

the decision of the Church. "If he will, not hear the church let him be to thee an heathen man or a publican." This first reference to the church as an ecclesiastical tribunal was made at a time when the disciples were heated by contention, and thereby disqualified to perceive any innovations or see the danger which threatened their ancestral inheritance. A glance over the gospel records, even up to the time of Christ's ascension is sufficient to show that the disciples had not yet perceived the inevitable ruin which awaited the Mosaic economy, as a result of the introduction of that dispensation, which they were even now the active agents of initiating. The one was rising and in it they rejoiced but they did not see that the other must necessarily fall. Had this been known to them at the beginning they would have either clung to that which already existed, or it would have cost them the greatest struggle of their lives to have forsaken it and followed their Master. A recognition by Christ of the old government, to which His disciples were wedded with an undiminished affection, would have been in harmony with their strongest sympathies. The declaration of Josephus, who was born about this time may be taken as a fair expression of the feelings of every Jew of this period for the law of Moses. In his rejoinder to a contemporary writer who had assailed his "Antiquities" he says: "For what is there in it (the law of Moses) that anybody would change? and what can be invented better? or what can we take out of other people's laws that will exceed it? Perhaps some would have the entire settlement of our government altered. And where shall we find a better or more righteous constitution than ours, while this makes us esteem God to be the Governor of the universe and permits the priests in general to be the administrators of the principal affairs, and withal intrusts the government over the other priests to the Chief high priest himself."

\* \* \* "These men had the main care of the law, and of the other parts of the people's conduct committed to them; for they were the priests who were ordained to be the inspectors of all, and the judges in doubtful cases, and the punishers of those who were condemned to suffer punishment." This extract places vividly before the mind the men in whom authority was vested; and at the same time, we see, in the language of this historian, the devotion of the Jewish heart to their divine constitution.

The directions of Christ fell upon the ears of men whose hearts were prepossessed with these strong sympathies, men who regarded the Mosaic economy as founded upon laws the highest and most sacred of all laws. Nevertheless, he preserved a significant silence about this idol of their hearts, and permitted his directions to take effect in their minds, simply by the great power of that love which they had for him. As they did not see the end from the beginning, they expressed no surprise. But had they known at this early day, that the destruction of their government would follow as an inevitable consequence, the introduction of a new form, the one introduced would either have been rejected or it would have cost them a great struggle to accept it. Thus was the old government ignored and a new one provided.

Let us turn our attention to any general teachings which bear on this subject, and see with an unprejudiced eye the Polity to which they point. There was in the minds of the disciples only that form of government in which the officials stood one above the other; the first of whom was the high priest; and it was but natural for the thought to enter their minds, which of them should be greatest. To such an extent had their ambition become inflamed, that their relative position, in the incoming government, had been freely discussed, not without some misgivings, for it was not in the presence of their Master, and it had risen to a dispute. Whatever degree of shame they may have felt for raising the question and allowing themselves to become heated with contention, it is evident that a gradation in the offices was in their minds a settled opinion; for after their dispute had subsided they came to their Master and said in general terms, "Who is the greatest in the kingdom of heaven." Matt. xviii. 1; Mark ix. 33; Luke ix. 46. By taking a little child and sitting it in the midst of them Christ taught them that humility and equality, which although it was of an inward and spiritual character, yet it was indicative of the form of the government, which is an outward manifestation of a spiritual state.— This must be understood in this light, inasmuch as their question, of which it was an answer, referred to official relations in a government that they supposed would soon be formed. Here was an instance, where the Saviour, instead of settling by plain direction, the question which had troubled the minds of the disciples, and for the disposing of which they had come to Him, waived it

and made a reply highly suggestive; but which was eminently adapted to produce in them such a spiritual state as would lead to the adoption of that government about to be initiated. This forcible illustration destroyed their notions of a model government, and reduced them to the divine level of Christianity.

This ambition for distinction passed from the hearts of the sons into the heart of the mother; and Salome came to Christ and exerted her influence to obtain for her sons, James and John, a place at the right and at the left hand of Christ the Saviour, in the earthly institution which was soon to appear. Such a place Christ seems to admit existed, but it was not for him to make the appointments, but for his Father.— This movement which displeased the remaining ten, afforded another opportunity for the Saviour to throw additional light upon the government of the rising Church. Having directed the attention of the disciples to the rulers in the Gentile world, and pointed out the exercise of lordship and authority among them, they were informed that it was not to be so among them; "But it shall not be so among you; but whosoever will be great among you, let him be your minister, &c. Matt. xx. 27; Mark x. 44.

EDWARD MANNING.

For the Christian Messenger

SAINT JOHN, N. B., April 23rd, 1868.

