

THE HERALD OF TRUTH.

And I saw an angel flying in the midst of heaven having the everlasting gospel to preach. * Say with a loud voice—Fear God and give glory to him, for the hour of his judgment is come. —REV. XIV. 6.

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PROSPECTUS.

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EDITED BY GEORGE L. MARTIN

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

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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 opposed to by employers, workmen 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.

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REV DAVID BERNARD.

It is probably well known that the Baptist order in the United States have, for several years past, been strenuously contending for an undiluted translation of the whole Bible. They have complained that in our common English version, the words signifying Baptism had merely been transferred from the original, without being rendered into English, by which a capital error respecting the true sense of scriptural expressions, has been entailed on the church since King James's time to the present. Being scrupulously jealous for the purity of God's Word, with commendatory zeal they have set "honest men and true" about the work of rectifying this evil, by furnishing a pure English translation of the whole word of God. The Rev. David Bernard (the author of the following letter), and the Rev. N. N. Whiting, were employed to perform this important labour, in prosecuting which it could not be otherwise than that their minds would become stored with a vast fund of biblical truth—a result naturally and unavoidably following a research into the Sacred Word. Consequently, when these two Bible students came to hear the doctrine of the Second Advent, they remembered that they had seen the outline of the same blessed truths in their exploration of the living oracles. They recognized the likeness, and pronounced it a true portrait of the original. We have now great pleasure in presenting to our readers in the Provinces, the following letter written by Mr. Bernard whose piety and literary attainments are of the first class. We have also in our possession a work on the same subject written in French by Mr. Whiting. Both are now engaged in proclaiming the speedy coming of the last judgment. Here is a happy illustration of what a thorough study of the Scriptures will do, and we doubt not if others, (some of whom now stand in the opposing ranks) would, as these two brethren have done, enter into a careful examination of what the Bible really does teach on this great point, determined to know the truth for themselves, and to bow to it when known, that the same light would be shed on their path that now illumines the footsteps of Bernard and Whiting, and they with them would be able to rejoice in the glory of its beams.

LETTER OF DAVID BERNARD,

(A BAPTIST MINISTER.)

ON THE SECOND COMING OF CHRIST

JAN 2d, A. D., 1843

Very dear Friend—It is with feelings of deep and overwhelming interest, that I address you on the subject of CHRIST'S SECOND COMING.

ADVENT FROM HEAVEN—You, doubtless, profess to believe this important truth of Divine Revelation. It is there recorded in plain and explicit terms. But, with the great mass of men, you may have, *would none, felt, my Lord delayeth his coming.* With them, you may have supposed that God has given us no intimation in his word of the time when this event will happen. You may have been kept in ignorance of the truth, by a wrong apprehension of Christ's words—"of that day and hour knoweth no man"—and the false opinion that "Prophecies are not to be understood until after their accomplishment." If the words of Christ refer to the end of time, which some doubt, may they not accord with the event being made known to the People of God previous to the appearing of our Lord. Or is that day to come upon them unawares. There is a prediction in Daniel xii. 4-9, which may believe refers to this event, the words (perhaps the import of them) were to "be shut up (kept secret) and sealed, until the time of the end." Hence, at the time of the Saviour's incarnation the time of the event was not known—for the "time of the end" had not then come. But if the time of the end has now come, or in other words, if we are on the eve of the time when the Lord is to appear—though the "wicked will do wickedly and none of the wicked shall understand, may it not be possible, as Daniel says, that the "wise shall understand." (Dan. xii. 10.) And does not the Apostle say, "but ye, brethren, are not in darkness, that that day should overtake you as a thief?" Is it not possible, that there is a mistake concerning the time not being known? The wisest of uninspired men have erred on other subjects. May it not be possible that they have been in error on this subject also? And is it not strange, that those very persons, however wise, who contend that "we can know nothing about the time" and that "prophecies are not to be understood until after their accomplishment," are perpetually, in their prayers, and sermons, and missionary publications, interpreting the prophecies! They predict, or say that the prophecies predict, a time of universal peace and prosperity in the future, and to the world. How do they know this, if the prophecies are not to be understood until after their fulfilment? They say, moreover, that this universal peace and prosperity will continue for one thousand years, and that then there will be a declension by the influence of Satan, who will be "loosed out of his prison and go out to deceive the nations, (see Rev. xx.) and that then will the end come. Now, do not those who entertain these views not only interpret the prophecies, but also declare that the time will be known? If this is to be the order of events, it will not be difficult, I think, to know the time. But what certain that the Bible teaches this doctrine? Most of the ancient Fathers did not believe it. Martin Luther did not. He believed that the end would come before 1846. Dr. Gill did not believe it—nor did Cotton Mather. They thought that the end of all things was at hand! The scriptures, which, it is believed, inculcate the doctrine of a temporal millennium, I have carefully examined, and there is no evidence at all satisfactory to my mind, that they will admit of such an interpretation. It is true that the heathen are to be given to Christ for an inheritance, but the same scripture informs us that he will break them to pieces with a rod (scepter) of iron—will dash them in pieces like a potter's vessel, (Ps. ii. 8, 9.) It is also true that the Gospel was to have been preached in all the world for a testimony to all nations before the end should come, (Matt. xxiii. 14.) But has not this been done already? Was it not "preached every where" to "every creature under heaven?" So says the Bible. That scripture had its literal accomplishment before the destruction of Jerusalem. And as it has a second accomplishment, (if that were necessary,) since that event; for it has been preached in the four quarters of the globe, for a witness to all nations, of the mercy and grace of God.

