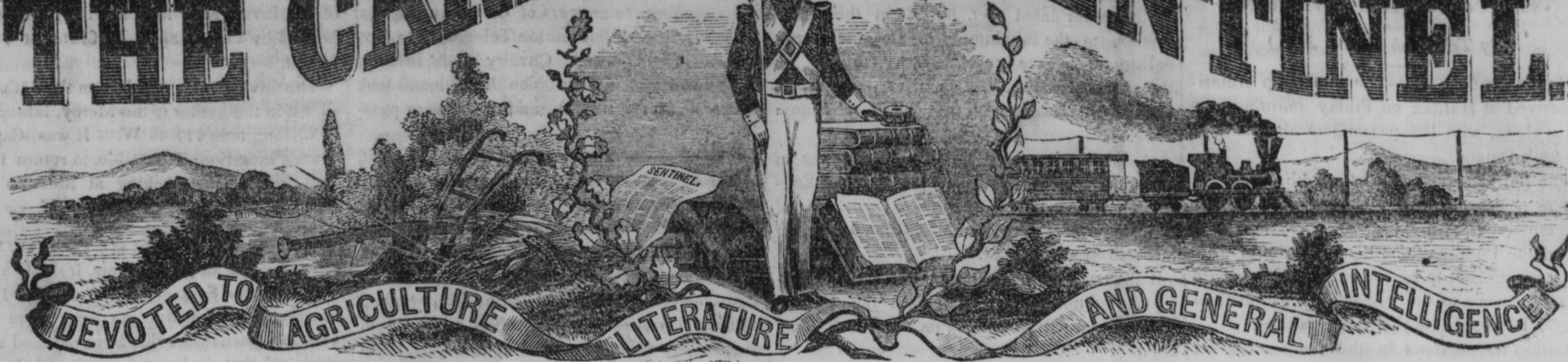


# THE CARLETON SENTINEL.



Published and Edited

"Our Queen and Constitution."

By James S. Seer.

Vol. VI.

WOODSTOCK, N. B., SATURDAY, NOVEMBER 19, 1853.

No. 72.

## THE COMING STRUGGLE AMONG THE NATIONS OF THE EARTH.

On looking over this work, which we have lately received from Canada, we find the paper we copied from, *The Christian Visitor*, had omitted a considerable portion. As we consider this a very interesting part, we now publish it. It should come in immediately after the stars in our paper of the 12th:

"He has now reached the farthest limit of his conquering mission. The decree peals forth from the eternal throne, 'Hitherto shalt thou come, but no farther;' and could he but look a little forward, as he paces with proud and haughty step along the brow of Zion, he might see that large and spacious valley, which stretches itself out before him, filled with a mangled mass of dead and dying, swimming in blood, and ready to be devoured by the birds of prey which hover over the scene. But no such vision crosses his spirit, and he passes on to his tented palace to slumber in pride.

Meanwhile Britain has been making strenuous efforts to stop the progress of this gigantic Napoleon; and every soldier that can be spared is sent away in the direction of the rising sun. But what can the British army do against such a host as the Russian autocrat has around him? Brave as the officers and men may be, what success or what renown can be gained in such an unequal conflict? In the critical emergency the parent island may send a cry across the Atlantic, "Come over and help us." Swiftly is the sound borne over the waves, and soon an answering echo is wafted back from the shores of Columbia. The cause is common, and the struggle must be common too. "We are coming, brother John, we are coming," is the noble reply; and almost ere it is delivered, a fleet of gallant vessels is crossing the Pacific, with the stars and stripes gleaming on every mast. Another force is on its way from the far south, and soon the flower and strength of the Anglo-Saxon race meet on the sacred soil of Palestine. The intelligence of their approach reaches the sacrilegious usurper, and he leads forth his army towards the mountains that rise in glory round about Jerusalem. The Jews within the city now arm themselves, and join the army that has come from the east and west, the north and the south, for their protection, and thus these two mighty masses meet face to face, and prepare for the greatest battle ever fought on this struggling earth. On the one side the motley millions of Russia, and the nations of Continental Europe are drawn up on the slopes of the hills and the sides of the valleys toward the north; while on the other are ranged the thousands of Britain and her offspring, from whose firm and regular ranks gleam forth the dark eyes of many of the sons of Abraham, determined to preserve their newly-recovered city, or perish, like their ancestors of a former age, in its ruins.

