

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

VOLUME III.]

COBOURG, UPPER CANADA, SATURDAY, FEBRUARY 1, 1840.

[NUMBER XXXI.]

Poetry.

THE FIG-TREE.

Some time ago, and yonder tree
Waved in the light breeze gloriously;
And to the morning sun display'd
Proudly its amplitude of shade.

Say, then, what storm, what sudden blast,
With poison'd breath has o'er it pass'd,
That thus like shrivel'd scroll it shews,
With wither'd leaves and drooping boughs?

Each flow'r sleeps peaceful on its stem,
Each spray the pendant dew-drops gem;
How, then, should sudden blast or storm
Have ravag'd thus its stately form?

It was His word, who spake at first
Creation into life—the curse'd
That faded tree! the spell of power
It own'd, and wither'd in an hour.

And what provok'd the doom severe?
Its trunk was firm; its boughs were fair;
Its leaves in gold and emerald shone:
He sought for fruit—but fruit was none.

Ah! who so blind as not to read
A fearful meaning in the deed?
On me, on all, a searching eye
Is bent in awful scrutiny.

What, if within these hearts of ours,
For fruit, it sees but leaves or flow'rs?
Ah! who may tell how long the doom
Shall threaten ere its thunders come!

Awful, at mercy's earnest suit,
The voice of justice may be mute;
But never will she sheathe her sword,
While man—the worm!—denies the Lord!

Oh! strong to punish, strong to save!
How long shall we thy fury brave?
How long? till thou thyself imbue
Each callous heart with heavenly dew.

Hast thou not said, in words of old,
The myrtle shall supplant the thorn?
Fulfill thy promise—then shall we
Yield fruits of holiness to Thee.

Spirit of the Woods.

learn that the features of that image consisted of Knowledge, Righteousness, and Immortality.

Adam stood in Eden, the federal head and representative of the human race, happy, holy, immortal; free to stand, free to fall; one command only, the test of his obedience, his gratitude, his love; while a curse, involving most momentous consequences, was denounced against transgression. Yielding to the suggestions of the tempter, he departed from the commandment of God, and, as the Spirit by St. Paul has testified, "by one man's disobedience many were made sinners"; that is, all the world. Very instantaneous, very dreadful were the effects of that transgression. "The heart, the intellect, the will, the affections, underwent an immediate change. Ignorance and darkness of mind usurped the seat of knowledge; love became rooted enmity; to holiness succeeded corruption, defiling the whole man, body and soul; its poison ranking in the entire system, and spreading its contagious influence to his latest posterity. A threefold death seemed involved in the terms of the curse, 'in the day that thou eatest thereof thou shalt surely die'; and such a death did in fact thro' his shades around him, who till then had been immortal."

"The seeds of decay, disease, and death were sown in his frame; he became a dying creature; his spiritual life became extinct; 'he died to God,'—because dead in trespasses; and eternal death, 'the wages of sin,' threw open to his sight his terrific portals: 'By one man sin entered into the world, and death by sin.'"

Thus did the image and glory of God become obliterated. It has been said by some writer, "God needed not to take away what was lovely, and amiable, and excellent in man; by the force of sin it died; and if now we discern the features of holiness, or moral excellence in a fallen creature; if aught but vanity be traced in childhood, or youth, or age, it is a new grant from God; it flows from the introduction of a new principle, the work of the Holy Ghost; renewing man in the spirit of his mind; and until that great, that necessary change, that change, without which no son or daughter of Adam shall see the Lord; until that shall take place, we 'all walk according to the flesh, in the imagination of the heart, after other Gods.' Yes; soon as sin had extinguished holy light and love, man hastened to fill up that vivid description of the apostle, 'carnal, sensual, devilish.' The polluted mind soon became an active agent, to minister to the corruption, and to supply fuel to feed the varied lusts and passions of sinful man. From a parent, thus fallen and debased, what could be transmitted or bequeathed to the child? what but guilt and wretchedness, condemnation and pollution? 'Who can bring a clean thing out of an unclean?' Hence it is briefly but emphatically noted by the Spirit, that 'Adam begat a son in his own likeness, after his image'; a son partaking in all the guilt, in all the consequences of his parents' crime. Thus from man to man descended a sinful nature; a nature void of wisdom, void of holiness; a nature foolish, ungodly, vain."

