

Correspondence.

From the Watchman and Reflector.

Letter from Rev. C. H. Spurgeon.

To the Editors of the Christian Watchman & Reflector:

God save Garibaldi! A thousand benedictions upon his noble head! One such man redeems the age from the shame of littleness! There is greatness enough in that one man to ennoble the century which beget him. We do not live, after all, in the age of diluted virtue and departing manhood. Never Roman toga hung about a hero more glorious than he who wears the red frock. In him the poverty of Cincinnatus is combined with the integrity of Fabricius, the truthfulness of Regulus with the self-forgetfulness of Curtius, the valor of Scipio with the pain-defying heroism of Scaevola. If all the marvels of patriotism were forgotten, they might be re-written from the life of this one Italian. His portrait differs from that of any other living mortal, and seems to be the exact ideal of a patriot warrior's face, yet is there a gentleness gleaming from it which must mean more than swords and guns can ever help him to reveal. O that the God who raised up Cyrus and surnamed him, though he knew it not, may also give the enemies of freedom as driven stubble to the sword of Garibaldi, and give to the warrior himself a name and a place among the soldiers of the cross.

News of a great victory has just arrived. The battle was well fought, that is to say, the troops of Francis II. did more than Neapolitans were ever expected to perform, and Garibaldi, with half their number of men, beat them most thoroughly. It is hoped that this will well-nigh end the contest with the Bomb-loving Bourbon, and bring the patriot chief face to face with the remaining despot. Many grave questions now await their answer, and no politician can guess what will come to pass, although every man has his own pet scheme of what should be done. What will Garibaldi do with Cavour, Victor Emmanuel and Napoleon? How will he conduct himself in the midst of their diplomatic stratagems? I believe that if he be, what I think he is, he will go right on, careless of all cautions, and prudent cowardice, and cut the knot with his sword which crafty politicians cannot untie with their dexterous fingers. There is an old English picture of Turpin's ride to York. The toll-gate keeper has shut his spiked gate across the road, and an old man has turned his donkey cart right into the way, but the highwayman is not to be stopped in his career, and at a flying leap clears every impediment, and leaves his enemies to wonder at his daring. The Pope may supply the asinine part of the picture, and constituted authorities of France and Sardinia may keep the gate between them, but they may yet find the glorious fury of Garibaldi too high and strong a thing to be checked by their policy and state craft.

I see that Gavazzi is preaching constantly in Naples, and I should imagine that there is power in his ministry, for some of our newspapers call him a mad, unfrocked priest. Greater commendation, than the condemnation of some of our newspapers no man need desire. With Roman Catholic reporters, and infidel editors, the statements of several of our daily papers upon any matter which has to do with religion, need always to be reversed before you arrive at the real truth. The Times, with all its political twistings with the times, has nevertheless of late years usually dealt with fairness with religious questions, and if not always right, it is not intentionally or spitefully wrong.

I am, yours very truly, C. H. Spurgeon.

We have been requested by Rev. A. Martell, to publish his private communication, to which we referred on the 31st ult, together with that from which we gave the three closing paragraphs on the 17th ult, signed "Vox Populi &c." Although these paragraphs were then given, and under other circumstances, we might object to a republication of them, yet we now insert the letter in full so that our readers may themselves judge what amount of truth there is in Mr. M's assertion respecting our garbling his communication.

We regret exceedingly that he, a minister of the gospel, should have taken such a course, and we believe also that his best friends will have a similar feeling. As we stated on the 31st ult, we had no desire to see Mr. M. place himself in the position he has towards the brethren with whom he is associated in the Home and French Mission Boards, by the publication of these letters.

For the Christian Messenger.

Association Appropriations.

BRO. EDITOR,

Your humble correspondent "Vox Populi," has had a very severe shaking from yourself and very able polemical friends. After all, "Vox" thinks he has not merited so severe a chastisement. However this is but of little consequence and the time will soon come, when "he that doeth wrong shall suffer for the wrong which he hath done, and there is no respect to persons."

