

Were the Christian set in his own strength to resist and overcome the world and sin, he might well despair. But it is not so, it is only to confess our sins, and he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. It is "he who is able to do exceeding abundant above all that we can ask or think," that has called us, and who also will do it. O what a rock on which to rest; Jesus Christ, the same yesterday, to-day and forever; a rock that never shall be moved. He is made of God unto us, wisdom, righteousness, sanctification, redemption. And he too is the hope of eternal life. Cast not away then your confidence which hath great recompense of reward. In every emergency, and in temptation's darkest hour, look up to Jesus and say, the Lord is my portion, saith my soul, therefore will I trust in him, and you will surely find deliverance.

## The Herald of Truth.

SAINT JOHN, SATURDAY, NOV 4, 1813

### IMPORTANT ANNOUNCEMENT

"The Herald of Truth ought to be called the Herald of Falshood."

This announcement was made from the Pulpit on Sunday evening last, by the Rev. GEORGE MILLAR, WRELLMAN MINISTER. Truly "there is a voice of the howling of the Shepherds, for their glory is spoiled!" We recollect Paul says "Nor thieves, nor covetous, nor drunkards, nor REVILERS, nor extortioners, shall inherit the kingdom of God." But we will give our readers a little more of the Rev. gentleman's Gospel, (for we verily believe it to be his own). It was about as follows—"The world has stood about 6000 years, 2000 of which was night, 2000 dawn, the last 2000 have only brought us to meridian day, and is it not preposterous to suppose that God will cause the sun to go down at noon."

In opposition to this sublime reasoning, we will give a *Thus saith the Lord* by the Prophet Amos viii. 9-13—"And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day; And I will turn your feasts into mourning, and all your songs into lamentation, and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day."

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord; and they shall wander from sea to sea, and from the north even to the east, and they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst."

And also an extract from the learned and pious Dr. Adam Clark's Commentary, or Illustrations of Dan. 2 chs. The Doctor evidently supposed that the Great Day of the Lord would come at the close of the six thousand years from the creation, which period doubtless is just upon us; and with all due deference to interested parties, we must say we think the Doctor is quite as high authority as the Rev. GEORGE MILLAR. But to the extract—

"According to the ancient tradition there were 1. Two thousand years said: that is without the law. 2. Two thousand years under the law. 3. Two thousand years under the Messiah. And at the termination of the third the endless sabbath should commence. The comments on this ancient tradition go on to state, that at the termination of each day's work of the creation it was said, The evening and the morning were the first, second, third, fourth, fifth and sixth day; but when the sabbath is introduced, and God is said to rest from his work, and to have hallowed this day, there is no mention of the evening and the morning being the seventh day. That is left without termination; and therefore a proper type of the eternal sabbath, the rest which remains for the people of God."

And are we indeed so near the time when the elements shall be dissolved by fervent heat; when the heavens shall be shrivelled up like a scroll, and the earth and all it contains be burnt up. Is the fifth empire, the kingdom of the stone, and the kingdom of the mountain, so near its termination? Are all vision and prophecy about to be sealed up, and the whole earth to be illuminated with the bright beams of the Son of Righteousness? Are the finally incorrigible and impenitent about to be swept off the face of the earth by the besom of destruction, while the righteous shall be able to lift up their heads with ineffable joy, knowing their final redemption as

at hand? Are we so near the eve of that period when they who turn many to righteousness shall shine as the stars for ever and ever? What sort of persons should we then be in all holy conversation and godliness? Where is our zeal for God! Where the sounding of our bowels over the perishing nations who have not yet come under the yoke of the Gospel? Multitudes of whom are not under the yoke because they have never heard of it, — and they have not heard of it, because those who have enjoyed the blessings of the Gospel of Jesus have not felt, (or have not obeyed the feeling), the imperious duty of dividing their heavenly bread with those who are famishing with hunger! How shall they appear in that great day when the conquests of the Lion of the Judah are ended; when the mediatorial kingdom is delivered up to the Father; and the Judge of quick and dead sits on the great white throne, and to those on his left hand he says,—"I was hungry and ye gave me no meat, I was thirsty and ye gave me no drink." I say, —How shall they appear who have made no exertions to tell the lost nations of the earth the necessity of preparing to meet their God; and showing them the means of doing it by affording them the blessings of the Gospel of the grace of God? Let us beware lest the stone that struck the molten image, and dashed it to pieces fall on us, and grind us to powder."

