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And Bible Society, Missionary, and Sabbath School Advocate.

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That God in all things may be glorified through Jesus Christ—PETER.

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Religion.

THE IDOLATRY OF ROME AND BABYLON.

NO. II.—OBJECTS OF WORSHIP.

The more the origin and character of Roman idolatry are inquired into, the more will indignation be kindled that such a system should so long have borne the injured name of Christ, and the more will fervent compassion be stirred up in behalf of those who, through the arts of a disingenuous priesthood, in this nineteenth century of the Christian era, are still held in bondage to the most corrupt and corrupting system that even the pagan world ever saw.

It has been shown already, that in ancient Babylon, just as in modern Rome, a mother and a child were worshipped with most devoted reverence. It is now to be proved, that the child worshipped in its mother's arms was set up as the avowed rival of Christ, and that that rival Christ of ancient pagan Babylon, is the very idol which the Papacy has adopted in gospel times in opposition to the living Saviour. The hero-god whom the Babylonians worshipped as a little child, after performing exploits which gained for him the highest renown, and showing the world how men might enjoy the pleasures of sin without any fear of the wrath of a holy God, was cut off by a violent death in the midst of a career of glory. When the news of his death spread abroad, the devotees of pleasure felt as if the best benefactor of mankind were gone, and "the guilty of nations eclipsed." Loud was the wail that everywhere ascended to heaven for so dire a catastrophe. Then began those "weepings for Tammuz," in the guilt of which the daughters of Israel allowed themselves to be implicated, and the existence of which can be traced in the literature of the world, from Ultima Thule to Japan. Though the death of her weak son, on whose prowess her mother had actually depended, gave a rude shock to her power, yet her resolution and unbounded ambition were in no wise checked. On the contrary, her ambition took a still higher flight. In life her son had been honored as a hero; in death she will have him worshipped as a god—yes, as the promised seed, who was destined to bruise the serpent's head, and who, in so doing, was to have his own heel bruised. The patriarchs, and the ancient world in general, as we have fully proved, knew right well that the "bruising of the heel" of the promised seed implied his death, and that the curse could be removed from the world only by the death of the Great Deliverer. The death of the false-god conqueror, therefore, in the midst of his glory, far from, rather than otherwise, his mother's design. But yet, if a more mortal were all at once set up publicly as an object of worship, the common sense of mankind would have been shocked by so monstrous a proposal. Apostasy had gone far; but the world was not yet ripe for this. She therefore went wrothly to work; and, working in the dark, sought by little and little to seduce the sons of men from their allegiance to their Maker. As "the woman" in the Apocalypse, with the golden cup in her hand, has on her forehead the same written, "Mystery, Babylon the Great," so her prototype, the Children queen, who made the Babylon of Nimrod—a golden cup, by which all the ancient world was "under drunken" (Jer. li. 7), for the exalting of her son, and through him, by consequence, of herself, inflicted the celebrated Children's "Mysteries." In those, under the veil of secrecy and the sanction of an oath, and by means of magical delusions, men were gradually initiated in all the abominations, and the blasphemous concoctions in her depraved and polluted mind. The scheme took effect, and in course of time mother and son were worshipped with an enthusiasm that was incredible, and their images were everywhere set up and publicly adored.

The son was looked upon as invested with all the attributes, and called by almost all the names of the promised Messiah. As Christ in the Hebrew of the Old Testament was called Adonai—"the Lord"—so Tammuz was called Adon, or Adonai. As mediator and head of the covenant of grace, he was styled "the Lord of the covenant" (Judges vii. 25). He was commonly addressed as "Saviour of the world," through whom "goodness and truth were revealed to mankind." He was regarded as the predestined heir of all things, and judge of the dead. In this character he was styled "King of kings, and Lord of lords," it being as a professed incarnation of this hero-god that the celebrated Saviour caused this very title to be added to his name on the monuments which he erected to perpetuate the remembrance of his victories. He was worshipped in Babylon as "El-Bar," or "God the Son." Under this name he is introduced by Nimrod, the Children's historian, as successor of Nimrod. Under this name he has been found in the sculptures of Nineveh by Layard, the name "Bar," the Son, having the sign denoting "El," or "God," prefixed to it. In pagan Rome itself, as Ovid testifies, he was worshipped under the name of the "Eternal Boy." Thus fittingly and directly was a more mortal set up in Babylon, in opposition to the "Son of the Blessed."

