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"Glory to God in the highest, and on earth Peace, good will toward Men."

EDITORS.

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DROOP NOT, BROTHER,

Droop not, brother, hope's bright morrow
Gilds the darkest earthly cloud;
And to-day's extremest sorrow
May but coming gladness shroud.

Life brings not a constant sadness,
Else the spirit might despair;
'Tis decreed that grief and gladness
All of woman born must share.

Think not that thy day is darker
Than thy brother's; didst thou know
All his conflicts, thou might'st rather
His than thine own lot forego.

Do thy duty, fear no trial;
These will but thy strength renew;
Ever give a firm denial
To the false, and love the true.

All things mean, impure, and grovelling,
Spurn as venom from thy side;
Patiently enduring waiting;
Cheerful e'en when most denied.

Every act performed has written
On the tablet of thine heart,
Words that cannot be forgotten,
Thoughts that never can depart.

Every joy inscribes its measure,
And the course of every tear
Points the soul the path to treasure,
Far beyond what earth can bear.

'Tis not till the golden portals
Of that land—whose distant light
Partly now reveals its glories—
Open, that we know aright,

And can understand the meaning
Of the smallest earthly care:
See the links that, intervening,
Bind to highest treasure there.

Not for thine own self thou hearest,
All that may be trying here;
Not for thine own self thou sharest
Grief unlightened by a tear.

But some brother may remember
How thy victory was gained
Thus of stores thou art a lender,
Better than in gold contained.

Courage, brother! onward, upward,
Be thy course through life's brief span
Fearing, hoping, faint, yet heavenward,
Feel thy dignity as man.

To no bloated tyrant cringing;
Boldly, kindly, doing right;
Ever learning, ever seeking
To attain to clearer light.

Bow not low to hoary error,
Though enshrined in pompous show;
Let not persecution's terror
Quell thee by its fiercest blow.

Care not for the tracks well beaten—
Multitudes are not thy guide;
Dare to trust thine own conviction;
Follow truth, and nought beside.

Cherish kindly thoughts whilst mourning
For the stained, degraded soul;
Thou dost sink to sin more foul,
Guard, lest by thine heedless spurning,

Breathe a spirit like thy Master's;
Shun not her the priests would some;
We know not the bleak disasters
Which from virtue's path have drawn.

Every man love as a brother—
God, our Father, loves us all:
Let not selfish prudence smother
Kindly feelings in thy soul.

Thus, in living or in dying,
In the calm or tempest fierce,
On thyself and God relying,
Thou shalt dwell in perfect peace.

PLEASURE.

Pleasure, like quicksilver, is bright and coy;
We strive to grasp it with our utmost skill,
Still it eludes us, and it glitters still;
If seized at last, compute your mighty gains;
What is it, but rank poison in your veins?—*Young*

The Coming Struggle among the Nations of the Earth;

Or, the Political Events of the next Fifteen Years, Described in accordance with the Prophecies of Ezekiel, Daniel, and the Apocalypse.

(CONTINUED.)

