American

GENESEE EVANGELIST .--- Whole No. 715.

PHILADELPHIA, THURSDAY, JANUARY 26, 1860.

Poetry.

For the American Presbyterian. RISE. JUDA.

BY J. O. BLYTHE. Let Juda lift her harps of gold,

From off the willows now, For Jesus reigns, her mighty King, And glory crowns His brow. The battle lingered all the day,

And through the night and on; But when the Sabbath morn drew nigh, The victory was won. O! what a shout was that went up,

From off the field of war, Like thunders rolling through the sky, And sounding every where.

It was the triumphant voice of Him, Who died on Calvary. In greatness of resistless strength, Proclaiming victory.

Like lightnings ran his flashing eves. Through all the fleeing hosts. And scorched and crushed them down to hell In spite of all their boasts

The hearts of God's angelic sons, Were startled when they flew, And saw the flaming thunderbolts Consume 'th apostate crew.

Hail! holy Jesus, flaming King! The victory is thine, Accomplished by thine own right Arm, That Arm above divine.

Rise, Juda, rise! Shake off the dust, Thy King is on the throne-Hear how the ransomed captives shout, Hark, how the demons groan.

Rise, Juda, rise! no slavish yoke Is on thy bended neck: When Jesus swept the field of foes, The iron yoke He broke.

Rise, Juda, rise ! no foes are here, Why longer then lie down? Put on thy garments beautiful, And wear thy princely crown.

Go forth in songs and dances now, To meet thy glorious King; Let every harp and every heart, Be swept in every string. Rise, Juda, rise! He is thy King, And worthy so to ham See! where 'th Eternal Throne is set, He sits in majesty.

Rise, Juda, rise! why sit supine, When Gentiles throng the way? In blood he bathed the field of war, To wash thy shame away.

Rise, Juda, rise! Behold thy King, He cometh thee to meet!

meetings have been God's means of making them and which is declared to be "profitable," and of source, and does not he them as make the great decision, we will serve God. And the special blessings pronounced in them on Romanism, Tractarianism, and Skepticism, each tween France and Russia. It is very singular, to stable but truth, nothing good but holiness, and to poor, perishing souls who have never felt what happiness it is to have a Saviour, how blessed to be told here what they must do to be saved. Told in simple language, fettered by no doctrinal discourse, told simply of Jesus and the story of the Cross. Yes, that is the great subject, the Cross, the Cross, the Cross! And oh! how can any soul leave the room ene-

mies when they might be reconciled to God, when they are told that Jesus is waiting, with outnatics. stretched arms, to welcome them to him!

Oh! what a fearful account those that die in their sins, who have attended these meetings, will have to render at the bar of God for these mercies they scorned. God forbid any should die so! Many a poor wanderer from his father's house has been brought back here, and like the poor prodigal, been received, and with a father's blcssing. How many a toil-worn saint, borne down by afflictions, has been comforted, as such words of sweet consolation as these,

"When through fiery trials thy pathway shall lie, My grace, all sufficient, shall be thy supply; The flame shall not hurt thee, I only design Thy dross to consume, and thy gold to refine,"

come to their hearts as the words are sung. Or. perhaps, a homeless wanderer has felt that he, too, has a home, when those sweet words of Montgomery-

hereafter.

"Jerusalem, my happy home, Name ever dear to me."

fall on his ears. Often, often, have I felt as if my feet were almost treading the heavenly hills, and earth far, far below, as we have sung, as with one voice and one heart-

"Joyfully, joyfully, onward we move, Bound to the land of bright spirits above."

May God's blessing, "which maketh rich and addeth no sorrow," rest upon those few watchmen on the walls of Sion, who have done all in their power, by prayer and other means to keep up these meetings !

And, more especially, may it fall on that one, who amid all his laborious duties as pastor of a large congregation, can find time to spend this hour of social prayer with us. He, who in a sermon on this same subject, was too modest to say, what all, who have attended these meetings will acknowledge, that by God's help, his presence, prayers and pious, earnest exhortations have done more than anything else in continuing these meet-

those that read and understand them. We do | "frog" comprehending in its bosom many tadnot think that rational interpreters of prophecy poles. These systems gathered force from the do in fact or of necessity set up to be prophets. first French Revolution, or rather from 1821 is still strongly suspected to be the fact. They foretell what is written, rather than at- down to the last revolution in 1848. The dregs tempt to foretell what is about to come to pass. of them still exist. Occasional spasmodic strug-They state their conclusions as inferences from the inspired record, accepting it alone as their It is a singular fact, on which Mr. Elliott paronly premises, and leave to their readers to ac- | ticularly dilates, that the ancient arms of France quiesce, or otherwise, in their deductions. were not the fleur-de-lis, or the tri-color, but They pretend to no interior inspiration. They may be mistaken, but certainly they are not fa-France is to be most conspicuous in gathering

the nations of Europe to this great war, and There are three schools of interpreters. A hence the writers before its daily expect a Eufew-and these are very few and feeble-believe ropean war kindled by our ally across the chanthat the book of Daniel was exhausted and ab- nel. No man, whether he accepts these probook of Revelation was all fulfilled in the days of Nero. This theory is discarded by every ra-pect, from existing complications, some gigantic tional writer, from the days of Bishop Newton outburst. Every Cabinet in Europe is agitated. and the learned Joseph Mede to the laborious Every king has his hand on his sword-hilt. learned, and intelligent-incline to believe that of the things coming on the earth at the present the Apocalypse has not yet begun to be fulfilled, hour.