The angel who was seen flying in the midst of heaven, having the everlasting gospel to preach to them who dwell on the earth, to "every nation and tribe and tongue and people"—cried "fear God and give glory to him, for the hour of his judgment is come. Is there not reason to believe that this angel is now fulfilling his commission? If so, the judgment is near.

The Bible says, "the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he will reign forever and ever. But this is after the sounding of the seventh trumpet, (which is the last,) at which time "the nations are judged, and the wrath of God is come, and the souls of the dead that they should be judged, and that God should reward his servants, the prophets, and the saints, and those who fear him, both small and great, and should destroy those who destroy the earth." (Rev. xi. 15-18.) There are other scriptures frequently adduced, like Is. ch. 25, to prove a temporal millennium. But it seems to me the language is too strong, and the blessings predicted too full and perfect for a temporal reign of Christ for, while our prophecies say, that God will make "unto all people a feast of fat things, and will destroy the veil that is cast over all nations—he declares that he will swallow UP DEATH IN VICTORY—will wipe away the tears from all faces, and will take away the rebuke of his people from all the earth. And at this time the sun will be confounded and the moon ashamed when the Lord dwelleth in Mount Zion before his ANCIENTS gloriously. (See Is. ch. xxiv.) Will not such language apply with more propriety to a celestial than to a temporal reign of the Messiah? There are many who still cherish the idea that the Jews are to be restored to their national land; and others, that they will be converted. But I cannot entertain, for a moment, the faith, that God will restore Judaism, which he has long since abolished—nor that the Jews, as a nation, are to be converted. "All Israel will be saved." "The Deliverer will turn away ungodliness from Jacob." "But Israel has not obtained that which they have sought—but the election has obtained it, and the rest are blinded." "He is a Jew who is one inwardly and circumcision is of the heart." "If we are Christ's, then we are Abraham's seed, and heirs according to the promise." The limits of this letter will not permit a full and thorough investigation of the whole subject, but I wish to say enough to induce you to examine for yourself. If God has given us any intimation concerning the time of the world's destruction, it is very important that we should understand them. He informed Noah, 120 years before the flood, when he would destroy the world. Our Lord informed his disciples of the approaching destruction which awaited Jerusalem—of the signs which should precede it, and that the event should not extend beyond that generation. And it is not contrary to reason, nor the character of God a general government, nor revelation itself, for him to inform us when he will destroy the world by a deluge of fire. The only question is, has he done it? Let us examine the subject *soberly, carefully, and prayerfully*, and then judge. Please to read carefully the entire book of Daniel. You will learn that the "great image" of Nebuchadnezzar's vision, as interpreted by Daniel, represents the four great monarchies which succeeded each other—which exercised universal empire, and are the Babylonian—the Medo-Persian—the Grecian and the Roman. That the vision of Daniel in the 7th ch., represents the same as that of Nebuchadnezzar. And that the one in the 8th ch., is nearly analogous to the other—with the exception, that in the last, the Babylonian kingdom is not represented. I wish you to observe, that the "great image," representing the four great monarchies, was dashed all to pieces by a stone, cut out without hands, which stone, (the kingdom of God,) "filled the whole earth." And that the "little horn" (Dan. vii. 8-11,) was succeeded by the coming of the "ANCIENT OF DAYS"—the slaying, destruction and burning of the Beast. And also, that that same horn (vii. 21, 22,) "made war with the saints and prevailed against them until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." How strikingly does all this accord with the account given by Paul, (ii. Thess. ch. 2,) of the "man of sin and his destruction by the coming of Christ! In each and every instance, where the Roman power is spoken of, it is represented as being destroyed by the coming of the Lord!