To this, in countless passages, does the Word of God direct us. "God made man upright, but they sought out many inventions;" "that which is born of the flesh is flesh;" "every imagination of his heart is evil continually." To the same truth testify the most zealous servants of God in every age: "in me," says St. Paul, "that is in my flesh, dwelleth no good thing"; and David, yet more emphatically ascribing its influence as extending to the infant yet unborn, says, "Behold I was shapen in iniquity, and in sin did my mother conceive me." Hence perhaps sprang the necessity for the marvellous conception of the second Adam; the Redeemer of his people from sin and death; that no taint of human corruption might cleave to him; that he might be pre-eminently "holy, harmless, undefiled, and separate from sinners." Thus did the angel declare to His mother, "the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

Brethren, have you ever seriously stopped, thus to view yourselves in the glass of God's unchanging truth? Have you ever regarded yourselves, every one of you,—whether in youth or age,—as living monuments of corruption? Have you ever mourned over, been humbled for, and sought deliverance from this low and lost estate? On every one of you is inscribed in legible characters, "born in sin, a child of wrath!"

We are sure that there are in childhood, in youth, in age, many monuments of "the grace of God." We no doubt have seen that that grace which was manifested in Josiah, and Timothy, and John the Baptist, often exhibits its power, so as almost to verify with literal truth, "out of the mouth of babes and sucklings thou hast perfected praise." But the godly child, the pious youth, contrasted with the multitudes around them, are of such rare occurrence, that a more solemn and deepened importance seems to attach to the declaration of Solomon,—"Childhood and youth are vanity."

Yes! it is a melancholy truth:—"sin reigns in fallen man." The babe that rests upon the mother's lap, in infant loveliness, may smile unconscious of the guilt and pollution he is heir to: and if, in infancy, he were summoned hence, we doubt not he would mount on cherub's wings, to lisp the praises of his Redeemer; but let him step but a little way into life, unvisited by God's renewing grace, and in what fearful characters shall he soon read, that "childhood and youth are vanity!"

Thus, placing on a scriptural basis the source of the evil; thus, identifying it with the sin of our nature, we are prepared more easily to discern its influence, and to mark, as proposed,

2. Some of its operations.—And here the great difficulty is to select, from the painful mass of evidence, which lies before us; to group, as it were, within the prescribed outline of one or two such discourses as the present, the various exhibitions of that vanity that attaches to youth and childhood. It would seem, however, that we may ascribe to it a two-fold influence; we may consider it as "working within and without"—within it affects the thoughts; without it manifests itself in a variety of ways,—in the words and ways of youth and childhood. We, first, would briefly mark its inward operation. We seek not in you, my younger brethren, for that sobriety of judgment and demeanour, which belongs to riper years; yet would we, under God's direction, aim to stem the tide of folly, over which the reflecting and serious observer cannot but mourn. "The Lord knoweth the thoughts of man, that they are vanity." "Foolishness is bound up in the heart of a child"; and Solomon says "I looked among the simple ones, and behold young men void of understanding."

Very willingly, on this part of my subject, would I appeal to yourselves. Without fearing the result, I would

receive you as judges in your own case; does not your experience accord with the unerring Word of God? If for a moment you pause upon your way to think, what are the subjects of your reflections? Are you engaged about the things that make for peace? or about the vain and empty concerns of a world that "lieth in wickedness" and the fashion of which "passeth away?" These are serious subjects not ill suited to employ "a dying creature"; these are serious subjects too well calculated to engage "an immortal spirit." Is it of little moment to recollect "that you are sinners"; that this is a faithful saying, "for if we be dead with him, we shall also live with him"? Is it of little interest that "ye must be born again"—"Except ye repent ye shall all likewise perish"—"He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God?"