and that in a very short time all its prophecies This system, which is going out, or receiving being "poured into the air," denotes the unimany modifications, assumes that the whole pe- versality of its influence-affecting physical, soriod of 1800 years, replete with moral, and so- cial, and moral interests-its physical effects nature, is wholly overlooked and ignored in prevalent during the last ten years, in unpreceof "things that are" and "things that are to be normal condition of human health and disease. is 800.

He also regards the "Great Earthquake," with The most able and laborious school consists which it begins its action, as that "shaking of those who believe that the Apocalypse is a $(\sigma_{\epsilon i}\sigma_{\mu o s})$ of the nations" which has spread continuous prospective history of Christendom | over India, China, Russia, the Crimea, France, from the days of St. John to the close of this Spain, and Austria, and that each new complipresent 'aiwr, or dispensation, of course necessa- cation, issuing in a new conflict, is another shock of Euphrates," or progressive decay of Mahomrily not so clear as history. These divines hold of the same earthquake. He also thinks that that the Seven Seals, already broken and done the great panic in the commercial world in 1857, with, are a history in symbol of the fourth great called at that date by the Times, "a commerkingdom, or Roman Empire, in its pagan and cial earthquake," when houses, old and prudent persecuting character, down to the conversion as well as rotten, fell, and bank exploded after of Constantine; the depression, if not entire an-nihilation, of Paganism; and the elevation of Christianity to national place and power. The England, for reasons it is unnecessary here to "horse," which is the basis of each seal-symbol, as sacred to Mars, is regarded as the representa-tive of the Proles Mavortia, just as in Daniel the greater splendor in which "there will be no "blessed" who arrives at 1867. Supposing this as sacred to Mars, is regarded as the representa-tive of the Proles Mavortia, just as in Daniel the greater splendor in which "there will be no the Persian Empire is represented by a ram, need of the sup." and the Macedonian by a he-goat; and the co-The leading article in the Times of Thursday,

lor of each horse denotes the material condition Oct. 27, records an actual and visible fact which of the empire in historical succession; the students of prophecy have been expecting for "white" describes the prosperity of the empire | years: from A. D. 96 to A. D. 180; the "red." blood-"Is ours a condition of profound peace? Cer-

shed from A. D. 192 to 284; the "black" de- tainly not. We have not done with India. In noting famine; and the "pale horse" represent- China all our work is to be done again; we have Church into a corporate apostacy. If so, they ing plague, and pestilence, and death. It would stumbled on a new race, and, for aught we know, would end in 1867. The same writers also hold be impossible, within a short space, to show the on foreign and more civilized anxiliaries. No ce between this inter pretend to place limits on the war which

say the least, in whatever light we regard it, that inferences from prophecy should shadow out what

Preshpierian.

We now turn to the most remarkable and difficult subject,-the prophetic dates. In a chapter in The Great Tribulation, headed "1867," it is ttempted to show, and with some success, that, however much our best interpreters of prophecy differ in details, they all agree that 1867—if their three frogs, and on this ground it is argued that | views be correct-must prove a great determining orisis in the world's history. There are certain dates in the Books of Daniel and the Apocalypse expressed in various formulas. One is "Time, times, and half a time "---that is, a prophetic year sorbed in the book of Revelation, and that the phetic interpretations or not, can fail to mark 1260 literal years. Another form of the same period is forty-two months. This is a governing period, but its commencement is the difficulty It describes the dominant duration and tyranny of a great apostacy in Christendom within the ten Elliott. A second class-far more numerous, Statesmen's hearts literally fail them, for fear kingdoms, and at the running out of these 1260 years that apostacy is steadily to begin its decay The authors of the Horæ Apocalypticæ, and The Great Tribulation incline to date the beginning and that in a very short time all its prophecies will develop themselves in portentous propor-tions on the stage of European Christendom. This system which is going out on the properties of the system which is going out on the stage of the system which is going out on the stage of the system which is going out of the system which is going the system whic this hypothesis the 1260 years run out in 1792, and certainly at that date Romanism began its decadence in a baptism of blood. One remarkable proof cial, and religious phenomena of no ordinary manifesting themselves in the morbific miasma is the following :--Sixty years ago there were 5000 priests in Paris. The population has doubled a prophecy written in the first century, and dented intensity and area, and showing its force since that time. There ought, therefore, to be proclaiming itself to be the record and history in the potato, the vine-cholera, and an altered now 10,000 priests in Paris. The actual number

