

shrink back, and beg for time to complete their preparation.

THE CHRISTIAN VISITOR.

ST. JOHN, N. B., DECEMBER 29, 1870.

THE DEPARTING YEAR.

They days are numbered, and soon thou wilt depart, to mingle with the ages that have gone before.

In thy onward march thou hast unfolded the spirit of progress in no stinted measure.

Thou hast given birth to enterprises, which, in their future development, will greatly strengthen and invigorate the forces of the social compact.

But on the wide field of christian missions thy greatest triumphs have been won.

Alas! alas! that these glorious records should be stained with the blood of countless thousands who have fallen upon the battle-field.

As the last sands fall from the time glass of 1870, may all be found praying, "Thy kingdom come, Thy will be done on earth as it is done in heaven."

THE PASTORAL OFFICE.

In noticing, not long since, Dr. Carson's admirable book on the "Heresies of the Plymouth Brethren," we promised to furnish an extract from his excellent chapter on "The Pastoral Office."

"The existence," says the learned Doctor, "of the Pastoral Office is so plainly taught in Scripture, that I am surprised any person would think of questioning it."

"Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: which also they did, and sent to the elders by the hands of Barnabas and Saul."

"And when they had ordained them elders in every church," it is evident from this, that a church must exist before an elder or pastor can be placed over it.

"And when they had ordained them elders in every church," it is further manifest that the pastor was not to run, after Plymouth fashion, through all the churches in the kingdom.

"And when they had ordained them elders in every church," it is also plain that a pastor was placed over every church so formed. There was no exception—"every church."

where God's institutions are despised, these parties become dead, stunted, and formal. In place of recommending the system of Christ by their conduct, they become a direct stumbling-block to all who witness their order.

"And when they were come to Jerusalem, they were received of the church and of the apostles and the elders." Could anything be plainer than this? We have three classes here—the church, the apostles, and the elders.

"And he (Christ) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." If the pastors and teachers were necessary at the time the apostles and prophets existed, they are surely equally necessary now.

"Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." Again the Scriptures perfectly explicit. The saints of Christ, or the church of Christ, at Philippi, had bishops and deacons.

"Remember them which have the rule over you, who have spoken unto you the word of God." The elders which are among you I exhort, who are also an elder and a witness of the sufferings of Christ.

"And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." The saints are here desired to remember those who have the rule over them, and who have spoken the Word of God.

"If a man desire the office of a bishop, he desireth a good work." A bishop, then, is not a common man. He has a special office, and an official position. He is more than a common soldier.

"Let us return to NEANDER for an account of the origin of infant baptism. In his PLANTING AND TRAINING, as cited last week, he tells us that its germ, as he thinks, is traced to that passage in Corinthians about the children being holy, or hagia."

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Thou shalt not muzzle the ox that treadeth out the corn; and, the labourer is worthy of his reward." There are several items of importance in this passage. The duty of the elders is to rule, as well as to labour in word and doctrine.

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connected; and it is difficult to conceive how the term regeneration can be employed, in reference to this age, to denote anything else than baptism."

"It is to be regretted that Neander and Mosheim, and Winer, and Schleiermacher, and Geiseler, and Baumgarten-Cruicuz, and Hahn, and Olshausen, De Wette, and Muncker, do not extend the catalogue of such profound Pædo-baptist scholars."

"The religious family paper is not simply a luxury, but a necessity as well. In its weekly visits to the household, it comes freighted with intelligence of the richest and purest quality."

"Pursuant to request of the Baptist Church at Shediac, a Council, composed of delegates from the following Churches, met at the above place on Monday, the 13th inst., for the purpose of considering the propriety of ordaining Bro. Beattie to the work of the Christian Ministry."

"The Council organized by choosing Rev. G. F. Miles Chairman, and Rev. Thos. Todd Secretary. Prayer by Rev. W. A. Coleman. A resolution was then presented by the Clerk of the Shediac Church, containing a call to Bro. Beattie to ordination and the pastorate of said Church."

"The occasion was one of great harmony and deep interest, each part having been performed admirably. We left with our fervent prayers and best wishes for the Church and its Pastor, Bro. Beattie in the community."

"Lizzie departed this life on the 7th of December, 1870, at the age of twenty-five years, at her father's residence at the mouth of the brook near Dover, N. B."

"Lizzie was the daughter of Daniel and Catherine Hopkins, who have ever been in good health. The father is a native of the town of Jefferson, Lincoln Co., Maine, and one of a family of sixteen children."

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uneven journey through winter's frosts and the heat of summer. When he was 63 years of age he was on his way to his camps when his horses broke through the ice crossing a brook.

"They sleep in Jesus, blessed sleep, From which none ever wake to weep."

"DEAR BRO. BILL—I must write this evening in order to send by the mail to-morrow, in time for the Visitor."

"I have had full congregations three times to-day. I wish to go, and think I shall go up to Centreville where the Quarterly Meeting commenced last Friday night."

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We learn from the Richmond Herald that Rev. A. B. Earle is prosecuting his evangelistic mission with marvellous success in the South.

immense audiences, says Grace Trueman in a letter to the Herald, through the vast halls for three services on Sunday. The services of God, faithfully preached, had free course and was glorified.

"The meetings the second week were marked with increasing interest and power. Many had already been converted and were rejoicing with us in a Saviour's love."

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