The Man of Sin—the "Papal power, then, is to continue until the end of the world. How shall does this accord with the doctrine of a "Temporal Millennium?" It seems that Daniel had a strong desire to know something which had not been told him, concerning the vision. What was this? Every thing had been explained, except the time when the 2300 days commenced. It was on this point, then, he desired information. To instruct him, Gabriel was commissioned—"Understand the matter, and lie, and consider the vision. What matter? What vision? Certainly, the one which had already been the subject of his thoughts and desires. What follows, (Daniel is 24-27,) is not a vision, but an explanation of the one already seen. In making all this plain, Gabriel gives him additional information, by which, also, the certainty of the vision and its end can be demonstrated. "Seventy weeks are determined, (cut off, it should be rendered, for the Hebrew will not only justify it, but requires it—so say some of our best Hebrew scholars,) on thy people," &c.—The seventy weeks are 490 days "Days," in Daniel's prophecies, says Newton, "are put for years." These 490 years, then, are cut off from 2370 years. And as these 490 years are a part of the 2300, being cut off from them, and must need at the time of the Decree of Artaxerxes, King of Persia, to restore Jerusalem, (see Ezra,) which was 745 years before the birth of Christ—the 2300 years commenced at that time, (457 B. C. or 490 years before the death of Christ,) which will bring us down to 1843. In the year 1843, then, the "Sanctuary shall be cleansed." What sanctuary is this, that is to be cleansed in 1843? A sanctuary is a place of worship. Under the Jewish dispensation, the Tabernacle, the Temple, and Jerusalem itself, were places of worship. Under the Christian dispensation, the place of worship is not restricted to any particular place—the world itself is the sanctuary of the Lord. And this is evident from Ex. ch. 17. Here the earth is to be purified. "The elements will melt with fervent heat," and "every man's work shall be made manifest." (See 2 Peter, ch. iv.) The other numbers in Daniel seem to correspond with the above. The "time, times and a half," in Dan. vii. 25, and the "time, times and a half," in Dan. xii. 7, doubtless refer to the same period spoken of in Rev. 11; 2, 3. This is 1260 years—the reign of Antichrist. In other words, the time of the Papal supremacy commenced in 538, and ended in 1798, when the sceptre of the Pope was broken—he being taken captive and imprisoned by the French. The 1200 days in Dan. xii. 11, may commence in 508, when Pagan Rome ended, by the conversion of the 10 Pagan Kings, and the commencement of the first Papal war. The Pagan Rites were then abolished, and the "abomination that maketh desolate," or the Papal power, began with a strong hand to persecute the saints. The 1200 days end in 1798. "Blessed is he that waiteth and cometh to the 1335 days," (Dan. xii. 12. This period very naturally commences in 508, as no other time is given—and ends in 1843. At this time, at the end of the days, 1843, Daniel is to "stand in his lot," Dan. xii. 13. Now if we are not to expect a Temporal Millennium before the coming of Christ, and the four great kingdoms with their descendants are to be dashed to pieces and pass away, so that there will be found no place for them—and the stone, which is the kingdom of God, is to fill the whole earth, and to stand forever—and the termination of this vision is to be in 1843, is there not reason to expect immediately the coming of the Lord? The time of the cleansing of the Sanctuary—the time when Daniel will stand in his lot, seem to be the same, and all those are made blessed, who wait for, and attain it. What can all this mean but the end of the world—the resurrection of the dead—the coming of the Lord? But the "wicked will do wickedly, and none of the wicked shall understand—but the wise shall understand." "Behold the Bridegroom cometh" go ye out to meet Him!" And now, my dear friend, are you and I ready for this event? We have heard of it from the pulpit—we have read of it in the Bible, and perhaps with some interest. But has not the feeling