

The Christian Visitor.

History for Young Persons.—Chap. XXXIX.

DEATH OF ALEXANDER, AND THE DIVISION OF THE EMPIRE.

Alexander did not fail to revenge the death of Darius, at the same time holding himself guiltless, though he had been the chief cause of the miseries and ruin of the king of Persia. After seizing Bessus, he put him to torture, and then gave him up to the mother of Darius. It is said that she caused his arms and legs to be fastened to four trees, which had been bent and tied together by a rope; thus when the rope was cut, and the trees returned to their natural position, the body was torn in four pieces. The more cruel the punishment, the more gratifying it was supposed to be, to the spirit of the departed which was to be revenged; and the most devilish inventions for the torture of criminals were used among the heathens on this account.

During Alexander's conquests in Asia, the Spartans had been seeking to free themselves from the dominion of Antipater, the officer left to govern them in the king's absence from Macedonia: but the struggle ended in their subjection, and this was hastened by the death of Agis their last king. Thus the empire of Alexander was extending and strengthening; and though his army desired to return home, his personal influence induced them to follow him still farther. The barbarous nations around the Caspian sea, and even the wild Scythians, were obliged to submit to his power; and he subdued the Indians as far as the Indus. There the Macedonians absolutely forced their leader to end his conquests, declaring that they would not go on; and after raising a monument in remembrance of his victories, and receiving the tribute and respect of the surrounding nations, he offered to lead them back. At Babylon they rested; and Alexander formed many plans for keeping the vast empire that he had obtained, and for uniting his subjects by the same laws and manners. To this end he married Roxana and Statira, the daughters of Darius; and all his favourite officers took Persian wives on the same day. He also adopted the Persian customs, and especially their habit of drinking to excess. At one of these drunken feasts he killed his friend Clitus, with his own hand, because he refused him the praise he desired; and at another time he caused a philosopher, who was the wisest man in the court, to be put to death because he had prevented the Macedonians from burning incense to him. His great ambition was to be looked upon as a god; but while he was indulging the proudest thoughts, and planning great works at Babylon, which he intended as the capital of his empire, he was attacked with a fever. He who thought he could govern the world was now found unable to govern his own appetites; for he could not give up the use of wine, and thereby increased the fever to such a degree that it caused his death. He died in the thirty-third year of his age, and the thirteenth of his reign, B. C. 324.

It cannot be denied that Alexander was a very remarkable character; but throughout his history we perceive that he was great in the devil's service, and not made so by God. I omit the sad details of the bloody and violent deeds, which swept away thousands, and would dwell a little on the ruined fragments of that image in which man was made; for in Alexander such may be traced. His conduct towards the family of Darius, and his treatment of the nations that came under his government, showed that there were generous and kindly feelings in his heart: and many of his sayings prove that his natural affections were very strong. It is said, that having received a letter from Antipater, complaining that Olympias had taken too much power during his absence, he exclaimed, "A mother's tears can do away with a thousand such letters." Again, when some one sent him word that his friend and physician was bribed to poison him by the Persians, he kept the letter till he brought a draught; and whilst he swallowed it, passed it to him to read, proving to his astonished friend that he could not suspect him. There are many similar anecdotes; but I stop here, feeling how melancholy it is that the enemy of God should get such full possession of His own beautiful work the human soul, as to alienate it entirely from Him. The Spirit of life, which is in Christ Jesus, can alone restore any soul to God.

Correspondence.

Editorial Correspondence.

Springfield, April 6, 1854.

DEAR BROTHER,—I spent the last Lord's Day at Cauco, and experienced indeed the blessedness of what is written in the 133rd Psalm. What a happiness it is to feel at home in the church, and all would do this if they obeyed the exhortation, 1 Cor. i: 10. If we only felt more than we do, the blessedness of that home that will be, (Jno. xiv: 123) and compare it more than we do with the trials of this home that now is, we should exclaim with the Poet:—

"How happy
The holy spirits who wander there,
'Mid flowers that never shall fade or fall!
Though mine were the gardens of earth and sea,
Though the stars themselves have flowers for me,
One blossom of heaven out-blooms them all!"

"Take all the pleasures of all the spheres,
And multiply each through endless years,
One minute in heaven is worth them all."

We arrived here on Monday evening, and I now proceed to give you an account of the proceedings of the Quarterly Meeting, held with the 1st Springfield Church.

The meeting commenced on Friday evening, March 31st, by preaching from Mat. iii: 10, by brother Porter. Saturday morning, the church met for fasting and prayer. In the afternoon, a most interesting conference was held, which prepared the people for the delightful services of the Lord's-day.

