

THE HERALD OF TRUTH.

"And I saw another angel flying in the midst of Heaven, waving 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. III. 6, 7.

VOLUME I.

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PROSPECTUS.

"THE HERALD OF TRUTH," published by the friend 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 funds 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 Kingdom 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 women and boys, in which case 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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Extract from a Sermon

BY THE REV. ROBERT AINSIE, LIVERPOOL, &c.
"Preaching in closed houses, Sabbath after Sabbath, in the same congregation, appears no little better than a mockery when the wretched state of Christendom arises before me, overshadowed as it is with the cloud of Almighty vengeance; and yet, were I to pursue the course that best accords with my present state of feeling—were I to cry aloud throughout the streets and lanes of this city, day and night—Woe—woe to the inhabitants—woe to the corruptors of the pure gospel of the blessed Jesus, I should be regarded as a fanatical maniac; and, at the sacrifice of future usefulness, would only secure the melancholy satisfaction of having borne my testimony against a degenerate age, and an apostate church. My beloved hearers, I am well aware that the glance I have taken at this most alarming and exciting subject, is but ill calculated to prepare my mind, at least, for the deliberate investigation of the important doctrine which I have purposed to bring before you; but, depending for help, whence alone true help can come, I proceed to the consideration of my subject; and that your minds may not be confused by a variety of matter, I shall confine myself, in the present lecture, to the description that prevails respecting the state and prospects of the church, and of the world.

What is the opinion that the churches of the present day entertain of themselves and of the world? My hearers, am I not stating a truth when I say—Go where you will, either to the platforms of Bible Societies or Missionary Societies, or the pulpits of Churchmen or Dissenters, and you will hear one uniform tale of the increasing piety, and of the extended success of the gospel. You will almost be persuaded that the ministers and the churches are as holy and as zealous as they will be—that the world is mending every day through the influence of religious example, and that we may shortly expect the triumph of the gospel—the fulfilment of the promise that the whole earth shall be filled with the glory of the Lord. Now, without stopping to inquire what influence such statements as these, or such opinions, however modified, of the church and of the world, are likely to produce upon either, let us see how they accord with Scripture, and with fact. It is plainly stated by our Lord, that, until the end of the present dispensation, there should be the co-existence of Christianity and anti-Christianity—that the tares should grow together with the wheat until the end of the age—not the end of the world, as it is rendered in our translation; and if this be true, when shall every knee bow, and every tongue confess that Jesus is the Lord?—When shall

righteousness cover the earth, and when shall the earth be filled with the glory of the Lord? Most certainly, if Christ's declaration is to be taken, not during the present dispensation. The apostle Paul informs us, that iniquity, which, at the beginning of the dispensation only worked by way of mystery, in the latter days would assume the character of an actual manifestation. In his second epistle to Timothy, he also declares that, in the last days *perilous* times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unlovely, without natural affection, truce-breakers, false accusers, incontinent, fierce despisers of those that are good—traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof—ever learning, and never coming to the knowledge of the truth; men of corrupt minds, reprobate concerning the truth; evil men and seducers, waxing worse and worse, deceiving and being deceived. And the apostle Paul gives this addition to the awful picture. There shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming? Here, you perceive, my hearers, you have two descriptions of the last days, that is, of the present time, as widely different as two descriptions can possibly be; the first is of man's drawing, and the second is of God's, which of the two will you believe? But, lest there should be any mistake, let us fairly and honestly inquire whether this description of God's giving, actually corresponds with the present state of the churches and of the world; and in tracing the correspondence, may God carry conviction to every one of your minds, as he has done to mine. And now, if we want a standard whereby to judge of the apostasy of the present churches, we must take the Church of Christ when the apostasy was first manifested, that is to say, in the apostolic age. With this pattern in our eye, where, I ask, are the gifts of the Spirit, where the miraculous power, where the gift of healing, where the gift of prophecy, where the gifts that were appointed to follow them that believed? What has become of the angel messengers, who so frequently appeared to the primitive Christians? Where is the confidence and brotherly love that made all things common; and where is the selling of all that we have, and becoming a disciple of the Lord Jesus? Where has the spirit of self-denial, and of cross-bearing, fled; and where is the taking joyfully of the spoiling of goods? Where is the persecution that all that have led godly in Christ Jesus shall endure, and where is the being hated of all men for Christ's name's sake? Alas! alas! my brethren, the gifts of the Spirit are gone, and, I fear, most of the graces have gone with them; and, as to suffering and reproach, to which the church is called, such things have long been mere matters of history. But this general mode of remark will do little, I fear, in bringing conviction to the mind; let us at once go to the churches and take their members individually, and compare the Christian of the present day with Christ; and where, let me ask, Oh, where will you find almost one feature of resemblance? There are none of you ignorant of the fact that our blessed Lord, while in the world, not only made an atonement for sin, but he also set us an example, that we might tread in his steps. He knew what was in man, he knew what would be his most dangerous temptation, that is, the love of the world, the love of creature comfort, the love of ease, and of a present resting place. To guard against this temptation, he chalked out a course for his followers, and for his church; and, let me tell you, that it is the only one that can be safely followed; and what was this course? He became a pilgrim and a sojourner in a strange land, and would not have so much of the world as even a place whereon to lay his head; he took no thought for the morrow; he made no such inquires as these, What shall I eat, what shall I drink, or wherewithal shall I be clothed? And, in praying to his Father, he could honestly, and with a sincere heart, say, give me this day my daily bread. My hearers, whatever apostate churches may say to the contrary, every Christian is bound by our Saviour's example, and, what is more, God's positive command is upon him to walk in these very steps, and to observe the very same rule. The Christian is called to be a sojourner, a pil-