Now, while the mother derived all her glory in the first instance from the divine character ascribed to her son, the mother in the long run practically eclipsed the son, and became the grand and supreme object of adoration. In all idolatries, that which most appeals to the senses must, of course, make the most powerful impression. Now, the son was exhibited merely as a child, without any particular attraction; while the mother, in whose arms he was, was set off, with all the art of paint-

ing and sculpture, as invested with that extraordinary beauty which, in reality, belonged to her. If, then, the child was to be adored, much more the mother. The mother, in consequence, was raised to divinity as well as her son, and she was looked upon as destined to complete that bruising of the serpent's head which her son had only begun. As time wore away, and the facts of her history became obscured, her son's birth was declared to be miraculous; and therefore she was called *Alma Mater*, or the "Virgin mother." The highest titles were bestowed upon her. She was called "The queen of heaven" (Jer. xlv. 17); every quality of gentleness and mercy was regarded as centered in her; and the name of *Divine*, or the *dove*, was given her, as expressive of her celestial benignity. That this name was intended to identify her with the Spirit of all grace, that brooded, dove-like, over the deep at the creation, there can be no doubt; for, in the sculptures at Nineveh, she is found represented, under the form of a dove, as one of the personae of the idolatrous Assyrian trinity. As everything winning and attractive met in her person, there is no wonder that she became, as Herodotus declares, "the most universally worshipped of all divinities."

Such was the grand object of worship in ancient Babylon—the goddess-mother with her child; and to this goddess-mother the Madonna of Rome exactly corresponds. The "queen of heaven" in the one is the same as the "queen of heaven" in the other. The names of blasphemy bestowed by the Papacy on Mary have not one shadow of foundation in the Bible; but have their exact counterpart in the Babylonian idolatry; yes, the very features and complexions of the Roman and Babylonian Madonnas are the same. Till recent times, when Raphael somewhat departed from the beaten track, there was nothing either Jewish or even Italian in the Roman Madonna. In a land of dark-eyed beauties, with raven locks, the Madonna was always represented with blue eyes and golden hair—a complexion entirely different from the Jewish complexion, which must have belonged to the mother of our Lord, but which precisely agrees with that which all antiquity attributes to the goddess-queen of Babylon. Now, could this be accidental? Of course, if the Madonna had ever so exactly resembled the Virgin Mary, that would never have excused idolatry. But when it is evident that the goddess enshrined in the Papal church for the supreme worship of its votaries, is that very Babylonian queen who set up her son as the rival of Christ, and who, in her own person, was the incarnation of every kind of incontinence, how dark a character does that stamp on the Roman idolatry! If these things be true, it is wonderful that such dreadful threatnings should be directed in the Word of God against the Roman idolatry, and that the vials of his tremendous wrath should be destined to be out-poured on its guilty head? If these things be true (and guiding them who can), who will venture now to plead for Papal Rome, or to call her a Christian church? If there be one that reads these lines who has a friend or a relative entangled in the meshes of the grand "mystery," let him, for love and pity's sake, set this view of the matter before him, and strive to awaken him to a sense of the guilt and danger of remaining in such a connection. "Come out of her, my people," is the loud and express command of God. Those who disobey that command do it at their peril.

ON CHRISTIAN EXPENDITURE, AND THE IMPORTANCE OF RETIRED AND DISCREET CONSIDERATION IN DISPENSING IT.

