

Church Independence and Denominational Unity.

The co-existence of church independence and denominational unity is practicable and consistent, while it is productive of the best results. There is nothing in the several features of denominational unity as it exists, and is cultivated among Baptists, to interfere with the doctrine of church independence—a doctrine for which we contend with unabating earnestness. But when that independence degenerates into a sensitive and morbid egotism, then isolation, self-assertion, jealousy, discord, division, and every evil, are sure to follow.

Nowhere has church independence been more strictly and sacredly maintained than among the Baptists of the neighboring Republic; and nowhere is there to be found more closely associated with that independence the principles and the practices of denominational co-operation than among our Baptist brethren in the United States. Their rapid and healthy progress; their intelligent and vigorous movements in the great enterprises of Christian benevolence, having in view the social elevation, the moral development, and the spiritual regeneration of mankind, at home and abroad; their increasing power and commanding position, as a religious body, are unsurpassed, if not unequalled. Every year, and in every quarter, they are contending with unceasing zeal for the independence of the churches, while at the same time there is a growing desire and demand for more complete denominational combination and co-operation. They see and feel that consolidation and union give strength and dignity to their enterprises in the work of spreading and maintaining the truths of our holy religion.

If we do not misinterpret the voices which are now and then uttering themselves from certain quarters among us, then strange, erratic and dangerous notions respecting the subject of church independence are being propounded and pressed for acceptance. If these notions are such as we can conceive them to be, and if they are to gain currency in the ranks of our Baptist brotherhood in this Dominion, then farewell to the denominational unity and vigor which have hitherto marked our history and made us a blessing in this land. We are doomed to be rent asunder, and to be split up into as many weak and lamentable divisions as characterize the history of the English Baptists, among whom the destructive heresy of open communion and the dogma of democracy running mad in their churches, have wrought such fearful havoc with their unity, purity, peace and prosperity.

But we do not believe that our ministry and churches are prepared to plunge into those extreme and extravagant views of church independence that set at naught denominational unity. We need, however, to be on our guard against "the wiles of the adversary."

Editorial Correspondence.

June 27, 1868.

TRIP TO YARMOUTH. Saturday, the 20th inst., at 4 A. M., we took passage on board the steamer "Linda," en route for Yarmouth, to attend, by special request, the ordination of Dr. G. W. Day to the pastorate of the 1st Baptist Church in this place. The "Linda" steamed on steadily through a dense fog via the Petite Passage, and arrived safely in Yarmouth about 5 P. M. As we entered the Passage, we found ourselves very near the eastern side, and the fog so dense that it was impossible to discern the opposite shore. The "Linda" is not fast, but she is a good, substantial boat, and her officers and crew are very courteous and obliging. Captain Davis seems thoroughly master of his business, and watches the safety of his vessel with unceasing vigilance and skill. C. K. Clemens, Esq., and those associated with him in the ownership and management of the Linda, deserve well of the public for providing, at a heavy cost, steam accommodations between Saint John and Boston via Yarmouth, and we trust their enterprising spirit and action will be rewarded with such an extended patronage as shall induce them to continue their praiseworthy efforts in this direction.

As Dr. Day's health was not good, we consented to occupy his pulpit on the Sabbath, morning and evening. Having a few days to spare before the ordination, we resolved, if possible, to visit the Association in session on Long Island. A friend, knowing our desire, kindly furnished us with a beautiful span of horses and a man, free of charge, to drive us on to Meteghan, on Monday morning, some 20 miles distant. We understood that the regular mail boat would leave there at noon, on Monday, but on our arrival we found she had left at 9 A. M. We were, therefore, under the necessity of employing a couple of Frenchmen to set us across the St. Mary's, a distance of some 12 miles. This they did in a good sail-boat, and landed us at Westport about 5 P. M. Learning that there was to be a meeting there that evening, we decided to remain until morning. Bro. W. L. Parker, assisted by Bro. McKenny, conducted the service, and gave us a good gospel sermon from the passage, "Behold, God is my salvation," &c. The Baptist chapel at Westport is a highly creditable edifice, both externally and internally, and will accommodate a large congregation. The place has great facilities for carrying forward the fishing business, by which a good deal of money has been made by the people, who, for the most part, are in very comfortable circumstances. For the last few years there has been more depression in trade than usual; but this year fish is plenty, and prospects are brightening. The Baptist faith largely predominates in the community, and the temperance reform has exerted a powerful influence for good. A precious revival of religion was experienced this last spring in the church under the pastoral care of Rev. Mr. Moore, and many precious souls were brought into the fold of Jesus.

