"RIGHTEOUSNESS, TEMPERANCE, AND JUDGEMENT TO COME."

EDITED BY T. MEREDITH.

NEWBERN, N. C. WEDNESDAY, MAY 27, 1835.

VOL 1, NO. 21.

TERMS.

THE BIBLICAL RECORDER is published every

copies, er who will forward the names of six sub-

The population of China, in the first century of the Christian era, according to Malte Brun, was somewhat short of 60 millions. It was about the same, three centuries ago. Though since that time, it has increased to almost 400 millions; yet, as in some of the centuries preceding, it was reduced as low as 40 millions, (we prefer to speak in round numbers for the sake of easier recollection,) the average population of the whole period, has have departed this life in each successive century, it will follow that since the Saviour said to his followers, "Go ye into all the world, and preach the Gospel to every creature," not far from 4000 millions of souls, from China atone, have entered upon the retributions of eternity! What, then, has been done by the followers of Christ, for the salvation of all these millions? What is now doing for the conversion to God of the present generation of near 400 millions more, of immortal souls? And what are the prospects, at the present article to a rapid survey of the first part of the wide field which they open to our attention,

by the Roman Catholics, and by Protestants.

I. Apostolic Missions.

It has sometimes been questioned, whether the Gospel was introduced into China in the Apostolic age. Mosheim doubts it. Mr. Gutzlaff, in the Appendix to his Voyages, took the same ground; but in his more recent History of China he admits its high probability. Chinese historians, it is true, have no where described the early introduction of Christianity; but this proves nothing against i as they confound all foreign creeds, and treat the with indiscriminate contempt. The evidence in its favor is this. St. Thomas is denominated, in the Epitome of the Syrian canons, "the Apostle of the Hindoos and the Chinese." He is said to have traversed a great part of western Asia, visited India, and finally reached Kambalu, which according to the latest researches, is the Khanbalik of the Tartars, and the Peking of the Chinese, After establishing a church in Peking he returned to Hindostan, where he fell a victim to the hostility of the Brahmins. This is confirmed by the Chaldean ritual, which says, "By the blessed Thomas, the kingdom of Heaven was extended and opened to the Chinese." If this be a fact, it seems an interesting circumstance, that the very Apostle who had demanded the strongest and palpable proofs of our Lord's resurrection, was afterwards honored to bear his name to the most distant regions of the known world. Perhaps he felt, in the recollection of his former unbelief, that he had much forgiven. and therefore he loved much.

II. Nestorian Missions. The year 636 forms a new era of the propagation of Christianity in China, though not in its purest form. The Syrian monument, alluded to by Mosheim, as found in Se-gan-foo, in the Chinese province of Shen-se, on the borders of Tartary contains according to Mr. Gutzlaff the following record. Olopwan, the Nestorian, entered China from Judea A. D. 636, after having escaped great perils by sea and land. The learned Emperor Tae-tsung, whose royal residence was fixed at Se-gan-foo, in Shen-se, welcomed his arrival, examined his doctrine, acknowledged its truth, and published an edict in its favor. A church was built, and one-and-twenty persons appointed for its service. News of this success being conveyed to the Nestorians in the west, a great number of the brethren entered China as missionaries. For almost eight years their churches flourished, but their mixture of superstition well nigh proved their ruin. In the reign of Heuen-tsung, A. D. 713, they were confounded with the Boodhists, and a severe edict prohibiting the worship of idols, published against them. The severity of this persecution however, did not extinguish their zeal; for Christianity, even in its most deformed shape, contains within it an invigorating and reviving energy. Though we know little of their subsequent history, yet we are told that the Chinese churches were constantly supplied with missionaries from Syria, down to the time of the ferocious Mohammedan conqueror, Timour or Tamerlane, in the 14th century, whose bloody hand swept them atterly away. The Nestorians have ever been among the purest of the Eastern Patriarchal churches; though for some time past they have

inasmuch as he was a rebel and traitor to his lord. and to such wretches it could not afford protection. Wednesday, at \$2. 50 per annum, if paid within Let none therefore presume to charge with injuswednesday, at \$2.50 per annual, it paid within the period six months, or \$3 if paid subsequently to that tice the God of the Christians, who is the perfection of goodness and justice? On returning to Peking after this signal victory, the Emperor company of six subsequently to that the Christians who is the perfection of goodness and justice? Any person who will be described to six subscription will be received for less than one year, unless paid in advance; and no discontinuance will be allowed until arrearages are paid.