grim, and a stranger, in a strange land. The Christian is commanded to take no thought for food, for raiment, or even for life itself. The Christian is commanded not to lay up treasures on earth, and it is the bounden duty of every Christian by his open contempt of earthly possessions, and creature comfort, to teach every sinner this fact, that the world is not worth the having; and, that all that is in the world is beneath the notice of the man who is on his trial for eternal happiness or eternal misery. Oh! my hearers, find me a follower of Christ, find me a true pilgrim, a genuine sojourner, a man that is truly a stranger in this evil world, find me the man whose conduct tells the world he is living for eternity, find me the church, who lay it down as a rule, that for the sake of thoughtless, world-loving, comfort-loving, and pleasure-loving sinners, their ministers and members shall uniformly preach the following truths by their lives, and by their conduct:—men are probationers for eternity; the world is man's worst enemy, the world has damned millions of souls, and is damning millions more at this very moment. Renounce the world, come out from the world, beware of the world, overcome the world. I hesitate not to say, such a man, such a church is not to be found; the truly righteous are ministered from the earth, and no man taketh it to heart. The professors of religion, of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach, not to speak of sufferings in the flesh, as an evil that they are justified in using every means to evade, they are called to endure hardness as good soldiers of Christ, but, to a man, they love softness and ease. They are called to bear a testimony for Christ, to endure persecution, and to rejoice in tribulation, but they take good care to keep out of the way of both when they can. They are called to weep and to mourn, and are promised a comforter in the Holy Spirit of the living God, but they prefer to be without the comforter, rather than have the mourning. Apostasy, apostasy, apostasy, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but alas! they cry, We are rich, and increased in goods, and stand in need of nothing; and thus blasphemy is added to apostasy. My beloved hearers, do I speak too strongly, have I overdrawn the picture? Come with me to Lambeth Palace, tell the number of its turrets, count its splendid halls and its painted chambers, give a tongue to these appendages of state, these contributors to luxury, and say, Oh! say, what are all these calculated to teach a pleasure-loving, and a world-loving sinner! Go to the salaried dissenting preacher, who has found a resting-place in his five hundred, or his one hundred a-year, and see whether his stipulated income, or the round of duty for which it is paid, will give you any just idea of the leader and the exemplar of Bible pilgrims. Go to the opulent professing Churchman, or the wealthy deacon, go to the Christian merchant, or the Christian store-keeper, and learn the church's comment on the two notable commandments of our Saviour, "lay not up treasures on earth," and "labour not for the meat that perisheth." Where, Oh! where is the world-hater, the money-despiser, the cross-lover to be found? Where is the Bible sojourner, the Bible probationer for eternity—the Bible sufferer for Christ's sake, Christ's living epistles which every sinner may read? Where have they their hiding-place? My brethren, my brethren, the whole gospel system, and the whole gospel object is perverted, and yet I am censured as a reviler for calling the churches apostate. The churches do not know that iniquity is working in the way of mystery—the churches do not know that Satan's method of damning souls is by giving them much that hath the appearance of good, that he will go the length of making a three-parts Christian to keep the inquirer in peace; that he may thus not only make his damnation the more sure, but also bring deeper reproach upon Christ and his cause. Is the witness of the spirit a thing inquired after? The sinner shall have it, but it will be counterfeit. Is peace, is joy, is a praying and preaching gift wanted? They shall be given, but remember, they are blessings and gifts too frequently of Satan's giving. Holiness of heart, and Christ's example; are the