> To this period of 1260, ending, as we assume, in 1792, Daniel adds a period of thirty years. This would bring us down to 1822. Then, also and that very year, was the beginning of a great change in Eastern Christendom, "The drying up medanism at its fountain. What goes far to confirm this is the fact that another period is given by Daniel, called 2300 years, at the end of which the "cleansing of the sanctuary," i. e., the prepa ration of Palestine for its people, was to begin Dating this period at what has been, if not clearly at least probably assigned, B. C. 478, we find its termination in A. D. 1822. To this period Daniel correct, 1867 would be, in the words of Lord Carlisle, "the close of this dispensation," and, according to others, the restoration of all things, the baptism of the earth, and the regenesis of nature. Another class of interpreters date the 1260 years at the decree of Phocas in 607, which they think was the real transformation of the Western that Daniel's great epoch, ending in the restora-

stable but truth, nothing good but holiness, and no being to be loved and trusted so much as that transporting views of the heavenly world is my God who will not forsake them when they are old and gray-headed; for to such He has declared,

earlier days; but for this they receive in exchange

"Fair was she and young, when, in hope, she began

her long journey; Faded was she and old, when, in disappointment, it Each succeeding year stole something away from her

beauty, Leaving behind it, broader and deeper, the gloom and the shadow, Then there appeared and spread faint streaks of gray

o'er her forehead-Dawn of another life, that broke o'er her earthly ho-

rizon; As, in the eastern sky, the first faint streaks of the

morning. Now, indeed, the outward man gives unmis-

takable signs of speedy dissolution; but all that makes the immortal is becoming more and more ripened for its future state. And who that beholds the aged Christian, as he nears the great portal, and surveys the spirit and attitude in which waits for his last summons, fails to perceive how much of heavenly life is already begun? Even amid all the decay and infirmity that oppress the trembling body, if the moss and the ivy are able to clothe the walls of an old building with a

raiment of beauty, how much more beautiful must be the age which bears the fruits of godly living, and only waits to be transformed into a state of perpetual and happy life!

3. Next to the hope of another world, a happy memory is the best solace and fairest beauty of We can imagine nothing so dreary, nothing age. so full of gloom and sorrow, nothing so much surcharged with the very agony of hell, as the review and the recollection of a bad or a misspent life. The man who is forced to look back upon a career of fraud and deceit, of falsehood and crime, of open or concealed treachery; whose life has been

a persistent outrage upon truth, and justice, and right; who has followed his own selfish inclinations, deaf to every accusation of conscience, and every warning of God; who has hardened himself in his iniquity, until iniquity has become his delight-the man, in a word, who has destroyed his

From a report of a sermon delivered by Rev. Dr. Creighton, pastor of the late Washington Iring, we make the following extracts:

best sensibilities, seared his conscience, and blinded his judgment, by habits of open or con-cealed sin-not only finds no satisfaction in the I thank God that I am permitted to indulge cealed sin-not only finds no satisfaction in the retrospect of life, but in the future he has nothing but a fearful looking for of judgment, when our deceased friend was a believer in the cardinal doctrines of our holy Christian faith, and I have God shall arise to punish all the wicked of the earth. We repeat, that nothing can be more declared then, as I now declare, that he was. This dreary or melancholy than an old age of vice, in opinion was founded, not alone on his ordinary which every recollection is pain, and every emo- language in conversation; not only in his unintertion a source of distress. But even where life has rupted observance of the days and ceremonies con-

"I see, indeed, no prospect of recovery, yet my heart rejoiceth in my God and my Saviour. Such Father now indulging me with, as no words can express."—Doddridge. "My heart is full, it is brimful, I can hold no "Even to your old age, I am He, and even to hoar hairs will I carry you." The aged do, indeed, lose the external bloom and physical vigor of their not express what glorious discoveries God hath

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the first fruits of that harvest of eternal light and made to me. How lovely is the sight of a smiling peace for which they are waiting. This thought Jesus, when one is dying !"-Janeway. has been beautifully uttered by one of our poets: "I cannot tell the comforts I feel in my soul: they are past expression. The consolations of God are so abundant that He leaves me nothing

to pray for. My prayers are all converted into praise. I enjoy a heaven already in my soul."-

Toplady. "I am ready to die, through the grace of my Lord Jesus, and I look forward to the full enjoy-ment of the society of holy men and angels, and

the full vision of God forevermore."-Carey. "All things are mine. God sustains me through

wearisome days and tedious, painful nights. Sim-ple faith in his word keeps my mind in peace, but He generously adds strong consolation. Death has no sting."—David Abeel. "If the Lord has no more for me to do I can

cheerfully leave the world now. My trust is in the Lord. I have no fear to die, my faith is fixed

on Jesus."—G. S. Comstock. "This is heaven begun. I have done with darkness forever. Nothing remains but light and joy for ever."—Thomas Scott. "Home, home—I see the New Jerusalem,—

they praise him—they praise Him."-Normand Smith.