But by your permission Bro. Editor, let "Vox" plead his own case and then let an enlightened public pass their candid judgement: "Vox" states in the offset, that the French and Home Missions are two distinct and separate organizations. This is so, or, it is not so. In support of this view I present the following. First, the F. M. is of comparatively recent origin. Its Board has been created by the Association only a few years ago; and is entirely separate from, and independent of the Home Mission Board; both of whom are responsible to the Association; which itself is accountable to the churches. Secondly, The Association appeals annually to the churches in two distinct columns for contributions in behalf of their two missions. (For I see by the Minutes there are but eight churches in the Western Association and they are small, but have placed something in the column headed French Mission) which appeals are responded to, with the written will of the contributors concerning the amount each shall have. Thirdly, These contributions are gathered into the treasury of the church. The name of each donor appears attached to his donation, with the amount of his gift and how much of it the F. M. or the H. M. shall have. Then a minute of the whole is made in the church letter and the whole sum contributed to each object, distinctly read before the church; F. M. on one column and H. M. in another, and after necessary adjustments, the whole is adopted by the church, and its vote recorded in the church book, so far those Missions seem to be understood as different and distinct. Fourthly, The two Boards present two reports to the Association, entirely distinct and independent of each other. Fifthly, The French Mission Board holds property, which it is not willing to transfer to the Board of Home Missions. Lastly, The French Mission is among persons of an entirely different language from any formerly embraced by the Home Mission.

Now "Vox" thinks he has established his position; and that he is perfectly justified in stating that donations made to the one are not intended for the other. Moreover I cannot suppress my astonishment that Bro. Armstrong should write so warmly and so indignantly castigate, for the crime of stating the above facts. However all he has said does not prove that the Home Mission Board has the least right, to appropriate its funds to the French Mission. If his pathetic appeals and solemn denunciations will have the effect of increasing the donations to the French Mission, I shall be glad; yes, Bro. Editor, we all will rejoice. But I most distinctly state my firm conviction that the H. M. B. exceeds its powers when it hands over its funds to the F. M. B.

Bro. A. need not apologize for the severity of his remarks. If he is satisfied in that respect, I am perfectly agreed. Yet I think in his haste to chastise, he has overlooked the real subject of discussion. Our much respected and justly esteemed Dr. Tupper, than whom no one among us should be more respected, and whose opinions must always carry weight, thinks I have used too comprehensive a term when I say the H. M. B. is in the "habit," &c. Let us now ascertain the facts. I find in looking over the account of the treasurer of the F. M. B. two appropriations were made by the H. M. B. to the French Mission, one the 17th of November, 1859, the other 22nd of February, 1860. The same appears in the account of the Treasurer of the H. M. B. with a slight difference of the date in one case. Again if I am not misinformed, there was a larger appropriation made in the same way in June last which will not appear in the accounts until next year. These are the facts of the case. If I have expressed too much by the term "habit," I hereby recall it and am willing that the public should substitute some more appropriate term if they can. But three distinct acts, with no apparent intention of any restrictions, still appear to me, to border closely upon the formation of a habit, at least Now for the sin of attacking a public body.

Any public organization must expect to meet with some criticism.

There are some persons who criticize in silence and come to conclusions very foreign perhaps from what the real circumstances will admit. There are others who speak out plainly to the whole body though its recognized organ, giving an opportunity to its friends to vindicate themselves, and let the public see the reasons and arguments by which they have been swayed and influenced; and if their acts have been right they can soon make the matter plain. And if in this case "Vox Populi" has been in error how important that his friends should have an opportunity of "converting him from the error of his way and covering a multitude of sins." And if he has fabricated falsehoods, that Bro. Armstrong may have the opportunity of administering what he calls a little sound correction and make him a better man. But, brethren had better not be too furious, lest their tremendous lash recoil on themselves and injure their own eye-sight, and deprive them of the ability to pull out the mote from their brother's eye.

