

New Testament Studies.

NO. VII.

[We find that brother Bill can only give us a column at a time, as a rule, for our studies. But we can seldom come down all we would say on our several topics into a single column. Thus we must, after all, divide our articles much more than we could have desired; while both we and our readers must make the best of what seems inevitable.]

DESIGN OF BAPTISM.

Part I.

Having enlarged upon the subjects and nature of baptism, we now come to consider its design. It will be found, if we do not err, that Christian truth, and experience, and life, and expectations are here intimately concerned.

Great truths are recognized in Christian baptism. Here, for instance, is the sacred mystery of the Trinity. At Jordan, when Christ is baptized, that mystery is, so to speak, made manifest to our senses. We see the Son of God in the flesh; the Holy Spirit is revealed to us when he comes down upon the Son "in a bodily shape like a dove;" and the Father is revealed to our hearing, in the voice which fell from heaven. Again: in the formula of baptism, as given by our Lord in the Gospel commission, it is enjoined, that believers be baptized "in," or into, as some will have it, "the name of the Father, and of the Son, and of the Holy Spirit." Thus they own the authority of the Great Jehovah. Thus, too, they receive him in all his persons, and consecrate themselves to his service. They own God, that is, as the God of salvation, making himself known in his several persons as engaged in the work of salvation. And they give themselves to him, that he may do for them, and in them, and around them, as the God of grace, and the God of providence, all that their salvation requires.

Here, too, are those great facts in the history of our Lord, his death, and his resurrection from the dead. To the realization of those facts did he devote himself in his own baptism. He clearly had these in view, when he said, "Thus it becometh us to fulfill all righteousness"—to "finish," and carry on to completion "the work" which his Father had "given him to do." And to these facts do we look back in our baptism; as Paul teaches in his appeal to the Christian consciousness of the believers at Rome—"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Thus do we "put on Christ" in baptism, while in sacred symbol with him we die, and with him are buried, and with him rise from the dead.

Further: in Christian baptism great experiences are professed. We find the ordinance of baptism largely associated in the New Testament with references to Christian experience. Thus we read, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God—Repent and be baptized—He that believeth and is baptized shall be saved—Arise and be baptized, and wash away thy sins, calling on the name of the Lord—As many of you as have been baptized into Christ have put on Christ." Now the candidate for baptism comes forward, and professes, in effect—"I trust I have already been born of the Spirit, and would now be born of water, and so enter into the kingdom of God. I do sincerely repent of my sins, and desire therefore to be baptized in token of my resolve to sin no more. With my heart I believe unto righteousness; with my mouth I confess unto salvation; and therefore desire with my person to be baptized into the likeness of my adorable Lord. Yea, as he has purged away my sins by his blood, I would that my body be washed with pure water, in token of my inward, spiritual cleansing. And as he put on me, with all my sins, and became a sin-offering for me on Calvary, so would I put on him in baptism, and devote myself to him, a living, a holy sacrifice." Thus deeply significant is the act by which the baptized believer professes his faith in Christ, and his obligations to him.

Once more: in Christian baptism great vows are assumed. It is not only retrospective, as we have just seen; it is also prospective. It is the beginning of a new and life-long career. It is something, therefore, to be evermore borne in mind, involving, as it does, engagements which can never lose their force. This thought the Holy Spirit is careful to amplify in the apostolic epistles. Will the reader be kind enough here to turn to the following passages.—Rom. vi. 3-6; 1 Cor. vi. 11; Eph. v. 25-27; Col. ii. 12; Tit. iii. 5; 1 Pet. iii. 21. In some of these passages the more English reader may clearly discern the allusion to baptism. For the rest, in order that that allusion may be distinctly traced, it is necessary to turn to the Greek. Thus, in Tit. iii. 5, where our version has "the washing of regeneration," we have in the Greek the *laver* of regeneration. In Eph. v. 26, where our version has "the washing of water," we find the *laver* of water. In 1 Cor. vi. 11, in the expression "ye are washed," we have the *laver* again; though this time as a verb, describing the use of the *laver*, and not the *laver* itself. Thus openly, or more covertly, does inspiration bring the fact of his baptism before the mind of every baptized believer. Like other great crises in human history, it is in itself but a momentary affair. Yet what momentous issues meet in it! What influences and impulses flow from it! And how affecting, in the passages to which we have referred, as also in other passages, does the Holy Spirit still seem thus to appeal to every one who has bowed down to his Lord in the ordinance of baptism—"Forget not your vows. Keep their significance ever before your mind. Be faithful unto death, and receive the crown of life."

