

RELIGIOUS INTELLIGENCER,

And Bible Society, Missionary, and Sabbath School Advocate.

PUBLISHED WEEKLY, FOR THE GENERAL CONFERENCE OF FREE C. BAPTISTS OF N. BRUNSWICK, AT ONE DOLLAR A YEAR, IN ADVANCE.

E. McLEOD, Editor.
GEO. W. DAY, Printer. (Office, No. 6, King Street.)

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

R. J. UNDERHILL,
D. W. CLARK, Pub. Committee.
WILLIAM PETERS,

NEW SERIES.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, SEPTEMBER 15, 1854.

VOL. I.—NO. 37

Religious.

THE REFORMATION IN ARMENIA.

They have lately formed in England a "Turkish Mission Aid Association," for the purpose of aiding Armenian missions in Armenia, which expects to aid the present year to the amount of \$10,000. At a meeting of the association on the 5th of May, Rev. C. G. Young said that—*A. Herald.*

Twenty years ago there was not known to be a single enlightened Armenian in Asia Minor or Armenia Proper. Dr. Dwight, who is one of the senior missionaries at Constantinople, and Dr. Eli Smith, at Beyrout, made a very extended tour through Asia Minor and Armenia, and they reported, that they were not satisfied with a single case. There are individuals now present who were then in Turkey, residing in Bagdad and other places, who could bear the same testimony. Now things are much changed. There are sixty-five preachers, foreign and native, in different parts of the Turkish Empire—Protestant, Evangelical preachers. There are now 100 Bible-classes of young people and adults in various parts occupied by the Armenian Mission. Bibles, books, and tracts have been circulated during these twenty years to the extent of 109 million pages. More than 450 different tracts, averaging fifty pages, and books of all sizes, have been put into circulation, not only in Constantinople, Smyrna, Beyrout, and other outposts, but in the valleys of Lebanon and Hermon, and even in Amrit. The movement is extending throughout the lands which are accustomed to call Bible lands. North Syria, Mesopotamia, Assyria, Armenia Proper, Asia Minor,—in all those districts the movement is spreading far and wide. There are now nineteen churches formed there, whereas eight years ago there was not a single church established. There are now 100 native agents at work, evangelists, pastors, and catechists, at twenty different posts. There is now full toleration enjoyed by Protestants, whereas, only some eight years ago, Protestants dared not avow themselves to be such at the risk of their lives. The Bibles which have been distributed have been in the Armenian, the Turkish, and also in Armenian-Turkish, and Greek-Turkish. The people generally, though they talk Turkish, are more familiar with Armenian or Greek, as the case may be; and the few Turks among whom copies of the Word of God have been circulated, in the same way read Arabic-Turkish, and thus, by means of the Word of God and religious tracts, a way has been prepared for Christian Missionary effort. Young men scarcely of age have acted as catechists, and the few words they have spoken have been the means of leading to a deep conviction of sin, and a profession of true evangelical religion. He has pleased God to bless the native agency more eminently and manifestly than that of the foreign missionaries, and hence the missionaries are more than ever anxious that there should be provision made for native evangelists, pastors, catechists, and school-masters. There are two very valuable institutions at Constantinople, which have been the means of sending forth many natives into the field. Most of the native pastors and evangelists at present at work, have been trained at the seminary at Bebek, near Constantinople. That seminary has thirty-four Armenian, and sixteen Greek pupils; but they could easily, had they the means, raise the number to a hundred. The female seminary at Constantinople has been also blessed, and in both institutions there is evidence of deep religious emotion. There is a deal of self-sacrifice and self-denial among the students in the Bebek institution. Six or eight young men in the seminary, Armenians and Greeks, have spent their vacations in going about as catechists. There is an earnest call on all sides for more Bibles, more tracts, more catechists, more evangelists, more laborers of every class. The field that is occupied is very extended. There are a million of people in the city of Constantinople and in the different villages on the Bosphorus. In Constantinople Proper, the Turkish Quarter, the Frank Quarter, the Greek and other quarters, there are 600,000. In the villages on the Bosphorus, twenty in number, and at Scutari (which has alone 100,000), there may be 400,000 more. One Missionary thinks there must be 1,400,000 in Constantinople and the suburbs. Of these the large proportion are Mohammedans. There are, however, 200,000 Greeks in the city and in the villages. Many villages on the Bosphorus are inhabited entirely by Greeks. The American Board are prepared to extend their operations if only assured of aid from England. The Secretary of the Board wrote to that effect long ago. There is room, I am sure, for four Missionaries among these Greeks at once, and they would find ample work to do. Everything is encouraging. There is an opening in the khans, or inns, of the East, such as never existed before. Four or five years ago one of the khans was attacked by 400 or 500 people, and narrowly escaped with his life. So altered is the state of things now that some four or five of them are accustomed frequently to go out at sunset when the khans are closed, take a room, and spend the evenings in reading the Bible and tracts, distributing them, and talking to the people. Mr. Blackston, the chaplain at the Embassy, works most heartily with the American Missionaries, and so do the Missionaries, to the Jews, of the London Society and of the Free Church of Scotland. There has been a great advance in education throughout the field occupied by the Americans. A number of very interesting cases were cited in illustration of the extent to which the work has progressed. The Mission in