Persons wishing to discontinue will be expected Persons to that effect prior to the commence. give notice to that effect prior to the commence-ment of a new year; otherwise they will be con-have met some Christian merchants, and to have gers of a route through so many deserts inhabited by rapacious hordes, and filled with scenes of barbarity and blood, did not reach their destination. In 1289, Corvino, another friar, sent by Pope Nicolas IV., penetrated to the capital of China, soon after the succession of Timur Kan to the throne of his grandfather Kublai. According to his own account, he erected a church in Peking, but the Nestorians bitterly opposed him. The Tartar been about 70 millions. If we suppose, according that three generations over to the Catholic faith, and translated the New Testament and the Psalter into the language of the country. Upon his representations, new missionaries were sent out; with what success we know not, as circumstances not long after arose which put an end to the mission.

A century afterwards, the Portuguese discovered the way to India round the Cape of Good Hope and in 1511 took possession of Malacca. In 1552 the celebrated Francis Xavier, thinking all the success which had attended his labors in India and Japan nothing, if he did not convert the greatest moment, of effecting the christianization of this of nations, the Chinese, set out from Malacca with of the highest interest. We intend to devote this doctrines in China. Noble resolution ! though in a Catholic missionary. Alas! that such a zeal of God should not have been altogether according to What has been done in past ages for the chris- knowledge! With incredible difficulty he was tianization of China? The history of the past at length landed on an island opposite Canton, divides itself into four parts. Efforts have been but died before he could execute his design. Three made by the Apostles, by the Nestorian Christians, successive attempts by the Dominicans, Augustines, and Capuchins to effect a lodgment in Chin failed. The Italian Jesuit, A. Valignano, Vicar of India, who spent three months in Macao in 1583, while looking at this immense but apparently inaccessible empire, was heard to exclaim, "O from among the missionaries committed to his care, the most talented, he caused them to be instructed in the Chinese language. The most celebrated of these, Roger and Ricci, succeeded at length by consummate perseverance, in getting footing in the empire, and thus opened the door for others. Having established churches in several places. Ricci visited the capital, gained access to the Emperor Wan-leih, and among his converts soon numbered Le, a great mandarin, and Seu, a minister of the cabinet, who, together with his illustrious daughter Candida, became a champion to the Christian faith. Candida soon won over her husband, encouraged the missionaries, educated exposed infants in the Christian faith, and at her own expense built churches, and printed for distribution 130 volumes on Christian doctrine, translated into Chinese; but among them, strange to say, was no translation of the word of God! Here and Protestant missions. It is not difficult to see which rests most firmly on the authority of the word of God, the Church which withholds, or that which bestows the Scriptures. How different might have been the state of China at this moment, had these missionaries been faithful to their high trust, in giving the Bible freely to the millions missionary who had penetrated into the empire, and had spent only 57 years there in his work; yet when he died, there were more than three hundred churches in the different provinces! "What cannot one zealous man do, if his whole soul be directed towards one object! What might Ricei have done, had he dedicated his labors to the blessed Redeemer!"

Ricci was succeeded by Schaal, a German Jesuit, equal if not superior to himself. The prime minister of the new emperor Yung-leih, his two principal generals Ken and Chin, the empress dowager, the empress herself, and her son Constantine the there ? What shines there so perpetually? I heir of the crown, were converted to Christianity, and baptized by Koffler, a German Jesuit, in 1650 and the Catholic faith would doubtless have been established as the religion of China, but for the success of the Mantchoo Tartar arms, which placed a new dynasty on the throne. Perhaps in the end we have reason to rejoice in this event, rather than to regret it. Providence seems to have purposely reserved this vast empire for a purer faith, and for this reason prevented it from falling under the yoke of the Man of Sin.