Every true follower of Christ realises in a greater or less degree the obligation that lies upon him to employ aright the various talents which God has graciously committed to him; and not only so, but is ever anxiously inquiring how he may best discharge his Christian stewardship. One of the most important of these talents is worldly substance; that is to say, such a measure of it as with a wise and proper arrangement of his personal and family expenditure, leaves a certain excess to be appropriated for pious and charitable uses. "Honour the Lord with thy substance, and with the first-fruits of thine increase," is a divine injunction which every professing Christian ought to delight to comply with. It has been truly observed, that "it is just as reasonable for a man to suppose he may be a Christian and yet cheat his brother, or be an habitual liar or drunkard, as to imagine he may be a disciple of Jesus and yet give no alms, nor devote a part of his substance for the promotion of schemes of Christian beneficence, and live only for himself." "The rich have nothing they do not receive from God, and receive their wealth that they may glorify the Giver." What should we say of that man who had the power by a word of rescuing the sick to health, the afflicted to happiness, the cold, the hungry, the naked to comfort, and yet would not pronounce the word? Would we not look upon him as worse than a savage? And yet in what respect is he truly more than those who have the power of relieving the distresses of their fellow-creatures by putting their hands into their pockets, but will not do so? It is lamentable to think, however, of their careless manner in which this important branch of Christian duty is discharged. How many professing Christians never bestow any serious consideration as to the portion of their annual income which they are enabled to apply to the purposes we have referred to, nor indeed take any account at all of the actual amount of their liberality; and far less is there any deliberate discrimination in regard to the urgency and priority of the various calls from time to time made upon them. Now, in this wage of

system and consideration, there is something utterly wrong, and it is attended with manifold evils. In the first place, it implies a very unfaithful discharge of our obligations as stewards of God's bounties, and is therefore dishonouring to Him who has so graciously bestowed upon us the blessing of worldly competence. In the next place, such want of system and irregularity, not only renders our charities less effective by frequent misapplications, but by admitting on every occasion the insidious operation of the covetous and selfish principle, lurking, alas, so often in our hearts, is too apt to ruffle our tempers at every call if they shall appear too numerous, and thus render disagreeable what ought to fill the heart of the Christian with purest delight. It is no uncommon thing to find even good sort of people betrayed into such selfishness. "Why, this is too severe; my hand is never out of my pocket," say some; "it is all money, money," say others; "I really cannot, without injustice to my family, respond to all these calls," says a third—and thus, unless the grace of God counteracts it, a state of mind is induced very little in harmony with the spirit of Christ, without which we cannot be his, and depriving us of any sweet experience of the truth of our Lord's saying, "It is more blessed to give than to receive." But, further, it is obvious that without some method of providing for a periodical examination of our expenditure on objects of Christian beneficence, we can never have any certainty whether we are giving to the Lord such a portion of our substance, as through his grace we are desirous to surrender; it may easily happen that from want of due discrimination, we are enlarging our liberality to such an extent, that we are depriving ourselves of the means of responding to other calls of equal or superior urgency and importance. Now it may be said, How is all this to be remedied—