An old friend hospitably entertained us for the night, put us across the passage in the morning, and generously placed in our hand, on parting, the amount of expense incurred in reaching the place. The Lord reward him for his brotherly good-will.

FREE PORT, LONG ISLAND, where the Association was held, is separated from Westport by what is known as the Grand Passage—a beautiful sheet of water about a half a mile in breadth at low tide. The tide rushes through from the Bay of Fundy with great velocity, and as the waters of the Saint Mary's meet those of old Fundy, the conflict for the mastery is terrific. They rush into each other's embrace, foam and boil in ceaseless strife, as if determined to resist to the last. As the contest is about equal neither will yield; so they go rushing down together in whirlpools of endless variety, and threatening to engulf in the surging billows everything that intrudes upon their domain; but with the skillful boatman there is no danger. A boat with Rev. Dr. Tupper and wife, Rev. Mr. Videto, Rev. Mr. Cox, Rev. Mr. Moore, and ten others on board, was crossing on Sabbath morning, and by some mismanagement on the part of the oarsmen, fell into a place where these conflicting waters meet, and came very nearly being swamped with all on board. The ladies were drenched by the angry waves dashing into the boat; but a merciful Providence saved them from a watery grave. This shows the necessity of caution, first, in not loading the boat too deeply, and

secondly, in keeping her away from these fearful rapids. With the necessary care, no danger need be apprehended.

We had not visited this district of Nova Scotia for some thirty years; hence we were hardly prepared to see such a flourishing village on Long Island. There were not then more than a dozen houses. At that time, we met the people in a small school house, and placed before them Jesus Christ and him crucified. Some that were then children told us more than we remembered of that meeting. The Lord was present to clothe his word with power. Now, instead of the small school room, they have a commodious chapel, capable of seating, we should say, 600 people. It is of graceful mould, chastely finished, free of debt, and is a credit to the place. It is situated at the head of the cove or harbour. The houses are principally new, of modern type, and for the most part are painted white. It is really one of the prettiest villages of its size, we have seen in the Province. Ship building is carried on to some extent; we saw one large vessel on the stocks. The fisheries and navigation are the principal sources of income for these Western Isles. The general depression in trade has produced disasters here as well as elsewhere; but this season, fish is abundant and in good demand. We were informed that codfish are worth \$4.50 by the quintal. It was stated that one man and a boy, living on the western section of Briar Island, had caught in a small boat, this season already, 100 quintals. This indicates that thorough application to the fishing business in that district, is a hopeful calling.

A DAY AT THE ASSOCIATION. We had the very great pleasure of spending Tuesday with the brethren engaged in anniversary services. To us it was a "feast of fat things." We understood between thirty and forty ministers were present, only one of whom—Dr. Tupper—belonged to the Association when we joined it, as a Christian minister, in 1829. All the rest have come into the ranks since then. The most of their faces, however, were familiar to us, and we were delighted in being permitted to renew an acquaintance commenced in the exercise of fresh born faith and love, and cemented by mutual labours and conflicts in the same blessed cause. The Western Association is favored with a fine class of able and devoted ministers of the New Testament, and they supply a large extent of country, filled with many large and flourishing churches—a field which the Lord of the harvest has greatly blessed. May the work of the Lord continue to prosper in their hands.

The letter from Rev. George Armstrong, in another place, will render any particular notice of the Associational proceedings by us unnecessary. We doubt not great good will result from this assemblage of the Lord's servants.

LAST SABBATH MORNING we preached to the good people of Hebron, Yarmouth. Congregation large and deeply solemn. Rev. Mr. Philips has resigned the pastorate of Hebron Church, and they are again left as sheep without a shepherd. It is a large and inviting field for a man who combines acceptable preaching talents with qualifications to harmonize the membership, and to stir them to united action. The indications of the Sabbath were such as to make us feel that the field is white for the harvest. O, for the skillful, humble, earnest, faithful laborer, to thrust in the gospel sickle, and gather the ripening sheaves! Bro. Myers, a licentiate from Guysborough, and a student of Acadia College, is spending a few Sabbaths with them. May he render good service in the master's name!