And yet again: in Christian baptism great expectations are aroused. For believers are baptized, not only into the death, but into the resurrection of their Lord. Archbishop McLean brings out this thought in connection with that difficult passage, 1 Cor. xv. 29. He gives his own interpretation of the phrase "baptized for the dead." He thinks that the Corinthians, in denying the resurrection of the dead, and by consequence the resurrection of Christ, could only regard themselves as baptized in the name of a dead Saviour instead of that of the living one. He adds, in a note, "This seems to be the meaning of 'baptized for the dead.' But whatever," he proceeds, "be the precise sense of that expression, the scope of the passage, and the questions, 'What shall they do who are baptized, if the dead rise not at all?—Why are they then baptized?' evidently shew, that the apostle considered baptism as a pledge of the resurrection, and was at a loss to assign any meaning or end to it upon the supposition that the dead rise not at all." The thought comes out more clearly in Rom. vi. 3-5, referred to above. To which we would add that other passage—"But if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The whole results in some such conclusions as these.

The work of God in man begins in his soul, when he is baptized by the Holy Spirit. He then has a new life to receive the ordinance of baptism—to be baptized in the "laver of regeneration." In his baptism, buried beneath the water, and then emerging from it, he figuratively dies to sin, and rises again to a new life in righteousness. Thus too he holds a symbolic fellowship with his Lord, in his death, and burial, and resurrection; and anticipates the death, the burial, the resurrection of his own mortal body. Thus Christian baptism comprehends in its deep and large significance, all that Christ does for man, in the beginning, the progress, and the consummation of his Christian experience—in the body as well as in the soul—in the accomplished and eternal redemption of his whole nature. Yea, it looks forward to what the Saviour terms, in a peculiar sense, the REGENERATION;—"that wondrous Palingenesia to which he points in this striking passage—a passage which embraces the ultimate privileges of all believers as well as those of the apostles:—"Verily I say unto you, That ye who have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Then shall the washing of the church—the cleansing of Christ's spiritual bride be accomplished, when he shall "present her to himself a glorious church, not having spot, or wrinkle, or any such thing; but that she should be holy, and without blemish." So shall the things signified in baptism attain to their full and sublime realization, when the heavenly Bridegroom shall take home to himself his ransomed and perfected bride, to be for ever with her Lord.

We pause here to deduce an inference as to the nature of baptism. Can any thing but an immersion, we would ask, comport with the design of that ordinance, as thus far represented? Does it refer to the dying sorrows of Christ? And did our Lord mean any thing like the sprinkling of a few drops of water, or the trickling of a small and gentle stream, when he said, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!"? What possible relation can be traced, again, between a sprinkling or a pouring, and a burial and a resurrection? Or, once more, does it seem natural to conceive of any thing short of an immersion as ultimately intended by our Lord, when he spoke of "the baptism of the Holy Spirit"? We may appeal here to our Pædo-baptist brethren themselves. Surely they mean something more than a mere sprinkling or pouring when they speak of the Saviour's baptism of blood and water at Gethsemane and Calvary; or when they pray for a baptism of the Holy Spirit. Here they speak and pray consistently; but they really seem to mock their own most solemn utterances, when they use that copious phrase, "I baptize thee," and then conclude by a meagre sprinkling, now and then, by the poor apology of a pouring. In this way would we strengthen our position, as heretofore taken, in regard to the nature of Christian baptism.

Revival Intelligence.