Oh! if you are indifferent to the world to which you are hastening, unmoved by the love, unawed by the fear of God; how unbroken is the chain of folly which binds you! "The beginning of wisdom is the fear of the Lord"; but I know that thoughts like these not often intrude themselves upon the minds of youth and childhood; other views, and other thoughts engage them; thoughts, resulting from, and continuing to feed, that spirit of vanity of which we are speaking. Yes, young friends, yours is the bewitching season of life, that teems with thoughts more bright, and prospects, in your idea, far less gloomy. Buoyant with spirits, clad with hope, you enter on the spring of life, the halcyon day of peace and enjoyment. The heart swells high with joyous anticipations; the lively imagination, the excited feelings, the unimpaired health, point to indulgence; gay companions invite; the siren voice of pleasure woos; she decks herself in her most fascinating garb; she puts forth her most attractive forms; she disguises the bitterness that mingles with the draught; conceals all the poisonous ingredients that rattle in her cup; to gratify sense is her end and aim. The proverb, to which we cannot but ascribe the extreme of folly, seems to exhibit its sad reality, "Youth for pleasure, age for business, old age for religion." Reason and reflection are cast aside; religion is an unwelcome visitor, entering only to damp enjoyment, to interrupt the day-dream of happiness and bliss. Can folly, more pitiable, arrest our view? can vanity be embodied in a more striking, a more melancholy form? But the objector stops me; he reminds me of many remarkable exceptions; he whispers, "not all in youth are thus tainted with vanity; thus unreflecting; thus devoted to pleasure." Gladly do I admit the truth. Fix your notice upon this and that more seriously disposed, more sober-minded, more intellectual, to whom, from natural or educational bias, pleasure is more distasteful; yet is such a one less under the sway of sin? is vanity less predominant in the heart? By no means; unless the Spirit of God has communicated that new principle, which is at once the germ, and the earnest of eternal life; unless "that soul is born again"; and actuated by the incorruptible seed which abideth ever, the unconverted child or youth, that speaks of better things, can manifest nought but vanity, in thought and word; for the views of such are not founded on the Word of God; not directed by the Spirit of God; and quite repugnant to the truth of God; else did the Spirit err, which said by Paul, "the natural man receiveth not the things of the Spirit of God."

The salvation of the Bible embraces a believing view of God the Saviour, an intimate union with Christ Jesus, constant communion of grace, and help and comfort out of His fulness, increased conformity to His image, and if these enter not experimentally into the views of "a saved sinner," he is in youth, or childhood, or age, he is vain; his thoughts, his hopes, are indeed vanity itself.

Thus establishing the existence of the ruling power of this evil principle, even in those sons and daughters of Adam, who appear in the most lovely colours, as naturally moral, amiable, and estimable, but are not yet born anew of the Holy Ghost, we would proceed to examine how vanity develops itself in the outer man. "As a man thinketh in his heart," says Job, "so is he." Hence does this evil, nursed within, rush with impetuous tide to defile the words and ways. To its exercise and operations, in its least malignant forms, we cannot at any great length advert. Connected with it are all those things, which the too indulgent parent is ready to palliate, and regard as foibles only in his child. We cannot but see and mourn over, the evil tempers of childhood, the sullenness, obstinacy, and disobedience, the workings of pride, and hatred, and envy, in the nurslings of our care. It is true, well directed parental admonition, and judicious correction, and affectionate reasoning, often avail to restrain, to modify, and to contract the power of native depravity. Yet all are the workings of that corrupt, that sinful nature, which nought but the grace of God, called down by the faith and prayers of the believing parent, can effectually subdue; and ye, that are professing Christian parents, I put it to your consciences, whether these open and manifest workings of sin often humble you on your knees at the throne of mercy, carrying to Jesus the suit of the child "have mercy on me, Lord, thou son of David, my son lieth at the point of death."

But as childhood ripens into youth, the increasing influence of evil is manifest. "The waste of precious time"; "the idle words, every one of which must be accounted for"; the foolish jesting which is not convenient; the mockery of sacred things; the pride of person, of dress, of intellect, of external advantages; these, in childhood, or youth, or age, are to be referred to that same evil principle of vanity. We must turn from this to its darker and deeper traits, as developed in childhood; and how justly said the inspired apostle "the tongue is an unruly member, a world of iniquity; and it is set on fire of hell."