are not such evils and difficulties of an unavoidable kind, under any circumstances? We shall answer this question by proposing at once the method which it is our object to press on Christians for their adoption, and this method is exceedingly simple. Once or twice in the year, as circumstances may render most convenient, determine after very serious and prayerful consideration, what sum you can dedicate to objects of pious and Christian philanthropy for the next year or half-year. What sum you ought to be depends so much on circumstances that it is impossible to lay down any general rule or scale for fixing it. Dr. Doddridge, in treating this subject, remarks, "To those who have large revenues, and so children, perhaps a third or one-half may be too little; to those whose incomes are small, and their charge considerable, though they have something more than is absolutely necessary, it is possible a tenth may be too much. But pray that God would guide your mind; make a trial for one year on such terms as in your conscience you think will be most pleasing to Him; and let your observations on that teach you to fix your proportion for the next; always remembering, that He requires just as in the first place, and almost-judges only so far as may consist with that. There is one caution so necessary in fixing this consecrated fund, that we must not omit to suggest it. Let us take good care that the money we have been spending upon mere luxuries, and personal and selfish indulgence, is not set down in our accounts as necessary family expenses. A Christian will always exercise in regard to these a large measure of self-denial; and when this grace is in healthy operation, we shall often be surprised to find how much we have to spare for purposes of charity and philanthropy. The sum being thus fixed for the ensuing period of six or twelve months, let it be instantly separated from your other funds, and lodged either at the savings' bank or at your ordinary bankers in a separate account, which may be titled "Number Two," and exclusively used for this fund. Observe the happy change which is thus instantaneously effected! The conflict, or at least the question between grace and nature—between our religious convictions, and the unshodded remnant of the selfish spirit—is now at an end. A certain fund has been dedicated to the service of God, and altogether separated from our own means. It is no longer ours, and let the calls for pecuniary aid come upon us as thickly and urgently as they may, we no longer feel that we are called upon to put our hands into our pockets, but are only reminded of our duty to sit in judgement in our new character of managers or dispensers of a fund devoted to pious and charitable uses, which God by his providence has put under our charge. But another simple piece of machinery is still wanting—the money so consecrated must be kept separate at home, as well as at the bank, and the application of it must be recorded for the sake of future reference. Set apart, therefore, a small drawer, for keeping such a small supply of this money—cotton, silver, and copper—as may prevent inconvenience; and enter the outgoings and details in a little book to be kept in this drawer, where no eye may rest upon it but your own; and at the termination of every successive period it will be an agreeable duty to every Christian mind to examine these transactions, to find out what balance if any, remains, and to apply it in the way you think most expedient, preparatory to your next periodical appropriation.

We earnestly recommend this plan for the adoption of all who have a sincere desire to discharge aright their Christian stewardship, and pray that God may be glorified and man benefited by the simple instrumentality.—*Christian Treasury.*

If strong confidence abounds in the heart without obedience unto Christ in the life, sin blinds the conscience, and Satan deludes the soul. Be not deceived: God is not mocked. Gal. 6:7

THE RECORDING PEN.

Whose life will bear the light? Who can look forward to the revelations of the last great day and not tremble? And yet we forget that such a record is being made, and will be published. Dr. Samuel Johnson, whose life by Boswell we have often read with the deepest interest, was subjected to the closest scrutiny of his devoted friend and admirer. Boswell came up to London as often as his business would permit, and spent his time in the doctor's society. Not a word escaped him. His pen was employed, often at the time, and always upon his return to his lodgings at night, in recording that which appeared worthy of note. After the death of the doctor, the work was given to the public. When Dr. Johnson was told that Boswell intended to write his life, he replied that "if he thought so, he would prevent it by taking Boswell's." Suppose that when he was dying, some one had brought the manuscript to him to read. Can we for a moment suppose that Boswell's record of his wisdom and his wit—his sins, infirmities, and follies. Would he not have been inclined rather to throw it in the fire, and thus bury the remembrance of much that a dying man would wish to have forgotten? Boswell's life of Johnson is by all confessed to be a delightful book, and yet who would wish to stand before the eyes of the world as the doctor, with all his wit and wisdom, does in the hands of his friend? Now here is a life written by a sincere friend and admirer, and whatever may be said of Boswell's judgement and taste, none pretend to deny its truthfulness. Suppose then that you had a pen like that of Boswell, strictly recording your daily conversation and your acts, with the intention to publish them the moment the grave should close upon you. How could you bear the thought that the whole unvarnished record of your life should meet the public eye. Such a fear would not only set a guard over our lips, but it would add a sting to the thought of death. Yet such a pen, guided by an unerring hand, and at the direction of infinite wisdom, is tracking you through all the paths of life. Not only does it write down words and open acts, but thoughts, and even shortcomings. Suppose, then, that your death was to give the world your biography, as he did that of David or of Judas. Nay, more, suppose that not a bare outline, but the history of your very soul, for every moment of your life, was to be read by all the inhabitants of the world. Yet just that revelation is to be made in the eyes of a universe. Who is sufficient for these things?—N. Y. Evangelist.