If persons have a right to question the acts of public bodies (which all must admit, provided courtesy be used in the matter, for none are in-

fallable: Pope to the contrary, nevertheless) then, it is of little consequence whether the questioner gives his name to the public, or no. If his name is entrusted to the editor of the journal in which the attack is made, so that when necessary he can be made to assume the responsibility, seems to me, to be all that is needed. It is with the subject we all have to do (provided there is nothing actionable) and not with the writer. With the writer's name only in the hands of the editor there is less liability to descend to personal invectives. Now "Vox" is no coward, and when it becomes really necessary that his name should appear he will not hesitate to give it.

Bro. Armstrong's allusions to the Home Missionary Society are entirely irrelevant. The field, now occupied by that Society, is in every sense Home mission. As such it has always been occupied by the Baptists, and when monies are sent to that institution from the Home Mission Board of the Western Association, they most certainly reach to their proper and legitimate destination according to the expressed wishes of the donors.

One word about the strange and inappropriate signature, "Vox populi, vox Dei." "The voice of the people, the voice of God." In Acts v. 1, 2, 3. Peter seems to recognize the right that owners of money have to appropriate it as they think proper. So far then their will must be the voice of God. In Mat. xviii. 15, 16, 17, Jesus Christ recognizes the voice of the church, in matters of discipline at least, to be the voice of God, and as being rectified and bound in heaven. Then, when a church passes a solemn resolution to dedicate a portion of its property to one benevolent object, I affirm there is good reason for believing the act is ratified in heaven, and so far may be regarded as the voice of God on earth. All such church actions of course must be in accordance with his written word before they can be regarded as the voice of God. In this sense I use the signature.

Finally, Brother Editor, you must allow your humble correspondent "Vox," to be his own judge of the amount of claim each mission has upon him. He may be in a position to form as correct an opinion about these Missions as any one else, and you must leave it to himself to say what mission has the greater claim. "Vox" flatters himself that he is not blind, and consequently thinks he knows gold when he sees it, although all it is not gold that, at a distance, appears like it.

To conclude, he you will please insert this as my last, (unless by request I give further explanation). By the time this is replied to, the subject will have had a sufficient airing, and our churches will have had an opportunity of hearing the matter discussed, and will now form their own opinions. May they be in accordance with the will of God. And when their offerings appear at our next Associations we may recognize to what extent Vox POPULI is Vox DEI.

When absolutely necessary, A. MARTELL.

By the side of the Post Road, }
Nova Scotia, Oct., 1866. }

TUSKET, Oct. 23rd, 1861

SIR,—You assert in your last that I must excuse you for not publishing the first part of my letter as it is a "reassertion of former statements." Now, to say the least, this is a base and untrue statement. You know, it was not a reassertion of former statements, but a plain and unanswerable defence of the position first taken by me. You are in the habit of charging your contemporary with untrue statements.—It very illy become you to fall into the same sin.

You know my letter placed you and your correspondents in the light end of the scale, hence you could not consent to a public defeat, so to make an end of free discussion in which I was likely to get the better of you, you published a garbled extract interlined with your insulting remarks. Your conduct, Sir, is below contempt.

You had a perfect right in the beginning to refuse my letter a place in your paper, but you entirely exceed your prerogative as an editor and your taste as a gentleman, when you garble my defence. You say I must excuse you, I reply, I will not excuse you, and until you offer a suitable apology, for the insult given me, all christian sympathy must cease between us.

And further, you can send in my account made up to the first of January 1861, when our business connections must close. For I shall patronise another paper whose editor knows how to be courteous.

Moreover, if you still refuse to publish "Vox's" letter in full, and without interlining, I know who will publish it; and that, where I shall be able to meet you on equal grounds.

You are very pugnacious on the foolish "Dissenter" subject, which has wearied many of your friends, and yet you cannot afford to allow my letter to appear.

I now give you your choice, to publish "Vox" in full or have it published in another paper with an address to yourself.

Waiting to receive reparation,
I am, your insulted friend,
A. MARTELL.

P. S.—Since writing the above, another of your subscribers has called and avowed his intention of discontinuing his paper at the end of the year, unless you give "Vox" fair play.
A. M.