The next great error of our interpreters, and the last to which we will particularly advert, is in regard to the "time, and times, and half a time," or the duration of the beast. They clearly understand that it means a period of 1260 lunar years, but they have failed to find the true commencement of this epoch. The general theory dates it from the year 606, when Phocas proclaimed the universal supremacy of the Bishop of Rome. This fixes the termination of the 1260 years in 1866, from which eighteen years must be subtracted, being the difference between the solar and lunar time, thus making the true ending in 1848. But the "time, and times, and half a time" began earlier than this. The year 606 is the period of the ecclesiastical constitution of the beast, or the time when the dragon gave him his authority. His civil constitution dates 75 years earlier, or from 531, when the Justinian code was published; and this was the real beginning of the 1260 years. The reign of the beast ought, then, to have terminated about the year 1791, or two years earlier or later—and so it did! The resurrection of the two witnesses, (or civil and religious democracy,) which were slain by Louis the Fourteenth, took place in 1789, or at the period of the first French revolution; and this was the first time any successful opposition was made to the Papal power. Then the judgment began to sit, and the civil dominion of the pope was taken away, to be "consumed and destroyed unto the end." And as 75 years elapsed between the establishment of the imperial and Papal power of the beast, so 75 years must elapse between his civil and ecclesiastical destruction. This period is represented by the seven vials, the mission of which is to pour chastisement on the beast and his followers, till at the end the whole will meet with sudden and signal destruction. It is a mistake to suppose that the 1260 years limits the existence of the beast—it merely limits his power. The full term of his political and ecclesiastical existence is 1335 years; and this terminates in 1866, or about fifteen years from this period. But what a number of awful events must take place in that short time! what revolutions, and strife, and bloodshed must be witnessed on the continent, and in many parts of Asia! No wonder that the political sky is black and lowering, charged as it is with the elements of a storm, which, for tremendous force and severity, has never been equalled. The people of the present age have come to the very border of a thrilling epoch, and they know it not. The newspaper press laughs at the cry of war which has risen on every hand. It points to the progress of railways and electric telegraphs, and asks if these are signs of war. Railways and telegraphs, steam engines, and copper wire, can these overturn the purpose of God, or falsify his word? A few hours of strife will suffice to tear up every vestige of these so called pledges of peace, and their component parts may yet form efficient instruments to carry on the conflict. In these days of scepticism and intellectual supremacy, it may be a hard matter to get such BIBLE TRUTHS borne home to the hearts of men; but in a very short time they will be compelled to acknowledge the reality and genuineness of that revelation they now despise or neglect. Amid the terror and confusion of the approaching hurricane, when men's hearts are failing them for fear, they will be glad to turn to its long-forsaken pages, to learn the nature and extent of the fearful calamity. If the people of Britain and America are wise, they will make themselves acquainted with this beforehand, and thus enjoy

that tranquility which the knowledge will impart. It is, even on other grounds than personal comfort and mental peace, extremely necessary that they should do so. Though for the present they will, by caution and prudence, keep from the struggle, they have a high and holy mission to fulfil, and are as yet ignorant of it. To them has been committed the task of conducting the moral progression of the world, and preparing it for the coming millennium. While other nations are murdering and devouring each other, and gnawing their tongues and blaspheming under the iron rod of Jehovah, the Anglo-Saxon race will be opening up the pathway for the entrance into this sin-cursed and strife-torn world of the reign of peace and love. Blessed, indeed, are they that wait and come to the thousand three hundred and five and thirty days.

But it is now time that we enter on the principal part of our present work, to which the foregoing forms a necessary introduction. And before speaking of what is about to occur, let us see the exact portion of the prophecy that has been fulfilled. By going back to the history of the past, we could clearly trace the course of the prophecy, from its first beginning to the present time; but this is unnecessary. It will suffice if we make the reader understand where we are at present. We are, then, under the sixth vial. The gold, silver, and brass of Nebuchadnezzar's image have passed away; three of Daniel's beasts have departed; and John's seals have been opened, his trumpets have been sounded, and five of his vials have been poured. By turning to the 12th verse of the 16th chapter of Revelation, the reader will find a description of the present, or sixth vial. It was to be poured out on the Euphrates,—or the Turkish empire,—and began in 1820, when the Greeks rebelled against the sultan, and established a new kingdom. From that time Turkey has been subjected to incessant warfare with neighboring powers, distraction and strife from civil rebellions, and ravaging pestilences from the hand of God. Six years after the successful revolt of the Greeks, the Janizaries attempted to follow their example; but their insurrection was repressed, and by the despot's command thousands of them were butchered. The next year she lost 110 ships in the battle of Navarino, and in the following season had to sustain a double conflict in a Russian war and an Albanian insurrection. Then followed a ten years' war with France, respecting Algeria, which resulted in the loss of that province, and its annexation to the latter kingdom. In 1830, Egypt and Syria were taken by Mehemet Ali, and this led to sanguinary and bloody strife in that direction. Besides these reverses at the hand of man, the country was scourged with cholera and plague for eleven years; and thus wasted and weakened, she is in daily fear of being totally overthrown by a foreign power. But why, it may be asked, is such a vial of wrath poured upon the Turkish empire? Ah! God had a long and heavy account to settle with this nation. When under the title of the Eastern Roman empire, what iniquity and injustice did it not perpetrate against the Jews, God's own peculiar people; and though permitted to succeed in its cruelty for the express purpose of punishing the Jewish nation for their transgressions against the Most High, yet such is God's jealousy with regard to this race which he has chosen, that even the instruments with which he chastises them are made the objects of his fiercest vengeance. It was so with the Babylonian nation who carried them into captivity; and it is so with the Ottoman empire, which has now the seat of the dragon, and in former days dispersed them among the Gentiles. For this and other crimes, enumerated in the 11th chapter of Daniel, the Lord had a bitter controversy with Turkey, which will

