

For the Christian Messenger.

"Critics, Commentators," and Doctors.

MESSRS. EDITORS,

Incessant engagement in holding extra meetings and absence from home, prevented me from noticing, at the proper time, Dr. Tupper's communication of the 20th of March. And though it contained criticisms which I regarded as objectionable and unfounded, and appeared to place me and my exegesis in an unfavorable and unfair position; yet I resolved, on reading Dr. Cramp's very interesting article on the literature of the text, (Luke xviii. 7.) to forego a reply, if Dr. T. let the matter rest there. My worthy brother did not choose to do so. I have read his last two articles carefully, but my distrust of the correctness of his exegesis has not been removed, nor is my confidence in the soundness of my own, in the least shaken.

1. It is a little surprising that Dr. T. should so persistently resist, or endeavour to explain away, clear and unequivocal proof, showing that God is long-suffering or exercises patience towards his people. The two texts, (2 Peter iii. 9, 15.) urged by me for that purpose, he takes to mean that "God's long-suffering is adapted to produce salvation,"—"to usward,"—"toward mankind,"—"that all should come to repentance,"—and is, he says, manifestly spoken of, as exercised toward us prior to repentance. I should say not manifestly, unless tenses lose their meaning in order to accommodate controversialists.

Adapted to produce "salvation,"—"to usward,"—"to mankind," is tame and loose, compared to the apostle's language,—and account that the long suffering of the Lord is salvation. "He is long-suffering to usward." But if to usward means mankind, by what process, or on what ground does Dr. T. remove believers from the range of God's forbearance? Is it because they do not sin and provoke God? or is it, because they are perfect, and do not, therefore, need it?

2. The examples of pronouns from the Greek Testament (Luke vi. 38, and xvi. 4.) in proof of his position, are wholly inapposite. Instead of being decisive, as my brother regards them, they decide nothing,—they have not the most distant bearing on the point. In those passages not the least difficulty or doubt is occasioned by referring the pronoun to the antecedents he mentions; no others are possible,—none expressed or implied.

How can such cases, however numerous, afford any parallel or the least countenance to creating an antecedent where none is needed, and rejecting one that is expressed,—one direct, natural and apposite? Ten thousand such examples would not weigh the ten thousandth part of one of the right kind.

3. Dr. T. says he "never intimated or imagined that the unjust judge concerned himself about exercising forbearance towards the adversary of the widow. But it cannot be otherwise than obvious to persons of discernment, that, in reality, so long as he delayed to avenge the widow, just so long he did not bear with her, but with her adversary." I am much obliged to the Dr. for the compliment. But to perceive what does not exist—the unjust judge's forbearance—requires uncommon discernment, and one need not be very much cast down, if he does not possess that faculty.

The judge in reality exercised forbearance towards the widow's adversary without concerning himself about it—without intending it! I should think there was not much reality about it. But if Dr. T. could teach us to exercise patience or forbearance in the same unconcerned, undesigned and easy way, he should receive a large premium from such impatient mortals as myself.

4. I had said in reply to a remark of Dr. T. that I was not aware that any one had alleged that makrothumeco meant "to be slow in affording relief." Yet, he says, he himself defines the words—Kai makrothumeco ep' autois,—“Though He delay to avenge them.” Dr. T. adds, “if delaying to avenge be not delaying to afford relief,” I must confess that I have yet to learn the meaning of plain English words in common use.” My respected brother designs to be correct, but his statement is incorrect. He is right in regarding the statements as similar, though they are not precisely equivalent; but he is greatly mistaken in saying that I define the words as he reports. I had rendered them thus,—“Though He delay in respect to them,”—and in order to bring out the meaning of the entire passage, I added what was hardly necessary, it is so evident,—i. e., to avenge them.” What does he delay to do? What can it be but what the whole passage shews he will do—“avenge his elect”? Yet makrothumeco contains not the idea

to avenge; other words in the text express it, and from them we take it. No, Dr., I am as far as you are from so defining the words; nor is my language justly liable to the imputation.