SABBATH EVENING was a season of unobscured interest. We addressed the church in Town, with special reference to the responsibilities and advantages of Sabbath school instruction. The congregation was immense, aisles and all space crowded, a thousand persons at least present, charming singing by the children under the superintendence of Professor C. R. Bill. The people felt that impressions were made as enduring as eternity. The Lord grant it for his name sake!

The Western Association, Nova Scotia.

We turned from the beautiful valley of the Gaspeaux, saddened and grieved at the spectacle exhibited at the Central Association. Perhaps it would be a real service to the cause of Christ, to make no allusion to several things that occurred during the recent session of that body. The deep wounds inflicted on our holy religion, will not, we fear, be soon healed. The people that ruled there, may consider, that they have gained a great triumph; but they little reflect or know, at what cost to religion, the Baptist Denomination and the souls of men. But, gladly leaving the scene of conflict and strife—where, save on the Sabbath, we saw but little that indicated to us emotions and exercises begotten and directed by the Holy Spirit, we journeyed westward to Long Island, hoping to see a humbler, holier, more brotherly and considerate spirit manifested at the Western Association; and were not disappointed.

As we passed along the Annapolis Valley, reveling in beauty and revealing promise of future plenty to reward and bless the toiling and patient husbandmen—as we gazed upon that beautiful and most useful little sea—the Annapolis Basin—as on Digby Neck, we caught glimpses of the Bay of Fundy on one side, and St. Mary's Bay on the other, as scenes of rugged grandeur like *Petite Passage*, or of peaceful beauty, as *Sandy Cove*, opened to our view and claimed our attention. We saw in some measure the footprints of the Almighty, heard the music of his voice, and felt the pulsations of his love. Oh, how wise, how powerful, how great, how good is God! We reached *Freeport* on the evening of the 19th June, and received a hearty welcome from the worthy occupants of the parsonage—Rev. J. Moore and his amiable companion. Next morning at 10 o'clock, the Rev. N. Videto, the Moderator of last year, presiding, the Association was opened with extended and appropriate devotional exercises, which were followed by addresses of the right kind from several ministering and other brethren.

The Rev. I. Wallace was chosen Moderator, and Rev. R. D. Porter and W. H. Richan were appointed Secretaries. To the Committee of Nomination and Arrangement was assigned the duty of preparing, much business to come before Association. Arrangements for the Sabbath and other meetings were made by this Committee. The letters from the churches were read in the afternoon. Some of the churches have been much blessed and cheered by the visitations of Divine grace; but from many no tidings of harvest and gladness came; yet the seed of truth, sown in faith and prayer, will yet, it is believed, spring up in many hearts and bear fruit unto salvation, to the glory of God and the Lamb, and to the joy and strength of his people.

A Temperance meeting was held in the evening, and energetic and interesting addresses on the subject of Temperance were made by Rev. I. Wallace, N. Videto, Wm. B. Porter, and W. G. Parker. No only were intoxicating liquors denounced as a beverage, but the use of tobacco, the weed so much patronized, puffed, smoked, or chewed by so many brethren who are too weak, irresolute or insensible to its evil effects, to cast away the abomination and free themselves from its vile bondage, was soundly and severely denounced by some of the speakers. How much good would be effected, were the efforts in the church and the world, directed to the effecting of a total abstinence from the use of tobacco, and to the putting away these unwholesome and debasing stimulants, and devoted to induce others to devote, what is spent on these unlawful indulgences, to promote the cause of truth and salvation among men!

At *Freeport* the Lords' day services were as follows:—The Rev. Dr. Tupper preached at 10 o'clock A. M. an excellent sermon on the duty and blessing of praying for the peace of Zion. At 8 o'clock P. M. Rev. Geo. Armstrong preached on the powers of God. Everlasting Love. At 7 o'clock P. M. Rev. W. G. Parker discoursed well on the sufferings and glory of Christ. Services were held at *Westport* and *Petite Passage*.

