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ly going... the Scriptures... the Lord's...

And I heard a voice from heaven... saying unto them, Come hither...

Accused up to heaven... the expression, are... the great...

The Bible has been translated into nearly 200 different languages... the improvements in paper-making...

And the same hour... the great...

And the same hour... the great... the French...

I will introduce you... the French...

France, from the commencement of the... the French...

In a moment all this... the French...

and clergy was scattered, and... the general European commonwealth...

But persecution had still its work... the churches of the republic were closed...

the French day was to be no longer sacred... the orator was appointed to read a discourse...

Where are we now? Looking for a... the French...

And the seventh angel... the French...

the kingdoms are to be recorded... the French...

And ye men, I beseech you... the French...

Sinner, fly to Christ... the French...

The Herald of Truth.

SAINT JOHN, SATURDAY, SEPT. 2, 1843.

THEY WILL NOT EXAMINE.

The second coming of Christ has long been... the French...

They in bed and longed for this glorious day... the French...

My Lord, layeth his coming... the French...

They will not believe... the French...

They will not believe... the French...

They will not believe... the French...

They will not believe... the French...

Scriptures do by... the French...

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THE PARABLE OF THE MUSTARD SEED.

There are a few texts in the Bible which some persons say prove the present existence, and the progressive character of the kingdom of God.

"Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Matt. xiii. 31, 32.

We are told the seed represents the smallness of the Church, when it consisted only of the twelve apostles, whom Christ sent forth to evangelize the world; that this little beginning is to eventually in the universal triumph of the church of Christ, and the conversion of the world, and introduction of millennial glory.

But is not the meaning obviously this, that Christ is the mustard seed; that in his death he was planted, and in his resurrection he germinated into new life; and that every soul sowed through his death and resurrection is an additional branch to the tree? The branch of the mustard tree no more literally lives and flourishes, and bears fruit by its union with the stock and root, and the sap it receives from that root, than the Christian his spiritual and eternal life from the indwelling of that quickening spirit which raised up Christ from the dead. It is to the church, the sap of life. The indwelling of the quickening spirit of Christ is the reality, the "mystery of godliness." It is religion; so that each believer can say, I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh, is by the faith of the Son of God. It is the resurrection, power, and eternal life. The blood of Adam, which all men derive by natural generation, does not give them second life, or raise them from the dead to eternal life. But the spirit of Him that raised up Christ from the dead, if it dwell in us, will quicken our mortal bodies also. This being the case, it will readily be perceived that the perfection of the tree cannot consist in its universal triumph over all the world in any stage of probationary time. For while there is yet one mortal member to be added to the tree, of which death reigns in the world, the tree must of necessity be in a state of imperfection and immaturity. But in the dispensation of the fullness of the times it shall "gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him" Eph. i. 10. Then there will be a perfection in the tree, and each branch will be in its place, mature and perfect. It cannot be before.

THE JEWISH CHURCH.

In the time of our Saviour, compared with the Church at the present day.

When we read the condition of the Jewish Church, as delineated in the Bible, we cannot but be struck with many points, in which there is a striking similarity with the church of our own times. The Jewish Church was the only church of God on earth, and in many periods of its history, it was humbly devoted to the service of God, but at the time of Christ's first advent, it had become worldly minded, and forms and ceremonies had taken the place of heart-felt devotion. At the present day, the fervent piety which distinguished the religion of our fathers, has in a great measure given way to familiarity and lukewarmness, and professed Christians are as eager in pursuit of this world's goods as are the most indifferent worldlings. Then they were proud and haughty; they loved the chief seats in the synagogue, and the uppermost rooms at feasts, and for a pretence made long prayers; they loved to be called Rabbi, and sought praise of men. Even so are professing Christians now. Then they made great displays of their charities, the rich cast in publicly into the treasury of their abundance, and did their alms before men. Now the charities of the church are blazoned abroad to the world, and many will withhold from creditors their honest debts, that they may have the name of making large donations. Then the people placed great reliance upon the opinions of their spiritual teachers, and had full confidence that they were right. Now, multitudes are pinning their faith upon the views of their ministers with implicit reliance to their opinions. Then the priests were learned, and had unbounded confidence in themselves, and believed that they of all men were alone capable of pointing out the right road to heaven. Now, our ministers seem to think that they are the people, and that when they die, wisdom will die them. Then religion

