

Correspondence.

For the Christian Messenger.

Cape Breton: its Churches and people.

LETTER NO. 3. FROM REV. DAVID FREEMAN.
Dear Editor,

As the little church in Sydney had taken the initiative in raising money for the Manning Fund but little remained for the agent to do. I labored for them however on Sunday preaching twice, and returned the following week and addressed a highly respectable audience on Wednesday evening in Temperance Hall on the subject of Religious Education. Elder Richardson has long been pastor of this church. He is now desirous of obtaining an assistant who also might supply the newly formed Upper Mira church 18 miles distant and other places in the vicinity. The Sydney church have a good house of worship in a most eligible site, only it needs repairs. In building it they seem to have consulted the model of Granville street church in Halifax. So in repairing it they would do well to consult the method of improvement there adopted. As it is a wooden building the change could be easily made.

Eighteen miles South from Sydney is Cow Bay, and six miles North from this place is the mouth of Mira River called "the Strait." At each of these localities the Lower Mira church have a good house of worship, with Elder McQuillan as the pastor. Upwards of 30 years ago Rev. Wm. Burton visited this place probably the first Baptist minister that ever trod these shores. About ten years afterwards Rev. Maynard Parker was sent on a mission. Good impressions were apparent and the missionary predicted that a certain place on the bank of the river would witness the rite of baptism. Shortly after brethren McQuillan and George Armstrong then a student from the college preached the gospel there. About that time, a revival occurred, and the Mira church was organized by Rev. Joseph Dimock. The following letter from Mr. Dimock to Mr. McQuillan will throw light on the origin of the church in Lower Mira.

North Sydney, Aug. 27th, 1838.

DEAR BROTHER,—

"I have a moment, while the bearer waits, to write a few lines to you. As I hear you are expecting to be down this way soon I have some expectation to see you, but fear if it should be too late in the week I should be gone to Mira where I spent last week.

The Lord sent you to sow some seed there in at least two hearts. Bro. Armstrong has been blessed among them. I cannot describe to you what I have seen while there, my time is so short. But I must tell you I baptized 26 persons and could scarcely get away then, and have promised to return next Lord's day week. They want much to see you. I baptized Hezekiah Spencer and wife and know not how many of his children; Anthony Martell, his wife, and ten of their children, the other two are in a few way. I know not what more to say, only I never saw such a time in such a place. 'It shall be answered according to this time, what hath God wrought.' My christian love to sister McQuillan and all the friends in Baddeck, &c.

Your unworthy brother in Christ,
JOSEPH DIMOCK."

The rest of Mr. Martell's family were shortly after baptized, so that this was another case of household baptism of both parents and their twelve children. This family are all still living except Mr. M. himself. One of them is a christian minister. The widow Martell can now enumerate her twelve children, and thirty six grand children, members of a Baptist church.

One of her daughters Mrs. John Huntington was for twenty years the only person possessing our sentiments in Upper Mira, till in a happy revival two years ago her husband and all her nine children followed the Saviour in this ordinance. These with other persons were organized into the Upper Mira or Salmon River church with 21 members. I stopped with them over the Sabbath, preached, held a conference meeting, and administered the Lord's supper. On Monday evening we held an educational meeting with good results.

The Mira River is a sheet of water thirty miles long, quite narrow near the sea, hence called the strait, but a mile or so wide in the interior. The salt water flows inland, but at a distance of ten miles it is fresh. It is navigable the whole way for small vessels. Several streams flow into it, the largest of which is the Salmon River twenty two miles from the sea, the site of the Baptist church. This new church intend to seek admission to the Association next summer. They are surrounded by a large population of Presbyterians and Roman Catholics.

