

The Christian Visitor.

History for Young Persons.—Chap. XL.

ALEXANDER'S SUCCESSORS.

"And the king of the south shall be strong, and one of his [Alexander's] princes; and he shall be strong above him, and have dominion: his dominion shall be a great dominion."—[Dan. xi. 5.]

As Ptolemy had heard, through the soothsayers, that the place of Alexander's burial must be prosperous, he contrived to get the body; and, after two years' preparation for a grand funeral, he had it transported from Babylon to Alexandria, his capital, with great pomp. He did not take the title of king of Egypt till nineteen years after Alexander's death; but he had all the power long before. Antigonos, another general, who wished to have a share of the empire, had taken possession of Judea, and for some years contended for that province and Syria, with Ptolemy and Seleucus: the poor inhabitants suffering much, from their country being the scene of war. Jerusalem was described then by Herodotus under the name of Kadytis, (Heb. *Kedushah*, holy,) as a city little less than Sardis. When Ptolemy besieged it there 20,000 inhabitants, and his attack was resisted; but hearing of their observance of the Sabbath-day, he waited till it returned, and then entering the city met with no opposition. He removed many of the Jews to Alexandria, where they became very rich and prosperous, by means of commerce. Ptolemy founded the famous Alexandrian library, and caused a lighthouse to be built on the island of Pharos, for the assistance of ships coming into the port. He overcame Antigonos entirely, became master of Judea, now commonly called Palestine, and set the Rhodians free from his tyranny: for this act, and his general character for his kindness of disposition, he was surnamed Soter, or Saviour. All his successors bore the common name of Ptolemy; so I shall chiefly distinguish them by their surnames. Antigonos, disappointed in one quarter, tried in turn to displace Lysimachus, Cassander, and Seleucus; but was defeated, and finally slain in battle at Ipsus in Phrygia, B. C. 301. His son, Demetrius escaped to Cyprus, which he held till the death of Cassander (B. C. 298) gave him an opportunity of seizing one of the four kingdoms, which his father had sought in vain. After the defeat of Antigonos, Seleucus became the greatest king in the divided empire of Alexander; he made himself master of Upper Syria, and there built the city of Antioch (B. C. 300), which soon became the metropolis of the East. Babylon was gradually deserted, though Seleucus had first made himself king there; the city which he had built on the Tigris, and called after his own name, Seleucia, drew away many of the inhabitants, and helped on its decay. Antioch was the royal city of the Seleucidae; and they were literally the kings of the north, as it regards their position towards Judea.

Ptolemy Soter made his second son, P. Philadelphus, king, before his death, shutting out his eldest son, Keraunus, on account of his brutal disposition: he died the year after he had made this arrangement, B. C. 284.

Keraunus went to Lysimachus, the king of Thrace, who had married his sister; and stirred up strife between him and his brother-in-law, Agathocles, in which the latter was killed. He then fled to Antioch, and excited Seleucus to make war on Lysimachus. The king of Syria was glad of an opportunity to extend his dominions, and invaded Thrace. Lysimachus tried to defend his kingdom, and was slain in battle, B. C. 281.

Seleucus was now the only survivor of the four kings who had shared Alexander's empire: and in the wicked pride of his heart he took the title of Nicator, or conqueror. But his triumph was of short duration, as he was assassinated by Keraunus only a few months after. This man is noted in history as a monster of cruelty; he made himself king of Macedonia by committing the most horrible murders; but at the end of the year he was killed in fighting with the Gauls, who came down upon Macedonia in great numbers, wasting the country in all directions. Demetrius, the son of Antigonos, afterwards seized the kingdom; but he had a powerful opponent in a neighbouring king, whose history I must relate more fully, as it links together that of the chief nations in the earth at this time.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

Acadia College, N. S., April 7th, 1854.

DEAR BRETHREN,—I have just listened to an able and impressive Lecture upon the subject of Temperance by Mr. James Johnson, of New-Brunswick, which was delivered this evening in the Baptist Chapel, Wolfville, to a large and attentive audience. Mr. J. is employed by the Grand Division of the Sons of Temperance in this Province, as a travelling Temperance Lecturer. His lectures are popular and will, doubtless, produce a good effect. He shews up the infernal character of the Rum Traffic in its true colours.

The Quarterly Examination of the College students took place to-day. A good number of gentlemen from the village were present, and unusual interest was manifested. We are now to have a recess of a few days, and the students, for the most part, separate—some to visit their homes or friends, some to labour for Christ.

On the evening of the 30th ult., there was a public exhibition in the Horton Academy. It was considered highly interesting and reflected much credit both upon Mr. Hartt the worthy Principal, and also upon the students. Several original Essays were delivered, which together with Dialogues and appropriate Music, afforded a rich treat to the large assembly present on the occasion.

