

not what the Bible says, but what they make it say. What are all sectarian views, but what each sectarian makes the Bible say? Paul defines the Gospel to be—Christ's death, burial and resurrection.—[1 Cor. 15.] There can be no different views about this. We either believe this or we do not. A true belief of this and obedience to it saves a man. We may have different sentiments about different verses in the Bible, but none about the Gospel of Salvation. It is these idolatrous views or opinions that keep the people of God apart. Which are the most important, our views or what the Lord says? Will our views justify our disobedience to God's plain declarations? Are we to obey God, or our views of what God says? When God says a thing we ought not to *view* it in any other light than in the fair interpretation of the words. Is every different view which a person has of the different verses in the Bible a sufficient justification for partyism, for our non-fellowship of each other? I hope not. We ought first to believe the Gospel and obey it; then keep all the ordinances of Christianity, love each other, and then bear and forbear each other; and let the views go to the moles and to the bats.

I subscribe myself

Yours in the gospel,

JACOB CREATH, JR.

DEACONS—ELDERS—EVANGELISTS.

ARTICLE SECOND.

After Paul has referred to the traits of qualification necessary for those who are ordained to fill the deacon's office, he adds, "Let these also first be proved; then let them use the office of a deacon, being blameless." 1 Tim. iii. 10. The fact that a deacon has an office, and the fact that he is to be proved before entrusted with or inducted into office, are weighty facts in indicating that he is an important workman in the Christian congregation. And the record of Stephen's speech, one of the longest and strongest speeches registered on the inspired pages of the New Oracles, is not without its significance. Stephen, one of the Jerusalem deacons, apart from his inspiration and discreet natural judgment, was possessed of a master mind. His speech before the Council at the Jewish capital was a logical as well as a theological thunderbolt against the whole pretensions of the Jews. They were chagrined into rage by its irresistible power, and with awful and instant vengeance slew the sacred orator. Their only reply was immediate death to the speaker. This is of consequence at present merely as tending to confirm what has been our purpose to impress, that the deacon's office is a large one and demands not simply integrity and steadiness on the part of the officer, but also wisdom and capacity. Philip, too, one of the seven, became a well known and noted evangelist.