On Monday at 10 o'clock A. M. Rev. N. Videto preached the *Introductory Sermon* from Gal. 6: 14—on *Glorying in the Cross of Christ*. The preacher presented Christ as every way worthy of our highest admiration, confidence, love, imitation, service and sacrifice. In order to make association profitable and truly effective in promoting truth and holiness, Christ must be enthroned and rule in them. His presence and love will be more to correct wrongs and to purify, bless and unite the people than any amount of adroit one-sided management, stickling for nice constitutional distinctions, or very close enforcement of rules of order, when by so doing unfairness to any would be the result, or paternal confidence and regard be impeded or wounded.

The *Circular Letter* prepared by Rev. W. H. Porter is an important and timely document. A short discussion arose on one point in it, but without changing the writer's view or expression. Some people are so much afraid of Popery and of undue power in the ministry that they will hardly let truth speak in her own language, and would fain deny to the ministers of Christ the position and authority which He has given them.

On the presentation of the Report on education all speeches on the subject were made by Revs. Wm. Hall, J. C. Morse and Alfred Chipman. Much effort was made to put and maintain our Educational Institutions in the state of equipment and efficiency required at the present time. The report on the Home Mission called forth interesting and earnest addresses from Revs. W. H. Porter, W. H. Richan, T. H. Porter, Jun., and other brethren; while the report on the Acadian French Mission was well supported by speeches from Revs. C. Randall, Jos. H. Saunders, M. Normandy, G. D. Clark, and B. D. Foster. This is an interesting and hopeful mission, and deserves the help which New Brunswick can give. The report on the subject of the "Linda" called forth important remarks and suggestions by several brethren on the best methods of interesting and instructing Sabbath-schools, so as to lead souls to Christ, truth and holiness.

The Foreign Mission report, presented by Rev. Dr. Tupper, and the letters read from our missionary, Miss DeWolfe, and from Mrs. Van Meter, awakened in us the most grateful and glad emotions. God has evidently set the seal of his approval to the labors of our missionary on her passage to Burmah. The efforts of the faithful sisters on board the good ship, *John Bunyan*, have, by the grace of God, resulted in a precious work of revival; a general desire for salvation has been shown by those on board, and seven professed to have found peace in believing on the Son of God. "The Gospel of Christ is the power of God, and salvation to every one that believeth." This precious and reviving truth stands as a foundation pillar for our deliverance and safety, and for honest, patient, prayerful labor for the conversion of sinners the world over.

Other reports were brought in and passed. One thing only arose to mar the comfort, peace, and unanimity of the Association—that was the introduction of a commendatory report on the "Christian Messenger." It was known that some brethren regarded the course taken by that paper as unjust to the Baptists of Nova Scotia, and injurious to the interests of the Baptist Denomination in the cause of religion in general, and that they, therefore, were unwilling to have the Association compromise itself by expressing approval of that paper. Some of these brethren endeavored to prevent the *Christian Messenger* from being in any manner brought before the Association; but they were overruled, and it was determined to have a committee on that periodical. That committee presented a commendatory report; to which, through some perhaps pardonable oversight, the brethren, save referred to, were not asked to agree, and to which they could not conscientiously assent. This report, without a single speech in its support, and without the question having been called for, was put for the acceptance of the body, and was rushed through with "hot haste," and without allowing brethren an opportunity to show that the *Christian Messenger* deserves not the commendation of the Baptists of Nova Scotia.

An honest expression of disapproval was feared, and it was determined, should such a thing be done, that that paper must be shut out; and that determination was persistently carried out. And it is with regret that we must add—the Moderator gave the weight of his position and influence in that direction. Whatever brethren may now say as to the goodness of the motives that prompted them to take support or acquiescence in the course adopted on the occasion, we must be permitted to say that in our opinion the proceeding by which brethren were cut off from expressing their views on the subject of that report was unjust, unfair, unbrotherly, and not at all adapted to increase fraternal confidence, love, and union.

Notwithstanding the boast concerning *soul liberty* among us, I think we need a few additional lessons on that important subject to make all of us understand and recognize the principle as extending its rights and protection to our opponents as well as to us and those who agree with us, and that we ought to be just to our enemies, as well as to our friends; nor make or unmake truth, cannot annihilate facts; nor make what is unfair, unbrotherly, and unchristian, harmonize with or promote what is holy and Christian. G. ARMSTRONG.