only things that Satan fears, and all partial piety, and halfhearted Christianity, are Satan's glory and the church's shame. My hearers I have given you a short sketch of what are called the Christian churches of the day, who are going to convert the world by their preaching and their example; do I revile them? Nay, but according to the light which God has imparted to me, I feel myself called upon, fearless of all consequences, to bear my testimony against them, for the honour of Christ and his cause, as a warning to the deluders, and for the benefit of the deluded; and, it is my constant prayer, that they may awake to a sense of their real condition, and humble themselves before God, from whom they have awfully apostatized, ere the visit of Almighty wrath give indisputable evidence that the measure of the iniquity of the Gentile church is full.

My brethren, were I to attempt to draw the character of the churches of the day in full, of the churches, who, according to their own account, are to be the honoured instrumentality of evangelizing the heathen, and filling the whole earth with the glory of the Lord, the soul would go down before me before one hundredth part of their corruptions and abuses could be brought before you in detail; even mere natural men and avowed infidels, have to direct their eye towards them, and the feeling of disgust is created, and the cry of shame, uttered, because of their party bickering and unchristianlike animosities; but with the record of their unholiness, contentions, or with the abuse of the powers they possess, and their aspires after that I have at present, nothing to do, it is enough for my purpose simply to point at their apostasy from primitive purity, and primitive simplicity, and their total want of primitive power; alas! and the gospel-perverting nature of their conduct and operations, their worldly-mindedness, and spiritual darkness, their self-conceit, their party spirit, their secularizing policy and utter selfishness, their having the form of godliness without the power, and their ever hearing and never coming to the knowledge of the truth, all about them, and of them, and in them, but too strongly mark them out as the prepared and preparing objects of Almighty vengeance—startling though the language be, I dare not hesitate to use it, God has forgotten to punish, if his arm be not lifted up against them, and mock piety is no longer offensive to a holy God, if the hour of their destruction be not near at hand. I fear much that the unconverted and backsliding portions of every Gentile Church, I mean the churches of the day, will laugh at this testimony, which I consider it my duty to bear against them; for they have closed their ears, and shut their eyes, they have hardened their hearts, and God has given them over to strong delusion; they are believing the lie, and they will assuredly be damned, because they have not obeyed the Gospel, because they have held the truth in unrighteousness; but, blessed be God, there are some in every church, a small remnant, a little flock, whose eyes are still open, who weep and mourn over the general defection, who know the voice of the Spirit; and to them I address the admonitory language of my text, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately."

But, my dear hearers, I must take my leave for the present, of the rich churches, the churches that are possessed of goods, the churches that can reign without Christ, the Churches that love not his appearing, the churches that scoffingly cry out, Where is the promise of his coming; the anti-Christian, apostate, Gentile churches, who are fitting themselves for the fire, with which God will shortly plead with them; and I shall now direct your attention for a few moments to the awful state of the world, which the divines of the day would have you believe is improving in manners, and in spirit, through its intercourse with the churches which I have just been characterizing as apostate. But where, Oh! where shall I begin; the heart sickens the moment that the eye falls upon the mass of iniquitous abomination that lies before it. Take the Christian country in which we live, or, it may be better for our purpose, the Christian city in which we dwell; I ask, is it an improvement