On Thursday a little before noon I left Sydney for the Strait of Canso, a distance of 100 miles where I arrived next evening. The church here have 9 members and a nice chapel furnished outside. They have kept up their little Sabbath School for more than ten years. They could raise about £50 towards a missionary who could devote a portion of his time to other places. I stopped over the sabbath, preached three times and administered the Lord's supper to 8 persons. On Monday evening an educational discourse was delivered. The meetings were well attended. By this time the boulders of ice, which had been moving with the tide North and South at the rate of 6 or 10 knots an hour, became joined in the North entrance of the Strait, leaving the water in other places free for boats, so that with but little difficulty I crossed with my travelling apparatus, on the 22nd Jan., and arrived thus far.

On reviewing—there are on Cape Breton 9 churches, 5 ordained ministers, two licentiates and several young men whom the Lord is probably calling to the work. A good beginning and an important work to do. I hesitate not to say that the Gaelic mission should be judiciously, generously and immediately enlarged. One small church has resulted from it at Schooner Pond, and others are in embryo. Also a French mission should be established forthwith at Arichat. A question that deserves our serious consideration is why our progress has been so small considering the time we have been occupied in Cape Breton. We are not straitened in the Lord but in ourselves.

I have been on the island 5½ weeks; travelled 480 miles; delivered 16 sermons; 9 educational discourses; administered the Lord's Supper twice; aided in organizing one Temperance society and one auxiliary to the Home mission. The documents when published will show the amount of monies obtained for the college. Several young persons male and female are looking to the Horton institutions with earnest longing, and it is to be hoped that they will yet slake their thirst at the fountain of knowledge.

The sleighing since the 3rd has been excellent. Having reached the continent I feel safe in making further appointments in my progress homeward, which I enclose for another page.

Yours in the hope of eternal rest,
D. FREEMAN.

Manchester, Jan. 23rd, 1861.

For the Christian Messenger.

Exegesis of Luke xviii. 7, 8.

MESSRS. EDITORS.

Some valued brethren have kindly suggested to me a doubt with reference to the correctness of my Exegesis of this passage (C. M. Jan. 2, p. 5) in applying the clause, "Though He bear long with them," to the *adversaries* of God's people. I deem it proper, therefore, to offer a few additional remarks on this point.

I am aware that Dr. G. Campbell has rendered it, "Will He linger in their cause" and that this is approved by Parkhurst. The only instance, however, which they cite in support of it, (Ecclus. xxxii. or xxxv. 18.) where a similar expression, with a negative, is translated in the Common Version, "Neither will the Mighty be patient toward them," appears to me opposed to their view, and accordant with mine. The pronoun "them" naturally refers, not to (*tapinos*) the humble, which is in the singular number, (ver. 17.) but to "the unmerciful," and "the heathen," both plural, mentioned immediately after. Undeniably the pronoun sometimes precedes the noun to which it relates, (Numb. xxiv. 17, Ps. lxxxvii. 1, 2, Rev. xv. 4.)

It has been intimated to me, that *makrothumeo* have the same general meaning in Luke xviii. 7, as in James v. 7, 8, that is, "waiting a long while," which is apparent delay; and that *ep' autois* may be translated with respect to them, i. e. the elect. "Though He delay long with respect to them," that is, seem to delay.

This is plausible, but not satisfactory. If it were said of the elect that they (*makrothumousi*), wait patiently for the avenging of their cause, the use of the word in James v. 7, might be regarded as parallel. But it is obvious that to have long patience in waiting for the advance of vegetation, and to defer the avenging of the oppressed on their oppressors, are ideas broadly distinct and widely different.

When a word of frequent occurrence has an unusual sense assigned to it, such sense should be confirmed by one instance, at least, in which the word is evidently used in that acceptation elsewhere. But I have not seen an instance adduced in which the word (*makrothumoe*) denotes delaying to afford relief. It occurs 10 times in the New Testament, (See Matth. xviii. 26, 29,

Luke xviii. 7, 1 Cor. xiii. 4, 1 Thes. v. 14, Heb. vi. 15, Ja. v. 7, 8, 2 Pet. iii. 9). Its usual import obviously is to exercise patience.

