

The Christian Visitor.

History for Young Persons.—Chap. XXXVIII.

HIGH-PRIESTS.

The high priests, from the time of Nehemiah to that of Alexander, were as follows. Eliashib, Joiada, Johanan, and Jaddua. After the death of Joiada, his eldest son Johanan succeeded him, according to custom (B. C. 373); but it pleased Bagoses, the governor of Syria at that time, to appoint his younger son, Joshua, eight years afterwards. Johanan, however, would not give up the office; and as they were struggling together in the holy place for the right of performing the service, Joshua was killed by his brother. Bagoses hastened to Jerusalem to revenge this contempt for his authority, and forced his way into the Temple: for, on being told by the Jews that he could not go beyond the outer court, he exclaimed, "Am not I purer than a murderer?" However, he allowed Johanan to keep the high-priesthood, on condition that a tax should be paid on every lamb that was sacrificed: it was about thirty shillings of our money for each, and this seemed a heavier burden, because the Persian government had until then assisted in paying the expenses of the Temple worship. Notwithstanding this the Jews continued faithful subjects of the Persian empire; and Jaddua, who succeeded his grandfather Johanan (B. C. 341), was a godly man and strong in faith, giving glory to God.

When he heard that Alexander was on his way to Jerusalem, he desired the people to unite with him in prayer; and then, having a conscience void of offence, he determined to set out to meet the conqueror. He put on his priestly robes, and bound upon his forehead the plate of gold on which was engraved, "HOLINESS TO THE LORD:" he desired all the priests to follow him clothed in their white linen robes; and a number of the people in their train. The gates of Jerusalem were thrown open, and no preparation whatever was made, to resist the power of the Greeks.

As Alexander approached the city, he met this extraordinary procession; and by the restraining power of God, and to the surprise of all his followers, his fury was changed into quiet reverence, and he bowed to Jaddua with the greatest respect. Upon this, the Jews thronged round Alexander and expressed their good will towards him; whilst he promised to favour them, in the expectation that they would be as faithful to him as they had been to the kings of Persia.

When one of his friends, in much astonishment, asked him the meaning of his change of purpose towards the Jews, he told him that, before he came into Asia, he had seen in a vision a man dressed in those very robes, who told him to proceed without fear, as he should get the victory: he therefore believed that he was made the minister of the God of the Jews, and should surely conquer the Persians. He then walked into Jerusalem in the midst of the priestly band, and offered sacrifices in the Temple according to the manner appointed for strangers. It is said that Jaddua told him of the prophecy of Daniel concerning his conquest of Persia. During this visit he bid the Jews ask any favour they pleased: they requested liberty to follow the customs of their fathers, and especially desired freedom from tribute every seventh year, as they were forbidden to sow their fields that year, and could therefore have no harvest from which to raise the money. The latter request is much to be observed; because they had neglected that part of the law before the captivity, so that their land was left desolate seventy years to make up for the neglected sabbaths (2 Chron. xxxvi. 21.)

The high-priest also desired Alexander to allow the Jews in Babylonia and Media to live according to their laws. All these requests were granted; and the king added, that any Jews who would serve in his army should observe their own customs undisturbed. Thus the name of God was made known also to the head of the Third Great Empire, though he used this knowledge no better than those who had gone before him; and it only seems to blacken the evil of the rest of his course.

CHAP. XXXIX.

ALEXANDER'S CONQUESTS.

As if to prove that the moderation of Alexander at Jerusalem, and his humanity to the Jews, was the effect of the restraining power

of God put forth to save his people, the conqueror never appears more barbarous than immediately before and after his visit to that city. It seemed even as if all the moral lessons of Aristotle were forgotten, and his passions left without control.

Irritated by a severe wound that he received in besieging Gaza, a fortified city, before which he was stopped on his way into Egypt, he treated the governor with the fiercest cruelty, causing a rope to be passed through his heels, whereby he was fastened to a chariot, and dragged round the walls till he died. Such was Alexander the Great! He did not consider that this poor man had done no more for the king of Persia, than he would have expected from him had he himself been his master. After this he possessed himself of Egypt without opposition; and whilst there visited a temple in the Lybian deserts, which was probably one of the most ancient in the world, as it is supposed to have been built in honour of Ham, the inventor of idolatry. The object of Alexander in taking this dangerous journey across the burning sands, was to obtain the title of the son of Jupiter Ammon, the god who was worshipped there: for he had read in Homer's poems that all the great warriors were sons of some god. Thus, even among the heathens, the title of the sons of God was considered the highest dignity; and well might the beloved disciple say to his fellow-believers, "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God (1 John iii. 1)."