never cease till it is destroyed unto the end. The seventh vial began in 1830, when the whole political atmosphere, as if charged with democratic electricity, gave forth flashes, and appeared to be on the eve of an explosion. These two vials are therefore both going on at this time, and will end together, at the beginning of the thousand years. It is at this critical period that the vision is to be unsealed. In other words, the Roman powers are to be placed in a certain position, and to be actuated by a certain agency, which, we are told, is to indicate the time of the end, and warn the inhabitants of the earth to prepare for the coming of the kingdom. This important information is given in the following words:—"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the false prophet. They are spirits of devils working miracles, which go forth unto the kings of the earth and the whole world, to gather them to the battle of that great day of God Almighty." The powers that represent the dragon, the beast, and the false prophet, are the sultan, the Emperor of Austria, and the pope; and the frogs, or frog power, is France—frogs being the original heraldic symbol of that nation. When, therefore, we perceive the influence of France causing "unclean spirits," or evil policy, to actuate these three powers, then are we to recognize the immediate approach of the end; for this, says the prophecy, will cause the kings of the earth to be gathered together to the battle of that great day of God Almighty. This period has now come. France has at this moment the pope and the emperor in a very critical position. By occupying Rome and protecting the pope, it has obtained a certain right to dictate the policy of his holiness,—now, alas! robbed of his imperial dignity, and reduced to the position of a "false prophet,"—and is causing him to involve the other nations in war. By this move, it has also placed itself in antagonism to Austria, and brought forth an unclean spirit from thence, which in a little time will create an open war between the powers, involving many other kingdoms in the strife, and ultimately producing consequences of a fatal nature to the whole ten kingdoms. France is also causing an unclean spirit to proceed from the sultan, by promising him help in case of a Russian invasion, and inciting him to a war with that mighty power, when he would otherwise quietly yield to it. Thus we see in full operation that agency which is to indicate the time of the end, and produce the terrible events which must precede and accomplish that period. Let us now, by the light of the prophecy, try to discover the nature of these, and thus be able to read the political history of the next fifteen years, and learn something of the events which will take place from that time till the millennium. In doing so, we imagine that the following will be the principal coming events:—

- I. The Seizure of Constantinople and Overthrow of Turkey by the Emperor of Russia.
- II. War between France and Austria.—Overthrow of the latter, and consequent Destruction of the Papacy.
- III. The Conquest of the Horns or Continental Powers by the Emperor of Russia.
- IV. BRITAIN rapidly extends her Eastern Possessions, prevents the Occupation of Judea, and completes the first Stage of the Restoration of the Jews.

[To be continued.]

If I could do for myself what I ask of God, I should be a god to myself; I should have little dependence upon or regard to the God who made heaven and earth; I should hardly believe there is such a God.