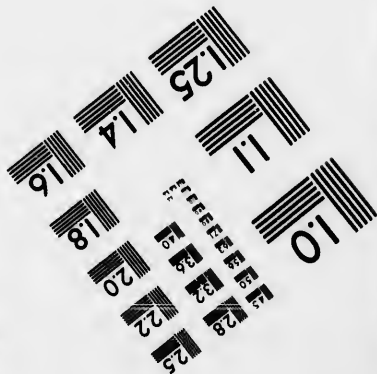
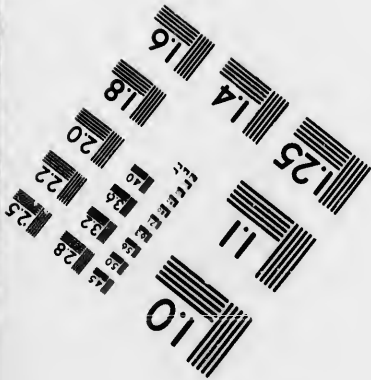
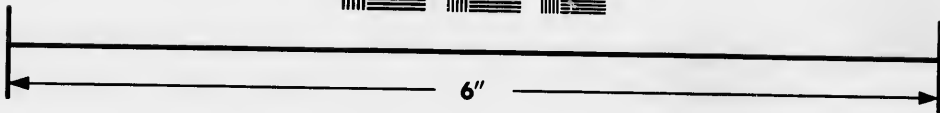
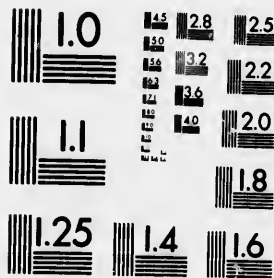


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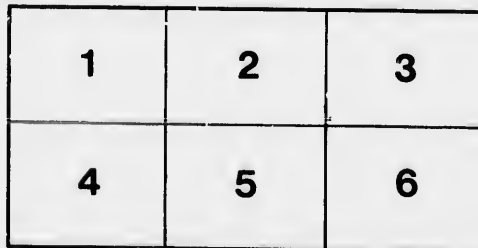
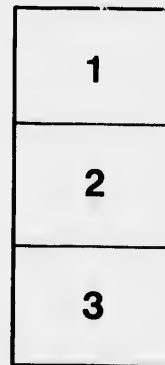
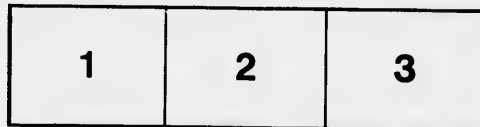
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1.

THE
CHARACTER, AND OVERTHROW
OF
IDOLATRY.

A
SERMON

PREACHED AT HALIFAX, NOVA-SCOTIA, FEBRUARY 14, 1830.

In behalf of the

WESLEYAN MISSION FUND.

BY

ROBERT YOUNG



HALIFAX .

PRINTED BY J. S. CUNNABELL.

1830.

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ADVERTISEMENT.

In this age of book-making, when so many publications are issuing from the Press, it may be fairly presumed, that their Authors are influenced by the operation of different motives. One writes no doubt to improve his finances; a second to display his talents, and a third to benefit his fellow men. If the writer of the following discourse be not greatly mistaken, his only motive in now obtruding himself on the notice of the public, is to subserve the interesting cause of missions; which he has been induced thus to attempt by the advice of several of his friends; amongst whom, he feels much pleasure in mentioning the **REV. W. BLACK**. Should the following pages, therefore, contribute in any degree to the fartherance of the missionary cause, the author will never regret their publication whatever the world's opinion may be of them.

Halifax, March 1st, 1830.

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A SERMON, &c.

ZEPHANIAH, II. 11.

THE LORD WILL FURNISH ALL THE GODS OF THE EARTH ;
AND MEN SHALL WORSHIP HIM, EVERY ONE FROM HIS
PLACE, EVEN ALL THE ISLES OF THE HEATHEN.

