

Correspondence.

For the Christian Messenger.

"Who hath slain all these?"

Mr Editor and Dear Brother in Christ Jesus:—Authority unquestionable informs me that in Great Britain 60 000 persons annually perish victims of Intemperance in the use of Alcoholic beverages. And as it is evident to the most casual observer of the habits of the people of Britain and America, intemperance prevails to a far greater extent in America than in Britain, and therefore the victims of the disease and delusion are far more numerous in this country, thousands in the United States and British North America, every year going down to the dismal doom of the drunkard. We may well adopt the language at the head of this letter and enquire, "who hath slain all these?"

We know in the first place that it is impossible to charge God with their destruction, for God is loving to every man and His tender mercies are over all His work, and He is not willing that any should perish, but rather that all should believe in CHRIST JESUS, and live. And we cannot charge God with having neglected to provide ample means for the deliverance of all these deluded slaves of sin and Satan who have chosen death and hell, and spurned from them the offers of mercy and salvation, for few indeed are the individuals either in Great Britain or America who can say with truth that they have never heard the glad tidings revealed in the Gospel of OUR LORD JESUS CHRIST, and of the willingness of God to receive graciously and love freely all who come unto Him confessing and forsaking their sins, and asking to be forgiven and made new creatures in Christ Jesus. We must then acknowledge that God in the gift of His Son and in the gift of the Bible in which that Son is revealed, has made full and ample provision for the salvation of all who will come to Him. God invites all to come, CHRIST beseeches the weary and heavy-laden to come, He calls the thirsty to come, and whosoever will come, we are told may come, and take of the water of life freely. And nothing else will effectually quench the thirst of the poor drunkard, or save any sinner, and who can truthfully blame God for the death and destruction of the thousands who go on in their trespasses? God the Father, God the Son, and God the Holy Ghost have made it possible for the vilest and most degraded to be saved to the uttermost, but they prefer death and hell, and onward and downward and devilward they go with a steady march, thousands strong, they go down the stream of death, and no man dare charge God with neglecting to offer them salvation. They have damned and doomed themselves!

But are there none guilty of aiding or abetting in the destruction of these men, destruction of their minds, destruction of their morals, destruction of their bodies, destruction of their estate, destruction of their souls! God is free from all blame, but can we say the same of man! Can we say the same of the churches, of those who profess to be God's People, and who if God's people, are full of the Spirit of CHRIST, and are anxious to do justly, love mercy and walk humbly with God, letting their light shine before men that they seeing their good works may glorify their Father which is in Heaven? Why, Mr. Editor, there is something wrong certainly, with the Churches in these latter days! In the United States of America, notwithstanding the fact that we there find many burning and shining lights to the praise and glory of JESUS CHRIST, yet we find that whole churches unite to rivet and fasten the chains of slavery,—that "sum of all villainies," as JOHN WESLEY called it—upon their black, and mixed blooded brethren and sisters, some of whom are so fair in skin that it is impossible to discover the African in them.

And in Britain as well as America, Sir, we find whole Churches silently sanctioning the liquor traffic which perpetuates a slavery in society, destructive of soul and body! African slavery may mangle and does mangle the bodies and crush the spirits of its victims, but it is all the time possible for the African slave to be one of Christ's ransomed freemen, and heir of a kingdom that can never be moved! Now Sir, there is something rotten, something rascally, something diabolical, something supremely "stupid" in all this! We know that there is *guilt in the Church*, and guilt in every system that will sanction sin and slavery of any kind, and what hope is there for our oppressed race while the Church binds or assists to bind upon society such atrocious systems? For my part, I despair of the evils of intemperance ever be-

ing overcome in the world until all Churches do as the Baptist Churches of this Province has done, namely, declare it sinful to sell or sanction the poisons of Alcohol. If all churches were to do likewise we would not be many years without a complete deliverance from the evils of the Bar Room, the Saloon, and the Bottle. The Churches are guilty as Churches, but individual members will have at the judgment seat of Christ to give an account of their share of the general guilt. It is easy now for people to sneer at and despise the efforts of God-fearing Sons of Temperance and others to remove the fell curse and scourge of intemperance from our earth, but in that tremendous day when victims, and victimizers, small sinners and great sinners shall stand and be judged according to the deeds done in the body, it will not avail for the wicked to jeer or leer in view of the horrors they were instrumental in keeping up in the world, to the dishonor of God and the destruction of men! Lord help us all to let our light shine to the glory of God, not to the glory of Satan and his agents and agencies.

Yours truly,
JAS. A. DAVIDSON.

Pictou, Nova Scotia,
Aug. 27th, 1860.

For the Christian Messenger.

Association Appropriations.

BRD EDITOR,—

I perceive by the Minutes of the Western Association that that body is in the habit of appropriating money to objects different from those specified by the members and Churches of our denomination in their church letters. This appears in the report of the Treasurer of the Home Mission Board, endorsed by a resolution of the Association in Hillsburg, 1860.