DIED.

In London, the Prayer Meeting, aged one year.—The health of the meeting was poor most of the year, and its life was despaired of. But a few anxious friends kept it alive, and sometimes it would revive as to encourage them. Discouragement, however, at last prevailed, and the prayer-meeting is dead. It died from neglect. Not a Christian was present when it died. Over forty Christians (I) were living within a mile of it, but not one was there. Had two only been there, its life might have been saved, "for where two are agreed as touching any thing that they ask, it shall be done for them." Two-thirds of the forty might have been there, had they been so disposed. But they were not, and the prayer meeting died.

If actions may be allowed to speak, it has very few mourning friends. O what will become of the Londoners! God knows their work. They are "neither cold nor hot"—lukewarm. He threatens to cast them out of his mouth, but they regard it not. O ye Londoners, what will ye do when God riseth up? You who have forsaken the prayer meeting, and thrown the burden of sustaining it upon a few. You who can spend your evenings at home, or at your neighbour's house, when you are as well able to be at prayer meeting as your minister is to attend to his appointments; you who have no interest in the prayer meeting, and no tears to shed over its death, "when God visits you, what will you answer him?"

You conversed with the Great Head of the church to help to sustain his cause in London, as long as you remained there; but your pledge is broken. The prayer meeting, through your neglect, has died. You are responsible for its death, and will answer for it to God. It will become a swift witness against you, except you repent. God grant that its death-knell may haunt you until you are willing to cry nightly unto him for its resurrection, and do all in your power to revive it.—*Baptist Register.*

THE QUEEN'S MOTHER.—The Duchess of Kent, Queen Victoria's mother, being left a widow when her daughter was eight months old, devoted herself to the great purpose of training her to be worthy of the crown. She nursed her infant at her own bosom—always attended to its bathing and dressing; and as soon as the little girl could sit alone, she was placed at a small table beside her mother's at her meals, yet never indulged in any except the prescribed simple kinds of food: thus early being taught obedience, temperance, and self-control. Her father having died in debt, her mother encouraged her to lay aside money which might have been expended in the purchase of toys, as a fund to pay the demands against him, thus cultivating the virtues of justice, fortitude, fidelity, prudence, and filial devotion. Thus, through the whole period of her education, the counsels and example of her faithful mother, who was her sole guardian, were constantly directed towards fitting her daughter to become what she is, the best sovereign, morally speaking, that ever sat on the throne of England—perhaps the best in the world.—*American Messenger.*

Faith gives freedom of access to God, and boldness in prayer before God; for it looks to Christ's finished work on earth, and to his mediation and intercession in heaven; and God is ever well pleased with his beloved Son, and perfectly reconciled to sinners in him. 1 Cor. 5: 19.

Missionary.

IRISH CHURCH MISSIONS.

Were the Irish Church Missions to measure their successes by the amount of the actual conversions they have made, and merely to poll their proselytes in answer to the sceptical exiles of cold friends or sarcastic enemies, they would make a case more than strong enough to entitle them to the general and substantial support of the entire Protestant community.

But although the numerical accessions to Protestantism, won by their judicious exertions in Cavanagh especially, and generally throughout all Ireland, have been so large and so striking as to extract from the Romanist priests and their organs bitter and irrepressible admissions of the formidable scale and the vast successes of the society's operations; yet there are other evidences of their efficiency, less tangible, it is true, but in our mind still more satisfactory and pre-eminent with promise.