For who is the parent, who sinks not appalled at the open records of infant guilt? well may the tear bedew his cheek, and the sigh rend his breast, when scarcely does he move from his door, ere the little offspring of parents, Christian by name and profession, offer to his view the multiplied forms, the varied malignity of sin. Into what street do we turn, where little mouths, like open sepulchres, emit not all that is foul, filthy, polluting and unclean? Who can tell the blasphemous uses of the name of Christ and God? Who can count the damnations imprecated on others and themselves? Who shudders not at the oaths and curses, which cast around a moral withering and blight? It may be that they know not the meaning, are unconscious of the guilt; that they but echo and repeat language, to which their ears were accustomed in the domestic circle. But oh! parents and Christians, each one rises to be recorded in the book of God's remembrance; and if mercy arrest not the fulfilment, on every case will light, with fearful force, that denunciation of wrath, "he loved not blessing, therefore shall it

be far from him; he delighted in cursing, therefore shall it come unto him."

And of falsehood, in its numerous forms, how shall I speak? When parents, and masters, and heads of families, and mistresses, not only by example, but too often by precept, encourage it in their children and servants,—when it is palliated by the usages of society, and so little regarded by its more influential members! It seems almost hopeless to rouse childhood to a sense of its evil: well has some writer on this subject said "truth, simple truth, seems to have found wings, and taken her flight from our lower world." So varied are the modes of deception, so multiplied the channels in which lies are framed, fed, and circulated by childhood, and youth, and age, that midnight would throw her shades around us, ere the subject were exhausted.

We would then but remind you, in the Word of God, that the slightest departure from truth, constitutes us liars before God. And who is the parent of such? Even he who was a liar from the beginning. What shall be the doom of such? "All liars shall have their part in the lake which burneth with fire and brimstone." If infants in years be then giants in sin, how suitable the prayer of David; "remove far from me the way of lying; put away from me all vanity; set a watch before my lips, and be looking at the root of the evil"; with the faith and humility of the same Royal Psalmist, to say, "Create in me a clean heart, O God, and renew a right spirit within me."

ORIGIN OF MORMONISM.

From the Boston Recorder.

Mr. Editor,—As the pastor of the Congregational church and society in this town, I have had occasion to come in contact with Mormonism in its grossest forms. Consequently I have been led to make inquiries relative to its origin, progress, and, so far as they have any, the peculiar sentiments of its votaries. My object in this has been, as a faithful pastor, so far as possible, to arrest the progress of what I deem to be one of the rankest delusions ever palmed on poor human nature. However, not supposing the readers of the Recorder would be interested in the details of Mormonism in general, I send you for publication in your valuable periodical the following communication, as a paper of unusual importance, giving a certified, sufficiently well attested, and true account of the "Book of Mormon," or "Golden Bible," as it is sometimes called, on which the whole system mainly depends. And here perhaps it should be said, that the leaders of the delusion pretend that the book was dug out of the earth, where it had been deposited for many centuries; that it was written on certain metallic plates, in a peculiar character or hieroglyphic; that the finder, a man of money-digging memory, who was accustomed to look into the ground by the aid of a peculiar stone was in a similar manner enabled to read and translate it.—Hence what is sometimes called the Mormon Bible. But not such its origin according to the following communication.

The occasion of the communication coming into my hands is as follows. Having heard incidentally that there was a lady in Monson, Mass., whose husband, now dead, was the author of the book, I requested in a note Rev. D. R. Austin, principal of Monson Academy, to obtain for her, for my benefit, and to be used as I should think proper, a certified account of its origin with her husband, for the character of which lady I wished the venerable Dr. Ely and himself to vouch. The following highly satisfactory document came in reply.

You are requested to insert it in the Recorder, not so much because it will interest the majority of your readers, but that the facts well attested may be laid up in memory, and the number of your paper containing them being kept, may afford the means to an enlightened community to refute so great an imposition on the world. I would not only respectfully bespeak its publication in the Recorder, but in other papers; I would it were published throughout the land; for many Mormons are straggling throughout the country endeavoring to propagate their notions; and with some success, with a peculiar class of people. The origin of this pretended revelation being thus completely authenticated, may save many minds from delusion, fanaticism, and ruin. Yours respectfully,
JOHN STORMS.
Holliston, April 8, 1839.

ORIGIN OF THE "BOOK OF MORMON," OR GOLDEN BIBLE.