All is ready. That awful pause which ensues before the work of death begins, is broken by the clash of arms; and while yet the contending hosts are plunging incessant fire upon the battalions of bleeding and quivering flesh, a "strange sound"—"The voice of the Archangel and the trump of God"—outroars the din of battle. The time for the visible manifestation of our God's vengeance has arrived, his fury has come up in his face, and he calls for a sword against Gog throughout all his mountains. 'Tis this roaring voice of Jehovah that breaks forth with terror and confounds the assembled armies. The scene that follows baffles description. Amid earthquakes and showers of fire the bewildered and maddened multitude

of the autocrat rush, sword in hand, against each other, while the Israelites and their Anglo-Saxon allies become unwittingly Jehovah's sword upon the enemy. The stone cut without hands falls on the Image feet, and breaks them to pieces; after which the iron, the clay, the brass, the silver, and the gold, become like the chaff of the summer threshing-floor, and the wind shall carry them away. The various descriptions which we have of this battle all intimate that Jehovah's armies is the mighty foe that shall contend with the autocrat in Armageddon. John terms it "the battle of that great day of God Almighty," and a principal instrument of their defeat will be mutual slaughter. The carnage will be dreadful. Out of all the myriads that came like a cloud upon the land of Israel, only a scattered and shattered remnant will return; the great mass will be left to rot upon the land, and fill the valley of Hamongog with graves.

We pause at this point of the prophecy, considering it unnecessary at the present time to enter into a minute examination of the nature or duration of the millennial period. We have already followed the subject beyond the limits indicated by our title page, and it would swell the pamphlet far beyond its intended size, to enter into a discussion of these points. A great obscurity rests on the events that immediately follow "the battle of Armageddon," so that although we might come pretty near the reality, our remarks would be essentially conjectural. It is probable that Assyria, Persia, and Britain will be the only three powers that will exist in the old world, besides the kingdom which the Most High will establish Jerusalem; for it is stated by Daniel that "the rest of the beasts" lived for a "season and a time," after the destruction of the dragon. It is very natural to suppose that Britain will continue to hold a high place among the nations, though what that position will be, or how long she will retain it, the compiler of this pamphlet cannot say. The Anglo-Saxon race must, from the very nature of their constitution, be a notable people; but it is evident that the Hebrews will have the chief place during that glorious era which these stirring charges are to usher in. They will certainly become greater than any of the nations, and that in virtue of the covenant of Jehovah with their fathers.

For the preparation of a race for such a mission as that committed to the Anglo-Saxons, it was necessary that they should burst those chains of civil and ecclesiastical despotism, which priestcraft had forged for, and fastened around the human soul; and with considerable effect have Britain and America performed this duty! Must we remind the reader of Bruce and Wallace and the Covenanters, in Scotland; of Cromwell and Milton, Hampden, and the Puritans, in England, or of Washington and the war of independence, in America? Those fierce and fiery furnaces through which this renowned people struggled in years gone by, were intended to purify and qualify them for the work of the latter days; and the result is, that at this moment they are free, and ready to assume their Heaven-appointed mission. Hence the difference between their fate and the fate of those ancient nations whom they imitated, or the modern nations who imitated them. How often have the generous and noble-hearted gazed with indignant wonder at the gallant yet abortive efforts of patriots to save their country from bondage and oppression, and as star after star of liberty was blotted out by the blood-red sun of despotism, turned a reproachful eye to heaven, as if to ask why truth and justice was denied its own! And never will this dark enigma be explained, till the light of this prophecy, of which we have all along been speaking, shine upon it; but no power does

its mist-dispelling influence pass across the gloom than, as sun-light from on high, the answer comes which amply satisfies the grieved doubting heart, and vindicates the justice of the Eternal.

## THE EMPEROR OF AUSTRIA AND FATHER INGATIUS.

The Protestants of England will be surprised to hear that a regular league is being formed on the Continent of Europe for the overthrow of the Reformation in this country, and that persons of the greatest influence are openly taking a part in it.—The account has been given by Priest Spencer, in a letter dated August 24th, and published in a late number of the *Tablet*, of a remarkable interview which he lately had on the subject with the Emperor of Austria. The following is the pith of the letter:—

"I was introduced into a large saloon on one of the days of public reception. The Emperor stood alone in the middle of it; behind him, to the left, was a table on which were a pile of memorials which he had already received. He was in military uniform. He was perfectly silent. I had time to think with myself, after I had approached him, 'Am I then to speak first?' So it was. I have a very clear recollection of what was said.