A letter from Rev. B. Jewett, informs us that the last Quarterly Meeting of York was held at Springfield. The church there had lost its visibility; through the divine blessing upon the labors of his servants, many of the young people were aroused to see their sin and danger, and to request prayer in their behalf. Rev. G. Harvey was appointed to labor with the people there for four weeks. This was a good appointment. Bro. H. was very useful in that place some years ago. We trust a like blessing will attend his present mission.

REVIVAL AT MACQUACK.

A series of meetings are in progress, says Brother Jewett, with the Macquack church, and the Lord is graciously reviving his work. Several persons have professed their new-born faith, and eleven have been baptized. There are more enquirers, and the prospect is encouraging. May the converts be multiplied an hundred fold!

ENCOURAGING INDICATIONS AT FAIRFIELD.

A note from Rev. A. Mutch assures us that there are tokens for good at Fairfield, Hampton (better known as Gondolo Point). The social and preaching meetings are increasing in interest, and one has been added by baptism.

The members of the church made their minister, Bro. M., a friendly visit recently, and through Mrs. D. A. Kierstead, presented him with a purse containing \$18. They partook of a social tea together, and enjoyed themselves exceedingly in doing good. Such expressions of good will be mutually beneficial to all concerned.

The *Intelligencer* reports reviving influences at Sussex and at Oromocto. At the former place eight had been baptized by Rev. W. Downey, and at the latter fifteen by Elder J. J. Johnston.

A few Plain Questions.

To the Editor of the Christian Visitor:

DEAR FRIEND: I have been meditating for some time past upon the cause of our Lord and Saviour Jesus Christ. As a general thing religion seems very low, the love of many has become cold, and religion has become a very fashionable affair, but there does not seem to be that deep piety sentiment, that humility, that child-like disposition, that holy awe, and heavenly rejoicing together amongst the people, that there was. Why is it so? Have men become worse? Has the standard of Christianity lowered? Has the religion lost its spiritual power? Or has the religion of the day become assimilated to the spirit of the world? Formerly the old ministers used to travel about the wilderness of New Brunswick, its rivers, its lakes, and distant settlements, as best they could; sometimes on snow shoes, and sometimes following some blazed trees through the woods to some settlement, with hearts burning with holy zeal and love to God, preaching and teaching the people in the old primitive way, from God's Holy Book. It was about this time Baptists were called *New Lights*.

Where are the Fathers? Gone to their rich reward: to rest! with numberless stars in their crowns of glory: an honored ministry by the Lord of life, and by men of all creeds and conditions. Are our ministers now equally devoted to the Master's work? No doubt some are; but why not all? Have Colleges and Seminars lowered the standard of piety and evangelical doctrines? Or is the conformity to this age of fashion and show? As is the ministry so is the people. Let every man answer these questions for himself. Oh that "Zion would arise and shine, and put on her beautiful garments," and that by-gone days would return again!

Yours respectfully, AN OBSERVER.

Canning, Grand Lake, Feb. 16th, 1863.

We beg to remind our friend "An Observer," that religious Seminaries and Colleges are designed to elevate rather than to lower the standard of piety in ministers and in people, and it is only when they are sadly perverted, or turned away from their original purpose, that they can possibly diminish the piety of the Christian church, or secularize and corrupt her ministers.—Ed. C. Vis.

WE call special attention to the following appeal from Acadia College. It depends entirely for its continuance and enlargement upon God, upon the hearty support of ministers and people. A whole school of the Prophets, so largely blessed in the past, surely will not appeal to the denomination for help in vain. The liberality of the past is a sufficient guarantee for the future:

ACADIA COLLEGE.

To the Baptist Churches in Nova Scotia, New Brunswick, and Prince Edward Island.

