THE HERALD OF TRUTH.

"And I saw another angel flying in the midst of Heaven having the everlasting Gospel to preach, ******* Saying with a loud voice—Fear God and give glory to him, for the hour of his Judgment is come"—Rev xiv 6 7

VOLUME I. | SAINT JOHN, NEW BRUNSWICK, SATURDAY, JULY 29, 1843. | NUMBER I

PROSPECTUS.

"THE HERALD OF TRUTH," published by the friends of Truth, under the especial direction of a committee of its patrons;

EDITED BY GEORGE P MARTIN

The *Herald of Truth* will be published every *Saturday* morning, so long as such a paper is needed, or so long as friends can be obtained to support it

It is to be supported entirely by DONATIONS from such as love the Lord and wish well to the cause of Truth.

Its object is to proclaim the truth "Thy word is truth." "Sound an alarm and say, 'Behold the Bridegroom cometh'"

Persons who wish to receive this paper regularly can have it sent them by sending their names with such donations as they can afford to make; to others the paper will be distributed gratuitously, excepting where they are disposed of by *employed* newsmen and boys, in which cases they will be sold for one penny each.

Its columns will not be open for controversy, but communications will be received and are solicited from all persons who, in a spirit of meekness, are desirous of promoting the truths of the Gospel

Communications will be referred to the publishing committee before being inserted

Publishing Office at the store of L. M'Leod, King street, St. John.

All communications must be addressed to the Editor, *(post paid)*, Herald of Truth Office

Donations for the support of the paper will be received at the publishing office, or by the editor.

A regular account of donations, receipts, and expences will be kept, and the amount of each regularly reported in the paper.

Printed by A GRANT *Office in Mr Dunn's Building, Prince William Street*

EXPOSITION OF NEBUCHADNEZZAR'S DREAM

DANIEL II —BY GEORGE STORRS.

There are those who, when they come to hear anything on the appearing of Christ and the end of the world, expect to hear us *predict* and *prophesy* on those matters. With predicting and prophesying, in the sense of foretelling future events, I have nothing to do \[illegible\] that God has given us, and tell you *how* I understand them, and *why* I understand them as I do. When this is done you will *judge* for yourselves, as each of you must give account for himself, whether the interpretation given accords with the general tenor of the Scriptures I force not my exposition upon any man Hear, then judge.

I cannot agree with some who tell us that the prophecies *cannot* be understood I consider such language the language of *infidelity* What is it but saying—"Revelation is *no revelation*" Revelation is something made known, and, of course, to be understood To say that any part of it cannot be understood, is, just so far, to be infidels There are some men who denounce infidelity with an unsparing hand, who, at the same time, tell us we cannot understand the prophecies! What is this but infidelity

A man may say, with truth, that *he does not* understand the prophecies, but, to say "they *cannot* be understood," is a very different matter, and he that does it, whatever his standing or reputation, is infidel in his principles Not that he rejects the *whole* of Revelation, but he denies that a part of the Bible is a revelation

I most solemnly believe that God designed every part of the Bible should be understood, but, not without searching the Scriptures, comparing one part with another, an earnest prayer to Him for that same *Spirit*, to guide us into truth, which at first inspired holy men to write the sacred pages Hence, to come to a knowledge of the truth, we must first seek a childlike spirit, and pray much for divine aid The blessed Jesus said—"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the *wise* and *prudent*, and hast revealed them unto *babes* Even so, Father, for so it seemed good in thy *sight*." First, an humble spirit is necessary Then, for our encouragement, the Saviour has said, "If you, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him

Let us then *humbly* yet *confidently* seek the aid of the Holy Spirit to give us understanding and in that light search the Scriptures to know what was the mind of the Spirit that inspired them, and we shall not search in vain.

Let us now examine the *second* chapter of Daniel I shall, *for the sake of brevity*, begin at the 31st verse

Verses 31—36 —"Thou, O King, sawest, and behold, a great image This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible This image's *head* was of fine gold—his *breast and arms* of silver—his belly and his thighs of brass—his legs of iron, his feet part of iron and part of clay —Thou sawest till that a stone was cut out, without hands, which smote the image *upon his feet* that were of iron and clay, and *brake them in pieces* Then was the iron, the clay the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors, and the wind carried them away, that no place was found for them. and the stone that smote the image became a great mountain, and filled the whole earth.—This is the dream, and we will tell the interpretation thereof before the king

I wish to call the attention of my readers to an inquiry Where did the stone strike the image? "UPON HIS FEET" Let that be remembered, for I shall have occasion to speak of that fact again.