Brother Porter preached Lord's-day morning, from Psalm xc: 14. In the afternoon, Brother Mutch spoke from Luke, iv: 42. In the evening, brother E. Keirstead lectured from Isaiah, i: 3. On Monday morning, brother Porter preached from Jer. xviii: 12. Brother J. Tremble preached a funeral sermon from Amos, iv: 12, on account of the death of the father of brother Urquhart. In the evening, a Temperance meeting was held in the Hall, all the ministers present took a part in the proceedings and gave universal satisfaction. I am thankful to say that the temperance cause has taken a firm hold in this place, and the Sons are all united. There is not a rum-shop to be found in the place. What a cause of thankfulness. Our brother and agent, Mr. L. S. Davis, is very zealous in this good cause, and so are many more of the brethren.

Some gentlemen talk about public sentiment. If public sentiment on this question is up with the age, we must try to keep it there, and advance if we can. If it is behind, we must try by our lectures, our practice and influence, to bring it up where it should be. If Luther had gone no faster than public sentiment, there would have been no Reformation. If the early Pilgrim Fathers had been governed by public sentiment, we should never have had the Religious Institutions we now enjoy. If the Son of God had gone no faster than public opinion, there would have been no atonement, no remission of sins, no salvation! It is the duty of every Christian Minister and of every Christian man and woman, to espouse this cause, whatever may be the state of public opinion. "ONWARD" is our motto, and for our encouragement let us remember that "Truth must prevail."

On Tuesday I preached to the people both morning and afternoon, and in the evening we held a public Missionary Meeting, and it was one of the best of the kind I ever attended. Our Missionaries, Elders Porter and Tremble, commended themselves exceedingly to the people. We formed an auxiliary to the N. B. B. H. M. Society, and I am glad to say secured the names of persons to make up nearly £20 per annum. Is not this noble? I shall furnish particulars of this meeting for the paper.

Wednesday morning, we had very lively and interesting Conference, which lasted till 2 o'clock. In the afternoon, we had a Ministerial meeting, at which it was resolved that the next Quarterly Meeting should be held at CUMBERLAND BAY. In the evening, I preached again, and Elders Crandal, Porter, Tremble, and Sprague followed with delightful addresses.

We cannot conclude the religious part of this Quarterly Meeting without saying, that the whole meetings have been evidently blessed by the Lord. The people have manifested great affection and devotedness of heart in the Lord's cause. The Ministers were ably

helped in the services by Father Branscomb, and brethren Barton, Troop and Ballentine. We are all greatly indebted to the good people for their hospitality and friendship, by which we infer their election. See 1 Thes. i. 3, 4; and pray God to reward them, as he will do.—Heb. vi. 10.

On Thursday the Church met to consider the propriety of building a new house for the Lord—in which his church shall meet to observe "the Apostle's doctrine and fellowship, the breaking of bread and prayer," and to preach the gospel to the world. This matter has all been unanimously arranged, and the Committee will proceed as soon as possible to carry this into execution, and I hope, if it be the Lord's will, to take a part in the dedication of the same. Sister Abraham Gunter, at whose husband's house we are stopping, (Mother-in-law to our Brother, Elder Smith) has engaged to furnish the pulpit with a handsome Bible, &c. I hope this may stimulate other sisters to provide carpets for the Isles. The people wish me to stay over the Lord's day to speak to them, which I shall do. When and how we shall get home is with the Lord. The roads are in such a state we can only to day ride on horseback. We have to call and visit some sick friends, and thus to give our time to God—the more of this we give to Him, the more we treasure up for ourselves. No man is a better merchant than he who lays out his time upon God, and his money upon the poor.

Elder Crandal had to go to the 2d Wickham church last Monday to preach a funeral sermon. Our brother is not well, but has to go there again to-day. I am in haste for the post.

Yours truly in the Lord,

R. THOMSON, A. M.

[FROM THE CHRISTIAN VISITOR.]

Formation of the Springfield Auxiliary to the New-Brunswick Baptist H. M. Society.

DEAR BROTHER,—A meeting of the friends of Domestic Missions was held this evening in the 1st Springfield Baptist Church.

The meeting was opened by singing and prayer, after which it was called to order by appointing as Chairman, our Missionary, Elder T. H. Porter.

The following Resolution was then unanimously carried:—

Resolved, That this meeting highly appreciate the wisdom, zeal, and liberality of the Churches of St. John, in the establishment of a Missionary Society, to supply the destitution of New-Brunswick with the faithful preaching of the Gospel of Christ; and we hail with pleasure, the present opportunity of forming an Auxiliary, to assist said Society in such a noble enterprise.