North Syria, in the region of Antioch, in Salon and Lebanon, has much that is encouraging connected with it; but the movement has been especially developed among the Armenians. There are also openings for the Gospel in European Turkey. Between the Danube and the Balkans, are four million Bulgarians, members of the Greek Church, who are much more hopeful than those that speak Greek. Last year more copies of the Word of God were bought by the Bulgarians at Constantinople than by all others put together; yet no missionaries have ever been among them. Then there are a million of Servians. These five millions are Slavonian in origin and language. It is surely a very sad fact, that the Slavonians, who comprise nearly a third of the population of Europe, have been so entirely neglected. There has been no mission at all among them. North of the Danube are the Principality of which we hear so much, Wallachia and Moldavia, containing four million members of the Greek Church; they belong to the old Rumanian, mixed with Romans, and they speak a dialect like Latin. Then south of the Danube there are the Albanians, to the number of more than one and a-half million; they are of the old Illyrian stock. In Bosnia, there are 200,000 or more Turks, who are, I think, independent in a measure of the Turkish Government. The particular field that is occupied by the American mission, extends from Constantinople to Trebizond, and from the Black Sea to the Tigris and Euphrates. North Syria is comprehended in it.

The foregoing statistics respecting the development of Protestantism in the Mohammedan empire, are interesting in connection with the other movements respecting that country.

THE DRUNKARD'S DOOM.

BY REV. ALEXANDER LINDSAY, LESNAIGROW, SCOTLAND.

There was a place on the east side of Jerusalem, which is spoken of in the Bible as a type of hell. It was a place in the valley of Hinnom, where children in times of idolatry, were burned in the fire of Moloch. Moloch was the principal idol of the Ammonites, and was formed of brass, with the arms and hands stretched out, and stooping a little forward. It was hollow, and when sacrifices were to be offered, they lighted a great fire within the statue, and another before it; children were then placed on the red hot hands of the brazen statue, and when they fell off, they sank into the fire that was burning underneath, and were there consumed. This is what is meant by making the children pass through the fire of Moloch.

