

admitted by some immersionists. Sometimes we are referred to Bunyan, Hall, and Spurgeon, who approve of communion with other Denominations; but we cannot endorse error from these men any sooner than from men of less note, and we must never follow the example of any man if he has not Divine authority.

To these principles let us be faithful, and in them united. To our own table we may invite whom we please, but to the Lord's table we may receive only those sanctioned by his word. We should be explicit on these points, the want of explicitness has led to very serious difficulties already, and it will be a dark day to us when we open the door of communion wider than the word of God justifies.

The Lord be praised, we have hitherto observed the teaching of the Bible on this subject,—may He enable us still to do so, keeping us in union, zeal, and holiness, until by Divine grace we give the world the Bible in its purity. The responsibility therefore which rests upon Baptists in this respect, should inspire us with increased devotedness to the cause of God, until that glorious day is brought about, when the watchmen "shall see eye to eye," and the earth "shall be full of the knowledge of the Lord, as the waters cover the sea," and there shall be but one Catholic Church acknowledged throughout the world. "May the Lord hasten it in His time."

For the Christian Messenger.

About Presbyterian Triumphs.

In the letter of the Rev. Mr. Sommerville with which the readers of the Christian Messenger were recently favoured through the kindness of their judicious friend the Rev. S. T. Rand, it is said "the triumphs of Presbyterians in the days of Covenanting are not to be traced to the assumption of the place of authorised expositors, but to the submitting of their claims to the word of God in the hands of their hearers." And also the following, "To the insinuation, perhaps unintended, that we claim a right to enforce what is taught in the scriptures, I think I can speak for every Presbyterian that they never claimed any such right."

As I am somewhat doubtful of the meaning and correctness of what is here asserted I beg to ask a few questions which the Rev. Mr. Sommerville will perhaps be kind enough to answer.

1. What period is to be understood by "the days of Covenanting?" May I presume that it includes from the year 1640 to the year 1650? At that time Covenanters had undoubtedly more power in Britain than at any other period before or since.

2. What were "the triumphs of Presbyterians in the days of Covenanting?" Was the compulsory taking of the Covenant by the soldiers of the Parliamentary army one of them? Was the involving of the nation in a bloody civil war, waged by such true patriots as Hampden and Cromwell, for the overthrow of tyranny and the establishment of good government; but by Presbyterians such as Essex and Manchester, and others of that ilk, for the overthrow of prelatry and the establishment of Presbyterianism, another? Shall we also include among "the triumphs of Presbyterians in the days of Covenanting" the cramming of the said Covenant down the unwilling throat of profligate Prince Charles, the marshalling of an army, for the avowed purpose of imposing both Covenant and royal profligate upon England; the triumphs of Dunbar and Worcester; and finally the declaration of the royal covenanting libertine, when crowned and secure from the wrath of indignant Scotchmen, that Presbyterianism was a religion for no gentlemen?

3. And though these things are not of yesterday, but veritable history denied by no sane man, and some of them developing principles at that time avowed and acted upon by Presbyterians, and NEVER SINCE DISAVOWED BY THEM AS A BODY; but quite in keeping with much they now say and do, as for instance advocating the repeal of the Catholic Emancipation Act, now I ask, can the Rev. Mr. Sommerville say "for EVERY Presbyterian, they NEVER claimed the right to ENFORCE" what they think "is taught in the Scriptures?"

As regards the momentous discussion between "Impudence" and Mr. Sommerville, its transcendental flights of thought would be amusing if we did not pay too dear for our whistle. Had both these gentlemen been compelled to state in two or three sentences their principles, respecting religious liberty and the rights of conscience, we might have been saved much useless reading and learnt what they really believe on these subjects—a piece of information obtained by no mortal from what they have written. The more they write the more difficult is it to ascertain their meaning. I don't pretend to understand either of them, but as far as I can obtain a glimpse of what they intend to express, there is a strange confounding of what one has no right to do and what another has a right to compel

him not to do. A man has no right to disobey God; you have not a right to compel him to obey. Persuade, if you can, but he weapons of Christian warfare are not carnal but spiritual—not religion established by law and enforced by secular power, but "the truth as it is in Jesus."—Every true Baptist understands that.