Both the College and Academy are now in a prosperous state, each having a larger number of students than for a number of years past.

There are several extensive revivals now in progress in this Province. Rev. W. G. Parker, Pastor of the church in Nictaux, has recently baptized upwards of 70; Rev. James Stevens, Pastor of the 2nd Horton church, formerly of Hopewell, New-Brunswick, has baptized about 25 during the last few months, and the good work is still progressing.

You requested me some time ago, to keep you informed with regard to Colporteur movements in this vicinity. I can only say that a meeting was held in Wolfville a few weeks since, at which a Constitution and important Resolutions were adopted, and a provisional Committee appointed. An account of the proceedings you have seen in the Christian Messenger. Probably, but little further will be done until the meeting of the Central Association, at which time, the newly organized Society propose to hold its annual meeting.

On the 14th ult., a Donation Visit was paid to the Rev. T. H. Harding. It was his 81st birthday, and his friends were pleased to manifest their regard for him by visiting him and leaving at his residence, cash and necessary articles of comfort to the amount of £50.

Having briefly noticed these few general items I must close, by wishing you continual spiritual prosperity in the city. It will ever afford me unspeakable joy to hear of the advancement of the Redeemer's cause in my native Province.

Yours faithfully,

W.

[FROM THE CHRISTIAN VISITOR.]

Newcastle, Miramichi, April 18th, 1854.

DEAR BROTHER,—Having returned, I wish to give you a brief account of my excursion up to the 4th inst. I left home on the 14th ult., and after two days of heavy travelling through heavy roads, some five or six miles of which were without a track, and the snow from three to five feet deep, I arrived at Escuminac, accompanied from Black River by a Bro. McLean. It lies forty miles from this place, situated at the entrance of the Miramichi River. There are eight or nine families here, surrounded by Papists. Some intermarriages have taken place. Except a visit from Bro. White, they have not, for a long time, been visited by a Minister of the Gospel.

At the request of the people, I preached every day while there. They listened with deep and solemn feeling. The language of some with heart-felt conviction, was—"What shall I do to be saved." The Tracts which I distributed among them were read with uncommon eagerness. To me, at least, the visit was very interesting. I received many invitations to visit them again. It must be remembered, however, that there is no Baptist, as yet, at Escuminac. I obtained one subscriber at that place, and another at Bay Du-

vin, an order for which, I have already forwarded for the Christian Visitor.

I now retraced my steps thirty-five miles to Chatham, before I could cross the main river, and thence proceeded, passing through Tabusintac to Pokemouche. I preached at Bro. Thomas Harding's twice on Lord's day, to small, but very attentive congregations. I was sorry to find Bro. Harding from home, but sister H. and family, evidently appeared to enjoy the Missionary visit. In this family there is another instance of the power of truth to break the strong bands of error and superstition. The servant girl, an interesting young woman, has been convinced, not only, I trust, of the fallacy of the dogmas of the church of Rome, but also of the sins of her own heart, and now professes hope through faith alone in the all-cleansing blood of Christ. She had saved up a donation for the Mission Fund, as also did the whole family.

I must not forget to mention the manner in which a collection was taken in that place; which example, if followed, would prevent Ministers from talking about money in public meetings: When I had dismissed the meeting, I observed a gentleman moving around the congregation taking up a collection, and without saying a word to him or he to me, he deposited on the table what he had obtained, and then retired in silence. I then thanked them for it, assuring them that it should be thrown into the Mission fund. That gentleman, I afterwards was informed, is an Episcopalian.

On my return, at Tracadie, I saw the Lazaretto, within whose walls are thirty-eight leprosy persons, of all ages and both sexes, mostly French from the same neighbourhood. As soon as it is known that one is seized with this dreadful scourge of the human race, the authorities convey him to the Lazaretto, which is supported by government, at the expense of some £800 per year. Hence husbands and wives, parents and children, brothers and sisters are sometimes separated, and no more intimate correspondence allowed. The poor patient drags out a miserable existence for a few months, or years at most, and then falls a victim to the fatal malady.

At Tabusintac, I had an interesting time. The people were very attentive to preaching, a deep and solemn feeling pervaded the congregations. I received much kindness from many persons. There is talk of building a Baptist Meeting House there, and subscription paper is in circulation for that object.

After an absence of three weeks, I arrived at home, through kind Providence, and found all things as anticipated.

Since I last wrote you, I have presented a French Bible to an intelligent Roman Catholic Frenchman; also two Testaments to two persons converted from Papistical errors to the truth as it is in Christ, which were gratefully received.

I purpose soon to forward my yearly report.

Received in aid of the Mission Fund:—Newcastle collection, 10s 3d; Do. 3s 1d; Pokemouche, £1; Tabusintac, £1 10s 8d; A Friend, 2s 6d; Per Bro. S. Macdonald, Black River, £4 0s 4½d.

