

## The Christian Visitor.

History for Young Persons.—Chap. XXI.

THE SEAT OF EMPIRE REMOVED FROM NINEVEH TO BABYLON.

The king of Babylon, who sent messengers to Hezekiah after his recovery from sickness, was probably the son of that Belesis or Baladan, who joined Arbaces or Tiglath-Pileser against his master, Sardanapalus, and afterwards took possession of Babylon. The Babylonians were the first who studied attentively the appearance of the heavens, and the motions of the heavenly bodies; therefore it was natural that their wonder and curiosity should be excited by hearing that the sun had gone back ten degrees, as the shadow on the sun-dial of Ahaz declared. But when they came to Jerusalem to inquire concerning the wonder that had been done in the land, Hezekiah being left by the Lord to try him, and to prove to him what his heart was, neglected this blessed opportunity of telling these poor heathens the power of the Lord his God, and only sought to exalt himself, by showing the ambassadors all his perishable treasures. It was not likely that their report of the riches seen in Jerusalem should ever be forgotten: and the Assyrian monarchs who succeeded Merodach-Baladan, only waited for the favorable moment to invade Judea, not knowing that the Lord in his counsels had settled that an Assyrian king should be the rod of his anger towards his disobedient people.

We have hitherto looked upon Nineveh as the chief centre of the Assyrian power: we shall now trace the circumstances whereby Babylon became the capital of an undivided empire. Sennacherib, the son of Shalmaneser, and his successor as king of Nineveh, took possession of many of the cities of Judah, and sent his captains against Jerusalem, bearing a bold and blasphemous message from him, requiring the submission of the Jews. On this occasion Hezekiah sent to Isaiah, asking him to unite with him in prayer; and the believing prayer of these two faithful servants of God was enough to bring the help of the Lord of Hosts in this day of trouble. The king of Assyria was not even permitted to besiege Jerusalem: for that same night the angel of the Lord destroyed 185,000 in his camp: and he departed hastily and went home to Nineveh. There, instead of owning the Lord whose power he had thus felt, he persisted in his idolatry; and as he was worshipping in the house of Nisroch, his god, two of his sons murdered him. After this deed they escaped, and Esarhaddon, another of his sons, succeeded to the kingdom. This prince became also master of Babylon, as the royal family was at an end, and there had been great disturbances about the succession. Moreover he re-united Syria and Palestine to the Assyrian empire; and entering the land of Israel, he cleared away the last remains of the people, and replaced them by colonies of idolaters. But God would not suffer the land to be inhabited by such as did not acknowledge his name, and sent lions to destroy some of the new settlers. Esarhaddon, hearing of this, desired that an Israelitish priest should be taken from among the captives, that he might teach the people of Samaria how to worship the God of Israel. From that time the religion of the Samaritans was a mixture of Judaism and idolatry: and this brought upon them the hatred of the Jews. In besieging Jerusalem, Esarhaddon was permitted to do that which was forbidden to his father; for the son of Hezekiah who reigned in that city, when Esarhaddon went up against it, was Manasseh, who followed the evil ways of his neighbors, and even exceeded them in his wicked zeal for idolatry; for he made the people of Judah do worse than the heathen (2 Chron. xxxiii). In merciful chastening, Manasseh was carried in chains to Babylon: and in his prison there, he was given like precious faith with his father, and learned to pray with the same earnestness. The Lord's ear was not heavy that it could not hear: time or place changes not the heart of God. He would answer true prayer, whether from the kingly chamber at Jerusalem, or from the dungeon in Babylon; and he was pleased to incline Esarhaddon's heart to set his prisoner free. Menasseh returned to Jerusalem, as one delivered from "the power of darkness;" and this was infinitely better than mere escape from an earthly prison-house.

Esarhaddon was succeeded by his son Nebuchadnezzar I. In his reign, Dejoces, the

upstart king of Media, invaded Assyria, hoping to subdue it: but as it was appointed by God to be the greatest power in this age of the world, none could hinder. Dejoces was killed in battle; and the next king of Media, his son Phraortes, was slain a few years afterwards in besieging Babylon. His successor, Cyaxares, thought it wiser to make an alliance with Nabopolassar, and helped him in destroying Nineveh. Their only motive in undertaking this work was the fear lest so strong a city might oppose their ambitious views: but they were in fact executing judgment upon the wickedness of the people, which had now risen to the greatest height. The prophet Nahum described their work nearly a hundred years before; though his word seems to have further meaning, and the perfect accomplishment of it may still remain.