as it was administered, was popular, and many careless worldlings embraced it. Now the same course draws multitudes into the Church. The line of distinction which marked the professor from the worldling could hardly be perceived. Now, as far as outward acts are manifested, it is almost obliterated, and we hardly know which is which. Then the teachers in Zion gave more deference to the traditions of the elders than they did to the laws of Moses. Now the opinions of our commentators take the precedence of a "thus saith the Lord." Then the priests were ready to despise any truths different from what they taught. Now our ministers are treading in their footsteps. Then the great, the high, and the learned rejected our Saviour. Now they turn a deaf ear to all suggestions respecting his return. Then the common people heard Christ gladly. Now hundreds of the same class are living in the blessed hope of his glorious appearing. Then they disbelieved in the fulfillment of the prophecies respecting Christ's first coming. Now they are equally sceptical with regard to the prophecies and signs of his second. Then they were expecting a temporal prince. Now the Church is expecting a temporal millennium. Then they were disappointed in their expectations. Even so will the church be now. Then Christ came and found them unprepared for his coming. He has assured us that it will be so again. Then the prophets prophesied falsely, the priests bore rule by their means, and the people loved to have it so. Now the people love to hear that the end is not yet. Then they were cast off and rejected by reason of their unbelief; and now what will ye do in the end thereof? for if God spare not the natural branches, take heed lest he also spare not thee. Be not high minded, but fear.

O that the church would awake from its death like stupidity, and arouse itself, that souls may not be lost by its lukewarmness. The Jews of old verily thought they were doing God's service, but that did not save them from the wrath of an angry and insulted God. Neither will an overweening confidence in the rectitude of any cause, now prove that it is the cause of God. At the present day the world is too prone to take the opinions of others, without examining for themselves; but remember that each one must answer at the bar of God, and stand or fall for a tree. No man can there plead our cause; we can offer there no private interpretation of scripture, or the opinions of commentators, in extenuation of our sins. We shall be judged in accordance with the plain declarations of that holy word which we attempt to mystify and spiritualize away. Then may we all examine this question, each one for ourselves, and make that preparation of heart by the aid of God's Holy Spirit which is essential to our future well being; and may we realize that seeing all these things must be dissolved, what manner of persons we ought to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. And seeing that we look for such things, may we be found of him in peace without spot and blameless, that we may receive that crown of righteousness which is laid up for all those who love his appearing.

DOES THE BIBLE SHROUD THE COMING OF CHRIST IN DARKNESS?

It is contended by our opponents that we cannot know the approach of that day; and this we are thus assured by the word of God. The principal texts which are advanced in support of it, are, Matt. xxiv. 36—"But of that day and hour knoweth no man, nor the angels in heaven, but my Father only;" and Acts i. 7—"It is not for you to know the times or the seasons which the Father hath put in his own power."

These texts, standing alone and unexplained by the context, or by parallel passages, would seem to intimate that it would be in vain to attempt to penetrate the veil with which God in his providence has shrouded that event. But we propose to examine them in such connection, and show that they teach nothing contrary to our full understanding of the question.

In the Book of Daniel there are a series of visions, in which the most important events which were to occur in the history of this world, down to the resurrection, are portrayed. As these events are fulfilled, unless a veil were cast over the minds of men, light would be emitted, and it would be seen by their fulfilment that we were drawing near to the last of those predicted events. There are also prophetic periods given, which, if

not sealed up, would enlighten us respecting the time of the fulfillment of these events.

