

Correspondence.

For the Christian Messenger.

Straits of Canso to Musquodoboit.

LETTER NO. 4. FROM REV. DAVID FREEMAN.

Dear Editor,

I begin with errata. In my letter in the C.M. of Feb. 6, instead of reading "six miles North," read "six miles West." Instead of saying a "nice chapel furnished outside,"—say finished outside, and instead of the ice becoming "joined" it became jammed.

The passage of the Strait was effected in a small flat boat rowed with great difficulty by four men instead of a steamer with sufficient power to stem the rapid currents.

From the place of crossing it is 18 miles South to Manchester, and 5 miles further to Guysborough. From this place it is 15 miles, South East to Crow Harbor, and 18 miles further to Cape Canso. There is a church in each of these places, which at present enjoys the ministrations of Rev. A. F. Porter. Guysborough is the centre of his labors, and his residence. His ministry is highly appreciated. He is instructing the people in the doctrines and principles of the bible as well as stirring up Christians to activity and sinners to repentance. This church are eagerly anticipating the next Association which is to be held with them, and that those who go may be animated with the spirit of Christ, and prepared for every good word and work.

From Guysborough 24 miles South is the head of Country Harbor. From this latter 15 miles East is Isaac's Harbor, also 10 miles West is Glenelg or the Cross Roads of St. Marys, near the Forks of the St. Marys River. From Glenelg 18 miles South is Indian Harbor and from this place 6 miles West is St. Mary's Harbor or the mouth of the St. Mary's River. In all these places except Country Harbor there are Baptist churches under the oversight of Rev. H. Eagles, and all were visited by the agent.

True not much was done in raising money for the College, yet seeds of truth connected with this object were lodged in the minds of the people which in time will yield a harvest that will redound to the religious education of the young. We may expect that prayers and students and money will be forthcoming, sooner or later.

On arriving at Isaac's Harbor I found the friends holding a social tea meeting in their neat little chapel at which they not only promoted social feelings, but raised about eighty dollars for completing the inside of their house of worship. Before I left however, small pox as it was supposed had made its appearance in one of the families. Thus it is, in close connexion with every thing that is good we find evil existing.

"How vain are all things here below
How false and yet how fair
Each pleasure hath its poison too,
And every sweet a snare."

I found the little church at Glenelg with the pastor wading through trials, yet united and hopeful. I was present by request at one of their meetings for maintaining gospel discipline, and could but admire the constancy and forbearance of the brethren. They seemed swift to hear and slow to speak, prompt to act and slow to wrath; in malice children, in understanding men. The prominent deacon in a special manner seemed firm as a mountain, yet mild as the sunbeam that rests eternally upon it. Such an officer in the church is worth scores of an opposite character.

On leaving Glenelg a journey of 60 miles West brings the traveller to Upper Musquodoboit. The road the most of the way follows the bank of the West branch of the St. Mary's river. One can but admire this noble stream skirted as it is with intervals and farms. It is probably the most important river in the province. It is navigable 10 miles from the sea to the rising town of Sherbrooke, and logs and timber are floated without difficulty from a distance of 75 miles in the interior. Both its intervals and uplands are of a superior quality. I noticed lumbering operations going on in connection with this river, within a few miles of Musquodoboit. Part of the road from St. Mary's to this place lies through a dense wilderness. A Mr. Young formerly of Mills Village, Queens County, accompanied me. As we passed along we saw tracks of Moose and of herds of Cariboo. One large moose tract had been made only the day before. We dined on Cariboo venison at McDonald's in Caledonia. My companion had been conversing about individuals of the last generation with whose names I

was familiar. My mind ran back to the time when in the wilds of Queens County the moose yarded, and the cariboo herded near by the log cabin of the new settler. And then still further back to the time when none but the aborigines roved side by side with those denizens of the forest. And then forward to the now very distant future when instead of the spear, the bow and arrow, and the stone chisel, the only implements of bye gone days for gaining a livelihood, we shall see the plough, the fishing net, the merchantman, the miner's pick, and all the implements of civilization in use. Instead of the dense forest, the cultivated field. Instead of the moose call, and the war whoop of the savage shall be heard the rattling wheels and the shrill whistle of the locomotive.

Within one month, besides small subscriptions to the college, two Scholarships have been promised and are in process of settlement. In due time they will appear. In Guysborough County 8 sermons were delivered, and six educational discourses besides one in this place last evening, and the distance travelled is about 300 miles.

This letter is already too long.

Yours, &c.,

D. FREEMAN.

Upper Musquodoboit, Feb. 14th, 1861.

For the Christian Messenger.

Exegesis on Luke 18 : 7, 8, again.