"I have requested this audience (I said) to represent to your Majesty the object for which I am travelling. It is to move Catholics throughout the world to interest themselves in obtaining the return of my country to the Catholic faith. On this, I am deeply convinced, depends entirely the happiness of my country; and I conceive nothing would more contribute to the happiness of other nations of the world.

"The Emperor seemed to intimate assent to this, and said with great grace—'I am happy to hear that things go on better in England in regard to religion than they have done.'

"There is much (I said) to courage hopes; but we want great help. I am come to ask the help of Austria. I do not take on me to prescribe what your Majesty in person ought to do in this cause. As the principal means to be employed is prayer, I am aware that it belongs rather to bishops to direct such movements; but I ask help and sympathy from all. I thought it could not be anything but right to ask your Majesty's.

"He answered, 'I will interest myself as much as possible.'

"I was aware that my audience could not be a long one, and I now put my hand to the breast of my habit to take out a memorial, which I had been directed to present on this occasion, for permission to collect subscriptions in the empire.

"He thought I was about to offer him papers on the subject on which I had been speaking, and said, 'You probably have some papers which will explain your wishes.'

"I have (I said) but they are not in a becoming form to present to your Majesty.

"I had, in fact, two addresses printed on poor paper, in German, for distribution; and I brought them forward.

"He immediately put out his hand to take them, and said, with a smile and manner of truly high bred courtesy, 'Oh! I will read them;' and he laid them on the table by him.

"I then presented my written memorial; and then, on his slightly bowing to me, I withdrew."—*Church and State Gazetteer.*

If your flat-irons are rough, or smookey, lay a little fine salt on a flat surface, and rub them well; it will prevent them from sticking to any thing starched, and make them smooth.

## PERSECUTION IN FRANCE.

The Paris correspondent of the Boston Traveler, under date of Aug. 29th, says:—

"I have called your attention several times to the persecution of protestant sects in France. Another instance of it occurred Sunday before last at Chauny, in the department of Aisne.—The Commissary of Police proceeded on that day to the Baptist House of Worship of the town and closed its doors "by virtue of orders from the Higher Authorities." Similar acts of proscription are constantly taking place in the smaller country towns, though they are rarely recorded in the newspapers. In Paris, or any other large city, or town, an experiment of the kind would be dangerous.

In this connection the Universe, (the Organ of the ultra-Catholic party in France) reproaches the Government for allowing the protestants of Luz and of Couerets to worship in the Mayor's Halls. The indignant editor asks what law there is which authorizes the municipal government of any town in France to open its halls to the preachers of "heresy?" But it ought not to be forgotten that in the eye of the French "law" there is no such thing as "heresy." The same journal complains bitterly that Protestants carry their proselytism to such a fanatical extent that they are found every where—even in the remotest parts of Brittany where they are never sent for"—as if Missionaries, Protestant or Catholic ever waited to be "sent for."

## Preservation of the Mental Powers.

Fatuity from old age cannot be cured, but it may be prevented by employing the mind constantly in reading and conversation in the evening of life. Dr. Johnson ascribes the fatuity of Dean Swift to two causes; first, to a resolution made in his youth, that he would never wear spectacles, from the want of which he was unable to read in the decline of life; and second, to his avarice, which led him to abscond from visitors, or deny himself to company, by which means he deprived himself of the only two methods by which ideas are acquired, or old ones renovated. His mind languished from want of exercise, and gradually collapsed into idiotism, in which state he spent the close of his life, in a hospital founded by himself for persons afflicted with the same disorder, of which he finally died. Country people, when they have no relish for books, when they lose their ability to work, or to go abroad, from age or weakness, are very apt to become fatigued, especially as they are too often deserted in their old age by the younger branches of the families; in consequence of which their minds become torpid from the want of society, and conversation. Fatuity is more rare in cities than in country places, only because society and conversation can be had in them on more easy terms, and it is less common among women than men, only because their employments are of such a nature as admit of their being carried on by their firesides, and in a sedentary posture. The illustrious Dr. Franklin exhibited a striking instance of the influence of reading, writing and conversation in prolonging a sound and active state of all the faculties of the mind. In his eighty-fourth year he discovered no one mark in any of them of weakness or decay usually observed in the minds of persons at that advanced period of life.—*Dr. Bush.*