MODESTY.

Christian Messenger.

HALIFAX, JULY 17, 1861.

Death of the Rev. W. H. Caldwell.

We learned a few weeks since of the illness of Mr. C. but were surprised a few days ago to receive the following account of his death and burial from the Rev. E. H. Harris. Being somewhat acquainted with Brother Caldwell and his family previous to his entering the ministry, we may add our testimony to his devotedness to his Master's work and general concern for the progress of the gospel, long before he gave himself wholly to the ministry. With respectable natural abilities he had made good use of his opportunities, and attained a position of respect and usefulness, which many might emulate with advantage to the Church of Christ and their fellowmen.

We deeply sympathize with the bereaved family and the church at New Germany, in their affliction and sorrow.

Bridgewater, July 10th, 1861.

MR. EDITOR,—

Rev. WILLIAM H. CALDWELL, of New Germany, expired on the morning of the 8th inst., aged 49 years, after a sickness of five months.—At an early hour this morning the Sons of Temperance, with many more, repaired to his late residence, and in procession bore away his mortal remains, deploring the demise of the man of God.

At 11 o'clock the large assembly entered the new Chapel, where we were entertained by a very appropriate sermon, pronounced by Rev. B. Taylor, from Heb. iv. 10. The preacher in unfolding the passage, was careful to make very prominent the necessity of Christian labour, that by the grace of God, we fail not of entering into that rest. Residing in New Germany, and being conversant with the departed during his pastorate of two years, in that place, he bore the most unqualified testimony to his fidelity in his Master's cause. Bro. Taylor referred to his having visited him in his deep affliction, which he bore with sweet submission to the Divine will, accompanied with unshaken confidence in the promises of a covenant keeping God. After the writer had addressed the mourners, the church and congregation, the body of our dear brother was lodged in its last resting place, until "the trumpet shall sound and the dead shall be raised."

Brother Caldwell had laboured but a few months in New Germany, before he saw and felt the necessity of having a much larger and better house for God. His brethren sympathized with him, in his views, and with a will they purchased a central site, which under his superintendence was soon honoured with a beautiful structure, forty feet wide by fifty long. This Chapel is in so advanced a stage of completion, as to have, with its well arranged temporary seats, accommodated the large assemblage who entered it in tears, after the mortal remains of him, who anticipated the pleasure of publishing from its pulpit, the glad tidings of the Gospel of the Son of God.

This sketch may be read with interest, as connected with a good minister of our denomination; hoping that some one acquainted with the history of Bro. C. will furnish for your columns an appropriate article.

The widow and large family of seven fatherless children let us commend especially to God and his grace. I was glad to learn that the good people of New Germany show them every kindness mingled with true Christian sympathy.

E. N. HARRIS.

P. S.—Last Sabbath I went down the River 6 miles and baptized a German father, aged 69 years, strong in the Lord and happy in his love. The assembly was so large that I had to stand on the platform and preach, that the people without might hear. Returned to the town and baptized again at 8½ P. M. The banks and waters of the Lahave are no where surpassed for beauty and convenience in baptizing, in the right way. Pray that this Lunenburg Jordan may be more abundantly honoured in this way.

E. N. H.

The Eastern Association.