It is a melancholy fact, that the largest portion of our species, pay divine homage to others than the "only true God." At what period this evil had its origin, cannot now be ascertained with precision. Maimonides and others, have supposed that it existed amongst the Antediluvians; but the arguments adduced in support of this opinion, are more plausible than convincing, and possess ingenuity rather than force. Not long however after the deluge, idolatry made its appearance. Some have even conjectured that the Tower of Babel was built for idolatrous purposes; but, as that undertaking was commenced only a hundred years after the flood, we can hardly conceive either the increase or corruption of mankind to be such, as to warrant this conclusion. But after men were scattered abroad upon "the face of the earth," and no longer of one language, nor under the control of their pious progenitor, great changes would doubtless very soon take place in

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the opinions of some of the tribes, respecting the object of religious worship. We may venture to suppose, that the respective wanderers would for a while, retain in tolerable purity, their notions of the Deity as received from Noah; but as the human mind in circumstances much more favourable to speculation than theirs could have been, dwells not long on notions purely intellectual, they would soon associate ideas with them, more in unison with their degenerate nature. Man is so accustomed to sensible objects, and to the ideas of space, extension and figure, which they are continually impressing upon his imagination, that he finds it extremely difficult to entertain conceptions of any Being, without assigning to him a form and a place. Soon after the people's dispersion from Babel, this feature of the human mind began to unfold itself, in giving locality and form to the object of religious worship; for we are assured by Joshua, that in the third and fourth centuries after the flood, Terah the father of Abraham was an idolator; and as the evil was then very prevalent, the probability is, that it had existed some time. As the people multiplied upon the earth, and diverged from their common centre, their knowledge of the Deity became more limited and indistinct, until, like the prodigal, they "*spent all,*" and "*darkness covered the earth, and gross darkness the hearts of the people.*" Then did the vortex of idolatry loudly roar; and as age after age rolled away, it engulfed millions of immortal souls: and for many ages has it drawn with-

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in its fearful eddies, not fewer than two-thirds of the human family. Appalling consideration! And shall this state of things remain without melioration? Shall six hundred millions of our fellow men, every thirty years, pass out of time into eternity, "without God, and without hope"? Shall "the gods of the earth" continue to usurp the throne of Jehovah, without molestation? and shall they triumph for ever? No: our text announces the heart-cheering news, that "the Lord will furnish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen."

In these words we have *the character of Idolatry implied, and its overthrow predicted.*

First, the character of Idolatry implied.

1. The text implies, that one trait in the character of Idolatry is *Polytheism*. It does not say the god, but "gods of the earth"—a certain implication that idolatry recognises a plurality of gods.

From every accredited source of information, it would appear that the Sun was the first, object of idolatrous worship; and certainly to men who had lost a correct knowledge of the Deity, the place fittest for his habitation would undoubtedly appear to be the Sun; not only the most glorious and beautiful object in the universe, but from which they were sensible of receiving the blessings of light and heat, and which experience taught them, was the source of vegetation. Divine

homage was soon after presented to other heavenly bodies; for man having once forsaken the true God, his "foolish heart" became more and more darkened, and led him into the fatal and perplexing labyrinth of polytheism. This is clear from what Job said when exculpating himself from the charge of idolatry: "If" said he "I beheld the Sun when he shined, or the moon walking in brightness, and my heart hath been secretly enticed, and my mouth has kissed my hand; this were iniquity to have been punished by the judge; for I should have denied the God above." Here is an unequivocal intimation that the worship of the heavenly host, prevailed at the very early period in which Job lived. Nor did man stop here; but in process of time he presented worship to gods supposed to govern above the moon;—to demons whose jurisdiction was in the air below;—to heroes, or the souls of dead men, who were thought to preside over terrestrial affairs;—and even to evil demons from fear of the mischief they might commit. Lamentable as was this state of things, much more distressing followed: man "changed the glory of the incorruptible God, into an image made like to corruptible man; and to birds, and four-footed beasts, and creeping things." Thus did "the gods of the earth" multiply in number beyond calculation; and amongst every people did they usurp the throne of the true God, save amongst the Hebrews, and sometimes even amongst them. According to the vulgar notion, there were gods that presided over every district, nation, city and town: as also over every fountain, river and grove: and the

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celebrated Athens was so full of statues dedicated to deities, that it was said by a satirist to be much easier to find a god than a man in that city. The multitude of heathen divinities became so prodigious, that Hesiod computed thirty thousand to be hovering above the earth in the air; and Varro enumerated not fewer than three hundred Jupiters.

