! Am looking to the Lord for a horse, as this field is best covered in that way.

I go (D. V.) to Cherry Hill Sept. 13th, in the morning, Potomac in the evening. Will baptize those ready same afternoon in the Potomac River. Then on to Forrestburg for a week of meetings, if the Lord shows the need for it. Other doors opening up, so I fear my time in Virginia will not be as lengthy as hoped. Still, it is hard to get away when in a field. The laborers are indeed few. Many are needed, and only the Lord can send. Men able to deny themselves comforts and to live as the people whom they serve are much needed. Many able to preach the Gospel are kept back through the fear of man. Finding themselves, perhaps, amongst very intelligent people, they are afraid to open their mouths, and many souls otherwise would hail with delight the little they have, and consider it *much indeed to know*. Sometimes a little *scattering* is good. S. A. White.

## UNITED STATES.

WILLIAMSPORT, PA.—Have had opened up a region in the backwoods, where I am pressed to go, and could occupy months. I drove nearly 40 miles over rough and hilly roads, preaching at four different points Saturday and Lord's Day. Heavy rains interfered with getting to other points where were openings to preach; had to ford a stream, and had difficulty in getting across. Did not expect to preach in the evening, but a brother seeing us said, "Why can't we have preaching this evening?" The brother who had been taking me about said, "Bro. C. is very tired and about sick." I said, "Can you get the people out?" "Yes,"

he said. "All right, I will be on hand." And though sore from being shaken up so and head ached, I soon forgot all the bodily ailments and had much boldness in speaking. I believe a good work could be done there. Much as I desire to go with you into Virginia, I am not clear as to it yet. I feel He must choose for me. My son-in-law expects me to go back in the store in September.

To S. A. W.

I visited them at Shamokin. What a work of grace our God has wrought there! A number (mostly Polish) have been brought out of Romanism. I met a young man who could neither read nor write Polish, but is fast learning English. He came to all the meetings and on Lord's Day sat one side; is much interested in the Lord's coming. I charged them to take pains with him. Next visited Diabler's; found a hearty welcome from Bro. D. and wife; it was real joy to witness their love for the Word. I preached in a Baptist meeting house Lord's Day, and Bro. Gottshall took it up till Friday, doing some visiting. Saturday we went to Shamokin to be at the Lord's table, Bro. G. going to Harrisburg, and soon I returned home. I find a region near where I could spend months; it is sad to see the few who know they are saved. I have been home one Lord's Day in six. Expect (D. V.) to go about 15 miles to hold meetings on Saturday and Lord's Day. I have tried in weakness to sow the precious seed. I long to go to Virginia, but can only wait God's time; it is always right.

A. F. Cowles.

A young Methodist minister (very godly) asked Bro. Cowles to fill three appointments for him last Lord's Day about 20 or 30 miles from here, which he did; found quite an open door, says it has been very refreshing to him. I had an interesting letter from Bro. N. telling of a Meth-

odist minister of Stafford Co., Va., who is now standing alone and is interested in the truth.  
*Geo. Hofmann.*

GREENVILLE, VA.—I have just been in the country about three miles from here, 74 miles north of Roanoke on Shenandoah R. R.; preached three evenings to about 40 or 50 people, and on Lord's Day twice, they giving attention for at least an hour to the precious Gospel, and afterward I gave them tracts and spoke to each one. I preached again Monday and Tuesday, and from the gathering interest manifested felt that very many more would come if the meetings were continued. Requests from neighboring "union chapels" come in from two directions. Bro. J. will continue meetings at Pine Chapel this week. Today I return home, as I am anxious to resume the work I was engaged in—visiting those who have been blessed in the three weeks' meetings in the grove, east end of the city. I left a nice lot of tracts with Bro. J., my own stock being replenished through Bro. Boate of Brooklyn.  
*J. M. Peddicord.*

INDIANTOWN, VA.—I enjoyed your short visit, and the books, they are worth *so much* to me. I am better acquainted with you than when you were here. I needed just such help, and the Lord has sent it by you, your visit though short was so helpful to me. Bro. Nalle was here June 14th, had meetings twice; we broke bread together. Oh, how thankful I am every time I am permitted to "show forth the Lord's death." I cannot help telling you how precious the blessed Lord Jesus is to me. I am filled and satisfied with Him, and the books I read appear to draw my thoughts and affections closer and closer to Himself. I had not seen any of the Lord's people since you left until Bro. Nalle came. I pray (if the Lord will) there may be an assembly here; the pros-

pect is dark, but God can do all things. Although alone, I am happier than I ever was or thought I possibly could be. My cough is troublesome, but I am able to read and write most of the time. Do not weary of the glorious work before you, and may many see the true light.

