

Correspondence.

For the Christian Messenger.

Harmony of Scripture.

MR. EDITOR,

DEAR SIR,—It is between fifteen and twenty years since it pleased God to open my eyes to behold the glories of the cross of Christ; and to lead me to embrace the Holy Bible, and regard it as the Book of Books. During this period its doctrines have often dropped as the rain, and its speech distilled as the dew upon my heart, until sublime emotions have been kindled in the depths of my soul. I still love it, and love it for multitudinous reasons, and feel determined, with the help of God, to make it my only rule of faith and practice, while sojourning in this vale of tears. There are, however, in both the Old and New Testaments several passages which appear to contradict each other. What I humbly request, is, that some one or more of your learned correspondents, will, for my sake, and the sake of others who are exposed to the attacks of persons who blasphemously assert that the Bible is a self-contradictory book, reconcile the apparent contradictions as furnished below. This may cause a little additional profitable exercise for the hearts, heads, and hands, of some of our brethren in the ministry, who are appointed by the great Head of the Church to interpret the scriptures; and will furnish an opportunity to such, to bestow upon the readers of the Christian Messenger a few explanatory thoughts on important subjects.

APPARENT CONTRADICTIONS.

1. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."—Proverbs 16. 7.

"All that will live godly in Christ Jesus shall suffer persecution."—2 Timothy 3. 12.

2. "Bear ye one another's burdens, and so fulfil the law of Christ."—Galatians 6. 2.

"For every man shall bear his own burden."—Galatians 6. 5.

3. "And they that were with me, saw indeed the light, and were afraid; but they heard not the voice of him that spake to me."—Acts 22. 9.

"And the men which journeyed with him stood speechless, hearing a voice, but seeing no man."—Acts 9. 7.

4. "I have seen God face to face, and my life is preserved."—Genesis 32. 30.

"Thou canst not see my face; for there shall no man see me and live."—Exodus 33. 20.

5. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart."—Genesis 6. 6.

"For he is not a man that he should repent."—1 Samuel 15. 29.

There are a number before me which I have reserved for my next. These I will forward when the above shall have been noticed.

UPSILON.

Solutions.

MESSRS EDITORS,

Infidels search for apparent contradictions in Scripture in order to strengthen themselves and to gain proselytes. Sincere believers are sometimes perplexed by this. As the solving of them therefore is a useful work, I will offer a few remarks on the cases presented by your correspondent. (The reader will please notice the corresponding figures.)

1. Owing to the native enmity of the unregenerate heart against God, and consequently against his children, the pious are, as the Apostle states, generally subject to persecution, in a greater or less degree. But, as Solomon tells us, the Lord often interposes on behalf of one whose ways please Him, and turns his enemies into friends. Of this we have an illustration in the case of Jacob, whose supplications were heard, and Esau's wrath was turned away, and he became his friend.—(Gen. xxvii, 41, xxxiii, 6, 26, xxxiii, 4.) So likewise the Lord said to Jeremiah, whose ways were pleasing to Him, "Verily I will cause the enemy to entreat thee well in the time of evil."—(Jer. xv, 11.) The appearance of discrepancy frequently arises, as in this instance, from the construing of expressions in a universal or unlimited sense, when they were not so intended by the inspired writers.

2. "The love of Christ," which enjoins brotherly love—(John xiii, 34.) requires believers to aid each other amid the conflicts and trials

of the present state. But in the final judgment "Every one of us shall give account of himself to God." One can not help another there. (Rom. xiv, 1, 12, 13, 19-21. (Matt. xxv, 8, 9.)

3. In all the languages of which I have any knowledge, there are numerous instances in which the same word has different meanings. The Greek word (*akouo*) to hear, signifies also to understand. Paul says of one "that speaketh in an unknown tongue," "No man (*akouei*) understandeth him."—(1 Cor. xiv, 2.) When a man is accosted by one at a distance, and hears a sound, but does not understand the words uttered, he very naturally says, "I can not hear you." It is evident then that the men who were with Paul heard a noise, but did not understand what was said to him.

4. The latter text assures us, that no man can absolutely see the face of God, and live. So the Apostle says of Him, "Whom no man hath seen, nor can see."—(Tim. vi. 16.) How, then, did Jacob "see God face to face"? As in the case of Abraham, the same personage who is represented as one of three men, being accompanied by "two angels," is also called "the Lord," that is JEHOVAH.—(Gen. xviii, 1, 2, 13, 22, 23. xix, 1.) So Christ assuming a human form, appeared to Jacob in the night of his distress. The face, therefore, which he saw was that of one in the form of a man. When, however, he perceived that he had been visited by a Divine Person, admiring the condescension of Deity, and astonished at his own marvellous preservation, he exclaimed, "I have seen God face to face, and my life is preserved!"—(Gen. xxxii 24-30. Hosea xii, 3, 4.) All the accounts of the appearances of JEHOVAH to his ancient servants must be understood in accordance with the declarations of John the Baptist, "No man hath seen God at any time: the only begotten Son which is in the bosom of the Father, he hath declared Him"—and that of Christ himself, "He that hath seen me hath seen the Father."—(John i, 18, xiv, 9.)

