

The Herald of Truth.

SAINT JOHN, SATURDAY, JULY 29, 1843.

AN APPEAL.

To all who love the Lord Jesus, to whom this paper shall come, GRATEFUL.

We salute you in the name of our blessed Lord and Master, and ask you in his name, and for the sake of his dear and holy cause, to extend the hand of Christian fellowship to all those who love and adore the same blessed Redeemer. Will you do this? We believe you will. For who presumptuously would dare refuse the hand of fellowship, or the heart of Christian sympathy, to those whose names are written in "the Lamb's Book of Life, and who are accepted in the Beloved? Certainly not you who "love the appearing" of the Lord, and are expecting a "crown of life" at that day.

But, further, we entreat you to open the fountain of Christian benevolence, and ask yourselves a solemn, considerate, and prayerful question before the Lord, How much of the Lord's possessions, over which you are appointed stewards, have you any right to appropriate to your own use, and how much it is your duty to appropriate for the advancement of the cause of the Lord, your own spiritual improvement, and the salvation of souls?

The present number of this paper comes to you, actuated by the fervent desires and prayers of its friends and publishers, that it may prove to be, indeed, a 'Herald of Truth' to you, and that its only effects may be to produce an increase of practical godliness, and of the knowledge of the Scriptures, which are able to make us wise unto salvation. This paper, like the Gospel it advocates, is free: "freely ye have received, freely give." If you think of friends of the Bridegroom, and this cause the cause of God, open your hearts to receive us, and your hands to give us the means of supporting this publication. And if you wish to be considered as subscribers, and receive the paper regularly, make us such donation as your conscience and duty require, and with it send us your name, and we will send you the paper, with the assurance, on our part, that we shall strive to the utmost to promote the cause of practical godliness, and by the help of the spirit of that God whom we love and serve, endeavour to give you correct ideas of the meaning of important and interesting passages of Scripture, with such other valuable information as, in the providence of God, we shall be able to obtain.

SECOND CHAPTER OF ISAIAH.

The word that Isaiah, the son of Amos, saw concerning Judah and Jerusalem.

And it shall come to pass, in the last days, that the mountain (kingdom) of the Lord's House shall be established in the tops of the mountains, (established by law in the high places of the kingdoms) and shall be exalted above the hills, (smaller kingdoms) and all nations shall flow unto it; (i. e. people of all nations,) and many people shall go and SAY—Come ye, let us go up to the mountain of the Lord, to the House of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations and shall rebuke many people, and they shall beat their swords into plough-shares, and their spears into pruning-hooks; and nation shall not lift up sword against nation, neither shall they learn war any more.

(Reader, do many people say this, now, in your hearing? If they do, it is the LAST DAY. Hear what Paul says, in the 5th of 1st Thess. and 2d verse, when they shall say, peace and safety, then sudden destruction (not as general millennium) cometh upon them, as a travail upon a woman with child, and they shall not escape.)

As Isaiah saw with the eye of prophetic vision the future state of the church and world, he opened his mouth with this invitation—O, House of Jacob, come ye and let us walk in the sight of the Lord. Then, directing his discourse to the Deity, he says, Therefore hast thou forsaken thy people, the House of Jacob, because they are reprobated from the east, and are SOOTHSAIERS, LIKE THE PHILISTINES, and they please themselves in the children of strangers.—Isaiah ii. 7, 8, 9: "Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots. Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made. And the mean man boweth down, and the great man humbleth himself; therefore forgive them not."

Then, addressing himself again to the people, he says, Isaiah ii. 10, to the end of the chapter, "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord, of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low: And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats, to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. Cesse ye from man, whose breath is in his nostrils: for wherein is he to be accounted for?"

That there can be no temporal millennium, is proved by the words of our Saviour, in the 13th chapter of Matthew: The tares and the wheat "grow together until the harvest. The tares are the children of the wicked one, the good seed, the children of the kingdom, the harvest, the end of the world."

DISTINCTION BETWEEN JEW AND GENTILE ABOLISHED BY CHRIST.

We have frequently been pained to hear professed Christians, and even preachers, professing a great degree of sympathy for the carnal Jew, and talking about the distinction between the unfulfilled promises, as though some of them referred to the carnal Jews, and others to the Gentiles; carrying the idea that God has made special promises to the infidel Jews, and that God (contrary to express Scripture declarations) is a respecter of persons. Romans ii. 10, 11: "But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God."