DEAR BROTHERS:—Twenty-five years ago you founded Acadia College. It was a great work to undertake. But you entered on it in faith, and impelled by a strong sense of duty. Refused a share in institutions professing to be provincial, and thus defrauded of your rights, you felt yourselves called upon to make a grand denominational effort, whereby you might supply yourselves with that education which was unobtainable in any other quarters. You made the effort. You sustained it nobly—patiently—perseveringly. The stream of your contributions flowed freely, and the College building on

the hill is a monument of your zeal and benevolence. God has blessed your enterprise. Two hundred and eleven students have entered the College in the regular way, by matriculation; and its advantages have been enjoyed by numbers who have pursued partial courses of study. Thirty-four ordained ministers—nearly all stationed in these provinces—one of them a missionary in Burma—constantly proclaim the glorious gospel of the grace of God. Many others who received education in your College are now occupying important positions in Society—in the British North American Provinces—in the United States—and elsewhere.

On various occasions God has mercifully visited our institutions, and very many members of the College have been converted by his grace. We have now arrived at the close of the twenty-fifth year of the history of Acadia College. It is befitting that we should act in the spirit which animated the servant of God, when he "took a stone, and set it between Mizpeh and Sheen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us."—1 Sam. vii. 12.

Our gratitude may be shown in different ways. We may pray, earnestly and unitedly, for enlarged blessing. We may encourage our young men to repair to the College for instruction, and assist them while so engaged. And we may present a thank-offering, in the form of pecuniary contributions.

All the members of our churches may unite in this celebration. Who is there so poor as not to be able to spare something at such an interesting time as this? May it not be fairly expected that every church shall raise a sum at least equal to a quarter of a dollar for each member?

Many churches can do much more. And many individual members of the churches will surely be forward to manifest, by liberal donations, their thankfulness to God for his great mercies.

It is respectfully suggested that the object of this Appeal may be secured in every church by the immediate appointment of a Committee, to whom the business of collection may be entrusted, and by whom the proceeds may be remitted to the Treasurer of the College.

The Governors find that at least two thousand dollars will be required, to meet the salaries of the Professors and to put the College premises in a state of full repair. They ask that the above-mentioned sum may be appropriated to these purposes, the remaining proceeds of this special effort being paid into the Endowment Fund, for investment.

And now, brethren, will you give a generous response to this application? Will you not hasten to render to the Lord according to the benefits received? Will you not, in this way, give proof to other denominations of your unabated zeal in this good cause—your undying attachment to your own institution?

By order of the Board of Governors,

S. W. DEBLOIS, Secretary.

Wolville, Jan. 27, 1864.

N. B.—J. W. Barrs, Esq., Wolville, N. S., is Treasurer of the College. It is requested that the contributions for this object may be remitted on or before the twenty-fifth day of May next.

Missionary Record.

PERBIA.

The Rev. Dr. Perkins writes from Oromocto, complaining of the continued oppression of the Nesterians. He gives the details of one case which has lately occurred, in which a poor Nesterian girl, Nargis, was seized by Mussulmen, and forcibly carried off. The pretext was that she had embraced Mahomedanism. This falsehood the girl, however, when questioned in the presence of several witnesses, emphatically denied.

Dr. Perkins says:—"There were thrilling incidents enough crowded into the experience of this poor Nesterian maiden, Nargis, in the five days of her detention in the hands of the cruel Mahomedans (during which she hardly dared to sleep), to fill a volume of romantic interest. Throughout the whole, though she is not more than fifteen or sixteen years of age, she showed herself with wonderful courage and self-possession. At one time she was threatened to be instantly sent off to the bloody Koords if she did not yield consent to become a Mahomedan, and marry the young ruffian who had stolen her from her mother's side. And when in the hands of the Prince (Governor), his royal highness and his wife would at times show her strings of pearls, and promise that she would wear them with a fine robe, &c., &c., and failing in this, they threatened to call the executioner, and have her beheaded on the spot. On the last morning of her detention at the second solemn convocation of the Moollahs at the Prince's palace, when the chief one of the Moollahs was to take oath that she had been married to a Mahomedan, she boldly stepped forward, took the hem of his garment, and said, 'What kind of religion is this, that you are trying to compel me to confess to? Do you lie in this manner, and teach your people to lie? I will never become a Mahomedan, if you cut me to pieces!' They were all mute, as though thunderstruck. The old Moollah soon rose, and left in a rage, and in his haste, he stumbled and sprang on the steps, and his huge turban fell to the ground, a fit emblem of his being so entirely vanquished by that modest and feeble girl. The next morning, in the evening of that day Nargis climbed over a high wall upon a grape-vine from the court where she was confined, and fled to our mission premises, where she is now secure."

