

Now let no one misconceive what we have attempted to suggest or teach relative to the large and honorable yet responsible duties legitimately embraced in the deacon's office. Deacons have no official power to elect or appoint evangelists. This is done by the whole wisdom of a Church or churches. Nor are they appointed chiefly or primarily to hold up the hands of evangelists by disbursements from the church treasury. Look at our meaning, respected reader, through the following leading points:—1. That each church has a treasury for its liberality,—its liberality, not in one object only, but all objects of congregational benevolence and effort. 2. That the deacons have the official superintendence of this treasury. 3. That, as a portion of this treasury rightfully belongs to labourers who proclaim the word, the deacons are to handle and manage this part of the church's treasure because they are deacons and because the whole treasury with all that it contains is under their charge.

But we dismiss this department for the time being, having, we trust, thrown out ample reflections and suggestions as a basis for a fair beginning.

Next come the elders, or overseers, a class of men intended to fill a very different sphere. Elders are presidents and watchers. They are not to exercise lordship, but in fulfilling the will of the Master, they preside, and watch, and feed. The Lord of the congregation lays down their work for them, and they are to perform it in his fear, and hence, like Moses, they are to have, 'respect to the recompence of reward.'

Each primitive church, when "set in order," had two or more elders. They were local officers, appointed by the Head of the church for the efficient and orderly working of the brethren in the locality where they were appointed. This arrangement, like every other arrangement of heaven, was and is admirable. A christian community whether at old Ephesus, Philippi, or Crete, or at New York, Eramosa, St. John, Halifax, or New Glasgow in Prince Edward Island, must have, in order to thrive, good lessons, good guidance, and good living models by which to work. Few men understand abstract principles,—nay, it is doubtful if any of us apprehend or comprehend precepts or principles uttered like mathematical rules or put together like skeletons. The Lord of heaven and earth knew all men's weakness and slowness to learn mere principles when he descended from above and made himself a model of goodness in a life without sin among us on earth. "The Chief Shepherd," while he was pleased to give us principles, laws, precepts, and ordinances, also let us now what they were by giving us the meaning and power of