

The Christian Visitor.

History for Young Persons.—Chap. XXXIX.

ALEXANDER'S CONQUESTS.

[CONTINUED.]

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.

Having heard that Darius was raising an immense army in the province of Babylon, Alexander determined to go meet him there; knowing that he had prevented any attack upon Greece by getting the command of the neighbouring sea-coast. In his progress towards Assyria the wife of Darius died. She had been constantly treated with great respect; and Alexander permitted her to be buried in the Persian manner with every mark of honour. When this news reached Darius he was heard to say, that if his empire must end, he wished that none but Alexander might mount the throne of Cyrus. The Greeks proceeded until they reached the Tigris, the most rapid river of the East; Alexander was the first who gained the opposite bank, and his army followed with great difficulty. As they were resting a while to recover their fatigue, an eclipse of the moon caused great alarm; and the Macedonian soldiers complained bitterly that they had been dragged so far against the will of the gods; rivers opposed their progress, the moon was darkened, and only deserts lay in their front, whilst so many thousands had shed their blood to satisfy the ambition of one man who wished to pass for a god! Few of his followers, indeed, had anything of the spirit of Alexander: for he was one of those characters who have appeared from time to time upon the earth, showing forth, as it were, the energy of him who was a murderer from the beginning, and thus leading multitudes to destruction. On this occasion Alexander desired some Egyptians in his service to satisfy the minds of his countrymen; and although they well knew the cause of the eclipse, they were persuaded to tell the Macedonians that the moon was on the side of the Persians, and they would surely be conquered because she was darkened.

Upon hearing this, the superstitious soldiers were filled with extraordinary boldness, and their success agreed with their certain expectation of it: they marched onwards, and though Darius met them, near the city of Arbela, with ten times their number, they were completely victorious; and the Persian king again fled, leaving an immense spoil for the enemy, B. C. 330.

It is said, the multitude of dead bodies so corrupted the air, that a dreadful disease began to spread in the camp of the conqueror, and he was obliged to move onwards. At Babylon he was received as a sovereign; and amidst the luxuries for which that city was always famous, his army would have rested from the fatigues of war; but there were further conquests in Alexander's mind, and still richer possessions in view. Susa with its immense treasures fell into his hands; and amidst the spoil a vast quantity of that costly purple dye, which was the rarest product of the East. But Persepolis was the richest and largest city in the empire; and taking possession of it such horrible cruelties were committed that the streets flowed with blood. One evening, as the conqueror was feasting with his court, crowned with flowers, and drinking to excess, a wicked woman in the company proposed that they should burn the palace of the Persian kings, to celebrate the victories of Alexander. Like a madman he rose from the table, the whole party following him with singing and dancing: he seized a torch and set fire to the palace, and others doing the same to the neighbouring buildings, all was soon in a blaze. Alexander then regretted his folly, but it was too late to save Persepolis.

In the meanwhile Darius had fled from place to place with a few faithful followers: but he was at length taken prisoner, and put in chains by some traitors, the chief of whom, Bessus, one of his generals, wished to make himself king. As Alexander was pursuing them, Darius entreated that they would leave him to the mercy of an enemy who was of a more generous character. The traitors were so enraged by this request, that they threw their darts at him, and left him covered with wounds. A Macedonian soldier was the first to discover the Persian king in this wretched state, and received from him his dying message to Alexander, thanking him for his kindness to his family, and begging him to revenge his death. It is said that the king of Macedonia came up soon after, and shed tears on finding Darius already dead: he threw his own cloak over the corpse, and sent it to the queen-mother for burial. Such moments have there been in the lives of all conquerors, when the natural conscience seems to be touched by the consequences of their ambition, and yet such convictions do not check their progress.

In Darius, the thirteenth king from Cyrus, the Persian empire ended.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

OBITUARY.