For the Christian Visitor. MR. EDITOR.—Your correspondent "H." in your last issue, after describing the sermon and lecture of the distinguished Methodist preacher, now among us, and who winning for himself the most enthusiastic applause of all classes, puts this question: "The thought arises, with so mighty a work to be done among men, why are there so few mighty ones in talent to do it?" We sympathized with the feeling that gave birth to the question, and with the wish that lies concealed in that question. But we have thought it was possible, while admiring greatness, as it shines in oratory, to overlook some very significant passages in the oracles of God—such, for example, as the following: "And I brethren, when I came to you, came not with exhortation of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God. I have planted, Apollos watered; but God gave the increase. So, then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase." Punshon is not a greater, nor a more successful preacher than Paul; and yet the latter—in his own account of himself—is to be taken as a guide to our judgment of his oratorical power—was far inferior to the former.

We found also the following passages imposing a needed restraint upon our wish for mighty orators in the pulpit—viz: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." But we do not advocate foolish preaching, or the preaching of foolishness; nor do we mean to encourage indolence and ignorance in the ranks of the ministry. Nay, let every one who feels himself called to this responsible position of an ambassador from the King of kings to rebel subjects, bend and bind all the energies of his being, intellectual and moral, into the high and holy service. Overt earnestly and cultivate diligently the best gifts, and then prayerfully consecrate all at the feet of the Divine Master.

The Association

commences at Sackville on Thursday, the 9th inst. A letter from Rev. T. Todd informs us that the regular charge by stage from Moncton to Sackville is \$2, but that he can procure an express team that will take the Association friends for \$1.25. He will bring them back at the same rate. The railway, of course, will allow the usual accommodation. Bro. Todd says it is important that the express party should know as soon as possible how many passengers to provide for; and that in order to be in time for the Association, they should go up by the Wednesday's train. Those wishing to go by this conveyance had better say so by note to Brother Todd at once.

For the Christian Visitor.

Ordination Service at Yarmouth, N. S. An Ecclesiastical Council was convened with 13. Yarmouth Baptist Church, June 25th, 1868, a 3 P. M., for the purpose of considering the propriety of setting apart to the work of the gospel ministry, Bro. G. E. Day. The Council consisted of—Rev. A. W. Bars, Moderator; Bro. Jos. Robbins, Lic., of South Yarmouth. Rev. W. L. Parker, of Argyle. Rev. R. D. Porter, of 2d Yarmouth. Rev. A. Cogswell, Beaver River. Rev. Jos. H. Saunders, Hebron, Yarmouth. Rev. E. B. Bell, St. John's. Deacons: John Durkin, and W. H. Gridley; Brethren: Edward Huestis and William Churchill, of the 1st Yarmouth. Brethren invited: Benjamin Brown and Joseph Shaw, of 1st Yarmouth; Brethren B. B. Moses, of Hebron; C. F. Myers, Lic., of Guysborough. Rev. I. E. Bell was chosen Moderator; Rev. Jos. H. Saunders, Clerk.

After hearing the candidate's Christian experience and call to the ministry, together with his views on Divine service, he was resolved unanimously to proceed with the ordination service at half-past 7 P. M. This was done in the following order: Sermon by Rev. I. E. Bell, from 1 Tim. 8: 16. Ordaining Prayer by Rev. Joseph H. Saunders. Hand of Fellowship by Rev. A. W. Bars. Charge to the Church by Rev. A. Cogswell. Concluding Prayer by Rev. W. L. Parker. Benediction by Rev. G. E. Day.

The interesting exercises were interspersed with excellent music under the direction of Professor Bill; and the Council separated with many warm wishes for this Zion, and its young Pastor. Jos. H. SAUNDERS, Clerk.

The Baptist Tidings, a double sheet of splendid appearance and of solid value, published at Mason, Michigan, and, in the first year of its existence, gives us the following notice, which we accept with sincere thanks:—

THE CHRISTIAN VISITOR, a weekly religious folio of good size, is the organ of the Baptists of Nova Scotia. It is published in a comparatively few number in that Province, it is exceedingly creditable to them that a paper of the size and interest of the *Visitor* is sustained by the denomination there. We are glad to hear from our brethren in New Brunswick through its columns. It is edited by the Rev. I. E. Bell.

