

be a subject of future inquiry ; as also the question whether, if succession in office were a part of the Christian Institution, such an unbroken series could be found as would assure us that any man living has the grace of official power which once dwelt in Peter. For, from the Bishop's chain,

*" Whatever link you strike,*

*Tenth, or ten-thousandth, breaks the chain alike."*

I will in my next go more into the details of the tract before me.

With every sentiment of esteem and benevolence, I have the honor to be your obedient servant,

A. CAMPBELL.

March 31, 1835.

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## ON THE ELDER'S OFFICE.

### No. 1.

#### GENERAL REMARKS.

It has been with many sincere and intelligent believers, a matter of complaint and of regret, that our Baptist Churches in these Provinces, in some respects, entertain, and act on mistaken views respecting the Elder's, or pastoral office ; which are opposed to their scriptural order and edification. The expediency of now considering this subject, seems to be called for, and the nature, and justness of their complaints, seems to be illustrated, by the following statistical sketch of the Baptist Churches in New-Brunswick, contained in a well written, and otherwise interesting account of their last Association, in the Christian Messenger of the 18th inst. It states, that, " many of the churches of this province are feeble, and many of them are without pastors. The whole number of Baptist Ministers in New-Brunswick, may perhaps, be set down at 25. The number of the Churches in the Minutes is 40—Members about 2100." This report may be assumed as applicable to our other Associations, (according to the last Nova-Scotia Minutes,) their numbers being 63 Churches, 37 Ordained Ministers, and 5328 Members.

These are melancholy facts, as to the defectiveness, and want of scriptural order, and of stated teaching, in so many Churches, who profess to make Apostolic precept, or example the only warrant for their order, ordinances, and worship ; and who might consequently be expected to exhibit themselves in these respects, as models of the churches recorded in the New Testament.

Surely it cannot be inexpedient, or inconsistent with the exercise of Christian charity, and only for the sake of truth, to institute the enquiry, whether the very opposite state of things, im-