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p. 181, Para. 1, [25OT].

Leadership.
p. 181, Para. 2, [25OT].

TEXT.--"One is your Master, even Christ; and all ye are
brethren." Matt. 23:8. p. 181, Para. 3, [25OT].

Jesus addressed these words to the twelve, in the hearing
of the multitude. And while they were a rebuke to the
scribes and Pharisees, they were also designed to impress
the disciples with the great truth, that should be felt in
all coming time, that Christ is the head and leader of the
church. p. 181, Para. 4, [25OT].

The prophetic eye of the Son of God could look forward to
the close of the Christian age, and take in at a glance the
errors and dangers of the church. And we may look back over
her sad history and see that strict adherence to the
principle set forth in the text has been important to the
purity of the church, while departure from it has marked
the progress of different forms of corrupted Christianity.
The most prominent among these is the Roman church, which
has set one man over the church whose claims to
infallibility are sustained by that corrupt body. p. 181,
Para. 5, [25OT].

In the discussion of the subject of leadership, we propose
to bring out evidence from the words of Christ, and from
the teaching and practices of the early apostles, that
Christ is the leader of his people, and that the work and
office of leadership has not been laid upon any one person,
at any one time, in the Christian age. And for the views
presented in this discourse we wish to be alone held
responsible. p. 181, Para. 6, [25OT].

And at no time during his public ministry does Christ
intimate that any one of his disciples should be designated
as their leader. He does say, however, "that he that is
greatest among you shall be your servant." Matt. 23:11. And
on the occasion of submitting the great commission to his
first ministers, to be perpetuated in the Christian
ministry to the close of the age, Christ gives the pledge

that ever has been and ever will be the supporting staff of every true minister, "Lo, I am with you always, even to the end of the world." Matt. 28:20. p. 182, Para. 1, [250T].

Christ's ministers have ever had a worldwide message. "Go ye therefore and teach all nations." And wherever their footprints have been seen upon the mountains, or in the valleys, there Christ has been by the ministration of his holy angels, and the teachings of the Holy Ghost. "I am with you" is the soul-inspiring promise to every minister. Christ proposes to lead his servants, and it is their privilege to approach the throne of grace, and receive from their sovereign Leader fresh rations, and orders direct from headquarters. p. 182, Para. 2, [250T].

The transfiguration was designed, not only to illustrate the future kingdom of glory, after the resurrection and change to immortality, but to impress the church with the glory of Christ as her head and leader. No part of that grand scene could be more impressive than the bright cloud that overshadowed them, and the "voice out of the cloud which said, This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17:5. p. 182, Para. 3, [250T].

And there is no intimation that the apostles of Christ designated one of their number above another as their leader. Paul would have the Corinthians follow him only as he followed Christ. He says, "Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." 1 Cor. 11:1, 2. Paul, so far from claiming to be the head of the church at Corinth, and securing their obedience, sympathy, and benevolence, on this ground, would shake them off from seeking to be directed by him. He exalts Christ as their leader in the first sentence of the very next verse. "But I would have you know, that the head of every man is Christ." p. 182, Para. 4, [250T].

Paul enjoins obedience and submission in his epistle to the Hebrews. But he does not require this in particular for himself, or for any other one who may be regarded as the chosen leader of the church. He pleads in behalf of all faithful ministers in these words: "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end [object or

subject] of their conversation. Jesus Christ, the same yesterday, and today, and forever." Chap. 13:7, 8. Again he says in verse 17 of the same chapter: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they must give account, that they may do it with joy, and not with grief; for that is unprofitable for you." p. 183, Para. 1, [250T].

The apostle exalts Christ as the great head of the church, and the only one to whom she should look for leadership, in Heb. 12:1, 2. He would have the church benefited by the experiences of the heroes of faith, mentioned in the eleventh chapter, called in the first verse of the twelfth a cloud of witnesses. But he faithfully guards the church against looking back to them with a spirit of idolatry, or accepting any man as their leader or pattern of the Christian life, in these three words: "Looking unto Jesus." Paul says: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." p. 183, Para. 2, [250T].

All true ministers are Christ's ambassadors.* "Now then we are ambassadors [ambassadors] for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. In their ministry they are to represent the doctrine of Christ, and the interests of his cause in this world. They surrender their own judgment and will to him who has sent them. No man can be Christ's ambassador until he has made a complete surrender of his right of private judgment to Christ. Neither can any man properly represent Christ who surrenders his judgment to his fellow-man. p. 184, Para. 1, [250T].