Died at Sackville, on the 11th of March, MORINDA COLEMAN, the beloved wife of Elder W. A. COLEMAN, in the 31st year of her age. She was brought to experience religion in the 13th year of her age, by means of a conversation with Elder John Cogswell. She was in great trouble of mind about a week, when the blessed Saviour was pleased to apply that interesting passage of Scripture to her case, "Come unto me all ye that are weary and heavy laden, and I will give you rest." From the time she experienced religion, up to the 24th year of her age, when she made a public profession, she exemplified much of the Christian character, and manifested a great desire to live to the glory of God. About six years ago, during a revival of religion, in Sackville, she was enabled to follow Christ in the ordinances of Baptism, and was buried into his death by Elder John Francis. From the time of joining the church, until her death, she walked with God, and so enjoyed much of the Divine presence. During the first of her illness there was no danger anticipated, but towards the last she declined rapidly; and when her beloved husband informed her that very soon he would be called to part with her, she asked the physician to give his opinion candidly in reference to her case. He told her that the symptoms were very unfavourable. On hearing this, she manifested the greatest resignation; spoke of the sufficiency of the atonement, and said if it was God's will to remove her, she had no choice. She commenced dividing her library, wishing to give a book to each of her relatives; but friends calling in to see her, to whom she had much to say, she did not get through with the division. At the close of the day she fell asleep in Jesus without a groan or a struggle.

On Tuesday her remains were taken to the house of God, where the mournful occasion was improved by the writer, from Psalms, xxxiii: 4. "Yea, though I walk through the valley of the shadow of death, I will fear no evil for thou art with me," &c. Two Methodist Ministers took part in the services. A large and attentive congregation was present on the occasion. Truly, "blessed are the dead that die in the Lord from henceforth: yea saith the spirit that they may rest from their labours, and their works do follow them." We deeply sympathize with our beloved brother Coleman, who has been called to part so soon with his dear companion, having been united to her only 12 months and 1 day! The beloved one has left a little babe. Our beloved brother is greatly supported under this heavy affliction;—he made a short visit to the Bend, last week, preached two excellent sermons, and enjoyed much of the Divine presence.

JAMES NEWCOMBE.
Moncton, March 20, 1854.

[FOR THE CHRISTIAN VISITOR.]

Wolfville, N. S., March 16th, 1854
MESSRS. EDITORS,—I have of late witnessed

the departure of two young men, both heads of families. One of them, Bro. D. A. Ellis, professed hope in Christ when he was learning his trade, and joined the Wesleyan Society. After learning his trade, he removed to St. Martins, and there married. About three years since, he began to suffer from an affection of the chest, and continued to decline. In the summer of 1853, he returned to his native place. He was confined to his bed about two months before his death. The writer visited him frequently, as it was not far from the Institution. His conversation was upon heavenly things. He often regretted that he had not been more faithful in warning sinners to seek repentance toward God and faith in Jesus Christ. He sometimes appeared to pass through deep trials of mind during his illness. The day before his death, he called his family together and bid them farewell. He expired March 4th, in the 28th year of his age. He has left a widow and two children to mourn his loss. Dr. Crawley preached on the occasion from Psalms cxvi. 15th verse.

On the 11th of the same month, visited Mr. W. H. Griffin. He went to the woods, and while endeavouring to get a log on his sled, he fell, the log rolled upon him and crushed him beneath its weight. It was five hours before he could get home. He was frequently heard to pray, and would ask others to pray for him. He died March 11th, in the 30th year of his age, leaving a wife and one child to mourn their loss. He was thoughtful for a length of time before his death, and we cannot doubt, but that he was a true penitent. A sermon was preached by the Rev. J. Stevens, from James iv. 14.

Christian friends, let us all do what we can by disseminating truth, by our examples and precepts, to bring sinners to Christ.

Yours, in the bonds of Christian love,
AARON THORP.

[FOR THE CHRISTIAN VISITOR.]

Died, at Elgin, A. C., on the 18th March, Mrs. Lucretia, wife of Mr. John Jonah, and daughter of the late Christopher Horsman, aged 34 years. She had been for several years afflicted with that fatal disease—consumption; and the sufferings thus occasioned were finally ended by death. She had been a consistent member of the Baptist Church for about nine years. She leaves a disconsolate husband, a widowed mother, and a large circle of brothers and sisters, and other relatives and friends, to mourn their bereavement. During her last illness, she evinced perfect resignation to the will of her Heavenly Father, and left this sorrowing world in full assurance of being safely conveyed to the peaceful shores of eternal blessedness.

Her death was improved on Monday the 20th, by Elder Joshua Bunting, who spoke from Psalm, lxxxix: 48, "What man is he that liveth and shall not see death." He was listened to by a very large and attentive congregation of mourners and friends, who we trust will not soon forget the earnest and solemn appeal.

March 27th, 1854.

[FROM THE CHRISTIAN VISITOR.]