I am well aware that my Exegesis differs from those of writers in general. They have evidently been much perplexed with the passage. This seems to me to have arisen from inattention to the *ellipsis*. In many instances it is necessary to supply this in order to remove obscurity. In addition to those adduced before, two more may be noticed. In Ps. vii. 11, 12, without any supplement, we read, "God judgeth" [executes judgment for] "the righteous, and God is angry every day. If he turn not, he will whet his sword," &c. This seems to represent JEHOVAH as about to destroy "the righteous," "if he turn not." But the supplying of the *ellipsis*, "God is angry with the wicked," renders the sense plain and natural. Ps. xii. 5, reads, "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD: I will set in safety that puffeth at him." This appears to say, that God will set the insolent oppressor in safety. But the supplemental words, which are implied, present it in a light accordant with the context and the tenor of Scripture, "I will set him in safety from him that puffeth at him," (See Ps. x. 4, 5, 12, 18).

It should be borne in mind that *avenging* denotes the relief of an oppressed party by the execution of justice on the oppressing party, whether it be one or more. In order, then, that we may ascertain the true sense of the clause under consideration, let us bring together the connected or relative parts of the whole passage, and supply the *ellipsis*, in italics, throughout. It will read thus:—"Avenge me of mine adversary. . . I will avenge her of her adversary. Shall not God avenge his own elect of their adversaries. . . though he bear long with them. I tell you that he will avenge them of their adversaries speedily. Nevertheless, when the Son of man cometh shall he find faith," [the belief of this] "on the earth?" The adversaries of the Lord's people, emboldened by His "bearing long with them," will be exceedingly hardened in impiety, and will not believe that He will ever come to execute vengeance on them, (Ps. l. 21, Prov. viii. 11, Rom. ii. 4, 6, 16, 1 Thes. v. 3, 2 Pet. iii. 3, 4, 9, 10).

This view does not require a forced or unusual meaning to be assigned to any word, nor the violation of any principle of exegesis. I trust it will be regarded by those who examine it attentively, as presenting the whole subject in a perspicuous and unexceptionable light.

Yours in gospel bonds,
CHARLES TUPPER.

Aylesford, Jan. 23rd, 1861.

P. S.—Just after I had forwarded my second communication (the above) on this subject, the *Christian Messenger* of Jan. 23rd, containing the respectful "Examination" of my first (Jan. 2nd) by my esteemed Brother Armstrong, came to hand. To what I have written only a few words need to be added.

The attentive reader will observe, that Bro. A. proposes two different meanings to the words *makrothumou ep' autois* in ver. 7. In the 1st section he understands them to mean "that God does bear long with his people;" and in the 3rd that He "delays, or waits long with respect to them," i. e. delays "to interpose for their deliverance, and to punish their enemies." These two opposite meanings can not both be correct, but they may both be wrong.

In support of his first exposition he cites 1 Pet. iii. 9. But this plainly refers to forbearance exercised toward persons that they "come to repentance." So the "long suffering" of which Paul speaks (1 Tim. i. 13, 16), manifestly was exercised toward him while he was "a persecutor." The reader will please bear in mind my remark made at first, (C. M. Jan. 2)—not met in the "Examination"—that in the parable, (ver. 1, 3), the "judge" obviously did not exercise forbearance toward the "widow," but toward her "adversary." It is surely reasonable to expect that the application would accord with the parable. If so, it must be the *adversaries* of God's people with whom He is said to bear long.

To Bro. A.'s second and opposite interpretation of the words in question, in support of which he cites only one instance, which I have shown to be in favor of my view, I need offer no further reply.