We have no wish for a quarrel with Mr. M. either on the question he has raised, or on his estimate of our "prerogative" or our "taste." We have good reason for believing that our readers have no desire, and we certainly have none ourselves, that our pages should be further occupied with personalities such as must arise from a protracted discussion of the above matters. We can afford to leave his letters to make their own impression; and therefore for bear making any comment upon them.

For the Christian Messenger.

Rev. Wm. Chipman.

DEAR MESSENGER,—

About two years ago at the time Elder Chipman resigned the pastorate of the Second Baptist Church in Cornwallis, the church and friends made a very liberal donation visit, and with their good gifts also presented an address expressive of their respect, love, and gratitude for him who had so long been to them a counselor, a friend and a father. Arrangements were made at the time to have the Address and Reply printed in a condensed form, but through some neglect at the time, nothing was done. There was much in the reply of real interest and lasting value. By many in other parts of the Province, the following extracts, though two years after date, no doubt will be gladly perused:

EARLY IMPRESSIONS AND ORDINATION.

"I had been a professor of religion nearly thirty years when I commenced my ministry among you, during the whole of which time my mind was exercised. My gifts were exercised in exhortation and prayer. I was seriously apprehensive that my impressions in reference to the ministry were not of the Lord, hence I resisted them until the winter of 1828. When compelled, as I trust, by the Divine Spirit, and prompted by love to God, his cause, and the souls of men to make my first effort to preach the Gospel from the text, "Behold I stand at the door, &c." Rev. iii. 20, it was in this district. From the encouragement then offered I was induced to continue, but with many deep trials, that I was not especially called of God to the sacred work. I felt my inadequacy pressing sorely upon me. In the wisdom of God, as I humbly trust, my misgivings were overruled and at the unanimous call of the church, and by the advice of a numerous Council, was ordained your pastor, March 28th, 1829."

GROWTH OF THE CHURCH.

"When this church was organized in Jan. 1828, it was composed of fifty members, many of whom are gone to their rest. During the first five years of my ministry, there were continued additions to the church, in 1834, '39, '49 and '56, there were powerful revivals, and large numbers added. Had all remained to this time who have been members of the church since its organization, it would now number over 500. During my pastorate I have labored with mingled emotions. When the church was in prosperity I have had deep heart-felt sorrow, and have feared that my deficiency, directly or indirectly, had been the occasion of it. How far I have been the means in God's hand in the salvation of souls, or of building up the cause of God here, eternity will reveal. The assistance of faithful ministering brethren has been frequently enjoyed and made instrumental in building up the church. When I first came here all the North Mountain in this district was not only almost a natural, but a moral wilderness, true there were a very few professors of religion in the Black Rock settlement then, but now a considerable number. At Long Point and Givan Road there was not one professor of religion and only three families, but now there is a church of 89 members, with a Pastor. Consequently my ministry there for a number of years was one of self-denial and arduous labor; but was not without much comfort in witnessing the early fruits of my labors, and the continued ingathering of souls to Christ, both there, and at Black Rock,—as well as in the Valley."

THE GOSPEL PREACHED.

"I have never felt for one moment but that the Gospel I have preached—how feebly—has undeviatingly been the Gospel of the grace of God as revealed to us in the Scriptures of Truth, and in general agreeing with the gospel preached by the Fathers, so called, of the Baptist Denomination; and as they termed it, Doctrinal, Experimental and Practical, the firm belief of which I have embraced and cherished for upwards of sixty years, and which is now more dear to me than ever, amid all the fluctuations and winds of doctrine which are apparent."

EDUCATIONAL INTERESTS.

"From my earliest recollection I have felt deeply interested in education, especially in my seventeenth year when I professed to have obtained a saving knowledge of Jesus Christ. Afterwards in view of the sacred ministry I was greatly dejected, for while deep-toned piety was indispensable, I knew that education, both literary and theological was of vast importance to the christian minister. Though myself deprived to a very considerable extent of literary advantages, as they were not to be enjoyed,