At the close of the vision in the 8th of Daniel, he is told that "at the time of the end shall be the vision." In the 12th chapter Daniel is told to shut up the words, and seal the book, even to the time of this xv. Daniel afterwards asks:—"O my lord, what shall be the end of these things?" And he said, "Go thy way, Daniel, for the words are closed up and sealed till the time of the end."

Nothing can be more plain and positive than that till the time of the end, the future, revealed in those visions could not be understood, and understood. But he assures us that at the time of the end they will be unsealed, and the obscurity will be removed. Hear the words of "the man clothed in linen,"—"Many shall be purified and made white, and tried; and the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand." When will they understand? At the time of the end, in which the words are closed up and sealed. Who will understand? The wise,—the truly pious, and they alone. What will they understand? "The end of all these things," spoken of in the 12th of Daniel.

It will thus be seen that we have the plain and direct assurance of the angel of God, that knowledge respecting the end of the world was to be closed up and sealed till the time of the end, but that then the seal will be broken: many shall run to and fro, and knowledge shall be increased; and the wise shall understand, but the wicked shall never understand.

This explains the words of Christ quoted in the commencement of this article. In the 24th of Matt. our Saviour informs us that immediately after the tribulation of those days which were to be while Jerusalem was desolated by the abominations spoken of by Daniel, "shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, &c." and then shall the Son of man come in the clouds of heaven with power and great glory, &c. He says that a sign of the Son of man, and says to the disciples, "when ye shall see these things, flee to the mountains, &c." "The generation that see these things, shall not pass away till all these things be fulfilled." This he verily says for affirmation, that heaven and earth shall pass away, but my word shall not pass away.

Our Saviour then says, "But of that day and hour knoweth no man, nor the angels in heaven, but my Father only." Why did no man know the day or the hour? Because it was closed up and sealed till the time of the end, and could not be known till then; nor then, by the wicked. That time had not then arrived, but when ye see all these things, know that it is near, even at the doors. He therefore commanded his disciples to watch, "for ye know not at what hour your Lord doth come." And he says, in Rev. iii. 3—"If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know at what hour I will come upon thee." Thus making their watching the condition of their knowing at what hour he should come. At the close of the 24th of Matthew our Saviour assures us that "But and if that evil servant say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow servants, and eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrite; there shall be weeping and gnashing of teeth. Here, again, their not knowing the day is made the consequence of their saying in their hearts, "My Lord delayeth his coming," &c.—thus implying that such would not be the consequence.

The apostle says, in 1 Thess. v. 1:—"But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." This is often quoted in proof that the time of Christ's advent will not be previously known, but the texts which follow make the whole question perfectly plain. "For when they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. But ye, brethren, are not in darkness, that that day should come upon you as a thief; ye are the children of the light, and the children of the day; ye are not of the night, nor of the darkness." Thus the apostle furnishes the reason why there was no need of his writing to them of the times and seasons, because "they knew perfectly,"

were the "children of the light, and the children of the day," and were not in darkness, that that day should overtake them as a thief." He also gives them a sign by which they might know when it is near, for, "when they shall say peace and safety, then sudden destruction cometh upon them;" and we are told, "they shall not escape;" so that the day of the Lord only cometh as a thief upon those who cry peace and safety, not upon the brethren.

Acts i. 7. is often quoted to prove that the righteous will also be in darkness, so that that day will overtake them as a thief. The disciples asked the Saviour if he would "at that time restore again the kingdom to Israel." And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in his own power." The reason why it was not for them to know, is, however, very obvious. As it was closed up and sealed till the time of the end, and as that time had not arrived, it could not be for them to know, or for any, in any age of the world, to know, previous to the time of the end.

It is worthy of remark that there is not a direct and positive text in the whole Bible which asserts that that day shall overtake the righteous as a thief; and such a position can only be supported by mere implications, which are in direct opposition to plain assertions.