AFRICA.

The efforts of the missionaries of the London Society to establish a mission among the Makolo, on the north of the Zambesi, are likely to be thwarted for the present by the warlike and cruel propensities of Mosilikatse, the despotic chief of the Matebele, who, in violation of his repeated promises to the Rev. Robert Moffat, has been attacking the Bamangwato—a tribe settled in the tribe of the country and the Kuruman—driving them from their homes, and perpetrating deeds of blood which recall the atrocities of his earlier life. Indeed, his followers have more than sustained their character for bloodthirstiness. At the Bamangwato cattle-posts they butchered old men, women, and little children. Two Buchuana dependent chiefs were suspected of being in league with the enemy; they were attacked with their immediate followers, and the camp of the Matebele, which some of the latter tribe entered their town. The Matebele protested friendship for their guests until they had them completely in their power, when they sprang on them as tigers on their prey, and not one escaped; the unfortunate wretch who had incurred their greatest displeasure not being killed outright, but having his hands and feet hacked off, and being thus left in agony to perish or to be torn to pieces by wild beasts. The town was then surrounded, the treacherous savages outside gave the signal to those within to rise on their hosts, and all who endeavored to escape were received on a murderous spear-point. Only young women, and boys, and girls were spared. These facts are communicated by the Rev. John McKenzie, who, with the Rev. Mr. Price, has been labouring among the Bamangwato.

MADAGASCAR.

A communication from the Rev. William Ellis, dated July 28, tends to confirm the hopes entertained on the stability of the present government and the continuance of perfect religious freedom throughout the country. All was quiet at the capital, and the rebellion alleged by the French Journal to have assumed such formidable dimensions in the provinces dwindled down, for the most part, to disturbances occasioned by cattle-stealing on a large scale. The arrival of representatives from distant provinces to take the oath of allegiance had made the missionaries acquainted with the existence of Christians among remote and independent tribes, in which it was not previously known that there was a single Christian.

The Rev. Robert T. writes from Antananarivo on August 19:—"The churches in the capital continue to be crowded; mine is sometimes fairly packed. Before we came there was no congregation gathered together in this part of the town. I formed a small church of forty members in March last, who had attended at Amparika, about two miles away, previously. I have since admitted about seventy disciples. I think I have baptized upwards of a hundred persons. I have also taken under my care five or six country churches, which I visit in rotation."

CHINA.

The cholera continues its destructive ravages in China; thousands perish from it weekly in Shanghai, and having spread southward to Canton, it proves fatal there also to large numbers. The latter city is in deplorable need of sanitary improvement, but it is disregarded by the people, who feel wholly to their idols. The belief is that the gods are angry, and that they have sent evil spirits to enter fowls, vegetables, and other edibles, and cause the death of the consumers.

Notice.—The York County Quarterly Meeting will be held with the Upper Kingsclear Church, commencing Friday, the 18th March, at 7 o'clock, p. m., by request of said church.

B. S. JONES, Secretary.

Dr. Colenso has been formally deposed by the Ecclesiastical Court at Capetown from his office of Bishop in the Church of England. The case for the prosecution closed on the 19th Nov., and a long and elaborate letter, dated August 7th, 1861, was then read from the Bishop of Natal. The Court then adjourned, and reassembled on the 14th Dec., when the two Bishops who were acting as Assessors to the metropolitan Bishop of Capetown, delivered their opinions. The prosecuting clergy had accused Dr. Colenso of heresy on nine counts, namely:—

1. His disbelief in the Atonement;
2. His belief in Justification without any knowledge of Christ;
3. His belief in natal regeneration;
4. His disbelief in the endlessness of future punishments;
5. His denial that the Holy Scriptures are the Word of God;
6. His denial of the inspiration of the Holy Scriptures.