"The celestial city is full in my view. Its glories beam upon me, its odors are wafted to me, its sounds strike my ears, and its spirit is breathed into my heart. A single heart and a single tongue seem altogether inadequate to my wants; I want a whole heart for every separate emotion, and a whole tongue to express that emotion."-Payson. "I am going; I am going; the cords of life are breaking; O the pain—no, the bliss of dying! There is no pain. Blissful, blissful, blissful!"— H. M. Adams.

"Let me die the death of the righteous, and let my last end be like his."

IRVING'S RELIGIOUS CHARACTER.

haste thee, Juda, hail thy King, And worship at His feet.

For the American Presbyterian. HEAVEN'S MUSIC.

"There is a strain sweeter than my sister's song, at even-holier than my mother's prayer." . J. H. B.

There is a name, a major name, Sweeter than any other; More precious than the voice of fame, Dearer than thine, my mother.

It fell upon my listening ear, This holy starlight even, And then I knew we stood anear The golden gates of heaven.

I knew it was the angels there, So softly, sweetly singing; And that within those portals fair. Heaven's holy harps were ringing.

In blessed tones of joyful praise God-like in their completeness: Dear earth ! thy softest strains would raise But discord mid that sweetness

Yes! E'en thy thrilling words of love, So passionately spoken! The sighing of a wounded dove-A lute whose chords are broken.

But oh! That name the angels sing, My soul! That glimpse of glory; I hear again heaven's arches ring With that glad wondrous story.

This name-is JESUS! Lowly now, In deepest adoration. Here at thy cross I humbly bow. And bring a heart's oblation.

Thine! Thine ! In life and death the same, Naught from Thy love shall sever; The precious music of Thy name, My song, Oh Christ! forever!

For the American Presbyterian.

INDIA.

THE UNION PRAYER MEETING. Within the last two years a new feature has arisen in our religious services, namely, the daily Union Prayer meetings. The whole Christian world has experienced the

benefits of these means of good. day either hear or read, so 1 will not speak of them, nor even of those held in different parts of our own city; but I wish to write particularly of our own city; but I wish to write particularly of the meeting held every day, from four to five in uttered on the Mount 1800 years ago, are being there is any hour of the day more suitable for social prayer, it is just at the close of the day. When the day is passing away, we feel so much our need of forgiveness for the ills of the past dents of prophecy. Bishop Newton, Bishop hours, and our great need of fresh supplies of Horsley, Mede, and others, are names familiar grace to carry us through the night and coming morn. Oh! happy, happy, hour. How many souls will thank God for it when they join that great terest on this subject in the popular mind. The assembly above, where no more prayer will be last, and not the least noteworthy, student is needed; but where our voices will all unite in one Lord Carlisle, the present Lord-Lieutenant of eternal song of praise without one note of discord! How many a weary, tired pilgrim will praise dently with the intention of introducing, under God for allowing them in the wilderness of this this disguise, learned and elaborate notes and world such quiet Elim spots, beneath whose palm opinions. Substantially Lord Carlisle concurs trees' shade and beside whose gentle streams they with the writers whose names or works we have pitched their tents, before they onward went. We are in a dry and thirsty land, and need daily supplies of grace from the great well of salvation, from the ever-flowing fountain of life. How blessed is it then in company with others, who serve under the banner of King Jesus, no matter what might be their sectarian differences, around one common altar, to offer our daily sacri-

a blessed influence. To those who scoff at holy these persons are Protestants, it strikes us that they must abjure the Protestant rule of faith, his slippers, holding in his trembling hands a cup the eye; and sensuality clouds the brow; and de-affliction, now it worketh glory, glory."-Samuel It is during the action of the "sixth vial" of no common bitterness. The waters on which ceit writes its falsehood on the brazen lip; and so Pearce. things, the simple fact of seeing Christians, day which is not, as we understand it, the Bible with-It is during the action of the "sixth vial" of no common bitterness. The waters on which decive the nations, to gather them" to a great and sangunary battle, which, when it comes, is the alarm-bell of the close of this economy. It would be impossible to enter minutely into this matter here. The prophetic writers before ne the normatic writers before ne the more discovery discovery. The matter here. The prophetic writers before ne the normatic writers before ne the net of the close of the normatic writers before ne the net of the close of the size of the close of the net of the close of the close of the net of the close of the close of the net of the close of the close after day and week after week, going to the Prayer out the books of Daniel and Revelation, but Meeting, induces them to go in and see what with these books as integral parts of it. These South, and the Pope of Rome receives a state of the particular of draws people there. And often the sword of the books are entitled to study in virtue of the cha-Spirit, by the instrumentality of some God-directed racter they have in common with all Scripture. matter here. The prophetic writers before us skipper in greater distress. It is during the in- learned to estimate things according to their, worth, understand by these "unclean spirits" one or other of Infidelity, Popery, Lawlessness, Trac-bursts on Christendom. This is interpreted by the under the influence of Divine truth. They have word of prayer or exhortation, has entered their 1. HORE APOCALYFTICE. By the Rev. E. B. Elliott, A. M., late Fellow of Trinity College, Cambridge. 4 hearts and brought them to the feet of Jesus. mercy. I long to be at home."—Lady Hunt-ington. "There is nothing at all melancholy in the death" GALILEO was right, and the world does move. We shall probably hear before long that the Em-peror of China has been dethroned by the publica-tion in Mantchoo of an astronomical treatise que:tarianism, Mormonism, Spirit Rapping, and every other "ism" except Calvinism, to which most of them incline. Mr. Elliott fixes the cha-racter of each "spirit" from the character of his To those who are not scoffers, those who for 2. REMARKS ON THE EIGHTH CHAPTER OF DANIEL. years have stood just without the walls of salva-tion, almost persuaded to be Christians, these Earth. By Rev. Dr. Cumming. Bentley. the Sun and the Moon.