*M. B. Southerland.*

WASHINGTON, D. C.—I was at Cherry Hill yesterday, and 20 of us broke bread; more saved present who did not, but had great joy in hearing the truth. Mr. C. said before all he knew he had eternal life; others see their place outside. The trustees said that the school house would not be open to us, but there was a large crowd at the Gospel meeting, the school house full. The Lord send you that way soon. The cry is coming from afar off for help. May the Lord send out His servants to supply the need. The Lord in His grace keep us in a very low place, that we may be used as vessels to His honor and glory.  
*A. Skinner.*

SPOKANE, WASH.—What calls forth this is a desire to have you or some brother "apt to teach" come to us for our instruction in the truths of the Word. We are few in number—eight only who gather in His name, and no special gift in the Gospel or teaching; yet all value the place we are in, and a wish is often expressed that some of the Lord's laborers might feel it laid upon their hearts to come here, believing that many open doors would be found for ministry. We would not urge, but place it before you and leave it to Him, our Head, and the Spirit to guide. Bro. Gottshall was here a year ago, and recently a sister came with us first turned to these things then. We read *FIELD AND WORK* with deep interest. How happy to know of blessing elsewhere.

*H. G. Cook.*

NEWPORT, R. I., Aug. 19.—I feel my

need of help from God in the work He seems to be opening up here. I have the opening to preach in the Park next Lord's Day, and I trust further. The rich here now need Christ, and I feel led to tell them of the salvation of our God. At a reading last night a man from Washington, D. C., found blessing, and will meet the saints there. It seems that now is the time to reach the people before they leave. If we are low at His feet, He will give us a clear path.

*C. H. Turver.*

The hymn sheets got in Halifax opened the way nicely for a word in the "Cumberland" on the way to Boston. "My word shall not return void" brings much comfort as we think of our weakness in giving it out. There is much interest in the work here; the Lord be praised for it. Our brother Blain has been standing alone for several years, but two weeks ago had the joy of opening his home for the breaking of bread, at which eight met, his son and daughter among them. Today about the same number. Except Bro. B. and family all are non-residents. Bro. Turver is much encouraged here, and is looking toward Fall River when he leaves.

*T. F. Hammersley.*

COUNCIL BLUFFS, IA.—We are moving along quietly and apparently almost unnoticed by the great religious world around us. But it is a precious and blessed thing to know that amid the confusion and apostasy around and about us, wherever they may be, or by what name they are known, "the Lord knoweth them that are His." We feel much refreshed and rejoice in spirit that a very dear brother has lately (his wife also) come out from denominationalism, and is now gathered with us to the Lord alone in happy fellowship and breaking of bread. May we all take heed to the words, "To obey is better than sacrifice, and to hearken than the fat of rams;" and thus, the eyes of our under-

standing being enlightened, and by the renewing of our minds, "prove what is that good, and acceptable, and perfect will of God" (Eph. i. 18, Rom. xii. 2). Bro. Nelson and Dahlgren, two Swedish preachers, the one from Bertrand, the other from Loomis, Neb., preached the Word to Swedish brethren both here and in Omaha lately. Bro. Nelson occasionally preaches also in English. God bless them.

*Joel A. Dawson.*

## CANADA.

BLACK CAPE, QUE.—I remained until end of July with Bro. McCandless around Paspebiac, returned home with Bro. Caldwell, who visited Maria and here. Then I spent a few days up the Grand Cascape-dia. Returning, found Bro. McCandless and Lyman here, on their way to St. Croix meeting. Unable to go, one has the comfort of "standing in their lot." It was encouraging in each place to see so many have eager desire for the Word, but some "dead flies" mar the sweet savor of the precious ointment, and restoration seems more difficult than conversion; yet one gladly recalls, "Is anything too hard for the Lord?"

*J. F. Campbell.*

HAMILTON, ONT.—The Lord has in grace laid me by for a little with lung trouble. No doubt He has something special to impart, and so has called me "aside to rest awhile." "He doeth all things well."

On my way north from Key West I spent several months with Bro. J. H. Booth in North Carolina. We held a good number of meetings in different places, finding open doors and many anxious to hear. The Lord blessed His Word, especially in Denver, where quite a few were saved and gathered to His name. The need in that State is very

great. Let us pray the Lord to send devoted laborers there. Would it not be better for the Lord's servants in Canada to reach out to the regions beyond where the Gospel is in a measure unknown instead of spending so much time amid the gatherings who are getting more truth than they are willing to walk in? If left to themselves, they would be more cast upon the Lord, and the truth gained through much exercise of soul would be found sweeter than that received second-hand or borrowed. I was loath to leave North Carolina, and trust (D. V.) to get back ere long, my daughter remaining here at Bro. Moir's.

I spent a few hours at Harrisburg with Bro. A. F. Cowles, who has since been led out in service for the Lord. May He give the needed grace to "endure hardness as a good soldier of Jesus Christ," and bless His Word and work with him.