Happy should I be, were it in my power to say, that modern idolatry was of better character; but alas! it is not; for into whatever direction of the Pagan world we turn our eyes they are met with "gods many." The objects of worship in Tartary, the Philippine Islands; and amongst many of the savages of Africa, are not only "the sun, moon and stars, but the four elements and serpents. At Tonquin, the several quarters of the earth are deified; and in Guinea, birds, fishes and even mountains, and almost every where evil spirits." In China a multitude of imaginary spirits are worshipped, which, "are supposed to preside over the seasons of the year, over mountains and rivers, and even the door and hearth of the house, and to influence all the concerns of men." In Hindostan the polytheism is of the grossest kind— not fewer than *three hundred and thirty millions of deities* of various characters, receive the adorations of their deluded and wretched votaries.

2. The text implies that another feature in the character of idolatry, is *sensuality*. Its gods are the "gods of the earth," and properly so called, not merely in

opposition to the God of *Heaven*, but from their earthly and sensual nature.

If we look into the pagan calendar of the Ancients, we shall meet with gods and goddesses of the highest repute, of impure principles and immoral habits. For instance, Saturn is said to have been a murderer—Jupiter, an adulterer—Bacchus, a drunkard—Venus, a prostitute, and Mercury, a thief: besides, the histories of Neptune, Mars, Dianna, and many others highly revered by the people, were full of impure adventures all calculated to corrupt and demoralize their respective worshippers. The consequence was, that the votaries of these earthly gods imbibed their spirit as a virtue, and became earthly, sensual and devilish:” and to such a length was this carried, that fanes were erected to the most vicious passions, and a worship of unmixed crime, was presented therein. Some of the Temples of the ancient Pagans were filled with the grossest abominations, from the very thought of which our minds cannot but revolt: and in many of their sacred festivals the flood-gates of vice were thrown wide open; and vice, intemperance and licentiousness, bursting forth like a mighty deluge, swept away every virtuous principle, and left nothing but misery behind.

That such is the sensualizing spirit of idolatry, is fully proved by those prohibitory commands which the Israelites were to observe in the land of Canaan. In those commands every species of immorality, of

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which human nature is capable, is distinctly marked; and "in all these things," according to the sacred historian, were "the nations defiled" which God cast out before his people. And should we want further illustration on the subject? we need refer only to the first chapter of the Romans, where a picture of heathen morals, as correct as it is humiliating, is drawn by a masterly hand.

Modern idolatry breathes no purer spirit; for its gods are of the same vicious character. Indeed it is supposed by a celebrated oriental scholar, that the gods of the east are the same radically as those worshipped by the ancients; and it must be admitted, that the marks of resemblance are so numerous, and some so prominent, that they appear too striking to be regarded as mere casualties: but be this as it may, one thing is certain, the gods of Asia, in point of contaminating influence, are not a whit behind the gods of the ancients. They breathe the same spirit, they sanction the same crimes, and they receive a similar worship; so that their votaries like the ancient pagans described by the great Apostle, are "filled with unrighteousness, wickedness, covetousness and maliciousness;"—they are "full of envy, murder, debate, deceit and malignity;"—they are "whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, and disobedient to parents;"—they are "without understanding, covenant breakers, without natural affection, implacable, unmerciful." Such was the moral picture

of the heathen world eighteen hundred years ago, as drawn by the pencil of inspiration ; and which is still a very striking likeness of heathen morals : for if the testimony of missionaries and others who have lived in heathen lands be credited, it will appear that in all these things are the nations still defiled, who live without God in the world. Nor can it be otherwise whilst they worship such earthly gods :

“ Gods partial, changeful, passionate, unjust ;
Whose attributes are rage, revenge and lust.”

3. The text implies, that another feature in the character of idolatry is *costly sacrifices*. The famishing of which the text speaks refers to this ; it being a popular notion amongst the heathen, that their gods actually fed on the *fumes* and *spirituous exhalations* of the sacrifices presented to their idols, and that they were relished with a zest in proportion to the worth of those sacrifices : consequently they feasted their gods not only with hecatombs of inferior animals, but occasionally with human victims, as being more valuable—thus rendering homicide a religious act, and thereby destroying those generous feelings which nature has implanted in the human breast.