Mr. Editor,—

The only matters which have stirred our community during the past week, are the departure of the 15th Regiment, and the arrival of a quantity of Nitro Glycerine. This last came to the order of a Mr. Anderson, who thought he would try it as a speculation, for the use of rock-cutters in blasting. When it was discovered what the packages contained; the customs officials were alarmed, and could hardly be prevailed on to go near the dangerous article. After a while, however, they were removed to the Powder Magazine just outside the city, but as soon as the merchants who had powder stored there knew they became clamorous to have the more explosive material removed from its close proximity, lest the whole might go off together. Accordingly the obnoxious cases were placed on a cart and returned to town, the cartman having not the most remote suspicion that he was carrying anything more dangerous than usual. He deposited them at the door of an Auction warehouse and the proprietor had them housed for safe keeping, he being also ignorant of the contents of the boxes. When he became acquainted with the fact that nitro-glycerine lay under the wooden casing, he had the whole concern again moved, but where, is a mystery. He says he sent the cases to the country, but the authorities are taking steps to learn exactly what has become of the stuff, and will see that it is got rid of in some innocuous manner, if possible.

On Sunday evening last the Steamship *Himalaya* arrived to carry the officers and men of the 15th Regt. to Bermuda. This Regiment has been with us six years, and the closest intimacy has sprung up between it and our people. A number of the officers have married into our families and the state of the case among the men may be judged from the fact, that about 250 wives and over 400 children are left behind by those who were unable to obtain the consent of the commanding officer to their marriage. This fact rendered the departure of the Regiment a matter of concern to the people, and they feel it the more from the nature of the climate to which they are removed. From the cold of Arctic winter they are transferred (four days being allowed for the voyage) to the heat of a tropical climate and the result may be most serious. A portion of the men went on board on Monday evening, and the remainder on Tuesday morning. The last scene on the wharf was touching in the extreme, and effectually crushed down anything like bravado, which, under similar circumstances, is too often to be found. It is true the men strove to keep up their spirits, and the fine band, which has become so familiar to us, did their best in pouring forth strains of soul enlivening music, but when as the boat was casting off and the strains of "Auld Lang Syne," and "The Girl I left behind me," struck upon the ear, there were few dry eyes either on shore or afloat. The men cheered lustily for St. John as they moved away, but the hearts of the crowds were too full to give a responsive cheer, although not one present but earnestly and sincerely wished them God speed. The *Himalaya* will return to Quebec and bring to us the 60th Rifles as soon as she disembarks the 15th at Bermuda.

Well, we thought winter was over at last,

as we saw the snow melt away and our streets become dry once more; but vain delusion, Winter seems determined to linger in the lap of Spring as though she were some enchanting Delilah, and the result is that a ter three or four days of cold, raw weather, the wind has now fairly set into the North east, and while I write the snow is coming down in a real old fashioned manner; the streets being carpeted to the depth of two inches with a prospect that wind and snow will "make a night of it." The appearance of the downy buds of the willow, however, proclaims that a change has commenced which will shortly issue in the manifestation of vegetable life and vigor, the unfolding of leaves and the blossoming of fruits. We shall hardly look for Mayflowers on May day, but we do hope to see their delicate petals, and sniff their delicious perfume before the "laughing month" is ended. Oh! how a cold blustering snow storm on the 23rd of April contrasts with the cheerful April face of the landscape in Southern England, and makes one long to see its "smiles and tears" once more.

Yours truly,  
MENDIP.

For the Christian Messenger.

Mr. Editor,—

I observe that "Pen Sketches, No. 2," has been criticised by "James." He thinks that a person may give largely to any benevolent fund, and, under certain circumstances, speak of it without boasting. Certainly he may; and no doubt "John" himself thinks so too. Surely "James" made a mistake, in using more than twice as much space with his remarks than that occupied by the article criticised.

Go on, Bro. "John," with your spicy little articles. Be assured that if succeeding Nos. are as pointed as those already given us, they will be relished by many others besides the writer of these lines.

PETER.

**Postage.**—LETTERS to all parts of the Dominion must be prepaid by a three cent stamp, (per 1/2 ounce.)

NEWSPAPERS sent by other persons than the publisher, must be prepaid by a two cent stamp.

NEWSPAPERS sent from the office of publication, are charged to the person receiving them, one cent each for, for a weekly paper to regular subscribers, five cents per quarter, to be paid by the Subscriber at the commencement of each quarter, at the post office from which it is received.

## Christian Messenger.

HALIFAX, APRIL 29, 1868.

### Literary Intelligence.

Messrs. Strahan & Co., of London, announce the following work, to be shortly published;—"The New Testament—a Revision of the authorised version. By Henry Alford, D. D., Dean of Canterbury." This is a very interesting and important announcement. Dean Alford's profound scholarship and critical acumen are universally acknowledged. A "Revision of the Authorised Version" by a Clergyman of the English Church will be a singular and pleasing phenomenon.