Schaal however, and Verbiest, became favorites with the new government, and the Emperor Shunhe, who, next to Kublai, was the greatest prince that ever sat upon the Chinese throne, favored the Catholie missions. Yung Ching, his successor, in 1723, was their enemy, and banished all the missionaries, except such as he found subservient to his interests at court, forever from the empire. By this order 300,000 native converts were depripartially acknowledged the authority of the Pope | ved at once of their spiritual guides; many were cruelly punished; many apostatized; but some The Roman Catholics (chiefly it would seem found the Saviour. We would not willingly befrom political motives) have laboured in this great lieve that all the fruit of these missions was chaff. missionary field. Haiton, the Armenian traveller, Even in Babylon the Lord has his people, and it informs us that the celebrated Kublai Khan, aftermight be so here. Successive efforts have been informs us that the celebrated Kublai Khan, afterwards founder of the Mongol dynasty in China, was baptized, with his whole house, by Rubruquis, a missionary sent by St. Louis of France, and Pope Innocent IV. in 1250. But Kublai was then but 21 years of age; he had not yet established his power, and his conversion to Catholic Christianity appears to have been nominal, for when Emperor of China in 1268, he declined submission to the Pope. Yet many facts show that this great conqueror ever viewed Christianity itself with a favorable eye. Nayan, his uncle, a professed Christian Chief, had rebelled against him. A great number of Christians were in the ranks of Nayan, and the sign of the cross was in his banners; but his army of 400,000 men was cut to pieces by the impetuous valor of Kublai. When the Jews and Saracens perceived the banner of the cross overthrown, they taunted the Christians, who complained to the Emperor Kublai and the sign of God in China. Yet to extend this spuriIV. 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 first, the Directors of that Society resol ved to send a missionary to China, as soon as a suitable man could be found. The subject was brought up year after year, but it was not until 1803, that they succeeded in finding a missionary in the late Dr. Robert Morrison. After several years preparation at the Missionary Seminary, under Dr. Bogue, at Gosport, this distinguished man embarked for China, by way of America, in ment of a new year; otherwise they will be considered as responsible for the ensuing twelve inconths.

All communications except those of agents who act gratuitously, to secure attention, must be post paid.

CHRISTIANIZATION OF CHINA.

CHRISTIANIZATION O a welcome reception from Mr. Carrington, and enjoyed the privileges of the American factory of that place. Thus our country had the high honor of aiding the first Protestant Missionary to China. Dr. Morrison's subsequent labors are well known. By him chiefly, with the assistance of Dr. Milne, who joined him in 1813, the whole Bible has been translated into the language of China, a work which the Catholics, after 250 years missionary labor never attempted! By him also a Chinese Gram-mar and Dictionary have been prepared, which will immensely facilitate the labors of succeeding Christian father, the young mother of thy babes. missionaries. By his means, moreover, an Anglo-Chinese College was established at Malacca in 1818, and is now under the superintendence of the Rev. Mr. Evans, in a flourishing condition. Several Chinese converts have been and are now active laborers in spreading the gospel among their countrymen. Protestant missions have also been established at Penang, Singapore, Batavia, and Bankok, for the benefit of China. But a survey of these will naturally come under our second head of inquiry, and must be reserved to a future opporgreat and growing empire? These are questions the firm purpose either to die or to promulgate his tunity. Christians! Protestants! remember the 400 millions of China .- Amer. Bap. Mag.

From the New York Observer. HEAVEN'S ATTRACTION.

must gravitate yet should our souls? It is not the nature of the spirit to sink and seed the earth, but to soar and sail aloft. Especially is this true of that spirit which has been born of the rock! O rock! when wilt thou open ?" Choosing spirit. Surely they who are risen with Christ, should seek those things which are above, where Christ sitteth on the right hand of God

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. It is a part of the consolation with which he comforts them, that heaven is a place and not a mere state. What a place it must be! Selected out of all the vocation in the universethe chosen spot of space. We see, even on earth places of great beauty and we can conceive spots far more delightful than any we see. But what comparison can these bear to heaven, where every thing excedes whatever eye hath seen or imagination conceived? The earthly Paradise must have been a charming spot. But what is is one of the striking differences between Popish that to the heavenly? What is the Paradise assigned to the first Adam, who was of the earth earthly; compared with that purchased by the second Adam, who is the Lord from heaven? It is a "purchased possession." The price it cost the purchaser, every one knows. Now having purchased it, he has gone to prepare it -to set it around them, or even to their illustrious converts! in order—to lay out his skill upon it. Oh what Ricci died in 1619. He was the first Catholic a place Jesus will make-has already madeheaven! The place should attract us.