Pharaoh-Necho, king of Egypt at this period, hearing of the increasing might of Assyria, determined to humble this rising power; and for this purpose marched towards the Euphrates with a powerful army. His route necessarily lay through Judea; and, bent on more important conquests, he would willingly have passed through that country in a peaceful manner; but Josiah, the reigning king, foolishly provoked him to battle, by putting himself in the way and attempting to prevent his passage. Until this time Josiah had done that which was right in the sight of the Lord. In his youth his heart was tender and humble; he delighted in the Lord and trembled at his word: moreover, he had destroyed idolatry, and caused a most solemn passover to be held. His sin was in interfering in the quarrels of two heathen kings, which did not concern him, as the Lord's servant; for, being under a distinct dispensation, he and his people were to be entirely separate from all nations. If Josiah wished to defend his country from the Egyptians, he did wrong in going forth without being sent: and the Lord had promised that the evil should not come upon Jerusalem in his days. But he refused the warning to be quiet, and lost his own life through his rashness. The ruin of his people was also hastened; for his son Jehoahaz, their next king, was a wicked prince. Pharaoh-Necho, having defeated the Assyrians in a battle, returned in triumph through Judea, three months afterwards. He dethroned Jehoahaz and sent him to Egypt in chains, making his son king, under the name of Jehoiachin, upon condition that he would pay an annual tribute as an acknowledgment of inferiority. Nabopolassar, finding that he was fast losing his dominions after his defeat by Necho, made his son Nebuchadnezzar II. his partner in the empire, and sent him with an army against the Egyptians. Necho was defeated in his turn: and the land of Judea, with other countries that he had subdued, passed under the Assyrian power. Nebuchadnezzar entered Judea, besieged and took Jerusalem, and chose out some of the chief Jews, and some children of the royal family, including Daniel, as his captives. He permitted Jehoiachin to hold the kingdom on much the same terms as those made with him by the king of Egypt. About five years afterwards, Nebuchadnezzar became head of the Assyrian empire by the death of his father, and immediately left his foreign conquests and returned to Babylon, to settle the affairs of his government, B. C. 605.

[To be continued.]

## Correspondence.

[FOR THE CHRISTIAN VISITOR.]

ROCHESTER, N. Y., 19th April, 1853.

*Women's Temperance Meeting.*—Rev. Miss Brown.—*Meeting for the Reformation of Juvenile delinquents.*—*Advance of Mechanics' Wages.*—*Meeting of Seamstresses.*

Messrs. Editors,—This is unquestionably a city noted for public meetings, and it seems to have been peculiarly so during the past few weeks. Not many days since the Women's State Society held a public meeting in Corinthian Hall. The attendance was quite large. Over 1600 persons were present, and hundreds were obliged to go away for lack of room. The whole business was conducted by ladies. Two good practical addresses on the subject, spiced with a discussion of the extent of "women's rights," were read by Mrs. Bloomer, the originator of the female costume bearing her name, and by Miss Anthony. Both of these ladies wore the bloomer dress. Mrs.

B., who is a very fine looking lady, certainly appeared to great advantage in her peculiar dress, but Miss A.'s attire did not seem to be at all very becoming for her. A quite eloquent and effective speech was delivered by Miss Brown, to whose name is prefixed the title of *Reverend*. Miss B. possesses a decidedly intellectual cast of countenance, and is very prepossessing in her appearance and manners. She has received quiet a liberal education, and is a graduate of the Oberlin College and Theological Seminary in Ohio. I am told that she preaches excellent sermons, and has received two or three invitations to accept the pastorate of flourishing city churches. She professes to be a Presbyterian, but I judge she has not been licensed to preach by that denomination. Last evening, she delivered another interesting public lecture, at the request of one of the Divisions of the Sons of Temperance.

A few days after the Women's Temperance Meeting, a public meeting was held to take into consideration the present state of the vagrant Juvenile population, and to devise some remedies for the increasing amount of juvenile depravity in this city. The late murder, in this city, of a boy of fourteen years of age by a still younger lad, had some influence in arousing public attention to the condition of the youth in our midst. Facts, unexpected and alarming, were presented in reference to the extent of youthful vice and immorality in this city of churches and schools. A committee was appointed, to whom the whole subject was referred for further investigation and action. Their report, recommending the establishment of a society, whose object shall be "the general custody and culture of homeless and friendless boys, and the reformation and education of juvenile delinquents," was adopted. This society will be formed immediately, and will apply to the legislature for an act of incorporation, giving power to deal with vagrant and vicious children in such a manner as shall check the spread of vice and idleness among the young. It is fully established that nearly all the vicious children of the city, are the offspring of parents who are addicted to intemperate habits, and who consequently neglect to provide for the physical and intellectual wants of their families.