5. Astronomers as well as the inspired writers, speaking according to appearances, say that the sun rises and sets. They nevertheless assure us that, in reality, he does neither, but remains stationary; and that it is the revolution of the earth which causes him to seem to rise and set. Here is no contradiction. So when the immutable JEHOVAH is represented as "speaking" and being "grieved," He is spoken of after the manner of men; and such sensations are attributed to Him as would be experienced by a well disposed man under similar circumstances. Many things that are said of God must be understood in this way. But that He is, in reality, unchangeable, and not subject to any disappointment or perplexity, is testified in numerous plain and unequivocal texts of Scripture.—(Ps. cii, 26, 27. Mal. iii, 6. Ja. i, 17. Isa. xlvi, 10, Acts xv, 18.)

Yours in the bonds of the Gospel,

C. TUPPER.

Aylesford, Feb. 29, '56.

For the Christian Messenger.

Scripture Enquiry.

WILL any of the hundred and one Ministers who read the *Christian Messenger* inform me and the rest of the world what place Job is directing our attention to by the adverb "there" as used in the 17th verse of the 3rd Chapter of his Book? If Job means "that better world," (see page 54, Feb. 13, 1856), who are the wicked referred to in the same verse?

Economy, Feb. 22nd, 1856.

[Though not belonging to the reverend fraternity to which the above queries are specially addressed, we consider it not out of place to offer a word as regards our own view of the passage in Job alluded to. We do not think the afflicted Patriarch had any direct or immediate reference to any particular locality or condition of a future state. He merely, as it seems to us, alludes to the release from the troubles and persecutions, the toils and the sorrows of this life, by a change which annihilates all earthly power and terminates all earthly sufferings. We by no means wish to forestall any more full or satisfactory explanation of the passage.—Ed.]

For the Christian Messenger.

Ordination at Greenville.

On Thursday, the 6th inst., an Ecclesiastical Council was convened at Greenville, Wallace Road, at the call of the Baptist Church in that place, for the purpose of considering the propriety of ordaining to the work of the ministry

Brother Henry Charlton. The Council was composed of the following persons:—

G. Rushton, Levi Eagles, S. Webb, Greenville. J. T. Simmons, of the Church at Wallace.

Alex. Conkey, D. Wilson, Earl Town. Geo. Thompson, Jos. Simmons, M. Patton, and Bro. T. Keillor, Little River.

Rev. D. W. C. Dimock, Onslow. "Maynard Parker, DeBert.

"S. N. Bentley, Liverpool.

D. W. C. Dimock was chosen chairman, and S. N. Bentley clerk. After prayer by the chairman, and the necessary preliminary enquiries, the candidate gave a relation of his christian experience and call to the ministry. He had thought of his soul's salvation at the age of eight, entertained hope in the Saviour at eighteen, derived much spiritual benefit from a pious mother, had thought of preaching when a child, had been licensed a few years previously by the Amherst Church, and had improved the means within his reach of securing mental culture. Examination being had respecting his views of Christian doctrine, and the whole proving satisfactory, it was unanimously resolved to proceed to ordination, which took place in the evening.

After a discourse connected with the occasion, the ordaining prayer was offered by Elder Parker. Charge to the candidate was given by S. N. Bentley, right hand of fellowship by Elder J. E. Cogswell, who had only just then arrived. Charge to the Church by Elder Dimock, and the closing prayer by the candidate.

The inclement weather probably prevented a larger attendance of pastors: The services were interesting. The Church has been blessed under the ministrations of Brother Charlton already, and we anticipate much good from his continuance. A neighbouring field will occupy a part of his attention. The neat little Chapel at Greenville shows what people can do "who have a mind to work." May the Lord richly bless that people, and send forth more labourers into the wide harvest field.

S. N. BENTLEY.

Londonderry, March 8th, 1856.

For the Christian Messenger.

Obituary Notices.

GEORGE GOURLY.