MR. EDITOR,—

From no desire to have the last word do I send you a few remarks on Dr. Tupper's communication in support of his exegesis of the above passage. He says that I propose two different meanings to the words *makrothumon ep autois* in v. 7. I am represented as in section 1 understanding 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. The Dr. adds—"these two opposite meanings cannot both be correct, but they may both be wrong." I am surprised that my worthy brother should so misapprehend me. In combatting his exegesis I aimed first to show that it was not absolutely necessary even allowing *makrothumon* to have in this passage the meaning he alleges. My next object was to call attention to the harshness and confusion his exegesis produced, and lastly to present and sustain the one I prefer. There is certainly a very great difference between presenting as possible, or as allowable under certain conditions, and proposing it as preferable. I give the word only one meaning in the passage. But though I do not regard the word as used here in its ordinary sense, I was a little surprised that the passages (2nd Pet. 3 : 9, and 1st Tim. 1 : 16) produced to show that God is long suffering toward His people, were regarded as referring to the period before conversion. Does the Dr. mean to intimate that God exercises no long suffering towards sinners after they are converted? Surely He bears long and much with not a few after their conversion. Besides he had conceded the point in his first communication, and it seems hardly consistent now to limit the exercise of it to the period before repentance. Perhaps 1 Tim. 1 : 16 may be rightly explained as the Dr. takes it; but certainly the following passage cannot be taken as referring only to persons before their conversion:—"The Lord is not slack concerning his promise (as some men count slackness), but is long suffering to us-ward," &c., 2 Pet. 3 : 9. The following passage though quoted by me is not noticed in the reply:—"And account that the long suffering of the Lord is salvation"—v. 15. Here is Divine long suffering operating toward persons after they had believed (See Chap. 1 : 1) and resulting in salvation. But I dismiss the further consideration of this matter, for though important I regarded it not as the point designed to be brought out by the Saviour in the text. Dr. T. treats rather lightly my objection to his exegesis on the ground of the harshness and confusion arising from referring the same pronoun within so short a space to different and opposite parties. He makes many references—all of them in the Old Testament, and mostly in the Psalms—to illustrate his view and also to show that confusion would in many instances result if we do not so refer the pronoun. But examples from the Greek Testament or other Greek writings would be much more in point and to the purpose.

The Dr. says he has seen no instance in which the word in question denotes *delaying to afford relief*. I am not aware that any one has alleged this meaning. I had claimed *to delay* (or wait long) as its meaning in the text. In endeavouring to maintain his exegesis and refute mine,

the good brother calls the reader to remember a remark made in his first article, and which, he informs him, was not met in the "Examination,"—"that in the parable (v. 1-3) the "judge" obviously did not exercise forbearance toward the widow, but toward her *adversary*." Not "obviously," Dr. So far from being obvious, it is not in my view even probable. It is not stated, or necessarily implied that he did, and therefore it may be doubted. It is not intimated that he refused the widow's request out of any kind feelings toward her adversary. As the unjust "judge feared not God, neither regarded man," it is much more in keeping with his character to consider him as having in the whole transactions more regard to himself—his own ease, his prejudice, or perhaps his profit, or the mere exhibition of his power—than for either the widow or her *adversary*. However, nothing can be built on the judge's forbearance toward the adversary; for it is not in evidence, nor even probable that that personage exercised any. The Dr. adds an important remark, though his application of it I regard as wholly unwarranted by the parable:—"It is surely" he says, "reasonable to expect that the application will accord with the parable." Now the principle laid down by him will I believe legitimately help me. As the Dr. called attention to an omission on my part in not noticing what he viewed as having weight, let me remind him of an omission on his part of much greater importance. The unjust judge exercised no forbearance toward the widow nor her *adversary*; but he *delayed* to do her justice. He would not for a time (v. 4 *Epi Chronon*) grant her petition; here is *delay* in the parable. May I not now ask in my brother's words. Surely is "it not reasonable to expect that the application should accord with the parable?" In my exegesis it does correspond most exactly. *Makrothumon* in the application corresponds with what is expressed by *Epi Chronon* in the parable. The main points in this statement were brought out in the "Examination," but not in the reply. Let us now read the passage in the light thrown on it by the parable, and see how well they correspond. "And shall not God avenge his own elect, who cry day and night unto him though He *delay* (or wait, long) in respect to them?"—i. e. through He *delay* to avenge them. "I tell you he will avenge them speedily."