[* An ambassador is "a minister of the highest rank, employed by one prince or State at the Court of another, to manage the public concerns of his own prince or State, and representing the power and dignity of his sovereign."--Webster.] p. 184, Para. 2, [250T].

The apostle compares two faithful leaders in his epistle to the Hebrews. Are they Moses and Peter? or Moses and Paul? or Moses and Luther? or Moses and Wesley? or Moses

and Miller? We need not say that they are Moses and Christ. p. 185, Para. 1, [250T].

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed Him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3:1-6. p. 185, Para. 2, [250T].

The foregoing expresses our solemn convictions relative to the leadership of Christ, and the relation which his ministers sustain to their great Leader, to one another, and to the church. But too many have left the great question of leadership here, with the truth expressed only in part. They have passed over the teachings of Christ and his apostles, relative to discipline, and the proper means of securing unity in the ministry and in the church, and do not let them have their proper qualifying bearing upon the subject. This has opened a wide door for men to enter the ministry who had not submitted their judgment and will to Christ as their leader, while at the same time they take the broadest ground, and exercise the greatest freedom relative to the right of private judgment. Creed power has been called to the rescue in vain. It has been truly said that "the American people are a nation of lords." In a land of boasted freedom of thought and of conscience, like ours, church force cannot produce unity; but has caused divisions, and has given rise to religious sects and parties almost innumerable. And there are not a few professing Christians who reject church organization on account of the use that has been made of creed and church power. Some of these, however, in their mistaken zeal, in the advocacy of religious freedom, are disposed to trample on the rights of others, and use their boasted "liberty for a cloak of maliciousness." p. 185, Para. 3, [250T].

The remedy, however, for these deplorable evils is found in the proper use of the simple organization, and church order set forth in the New Testament Scriptures, and in the

means Christ has ordained for the unity and perfection of the church. That he has appointed officers, and also other means by which to lead his people, and for the good order, purity, and unity of the church is abundantly proved by such texts as 1 Cor. 12:28-30; Eph. 4:11-13. And no man can show proof that these have been removed from the church by the authority that placed them there, or give any good reasons why they should be removed. p. 186, Para. 1, [250T].

But here we wish it distinctly understood that officers were not ordained in the Christian church, to order, or to command the church, and "to lord it over God's heritage." In the case of difference of opinion that arose in some of the primitive churches relative to circumcision and the keeping of the law of Moses, recorded in the fifteenth chapter of Acts, the apostles and elders at Jerusalem acted as counselors, in a manner to give room for the Holy Ghost to act as Judge. Christ will lead his people, if they will be led. He came into that assembly by his Spirit, and found apostles, elders, and all the brotherhood in a teachable frame of mind and at once let them out of their difficulties. In this case, at an early date in the Christian church the true doctrine of the leadership of Christ and the equality of the ministerial brotherhood stands the test, and the triumphant record is immortalized among the acts of inspired men. p. 186, Para. 2, [250T].

The report of that meeting at Jerusalem to settle a festering difficulty, commences on this wise: "For it seemed good to the Holy Ghost and to us." And the brethren which were from among the Gentiles in Antioch, and Syria and Celicia, "rejoiced for the consolation." Difference settled in this way frequently seem more than settled, and generally remain settled; while those disposed of by the exercise of mere church authority are seldom really settled at all. p. 187, Para. 1, [250T].

But when we say that the ambassador for Christ cannot yield his judgment to any but Christ, we do not mean that a young minister, or any one whose ministry has been marked with serious imperfections, and even grave mistakes, should exalt his opinion above his brethren, and turn away his ear from their entreaties and admonitions, under the plea that Christ is his leader. And, on the other hand, the minister who submits his ministry to a superior, the bishop, the president, or one in authority in the church, to be sent

out and directed in his ministry, cannot in the fullest sense be Christ's ambassador. Again we repeat the golden test: "One is your Master, even Christ; and all ye are brethren." p. 187, Para. 2, [250T].

Between the two extremes we find the grand secret of unity and efficiency in the ministry and in the church of God. Our attention is called to this in a most solemn appeal from the venerable apostle Peter to the elders of his time. "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." 1 Pet. 5:1-6. p. 188, Para. 1, [250T].

When Christ's ministers sustain the relation to each other as exhorted in the foregoing, Christ, their glorious head and leader, will be with them in power, and lead them on in unity and in love. p. 188, Para. 2, [250T].

