

THE BIBLICAL RECORDER.

"RIGHTEOUSNESS, TEMPERANCE, AND JUDGEMENT TO COME."

EDITED BY T. MEREDITH.

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TERMS.

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CHRISTIANIZATION OF CHINA.

The population of China, in the first century of the Christian era, according to Malte Brun, was somewhat short of 60 millions.

What has been done in past ages for the christianization of China? The history of the past divides itself into four parts.

I. Apostolic Missions.

It has sometimes been questioned, whether the Gospel was introduced into China in the Apostolic age. Mosheim doubts it.

II. Nestorian Missions.

The year 636 forms a new era of the propagation of Christianity in China, though not in its purest form.

III. Papal Missions.

The Roman Catholics (chiefly it would seem from political motives) have laboured in this great missionary field.

inasmuch as he was a rebel and traitor to his lord, and to such wretches it could not afford protection.

A century afterwards, the Portuguese discovered the way to India round the Cape of Good Hope, and in 1511 took possession of Malacca.

Ricci was succeeded by Schaal, a German Jesuit, equal if not superior to himself. The prime minister of the new emperor Yungleich, his two principal generals Keu and Chin, the empress dowager, the empress herself, and her son Constantine the heir of the crown, were converted to Christianity.

Schaal however, and Verbiest, became favorites with the new government, and the Emperor Shun-he, who, next to Kublai, was the greatest prince that ever sat upon the Chinese throne, favored the Catholic missions.

By this order 300,000 native converts were deprived of one of their spiritual guides; many were cruelly punished; many apostatized; but some steadfastly endured.

IV. Protestant Missions.

Over this vast field Protestants have too long slumbered. The London Missionary Society formed in 1795, was the first to awake to its claims.

From the New York Observer.

HEAVEN'S ATTRACTION.

I wonder we are not more interested in heaven. I wonder we are not drawn to it.—If our bodies must gravitate yet should our souls? It is not the nature of the spirit to sink and seed the earth.

I have been thinking of the attraction of heaven—what there is in heaven to draw souls to it. I thought of the place.—Heaven has place. Christ says to his disciples: I go to prepare a place for you.

Then I thought of the freedom of the place from the evils of earth. Not only, what is in heaven, should attract us to it, but what is not there.

And not only no more night there, "but no more curse." Christ redeemed them from the curse of the law, being made a curse for them.

I have not said that there is no sin in heaven. I have not thought that necessary. If sin was there night would be there, and the curse and death, and all other evils—the train of sin.

Then I thought of the society. It is composed of the Elite of the Universe. The various orders of angels who kept their first estate—as humble as they are high—not ashamed of men.

—the translated patriarch—the survivor of the deluge—the friend of God, and his juniors, Isaac and Israel—Moses the lawgiver, and Joshua the leader of the host—the pious kings—the prophets the evangelists and apostles, Paul and John the martyrs—the reformers—the Puritan fathers—the Missionaries, Swartz, Brainerd, Martyn—Carey and Morrison have just gone up; and the young brothers, who ascended from Sumatra—and another, connected with Missions, Wisner, has been suddenly sent for to heaven.

Is that all? Where is he who used to lisp "father, mother,"—thy child? Passing out of your hands, passed he not into those of Jesus? Yes, you suffered him. If any other than Jesus had said, "Suffer them to come to me," you would have said, No.

Perhaps thou hast a brother, or a sister there. That should draw you toward heaven—perhaps a mother—she whose eye wept while it watched over thee, until at length it grew dim and closed.

True the principal attractions continued the same. But the lesser ones multiply. Some have attractions there now, which they had not but a few months ago.

But the principal attractions I have not yet mentioned. There is our Father—our heavenly Father, whom we have so often addressed as such in prayer.

Heaven has attractions—many and strong—and yet who would think it? How few feel and obey the heavenly attraction!

From the Christian Advocate and Journal.

A SHOCKING OCCURENCE.

Some years since I was travelling from the state of New-York into the province of Upper Canada, by the way of Cape Vincent and Kingston.

Soon one of the company resumed the conversation, and with the spirit of indignation said, "Well that man, ought to be hung for such conduct to his wife," to which the company responded in the affirmative.

Here lived the unfortunate female whose unhappy fate I am attempting to describe. She had been married and confined to this prison house of a drunkard near five years.

to protect her, that he was soon to become to her the source of a thousand woes. With the pencil of fancy she had drawn the scenes of future life, and they were tinged with sunshine.

And here let simple narrative tell her tale of woe. When her infant was but ten days old she was under the necessity of going out through drift, and snow, and piercing winds, to gather fuel to keep her from freezing—her husband being gone on a drunken frolic.

Although this inebriate knew that the relief, if not the life, of his wife depended on his speedy return, his helpless family being entirely alone, and none of his neighbors having knowledge of his absence; yet this miserable wretch, on hearing the sound of rum, and an invitation to partake of the crimson poison, soon forgot a suffering wife and helpless infants, left by him in the jaws of death.

His mother was unfortunately given to habits of intemperance, and was then under the influence of ardent spirits. However, with fire and fuel she set off to visit the abode of distress.

I fell to my lot to deliver the funeral discourse of this unfortunate female. The feelings of my heart on that occasion I will not attempt to describe.

Psalm, Vt., March 10.

She has since killed herself.

J. ALLEY.