Verses 37, 38.—"Thou, O king, art a king of kings for the God of heaven hath *given thee a kingdom*, power, and strength, and glory And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee *ruler over them all*," [i. e., has given thee *universal* dominion on earth] "Thou art [i. e., thy kingdom is] *this head of gold*.

Babylon was the *first* kingdom of *universal empire*. It was founded by *Nimrod*, the great grandson of *Noah* See Genesis x 8—10. It lasted near seventeen hundred years, though under different names, sometimes called Babylon, sometimes *Assyria*, and sometimes Caldea. It extended from Nimrod to Belshazzar, who was its *last king*

Verse 39, *first part*—"And after thee shall arise another *kingdom*, inferior to thee." What kingdom succeeded Babylon? See chapter v. 28, "Thy kingdom [Babylon] is divided, and given to the Medes and Persians."

The Medo-Persian kingdom, then, was the second *universal kingdom*, and was *represented* by the "breast and arms of silver.

Verse 39, *last part*.—"And another *third* kingdom of brass shall arise, which shall bear *rule over all the earth*." What kingdom was this?—See chapter viii verses 5—7, 21 Here we learn that *Grecia* conquered the Medo-Persian kingdom and became a kingdom of *universal empire*. This took place under Alexander Here, then, we have the *third* kingdom, which was *represented* by the *brass* of the image.

Verse 40.—"And the *fourth* kingdom shall be strong as iron forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these, shall it break in pieces and bruise"

What kingdom is this? It is generally admitted to be the Roman kingdom. It is a universal kingdom, that is to break in pieces all that went before it. Rome alone answers the description. \[illegible\] universal empire \[illegible\] "And it came to pass in those days, that there went out a decree from Cesar Augustus, that *all the world* should be taxed" Who was Cesar Augustus? A Roman Emperor Here, then, we have the *fourth* kingdom, represented by the "legs of iron."

Verse 41 —"And whereas thou sawest the feet and toes part of potter's clay and part of iron, *the kingdom* shall be divided *What kingdom* shall be divided?" "The *fourth* kingdom." Was it divided It was. The western empire of Rome, between the years A D 356 and 483, was divided into ten divisions, or kingdoms, viz 1 The Huns in Hungary, A D 356 2 The Ostrogoths, in Mysia, 377 3 The Visigoths, in Pannonia, 378 4 The Franks, in France, 407 5 The Vandals, in Africa, 407 6 The Sueves and Alans, in Gascoigne and Spain, 407 7 The Burgundians, in Burgundy, 407 8. The Heruli and Rugii, in Italy, 476 9 The Saxons and Angles, in Britain, 476 10 The Lombards, in Germany, 483.* Thus the "kingdom was divided" as designated by the *ten toes* "But," after its division "there shall be in it the *strength of iron*, forasmuch as thou sawest the *iron mixed* with the miry clay."

The *Roman*, or "*iron*," power, through the influence and authority of *Popacy*, or *Papal Rome*, stretched itself among the "clay" so as to be "mixed with" it, and thereby kept up "the *strength of iron*."

Verses 42, 43 —"And as the toes of the feet were part of iron and part of clay, so the kingdom [Roman kingdom] shall be partly strong and partly broken And whereas thou sawest iron mixed with miry clay, *they* [Romanism] shall mingle themselves [i e Rome Papal] with the *seed* of men but they shall not *cleave one to another*, even as iron is not mixed with clay"

How exactly has all this been fulfilled Romanism, or the Romish Church, while it has mingled with all nations, has not mixed with them, but has kept up its authority over its subjects, under whatever government they may have been located; so that the authority of Rome has been felt by all the nations where her subjects have been "mingled with the *seed* of men"—The fourth, or Roman kingdom is thus *perpetuated*, though "divided That power will continue not *civilly*, but by its *ecclesiastical* authority, till "broken without hands

Verse 44 —"And in the days of these kings [*What kings*, or kingdoms? Clearly, the kings of the *divided fourth* kingdom for that is *now* the subject of discourse] shall the God of heaven set up a kingdom, [the *fifth universal kingdom*] that shall *never* be destroyed [and, therefore, must be in the *immortal* state, or "new earth"] and the kingdom [when set up] shall not be left to other people, [i e, the subjects shall not pass from one set of rulers to another, as the *four* previous kingdoms have done,] but it shall *break in pieces* and consume all these kingdoms, [See Rev. xi. 15, "And the *seventh* angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever" "And (18th verse) the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest *give* reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest *destroy* ('*break in pieces*') them that destroy ('*break in pieces*' See Dan vii 23) the earth, and it (the *fifth* kingdom) shall stand forever'