When Alexander reached the oasis, or green spot in the desert, on which the temple stood, he found the oracle willing enough to bestow on him the title that he desired, and to reply, as he wished, that he should be the monarch of the universe: for the crafty priests knew what would gratify his vanity. Thenceforth, he began all his letters and decrees, "Alexander, king, son of Jupiter Ammon."

The only use of this journey was the discovery of a situation on the coast which he saw would be very advantageous for the purposes of commerce; and there he laid down a plan for a city to be called after his own name. This was the origin of Alexandria; and he attracted many Jews to settle in his new city by offering them great privileges.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

Hopewell, January 12th, 1854.

DEAR BRETHREN,—It is with the greatest pleasure I give you a statement of our Quarterly Meeting, held at Hopewell. Six Ministering Brethren met on the occasion, viz.:—Brethren Newcombe, Marshall, Foshay, Hughes, Rowe, and the Pastor, Bro. James Wallace.

The sermons and addresses delivered by the Ministers were very appropriate, and truly affecting, producing the most intense feeling, and leaving, no doubt, impressions that time and eternity will never efface. It was truly a season long to be remembered by those present. Our hearts burned within us while we listened to the gracious words of life eternal. It was none other than the house of God and the gate of heaven to our souls: while the spirit of God abundantly infused his love into our hearts—foretastes of those living waters that shall flow for ever in the happy Canaan above.

The Ministering Brethren and others proceeded to Hillsborough the 10th inst., to meet the Council, the night previous to the Ordination. A number of the brethren at Hillsborough, with the Ministers in attendance, formed the Council. Father Joseph Crandal was chosen Moderator. The candidate, Bro. Hughes, was requested to give a relation of his Christian experience and call to the Ministry, which he did to the entire satisfaction of all present. Arrangements were then made for the Ordination of the candidate. On the 11th, Elder Joseph Crandal preached the Ordination Sermon, from Luke ix. 60.—"But go thou and preach the kingdom of God." His remarks were truly searching. Elder Foshay asked the questions, which were ably and satisfactorily answered by the candidate. Elder James Wallace offered the ordaining prayer. Elder James Newcombe gave the charge to the candidate. Elder John Rowe presented the right hand of fellowship. Elder Levi Marshall addressed the church. The

concluding prayer by the candidate. The whole ceremony was solemn and affecting.

On the 11th inst., at Hillsborough, brother Knight gave us a clear and interesting relation of his mission. Showing the deep interest and indefatigable exertions he is constantly making for the moral elevation of the French. I sincerely hope that all our churches will encourage and support our beloved Bro. Knight in this work. Yours, affectionately,

JOHN ROWE.

[FOR THE CHRISTIAN VISITOR.]

Springfield, Jan. 19, 1854.

DEAR BRETHREN,—We are informed in God's holy word, (Mat. xii. 25.) that a house divided against itself, cannot stand. Perhaps there is nothing that is doing more injury to the interests of Christ's cause in many of our Churches, than disunion among the professed disciples of Christ. By this wicked instrumentality of Satan, united prayer for the peace and prosperity of Zion, and the conversion of the ungodly is greatly hindered, and the unholy example set before Christless sinners is peculiarly hurtful. How often on this account do we see the Lord's Table deserted, and disunion made the excuse, while at the same time they profess to visit a Throne of Grace? We would ask, which is the most sacred, secret or family prayer, and other duties of the Lord's Supper. The master saith "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother and then come and offer thy gift."—Mat. v. 23d and 24th verses. And then he tells us how it is to be effected—read Mat. xviii. chap. As much has been said of late in our interesting paper, on the very important subject of Christian union, we hope it may be attended with good fruits. We would solemnly charge the members of our Churches in the love and fear of God, to look prayerfully into this important subject. Shall the poor blind unbelieving world be more united in the promotion of Satan's kingdom, and their own destruction, than the Lord's redeemed people, in advancing the interests of him who bled on Calvary's Cross, to save our guilty souls? I hope to communicate again soon.

Yours Truly,

D.

[FOR THE CHRISTIAN VISITOR.]

OBITUARY.