5. But those in favor of the view which I take of the text, produce only one witness, while Dr. T. claims nine or ten. This is the strongest point in his case. But let it be borne in mind that one witness may be so situated, that in some particular point of a case his testimony may outweigh that of many others who occupy a different position. If there be no opposing testimony one good witness is as good as a thousand. But Dr. T. claims that the one witness on which we rely is wholly in his favor. He says he has shown that the theory of Dr. George Campbell and others, by which they represent the pronoun (autois) "them," in Eccles. xxv. 18, as referring to the humble in v. 17, is inadmissible, because the words tapeinos is in the singular number. I do not think he has shown or can show this. But if he has, it is 10 less fatal to his own exegesis than it is destructive of the testimony we claim from this passage. It will be seen that in Luke xviii. 7, Dr. T. has to supply a word from the preceding parable (v. 3); but unfortunately for my brother, it is in the singular number, and in order to work out his exegesis he must change it into the plural! Dr. Cramp in his instructive article produced an extract from "Winer's Gram. of the N. Test. Dialect," and of which Dr. T. says—"every scholar who examines the point with care, will see that this rule has no relation to the subject. Obviously tapeinos, the humble, is neither a noun of collective signification, nor an abstract used for a concrete." This, I presume, Dr. C. saw as well as Dr. T.; and yet the rule has relation to the subject, for tapeinos is used as if it were a collective noun. It refers to a class,—to every one who is humble, and not to one only. Anthropos (man) or some such word is understood, and must be taken in a collective or generic sense, as it sometimes is in the Scriptures.—(See Matt. xv. 11, and Mar. ii. 27.) Indeed both nouns and pronouns are found used generically, as referring to, and representing a class more or less extensive, according to the nature of the case. But Dr. T. wants a rule bearing directly on the subject and examples in point. He shall have both. Professor Stuart, of Andover, in his "Gram. of the N. Test. Dialect," page 156, makes the following statement, and thus furnishes a principle directly applicable to the case in hand; or in other words places it under Winer's rule:—"In cases almost without number, in the Old Testament, and in the New, also in all classic authors, the singular number of nouns and pronouns stands generically for a whole class; i. e. (as we say), it is a noun or pronoun of multitude." As examples, he gives James ii. 6, v. 6, and 1 Peter iv. 18. (See, also Kühner's Greek Gram., Sect. 223, 1, and Sect. 263, first paragraph.) I can furnish from my own reading the two following apposite and satisfactory examples: 1 Tim. ii. 14, 15, "But the woman being deceived was in the transgression; notwithstanding she shall be saved, &c., if they continue in faith," &c. Here we have a pronoun in the plural referring directing to an antecedent in the singular. 1 John v. 16:—"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life, for them that sin not unto death." Here we have (adelphon) "brother," and (auto) "him," used generically, as referring to, and standing for a class, and to which a participle (hamartanousi) in the plural directly refers as its antecedent. The principle laid down by Professor Stuart and confirmed and illustrated by the examples now presented, destroys the foundation of what Dr. T. regards as his conclusive and unanswerable argument against the view we take of the passage. Dr. T. was premature in claiming victory. We have grammar and similarity of usage on our side. The passage from Eccles. testifies wholly in our favor, without the least faltering or indistinctness. Without attempting to meet the remarks by which, I think, the careful and unprejudiced reader may be satisfied that makrothumeco has the meaning to delay or wait long, Dr. T. merely observes that I seemed to regard the production of the Son of Sirach as Hebrew poetry. His language is calculated to make the impression that so to regard it is unsupported and visionary. But the common reader can satisfy himself on the subject. When he opens his English Bible in the Psalms, Job, Proverbs, Canticles, Ecclesiastes, Isaiah, &c., he has before him Hebrew poetry in his own language. Translation does not destroy it, nay, good translation will bring out its parallelism and point, beauty and sublimity, as clearly and fully as they exist in the original, or with, but now and then a very small abatement. Let it be remembered that the Son of Sirach wrote in Hebrew, in a style, it would seem, similar to that

of the book of Proverbs, and it will be perceived that Eccles. as it has come down to us in the Greek, is yet Hebrew poetry, though in a Greek dress. It will also be seen—that the argument drawn from the parallelism existing between braduno and makrothumeco, in order to establish the meaning of the latter in the passage, rests on a solid basis.

