

Department over which he was placed. Since that meeting the Executive Committee have made an humble commencement in the educational and missionary departments of the Union. Mr. A. Miller of Woodstock is now engaged in a course of study preparatory to his entering on the duties of the Christian ministry; and Rev Walter Milne has begun missionary operations in Easthope and the adjoining townships. The members and friends of the Union are thus afforded an opportunity of testifying their interest in the objects of the organization, by furnishing means for the support of these enterprises. Samuel Henkes, Esq., Toronto, is the Treasurer of the Union, to whom contributions are requested to be sent.—Should the liberality manifested by the friends of the Union warrant the Executive to 'go forward,' there are other brethren desirous of devoting themselves to a course of preparation for the ministry, or to an immediate entrance on the work. The Providence of God now calls for self-denying efforts. Within the past few years, many new townships in the western portion of the Province have been settled, which are almost entirely destitute of the preached word, or of religious appliances of any kind. Flourishing villages on the railway lines are springing up which require at once the moulding influences of divine truth. Not a few churches are destitute of pastors. What is done for the Saviour's cause, he will graciously regard as done to himself.

ALEX. LORIMER.
Secretary.

For the Gospel Tribune.

THE DEACON'S OFFICE AND THE LAYING ON OF HANDS.

That the Deacons were more than mere secular officers in the primitive church, is admitted by all; not only because the word *Deaconis* means to minister, whether in spiritual or temporal matters, but because immediately after the ordination of the first Deacons we find Philip at Samaria, preaching and exercising all the duties of the ministerial office.

With regard to the act of ordination—had three Greek words only been properly translated, the subject would have been rendered impossible of misconstruction. We shall examine this somewhat critically.

1. *The choice of the Church*, Acts 6th, 5th, "And the saying pleased the whole multitude, and they chose Stephen," &c. The word translated choose, is (*εκληρονομησεν*) and literally means to pick out, to choose, to elect, to select, &c.: it also occurs in Titus, 1: 5.

2. *The manner in which the choice of the Church was signified* is understood by (*χειροτονω*) which occurs in Acts 14—23, and 2 Cor. 8. 19—and literally rendered; means to vote, or choose, by the uplifted hand, &c.

3. That the induction devolved on the Apostles is

determined by Acts, 1—3. "whom we, may appoint over this business." The word translated "appoint," is (*καθιστημι*) and means to place, to set, to appoint; and verse 6 informs us how they did it, "whom they set before the apostles, and when they had prayed, they laid their hands upon them."

We have now proved three things,—1st, that the whole Church, as a body, acted in the choice of a brother to the ministry; 2nd, that the choice of the church was manifested by the uplifted hand; and, 3rd, that the Apostles installed, or inducted placed the brethren thus chosen, in office, "by laying on of hands." An objection is here urged, that while the Apostles, who had power to convey the miraculous gift of the Holy Ghost by "laying on of hands," might lawfully do so, the Scriptures nowhere show that Pastors or Elders have authority to use the same sign in the ordination of a brother to the office of the ministry. To this we answer that the "laying on of hands" in ordination was a thing altogether distinct from the miraculous bestowment of the gift of the Holy Ghost by the same sign. The latter was conferred by the laying on of the hands of the Apostles ONLY, while the former was performed by Elders or Presbyters as well as by the Apostles. But the question may be asked, who were Presbyters? Paul and Peter were Presbyters;—Timothy and Titus were Presbyters; but they were not Apostles. In the Apostleship, the greater included the less; but the less could not include the greater. In the first epistle of Peter, 5th chapter, 1st verse, Peter exhorts the (*Presbuteros*) Elders, and also styles himself a (*Presbuteros*) Elder, and Paul calls the laying on of the hands of the Presbytery on Timothy,—1 Tim. 4: 14—the laying on of his own hands, in 2 Tim. 1: 6; and in chapter 2, Timothy is requested to commit the things he had heard of Paul among many witnesses, to faithful men, who should be able to teach others also;—yet, 1 Tim. 5: 22, he guards him against laying hands suddenly on any man. Paul left Titus in Crete to set in order the things that were wanting, and to ordain (*καθιστημι*) Elders (*Presbuteros*) in every city;—and we have already seen, that they were ordained by the laying on of hands.

JAMES SIM.

Hawksville. Oct. 24th, 1855.

As the *Tribune* exists for the promotion of such sentiments as the following, it is perhaps allowable to give place to such extracts occasionally:—

LINDSAY, 25th Nov. 1855.

REV. R. DICK—DEAR SIR:—I earnestly desire that God will bless your labors in the holy object of promulgating the principles of Christianity. Those fences which Satan has erected to keep apart God's people must be thrown down. The sheep of God's pasture must not be separated. Oh! that the time were already come for a general union amongst the members of Christ's Church!

That God may preserve you to accomplish great things for the promotion of his honor and glory is the sincere prayer of
Your Old friend,

W. L.