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 what is not there? There is no night there. Who does not want to go where no night is? No night—no natural night—none of its darkness, its damps, its dreariness-and no moral night, no ignorance, no error, no misery, no sin. These all belong to the night; and there is no night, in heaven. And why no night is not any natural luminary. It is a moral radiance that lights up heaven. "The glory of God doth lighten it and the Lamb is the light thereof." No need have they there of other light. This shines every where and on all. All light i sweet, but no light is like this.

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 And "no more death" The last enemy is overcome at last. Each as he enters the place shouts viotoriously, "Oh death-oh grave!" "Neither sorrow." It is here. Oh yes, It is here, - around within. We hear it; we see it; and at length we feel it. But it is not there. "No crying". no expression of grief. "Neither shall there be any more pain; for the former things are past away." And what becomes of tears? Are they left to dry up? Nay, God wipes them away. And this is a sure sign that they will never re turn. What shall cause weeping, when He wipes away tears?

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. These are not there. Therefore sin is not. No, "we shall be like him; for we shall see him as he is."

and there is the life, immortality-and since no sorrow, joy-fulness of joy-joy unspeakableand smiles where tears were and there they rest, not from their labors only, but from cares, and doubts, and fears. And glory is there an exceeding and eternal weight.

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 thrown, they taunted the Christians, who complained to the Emperor. Kublai severely rebuked the infidels, adding, "If the cross of Christ has not proved advantageous to the party of Nayan, the effect has been consistent with reason and justice,"

opposition to Mr. Gutzlaff's labors in diffusing the diffusing the word of God in China. Yet to extend this spurious to the Emperor. Kublai severely rebuked the out of God in China, there are now seminaries for training Catholic missionaries at Macao, Lisbon, Naples, and Paris, and from 30,000 to 50,000 dollars are expended annually!

Here fived the unortunate temale whose under the training the happy fate I am attempting to describe. She had so they are high—not ashamed of men. Why should they be, when the Lord of angels is not one of a drunkard near five years. Ah! hapless wo ashamed to call us brethren? The excellent of a drunkard near five years. Ah! hapless wo ashamed to call us brethren? The excellent of a drunkard near five years. Ah! hapless wo ashamed to call us brethren? The excellent of the earth also—all the choice spirits of every age and nation—the first martyr to the man she tenderly leved, and who promised to the unortunate temale whose under the unortunate temale whose under the training to describe. She had word of God in China, there are now as they are high—not ashamed of men. Why happy fate I am attempting to describe. She had word of God in China, there are now ashamed to call us brethren? The excellent of a drunkard near five years. Ah! hapless wo ashamed to call us brethren? The excellent of the choice spirits of every ashamed to call us brethren? The excellent of a drunkard near five years. Ah! hapless wo ashamed to call us brethren? The excellent of the choice spirits of every ashamed to call us brethren? The excellent of the choice spirits of every ashamed to call us brethren? The excellent of the choice spirits of every ashamed to call us brethren? The excellent of the choice spirits of every ashamed to call us brethren? age and nation—the first man—the first martyr to the man she tenderly leved, and who promised . *She has since killed berself.

-the translated patriarch—the survivor of the to protect her, that he was soon to become to her deluge-the friend of God, and his juniors, Isaac the source of a thousand woes. With the pencil and Israel-Moses the lawgiver, and Joshua the of fancy she had drawn the scenes of future life, leader of the host—the pious kings—the pro-phets the evangelists and apostles, Paul and John she learned that the husband of her youth was a the martyrs-the reformers-the Puritan farthersthe Missionaries, Swartz, Brainerd, Martyn-Carey and Morrison have just gone up; and the young brothers, who ascended from Sumatraand 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 Jeans? Yes, you suffered him. If any other than Jesus had said, "Suffer them to come to me," you would have said, No. Death does not quench those recently struck sparks of intelligence, Jesus is not going to lose one of those little brilliants.