History informs us, that “ the *Ethiopeans* were required by their laws to sacrifice boys to the sun, and girls to the moon. Among the *Phanicians* it was customary in times of public calamity, for magistrates to offer up in sacrifice to the avenging demons the dearest of their

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offspring. The *Scythians* sacrificed every hundredth man of their prisoners to the god Mars;" and on one memorable occasion three hundred human victims bled upon their altars. The *Egyptians* sacrificed red-haired men at the tomb of Osiris, and three men every day to preserve the good-will of Juno. The several states of *Greece* on their entering on war, were accustomed to supplicate the protection of their gods by human victims; and the refined *Athenians* presented to them the annual sacrifice of a man. The *Romans*, we are told, sacrificed children to their goddess Mania, during the first ages of their republic; but in later periods they stained the tombs of their patricians with the blood of numerous gladiators, to appease the manes of the dead. It is also "particularly mentioned of Augustus, that after the taking of Perusia, he sacrificed on the ides of March three hundred Senators and Knights to the divinity of Julius Cæsar." The *Carthaginians* practised the same unnatural custom, and in a case of public emergency sacrificed two hundred children of noble blood, beside three hundred of their citizens, who volunteered their lives to render their gods propitious to their country. The *Gauls* equally cruel in their worship, were accustomed in time of danger to set up a wicker image of gigantic size, and in the texture of which to entwine about an hundred victims, and consume the whole as an offering to their gods. The *Germans*, though less sanguinary in their offerings than the Gauls did nevertheless stain their altars with human blood: as it was found necessary

so late as the eighth century to pass a law amongst them, prohibiting the sale of slaves for sacrifice. The *Swedes* sometimes sacrificed their princes; and it is recorded of one of their kings, that during a dangerous illness, he offered up to Woden his nine sons to obtain the prolongation of his life. In short, the *Persians*, *Arabs*, *Danes*, *Russians*, and indeed, all the ancient nations of which we have any correct idea, attended to the same horrid and abominable custom.

When America was discovered the same evil was found to prevail amongst its population to a most appalling extent. The *Charaibeas* in the West Indies on the death of a renowned warrior, offered some of his captive slaves in sacrifice. The *Peruvians* devoted two hundred children every year for the health of the Inca; and according to the statements of the most reputable Spanish historians, "Montezuma, the last reigning monarch of the *Mexicans*, annually offered up twenty thousand human victims to his favourite god." The *Otahetians*, we are told by Capt. Cook, offered bad men to their deities, and subsequent travellers have ascertained that nearly one third of their children were sacrificed. But alas! the horrid practice every where prevailed in pagan countries under some form or other.

Modern idolatry is of no better character. The gods of the earth are still feasted with costly offerings. Human victims still smoke on their unhallowed altars!

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and "the dark places of the earth" are still "full of the habitations of cruelty." In nearly all heathen lands with which we are acquainted human sacrifices are offered; but under various forms and modifications. In no place however is the custom so appalling as in India, where about two thousand widows annually fall victims to idolatry, either by burning or inhumation; and hundreds more of our species perish in its sacred rivers, and under the wheels of Jughernaut's car, as sacrifices to its relentless gods.

Such, is the character of Idolatry as implied in our text;—a character which it is impossible to contemplate, without a poignancy of mind better felt than expressed.

Secondly, the overthrow of idolatry predicted.

"The Lord will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen." The text you perceive, foretells, in figurative language, that the gods of the earth shall be left without a sacrifice, and that the whole system of idolatry, with all its darkness, impurity and blood, shall be blotted from the world amidst the glories of the Saviour's reign.