The question now arises, What are we to understand by this last kingdom? and *when* is it "set up?" Some tell us it must be the "kingdom of grace," because the stone that smote the image was a "*little stone*" at first. But where, I ask, do they learn that the stone was a little *one?* Not in the Bible, surely It is not there. They must find it, then, among the inventions of men. "But," say they, "it *grows*, mark that." Well, my dear sir, will you be good enough to show me where the stone is said to *grow?* You do not find it in the Bible it must be in your imagination, if anywhere The "stone smote the image, and" it "became like the *chaff* of the summer threshing-floors, and the wind carried" it "away, that *no place* was found for" either of the four kingdoms *then*, and not till then, "the stone became a great mountain, and filled the whole earth"

Still, the objector insists upon it, that "it must be the *kingdom of grace*, set up by our Lord Jesus Christ 1800 years ago, in the days of the *Cesars*." If he had not, then Abel, Enoch, Noah Abraham, Isaac, Jacob, Moses, Joshua, Samuel, David, Job, and all the prophets, must have gone to *perdition*, for surely no man can be saved without *grace*, and that grace must *reign* to bring salvation Thus if Jesus Christ set up "the kingdom of grace" only 1800 years ago, all that lived the 4000 years previous "*perished*"

But let us look at this subject a little farther *Where* did the stone strike the image when it *smote it?* Not on the "*head*"—Babylon, nor on the "breast and arms"—Media and Persia nor on the "belly and thighs"—Grecia nor yet on the "*legs*"—Rome pagan, as it should have \[illegible\] if the kingdom was "set up in the days of the Cesars,"—*there*, *then*, \[illegible\] it smite the image Verse 34 tells us, it "smote the image upon the FEET." Now, it could not smite the feet before they were in being, and they were not in being till several hundred years after Christ's crucifixion, i. e., till the fourth or Roman kingdom was *divided;* which, we have seen, did not take place till between the years A D. 356 and 483 Since that time the "*Man of Sin*" has reigned on earth, instead of the Lord of Glory, and has *trodden* "under foot the holy city"—the church But the kingdom of God *is to be* set up. That it was not set up at certain periods spoken of in the New Testament, will appear from the examination of a few passages It was not set up when our Lord taught his followers to pray, "Thy kingdom come" it must have been future then Again—The mother of Zebedee's children understood it to be *future* when she desired our Lord to grant that her two sons might sit "the one on the right hand, and the other on the left, in *thy kingdom*" It was still future when our Lord ate the last passover *See* Luke xxii. 18: "I say unto you, I will not drink of the fruit of the vine, until the kingdom of God *shall come*." So, it had not *then* come. Let us see if it had come when Christ hung on the cross. See Luke xxiii. 42 "Lord, remember me *when* thou *comest* into thy kingdom"—Thus, to his death, it seems, his kingdom had not been set up. But did he not set it up before his ascension to heaven? See Acts i 6 "Lord, wilt thou at this time restore again the kingdom *to Israel?*" Not done *yet*. Now, *see* 1 Corinthians 50: "Now this I say, brethren, that *flesh and blood cannot inherit the kingdom of God*" This settles the question that the kingdom of God is not set up till the saints put on *immortality*, or not till they enter the *immortal state*, which Paul tells us, verse 52, is "at the *last trump*," and answers to Rev xi. 15, which see, and the Apostle Paul tells us, 2 Timothy iv 1, that "the Lord Jesus Christ shall *judge* the quick and the dead at his *appearing and kingdom*"—And again he tells us, Acts xiv. 22, that "we must through much tribulation *enter into the kingdom of God;*" and this address was made to those who were already Christians, and shows that the kingdom of God was still future, in the apostle's estimation.