All shall be in his crown.

Perhaps thou hast a brother, or a sister there. That should draw you toward heaven-perhaps it literally was.) No longer able to walk, or a mother—she whose eye wept while it watched Took she not in her cold hand, thine, while yet day, she expostulated with him, and endeavored going to Jesus. Follow me there? Perhaps cal condition. She seemed to succeed. But, O! one nearer & dearer than child, than brother, delusive hope. She told him she must have asthan mother-the nearest, dearest is there. Shall I say who? Christian female, thy husband. He is not. She is not; for God took them. Has heaven no attractions ?

Heaven is gaining in attractions every day, 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, Earth is losing.-How fast it has been losing of late! But earth's losses contemptible grog shop, saw his comrade passing are heaven's gains. They who left so many and called him in to take something to drink. dwelling places of earth desolate have gone to their Father's house in heaven. What if they shall not return to us? We shall go to them That is better.

But the principal attractions I have not yet mentioned. There is our Father-our heavenly I wonder we are not more interested in heaven. Father, whom we have so often addressed as such of the crimson poison, soon forgot a suffering wonder we are not drawn to it.- If our bodies in prayer. He that nourished and brought us up, and has borne us on-He that has watched over us with an eye that never sleeps, and provided for us with a hand that never tires; and who can pity too. We have never seen our heavenly Father. But there he reveals himself .-There he smiles; and the nations of the saved walk in the light of his countenance.

> And there is He, to depart and be with whom Paul desired, as being "far better" than to live There is his glorified humanity. If not having seen we love him, and in him though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory, what will be the love and the joy, when "we shall see him as he is?" There is He.

> Heaven has attractions-many and strongand yet who would think it? How few feel and obey the heavenly attraction! How much more powerfully earth acts upon us ! How unwilling we are to leave it even for heaven!

From the Christian Advocate and Journal. A SHOCKING OCCURRENCE.

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. Between the two channels of the river St. Lawrence we pass over Wolfe's or Grand Island, which is but thinly settled. It was in the depth of winter, late in the evening, when I called at an inn. As is but too common at public houses, several gentlemen were sitting round the fireside engaged in conversation. A little interrupted by my coming in, they made a short pause. Soon one of the company resumed the conversation, and with the spirit of indignation said, "Well | fuel she set off to visit the abode of distress. She that man ought to be hung for such conduct to found the woman and children speechless, badly his wife." to which the company responded in the affirmative. As I did not know the particulars With some difficulty she made a fire, threw a of which they were conversing, I thought it was brick and stone into the flames; and while they the slander and harshness of a bar-room conversation, and I asked for no explanation. The Being exceedingly chilled she drank freely of it. company soon dispersed. Early in the morn- and thought it would do her good; but it only ing I called on a man in the neighborhood, with deprived her of reason. By this time the brick whom I had some business to transact. Soon a and stone had become very warm, and the drunkgentleman rode up to the door wishing to know en mother applied them to the naked feet of the if I was a minister, stating that a woman had dying woman. I will only add that in about died the day before, and wished me to stay and thirty minutes the kindest messenger under attend the funeral; to which I consented, and heaven came to her relief-that messenger was learned the following particulars. J. B., the inhuman husband of the deceased, was a son of a tavern keeper on the Island, and was early addicted to habits of intemperance. He had been of my heart on that occasion I will not attempt married to a Miss B. four or five years. Not- to describe. When the lid of the coffin was rewithstanding his early habits of dissipation, he moved, and many weeping eyes were casting had been somewhat guarded and prudent till he painful looks on her who had fallen a victim to was married. He then gave himself up to his the casualties of intemperance, I saw her huscups and his carousals, neglecting his business, band (the author of her hapless fate) stagger up scattering and destroying, spending much of his to the coffin, and to all appearance with a heart time in the town of Kingston-a place noted for as unmoved, and an eye as tearless as the cold intemperance and gambling. It was not long and lovely form on which he fixed his drunken before the last of his property "tottered upon a gaze. We all proceeded to the burying ground, single card." He had sold the clothing out of his and I felt a pleasure in seeing the coffin conown house for rum, and his wife was left to con- signed to its peaceful abode. But when I had tend with poverty and despair. He soon became dismissed the audience in a Christian form, with one of the most abandoned drunkards I ever saw. my own eyes I saw that drunken maniac stagge He had not only seemed to have forgotten to pro- over the fresh grave of his bosom companion vide for his family, but it had become his delight My heart failed, and my spirits moved within me, to rob his forsaken wife of every little comfort and I could not refrain exclaiming in my heart, she might earn, or receive from a benevolent Almighty God! if it is thy will that man should What is there, since these are not? Day is there, and there is the blessing, that maketh rich, in a log hut. It stood upon a rise, exposed to the eth good in thy sight—let me live in the cottage northern blast that swept along the entire length of poverty all my days and have nought but the of lake Ontario. Almost perpetually the howl-ing tempest beat upon the lonely and shattered on a dry and parched desert let me find no wadwelling .- The rolling waves of the Ontario ter but mine own bitter tears; and when my enewere seen at a distance dashing their foam upon mies pursue me and seek my reputation and my huge banks of ice, and the roar of waters and life, and I fly for protection to my last friend, let storm added to the dismal gloom that reigned that friend forsake me—let all this come upon within a drunkard's home.