After making a highly interesting and satisfactory progress through the Central and Western counties to meet with the gatherings of brethren in those parts, we started on Thursday, the 4th, by Archibald's coach to make a tour in the opposite direction for the purpose of attending the Eastern Association at Guysboro. The usual alternations of lake scenery and wild woods, are brought us to Musquodoboit, where fine fertile farms skirt the road on either side. Beyond this are miles of fine timber, waiting the approach of

the agriculturist and artizan. In some parts are the bare trunks of large trees, left by the ravages of fire, but in many places for miles no such melancholy remains of the destructive element are seen; but the evidence of a fertile soil in the shape of large straight hardwood trees. Great improvements are being made in the roads near "the Lone House," (where Rebecca Langley the hostess, two or three years since met with an untimely end,) which, if persevered in, will render them unsurpassed in the province. At present it is necessary to have good springs to the carriage to make it comfortable, when driving from 6 o'clock in the morning to 11 o'clock at night. Two worthy Presbyterian elders, who were returning home from their Synod in Halifax, will not dispute with us that we were all pretty well shaken before we had accomplished our journey.

Perhaps on no part of the road was there less of improvement visible than around College Lake—the lands granted to King's College. Some thousands of acres of the finest fertile land are here held without contributing a penny towards the keeping up of the roads running through them. (Query, Should not unimproved lands be taxed to aid the revenue for keeping up such roads?) The engineering skill exhibited in laying out these roads is really something remarkable. No amount of effort could enable us to keep in view the comet which was at night shining so brilliantly: the acute angles formed in passing around the hills and avoiding the vallies made it necessary for us to travel, at different times, in the direction of all the points of the compass. However, we succeeded eventually in reaching Guysboro without broken bones, and soon in the comfortable quarters of Tory's Hotel were enabled to forget the ups and downs of the road over which we had passed.

GUYSBORO.

The beauties of Guysboro harbour, with its islands, and the surrounding district of Manchester, burst upon us on Saturday morning in all its natural magnificence. The quietness of the village was in harmony with the stillness which reigned all around. These, with the cordial greeting we soon received, were ample compensation for the two days spent in reaching a place and people so much in harmony.

THE ASSOCIATION.

At 2 o'clock the Delegates assembled, and after the preliminary business, elected the Rev. Jas. E. Balcom their Moderator; Messrs. H. Upham and D. A. Steele, Secretaries, and C. Jost, Treasurer.

The Rev. Dr. Cramp and Rev. John Davis were appointed to examine the Letters from the Churches, and the Rev. George F. Miles and S. Selden to read them before the Association.

Quite a number of ministering and other brethren were present, from Amherst, Londonberry, Portaupeque, Onslow, Truro, Stewiacke, St. Mary's, Charlottetown, P. E. I., Sydney, C. B., Canso &c. The Rev. Geo. Richardson preached on Saturday evening. Sermons were preached by Rev. Dr. Cramp, Rev. M. Normonday, and Rev. J. Davis in the Guysboro Baptist Meeting house on Lord's-day. The Methodist Meeting house was also supplied with preaching by the Baptist ministers present, and also the two other places of worship at Manchester and the Cove, belonging to the Guysboro Church.

On Monday morning the Rev. James Reid, of Portaupeque, preached the Introductory Sermon from Psalm cii. 13. After alluding to the high estimation in which Zion was held by the Jews, and all the ancient prophets, he shewed that the spiritual Zion was the object of special favor to all God's people. The preacher elucidated the subject by stating

- 1. The Lord has still a Zion.
2. Zion, the Church, ought to be dearer to us than all earthly good.
3. He shewed some ways by which we may promote Zion's welfare.
4. He described the blessedness of those who promote and pray for the peace of Jerusalem.

The Report on Home Missions was read, and 4 o'clock named as the hour to commence the Annual Meeting of the Home Missionary Society.

The Report on French Missions was read and ordered to be taken up in the evening session.

The Report on Sabbath Schools was read and 11 o'clock on Tuesday named for the Sabbath School Convention.

On the presentation of the Report on Bible circulation speeches were made by several, shewing that the commotions among the nations had been made the occasion of giving the Word of God to those who apparently could be reached by no other means. The barriers raised against the distribution and use of the Word of God had been broken down and a free course had

been made, in many instances, by those who had no intention of producing such results.