Died at Sackville, January 2d, 1854, Miss Rebecca Thompson, in the fifteenth year of her age, and second daughter of Mr. John and Dorathy Thompson. By the death of this young woman, the sorrowing relatives have been deeply afflicted, and society sustained a heavy loss. And, although her career on earth was short, yet she lived long enough to develop a lovely character, and to afford a fair promise of a useful life—and to secure for herself the respect and esteem of all by whom she was known. Her sickness was very short. She complained of a head-ache and sick at the stomach, but no apprehensions of any danger until Sunday morning, when she was taken very violently. From that time it was evident that death had marked her for its victim. She was convinced herself, that she should not survive long: and told her Father that she was going to die and go to Jesus. She called her sister, and told her to be a good girl and seek the Lord and prepare to meet her in heaven—likewise other members of the family in the same manner. And we can but hope, that she cast herself on the mercy of her Saviour. May the Lord support the bereaved parents under their deep affliction by his all-sufficient grace, and enable them to look with earnest faith to the promises of the gospel, and hear the Saviour saying, my grace is sufficient for you! A. SHARP.

Sackville, January 17th, 1854.

Died at Sackville, on the 12th inst., Mrs. Margaret Thompson, in the 30th year of age, wife of Mr. Benjamin Thompson, and only daughter of the late Alexander Stuart, of Amherst, Nova Scotia. Mrs. Thompson was much respected and esteemed by all who had the pleasure of her acquaintance, and deeply lamented in her death. Her end was peaceful. After two weeks sickness, she died in that faith that triumphs over the grave; and we trust, that she is now rejoicing in the full fruit

tion of that love she manifested on her dying bed. She has left a disconsolate husband and four children to mourn their loss. A. S. Sackville, Jan. 17th, 1854.

[FOR THE CHRISTIAN VISITOR.]

DEAR EDITORS,—Will you permit me, in the columns of the *Visitor*, to record the death of one who was deservedly beloved and respected by all who knew her—a duty that should have been performed several months ago, but by some means or other has been neglected.

Mrs. CATHERINE WALLACE, daughter of the late Mr. David Copp of Nova Scotia, died at Hillsborough in the County of Albert, August 31st, 1853, in the 77th year of her age after an illness of six weeks, which she bore with becoming Christian resignation.

She was for many years a member of the Baptist Church in Hillsborough, and exemplified by her godly life, the spirit of genuine christianity. Her exit from this world was peaceful and happy, and free from the usual agonies of death. Her remains quietly repose in the grave-yard in Hillsborough, beside those of the partner of her youth, the late Mr. James Wallace, whom she survived only six weeks, and her spirit, we have scriptural reason for believing, is now exulting with the "ransomed of the Lord" who have "returned and come to Zion with songs and everlasting joy upon their heads."

She has left four sons, four daughters, and very many friends and acquaintances to lament her loss. As an affectionate mother, a faithful friend, a sympathiser and reliever of the afflicted, her memory will long be fondly cherished.—Communicated.

January 19th, 1854.

[FOR THE CHRISTIAN VISITOR.]

Died at Hopewell, Albert County, on the 5th of October, 1853, Mr. John Calhoun, in the 84th year of his age. The illness that terminated his earthly career was short, but painful.

Mr. Calhoun was for many years an exemplary member of the Baptist Church in Hopewell. He was sustained by the consolations of religion in his last moments, and died, like Abraham of old, "strong in faith giving glory to God." He lived to enjoy all the blessings promised to those that fear the Lord and that walk in his ways, as recorded in the 128th Psalm; and then he peacefully retired from the stage of action, leaving a numerous family, a large circle of friends, and an untarnished reputation.—Communicated.

January 19th, 1854.

Miscellaneous.

The Young Musician and his Sick Mother.

The following beautiful extract from the "Olive Branch," is copied from the life of an eminent English musical composer:—

"Little Pierre sat humming by the bedside of his sick mother. There was no bread in the closet, and for the whole day he had not tasted food. Yet he sat humming to keep up his spirits. Still at times he thought of his loneliness and hunger, and he could scarcely keep the tears from his eyes, for he knew nothing would be so grateful to his poor invalid mother as a good sweet orange, and yet he had not a penny in the world. The little song he was singing was his own—one he composed with air and words; for the child was a genius, and a fervent worshipper at the shrine of music. As the tears would roll down his cheeks, and his voice would falter at the sad, sad thoughts, he did not dare to let his mother see, but hastily rising, hurried to the window, and there watched a man putting up a great bill with yellow letters, announcing that Madame M——, then a favorite cantatrice, would sing that night at the Temple. 'Oh, if I could only go!' thought little Pierre; and then pausing a moment, he clasped his hands; his eyes lighted with unwonted fire, and running to the little stand he smoothed down his yellow curls, and taking from a little box some old stained paper, gave one eager glance at his mother, who slept, and ran speedily from the house. 'Who did you say is waiting for me?' said Madame M—— to her servant; 'I am already worn out with company.' 'It is only a very pretty little boy