1. The prediction mentions the *Author* of this overthrow. "*The Lord*:"—the living and true God, who is above every other god:—*He* "will famish all the gods of the earth." If this work were assigned to man, and to man exclusively, without any resources for dependance

than his own, well might he shrink from the magnitude of the work and hopelessly exclaim, "how can this thing be?" But, though the work belongs to Jehovah, and cannot be performed by any power less than omnipotent; yet if we may judge from the general procedure of the Deity, and from certain declarations of his sacred word, the achievement will not be effected independently of means. And by what means shall it be effected? Not by the influence of philosophy as some have vainly asserted. Were it even possible to make every man a philosopher, and every philosopher a Socrates, "the face of the covering cast over all people, and the vail that is spread over all nations" would not be "destroyed;" for Socrates himself was evidently under the "covering" and the "vail"; and was so far from desiring to "furnish the gods of the earth," that, in dying circumstances, he directed a fowl to be offered to the god Æsculapius. Never were the heathen deities more numerous, or their altars more plentifully supplied, than when philosophy shone with its brightest splendour throughout Greece and Rome; and if the observant Origen could say, that he "knew but of one Phædo, and of one Polemon throughout all Greece, who were ever made better by their philosophy," it is vain, to expect the annihilation of idolatry by means of its operations.

Neither shall the work be accomplished by means of the sword, as some have been pleased to affirm; for

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he that useth the sword *here*, shall perish by the sword. I would not be understood, however, as saying that war will not be made the indirect means of leading to this overthrow ; because the Lord in the plenitude of his wisdom, may in this matter, as he does in many others, bring good out of evil and cause "the wrath of man praise him:" but were we to employ such means to rescue the world from the grasp of idolatry, and in the overflowing of our zeal, consume in one general conflagration its temples, altars and gods ; be assured, that phoenix-like they would spring again from their ashes ; and the expedition in every respect would be as unpropitious as were the crusades.

By what means then, is this overthrow to be effected ? The Apostle replies, "*by the foolishness of preaching.*" Philosophy may refine the votaries of heathenism, and the concussions of war throw down its polluted and sanguinary altars : but it is the prerogative of a preached gospel, to "turn men from dumb idols to serve the living God." Eighteen hundred years ago the experiment was first made ; and though it was made by a few illiterate, and despised fishermen ; and under circumstances the most discouraging, it succeeded contrary to the expectations of unbelieving Jews and mocking Gentiles ; because it was made at the mandate, and in the strength of the Lord of hosts. The foolish things of the world confounded the wise ; the weak things of the world set at nought the things that were mighty ; and the preaching of the Cross was "the power of God

unto salvation." Many were "turned from darkness to light, and from the power of Satan to God:"—the temples of the heathen were comparatively forsaken; and the "gods of the earth," famishing from the want of victims, fell from their ancient and polluted thrones. Since that period Jehovah has employed the same means in the destruction of idolatry; and as "it hath pleased him thus to act, he will continue those means in operation, until all the purposes of his mercy relative to this world, shall receive their consummation: let it not however be forgotten, that "neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."

2. The prediction specifies the *extent* of this overthrow: "The Lord will famish *all* the gods of the earth." When we consider the many formidable barriers opposed to the accomplishment of this object, the greatness of the undertaking seems to overleap the bounds of our conception, whilst scepticism laughs at the project as the aberration of a disordered mind. But what say the atonement of Jesus; the promise of the Father; the word of prophecy; the ministry of the gospel; the operations of providence; and the prayers of the pious? Has not the atoning Sacrifice made provision for it, seeing that Jesus "by the grace of God tasted death for every man"? Does not the promise of the Father to the Son, assure him that he shall have "the heathen for his inheritance, and the uttermost parts of the earth for his possession"? Does not the word of prophecy, de-

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clare, that the kingdom of Christ, which like "a stone cut out of the mountains without hands," shall break in pieces every opposing power, and "fill the whole earth"? Does not the ministry of the gospel, proceed on principles of universal benevolence, and design to make known to "every creature," the "unsearchable riches of Christ"? Are not the operations of providence at the present day, preparing the way among the nations for the spread of truth, and the general downfall of error? And do not the prayers of the faithful, which God himself has taught and inspired, rise continually as incense before him, for the downfall of idolatry, and the coming of Christ's universal kingdom? Then woe to idolatry! it must fall—it cannot withstand such designs, or preserve its devotees from being overcome by such an efficient influence. Its victims, must cease to smoke upon its altars, and all its earthly and sensual gods inevitably perish.