A Committee of the State Legislature has also reported in favor of the passage of an Act "to provide for the care and instruction of idle and truant children" of this State. It is hoped that this act will go into immediate effect, and if it does, it will doubtless prove a most efficient agent in removing the evils complained of in all our large cities and villages. A law which would provide good public schools in St. John, and compel all parents to give their children a good common education, would, I think, be the best guarantee of future prosperity and universal morality and intelligence which could be given to your citizens.

Besides these meetings, there have been meetings of the mechanics of nearly all the various trades, held with a view to securing an advance of wages. In all cases, I believe the employers have apparently cheerfully yielded to the demands of the workmen, and advanced their wages 20 or 25 per cent.

The seamstresses too, have lately held a public meeting, which was numerously attended. It appears that there are over 1000 females in this city who obtain a precarious livelihood by sewing garments. The prices are exceedingly low, and hundreds are dragging out a miserable existence, supported in part by the contributions of charitable individuals and societies. Now that public sympathy is excited in favor of these oppressed and needy operatives, the employers have consented to an advance of 25 per cent. in their wages.

All these public meetings have had a tendency to familiarize Christians and philanthropists with the degradation and sufferings of their fellow creatures, and I have no doubt that an enlarged sympathy and a more active benevolence will be the result.

There is undoubtedly a real necessity that society should at once be so enlightened that justice may be done to the working woman. There is now a great disparity in the prices which are paid for the same labor performed by the two sexes.

Yours, &amp;c., E.

[FOR THE CHRISTIAN VISITOR.]

Sackville, April 27, 1853.

Messrs. Editors,—Please publish this

document, relative to a Donation Visit, held by the friends of Rev. Levi H. Marshall and family, at his residence, Sackville, on the 27th inst., at 4 o'clock. The services of the occasion were performed by Revd's. W. A. Coleman and W. G. Parker; the former being Pastor of the 2nd Baptist Church of Sackville, and the latter being Pastor of the Baptist Church of Point de Bute. About one hundred persons were present. The season was one of pleasure and novelty, it being the first meeting of the kind ever held in the vicinity of Sackville. After having partaken of the repast provided on the occasion, a purse was presented to Rev. Mr. Marshall, containing seven pounds five shillings; together with some useful articles, amounting in all to fifteen pounds. The accompanying addresses were delivered. The whole affair came off with much credit and satisfaction to all concerned, and we believe it will not be the last meeting of the kind held at Sackville.

ONE OF THE COMPANY.

From the Friends of Rev. Levi H. Marshall and Family.

DEAR SIR,—Being deeply sensible of your many toils and services for our good since you came amongst us, we take this method of tendering you, and family, these marks of our sincere respect, by the voluntary donations now presented. Hoping that the Almighty Ruler may restore your health (which seems now declining), as also sister Marshall's and family, and long continue your usefulness to the Church and the world; and whilst you continue to labour amongst us, you will rest assured of our prayers, our sympathies, and cordial and united support.

JAMES ANDERSON, JOHN E. CAHILL,  
EDWD. T. BOWES, JOHN LINGLEY,  
EDWARD ANDERSON.

Reverend L. H. Marshall replied as follows:—

MY DEAR CHRISTIAN FRIENDS,—

I appreciate your present expression of friendly regard and christian kindness to myself and family. I assure you they are cordially received, and reciprocated by us, and we bid you all a hearty welcome, hoping that God by his gracious care and bountiful Providence will reward you all for your kindness and liberality.

I think, dear friends, it would be a great oversight in me, if I should cease to remember you with affectionate regard. I think it is my sincere desire and prayer to God, that he may bless you as a people redeemed by his blood, and build you up in faith and love, that you may glorify him on earth, and finally reign with him in Heaven.

It was from a conviction of its being my Heavenly Father's will, that I consented to remove amongst you as a Minister of Jesus Christ, believing I should enjoy your prayers, counsel, and sympathies; and this day I have tangible proof that I have not been mistaken, but that I have realized my most sanguine expectations in your showing forth all christian fidelity, thus doing your Heavenly Father's will, in maintaining good works for necessary uses.

The Ministers labors are attended with anxieties and cares, as in your address you very justly observe, and oft-times he is ready to say, "who has believed our report," and at other times "who is sufficient for these things." But when he is convinced that he is laboring with a loving, united, praying and sympathising people, he can say like David, the sweet singer in Israel, "by my God, I can rush through a troop, and leap over a wall," or like Israel, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

I am, on behalf of myself and family, in the bond of christian affection, yours truly,

LEVI H. MARSHALL.

P. S.—The Editors of the *Christian Messenger* will please publish the above, and oblige one of the company.

## Bearing Trouble.

When we can bear all trouble as a part of the burden of Christ, and can obtain his assistance to bear it with us, we shall find it daily grow lighter and lighter, and at length press upon us, only like the burden of wings on a bird, enabling us to fly away towards heaven.—*Ambrose Serle.*