The place where these deeds were enacted was called Tophet, from the beating of drums resorted to, to drown the cries of the children; and this place of fire, torment, and dreadful noise, is again and again pointed at in the Bible as a type of Hell. "Tophet," Isaiah tells us, "is ordained of old; he hath made it deep and large, the pile thereof is fire and much wood; and the breath of the Lord, like a stream of brimstone, doth kindle it." The visible and temporal Tophet is a type of that which is unseen and unending; and around which is flung so unsparingly the terrible imagery throughout the whole of the New Testament writings particularly; and which cannot be overlooked by believers in revealed religion, however much their feelings may be horrified by the portents: for Matthew tells us of a furnace of fire—of an unquenchable fire, where there is weeping and gnashing of teeth; and John tells us of a lake burning with fire and brimstone, whence the smoke of torment ascends for ever and ever; and Mark repeats to us, again and again, as if in tones of muttered thunder, the awful secrets of the burning prison-house—the worm dieth not, the fire is not quenched; and Luke lifts the veil for a moment and gives us a glimpse of its unutterable horrors, and shows us the rich man lifting up his eyes in hell, being in torment, and seeing Abraham afar off, and Lazarus in his bosom, and crying, "Father Abraham have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." And Luke further shows us the miserable rich man, after learning his helpless, hopeless condition—after finding that he was shut up forever to the heritage of everlasting fire—after getting his soul electrified with a full sense of the tremendous realities of either Tophet, crying again to Abraham, and saying, "I pray thee therefore, Father, that thou wouldst send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come to this place of torment."

This doom of torment, and horror, and pain, is the DRUNKARD'S DOOM, and the myriads of souls that are being hurled, year after year, into this fearful state by means of the drinking customs, are all proclaiming to us in thunder, "Abstain, abstain, abstain!" Though some persons may possibly think that this representation of the drunkard's doom, scriptural though it be, should be covered up and glossed over as too awful for contemplation, yet those drunkards themselves who once lived in our neighborhood, and committed their drunken extravagances before our eyes, and are now, it may be, in torment, would give forth a different verdict, and conscious of the tremendous interests at stake, their change would be, "Cry aloud, spare not, lift up thy voice like a trumpet, and show the people their transgression, and the house of Jacob their sin." Oh, let no one doubt the truthfulness of the delineations of the word of God. Oh, doubt not the reality of that everlasting destruction of body and soul in hell, which overtakes every drunkard who dies unrepentant and unregenerated. His present experience

is the type and pledge of it all. He carries about with him in his bosom the deathless worm and quenchless fire. The agony and torture, the rackings of body and lashings of conscience, and all the miserable experiences that attend him in this world, are a shadow and symbol of that second death, which, on account of its completeness and fullness of misery, has been set forth under the terrific figure of a lake burning with fire and brimstone. Besides, the amount of suffering which the drunkard experiences here, floats on the tide of circumstances; it is sometimes greater, and sometimes less, to show that the penal award of drunkenness, in its full and rigorous development, belongs to the after state of existence. These awards, however, assume at times, even now, a very awful and startling form.

Behold that ship bounding over the billows of the ocean, amid the gloom of a stormy night; her masts, spars, sails, and ropes are all wreathed with fire, and she sweeps furiously before the gale over the swellings of the surging deep. She is the ship of drunken seamen, who have accidentally set her on fire, and her decks are crowded with half-dazed and distracted passengers; wives are clinging to their husbands, and children to their mothers; the hissing flames are flashing on them to scorch and torture, and the roaring waves are dashing over them as if to claim their share of the spoil; the distraction and confusion are increasing, they are shrieking in the midst of the flames, and sometimes leaping into the sea to find a speedier death; cries and groans, prayers and curses, are floating far and wide over the fire-lit surface of the grim and hoary deep, which at last opens its mouth and suddenly engulfs forever this terrific spectacle of human agony and helplessness. And this finger on the dial-plate of Providence—this earthly sign is a warning from the God of heaven, by means of which we may see, as through a glass darkly, and apprehend those vessels of wrath that are plunging the billows of the burning sea, and driving headlong hither and thither, amid storm and tempest, amid flame and fire-bolt, distracted, desperate, reckless, and electrified with horror and excess of pain; for if drunkenness can be so severely punished in this world without warning or intimation, what may we anticipate in the world to come! With what feelings then, ought we to regard those drinking customs which have reared up in the midst of us six hundred thousand drunkards, and are consigning from amongst them sixty thousand, year after year, to the flames of the unseen world? Many of them may experience God's converting and sanctifying grace before they die—many of them, however, die drunkards suddenly and unexpectedly, and die sometimes by their own hand, while laboring under the effects of excessive drinking; and who, without rejecting God's revelation, can deny the application to them of these awful words, "The wicked shall be turned into hell, and all the nations that forget God." Oh, that we could realize the awful sufferings involved in the loss of a single soul! There is no temporal suffering, however great and wide spread, that can be compared with the eternal suffering of a single soul.