ings. May God grant him many souls for his hire, and though almost the only one of our clergymen who meet us, may his own soul be refreshed, while asking mercy for others! A. G. Baltimore, January 16th, 1860.

A LUNAR WHEEL.

A beautiful and interesting meteorological phenomenon appeared at Wyoming, Iowa, on the night of December 30th. The sky was clear, the air cold. In the morning the thermometer stood at twenty degrees below zero, and at sixteen during the day.

At ten o'clock in the morning there was a circle of soft white light around the moon, intersected by a horizontal and perpendicular diameter, and forming a perfect Lunar Wheel. The lower edge of the wheel rested on the horizon, and the upper edge was about forty-five degrees from the zenith. At the intersection of the radii with the periphery there was an elliptical enlargement as if to give strength to the felloes.

Various explanations might be given to this phenomenon, but the most probable is, that it was produced by minute crystals of ice floating in the atmosphere, and at certain angles reflecting the light of the moon to the eye as if they had been ten thousand little prisms.

The production of halos may be illustrated experimentally by crystallizing various salts upon plates of glass, and looking through the plates at a luminous body. D.

THE SCHOOL OF THE PROPHETS.*

There has arisen, during the stirring years which still run their course, a very wide-spread attention to the study of unfulfilled prophecy. Books on the subject are in great demand, and the supply apparently meets the demand. It is not unnatural to expect this. The last ten

years, dating their beginning at the great European convulsion of 1848, have, without doubt, witnessed so many national complications, social changes, and individual sufferings,---event has so rapidly thundered on event, and scene flashed on scene,---so altered have the face of Of those meetings held in other cities, we every | Europe and the relations of Cabinets become, day either hear or read, so I will not speak of and so unsettled is the European sky at this the afternoon, in the Presbyterian Church (New | daily translated into modern history. Students School) in Green street. It seems to me that if of prophecy allege that they see the apocalyptic "vials" pouring out, and hear the "seven trumpets" uttering their voices and pealing in reverberations through Christendom.

From the earliest times there have been stu-Ireland. He has translated, or rather turned. referred to. In his preface he expresses his belief that we are now on the verge of stupendous events, and "in all probability approaching the close of this dispensation." This conviction his lordship draws from his own well-ascertained coincidences between the prophecies in the Apocalypse with the book of Daniel, and the phenomena recorded in history and in the daily

my joy, and help me to praise, that soon I shall youth the foundation is laid. See to it that all is fice of praise and prayer! Jerusalem be again their capital and "the beauty as at this moment. Pio Nono stands shivering in Selfishness hardens the cheek; and anger darkens on the perfection of my spiritual nature? Sweet gation as a priori unnecessary and injurious. leave this body of sin and death behind, and enter | kept STRAIGHT. To the unconverted, this daily meeting has had This is hardly fair. On the assumption that

verv remarkable coin pretation and the historic facts recorded by has broken out, or on its bearings upon our Eu-Gibbon. The one almost seems the literal trans- ropean alliances. A fraction of the Americans lation of the other. The infidel but brilliant is, as usual, provoking a quarrel, which their historian is made the unconscious amanuensis Executive may not be able to avert. There is of Providence, writing out the historic facts that something amiss going on opposite Gibraltar. respond to the inspired prophecy, as echo to We are called in to assist in restoring peace to sound. Be the system true or false, the coinci- Italy, disturbed by our good neighbors. At dence is striking. home ten thousand poor simpletons are strug-The second series of symbols consists of the gling and perishing, with their wives and chil-

Seven Trumpets. Those writers whose inter- dren, for an 'idea.' There are some other unpretations appear beyond comparison the most | comfortable things which, like distant thunder, plausible say, the first trumpet was fulfilled when are felt rather than head or seen. We talk, Alaric the Goth burst upon the Roman Empire and talk, and talk about rifle corps, mauning amid "hail and blood;" that the second after | the navy, coast defences, new guns, and floating Alaric was Genseric, meetly represented by a batteries. Of course the talk is not without "mountain burning with fire cast into the sea," occasion, but the things are not done. On the and so on to the sounding of the last trumpet. whole, it must be said there is an uncomfortable Here, again, the historic facts, too numerous feeling, something like the distress of nations,