As this book has excited much attention and has been put by a certain new sect in the place of the sacred Scriptures, I deem it a duty which I owe to the public, to state what I know touching its origin. That it claims to a divine origin are wholly unfounded, needs no proof to a mind unperturbed by the grossest delusions. That any sane person should rank it higher than any other merely human composition, is a matter of the greatest astonishment; yet it is received as divine by some who dwell in enlightened New England, and even by those who have sustained the character of devoted Christians. Learning recently that Mormonism had found its way into a church in Massachusetts, and has impregnated some of its members with its gross delusions, so that excommunication has been necessary, I am determined to delay no longer in doing what I can to strip the mask from this monster of sin, and to lay open this pit of abominations.

Rev. Solomon Spaulding, to whom I was united in marriage in early life, was a graduate of Dartmouth College, and was distinguished for a lively imagination and a great fondness for history. At the time of our marriage he resided in Cherry Valley N. Y. From this place we removed to New Salem, Ashtabula county, Ohio; sometimes called Conneaut, as it is situated on the Conneaut Creek. Shortly after our removal to this place his health sunk, and he was laid aside from active labors. In the town of New Salem there are numerous mounds and forts, supposed by many to be the dilapidated dwellings and fortifications of a race now extinct. These ancient relics arrest the attention of the new settlers and become objects of research for the curious. Numerous implements were found, and other articles evincing great skill in the arts. Mr. Spaulding being an educated man and passionately fond of history, took a lively interest in these developments of antiquity; and in order to beguile the hours of retirement, and furnish employment for his lively imagination, he conceived the idea of giving a historical sketch of this long lost race. Their extreme antiquity of course would lead him to write in the most ancient style, and as the Old Testament is the most ancient book in the world, he imitated its style as nearly as possible. His sole object in writing this historical romance was to amuse himself and his neighbors. This was about the year 1812. Hall's surrender at Detroit occurred near the same time, and I recollect the date well from that circumstance. As he progressed in his narrative, the neighbors would come in from time to time to hear portions read, and a great interest in the work was excited among them. It claimed to have been written by one of the lost nations and to have been recovered from the earth, and assumed the title of "Manuscript Found." The neighbors would often inquire how Mr. Spaulding progressed in deciphering "the manuscript," and when he had a sufficient portion prepared he would inform them, and they would assemble to hear it read. He was enabled from his acquaintance with the classics and ancient history, to introduce many singular names, which were

particularly noticed by the people, and could be easily recognized by them. Mr. Solomon Spaulding had a brother, Mr. John Spaulding, residing in the place at the time, who was perfectly familiar with the work, and repeatedly heard the whole of it read.

From New Salem we removed to Pittsburg, Pa. Here Mr. Spaulding found an acquaintance and friend, in the person of Mr. Patterson, an editor of a newspaper. He exhibited his manuscript to Mr. Patterson, who was very much pleased with it, and borrowed it for perusal. He retained it for a long time, and informed Mr. Spaulding that if he would make out a title-page and preface, he would publish it, and it might be a source of profit. This Mr. Spaulding refused to do, for reasons which I cannot now state. Sidney Rigdon, who has figured so largely in the history of the Mormons, was at that time connected with the printing office of Mr. Patterson, as is well known in that region, and as Rigdon himself has frequently stated. Here he had ample opportunity to become acquainted with Mr. Spaulding's manuscript, and copy it if he chose. It was a matter of notoriety and interest to all who were connected with the printing establishment. At length the manuscript was returned to its author, and soon after we removed to Amity, Washington county, Pa., where Mr. Spaulding deceased in 1816. The manuscript then fell into my hands, and was carefully preserved. It has frequently been examined by my daughter, Mrs. McKenstry, of Monson, Mass., with whom I now reside, and by other friends. After the "Book of Mormon" came out, a copy of it was taken to New Salem, the place of Mr. Spaulding's former residence, and the very place where the "Manuscript Found" was written. A woman preacher appointed a meeting there, and in the meeting read and repeated copious extracts from the "Book of Mormon." The historical part was immediately recognized by all the older inhabitants, as the identical work of Mr. Spaulding, in which they had been so deeply interested years before. Mr. John Spaulding was present, who is an eminently pious man, and recognized perfectly the work of his brother. He was amazed and afflicted that it should have been perverted to so wicked a purpose. His grief found vent in a flood of tears, and he arose on the spot and expressed in the meeting his sorrow and regret that the writings of his sainted brother should be used for a purpose so vile and shocking.—The excitement in New Salem became so great that the inhabitants had a meeting, and deputed Dr. Philastus Hurlbut, one of their number, to repair to this place, and to obtain from me the original manuscript of Mr. Spaulding, for the purpose of comparing it with the Mormon Bible, to satisfy their own minds, and to prevent their friends from embracing an error so delusive. This was in the year 1834. Dr. Hurlbut brought with him an introduction, and request for the manuscript, which was signed by Messrs. Henry Lake, Aaron Wright, and others, with all whom I was acquainted, as they were my neighbors when I resided at New Salem.