On the 12th January last, Brother GEORGE GOURLY, of this place, at the early age of 30, bade adieu to the society of earth, and went, as we firmly trust, to enjoy the communion of saints above. Of quiet and amiable deportment, he was endeared to a large circle of relatives and friends. At the high noon of life he was called to the grave. Consumption, which causes many a traveller to halt midway in his earthly sojourn, attacked him about a year and a half since, and then strength diminished, the step faltered, the pulse grew faint, and the dying whisper was succeeded by the "sleep in Jesus." Religion, which so often wins its proudest victories in dying moments, gave to the departing saint great peace and universal spiritual vigor. Of the many who listened to his entreaties to flee to Christ, some were begging for mercy, and others were indulging hope in a newly found Saviour, at the very hour of his final farewell. That death-bed was a scene of holy triumph, of converting energy. Instead of lessening by one the number of Christ's followers, his departure resulted in a rich harvest of souls.

When about 17 years of age, Bro. G. attended the Horton Academy until about prepared to enter College. Nearly nine years since he professed conversion, and together with several students, and others who shared in the revival, was baptized by Rev. Dr. Pryor. After a five years residence at Horton, he spent some two years at Woburn, U. S. While in that country he had the happiness of witnessing the public profession of faith in Christ of a dear brother, still a living witness for the truth.—The last six years of life were spent at the home of his childhood. His father, John Gourley, a respected member of the Presbyterian Church, died some 19 years ago, leaving behind the widowed mother and several children of tender age. In July last the subject of this memoir made a trip to New York, which proved of little or no ultimate benefit to his health.

During his sickness he was ever patient, and evinced much gratitude to his sisters and all who attended him. He expressed a great de-

sire to see his brother Thomas, then absent on a sea voyage. He was exceedingly happy for the last few days, and lost all his characteristic reserve while expending his fast wasting strength in commending Christ to his friends and neighbours. To one sister he said "you will soon follow me;"—the others he earnestly besought to become Christians. It is gratifying to know that since his death two or more of the nearest to him on earth have given evidence of conversion, and that the series of meetings which he requested his pastor to commence, has resulted in extensive good to this place.

Before his decease he selected the words—"Blessed are the dead who die in the Lord," as the text from which he wished Elder Thompson to preach on the occasion of his interment. While a beloved mother, and other relatives and friends, mourn their loss, they are comforted with the thought that he is but gone before in "sure and certain hope of a joyful resurrection." Shortly before death he raised both hands, and clasping them together, said with a smile, "I'm going home." O! that survivors may be faithful, kind, uniform in walk, obedient, earnest, prepared as was he, and meet him in heaven.

"Hear what the voice from Heaven proclaims
For all the pious dead:
Sweet is the savor of their names,
And soft their sleeping bed."

—Communicated.
Great Village, Londonderry, March 5, 1856.

MRS. JOHN NEWCOMB.

DIED, at her son's residence, Cornwallis, on the 17th January last, after a distressing illness of more than three years, REBECCA, widow of the late John Newcomb, in the sixty-fourth year of her age.

In early life our departed sister was brought by Divine grace to experience a happy interest in Christ, and though young, knew the joy and peace of such as make the Lord their trust. To her there was joy and peace in believing. Years passed on, youth glided into maturity—maturity into age. But amid years and change, and the loss of a beloved husband, the principles of the Gospel comforted and cheered her—her well grounded hope failed not—her prospect of heaven faded not from the eye of faith—Christ was her portion and her all; and by God's grace she continued even to the end a humble and devoted disciple of the Saviour.

During a protracted and painful illness, she felt almost constantly the comforting presence of the Lord, and with much satisfaction and profit enjoyed the prayers and conversation of christian friends who visited her. Such seasons were profitable to the visitor—they saw in a diseased and suffering sister the triumphs of grace, and the assurance of a complete victory over the last enemy.

Her final departure was sudden, but in peace, the spirit having done with time, ascended to its home in the bosom of a triumphant and glorified Church.

Seven children mourn their loss, but they rejoice that she whom they loved is amid the blood-washed family in heaven. May they all be fitted by the same Divine instrumentality to meet where their union shall be forever with the Lord.—*Com. for the C. M., March 1, 1856.*

CATHERINE OUTHOUSE.

Departed this life on the 16th of Feb. last, in the 20th year of her age, CATHERINE eldest daughter of Deacon James Outhouse, of Long Island. Her remains were committed to the narrow house on the 19th. Our departed sister was one that like Mary of old, chose that good part that shall not be taken from her. She professed religion in March 1851, at a time that is remembered by many, when God poured out his spirit and many were converted, and added to the Church. She was baptized by Elder Morse. She continued subject to doubts and fears till a short time before her death, when the Lord appeared for her deliverance, and she was enabled to triumph over the monster Death, and leave with her friends the testimony that she has gone to be with God and rest from her labours. May God bless and sanctify the bereavement to the family of the deceased. A funeral sermon was preached by the writer to an interesting congregation, from 1 Cor. xv. 57—almost the last words spoken by the deceased.—*Communicated by the Rev. H. Achilles.*

Long Island, March 6, '56.