for our space, in date, and character, and suc- men's hearts failing them for fear." cession, are so parallel, that one is almost driven It is, then, a very general belief, that we are to accept the interpretation. The last of the three great divisions of apo-calyptic symbols are the Seven Vials, there be-that England, because of her tree thought, free ing in all twenty-one great symbols from Pat- speech, and free press, and Protestant religion the

mos to Paradise Regained. The Rev. E. B. spring of them all, is to have directed on her the Elliott and Dr. Cumming believe that these be- concentrated fire of Europe; and we must do them gan to be pointed out-that is, that their effects | the justice to add, they patriotically urge, on their began-in 1792. Passing over the illustrations ground, and from their point of view, what sane of the first five, we read in the sixth that when politicians uphold on theirs, an instant and powerit was poured out "the waters of the great river ful preparation on our part, at any expense, to Euphrates were dried up." Lord Carlisle, in defend Old England's shores. In The Great common with the writers we have quoted, refers Tribulation the writer observes :--

this symbol to the Turkish Empire, which, from 1821 to the present hour, has been manifestly in a condition of steady decadence, or national her short bivouac, in order to enter on the arena evaporation,-the old Turks crossing the Bos- refreshed and strong as a giant to fulfil her desphorus every day to find graves, and all that is tiny. Austria, furious at defeat and disappointcharacteristic of Mahommedanism waning, and "Turkey dying from want of Turks." The sacrifice to conciliate Hungary. Italy is one huge Times' correspondent, writing in 1859, states: volcano, still, perhaps, making ready to receive

"The alarming state of the Ottoman Empire, into her fiery bosom, the Papacy, with all its spoils which country seems going through a succession of plundered nations, and injured kingdoms, and of financial somersaults, from which, however, violated rights, and all its sins and its crimes insomehow or other, it manages to alight with expiable forever. only an additional contusion, renders the accounts from the provinces truly deplorable: ex- with a belt of fire. Her freedom, her faith, her tra taxes being levied on the unfortunate popu- prosperity, her accessible asylum for the refugee

lations, to be redeemed by the imposts of future and the oppressed, her gigantic power, her outyears, while hordes of Albanian Irregulars ren- spoken independence, her treasures, and her trider the provinces bordering on Greece insecure, and expose the poor inhabitants to every spe-cies of extortion and injustice. It is not to be wondered at that the old feeling of hatred to long to measure swords with her once more. No the Turkish yoke, which dates from the day that ordinary events are looming up from every point Mahomed II. took possession of Byzantium, should be as much alive as ever. The Chris- omen. All the ten years that have passed away tians are replacing everywhere in the East, by and the seven that still remain of the era of the a constant and unperceived effort, the Mahommedans, who are disappearing; and, under these unprecedented since there was a nation. It is the circumstances, those of the Christian elements time when there 'shall be great distress of nations, which offer some guarantee for the future must with perplexity,' political, social, commercial, and naturally attract the attention of Europe. Owing to their religion the Christian populations of the East consider themselves specially placed under the protection of Russia, and the passions, 'the sea and the waves roaring.' There influence of that power with the Greeks has been generally considered all-powerful."

There seems to be a very general belief in the application of this symbol and the accuracy of this view. From the battle of Navarino to the present war with Morocco, the Crescent has un-

interruptedly waned,-the sick man has died down, and in the words of Lamartine, already .quoted, "Turkey is dying from want of Turks."

which he and we cherish in regard to Palestine, shall be."

on of the Jew therefore, in A. D. 1867, and that then, as they believe, the crescent in the east, and the crucifix in the west, will both disappear, and Christianity the light of a few, be then the glory and the gladness of all mankind.

What casts some light on this subject, is the ancient, and, as Bishop Russell has shown, almost universal belief, that the week of Creation was in brief the type of the great week of the worldthat is, that the six working-days of the Creation world, and that, as the former ended in the Sab-bath-day rest, the latter will culminate in the Sabbath of a 6000 years,-what St. Paul calls saßfariones, the rest that remaineth for the people of God."

Now; the question occurs-have these 6000 years nearly run out? According to the vulgar chronology, they are short of their end by at least 140 years. But Fynes Clinton, followed by others on the very verge of a gigantic struggle; that France has proved to demonstration, that there is a mis take in the vulgar era, and that the birth of Christ must consequently be put forward to the year of the world, or A. M. 4132. This is really brought out with immense force, and in all likelihood it is correct. If so, we are again brought down to 1867, as the close of the world's long workingweek, and the eve of its magnificent and longpredicted Millennial Rest. Dr. Cumming quotes in his chapter of The Great Tribulation, headed '1867," an array of names who concur with him in looking forward to 1867 (not, as ignorantly "France, the great actor in the prophetic outline charged, prophesying the end of the world) as a great crisis-a testing crisis-intersected by the flushed with her Italian conquests, is reposing in various lines of prophetic dates.