I believe our churches and friends are generally sufficiently well informed on all the subjects commanding our benevolent sympathies at the present time, to know that they are not all one and the same.

I believe that they know that the French Mission is not connected with our Home Mission, and that our Home Mission is not the same as the Foreign Mission and vice versa. If this be so, then it follows, that donations made to the French Mission are not intended for the Home, nor Foreign Mission; and that those who contribute to the Home Mission do so intelligibly, and expect of course as they present this money to the Home Mission that the Board as its servant will be faithful to its trust. But when my donation is received with written instructions about its appropriation, instead of seeing that it is expended in the way I specify it is calmly and with a sweeping vote passed over to the benefit of the French Mission which I never intended.

This appears to me to be going beyond the legitimate power either of the Board or Association. It is the province of the former to control their Missions and Missionaries; to see that the funds in the treasury are frugally expended in sustaining those missionaries in the Home field.

It is the province of the latter as far as money matters are concerned to see that each board or treasury receives its proper share of the funds as specified by the donors endorsed by the churches, and explained in the church letters.

We have in the most of our churches Union Societies, and by the Minutes I perceive that the French Mission is remembered by the most of them. These Societies are in effect an annual appeal to all our churches in behalf of the French Mission and other objects. The result of this appeal appears in our church letters; not only as to the amount but also its divisions as prompted by the generous donor, and sanctioned by a vote of the church of which he is a member, or perhaps a friend.

By what right do Boards and Associations break up this arrangement?

Delegates are annually sent from our churches to the Associations to represent our interest in the various objects we unitedly are striving to support. Not only what objects they are free to help; but the amount of help each is to have. Say four or five delegates are sent to represent a church of four or five hundred members. Is it to be supposed that they are to control the contributions of the church? That they have more wisdom and better judgment than the three or four hundred members that sent them? If it is not supposed that they can do it, as delegates; can they do it as members of the Association?

They are only members of Association by their position as delegates. Consequently their seats in the Association can give them no new power over the churches. The Associations

don't meet to appropriate money, but to carry out the well understood and clearly expressed wishes of the people.

By pursuing this course of Association appropriations, do you not seriously reflect upon the enlightened judgment of our churches, and strangely interfere with their independence? Is not this a spice of Episcopal or Synodical authority, or something else more adverse to our policy?

Is it not an assumption of the reins of government to a certain extent, which in other respects we disown and repudiate?

May we not fear that this is one of the causes of the smallness of many of our contributions towards the benevolent objects we unite and aim to promote?

Is it not possible that this habit is in part wearing out the patience of our brethren, and slowly, but surely undermining the confidence of our churches?

Had we not better pause in this reckless course and let the churches be their own judges in this matter?

From the apparent want of life in many of our institutions, it is very evident that there is a screw loose somewhere. We have elegant (?) speeches at our Associations, and elsewhere. We have well written circulars. We have able financiers. We have noble and generous hearted brethren and churches. Yet we lack money. Have we not reason to fear that the sympathies of our friends are being dried up, their zeal and energies weakened, by this assumed habit of arbitrary money appropriations?

It sometimes appears to me that our friends have very great patience. We take the liberty of appropriating their money for objects different from what they intended; this can't fail to discourage them in their benevolent efforts; and then we lash them with long—dreary—and painfully continued articles from Charity, and many others, because they are so parsimonious. Let us look this matter full in the face, and deal faithfully with what we have. Let us set this matter fully before our churches, that they may wake up to their own importance, and for the future see that they have fair play in these matters.

Let us become determined, that those *freewill* offerings of our brethren, (perhaps in some case solemnly dedicated on their bended knee to their long cherished and time honoured institution, the Home Mission), shall be appropriated as they say. They cannot however be *freewill* offerings on their part if they are arbitrarily by the Association devoted to objects not intended by the donors.

I hope some of your able and wise correspondents will explain those matters better than I have and give the subject a fair investigation.

In the mean time, believe me yours, very truly, believing that

VOX POPULI VOX DEI.

By the side of the Post Road,
Nova Scotia, Aug 21st, 1860.

[We give the above a place in our columns, although we do not agree with the writer in all his statements. We might have done so without any explanation; but we felt that it would be unfair towards the Western Missionary Board to do so. If the writer had appended his own name to his communication, we might have allowed it to go forth and make its own impression, but as it is an attack on a public body we must, having been present on the occasion, so far protect the Board as to give the facts, as we understand them, on which the above is founded. We give them, too, in connection with the letter, so that our readers may be able to form their own opinion respecting the justness of the charges brought against the Board.