I spent six weeks in London, holding meetings in the hall, on the street and in my tent; quite an interest, and some received the truth and many were made responsible by hearing the truth. I had the fellowship of Bro. Sangster and Stone while there, others helping by prayer and their presence. Bro. W. Slomens (a converted Jew, now with us) is expected here for a few days. He has been in Guelph, and the Lord has encouraged, helping saints and sinners. *Geo. Pearson.*

*Bouffon, Ont.*

**CRAIGLEITH, ONT.,** Sept. 9th.—Here again about a month; people are coming out in good numbers here and on the mountain, apparently good interest; some opposition on the mountain from the old quarter mentioned in Acts, the "religious" and the "lewd fellows." Bro. Browning, at Tonawanda, I hear is sinking fast, with no hope of recovery. *Wm. M. Horsey.*

**CANNING, N. S.**—We have had a large share of blessing at Port Williams; two

or three times spoke of moving, but the Lord kept us there. At first some received us shyly, taking us to be Adventists, but one or two hearings undeceived them. A large number of Christians have acknowledged *much* blessing, none previously enjoying "full assurance," though they now rejoice in it, and many unconverted are under conviction. The Lord deepens the work in their hearts. During the terrible storm of Sept. 7th the tent was blown down, but we had it up again in time for a meeting next night. Christians around were very kind to us, and on our leaving for here (six miles) expressed great regret. The brethren who had accompanied us remained a week and then left for home. Pitched here Saturday night, but a few out; Lord's Day, 10 a. m., more out; 11 a. m., breaking of bread, two Christians from Port Williams came over and met with us, taking part. In the afternoon and at night also crowded meetings, B. C. G. preaching from II. Kings iv., Luke x. 25 and I. Tim. i.—"What the Law and the Gospel were given for." Many were deeply interested, some 13 or 14 having come from P. W. The next night was stormy, had a meeting on "The Judgments," then left for Kingsport, thence (D. V.) to Kentville, having Halifax before us for Exhibition there. The Lord has given much to cheer and encourage us. The Baptist minister at P. W. advised his congregation to forego some of their meetings in order to attend ours, and seemed quite in sympathy with us, and the Baptist minister at Canning expressed his interest in what he heard. Have had much wet weather lately.

*F. J. Enefer.*

**PORT WILLIAMS, N. S.**—Striking tent at Halifax Aug. 20, we came to St. Croix meeting, where the Lord gathered a larger number than usual to share His loving-kindness with us. Sixteen came from

Concord, N. H., Fitchburg, South Framingham and Boston, Mass., three from St. John, N. B., T. F. Hammersley from Milford, Del., E. S. Lyman and W. McCandless from Black Cape, Que., and about fifty from this province. A good measure of blessing was given us, with some occasions for exercise of heart. Gospel meetings well attended, with interest and some blessing. After it Brn. Cran left for Black Cape, E. S. Lyman and W. McCandless for Halifax, 14 of us for here with the tent, and the rest for their homes. The Lord gave us good hearings from the start, and some of our sisters boarding near did good service, laboring in the Gospel. Meetings continued for 17 days with increasing interest, attendance and blessing till the end, many receiving help and salvation, and others aroused to know their need. The tent work, while in some respects a testing life as to "home comforts," gave happy opportunities for fellowship and service to others, for which we were thankful. The season for it here being brief gave but little time to scatter the precious seed widely, but had two months steadily, missing but one night, with two meetings or more daily, and attendance of 50 to 400 perhaps, and much personal work, and can count on Him who gave "the seed to the sowers to multiply the seed sown." May His blessing rest on those (women chiefly) who have ministered unto us and helped in this work.

KINGSPORT, N. S.—Brn. Encher and Stewart pitched tent here Sept. 15; had two well-attended and interesting meetings, and on my joining them were invited to preach in the church, which we did two nights with most serious interest, and we trust blessing. Here, beyond any place previously, we realize the need of getting to places where, alas! many are

"twice dead"—in their sins and their religion. God guiding in it and providing the means, we hope to do it much more widely; and, making a start, secured the services of Bro. Stewart to transfer us to three places and take charge of the tent, which was a great boon. "The time is short" and "the night cometh." Well to heed "Whatsoever He saith unto you, do it," and "with all thy heart."

KENTVILLE, N. S.—Had several meetings of fair attendance and interest, a number coming in who had been blessed by the word at Port Williams, which was grateful to us, especially here in a place designated "the devil's half acre." One's testimony is necessarily reasoning of "righteousness, temperance and judgment to come," and much needed, we believe. Hope now (D. V.) to visit Wolfville and Horton Landing ere returning to Halifax 29th.

WOLFVILLE, N. S.—Reached here after two trips from Kentville, the tent arriving at 6.30 and erected and occupied at 8 p. m., eight or ten of "our friends" from Port Williams encouraging us by their presence and help, with quite a few interested hearers and not a few bent on mischief. Seat of the Acadia College (Baptist), and altogether a very good place, the enquiry is, What need of a Gospel tent? But personal contact with souls discloses the serious fact that few enjoy assurance, and many, it is to be feared, are unsaved who "profess." Two aged men of serious character "in the church" expressed much regret at its state, moral essays instead of Christ preached, so that they get more at home reading McLaren's or Spurgeon's sermons. The Lord pity and feed, and help us also not to worry and distress, but "feed the flock of slaughter" while yet He tarries. *Benj. C. Greenman.*