

Q. What is their statement with regard to the office of Deacon as found in the New Testament.

A. That they were not properly Clergy, but Laity appointed to take charge of the temporalities of the Church.

Q. Upon what do they ground this assertion?

A. Upon the circumstances attending their appointment, namely the relief of necessitous widows.

Q. What objection is there to their conclusion?

A. We have reason to suppose that the Seven Deacons also preached the Word.

Q. Why do we so suppose?

A. Because we have record of Stephen and Philip, as preachers of the Word.

Q. May we reasonably suppose that the others did so?

A. Yes! although it is not recorded.

Q. Have we any further Scripture authority for the office of Deacons besides the appointment of the Seven?

A. Yes! some expositors consider that as presbuteros, old man, does not alone refer to age but to office, so also does neoteris, or neaniskos, which means young man, refer to an office also.

Q. In what places do we find this term used probably with such an application?

A. Acts v. 6, 10.—Luke xxii. 6. and also 1 Pet. v. 5.

Q. What may be urged further against the Presbyterian view of the Deacons of the Old Testament?

A. First the connection in which they are spoken of by the Apostle Paul, and Secondly, the qualifications he enumerates that candidates for the office should possess.

Q. How are they addressed by St. Paul in his Epistles to the Phillipians?

A. In connection with Presbyters.

Q. What is remarkable in the qualifications for the office of Deacon, as named by St. Paul in his Epistle to Timothy.

A. That they are little different from those required of a Presbyter.

Q. Where do we properly go besides to the Scriptures for Historical information concerning the government of the Church.