My good Brother seems alarmed, (section 2nd) at the "confusion" that must result from regarding the same pronoun, in the same connexion, as relating to a different party. I have, however, already adduced several instances of this, (See Ps. lxxiii. 10, 11, lxxviii. 34). So in Ps. vii. 12, 14, we read, "If he turn not, he will whet his sword. He travaileth with iniquity," &c. In many such instances we shall introduce great "confusion," if we do not refer the same pronoun to different parties, as the nature of the case requires. Here *he* who, "if he turn not," will be punished, must be a wicked man, though not mentioned in the original, in the immediate context. *He* who is about to inflict the punishment, undoubtedly is the Lord. So in Luke xviii. 7, 8, they of whom it is said "He will avenge them," are obviously His people; and they of whom it is said that "He bears long with them," and on whom it is distinctly implied, that

He will ultimately execute justice by avenging His people, are just as manifestly His and their *adversaries*. The antecedent to the word "them" (ver. 7) appears to be the "adversary"—a change in the number being required in the application—expressed (ver. 3rd) in the parable.
C. T.

For the Christian Messenger.

"Gather up the fragments."

"A dinner of fragments is often said to be the best dinner; so there are few minds but might furnish some instruction and entertainment of their scraps, their odds and ends of thought. They who cannot weave a uniform web, may at least produce a piece of patch-work."

The above paragraph which I have copied from an old paper, commends itself especially to the young of both sexes, and I wish to make use of it as a kind of text, from which to write a very brief sermon.

The "dinner of fragments" referred to all will understand, and to its truth will be able to respond. I have often heard the good house-wife say, "I have nothing to-day but a picked up dinner." Generally however I have found such pickings so good, that not unfrequently when the question has been asked, "What will you have for dinner to-day?" I have replied, "O give us one of your picked up dinners;" and I have seldom regretted such an answer. A good plate of so called "hash" in which are several kinds of meat and vegetables well mixed and cooked, is often rendered fit for the taste of an epicure. Yet each of the kinds of food which the dish of hash is composed, when considered in their fragmentary forms appear to be so small and uninviting, that but for the skill and economy of the house-wife they would have been thrown away.

This figure is not inapt in its application to the human mind. Many a good thought has been lost or thrown away, because of the indifference paid to the simple work of combination. "I can't write," or "I can't speak with any ability," is often said. How do you know this? "O I know I can't." What an answer this! "Know you can't!" Have you ever properly tried? Let us see. What is writing or speaking in the sense with reference to which this feeble, consumptive word "can't" is used? What but the combination of words, expressing thoughts, ideas, facts, &c. In private conversation, persons very generally are able to make themselves understood; and if they would diligently practice, there are but few who would not be able to make themselves as clearly understood by writing, and in that form of speaking which is required upon the platform or in the midst of any promiscuous gathering.

There is an immense amount of writing and speaking talent which might and ought to be called into exercise. Surely in this day of useful books which are brought within the reach of all, none who are now young need to live long without a fair knowledge of the law of language. It requires only the right improvement of the leisure hours before and after the ordinary labors of the day, to store the minds of all who desire it, with useful information, and to qualify them to furnish the "entertainment" referred to the head of this article. Elihu Burrit, "the learned blacksmith," acquired a knowledge of fifty two different languages, while at the same time he labored eight hours per day at the anvil. He became a linguist, under God, through the careful and diligent improvement of what is termed "leisure hours."

In the social and domestic circle as truly as in the lecture-room, there are great wants of an intellectual kind, which the right taking care of the leisure hours, would be the means of supplying. The little, thoughtless, unmeaning twaddle which is too often a characteristic of home, would then give place to subjects that elevate, ennoble and truly dignify human character. Some subject inviting thought and study is to say the least quite as appropriate to home as the trivial nothings too often talked about, and, as it appears to me, may be made quite as interesting, and afford a far richer pastime. By clothing these subjects with a domestic character, it will quicken thought and thus expand the mind, while every advance-step in this direction will facilitate the work of grouping together thoughts and ideas in a connected firm. These "scraps and odds-and-ends of thought" may thus constitute an inviting intellectual dish to nourish, strengthen and cause the mind to grow. Then from the home circle there would go out a refreshing influence to enrich the country and the world.

But before closing, let me especially advise the young who may read this paper, to bring forward their "scraps and odds-and-ends of thought," group them together in a naturally methodical manner—don't study stiff precision,