The whole temporal suffering of the ungodly—in a world of violence, oppression, and iniquity—the whole temporal suffering that its widespread population might sustain, generation after generation; nay, I am bold to affirm that the whole temporal suffering of the human race, since the creation of the world to the present day, is not to be compared with the suffering of a single soul throughout the everlasting roll of ages, in which millions of years upon millions of years shall bring the unspeakable torment of that soul no nearer to a termination; for after millions and millions and millions of years, that soul shall only feel itself in the commencement of its career, and see the future as infinite as ever. It shall lie on its bed of everlasting agony, and hear the pendulum of the clock swaying to and fro, and saying, "Ever, ever; always, always; bat alas! no hour strikes to indicate the lapse of time—to intimate that the dreary night is passing away. Still the pendulum swings backward and forward, torturing incessantly the ear of the reprobate with its "Ever, ever; always, always;" as often as the agonizing cry is raised, "What o'clock is it? Oh, what a clock is it?" the answer is "Ever, ever, always, always." Is not this an awful theme? Is it not enough to blanch us with horror? If we saw a few individuals beating a poor man to death, would we not feel moved to cry out against them? If we saw these same individuals going through the length and breadth of the land, torturing and destroying all whom they could lay their hands upon, should we not declare, with one voice, that they should be arrested and prevented from such horrid deeds? And when the traffickers in intoxicating liquors are torturing and tormenting hundreds of thousands, and hurrying myriads every year into bottomless perdition, oh, say, are we not to cry out against them? Are we not to be filled with burning indignation and to demand that they should be arrested and prevented from doing all this evil?

The Legislature may maintain a guilty silence, God does not. Wasted grain is crying; mispent money is crying; social misery is crying; death and hell, teeming with blasphemy and misery, with weeping, wailing and gnashing of teeth, are crying stop! stop! And are we to be still? Judge ye what I say.—*American Temp. Union, 149 Nassau street New York.*

Many years ago, drunkards in England were punished by being obliged to carry through the public streets the drunkard's cloak, which was a large barrel, with one head out, and a hole in the other, through which to put the head, while the hands were drawn through small holes in the side.

THE MORAL IDENTITY OF BABYLON AND ROME.

No. I.—OBJECTS OF WORSHIP.

The Church of Rome boasts that she is the mother and mistress of all churches—the one Catholic Church, out of whose pale there is no salvation. It is high time that this claim were conclusively disposed of. Some Protestants have allowed themselves to take far too low ground on this subject. Instead of merely seeking to set a side her claim to be the one Catholic Church, it is worthy of the most serious consideration, if, according to the Word of God, she be entitled to the name of a Christian Church at all. In the visions of the Apocalypse, John sees her just before the judgment, represented with a name written upon her forehead, "Babylon the Great, the Mother of Harlots," and hears a voice from heaven, calling on all people to "come out of her," as they value their salvation. What means the writing of that name "on the forehead?" Does it not indicate, that just before judgment overtakes her, her real character will be so thoroughly developed, that every one who has eyes to see, who has the least spiritual discernment, will be compelled as it were on ocular demonstration, to recognise the wonderful fitness of the title which the Spirit of God has affixed to her. Her judgment is now evidently hastening on; and just as it approaches, the Providence of God, conjoining with the Word of God, by light pouring in from all quarters makes it more and more evident, that Rome is, in very deed, the Babylon of the Apocalypse; that her objects of her worship, her festivals, her doctrine and discipline, her rites and ceremonies, her priest-hood and their orders, have all been derived from ancient Babylon, and, finally, that the Pope himself is truly and properly the lineal representative of Belshazzar. If, therefore, it was a Church of Christ that was convened on that night when the Pontifical King of Babylon, in the midst of his thousands of lords, "praised the gods of gold, and of silver, and of wood, and of stone," the Church of Rome is entitled to the name of Christian Church—but not otherwise. This to some may seem a very startling position, but it is one which can be thoroughly established. The writer having elsewhere given his views to the public on this subject, will not here enter minutely into the evidence; but, while contenting himself with a mere outline of the argument, will interweave at the same time a few of the most notable facts which have never yet been brought before the Christian world, but which continually day by day, being brought out of the darkness in which for ages they have been enveloped, go so remarkably to strengthen the evidence already adduced, and to confirm the conclusion already arrived at.