It is said that, "Our Lord taught the Jews that the kingdom of God was within them" This is inferred from Luke xvii 20, 21 "And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation;" [marginal, reading 'outward show.'] "Neither shall they say, lo here! or, lo there! for, behold, the kingdom of God is within you." Did our Saviour mean to say that the kingdom of God was *within the Pharisees?* He says of them, Matt xxiii 13, "Ye shut up the kingdom of heaven against men. for ye neither go in, neither suffer ye them that are entering to go in" Surely our Lord could not mean, in Luke xvii, to say, the kingdom of God was, at *that time*, within the Pharisees "True," says the objector, "but the margin has it, *among* you" But, I ask, did our Lord intend to teach that it was *then* among them? If so, why did he speak a parable in the 19th chapter, 11th verse and onward, to disabuse the minds of the people, "because they thought that the kingdom of God should *immediately* appear?" He clearly teaches in that parable that they were not to expect the kingdom of God till he should "*return*" from heaven, at which time he would reward his *faithful servants*, but would say, at the same time, "Those mine enemies, which would not that I should reign over them, bring hither and slay them before me" See, in connection with this, Rev xi 15, 18 What then does our Lord mean in Luke 17th? I understand him to say, that when the kingdom of God does come, it will not be with outward show, or signs, but, the first the wicked will know, it is upon them, and thus the twenty fourth verse seems to explain it. "For as the lightning———so also shall the Son of man be in his day" That kingdom will come *sudden* and *unexpected* to all the wicked

The parables of the "mustard seed" and "leaven," are brought forward as an argument in defence of the doctrine that the kingdom of heaven was set up in the days our Saviour was on earth I admit that those parables refer to a work of grace wrought in this world, but they cannot be so interpreted as to contradict the overwhelming testimony of our Lord, the prophet Daniel, Paul and St. John, as already presented The language of these parables must, to harmonize with the other Scriptures, be understood as spoken in a *borrowed* sense that is, as the grace of God, in *men*, works that preparation which is necessary to constitute us, finally, subjects of the kingdom of heaven, so it is called "the kingdom of heaven," in relation to the *result* In the same way I understand the text, Rom xiv 17.

"But," says the objector, "Christ and the apostles preached the kingdom of heaven at *hand* surely, therefore, it must have been set up about that time" I reply,—A *thing at hand* is the *next to come* Let me ask, what kingdom was *at hand* when Babylon was in power? *Answer*.—The Medo-Persian Why? Because it was next to come. What kingdom was at hand when the Medo-Persian was in power? *Answer* The Grecian Why? Because it was next to succeed it What kingdom was at hand when Grecia was in power? \[illegible\] Because it was next to \[illegible\] as a kingdom of universal empire. What kingdom is at hand when Rome is in power? *God's everlasting kingdom* Why Because that is the next kingdom of universal empire Thus we see how it could be said, *in* truth, the kingdom of heaven is at hand in the *very* commencement of the Roman kingdom.

James, ii 5, tells us that the kingdom is a matter of *promise* to them that *love* God, of course, if "promised," it was future Our Saviour saith, Luke xii 32, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom," not *yet* given It is something still to come To represent it as already set up is to take away one of the strongest motives the Bible furnishes to endure trials, and to suffer patiently while in an enemy's country What a soul-cheering thought—the kingdom of God is to come Christ's subjects will be gathered out of all their tribulations—his territory, the earth, will be *cleansed*, and the wicked rooted out of it and Christ himself *personally* reign over his people forever. not in a *dying* state, but in a state of immortality, peace, and glory in the new earth Such a thought gives new life to the soul, now struggling in this "tabernacle," *groaning*, "being burdened" The kingdom will come; yea, it is now *at the door* "Ye feeble saints, fresh courage take" "Behold, your God will come with vengeance [to your enemies,] even God with a recompense, *he will come and save you*." Isa xxxv 4.

But *when* will the kingdom of God be set up? See Matt xxv 31—34 "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the *throne* of his glory *Then* shall the *King* say unto them on his right hand, Come, ye blessed of my Father, *inherit the kingdom* prepared for you from the foundation of the world."

Then, and not till then, will the kingdom of God be set up on earth, for "flesh and blood cannot inherit the kingdom of God, as we have already seen, and that kingdom is not set up till the "seventh angel" sounds his "trumpet Rev. xi 15—18.

Some men will *not* enter the kingdom of God See 1 Cor vi. 9, 10 "Know you not that the *unrighteous* shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor *covetous*, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God."—See, also, Rev xxi. 27 "And there shall *in no wise* enter into it [the new Jerusalem] anything that defileth, neither whatsoever worketh abomination, or maketh a lie

Who will be subjects of this kingdom? See Rev xx 6 "Blessed and *holy* is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and Christ, and shall *reign* with him." &c Here it is seen that *holiness* is the indispensable qualification for an inheritance in the kingdom of God. See 2 Peter iii. 14: "Wherefore, seeing

* This list is not made up for the occasion nor is it given on doubtful authority It is copied by Faber from the Italian historian, Machiavel and quoted by the learned Dr Scott who introduces Faber's note applying the fourth beast in the seventh of Daniel, to Rome, with the following endorsement —"His conclusion seems well grounded"