We have received more than an earnest of this general overthrow, in what has already been accomplished. Where is the Moloch, and Baal, and Ashtaroath, and other celebrated pagan deities mentioned in the Holy Scriptures? Where is Woden, and Thor, and Friga, the divinities to whom our own ancestors paid their adorations, and served with sanguinary rites? And where is Jupiter, and Apollo, and Diana, and Vulcan, and hundreds more famous in history, as the deities of Greece, and Rome? Some of them are in circumstances more

humiliating than those of Dagon, when he lost "his head and hands" before the ark, and had "only the stump" remaining. Others are exhibited in natural museums, and missionary establishments, as trophies of the glorious gospel; and not one of them has a temple, or an altar, or a professed worshipper in any of those places where they formerly usurped the throne of God, and led captive millions of immortal souls—No: the Lord has famished them from the land, over which they once held an unmolested reign: and on the sites of many of their temples, now stand cathedrals and churches, dedicated to the worship of the great God.

The work having been thus so successfully commenced, and having gone on for centuries with triumph, we fearlessly assert, that it will never cease its operations, until it has washed the blood from every pagan altar, razed every heathen temple to its foundation, and famished not only Brahma, Budhu and Jaghernaught—deities of so much notoriety in the eastern world, but the whole fraternity of the "gods of the earth;" for the least vantage of idolatry, is a blot too foul to remain amidst the splendours of Emmanuel's sway.

3. The prediction foretells the *happy result* of this overthrow. "Men shall worship him, every one from his place, even all the isles of the heathen." He is the proper object of religious worship, and "all the ends of the earth shall remember the Lord, and all the kindreds amongst the nations shall worship before

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him." To worship God, implies a knowledge of his character, consecration to his service, trust in his mercy and obedience to his laws: and though the heathen at present are far from such a worship, being ignorant of the true God and the devotees of an impure and cruel superstition; yet, when their eyes shall be opened by the gospel of Jesus, which is to be preached to every creature, they will turn them with disgust from "abominable idolatries," and hasten to the altar of Jehovah, weeping as they go, crying, God be merciful to us sinners! The Lord will hear their prayer, receive the living sacrifice, blot out their transgressions and "call them by a new name." Thus shall men worship him, and not only the heathen, but also those, who under the influence of Jewish unbelief, Mohammedan imposture, and antichristian error, have wandered from the proper object of religious worship:—all shall return to that Being from whom they have revolted, and casting their guilty and helpless souls at the foot of the cross shall obtain forgiveness of their sins, and "an inheritance amongst them that are sanctified."

But men shall worship him every one from "*his place*." They shall not be required like the Jews of old, to carry their offerings to Jerusalem; nor will it be said "in this mountain" or in that, "is the place where men ought to worship;" but "in every place incense shall be offered unto my name," saith the Lord, "from the

rising of the sun even unto the going down of the same."

It has been supposed, that by the "Isles of the heathen" mentioned in our text, the British Isles are to be understood. That ever they should become the worshippers of Jehovah was more improbable at the time of this prediction, than the conversion of the most degraded portion of the human family is at the present period. These heathen isles, however, have been not only converted to christianity, but have become the glory of the religious world; and thus given as a pledge of the complete fulfilment of every part of this animating prophecy. What a glorious period then, does our text warrant us to expect! to anticipate which, without the most pleasurable feelings, would be an apathy of mind highly reprehensible—a period when the world, purged from its abominations, shall become one vast and holy temple of spiritual worshippers, whose praises bursting from every point, shall roll like thunder through the hallowed place.