Yours truly,

B. SCOTT.

[FOR THE CHRISTIAN VISITOR.]

Charlottown, P. E. I., March 31st, 1854.

DEAREST FRIEND AND BROTHER,—

In my last I stated that in all probability that before the winter bridges should be broken up, a Council would be convened at Charlotte Town, to consider the expediency of union amongst the Baptists, and it now is with pleasure that I am enabled to report progress, and inform you that a most interesting and harmonious Council assembled in the Baptist chapel, in Charlotte Town, on Lord's day, March 26th, when preparatory services were held and sermons preached, by Pastors Knox and Hobbs, to attentive congregations. After the close of the religious exercises of the day, the Lord's Supper was dispensed, when each could say how good it is for brethren to dwell together in unity.

On Monday the 27th, pursuant to notice, the delegates and others met in the chapel, and spent an hour in fervent supplication to the Father of Spirits, for the divine direction, after which, the Council was formed, of which Pastor W. Hobbs was appointed chairman, and B. S. Desbresay, clerk.

The chairman then addressed the assembly

on the great advantages of union, and the necessity and expediency of forming an association, and a number of brethren spoke at considerable length upon the same topics. After discussions and deliberations, which occupied the Council the greater part of the day, the delegates resolved unanimously—"That the Association be now formed," when delegates from nine churches took their seats as members of the new Association.

The Constitution and Rules of Order were then submitted and examined item by item, and were agreed to without one dissenting voice. Pastor John Knox was then chosen Moderator, and brother James Desbresay, clerk of the Association.

Pastor William Hobbs, brethren A. Barss, and James L. Read were appointed as a committee to visit any church that had not sent delegates to the Association.

Pastor J. Knox was appointed delegate to the Eastern Association in Nova Scotia, brother S. Read to the Central, and Pastor W. Hobbs to the Western Association.

The next meeting of this Association to be held with the 1st Baptist Church at Lot 48, 1854.

Pastor W. Hobbs to preach the introductory sermon, and Pastor J. Knox to be his alternate. Pastor J. Knox writes the circular letter.

The meeting adjourned until 4 o'clock, prayer by brother Hobbs. Met at 4 o'clock for the organization of the Missionary Board, prayer by J. Warren.

THE PRINCE EDWARD'S ISLAND BOARD OF MISSIONS.

A Council composed of more than 50 ministers, deacons and other brethren, from all parts of the Island assembled in the Baptist Chapel, Charlotte Town, on the 27th of March last, for the purpose of forming a Mission organization, when it was unanimously resolved to constitute a Board of Missions, which was done accordingly. The following members were then chosen:—

Elder W. Hobbs, Charlotte Town; Elder John Knox, Lot 48; John Stevenson, Secretary and Treasurer, New Glasgow; John Frazer, Belfast; Deacons Thos. Desbresay, John Currie, and Donnal Nicolous, Charlotte Town; Licentiate, A. B. Barss; Deacons Duncan Kennedy, and Stephen Bouyer, Lot 48; James M'Lain, Esq., and Deacons Peter Stewart and Henry Gordon, Esq., New Pruth; James M'Donald, Esq., Ringbury; Licentiate, Peter Sweet; Jas. L. Read, and Deacons B. Seaman and Roger Harper, St. Peter's Road; Jeremiah Simpson, Cavendish; James Warren, and John M'Fee, North River; Phillip M'Caibek, Esq., and Mr. John Croford, Tryon; Phillips Baker, Esq., Bedeque; Deacon B. Seureman, St. Elenor's.

The following officers were then chosen by the Board:—

Pastor John Knox, President; Pastor W. Hobbs, Vice President; Deacon Thos. Desbresay, Treasurer; A. B. Barss, and C. F. Harris, Corresponding Secretaries; John Scott, Recording Secretary.

Yours truly,

W. HOBBS.

[FOR THE CHRISTIAN VISITOR.]

New York, March 15th, 1854.

MESSRS. EDITORS,—Knowing that it affords you pleasure to communicate any thing that may be of interest to any portion of your numerous readers, I have taken the liberty of sending you a short account of the New York University Medical College, believing that it may be of importance to many young men who are about devoting their lives to the study of medicine.

The College itself is situated in one of the most pleasant and healthy parts of the city, and is in every way fitted up in a style, well calculated to accommodate the students. While the Museum is supplied with as great an assortment of Anatomical and other preparations, as any Medical College in the country: there is none that can afford to the student a better opportunity for becoming a *Practical Anatomist*.

As it regards the Professors, constituting the "governing faculty," they are already too well known as scientific and literary men, to need a commendation from a pen so feeble as mine—so that I need only to mention the departments in which each is engaged. The lectures on Chemistry and Physiology are delivered by Professor Draper, in a style that places him among the ablest lecturers of the