It appears from all this, that these writers on prophecy have handled this branch of investigation as others treat geology, chemistry, or astronomy. It is a legitimate subject of research. The errors of geologists and chemists do not fairly militate against their respective fields, and we do not see why the errors of interpreters of prophecy should be adduced as a reason for ignoring what is difficult, but divinely commended to our study. We do not discover any fanaticism in the works Our own beloved land may soon be girdled on prophecy referred to. The writers constantly guard themselves against misapprehension, repudiating the claims of the prophet, and accepting only the relation of the student. Some of their works are very learned. The Horce of Mr. Elliott umphs, are the hate of despots, the envy of courts, does credit to the theology of the age. Others are very popular. It is not, therefore, fair in rash and reckless writers to confound the sober, even f mistaken students of a grand text, with fanatics and enthusiasts. of the European horizon, like strange birds of evil

But, whether these interpretations be right or wrong, there is no doubt that the barometer of Europe singularly-it may be accidentally-cor-'Great Tribulation,' will cover a time of trouble responds with their deductions from prophecy.

THE BEAUTY OF AGE.

moral-the disintegration of political party, the distrust of trade, the derefiction of moral obliga-The sacred biography of the church is full of tions, confusion of principles, and collision of the most pleasing descriptions of age mellowed by experience, soothed by Divine comfort, and beautified with all the fruits of Christian culture.

also shall be fulfilled and felt what is written. The lull that now exists among the nations of 1. It must not be overlooked that to old age, Europe is very much like that of 1851. It is the when found in the ways of righteousness, belongs

eve of more terrible disturbance, and the time of preeminently a beauty of mental expression. The preparation for it. Science, and art, and national outward tabernacle shows, indeed, the marks of resources are tasked in all directions, in order to decay; but the light from within shines with a make the most formidable weapons for offensive purer and softer splendor. The human counteand defensive war. The discoveries of modern nance, whatever may be the natural cast of the science, as embodied in the iron rail, the ocean features, is more or less the mirror of the soul steamer, and the electric telegraph, will lead to within; so that beauty is not so much a mere

It is said in the sacred passage that this eva-poration of the Moslem nationalities from their such military gatherings, such concentration of thing of contour and of lineament as it is a thing troops, such lightning-like rapidity of action, such of expression. It lights the eye with its own channels is in order to prepare the way for shocks of armies, as never were equalled in the heavenly glow, and suffuses the most irregular "Kings of the East," literally an' avarolar, history of the world. Everything seems to make features with an attractive softness all its own. "from the sun-risings." These royal person- ready for no common crisis, no ordinary issue. In We see, in our everyday walks, how positively ages, Elliott, Bickersteth, Cumming, and others, the words of Daniel, 'There shall be a time of ugly and loathsome the most regular countenance understand to be the Jews, the ancient nation trouble, such as never was since there was a na- may be, if it bear the marks of vice, or burn with of "kings and priests," and that the recent sym- tion.' In the words of St. Matthew, 'There shall the fires of consuming lust. So that it is not true pathies felt towards the Jew, his gradual emer- be great tribulation, such as was not since the be- that beauty is but skin-deep, for all true beauty is gence from oppression, and the growing interest ginning of the world to this time; no, nor ever far beneath the skin; and in so far as it gains a

are the stirring of national life in the heart of It is under the action of Vial 7, according to look and expression of the face. Every unrethat race. As soon as the Moslem recedes from the views we are now dealing with that "Great strained or ungoverned passion writes itself legibly to be there."-Brainerd. you ever think what ruin may come of one bad Palestine, the best writers on this subject be- Babylon," in the words of the sacred text, " comes upon the features. Sound moral feeling chastens "O what prospects are before me in the blessed habit, one brick laid wrong, while you are now lieve that, under a supernatural inspiration, the into remembrance to give her the cup of indigna- softens, and beautifies the intellect; and the inionrnals. world whither I am going. Will you not share building a character for life? Remember, in Many people denounce all prophetic investisublimest exodus of the Jews will begin, and tion." Certainly this was never so intensely true tellect mirrors itself in the outward feature.

not been passed in positive vice, but has been nected with the Christian institution-and I have misspent or misemployed; where it has been never heard a syllable otherwise from him-but wasted on trifles, or fretted away in aimless la- upon a voluntary declaration for which there was bors; where it has been used selfishly, for the no occasion, except that out of the fulness of the mere gratification of pampered appetites, or in dreamy reveries—these, too, must inevitably be found the material for sharp and bitter recollec- why we could not have the "Gloria in Excelsis" tions, in that period of life when man may be said sung every Sunday. I replied that I had no obto live more in the past than in the present. An jections, and there was nothing whatever to prevent old age uncomforted by the memory of a well it, and at the same time inquired of him--- "Do spent life, is like the Dead Sea, which is at once you like it?" "Like it? like it?" said he. "above the grave and the hiding-place of ruins, on which all things. Why it contains the sum and substance of our faith, and I never hear it without the seal of the Divine wrath is stamped. feeling better, and without my heart being lifted But how enviable is the state of those who, without pride, or vanity, or self-elation, are, never- up.

