

any specific reference to any nation in Europe, by simply and in general, that such times and such events might be expected in some part of the Christian world.

The first passage I shall present, as a part of Mr. King's explanation of the 24th Chapter of St. Matthew's gospel principally of the 29th verse. In regard to which he says, "We may remark, if the words are to be understood as spoken merely emblematically, then the images made use of are such as are well known to predict (consistently with their constant use in many other parts of prophecy) a great destruction and almost annihilation of many of those lawful powers which rule on earth, however beneficial any of them may be to the earth; and a dreadful lessening of the dignity and splendor of all greatness, and a subversion of all good order and civil government. Then which nothing can be expected more formidable.—Dreadful indeed must be a time, (if such an one is to come) when men are let loose upon each other, possessed of all their present improvements and advantages, but un-restrained either by law and civil government, or by conscience and good principle; scornful the admonition and authority of those who ought to maintain justice, and assisted by the more rude and barbarous parts of the world, whom they shall find too ready to increase the universal uproar."—"At the conclusion of his remarks on the Revelations, Chapter XVI. verse 13 and 14, he says: "Here, while we maintain due reverential fear, our interpretations must end. Nothing but the events themselves, when they come to pass, can rightly explain the rest. And they will certainly speak loudly enough for themselves, as those before have done.—Only I must just remark, that it seems as if persecution and the horrid influences of superstition and of ignorance and of barbarism were allowed to produce their dire effects during the first part of the period of time described under the Vials; and as if, Irreligion, vanity, and a total want of all serious principles, and a misapplication of the refinements of civilization, were to be allowed to produce their mischief also, at the latter end of this period!" In the conclusion Mr. King observes, on the finishing of the mystery of God, "that as there should be false Christs and false prophets, so there should be also a dreadful subversion of all good government and order, and that men should be let loose upon each other in defiance of all civil power and just rule, and of legal restraint." He subjoins some words too remarkable to be passed off. "It will be happy for those who shall live some years hence, if they can prove me guilty of a mistake in this point. I speak and write with cautious reverence and fear; acknowledging that I am liable to error, and by no means pretending to prophecy; but still apprehending myself bound not to conceal the truth where any matter appears to be revealed in Holy Scripture; and especially when the bringing an impending denunciation to light, (if it be a truth) may be an awful warning and caution to many, and prevent their becoming accessory to evil."—Thus did this very learned and pious man, in a strain of serious, temperate, and impressive eloquence, deliver his opinion and his interpretation. They will stand before us and our posterity, as the memorial of that lonely wisdom, of that reverential application of the divine word, and of that silent dignity, which can alone be attained by a retirement (at intervals) from the world, which God has made to him alone, and by that worship in spirit and in truth, which, when joined to human erudition and to the sober cultivation of the understanding, will produce fruit unto life.—But I conclude; humbly acknowledging and deeply feeling myself wholly unequal, and altogether unworthy, to speak of the awful sublimity of such subjects. My office can be but ministerial; it is mine only to lead the aspirant to the door of the temple, and to retire.

This work, as already noticed, was published in the beginning of the year 1788, and was probably written some years before it was offered to the public. For the gratification of the readers of this Almanac, the Editor will now recite a few of the Events of the French revolution to show how aw-

fully the words of Mr. King have been verified. They will, indeed, give a fearful picture of a people who have dared to say, That there is no God. They proclaim to the nations of the earth, in language that cannot be misunderstood, that those who forsake God, will, by a righteous retribution, be renounced by him, and given over "to their own hearts, lusts, to work iniquity with greediness."

Events of the French Revolution.