In painful contrast with the foregoing are those ecclesiastical conferences and assemblies of our time, where ministers distinguish themselves by a spirit of strife and debate, and in the use of language which would be regarded as ungentlemanly, not to say unchristian, in all other respectable associations. p. 188, Para. 3, [250T].

We affirm that there is not a single apology in all the book of God for disharmony of sentiment or spirit in the church of Christ. The means are ample to secure the high standard of unity expressed in these words of Paul: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. Again he appeals to the church at Rome: "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Rom. 15:5, 6. p. 188, Para. 4, [250T].

We can find no better words to close our remarks upon this subject than the triumphant appeal of the great apostle. Hear him, as he sets forth the proper condition of mind of the true disciple, and the oneness and efficiency of the

ample means to secure the unity and perfection of the church of Christ. p. 189, Para. 1, [250T].

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4:1-6. p. 189, Para. 2, [250T].

The more definite means ordained in the church of God for her perfection and unity, should by no means be overlooked. Let the reader bear in mind that these were all given at the same time, for the same purpose, and all to cease at the same time. Have a part ceased? all have ceased. Do a portion continue? then all continue. Paul speaks of Christ's endowment of the church thus: "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; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Verses 11-13. p. 189, Para. 3, [250T].

The foregoing is taken from a discourse upon the subject of leadership which appeared in several numbers of *The Signs of the Times*, and later in *The Advent Review*. It was written only a few weeks after the essay referred to by Mrs. W. was published, at a time when the writer knew not but that he was the only person who rejected the leading ideas of the essay, especially that part of it which applied the subject to himself. Let the following statements be carefully considered:-- p. 190, Para. 1, [250T].

1. I have never professed to be a leader in any other sense than that which makes all of Christ's ministers leaders. p. 190, Para. 2, [250T].

2. At the very commencement of the work, when organization was impossible, it was necessary that some one should lead out until those appointed by an organized body could act

officially. I doubt not but God called me to this work. p. 190, Para. 3, [250T].

3. In my labors with Mrs. W. in correcting errors, exposing wrongs, and establishing order in the church, it was my duty to stand firm with her. And because I could not be induced to yield to the demands of error, but stood firmly for the right, I was charged with being stubborn, and having a desire to rule. p. 190, Para. 4, [250T].

4. I do affirm that I have ever been anxious to counsel with those associated with me in office, and in the ministry, and that the statements, charging me with a desire to lead, or to rule, have originated with those who have tried in vain to turn me from the course which I had the best evidence was right. p. 191, Para. 1, [250T].

5. The world is indebted to these persons for the falsehoods in circulation which represent me as leader of our people in unfavorable light. And now, at this late date, I have no idea of virtually acknowledging the old falsehoods which have followed me, and which I have firmly denied for the last quarter of a century by indorsing the aforesaid essay. p. 191, Para. 2, [250T].

6. I now see my mistake in not casting off all extra cares and burdens at the time we became an organized people. I should then have refused to act a more prominent part than those associated with me in office. And it would have been commendable liberality in my brethren associated with me if they had been most prominent, in view of the jealousies of those who had murmured against me for the prominent course I had necessarily taken before organization. p. 191, Para. 3, [250T].

7. I am now very grateful that the matter is fully settled in my own mind. A great burden has fallen off from me, and in its place peace and hope have come to my mind such as I have not enjoyed for a long time. This brings me nearer to the cause in all its departments, with feelings of tenderest care and love for it, and for my dear brethren. And if at any time my people in anyplace feel that they need to counsel with me. I shall be happy to assist them according to my ability; provided they will not make me responsible for their action on my advice. No man, filling any responsible position, should act upon the advice of another, unless he can make such advice a part of his own

mind, so as to fully act upon his own judgment. p. 191, Para. 4, [250T].

8. What there is left of me is most devoutly dedicated to the cause. But from this time forward, I must be allowed to follow the convictions of my own mind. The General Conference is the highest authority God has on the earth. The members of the Conference Committee may err in some things. But in view of the authority Christ has invested in the church, and of the tender care he has had for our cause, the only sane course for our ministers, and for our people, is to respect the decisions of our General Conference. And while it may be admitted that age, experience, successful managements, and the especial benefits of social relations, give me the privilege of unburdened freedom, it shall be my pleasure, while I claim the sympathy and co-operation of Seventh-day Adventist, to respect our organization, and accept the decisions of the General Conference. James White. p. 192, Para. 1, [250T].