After this Resolution passed, Elder Porter entered fully in the organization of the N. B. B. H. M. Society, and spoke for some time most lucidly and affectionately upon the subject. I was truly edified and delighted with his speech. HE IS THE MAN WE WANTED. May the Lord spare him to us as a Board! He was followed by Elders Thomson, Crandal, Tremble, Sprague, and by the brothers Troop and Ballentine.

These addresses were listened to with great attention, and at the conclusion the Constitution was adopted, which we have previously published.

The following officers were then chosen:—Deacon W. T. Wetmore, *President*; Bro. Francis Ganong, *Vice President*; D. Crandal, *Secretary*; and W. C. Davis, *Treasurer*.

Committee—Jos. Sprague, F. Noble, W. A. Troop, Jos. Vendall, John Gunter and D. Hatfield, Jr.

A number then gave in their names as annual subscribers, amounting to nearly £20. A collection was also taken up, which will be accounted for by our Missionary, Elder Porter.

I wish my time would allow me to go further into detail—allow me to say, it was one of the most soul-refreshing evenings I ever spent. The Lord was in our midst, and all parted in peace. May all the churches follow this example!

Yours truly,

R. THOMSON, A. M.

P. S.—I am particularly requested by the Missionaries and others, to request the annual meeting to be postponed to the last week in May or the 1st in June—if this is not done they cannot attend.

Springfield, April 4th, 1854.

[FOR THE CHRISTIAN VISITOR.]

Moncton, March 30, 1854.

DEAR BROTHER BILL,—Things continue at Shediac, much as they were when I last wrote. I have nothing special to communicate. The roads have been so much blocked up with snow the two last Sabbath's, that I was not able to attend at Shediac. I am now about leaving for that place, where I expect to spend next Lord's day. I mentioned in a former letter, that I was about visiting Sackville to procure assistance for the Missionary Board. I was prevented from doing so by sickness and deaths in the church and congregation. Our only hope this year, will be in taking donations in the churches in the Eastern Association. Even in Salisbury, where an auxiliary was organized, nothing further has been done. I must yet visit these churches before the next Eastern Association, if Providence opens up the way for me to leave. This place actually requires the services of a Baptist Minister all the time.

I remain with much affection,

Yours truly,

JAS. NEWCOMBE.

[FOR THE CHRISTIAN VISITOR.]

OBITUARY.

St. James, March 27th, 1854.

DEAR BRETHREN,—You will oblige me by inserting in your valuable and always welcome Visitor, for the information of my many friends in the Province, who I am conscious will sympathise with me in my affliction.

That the beloved companion of my life for almost half a century, fell a sleep in Christ on Lord's day, 19th inst., aged 63 years and four months, after a protracted illness of several months. She had been long in the furnace and suffered much, but was brought out at last as gold purified.

At an early age, having been favoured with religious parents, she was brought to choose the Lord's people for her people, and their God for her God. In the commencement of her affliction, she was tried in view of her many short comings from that perfect standard of the Christian, drawn in the holy scriptures. She feared self-deception and a false faith. Her hope, she would often say, was alone in the finished work of her Saviour; but after a while, the good Lord was pleased to manifest himself to her in a very remarkable manner. She felt a broken and contrite spirit, had very humbling views of herself and very exalted views of Christ—her language was truly sublime. She could look within the veil whither her forerunner had for her entered, and in the vision of faith behold her Advocate with the Father, trust his propitiation and say—"thanks be to God who giveth me the victory through Jesus Christ my Lord." She had subsequently several special seasons of refreshing coming from his presence. Her last words to me were, when I asked her if Christ was still precious, "I am a great sinner saved by grace through Jesus Christ my Lord." Thus she calmly fell a sleep without a struggle or groan—leaving me to mourn the loss of as faithful and affectionate wife as man could have, and her children of as kind and good mother as now lives.

Bro. Deacon Kelly of Calais, with his Pastor, Bro. Burges, kindly attended her funeral on the 22d. I expect Bro. A. D. Thompson, as soon as he can conveniently come, to preach a funeral sermon, as was the desire of the dear deceased.

The state of the roads was such that I could not inform my other Ministering Brethren in the County, most of whom, I am satisfied, would have attended if it were in their power.

I remain, dear Brethren, your sorrowful Brother, though not without hope.

THOMAS MAGER.

[FOR THE CHRISTIAN VISITOR.]

Died at Wickham, Q. C., March 13th, at her own residence, Mrs. Susannah Smith, wife of William Smith, in the 23rd year of her age, leaving one child and an affectionate husband to mourn her loss. During her illness, which was short and painful, she was sustained by christian fortitude and resignation to the divine will. The deceased made a public profession of her faith, and from what we know of her religious sentiments and character, we rejoice to believe that she now belongs to the church triumphant; there to