On the 5th of May, 1788, (more than a year after the appearance of Mr. King's work) the representatives of the kingdom of France, then styled "The Assembly of the States General," commenced their session, in the King's palace at Versailles. On the 17th of June the Chamber of the Tiers Etat (the Third Estate, or Commons) declared itself a national Assembly; and, on the 19th the members took an oath not to separate until the constitution should be established. On the 28th of the same month, the whole body of Nobility and Clergy, at the request of their benevolent Sovereign, united in one assembly with the Commons. The first act of hostility against the government—the attack of the King's troops in the garden of the Thuilleries—took place on the 12th of July; and, on the 14th the populace of Paris attacked, carried and demolished the Bastille. From this period the bloody maxim was adopted, "That insurrection was the most sacred of duties." On the 4th of August, the King was proclaimed The Restorer of French liberty; and, on the 15th of September, his person was decreed to be inviolable, and the crown of France hereditary and indivisible. On the 6th of October, the King's guards were murdered under the windows of the palace, and he and his Queen were forcibly conducted to Paris, amidst the insults of a brutal populace.—January 1, 1790, the King was stripped of most of his royal prerogatives; and, on the 25th of June, all his functions were suspended and he kept a close prisoner; and all the orders of nobility, and all titles and armorial bearings, were suppressed. On the 4th of September the King was restored to liberty, and, on the fourteenth, accepted of the constitution, and was crowned by the President of the national Assembly. On the 10th of August, 1792, the palace of the Thuilleries was attacked and robbed; and the brave, but unfortunate, Swiss guards, and a great number of the King's friends, were massacred; and, on the 17th, the King and his family were all confined in the Temple. On the 16th of September, marriage was declared to be a civil contract, to be annulled at the pleasure of either of the parties,—in consequence of which there were one hundred and fifty divorces every month. In Paris alone. On the 21st of September, royalty was abolished, and France declared a republic. On the 18th of January, 1793, the King had a mock trial, and was condemned to suffer death; and, on the 21st, in violation of humanity, justice, and their own law, the amiable, the virtuous Louis the Sixteenth, was murdered with the most savage brutality; and murdered too by the very people who, but a short time before, proclaimed him "The restorer of French liberty," and declared his person "to be inviolable." About this period, M. Dupont, in a debate on the subject of establishing public schools (the good old system having already been done away) for the education of youth, pronounced a discourse, before the National Convention, in favor of Atheism, which was loudly applauded by all the members, except two or three of the Clergy, "What!" said this abandoned miscreant, "Thrones are overturned! Sceptres broken! Kings expire! and yet the Altars of God remain! A single breath of enlightened reason will now be sufficient to make them disappear. Nature and Reason, these ought to be the gods of men! These are my Gods! Admire nature—cultivate reason. And you, Legislatures, if you desire that the French people should be happy. [O horrible delusion!] make haste to propagate these principles, and to teach them in your schools, instead of those fanatical principles which have hitherto been taught. For myself, I honestly avow to the Convention, I am an Atheist."

"This daring rejection of the supreme Creator and Ruler of the world," says a learned writer, in commenting on this discourse "is striking with a vigorous stroke, at the root of all human happiness. It is tearing up the very foundation of human hope, and extirpating every true principle of human excellence. It is annihilating the very existence of virtue, by annihilating its motives, its sanctions, its obligations, and its end." Such indeed have been its direful effects. The people of France who have adopted those detestable—those destructive opinions, have already become more ferocious and cruel and have committed greater enormities, than perhaps the most savage people that ever existed. Their territory has been converted into a vast slaughter-house, and has continued such even to the present time; for find in the Aurora of this day, (August 1799) under the Paris head of the 22d of May, last, that "Francois de... the attention of the Council... to the murders and assassinations... where deluged with blood the territory of the republic. He lamented, that the revolution had so far degenerated, that it seemed to have become the martyrology of its authors!" Shortly after Dupont uttered his deleterious speech, the public worship of the Deity was abolished, and inscriptions were placed on the burying places—That death is only eternal sleep. On the 20th of September, the Christian era and sabbath were also abolished and a new mode was adopted of dividing days and years, called the Republican Calendar. On the 11th of November, the festival of reason, as they termed it, was celebrated in the cathedral of Paris, and the wife of Montmore (who afterwards lost her head on the scaffold) was appointed to receive, naked, that homage there which was denied the Almighty. This festival was, by the 12th of December following, celebrated in the same manner, in all the cities of France; and, at Lyons, the republicans, after inhumanly murdering near five thousand of the inhabitants, celebrated the festival of an ass, in derision of religious worship. On the 29th of November the orator of the Students of the new republican school came to the bar to assure the Convention, that he and his comrades detested God. Thus Dupont had soon the diabolical satisfaction of beholding the effects of his labors on the rising generation; and was also so gratified in seeing "the Altars of God" demolished—for the churches were indiscriminately robbed, and either wholly shut up, or profaned by this blasphemous worship of naked harlots, who personated the goddess of reason. The Ministers of Religion, and those who adhered to them, were either banished, or murdered daily throughout France, and their property confiscated. Many other events, that are as strongly marked by "Irreligion, Vanity, and a total want of all serious principle, and a misapplication of the refinements of civilization," might be brought forward; but, the Editor has neither room, nor inclination, to detail them. He will, therefore, conclude this article with a translation of some Latin lines, which were quoted by Lemieris, in the year 1611 and which, he says, were written by a Protestant Advocate of the Parliament of Paris fifty years before that time; "or rather he adds, "by an Angel, who dictated them to him:"—

"In the dark volume of resistless fate,
What changes menace wretched Gallia's
State:
In one, one luckless, yet approaching
hour,
The Roman Pontiff's arrogated power;
The mass itself; the Priests, a sacred train
Who each time honoured rise with zeal
maintain;
Weak mortals, raised to the empyrean
throne,
Gods that man's base and wretched fabric
own;
Powers that the soul in slavish fetters bind
Debate the noble nature of mankind;
With their own phantoms scare his generous
treat:
And every sway except their own detest
These, "whilst ETERNAL JUSTICE rules
this ball,"