6. Dr. T. says that "if in reference to the general import of the text my esteemed and beloved brethren Armstrong and Cramp be right, I am not wrong." Dr. T. is a very fortunate man;—he is right, whether he agrees or dis-agrees with us! "For it is," he adds, "obvious to every person of discernment that so long as God delays to avenge his oppressed people, so long does he bear with their adversaries." Thank you, Dr., that will do. Then so much the less ground and need for my learned and worthy brother's exegesis.

With kind respects and good-will to my friendly and venerable opponent,

I remain, respectfully yours,
GEORGE ARMSTRONG.

For the Christian Messenger.

Donation Visit.

TO REV. J. F. MCKENNE.

Permit me through your valuable paper to express my gratitude to our friends at Greenfield and Middlefield for a pleasant Donation Visit made us on the 19th of April. About 70 persons were present.

After an excellent Tea, in which all enjoyed themselves, Deacon Morton and Nathaniel Freeman, Esq., presented me with a purse containing \$17 in cash, and useful articles to the value of \$59, in all \$76.

Excellent speeches, appropriate to the occasions, were delivered by Nathaniel Freeman, Esq., Samuel Hunt, Senr., Jabez Freeman and others.

The words of the Lord Jesus, "It is more blessed to give than to receive," were realized. This is but one of many expressions of kindness received from our friends since coming among them.

Though this is the first Donation Visit ever made to a pastor in this place, it is likely that it will not be the last. May the Lord reward them abundantly with the blessings of this life and a fullness of life eternal.

JOHN F. MCKENNE.
Greenfield, April 15, 1861.

For the Christian Messenger.

Obituary Notice.

MRS. ABIGAIL STUART.

Died at Green Harbor, on the 24th of March, 1861, aged 94 years.

She was a daughter of Mr. Jonathan Locke, (deceased), who was the first of the name that came to this province. Sister Stuart was aunt to Deacon John and Messrs. Samuel and James Locke, who are still living. When about 14 years of age she was awakened to a sense of her danger, as a lost sinner, under the preaching of Henry Allen. The following year, during Mr. A's. second visit to Ragged Islands, she came out into the liberty of the gospel. She was subsequently baptized and joined to the Baptist Church. Thus it appears she was eighty years a pilgrim and stranger here on earth, seeking that city out of sight whose maker and builder is God. During this time she held fast her integrity, and being reviled she reviled not again. A throne of grace was her favourite retreat in all the storms of life. Again and again she would go and make her requests known to God, with strong cries and tears. During the last seven years she was comparatively helpless, but retained her reason, and enjoyed much of the love of Christ. As she came nearer the close of life, the prospects of heaven brightened, and she frequently broke out in raptures of joy. On one occasion in particular she awoke from a long death-like sleep, from which her friends had tried in vain to awake her, and assured her daughter who had the care of her, that she had seen a glorious view of heaven, and with great animation described to her the sceneries of that heavenly world thus for her—

There was a land her eye had seen,
In visions of enraptured thought,
So bright that all which spread between,
Was with its radiant glory fraught.
—Communicated by Rev. A. W. Burss.

Religious Intelligence.

WALTON.—Organization of Church.—Mr. Editor,—Having received an invitation to be present at Walton, at the dedication of the new Baptist Meeting-house, on the 7th March, I consequently went, and as other ministering brethren did not attend, had the privilege of preaching seven sermons in three and a half days. The Meeting-house is just large enough to accommodate the people, when they go up unitedly to worship.

On Lord's-day, 7th April, I preached to them again, and baptized one, and on Monday, the 8th, aided our friends in organizing themselves into a church,—fourteen in number, or fifteen,

so soon as a dismission can be obtained from a church in Maine. May they be divinely directed through life, is the prayer of

Yours, &c.,
JEREMIAH BANCROFT.
Woodville, April 24th, 1861.

CHESTER.—The following is the postscript of a letter from Rev. J. J. Skinner:—I have not time to give you an account of the good work that is going on here. Will only say that our fears have been dissipated, and our most sanguine anticipations more than realized. We had a baptism last Lord's-day, and expect to baptize again to-morrow, particulars next week.

Yours &c.,
April 27th. I. J. SKINNER.