"The Natural History of the Bible; being a Review of the Physical Geography, Geology, and Meteorology of Holy Land; with a description of every animal and plant mentioned in Holy Scriptures. By H. B. Tristram, M. A., F. L. S." Author of "The Land of Israel, &c. &c." Such is the title of a work recently issued by the Society for promoting Christian Knowledge, and which Bible Students should hasten to procure. It is largely illustrated by engravings. Mr. Tristram's former volume, "The Land of Israel," is one of the most valuable contributions to Palestine Literature which has appeared for many years.

"Bye-ways in Palestine"—by James Finn, late Her Majesty's Consul in Jerusalem and Palestine—is another volume, which should find a place on the Palestine shelf in every good library.

The prolific pen of the author of "Chronicles of the Schonberg-Cotta Family" is still busy. The last publication is entitled, "On both sides of the sea; a story of the Commonwealth and the Restoration."

Mr. Elliott Stock, of Paternoster Row, London, has commenced the publication of a new Magazine for Sunday School Teachers. It is highly spoken of. The title is—"The Hive; a Storehouse of Material for Working Sunday School Teachers." It sells for one penny a number (monthly).

"The Christian Year-Book," now in its second year, contains a "Summary of Christian Work, and the results of Missionary effort throughout the World."

Moss's "Annals of the U. S. Christian Commission," lately published by Lippincott, Philadelphia, will be read with great interest. The work of that "Commission" was marvellous.

Professor Agassiz' Tour in Brazil furnishes an immense amount of information respecting the Natural History of that country.

Sheldon & Co. of New York, have just published, "The Autobiography of Elder Knapp," the celebrated Revival Preacher. It will probably take a respectable rank among works of that stamp.

### A Noble Example.

The following letter, though not professedly designed for publication, presents an example so well worthy of imitation, that I adventure to forward it for insertion in *Christian Messenger*.

C. TUPPER.

Aylesford, April 21st, 1868.

WOLFVILLE, April 15th, 1868.

Dear Sir,—Enclosed you will find a cheque for \$50, (fifty dollars) from the Working Society of the Wolfville Baptist Sabbath School, towards the support of a native preacher.

This Society composed of the lady teachers and girls of the school has met to work one afternoon each week since last October. The funds thus obtained, with the proceeds of a tea-meeting and Fancy sale, held last month, have amounted to \$100, which has been divided equally between Home and Foreign Missions.

On behalf of the Society

MAGGIE C. BARSS, Secretary

DR. TUPPER, Sec. for Foreign Missions.

Although the above with but the slight variation of "Foreign" for "Home" Missions was in our last, we do not object to its repetition. We should be pleased often to have the pleasure of making similar acknowledgements to the Benevolent objects of the churches. The young people have doubtless been greatly benefitted, and blessed in the meetings they have from week to week, and now the fruit of their labor is sent forth on its direct work. This is a beautiful illustration of our Lord's parable—comparing the kingdom of heaven to a grain of mustard seed, which though a small seed grows up and becomes a tree "shooting out great branches."

In consequence of a press of interesting news and other matter in our columns this week, we have been obliged to defer some editorial articles till our next.

## Notices, &c.

A correspondent asks, Is it right for a church to reconsider a question that has been passed at a previous meeting? In answer to which we would remark that it depends somewhat upon the nature of the question; but generally we should say that, it is quite right; but no unfair advantage should be taken of the absence of persons who voted previously.

SUNNYSIDE at CHARLOTTETOWN, P. E. I.—We cannot say how much brother Davis's people do for him in the way of occasional free-will offerings. But we are told, that they are in the habit of doing much in this way—more than they choose to have talked about. Well, such things have their record on high, it not always here. Nay, they are "twice-blessed; blessing those that give as well as those that receive." And the former more abundantly than the latter; as Paul testifies upon the word of the Great Master himself. Acts xx. 35.

### The Annapolis Co. Ministerial Conference

will meet at Hillsborough, on Tuesday morning the 5th of May. Preaching on the previous evening at 7 o'clock.

Ministers from Digby County and elsewhere are earnestly invited to attend. We expect our brethren will come in the fullness of the Gospel, and aid us in public services for the greater part of the week.

A MARTELL.

Hillsburg, April 15, 1868.

## General Intelligence.

### Province of Nova Scotia.

#### HALIFAX ITEMS.

Provincial Secretary's Office,  
Halifax, N. S., 15th April, 1868.

His Excellency by and with the advice of the Executive Council, has been pleased to make the following

#### APPOINTMENTS:

Cumberland Co.—Amos Fowler, of Amherst, to be a Commissioner of Sewers.

Colchester Co.—John B. Dickie to be a Trustee of School Lands in the Township of Ouslow in place of Joseph Dickson, deceased Samuel Hamilton to be a Commissioner of Sewers for Lower Onslow, in place of John King, removed to Truro. Thomas Wilson to be Commissioner of Sewers for the Township of Londonderry.

Kings Co.—Rev. Richard Avery and Johnson Patterson and William Miller, Esquires, to be Commissioners of Schools.