The last number of *Zion's Advocate*, (May) June 24, brings us an extended notice of the forty-fourth anniversary of the *Maine Baptist Missionary Convention*. The sermons preached on the occasion, if we may judge from the analysis given in the pages of the *Advocate*, were able and timely. That by Rev. J. Ricker, before the Education Society, presents the following points:—I. What constitutes a godly ministry? II. He must preach the Word. III. He must believe it. IV. He will put himself where the Master would have him. V. He will not willingly miss any opportunity in improving his mind and strengthening it. VI. That he will be careful of his piety that it loses not its fervor. VII. Careful of the flock. VIII. Some of the fruits of such a preacher's work. I. Conversion of sinners. II. Conversion under such a minister will be conversion—not mere shams. A church built up of such strength is a tower. Such commit not themselves to men but to principles. III. Internal affairs under such a ministry will be wisely administered. IV. Such a ministry will ensure a due regard to the external affairs of the parish. In conclusion, great care is necessary on the part of this Society in selecting the right men. The churches are criminal in not selecting men for the ministry. The Convention Sermon was preached by Rev. N. J. Wheeler, on

THE DUTY OF BAPTISTS.

Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity.—1st Cor. xvi. 13, 14. After stating that the text was of a military charge, warning the soldiers of Christ against the dangers which beset them, an exegesis of it was given showing that the apostle enjoined a watchful, steadfast, manly, resolute and affectionate spirit, in maintaining the body of Christian doctrine both against those who denied its truths, and against those who held them not in their purity. It was then claimed that the same class of dangers now threaten the life of our holy faith as in apostolic times, and that those most to be dreaded are the persecutions of truth which are held by and practised by misguided believers. From this source has the gospel in all its history suffered more than from all things combined. In order, then, to show the distinctive mission of Baptists, a brief statement was made of the principles we hold in common with other Christians and of those which are held by us alone in their purity. Agreeing with others in the great doctrines relating to God and salvation, we differ from them in holding "That the Bible is the sole authority in settling all questions of faith and practice, (2) that a church should be composed only of regenerated persons, and (3) that immersion of the body in water is the only Christian baptism recognized and enjoined in the Bible." Proof was given that we alone hold to these principles in their entireness and purity, and that the principles themselves are Scriptural. The maintenance of these in the spirit of the apostle's solemn charge, is the distinctive duty which God has assigned to us as a denomination, and it was urged—

1st. That such a course as this is demanded by the truly permanent union that is possible, or even desirable, is in union *in the truth*, without any mixture of error; and this will best be promoted, not by any denomination yielding or conceding its conscientious convictions, but by holding to them firmly and advocating them until they are clearly disproved by the word of God. Looking at each other's differences through this divine medium, we shall come more and more to see eye to eye, to be freed from error, and to unite in the truth. The results of the past century show this fact, and they have been such as to inspire us with hope, gratitude and joy.

2nd. That such a course as this will insure the greatest success. This follows from the fact that we shall have God with us in this strife to maintain his own truth. The history of Baptists also illustrates in a marked way this course of action. 3rd. That such a course as this, more than any other, will command the respect of our opponents. This follows from the fact that good men are constrained to honor steadfast and manly action in others in maintaining an avowed moral principle, when such action is seen to spring from a conviction of duty. 4th. That such a course as this will, more than any other, tend to promote true Christian Union.

The only permanent union that is possible, or even desirable, is in union *in the truth*, without any mixture of error; and this will best be promoted, not by any denomination yielding or conceding its conscientious convictions, but by holding to them firmly and advocating them until they are clearly disproved by the word of God. Looking at each other's differences through this divine medium, we shall come more and more to see eye to eye, to be freed from error, and to unite in the truth. The results of the past century show this fact, and they have been such as to inspire us with hope, gratitude and joy.

Rev. Mr. Punshon Again.