I am sure that nothing could grieve my husband more, were he living, than the use which has been made of his work. The air of antiquity which was thrown about the composition, doubtless suggested the idea of converting it to purposes of delusion. Thus an historical romance, with the addition of a few pious expressions and extracts from the sacred Scriptures, has been converted into a new Bible, and palmed off upon a company of poor, deluded fanatics as divine. I have given the previous brief narration, that this work of deep deception and wickedness may be searched to the foundation, and the author exposed to the contempt and execration he so justly deserves.

MATILDA DAVIDSON.

Rev. Solomon Spaulding was the first husband of the narrator of the above history.—Since his decease, she has been married to a second husband by the name of Davidson. She is now residing in this place, is a woman of irreproachable character, and a humble Christian, and her testimony is worthy of implicit confidence.

A. ELY, D. D.,

Pastor of Cong. Church in Monson.

D. R. AUSTIN,

Principal of Monson Academy.

Monson, Mass., April 1, 1839.

THE SLAYING OF THE WITNESSES.

The slaying of the witnesses, which I understand not so much in a literal sense, or of a corporal death; though there may be many slain in this sense when it will be; but in a civil sense, with respect to their ministry, being silenced by their enemies, and neglected by their friends. This is an affair that is not yet over. Some have thought that it is, and that the prophecy of it had its accomplishment in the burning of the Protestants in Queen Mary's time, which lasted about three years and a half, or according to others, in King James the Second's reign, which was about such a length of time. But this is not at all likely, since then the witnesses had liberty granted them to prophecy. It is more likely that it should be fulfilled in the case of the Protestants of the valley of Piedmont, who were driven out from thence for non-conformity to the Romish religion, by the duke of Savoy; and who recalled and re-established them by an edict just three years and a half after. But these instances, with others which are proposed, were only hints or pledges of what is hereafter to be done. These were at most only partial slayings of the witnesses; whereas this will be universal. It will not be in our place only, but every where where there are any. Besides the outward court must be given to the Gentiles ere the witnesses, which are in the outward court, can be come at and slain,—which is not yet done. The Gentiles are the Papists; the outward court is the bulk of the Reformed Churches, which will fall into the hands of the Papists again. Since the Reformation was at a stand, and things have begun upon the decline, the papists have got ground, and regained some part of the outward court, as in Germany, Poland, &c. But they have not as yet got the whole into their hands, as they will and which they must, ere they can make this universal slaughter of the witnesses. An house that has an outward court, or a court-yard unto it, the court is a fence to the house, and there is no coming at the one without entering the other, and so all churches established by the laws of the land of the countries where they are, or all those civil and worldly establishments, are fences and guards about the witnesses. So long as these are out of the hands of the Papists, they cannot come at the witnesses, they are safe; but when these are once gained over, then they will be slain and not till then. Moreover, the witnesses have not yet finished their testimony. They are still prophesying, though in sackcloth, or under some discouragements; whereas it will be when they have finished their testimony, and at the close of the 1260 days, or years, of antichrist's reign, that they will be killed. And had they been slain at any of the times before mentioned, they would have risen long before now. For the time between their death and rising is but three days and a half, that is, three years and a half. They would have ascended up to heaven before now, which denotes a most glorious state of the church; and the rain of antichrist would have come on long before this time. For that will immediately follow the rising and ascension of these witnesses. For at the same hour that they shall ascend, will be a great earthquake, or a revelation in the papal state; and the tenth part of the city, or of the Romish jurisdiction, shall fall, (that is, one of its ten horns, kings or kingdoms belonging to it, and perhaps the kingdom of France is meant,) and seven thousand men of name will be slain, and the rest be affrighted, and give