The first point, then, to which he would draw the reader's attention, is the identity of the objects of worship in Babylon and Rome. The ancient Babylonians, just as the modern Romans, recognized in words the unity of the Godhead; and while worshipping innumerable minor deities as mediators, they distinctly acknowledged that there was One Infinite and Almighty Creator, Supreme over all. So utterly idolatrous, however, was their recognition of that unity, that Jehovah, the living God, severely condemned his own people for giving any countenance to it. "They that sanctify themselves, and purify themselves in the gardens, after the rites of the ONLY ONE, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord" (Isa. lxvi. 17). In the unity of that one only God of the Babylonians, there were three persons; and to symbolize that doctrine of the Trinity, they employed, as the discoveries of Layard prove, equilateral triangle, just as the Romish Church does at this day. They had also another symbol of the Trinity God, which was a composite figure with tree heads, on one body, just as the Papacy has in some of its churches, as for instance, in the monastery of the so called Trinitarians at Madrid. The recognition of the Trinity was universal in all the ancient nations of the world, proving how deep-rooted in the human race was the primeval doctrine on this subject, which comes distinctly out in Genesis. Even in Greece, in the Eleusinian mysteries, a trinity was worshipped. When those initiated in these mysteries were dismissed, they were dismissed with these words, "Kongxi Oupax." Till very recently the meaning of these words was an inscrutable riddle. Now, however, the mystery has been solved, the distinguished orientalist, De Coorcos, has proved that they are of the language of Thibet, and that the meaning is, "Salutation to the three holy Ones." In the Babylonian triune God, the three persons were the Eternal Father, the Spirit of God incarnate in a human mother, and a Divine Son the fruit of that incarnation.

While this was the theory, the unseen and Eternal Father was practically overlooked, and the worship was specially directed, as in the Roman Catholic Church, to the mother and the son, who was represented in pictures and images, as an infant in his mother's arms. From Babylon this worship of the mother and child spread to the ends of the whole earth. In Egypt the mother and the child were worshipped under the name of Isis and Osiris; in India, as Deurga and Cressha; in Greece, as Demeter and Coros; in Asia Minor, as Cybele and Attis; and even in Thibet, in China, and Japan, the Jesuit missionaries were astonished to find the exact counter-part of Madonna and her child as devoutly worshipped as at Rome itself. Shing Moo, "the Holy Mother," in China, is represented in a niche with a babe in her arms, and a glory around them, exactly as if Roman Catholic artists had been employed to set them up.