This celebrated pulpit orator is the current topic of conversation, and everything that appears in the public prints respecting him is eagerly sought and read. We, last week, gave our readers a scrap from a contemporary, and now insert another from the pen of one whose admiration knows no bounds:—As Mr. Punshon advanced in his discourse, an occasional emphasis applied with judgment, betokened the practical speaker; and the finish of his sentences betrayed thorough preparation. As he warmed with his work, quickening at the same time the gait of his articulation, you found him gaining a strong hold not only upon your attention but upon your feelings. He possesses that attribute indispensable to the orator, for which we have no better name than *magnetism*. You are rooted as by a spell and surrender for a time the guidance of your own intellect. Occasionally you find the speaker's power over you going to such lengths as to control your respiration, and you breathe as he breathes, or as he gives you liberty. Who ever has known the delicious pain of a long, deep inhalation—half a sigh of relief, half a welcome to the outer world for the time forgotten—while listening to a speaker with such rapt earnestness that every faculty of mind and sense is concentrated in the one act of hearing, has felt what oratory is. You enjoy the ecstasy, and the speaker stops you to recover yourself; you feel that you have had an apocalyptic hour. Mr. Punshon is much more of an orator than any man I heard in England.

Prince Edward Island Baptist Association.

DEAR BROTHERS.—We have made arrangements on the Island to form an Association under the above title. We propose to meet for this purpose on Saturday, the 18th prox. (July 18), at North River, at ten o'clock, A. M. Brethren from New Brunswick are cordially invited to attend, and will find a right brotherly welcome. Yours in the Gospel, J. DAVIS, Charlottetown, P. E. I., June 25, 1868.

Anarchy in the Established Church.

Peter Bayne, the London Correspondent of the *Watchman and Reflector* for June 18, writes:—Those who are in the midst of a battle do not see what is going on, and have no idea of the spectacle as a whole. The ecclesiastical confusion of England, so far as the established church is concerned, is so portentous and astounding that we who are in the midst of it fail to apprehend or appreciate it as a whole. But contemplating the scene from the western shores of the Atlantic, you Americans must surely lift up your hands in amazement at the pass at which things ecclesiastical have arrived in old England. Here is a reverend Anglican declaring that Protestantism and infidelity are radically one; there a mob is hooting down an Anglican preacher who in garb and doctrine is more Roman than the Romans; yonder Mr. Murphy is throwing towns into convulsions of riot by saying savage and unchristian things about Papists; on the bench, one judge tells you that the church of England is the same as before the Reformation, while another jauntily flings wide her gates, and declares that you may be one of her priests and preachers although you believe neither in eternal punishment, vicarious atonement, nor infallible inspiration, and deeper perhaps than all comes the trial of Lord Shaftesbury, from the House of Lords, crying that "this will never do," and that the church of England is being weighed in the balances because the Ritualists continue to dress as they choose, and he has been prevented from proceeding with his bill for the "regulation of vestures." What do you think of all this? What, for one thing, do you think of the legislature of Great Britain passing bills to regulate the cut of albs and chasubles, of sabbath gippes, and all their trimmery? Does it seem quite on the level that the great Imperial Parliament to resolve itself into a congregation of ecclesiastical tailors? And does it not perplex and astound you to know that there are men, sane and good men, who regard themselves as intelligent men, and who nevertheless sincerely believe that it is their duty before God to perpetuate the infinite agglomeration of anachronisms which call itself the established church of England? Perhaps, however, such will most astoundly your shrewd heads is that the people stand all this. They can annihilate the chaos and convert it into a cosmos at once, by the simple method of appropriating to the nation's purposes those ecclesiastical revenues which are the nation's own. Take the money from the church and let her go free—such is the lucid and simple formula by the application of which every ecclesiastical web of England would be beaded. The furious sects which will most astoundly your shrewd heads is that the people stand all this. They can annihilate the chaos and convert it into a cosmos at once, by the simple method of appropriating to the nation's purposes those ecclesiastical revenues which are the nation's own. Take the money from the church and let her go free—such is the lucid and simple formula by the application of which every ecclesiastical web of England would be beaded. The furious sects which will most astoundly your shrewd heads is that the people stand all this. They can annihilate the chaos and convert it into a cosmos at once, by the simple method of appropriating to the nation's purposes those ecclesiastical revenues which are the nation's own. 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