When we say that Ireland never before presented a field so inviting and so open, we do not speak from inference or conjecture, but upon reliable and intelligent local evidence, carefully collected within the last twelve months from every part of Ireland. The moral phenomena which are reported to us as peculiar to the present hour, we shall attempt very briefly to describe. In the Roman Catholic mind is observed a growing independence and reasonableness, which will neither submit blindly to the guidance and the tyranny of the priest, nor reject unheeded the reasoning of religious opponents. On the contrary, where the peasantry used sullenly to avoid or bitterly to resent every attempt to draw them into religious conversation, the rule is now reversed, and the same peasantry listen with interest to the missionaries, and even invite discussion. Those whose business calls them constantly from place to place, declare that they now find controversy everywhere, and more or less among all ranks. "The openness of the people's minds," writes an honoured correspondent, "to receive all that the missionaries have to say, is far greater than could be easily accounted for as being caused by any of the missionary operations hitherto at work. The change must be from God." Whether it be the immediate work of heaven, or brought about by that law of moral diffusion and reflection which propagates and multiplies, in a manner often apparently miraculous, the influence of truth, whose principles have once been dropped into the soil, the change itself is a great and indispensable fact. The people no longer shrink from controversial discussion; and it is impossible to maintain a close conversation for any length of time with a Roman Catholic, without detecting the evidence, more or less frankly disclosed, of deep-seated suspicions, respecting the soundness alike of the doctrinal assumptions and the personal pretensions of the priests.

Such is the testimony of men as little likely as any to deceive themselves, and wholly incapable of consciously deceiving others.—*Dublin Warder.*

CONSTANTINOPLE.

BIBLES FOR THE BELLIGERENTS.—Thousands of Bibles and New Testaments, in the various languages spoken by all the belligerent armies engaging in this great war, are already on the way to Constantinople. Among the rest there are coming some thousands of New Testaments in the Russian language, for those who may be brought here in the chances of war as captives. The British and Foreign Bible Society is desiring noble things to meet the exigencies of our times, and of this particular field; and in the providence of God, an auxiliary to that Society has been formed at Constantinople since the Russian invasion took place, and constitutes an efficient agency in the very field. Colporteurs are already diligently employed, and at least two more are expected from England to aid in the work. While, then, the laudable Nicholas on the one hand, and his intended victim and the defenders of right on the other, are making ready for their great battles, an evangelical and soul-saving influence is concentrating in this empire, such as many centuries past have not witnessed.

Whatever may be the political results of this war now begun, there is abundant reason to believe that it will do more to break down the highest and strongest religious barriers existing in this country than all that has yet been done. The fact now forced upon the conviction of Musselmans, that the question of partitioning this country has been repeatedly considered by the kings and cabinets of Europe, and that their very existence as a nation now depends on foreign armies and subsidies, the friendly interposition of England and France to defend them, and the contact of Christian and Musselman armies, will all tend to break down old prejudices, and open the way for fundamental reforms. We know, too, that the allies will claim such reforms as the most acceptable reward for their services. Reform must come.—*Letter of Mr. Benjamin in American Missionary Herald.*

A NEW ENTERPRISE.—Ten weeks ago I commenced a new enterprise in Constantinople proper viz., preaching in Turkish every Sabbath morning at the Koonakapou chapel. There had been for a long time two services held there every Sabbath, in Armenian, but the morning service was very thinly attended; and, as some Armenians from the interior, who understand only Turkish, are found in the khans situated in that quarter, it was thought that some of them might be gradually induced to attend a Turkish service, should one be held there. On the first Sabbath, a very special effort having been made to secure a good attendance, thirty-one were present. This was more than had been expected, and it was presumed that on the next Sabbath the number would be less. The number, however, was increased instead of being diminished, and it has kept on steadily increasing ever since, till it is now nearly double what it was the first Sabbath. Most of the congregation are men; they being here at the capital temporarily, and without their families. They are all attention to the word preached; and if the Spirit breathe upon them, they will live, and carry life,