7. His denial that the Bible is a true history of the facts which it professes to describe;

8. His denial of the Divinity of our blessed Lord;

9. His depraving, impugning, and bringing into dispute the Book of Common Prayer.

The Bishop of Grahamstown and the Bishop (Twells) of the Free State, declared all these charges proved, and that the Bishop of Natal had wholly disqualified himself for bearing rule in the Church of God, and for the cure of souls therein. The Court then adjourned to the 16th December, and on its reassembling, the Bishop of Capetown, in his capacity of Metropolitan, pronounced the judgment.—*Wit.*

WE present to the readers of the *Visitor* this week the first of a series of articles on some of the interesting political subjects which are occupying the attention of the world.

"The French Conquest of Mexico," commenced this week, is a resume of several articles, from the *Westminster Review* and other magazines, and is intended to give a condensed account of the operations of the conspirator of the Tuilleries on the Western Continent, including the latest intelligence on the subject.

The *Freeman* seems very angry about the turning up of the young man Power, as stated in the *Visitor* of last week. We are not surprised, under all the circumstances of the case, that our contemporary should feel a little chagrined, but such an ebullition of temper is really quite unworthy of his general calmness under crossing providences. He has probably repented of his invidious words before this; if not, he had better apply for absolution before it is too late. So far as the *Visitor* is concerned, we frankly forgive.

A New Book, placed upon our table, contains interesting stories, under the following headings, viz.: The Infidel; The Collier; The Bonnet Sewer; The Lime Burner; The Two Sides. This little book was published by Henry Hoyt, 9 Cornhill, Boston, and is sold by J. & A. McMillan, Prince William Street.

TAKING THE VEIL IN A PROTESTANT CHURCH.—We presume that all our readers have heard of the celebrated London church—All Saints, Margaret Street—which was built as a model church by certain leading and wealthy ecclesiologists, and which every Sunday is besieged by a multitude of worshippers double the number that can by any possibility find their way within the doors. It is not so generally known, perhaps, that attached to this church is a nursery for the reception of ladies who choose to take certain vows, and withdraw from the world. Last week, a sister was received, and the proceedings attending her reception were so novel and striking, unparalleled in the annals of the English Church. The ceremonial took place in the private chapel of the clergy house connected with All Saints. A few friends of the new sister were admitted as spectators, otherwise the congregation was confined to the sisters and the clergy and officials belonging to the church. The chapel, which is dimly lighted by some beautiful stained glass windows, containing, on this occasion an altar adorned with a cloth of white satin, embroidered in the most elaborate manner. The sisters entered first and knelt down, and continued kneeling through the whole service, which lasted more than two hours. The clergy then entered, and after lighting the candles on the altar, proceeded to celebrate the Holy Communion. A sermon was preached, in which the "sacrament of monastic vows" was highly eulogised, and seemed to be preferred above baptism, the Eucharist, "Penance," and the "other sacraments." After the communion service the new sister, arrayed as a bride, proceeded to answer a long series of questions, from which it appeared that she was taking the vows voluntarily, and that they were to bind her for one year. At the end of that time, which, as in the Roman Church, is considered the novitiate, she will, if so disposed, assume the black veil, and become bound or free, as she may choose. After the examination the habit of novice was displayed, and the officiating clergyman, or "father," as he was termed, blessed the various garments; and the novice withdrawing, put off her bridal dress, and assumed the habit. The other sisters then kissed her in turn, saying, "Bless thee, Sister." Then followed deep obeisance to the Lady Superior, and to "Father," who had conducted the service. It was now considered that the novice had been taken to the Church, and therefore the whole party adjourned to a wedding breakfast provided with the orthodox wedding cake, and wanting only in the bridal party seemed very merry, though we doubt whether the "father" would be so were the Bishop of London aware of these proceedings of a clergyman of the Church of England.—*Western Mining News.*

Secular Department.

The French Conquest of Mexico.

While the American people have been under the shadow of heavy war clouds, and the eyes of all the world have been turned toward the great struggle, the French Emperor has been carrying out a scheme of conquest on the Western Continent, in a manner so treacherous, and upon pretences so absurd, as to be eminently characteristic of himself.