In the report of the Domestic Missionary Board presented to the Western Association, (see Minutes, page 18, it appears that a donation of £30 was made by the Board to the N. S. Baptist Home Missionary Society, and £30 to the Board of the French Mission, remarking upon these appropriations:—"Thus has the Board aided our brethren, east and west, in the good work of home evangelization."

When this report was presented at the Association, we believe no objection was offered, and our impression is that the French Mission was considered essentially a department of Home Mission work. It may be remembered, too, that the only barrier, or at least the principal one, a year or two ago, which prevented an amalgamation of the two Boards, was a legal question concerning the Trusteeship of the Mission-house. The introduction of the term "Foreign Mission" in the above seems to us wholly inapplicable, as, we believe, not the most distant idea has ever been entertained of diverting funds from that treasury to any other, nor of any other funds being sent to that.

The Missionaries of the Western Board ordinarily collect funds for their Treasury whilst on their missions, much more readily than those sent by the Home Missionary Board, or than the French Missionary. This renders it comparatively easy for them to employ pretty much all the men they can obtain for missionary work.

If the Association did wrong by "endorsing" the Report of the Board, we think our brother, who was present, is as much to blame as any one, for allowing it to do so, and, as we believe, offering no remonstrance against it at the time.

If we have erred in anything with regard to this matter, we shall be thankful for a word of correction. Any additional information which may appear to any of our friends necessary to be made public, will be welcome to ourselves and we believe to many of our readers. Our brother will pardon us for doubting, notwithstanding what he says to the contrary, whether his assumed signature is part and parcel of his real creed.—
E. C. M.]

For the Christian Messenger.

Opening and Dedication of Sons of Temperance Hall at Albion Mines.

MR. EDITOR,

Well aware of the value of your space and the importance of its being occupied with more interesting and profitable matter than it is possible for your Correspondent to send you, I feel a hesitancy in sending you this letter, but being so frequently reminded through your columns of your anxiety to promote the Temperance Reform in all its branches and departments, I now take the liberty of informing you briefly of a most interesting Temperance Demonstration held yesterday at Albion Mines, near this place. All work at the mines was suspended for the day, in order that the many Sons of Temperance among the workmen might be able to take part in the ceremonies connected with the opening and dedication of the large and elegant Sons of Temperance Hall recently erected by the friends of Temperance and Sons of Temperance at Albion Mines. I feel more pleasure in alluding to this elegant structure, alike creditable to the Village and the Order of Sons of Temperance from the gratifying fact, that, as well as for the regular meetings of the Sons of Temperance, it is understood that this Hall is on the Sabbath to be thrown open for religious services by all or any evangelist nominations, so that it is to be used as a Chapel as well as Temperance Lecture and Division Room. How truly Sir, the Temperance Reform promotes religion and how certain it is that Religion sustains and vitalizes the Temperance Reform. If Temperance prospers, the Church is seldom empty, if Religion is at a low ebb, we generally find the Bar Room full and the Rum and Beer seller flourishing!

The proceedings of the Day were commenced by the Sons of Temperance, with Albion Mines Brass Band, marching in full regalia from their old Hall, to the residence of James Scott, Esq., Superintendent of the Mines in order to present that gentleman, so zealous of good works, with an address, thanking him for all his friendship and assistance in the promotion of the cause of Temperance, and for his generous liberality in allowing the Sons the use of their old Hall rent free for a long period, and for many acts creditable alike to the head and heart of the worthy Superintendent and his excellent wife. The address was read by Hector McKeenzie, Esq., W. P., of Albion Mines Division, and replied to by Mrs. Scott in an elegant and truly cheering speech. Three cheers were then given for Mr. and Mrs. Scott, and the procession was again formed and marched to the new Hall on Main Street. Here refreshment of a most superior description were provided and partaken of with genuine zest, after which William Lippincott, Esq., D. G. W. P., of S. of T., announced that the business of the day would now be proceeded with in the dedication of the Hall. As a son as order was restored in the closely packed assembly, the Chairman called on Rev. James Davidson, D. G. W. P., of S. of T., for Canada West, who was present, to act as Chaplain, and offer Prayer for the blessing of God in our efforts. After prayer the interesting ceremony was performed by Brother Lippincott, and the assistant officers of the Order, and the Hall solemnly dedicated to LOVE, PURITY and FIDELITY in accordance with the established usages of the Order of Sons of Temperance.

We then had speeches by Roderick McGregor, Esq., of New Glasgow, O. S. Fowler, Esq., of New York, Rev. James A. Davidson, of St. Catharines, C. W., and Mr. Cummings of New Glasgow.

The interesting and delightful exercises terminated about 8 o'clock, and the people retired delighted with the day's proceedings. It is perhaps proper to say that votes of thanks were given to the choir, the speakers and Committee. It was announced by the Chairman that Rev. A. Davidson would give the first lecture in his Hall on the following evening. The Chairman congratulated Brother Davidson on the marked improvement he manifested as a public speaker since he was in this place lecturing two