In bringing these remarks to a close, permit me to observe, that *the necessity of missionary exertions* is fairly infered from this subject. An attempt has been made to bring before you millions of your fellow beings, whose circumstances are those of a wretchedness which nothing but missionary operations can effectually relieve. Pause then and gaze upon them! and let their tears, and sighs, and blood touch the finest sympathies of

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your hearts. Brethren! they are bone of your bone and flesh of your flesh; and will you restrain your bowels of compassion from them? Shall they remain in the grossest darkness, whilst you have "a lamp unto your feet and a light unto your path"? Shall they continue cutting their flesh, destroying their children and performing pilgrimages in hope of salvation—thus "spending their money for that which is not bread, and their labour for that which satisfieth not;" whilst you possess capabilities of shewing them that which is good, and of guiding their feet into the way of peace? Where then is your love to the Saviour, who bids you, in conjunction with his Church, go and teach all nations, and to give as freely as you have freely received? "The glorious gospel of the blessed God is committed to your trust," and He, "who will have all men to be saved," directs you to preach it to every creature; and will you pervert the trust thus invested in you; and prove unfaithful stewards of the "manifold grace of God"? Jesus claims your obedience and man your sympathy, and that on the most equitable grounds; and have you the audacity to resist the claims of both God and man? Your serious attention, your flowing tears whilst I am speaking, and your former liberality to the cause of missions, all say No. But should there be an individual present possessing this world's goods, but whose sordid mind refuses to contribute of his substance in aid of any measure for the salvation of millions of immortal souls,—I envy not his feelings—I covet not his circum-

stances ; but earnestly pray to be delivered from such a state of mind; lest the blood of others should be required at my hands.

The Missionary cause which you are this evening invited to support, contemplates as you fully know, the melioration of perishing millions of your own species ; and identifies itself with the blood of Christ ; the songs of Angels ; the salvation of a ruined world ; and with every ennobling and generous feeling of the human heart. Need I then press upon you “the necessity of coming forward with your prayers, your influence, your faith and your pecuniary means, in aid of this glorious cause ? Shall I beseech you for God’s sake, who gave his Son to die for you ? or for the heathen’s sake, who are children of the same family with yourselves ? or for your own sakes, that you may escape the curse which came upon Meroz, for not going up “to the help of the Lord against the mighty” ? I do beseech you,—and beseech you to aid this blessed cause *now* ; for souls are perishing !—perishing by hundreds !—perishing whilst I am speaking ! If it be true that men die in the proportion of one to every moment, three thousand six hundred souls have passed out of time in—the course of the last hour ; and it is more than probable, that two thousand five hundred of these had no knowledge of the true God, before their exit ! What ; two thousand five hundred of the heathen gone into Eternity, since we assembled here ! Men of Israel help ! contribute of your substance ;—send forth your mis-

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sionaries;—offer up your prayers;—exert all your influence:—display all your energies; and in the name of the Lord of Hosts, determine to “save souls from death.”

The *certainty of Missionary success*, is another inference which may be drawn from the subject. Other undertakings may fail, and be productive of nothing but loss, disappointment and shame; but the cause of missions, being the cause of God, must succeed and ultimately triumph in every part of our globe. It may be discountenanced by the lukewarm professors of religion; opposed by the men of the world, and assailed by all the strength and subtilty of the angel of darkness; but it cannot be overthrown; for He, who has all power in heaven and in earth, has pledged himself in the words of our text, as well as in many other parts of the inspired volume, that it shall meet with the most glorious success. Let this then be your encouragement, and let it animate your spirits in every season of trial which you may meet with in the prosecution of this good work. Remember the missionary cause, like the British drummer, has “never learned to beat a retreat.” Its motto is, “*onward!*” Its author cries “*onward!*” and the watchword is “*onward!*” through every part of the missionary host. In the name of the God of missions then, determine to proceed, and let nothing induce you to become “weary in well doing,” knowing that “in due time you shall reap if you faint

not." The "signs of the times" may be "discerned" by an almost superficial observer, and are of the most encouraging character to the friends of missions; as they indicate the approach of that halcyon period, when the Angel descending from heaven, shall lighten the earth with his glory, and cry with a strong and mighty voice, "Babylon the great is fallen, is fallen! Babylon the great is fallen!" and when multitudes of Angelic beings shall respond, "Hallelujah! the Lord God Omnipotent reigneth!"—AMEN.

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ERRATA.

- Page 1, line 10, for "Babe," read Babti.
" 14, " "to be such" read to have been such.
" 17, " "progeniteri" read progenitor.
" 10, " "into" read in.
" 16, " 6, " "came" read make.
" 21, " "the Moloch" read Moloch.
" 21, " "vistage" read vestage.