The seizing of territory by force of arms merely for the sake of conquest is a policy which in this age is frowned upon by the whole civilized world, yet in the midst of this nineteenth century when the principles of international law are so clearly defined, and when great nations go to war to maintain them, it appears incredible that any monarch of a civilized country should venture upon such an unprovoked barbarism, as the forcible occupation of a foreign country, the butchery of its armies, the sacking of its towns, and the subversion of its government, without the least effort to adjust alleged grievances by peaceful councils, and even without any formal declaration of war. But this is what Napoleon III. has been doing in Mexico.

In order to have a full understanding of this French invasion we must go back to the year 1861. Mexico was almost worn out with successive revolutions, having passed through thirty-six changes of government in the short period of forty years, and having had over seventy presidents.

At this time the constitutional government of Benito Juarez was in power, but the church party which had been defeated were making every effort to regain their lost position, and were carrying on a guerrilla warfare of the most desperate description, under the leadership of such men as Marquez and Mejia, whom the minister of foreign powers described as "infamous and bloodthirsty miscreants." These men came to be the allies and accomplices of the French Emperor in his scheme of conquest and, with their band of robbers and assassins, in due time, joined the army of the French invader.

It has come to be well understood that the Empress Eugenia is the faithful servant and powerful ally of the Pope, and her intense zeal in forwarding the schemes of the Papal party, both in France and in Italy has several times led her into disputes with her royal

husband, who being without any religion in his nature, would of course hold himself independent of priestly domination.

To the Empress then, as it would seem from the course of events, the Church party in Mexico looked for assistance in this time of their trouble, and they did not look in vain. Monsignore Labastida, the archbishop of Mexico, went to France and was received with cordial hospitality by the Empress, who not only lent an ear to the recital of the wrongs of the Holy Church, but exerted all her influence to bring the Emperor over to her views, and induce him to give material aid to the Church party.

The opportunity was too great to be lost. By aiding the Archbishop and his friends to secure the spiritual control of Mexico, and regain their immense church property, which the Juarez government had put to common uses, France might be able to found a Mexican empire, and Napoleon III., like Napoleon I., might have a crown to give away. The country was in a distracted state, and appeared likely to fall an easy prey, more especially as the great Power on the Western Continent was too much occupied with its own affairs, to be able to help her neighbors; besides, Mexico owed money to certain Frenchmen, and being entirely out of funds, what could be easier than to take the creditor by the throat, cast him into prison, seize his goods and sell them; not omitting in the inventory the rights of the people, and their whole territory, which would serve as a building spot for a throne?

A glance at the state of Mexican money matters will show that the Juarez government was in difficulties quite too pressing for its honesty. Former governments had borrowed money of English, American, Spanish, and French bankers, and the government of Juarez had entered into an agreement with the holders of these claims to make over to them a certain portion of the customs' receipts. But it was found that the whole of the revenues were barely sufficient to pay the current expenses of the government, and, in an evil hour, the Mexican Congress adopted a resolution taking the whole of the customs' receipts into their own hands, and suspending the payment of all foreign claims.

It was this action which led to the establishment of the "Convention" between England, France and Spain. This document was signed in London on the 31st of October, 1861. The subject of the "Convention" was, "to demand from the Mexican authorities more efficacious protection for the persons and properties of their (the allied Sovereigns') subjects as well as the fulfillment of the obligations contracted toward their Majesties by the Republic of Mexico."

The French Emperor solemnly pledged himself, as did the English and Spanish, "not to seek any acquisition of territory, or any special advantage, and not to exercise in the internal affairs of Mexico, any influence of a nature to prejudice the right of the Mexican nation to choose and to constitute freely the form of its Government," yet Napoleon III. had already pledged himself privately to overthrow the Mexican Government, and had entered into secret negotiations for the disposal of the throne which he proposed to establish upon its ruins. This "Convention" then, was just what was wanted to give a fair appearance to his designs, and the Mexican refugees of the Church party who were plotting in Paris, when the French forces were sent out, boasted of the success of their schemes for overthrowing Juarez and the Constitution.