The passage from Eccles. (32 or 35 : 18) in which as he informs Dr. Geo. Campbell and the Greek Lexicographer Parkhurst recognize a similar use of the word, and which I had quoted in support of the meaning I allege, Dr. T. thinks he has shown to be in his favour. But I do not perceive that anything has been presented to warrant his claim, except it be that the translators have rendered it, "be patient." But the translators were not infallible as he has often shown in correcting them. And with due deference to them and Dr. T. in my humble opinion they ought to be corrected here. It is as good an example as one could well desire to sustain the meaning I assign. The Hebrew *parallelism* will enable us to ascertain in what sense the word is used. This is the chief characteristic of Hebrew poetry, and consists in a correspondence of sentiments and words so that those in one verse or member answer to those in the other; and as in many cases the sense is substantially the same in each member, so *word* corresponds to word. Indeed sometimes the words so answering the one to the other are *synonymous*. The passage from Eccles.—"And the Lord will not be *slow*, neither will the mighty *delay* (or wait long) in respect to them." Here we have *Bradunei* (to be slow) in the first member of the parallelism, to which *makrothumon* (to delay) corresponds, and must have a correspondent meaning. They mean in fact substantially the same thing:—the latter is but the echo of the former. In the same way "Lord" and "Mighty" answer exactly to each other in the same passage. It will, I think, be now seen that "be patient" does not bring out the parallelism. To my mind the passage affords not only "plausible, but satisfactory" evidence of the meaning I assign to the word Luke.

Permit me to say in reply to some remarks which seem to imply the contrary,—that the position of the pronoun, or whether it be singular or plural, or the presence of a negative particle has nothing to do in determining the meaning of the verb, and need therefore be taken into account.

I have now presented my view of the passage with the evidence from parable and example by which it is sustained; and the careful reader can by comparing it with Dr. T.'s discern which corresponds best with the text and context and decide accordingly. I have, I think, furnished evidence sufficient to satisfy most persons that

there is good ground for the meaning I give the word in the text. The simplicity and directness of my exegesis seem to commend it as true. It requires the filling up of no *ellipses*, and does not require the pronoun to perform double duty within so short a space—to represent the *adversaries* of the elect and the *elect* themselves.

I hope this friendly discussion will produce some good in leading each to think, investigate and decide for himself as truth and evidence may direct.

I shall be sorry, should it appear that any thing I have said has in the least wounded the feelings of my beloved and highly esteemed brother Tupper. Such has not been my aim or wish. I know he writes for the good of his brethren and the cause of our blessed Lord and Saviour. I humbly trust my design is not different.

I remain yours, in the hope of salvation,
GEO. ARMSTRONG.
Bridgetown, Feb. 13th, 1861.

For the Christian Messenger.

United States Correspondence.

(From our Boston Correspondent.)

DEAR BROTHER,—

There is not much change in political matters in this country, since I last wrote you. If the mob of soldiers in South Carolina can be kept quiet it is probable things will remain as they are, until the inauguration of President Lincoln on the 4th of March. The Governor keeps the Charleston populace quiet, by allowing them to employ themselves at fortifications, &c., &c., but as discretion is the better part of valour, he has decided not at present to attack Fort Sumter.

The speech of Mr. Lincoln on leaving his home at Springfield, is such, as strongly to excite hopes in the minds of the good people and true, of the country, and there are here many such. Mr. Lincoln declares his firm trust in God, and looks to God to direct him in the critical position which he expects soon to occupy.

But I must not always be writing to you on the exciting political events of the day; for the papers and telegraph, I suppose, keep you well posted up in these matters. With your permission I would like to address a few words to my brethren in Nova Scotia, on a subject of higher importance than the convulsions of States.

There are some appearances of good around us. In Watertown—a few miles from Boston—the revival to which I referred in my last letter, still continues and it is believed that about fifty have been converted. In Newton Corner the next church to Watertown, there are signs of good things, and a protracted meeting is now being held there. In Gloucester (Cape Ann) there is a powerful revival and it is hoped that more than a hundred, principally men from seventeen to forty years of age, have experienced converting grace. A few other churches in Massachusetts are somewhat revived; but as a general thing, the state of religion among us is deeply humbling. I fear too from the absence of accounts of revivals, in your excellent paper in Nova Scotia, and from a similar lack of good news in the *Christian Watchman* in New Brunswick, that the same painful state of things exists in the Provinces.

To what is so affecting a fact to be attributed? It demands that each one of us should put the question to ourselves, "Am I in any measure contributing to this low state of religion?"

Through you, dear brother, I address first my brethren in the ministry. As the preaching of the gospel is the grand means of converting men, and building up the Church, is it not in some degree our fault if the church is languid and declining? If personal piety is necessary to private Christians, it must be of increased importance to one, who as the shepherd of the flock, and the representative of Christ has duties to discharge, and difficulties to struggle with beyond other Christians. Nothing can supply the place of personal piety. I may have strength of genius, force of talent, natural and acquired powers, and through these, I may, for a time, have partial success; but the influence of these will soon evaporate and leave me in a poverty of the most miserable kind. If I would enkindle the flame of religion in the hearts of my people, I must see to it, that in my own bosom, it burns with vigor, purity and warmth.

As ministers, then, dear brethren let us remember that our work demands not only piety, but piety of the highest order; that earnest prayer and humble faith should be our constant employment, and that, in the absence of these while we have reason sadly to exclaim "My leanness, my leanness," we shall realize only