DEAR BROTHER BILL,—I commenced my mission January 26th, and have visited Kennebecasis Island, Long Island, Milkish, eastern part of Milkish, Lower Kennebecasis, Land's End, Grand Bay, South Bay, Red Head, Black River, and the lower part of Lake Lomond. In all these places I tried to preach the Lord Jesus in public; and in families where I visited, I met a kind reception, and had great freedom in preaching to the people, and I think had the presence of my Master with me. In this time, I have travelled 134 miles, preached 22 sermons, visited 50 families, and collected £1 3s 2d for the Board. All of which I respectfully submit to the Board.

JAS. BLEAKNEY.
Feb. 21st, 1854.

[FOR THE CHRISTIAN VISITOR.]

Instructions to Agents of the Bible Union.
MY DEAR BROTHER,—
As an Agent of the American Bible Union, you sustain peculiar responsibilities.

You are expected to vindicate the objects and to promote the interests of an institution against which prejudice is arrayed in various forms; and what is most painful, you are like-

ly to meet with opposition from brethren beloved in the Lord.

Under such circumstances, you need more than earthly support and direction. You should spend much time in prayer for divine guidance, and endeavor to interest those, who love the Lord, in praying for you, and for the objects which you have in view.

You should avoid contention. A contentious spirit is particularly unbecoming an advocate of the Bible Union, the purpose of which is to promote the reign of the PRINCE OF PEACE, by making His word plain to every reader. Let your advocacy of truth be enforced by kindness and love.

Your special duties as an Agent stand in the following order of importance:

1. Procuring Life Members.
2. Collecting Monies.
3. Diffusing Information.

Monthly reports are indispensable to efficiency.

Yours in Christian love,
WM. H. WYCKOFF,
New York, March, 1854. Cor. Sec.

Miscellaneous.

Premature Matrimony.

Marriage is a divine and beautiful arrangement. It was designed by Providence not solely as the means of keeping up population, or as a mere social and economical convenience, but as the blending of two spirits into one—the masculine representing wisdom, and the feminine affection. When there is a true spiritual affinity between the two, then the design is accomplished.

Premature marriages are among the greatest evils of the times; and it would not be a bad idea, in these days of reforms, if an anti-marrying-in-a-hurry society were instituted. Now a days, people leap into the magic life-circle, with no more consideration than they would partake of a dinner—little thinking that, when once in, they are there until their end comes. There is but little, sometimes no mutual analysis of disposition, and comparison of tastes and affections. They seem to fancy that, if there are any discrepancies, the fatal Gordian knot, which can be seldom cut, and never united, will harmonize all.

The numbers who have felt this truth—the numbers still feeling it to their heart's core—are incalculable. They recognize it as the great mistake of their lives. The chain is not to them a silken one, but a cable of iron, that tightens around them more and more, crushing out all hope and energy, substituting hate for love, and eating out with its rust, the very inner life of the soul.

Boys and girls now marry to a greater extent than ever before, instead of waiting till they become full-grown and matured men and women. The young dandy, as soon as he gets out of short jackets, and finds a little furze gathered on his upper lip—and the young miss, as soon as she emerges from the nursery and abbreviated frocks—think they are qualified to assume the most solemn responsibilities of life. And so if "Pa," and "Ma" won't consent, they post off to some Gretna-Green, and there take obligations that, in ninety-nine cases out of a hundred, they will never cease bitterly to repent.

Marriage should never be the result of fancy. The ball-room and the evening party rarely develope real character. Under the exhilarating influence of the dance, the glare of lights, and the merry quib and joke, the dissolute young man may appear amiable, and the slatternly scold loveable. Matches made at such places, or under similar circumstances, are not of the class that originate in heaven. They more generally are conceived in the opposite place, and bring forth only iniquity. The true way to learn each other is to do it at home, in the parlour, in the kitchen and on occasions that test the temper. We see the result of these unions in the almost daily divorces that are taking place—in the running away of husbands, leaving their wives and children to starve—and in the elopement of wives. Not only this, but we witness it in broken-spirited men, made old in the prime of life, struggling on for mere food and clothing and shelter, and in women cross, dirty, sluttish and wrinkled.

It would be quite impossible for us to depict faithfully, the multitude of physical and moral evils that result from these sinful alliances—for sinful they are. They ruin the body, corrupt the morals, and stultify the