Here lived the unfortunate female whose un-

she learned that the husband of her youth was a drunkard-and what could she expect? Despair settled upon her pale brow, and anguish wrung her bleeding heart. Not one ray of hope shed its glitnmering upon her solitary path. As if destined to woes, with her sorrows her cares increased. Two infant children demanded her attention and her tears, the youngest of which was but a few weeks old, when its mother fell a victim to neglect and despair.

And here let simple varrative tell her tale of wo. 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 trolic. She took a severe cold and was soon confined to her bed of straw, (for such even to sit up, early one morning as her brutal over thee, until at length it grew dim and closed. husband was setting off to the tavern to spend the her heart was warm, and said she not, I am to impress upon his mind her distressed and critisistance soon, or her stay in the land of the living was short, He seemed to feel. She prevailed on him to go for medical aid. He crossed the river St. Lawrence on the ice to Kingston (a distance of four miles) and obtained a phial of medicine at the apothecary's store, and left in haste for his sick family. He was returning with apparent concern, and was passing the last corner of the street when one of his associates in proffigacy, looking through the window of a

> 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 wife and helpless infants, left by him in the jaws of death. He entered the sink of wo and of crime, where demons in human form are wont to meet and hold midnight revelty. Here he remained in a drunken frolic for several days, during which it was extremely cold, and there was a heavy fall of snow .- No one called at his house during the storm, supposing that he was at home with his family. The fire was out -no friend to render assistance-nor even the call of a stranger to give relief. On her bed of straw, with an infant on each arm, and a few shreds of covering, lay the sufferer pierced with hunger and cold-the bed, fireplace, and floor were all covered to some depth by the drifting snow. On the third or fourth day he returned with a little medicine, and a bottle of rum. The snow had so drifted it was with some difficulty he entered his house. All within was silent as the house of death. It is said the fingers of the eldest babe were stiffened to marble, and the tear drop had frozen upon the infant's cheek. His wife neither smiled nor wept-life still flickered with them all. In this situation he found his neglected and perishing family. He was intoxicated when he returned—set his medicine and bottle of rum on a shelf, and immediately left for his father's, (near half a mile's distance,) told his mother the fire had gone out, and his wife was at home sick. and wished she would go over and see to herat the same time stepping into his father's bar, took a glass of brandy; as he came out, staggered and fell, and there he spent the afternoon.

His mother was unfortunately given to habits of intemperance, and was then under the influence of ardent spirits. However, with fire and froven, and apparently in the agonies of death .were heating she discovered the bottle of rum.-

It fell to my lot to deliver the funeral dis course of this unfortunate female. The feelings me if I must suffer—but O1 gracious Heaven! deliver me from the all devouring and overwhelming fate of the drunkard | 1

Pawlet, Vt., March 10.