We now refer the Rev. Gentleman to the following passages of Scripture, with an earnest desire that he may be benefitted thereby. — Amos ix. 10: "All the sinners of my people shall die by the sword, which say, the evil shall not overtake nor prevent us. Zeph. i. 12: "And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, the Lord will not do good, neither will he do evil." Jer. xxiii. 16-17: "Thus saith the Lord of hosts, hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you." Eze. xii. 22-23: "Son of man, what is that proverb that ye have in the land of Israel saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel."

"Again the word of the Lord came unto me saying, Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; there shall none of my words be prolonged a yea more, but the word which I have spoken shall be done, saith the Lord God." Eze. xii. 2-23: "Son of man, prophesy against the prophets of Israel that prophesy, and say unto them that prophesy out of their own hearts, Hear ye the word of the Lord; Thus saith the Lord God, Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord."

"Because, even because they have seduced my people, saying peace, and there was no peace; and one built up a wall, and lo, others dashed it with untempered mortar; Say unto them which dash it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord God; I will rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation of it shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof, and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that have daubed it. To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her,

and there is no peace saith the Lord God. Because with lies ye have made the heart of the righteous sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life. Therefore ye shall see no more vanity, nor divine delusions: for I will deliver my people out of your hand: and ye shall know that I am the Lord."

### MINISTERS OF THE GOSPEL.

In a spirit of the utmost kindness, we inquire, why is it that ministers of the gospel are so slow to embrace the glorious second advent doctrine? There are reasons that call for the exercise of charity and sympathy.

One grand reason is this, they have not heard — understand — they have not heard the truth on this subject. The very relations they sustain in the church preclude them from the privilege of hearing. Their business is to read, study, preach, not to hear. Now every one knows the difference there is in the interest of a printed and an oral sermon. How many people are there that would sit down and read a speech of Henry Clay? A few of course. Should he give notice that he would speak from the balcony of the American in this city the street would be crowded for hours.

Another reason is, they have spent years in examining the bible with especial reference to spreading the truth, and they feel the importance of devoting their time and talents to presenting before the world what they have already learned. The prophecies they have examined some to be sure, and they have imbibed the impression, however erroneous it may be, that nothing definite can be understood from them; and consequently they content themselves with the idea that it would be a waste of time to study them; or at least, if they strive to do what they can for the salvation of the world, it will be just as well.

Another reason is, that what instruction they have received, in reference to the prophecies, and also many other portions of Scripture, has been in view of a spiritual or figurative mode of interpretation. Now it is always more difficult to instil truth into minds that have received a wrong bias than others who have no such circumstance to influence them. Ministers receiving their instruction while their minds are forming and before they become matured; their preferences for the views they then receive, are consequently the more permanently rooted.

Again, when their attention is called to the subject of the second advent, their minds are influenced by the common impression that if these things are so, the wise of other days would have seen it; and that especially it would be perceived by the intelligent in this enlightened age of the world. And the fact that the wisdom of this world, and their former teachers are arrayed against the doctrine, deters many from carefully examining the subject.

Others, again, who do examine the subject, are disposed from previous education of course, to look at every point through figurativeizing and spiritualizing glasses; and they cannot therefore see the force of the arguments, nor of the Scripture quoted. They do not appreciate Peter's rule of interpretation, that "no prophecy of the Scripture is of any private interpretation," a rule that seems to be wholly disregarded by many modern expounders of the word of God.

Now these are real obstacles to the promulgation of this blessed truth; and we must exercise a spirit of love, of charity, while we endeavour faithfully to lay the truth before the minds of ministers of the gospel, and urge them to examine honestly the Bible evidence on the subject.

☐ We shall not publish any paper next week.