LOCKE'S ISLAND.—Messrs. Editors.—The dreadful snow storms of the 19th and 21st of March put a stop to nearly all our anticipated meetings for about a fortnight. But since then we have held a few at the east side of the Bay, and I attended my stated appointments. The prospect is still encouraging. Since I last wrote to you I have baptized one at Lewis Head, and five at Ragged Island. May God still continue to convert souls amongst us for Jesus' sake.

Yours in Christ,
A. W. BURSS.
Locke's Island, April, 1861.

General Intelligence.

DOMESTIC.

PROVINCIAL SECRETARY'S OFFICE,
Halifax, 24th April, 1861.
APPOINTMENTS.

Annapolis Co.—To be Justice of the Peace—David Morse and Charles M. Forbes.

Yarmouth Co.—Commissioners of Schools—Robert K. Lomorgan and George W. Tooker. Commissioners for the Relief of Insolvent Debtors, &c., William H. Rowley and John Tooker. To be Coroner—John Tooker.

Pictou Co.—To be one of the Central Board of Commissioners under Chapter 76 of the Revised Statutes, "Of Shipping and Seamen"—Captain Thomas Graham, sen., in place of Captain George McKenzie, who declines to serve.

Queens Co.—School Commissioners of the Southern District—The Rev. E. E. B. Nichols, the Rev. James Melvin, John Sherriffs, Caleb Seely, William H. Freeman, James Collie, William Ford, and Eldred Cohoon.—School Commissioners Northern District—Rev. Abraham Jordan, Rev. John McKinnon, Rev. Douglas Thorp, Edwin Christopher, Robert Bryden, and Joseph M. Freeman.

Kings Co.—Commissioner of Schools—William Borden.

Digby Co.—Commissioners of Schools—Mandi Melanson, in place of Rev. Mr. Rolls, removed from the County. Rev. E. F. Clanchet, in place of Rev. Mr. McLeod, and John P. Thibedeau. Coroner and Health Officer for Brier and Long Islands—John Fox, M.D. Justices of Peace—John W. Powell and Samuel Trask Bacon.

Halifax Co.—Commissioner of Schools for Shore District—Rev. Edward Ansell, in place of the Rev. James Breeding, removed.

Richmond Co.—Officers for the protection of the Revenues—Peter Le Lachieur, of Little Arichat; Keyran Conway, of D'Escouss.

Victoria Co.—Justice of the Peace—William McLean, Donald McRae, Kenneth McKenzie, and Angus McAskill. Commissioners under the provisions of the "Act to authorize the appointment of Commissioners without the Province" Edward M. Archibald, of New York; Benjamin G. Gray, of Boston, and Andrew B. Almon, of Salem.

His Excellency, by the advice of the Council, has been pleased to establish the Port of Margaretsville, in the County of Annapolis to be a Port of Entry and Clearance, and to appoint John Clark to be Collector of Colonial Duties at that Port.

His Excellency, by the advice of the Council, has been also pleased to establish the Port of Cheverie, in the County of Hants, to be a Port of Entry and Clearance and to appoint Thos. H. Malcolm to be Collector of Colonial Duties at that Port.

His Excellency has also been pleased to approve of the appointment of Anselm Mark Comeau to be a Deputy Surveyor of Crown Lands in the County of Digby.

PUBLIC MEETING.—A meeting was held in Temperance Hall on Wednesday last week, concerning the Act to impose a tax on the city for the interest £100,000 for railway purposes. His Worship the Mayor presided. Speeches were made by A. M. Uniacke Esq. His Honor the Recorder and P. Lynch Esq. The following resolution was moved by A. M. Uniacke Esq. seconded by A. MacKinlay Esq. and passed unanimously.

Resolved, That it is the opinion of this meeting that his Worship the Mayor and City Council be authorized and empowered to adopt such measures and incur such expense as may in their judgement be deemed advisable and necessary to bring the whole question in relation to the bill for assessing the City of Halifax for Railway liabilities, under the consideration of the Right Honorable the Secretary of State for the Colonies, in order that Her Majesty's assent thereto may be withheld, and that the opinion of the Imperial Crown Officers, as well as that of the Judicial Committee of England, may be obtained as to the right of the Colonial Legislature to pass such an act; and to take all such other steps as may be considered right and proper to prevent the said Act from becoming the law of the land.