theless, able to say, on the most candid review of their lives, that they have not labored in vain, this sublime confession of faith will see that it is nothing but the say of nor spent their strength for naught! It was in | nothing but an adoration of Christ Jesus. our Sano spirit of self-laudation that an apostle ex- viour, as God-as the "Lamb of God which taketh claimed, "I ain now ready to be offered; I have away the sins of the world," as the Lord Christ. fought a good fight; I have kept the faith." He and of the Holy Ghost as equal to him in glory could recall his perils, and conflicts, and trials; and in power. Therefore, when we consider the and all seemed pleasant, as he surveyed them from unobtrusiveness of the character of the deceased. that lofty height up which his all conquering faith we can only say that when he thus spake, the led him. How consolatory to their last hours view which he expressed was one of the forms must have been the exercises of memory to such men as Howard, and Wilberforce, and Chalmors; and such women as Hannah More, and Harriet emplary in practice. He was not only a hearer, Newell, and Mrs. Winslow; and others who, like but a doer of the word. You all know, said the them, were "steadfast, immovable, always abound- reverend gentleman, how regular and punctual ing in the work of the Lord!" A bright and was his attendance in this church-so regular. inhappy memory weaves a halo around "the hoary deed, that when not seen, it was at once understood that he was either absent from home or dehead, when found in the ways of righteousness." tained by indisposition. 4. It adds, also, to the beauty of old age, when

graced by piety, that it becomes preëminently The deceased was for many years a communicant the object of domestic reverence and love. The Greenlanders, and some other pagan nations, treat of the church, receiving, on every stated occasion, the aged and infirm with gross neglect. But the with contrite spirit, the emblems of the Saviour's religion of Christ, which inculcates kindness to all, body and blood. In his intercourse with his fellow begets, in behalf of aged Christians, a high de- men he was always the same kind and generous heart, and he always put the most charitable congree of reverence and respect. This reverence rests, in part, upon those warm attachments which struction on their words and conduct. Charity with him was not a duty, but an instinct. Every the very character of a good old age inspires. Some of the most touching passages to be found

discourse from the pulpit, or from any other place, which set forth these things as the bond of peace, in the varied range of biography, describe the love was certain to meet the approval of the deceased. Every measure of the amelioration of the condition and tenderness which are shown for the aged. Such love disregards all the little weaknesses, and irritability, and fretfulness, so common to infirm of the poor and afflicted was sure to meet his apage, and fastens only upon the real merit and ex. probation. The relief of the poor and needythe improvement of schools, of chapels and

churches-was always of the deepest interest, and especially interesting to him. His advice and his experience were always readily given whenever THE RIGHTEOUS HATH HOPE IN HIS required, and his contributions from his purse were always of the most liberal kind. Of the ex-"Behold, I see the heavens opened, and the tent of his private charities no man shall know until the day when the Saviour shall declare, "Inasmuch as ye did it to one of these little ones, ye "I have fought the good fight, I have finished did it unto me." He who now addresses you has my course, I have kept the faith; henceforth been more than twice the recipient of double the sum asked for, when the occasion was one that recommended itself. In fact, he was one of the few on whom positive dependence could be placed for

a favorable answer, whenever the application was

ONE BRICK WRONG.

Workmen were recently building a large brick "O how I long for that blessed moment, when tower, which was to be carried up very high. The this poor unworthy creature, the last and least of architect and the foreman both charged the masons all my Master's servants, shall be called to put off to lay each brick with the greatest exactness, espethis load of sin and corruption, and to mingle with cially the first courses, which were to sustain all that harmonious host above, doing homage with the rest. However, in laying a corner, by accithem in the blessed presence of my glorious Lord." | dent or carelessness, one brick was set very little out of line. The work went on without its being

"O my Heavenly Father, thou hast revealed to noticed, but as each course of bricks was kept in me thy Son, our Lord Jesus Christ. I have line with those already laid, the tower was not put preached Him, I have confessed Him, I love Him, up exactly straight, and the higher they built the and I worship him, as my dearest Saviour and more insecure it became. One day, when the Redeemer. Into thy hands I commit my spirit; tower had been carried up about fifty feet, there God of truth, thou hast redcemed me."-Luther. | was heard a tremendous crash. The building had

"I long to be in heaven, praising and glorify- from one brick laid wrong at the start. The ing God, with the holy angels. 'Tis sweet to me | workman at fault in this matter little thought how

there is laid up for me a crown of righteousness." -Paul. "I would rather die for Jesus Christ, than rule

thee."-Polycarp.

-Augustine

"Rejoice with me; I am going to a place of everlasting joy. In a short time I shall be with the Lord Jesus."—*Ecolampadius.*

to think of eternity. I am almost there. I long much mischief he was making for the future. Do

me worthy to have part in the number of thy martyrs, in the cup of thy Christ. For this, and for all things, I praise thee, I bless thee, I glorify

DEATH

Son of man standing on the right hand of God." – Stenhen.

cellence of character.

to the utmost ends of the earth."-Ignatius. "I bless thee, O Lord, that thou hast thought of a meritorious character.

mastery of the soul, will it be sure to shine out in