### A WORD TO THE WISE IS SUFFICIENT.

We understand that some remarks made by us in the 9th and 10th numbers of the "Herald" have given offence to some individuals. And also that the whole course pursued by us, in reference to the doctrine of the Second Advent, and our connection with this paper, is disapproved by them, inasmuch as they hold themselves responsible for our faith and practice. We presume our readers will understand us.

If we have written or published anything that has wounded or offended any of the true flock of Christ, or that has dishonoured the cause of God, we earnestly pray God to forgive us. Our object is to do good—to "Fear God and work righteousness," that our soul may be saved "when he shall arise to shake terribly the earth." And if we have done any thing worthy of "stripes" or of "death," let us suffer. If by the public profession of our faith in the speedy

coming of the Lord Jesus Christ, to judge the world and deliver his people, we have dishonoured God, injured his cause, or brought a reproach on any body of Christians, we say "Cast" us "out." We will submit to whatever will be for the glory of God. And here we would remark, that we make no pretensions to superior piety, spiritual understanding, or faith. We take the Word of God—the Old and New Testament,) as the only rule for our faith and practice; and being taught by it that the "same Jesus, which was taken up into heaven, shall so come in like manner;" our greatest object is to be able to "abide the day of his coming;" and to "stand when he appeareth." We hope to be "saved by grace through faith," knowing that "if ye keep his commandments, we shall abide in his love." We are looking for the coming of Son of Man in the clouds of heaven to gather his elect, and to take vengeance on ungodly men,—we believe this is an event to be desired by all the members of Christ's mystical body, and we are astonished at the opposition manifested to it by the professed disciples of Jesus. But notwithstanding we have no right to "judge another man's servant;" our duty is to act according to the best light and understanding we can get, and leave the event with God. Thus we have done, and God helping us, we are willing to abide the consequences.—

We were aware the first day that our name appeared on the pages of this paper, that we became a mark for all the malignant shafts of a disturbed church and ungodly world. We have been reviled, slandered and threatened; but never yet has an individual come forward to show us our error, or in error we be, or to restore us "IN THE STRAIT OR NECESSITY." We repeat we are looking for the revelation of Jesus Christ from heaven,—we are saying to the extent of our ability "Behold the Bridegroom cometh." Our authority for this is the WORD OF GOD; and we call no man master, "for one is our Master, even Christ." We hold ourselves responsible for no man's faith or practice but our own, and we ourselves, IN MATTERS OF FAITH, accountable to God only. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be hidden up, for God is able to make him stand." In conclusion, we would say in the language of the Psalmist "Let thy mercies come also unto me, O Lord, even thy salvation according to thy word. So shall I have mercies to answer him that reproacheth me; for I TRUST IN THY WORD."

### TO THE LAW AND TO THE TESTIMONY

The following communication from our correspondent in Fredericton, was published in our last number, but in consequence of several typographical errors, and also omissions of texts, which injured its beauty and force, we are induced to republish it. We hope our readers will re-peruse it for it is worthy.

For the Herald of Truth.

"To the law and the testimony, if they speak not according to this word, it is because there is no light in them."—Isa. viii. 20.

As I opened my Bible and cast my eye over the word contained in its blessed pages, the above passage arrested my attention, and the impression it made was such as to induce me to send a few simple lines to the Herald of Truth, that its readers may know that it is my desire to bear testimony to the truth, and endeavour to persuade men to be diligent in searching the Scriptures, for in them they think they have eternal life, and they are they which testify of Christ. John v. 39: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

The testimony which our Lord referred to must have been in the Old Testament, for the New Testament was not written at that time, nor indeed until some time after the crucifixion of the Saviour. If we search the Old Testament Scriptures we shall find there an abundant and faithful testimony concerning the first and also the second coming of our Lord, and more, we shall find that those persons who were called upon to bear witness to the truth of this testimony "SAVED NOT THEIR LIVES UNTO THE DEATH." The New Testament also we shall find agreeing with the old, and teaching that those who are called to bear witness to the truth of the testimony of the Gospel dispensation are not to fear those who can only kill the body, but rather fear him that hath power over both soul and body. All who are Christians are required to shine as lights in the world, and to bear a testimony which shall harmonize with the law and testimony, and be in accordance with all the written word,