Sabbath Observance, Temperance, and Education were taken up in the afternoon. On the latter subject, speeches of much weight and importance were made Rev. J. Davis and J. King, Esq. The necessity of connecting religion with intellectual cultivation was dwelt on by both speakers. Mr. W. H. Porter spoke of the benefits he had received at Acadia, and the gratitude he should ever feel on account of them. He had learned to love both Teachers and Students, and to esteem them for the deep piety which constantly pervaded the intercourse between those so associated. He reminded the audience that other denominations were giving much attention to learning; and felt that if the subject were neglected by us now, we should sink in our own estimation, and cease to be deserving of public respect. Rev. Dr. Cramp referred to the high state of efficiency the Horton Academy had now attained; and the success which had attended the effort to establish a Female Department—that every barrier had now been removed to a thorough course of Education for Females.

J. King, Esq. moved, and Rev. H. Eagles seconded the following Resolution; which was carried unanimously:

Whereas, In the late financial difficulties of the College, there was a statement made of the same to the Churches asking for a definite sum from each,

Resolved, therefore, That this Association cordially approve of the same, and earnestly exhort all the Churches who have not responded thereto, to do so as far as can be done, and with as little delay as possible;

Resolved further, That in the judgment of this Association it is highly desirable that the Governors of Acadia College should frequently bring the affairs and claims of that Institution under the notice of the Churches, with a view to ensure the continuance of their sympathy and aid.

THE ANNUAL MEETING OF THE HOME MISSIONARY SOCIETY

was held in the afternoon. John King, Esq., Vice President, in the chair. Rev. J. Davis, by request, commenced by prayer. The Annual Report was read by Rev. Dr. Cramp, shewing that sixteen missionaries had been employed in the performance of 132 weeks' labor, equal to two and a half men the whole year; that 514 sermons had been preached, and 57 persons had been baptized. Speeches were made by brethren Rev. James Reid, S. Selden, Rev. J. Davis, D. A. Steele, Rev. A. F. Porter and D. Page. The report was adopted and ordered to be printed under the direction of the Board. The officers for the ensuing year were elected.

A GENERAL MISSIONARY MEETING

was held in the evening. Foreign Missionary operations were dwelt upon by Rev. Dr. Cramp, particularly referring to the steps taken in the abolition of slavery by Knibb, Burchell and their associates, and the blessed results which attended that act of justice by Britain, contrary to the predictions of the enemies of religion and freedom. The movements which resulted in Carey, Ward, Marshman, and others going to India, were brought vividly before the congregation. Our own operations in Burnah, too, were spoken of at some length.

Rev. M. Normonday gave a rapid sketch of his own conversion; of his indebtedness to Nova Scotia Baptists for aid sent by them to sustain the Grand Ligne Mission; and of his experience in his labors for the evangelization of those who are in darkness and superstition; and of the trials of those who have embraced the truth as it is in Jesus.

Rev. Mr. Davis also spoke in advocacy of the Foreign and French Mission cause. The impression produced upon the minds of all, by the speeches of the evening, was, we believe, most salutary, and the general feeling, one of deep responsibility in this work of faith and labor of love. Rev. James Reid and other brethren made brief remarks on the subject.

On Tuesday morning an animated and most gratifying discussion concerning the high estimation in which the C. Messenger is held, followed the report on that subject.

SABBATH SCHOOL CONVENTION.

At 11 o'clock the Association suspended its sittings, and resolved itself into a S. S. Convention. The President read a number of the letters received from Yarmouth, Amherst, Halifax, Truro, Canso, &c., giving evidence of the great interest taken in this work by the brethren in those places.

Mr. Wm. H. Porter was then called on to speak, and gave a powerful Address on the nature of this work and the spirit to be cherished in its prosecution. Other brethren also addressed the meeting. Rev. J. E. Balcom, after expressing his experience of the value of the Sabbath School, moved a vote of thanks to Mr.