In January, 1862, a newspaper in Paris announced that "the Government of the Tuilleries would take the initiative in offering the Crown of Mexico to the Austrian Archduke Maximilian." The English Government took alarm at this, and demanded to know if any negotiations had been entered upon between the Governments of France and Austria in reference to the Crown of Mexico. Mr. Thouvenin replied in the negative. He replied in the same manner to the same question put by the American Minister, and on many other occasions did he protest over and over again that France had no intention of taking any action in Mexico, except with reference to realizing his money debt.

England trusted to the good faith of France in reference to the terms of the "Convention," so that it cannot be charged to England's account that she helped to cover up the designs of the Emperor, by engaging with him in the expedition for forcing Mexico to respect her money obligation.

In the meantime the expedition had sailed. The force which England employed was, one ship of the line and two frigates, with seven hundred supernumerary marines. The French military force was twenty-five hundred men, and the Spanish, about six thousand of all arms.

The allied expedition was to rendezvous at the Island of Cuba, but the Spanish fleet being the first to arrive, instead of waiting for the English and French fleets, sailed at once for the Mexican city of Vera Cruz.

It appears that the English had suspicions that Spain intended to make the Spanish claim a pretext for seizing some of its former possessions in Mexico, and this hasty step which looked so much like an attempt to get possession of Mexican territory, was only the result of anxiety on the subject of her money claims.

In justice to Spain it must be stated that she had no intention of violating the terms of the "Convention," and this hasty step which looked so much like an attempt to get possession of Mexican territory, was only the result of anxiety on the subject of her money claims.

But the action of the French Emperor aroused the suspicions of Earl Russell, and he repeated his declaration that England would send out no more troops than the marines she had sent in the beginning. This led to fresh discussion between the Allies, and the French Minister gave fresh assurances that the terms of the London Convention would not be overstepped; indeed he was continually protesting that France had no intention whatever of interfering in the internal affairs of Mexico.

[To be Continued.]

Review of the Week.

CITY AND PROVINCIAL.

The home news this week is meagre and unimportant. A "blockade runner" in the shape of a little decked boat called the "Rob Roy," from Eastport, with a cargo of Yankee rum, was captured by the Custom House authorities at Sand Point on Saturday night. This sort of contraband trade between Eastport and St. John has been flourishing for a good while, and is one of the most serious obstacles in the way of the temperance reform, in our city.

A wretched young woman named Ellen Murphy, residing on Main-street, drank herself to death. Verdict of a Coroner's jury accordingly.—*Telegraph.*

The Western Railway excitement seems to increase and spread. The good people of Sussex have held a meeting and "Resolved" in favour of the project, and the Halifax papers think that if St. John establishes a connection with the railway system of the United States, Nova Scotia must have railway connection with St. John.—The sooner the better.

We beg to acknowledge with thanks, the receipt of the "Sixth Annual Report of the Railway Commissioners." The net surplus of earnings over expenses for the year ending Oct. 31st 1863, is \$40,738.23.

The Auditor General's report on the finances states the amount received by the Treasurer from November 1st, 1862, to October 31st, 1863, to be \$1,053,323.96.

He had paid out in that time \$658,310.69, leaving in the treasury \$100,913.27; of which \$84,073.57 was in the Commercial Bank, at the close of the year.

Expenditure for Education, \$112,188.97
Judicial expenses, 12,638.12
Public Works, 119,482.65
Volunteer Militia, 14,648.36
Of this last the Volunteers contributed 1,183.40
Duties collected, 629,330.41

being an increase of \$152,644.14 over the receipts of the preceding year. The amount collected at the Port of St. John was \$487,423.85; and of Railway Import, \$107,893.68.

In the Police Court yesterday the magistrate rendered his decision in the case, remanding the prisoners to jail until they can be delivered up to the Federal authorities. He characterized the capture as cowardly and villainous. He decided that the act was piracy, that he had jurisdiction, and that the case came within the Treaty. Mr. Gray announced that he would appeal from His Honor's decision.