The original of that mother so widely worshipped, was Semiramis, the beautiful but abandoned

Semiramis, the far-famed queen of Babylon. If was from the son, however, that the mother derived her glory and her claims to deification. That son, though represented as a child, was a person of great stature, and immense bodily powers, as well as most fascinating manners. In Scripture he is referred to (Ezek. viii. 14) by the name of Tammuz; but he is more commonly known as Bar-Cush, a name transformed by classical writers into Bacchus. That name, if taken literally, would imply that he was Nimrod, who was the immediate "son of Cush;" but the name of "son" has a considerable latitude of meaning both in Scripture and oriental writing. His character and deeds would go far to identify him with Nimrod; but the force of direct testimony would seem to show, that he was not Nimrod himself, but only the son of that "mighty hunter before the Lord." This renewed hero reduced many widely scattered tribes under the power of Babylon; and he demitted the nations he subdued by doing more than any of his predecessors, to enslave them from the feet of God, and the dread of the wrath to come. He taught men to seek their chief good in sensual enjoyment, he held up the one grand blot in the character of Noah, not as a beacon to warn, but an example to be imitated; he was always accompanied in his expeditions by troops of women, and by music, and song, and games, and revelries, and every thing that could please the carnal heart, he commended himself to the good graces of mankind. This was the hero that was worshipped in his mother's arms as a little child. This is the real original of the child that in the arms of Madonna is worshipped in the Roman Catholic Church at this day. How the child of the Babylonian queen came to be so universally worshipped among the heathens; and how the worship of the same mother and child came to be introduced into the Church of Rome, must be left over to a future occasion. On both the Pagan and the Popish aspect of the question, I have fresh and additional evidence to adduce.

Meantime, however, let me ask the reader, if he will consent that the nation should be more and more implicated in the guilt of supporting this Babylonian idolatry? If not, then let him arouse himself, with all his heart, and that without delay, to protest against the Government scheme for the endowment of Popish chaplains. Let it be remembered, that they who share in Babylon's sin infallibly share in Babylon's plagues. A. H.—*British Messenger.*

RELIGIOUS CONVERSATION.

"To profess religious feelings which are not real is hypocrisy of the worst kind. Do you suppose that many Christians are guilty of it?"

"I think there are many who use languages which they have been accustomed to hear others use, without noticing its meaning with sufficient care. All language which we use with reference to our immediate relations to the Father, the Son, and the Holy Spirit, should be used with the utmost consideration."

"In many words, says the Preacher there wanteth not folly. If we were to think more and speak less it would be better."

"Undoubtedly, there is much discourse which is unprofitable, though it may not be considered as a direct transgression of the law. The objection is not so much against the amount that is said, as against the topics which form the subject of discourse. 'Let your communication be always with grace,' says the apostle. 'Out of the abundance of the heart the mouth speaketh.' If our hearts were fully set on spiritual objects, as our profession would indicate, the topics of our conversation would surely be different. The world relate less to the things of time, and more to those of eternity. David sang, 'My tongue shall speak of thy righteousness and of thy praise all the day.' Topics will not be likely to fail one who should form the same resolution."

"There are those who shrink from religious conversation as something affected and chilling." "Conversation on any subject in which the heart is not interested is affected and chilling. When the heart is on a subject, conversation on that subject is natural and interesting. There are, it is said, but few persons who have the gift of religious conversation. I am afraid the main reason is, there are few persons to whom the topics of eternity are more interesting than those of time."

"But do you not think there are some persons whose hearts are deeply interested in divine things, and who desire of all things to imitate the example of those of old who, loving the Lord, spake often one to another, who nevertheless are restrained by diffidence and a sense of their unworthiness, or a fear of professing a deeper interest in religious things than they really feel?"

"There may be a few such cases, but in many instances, those persons who thought they were restrained by diffidence, when they have come to feel more strongly the power of the world to come, have found their tongues loosed, and they were able to speak freely of the wonderful works of God. If by meditation and prayer we get our hearts warmed with divine love, it will not be difficult for us to speak of the objects of that love. As it is, all conversation relating to God and his righteousness seems in a great measure banished from this world. I would not have religious conversation unwisely thrust on the hearing of the impenitent, but I would not have it altogether avoided because there are many impenitent in the world. They have not the right to prescribe a rule of conversation that shall banish all mention of God and his righteousness."