

preached, and that Philip, another deacon, preached and baptized. These quotations do not, however, prove the point, because they do not state that these men preached and baptized *because* they were deacons. When the Apostles proposed to appoint deacons, it was that they should "serve tables." There is not a word said about assisting them to preach and baptize. When, these men preached and baptized, they officiated not as deacons but as persons qualified by the Holy Ghost. Their being full of the Holy Ghost was one of the qualifications necessary to their being elected, and every one knows that, being full of the Holy Ghost means being inspired to publish and defend the Gospel and to confirm it by miracles; and there can be little doubt, that it was because of their eminence in these that they were chosen deacons. When Philip went to Samaria and preached, and subsequently baptized the Ethiopian eunuch, he did not go on a missionary excursion as a deacon of the church in Jerusalem. He was forced to flee, to avoid the furious persecution raised by Saul after the death of Stephen. *Wherever he went he preached the gospel, but not because he was a deacon but because he was filled with the Holy Ghost.*

When Paul details the qualifications of a bishop or pastor (1 Tim. 3: 2) he mentions among others, "apt to teach;" but when, immediately after, he enumerates the qualifications of a deacon, there is not a word about teaching; from which may be inferred that teaching was no part of a deacon's duty,

What deacons after the days of the Apostles became, is no part of the object of this paper to enquire. When the office has been ascertained from Scripture, all has been ascertained that is worth caring for. The Christian church now, has the same rule to walk by, that the churches had after the death of the Apostles, and is as capable of understanding it as they were.

The manner in which the deacons were chosen comes next to be noticed. The Apostles having called the multitude of the disciples to them, said, "brethren look out from among you seven men." The choice was to be made by "the multitude of the disciples." This was certainly popular election, and as it was done by order of the Apostles it is as certainly to be taken as the rule in choosing office bearers.

But while the right of electing them was given to the people, the power of installing them belonged to the Apostles—"whom we may appoint over this business." The power of *choosing* and the power of *appointing* were, then, in different hands; and it is plain that, the office possessed of the power of appointing was superior to that which made the choice. But as the only other office in the Christian church is that of the eldership, the power of *appointing* must therefore be in it.

The right given to the "multitude of the disciples" to choose their own deacons, is usually quoted as authority for churches to choose their own pastors. It is granted that the passage refers to deacons and not to pastors; and farther, that there is no case recorded in which the "disciples"