If God has kept up the distinction between Jew and Gentile, and still intends to give the Jews the land of Palestine for a thousand years, we must read these passages thus: But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; and, afterwards, to all the Jews that remain; for our God has a very especial and particular respect for those Jews that may chance to live about the time of the temporal millennium; and though he will consign all their ancestors, who have lived and died in infidelity, to perdition, yet he will save them, and give them the promised land. We think Paul was about right in this matter. Romans x. 12: "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." Ephesians ii. 11—22: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands: That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

THE RETURN OF THE JEWS

Ezek. xxxvii. 21. "And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. Who are the Israelites, to be gathered? See Romans ix. 6: "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel. Neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed."

Who are the children of promise? Not the carnal Jew. See Romans iv. 13, 16, and Gal. iii. 6. "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. Therefore, it is of faith, that it might be by grace; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? The children of promise are to be gathered into their own land. What is their land, or the promised land? See Gen. xii. 14, 15, 17. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward. For all the land which thou seeest, to thee will I give it, and to thy seed for ever. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. To whom was that land promised? See Gal. iii. 16. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ." They have never received it. See Acts vii. 5. "And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Heb. xi. 8. "By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Matt. viii. 12. "And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Why have they not received it? Heb. xi. 33. "And these all, having obtained a good report through faith, received not the promise. God having provided some better thing for us, that they without us should not be made perfect." Abraham and Christ are the heirs, and the Saints are joint heirs with Christ. See Rom. viii. 16, 17. "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Gal. iii. 29. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Are not the carnal Jews, as such, entitled to the Abrahamic covenant? No; in no wise. John viii. 39—45: "They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father.—Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. And because I told you the truth, ye believe me not."

Again, the Lord Jesus, speaking to the Jews, says, Luke xiii. 35: "There shall be weeping and knocking of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and ye yourselves thrust out!" Luke xii. 9. "I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan."

Why are they not? Romans ii. 28, 29: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the ap-

tit, and not in the letter, whose praise is not of men, but of God."

They were not circumcised in heart. Jerem. ix. 26 "Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart. Isaiah lxxv. 11, 15. "But ye are they that forsake the Lord, that forget my holy mountains, that prepare a table for that troop, and that furnish the drink offering unto that number. And ye shall have your name for a curse unto my chosen; for the Lord God shall be there, and call his servants by another name. See Ephesians ii. 10. "And that he might reconcile both unto God in the one body by the cross, having slain the enmity thereby." Romans vi. 6. "But now we are delivered from the law, that was dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter." Acts xi. 26. "And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called CHRISTIANS first in Antioch."

Are not the Jews to return and build the city, and possess the land of Palestine. Nu. Jerem. xxiii. 39, 40. "Therefore, I, even I, will utterly forget you, and the city that I gave you and your fathers, and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten." Romans xi. 10. "Let their eyes be darkened, that they may not see, and bow down their back always."

But are you quite sure that the carnal Jews will never return? says the objector to the views now presented. Answer—There is a promise certainly that they never will, unless God shall dry up the red sea, and restore and build Sodom and Gomorrah, and the cities of the plain, which Judas tells us, were "set forth as an example, suffering the vengeance of eternal fire." Ezek. xvi. 55. "When the sisters Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."

And you may rest assured; dear reader, that they will not return until then. Ezek. xvi. 53. "When I shall bring again their captivity, and the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them."

But, says the objector, What do you do with these prophecies which undoubtedly have reference to the literal return of the fleshly Israel from their captivity? We answer—They refer to that return which took place 457 years before Christ, and were all fulfilled in that return from the Babylonian captivity. All the prophets that spake, or wrote of that return, prophesied before the return, 457 years before Christ. Isaiah prophesied from 760 to 706; Jeremiah, 629 to 588; Ezekiel, 595 to 574; Daniel, 606 to 534; Hosea, 785; Joel, 785; Amos, 787; Obadiah, 587; Jonah, 826; Micah, 720; Nahum, 720; Habakkuk, 626; Zephaniah, 630; Haggai, 520; Zechariah, 520. The only return of the Jews yet future, is that in which the "ransomed of the Lord return, and come to Zion with songs and everlasting joy upon their heads." Ezek. xxxvii. 12—14. "Therefore, prophesy and say unto them, Thus saith the Lord God; Behold, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

PUBLISHERS' APPEAL.

UNDER a solemn conviction that a Periodical, conducted in the fear of God, having in view his glory, and the spiritual improvement of his people, would be attended with his blessing, the Publishers of this paper have, therefore, determined to cast themselves into this work, and leave the event in the hands of their Heavenly Father.

We are no Sectarians. We believe the children of God are one, even as Jesus has said—I and my Father are one, John x. 30. We believe that God is no respecter of persons: but, in every nation, he that feareth him, and worketh righteousness, is accepted of him, Acts x. 34, 35. And we adore the wisdom of our God, that he has made salvation by grace through faith, and