In Matt. xxv. 1-13, Christ assures his disciples that when he comes, then shall the kingdom of heaven be likened unto ten virgins; who took their lamps and went forth to meet the bridegroom, &c., and at midnight there was a cry made, Behold the bridegroom cometh. As we have our Saviour's assurance that at his coming the kingdom of heaven will be likened unto this parable, and as he has said that notice will be given of the coming of the bridegroom, we need no other assurance that his children will not be in darkness, that that day should overtake them as a thief. The "Midnight Cry" is now being made, as it to fulfil the prediction of our Saviour, and that such a cry will be made previous to his coming, is not only proved by this parable, but also by Rev. xix. 6-9, where John saw an angel flying through the midst of heaven, and proclaiming the hour of his judgment come.

We thus have direct and positive testimony that at the time of the end the words shall be unsealed. Chairs of prophetic events, reaching down to the time of the end, are also given us, accompanied by prophetic periods, so that the humble inquirer may know how far he is in the chain of events from that period. In opposition to this, it can only be shown that it was not for any to know previous to the time of the end, that none of the wicked will understand, that it will come as a thief upon those who say my Lord delayeth his coming, and will come suddenly upon those who cry peace and safety; while those who will not know shall not know at what hour he will come.

The question is thus rendered so plain, that the wayfaring man, though a fool, need not err therein, and yet individuals sneer at the idea of watching for the coming of the Lord now, assure that he will not come for more than one thousand years, promise us a long period of peace and safety, and admit that they are in darkness with regard to the time of his coming, (thus showing that in themselves the prophecies are fulfilled;) and because they are in darkness, claim that the times and seasons can never be known.

Such reasoners are themselves living witnesses that the wise will understand; for, so long as they remain in darkness respecting these things, it is seen that God is faithful in the fulfilment of that portion of the prophecies; and the inference is, that those who conform to his requirements will be enlightened as he has promised.

CONVERSATION OF THE WORLD.—Some have thought that the heathen world were fast sliding to the light of the gospel. This is a mistake. Let us look at a few statistical facts. There are about 630,000,000 heathen now, 400 millions of the whole race. The present missionary efforts have been in operation about 40 years. What has been done during these 40 years by about 600 missionaries? Why, about thirty thousand have professed the Christian faith. This was a great work in one point of view, but it was making comparatively no head-way in Christianizing the heathen world. There are now actually more heathen than there were forty years ago. The progress made, did not keep pace with the increase of the population of heathen lands. While 30,000 or 40,000 at most, had embraced Christianity abroad, how was it at home? During the same period of time we have made more than one million of heathen at home. How long would it take us at this rate to convert the heathen to God? If we should allow, as we hope it may be, that 50,000 will embrace the gospel during the coming forty years, what shall we show be doing at this rate, if converted the heathen would be Christianity.—Christian Herald.

For the Herald of Truth. THE LAST DAY.

Nations awake! the incarnate Judge is near, The signs prophetic visibly appear; He comes majestic on a fiery throne To judge the wicked, justify his own.

Behold He comes! the mighty God appears, Ancient of days, and Infinite in years; Soon every eye shall see his vengeance hurl'd, Like mighty thunder on a guilty world.

Ah! from afar the thrilling "Midnight Cry" Has echoed loud thro' Heaven, Earth and Sky, Virgins with lamps adjusted,—on their guard, Will meet him now, and take their great reward.

See! from his throne issues a fiery flame,— See, Justice girt to vindicate his name,— Ser, bickering flames the elements consume, While millions rise to meet their final doom.

The Judge descends, sublime in grandeur now, Mountains are scattered, and the hills do bow; The stars confus'd, and from their orbits are thrown, While nature hears her last expiring groan.

Hear! the incarnate gives the great command To millions who in mighty phalanx stand— Who from the throne escort him down the skies, And view the saints in glorious triumph rise.

"Gather my saints from every distant land, " Acquitted they shall all before me stand," Quick as the lightning's flash, the angels fly, And bend their burning wings o'er earth and sky.

Th' Archangel first in train—the trump is blown, The Book of Life wide open now is shown; The Emptyean with Hosannas rings, While Jesus all his saints to glory brings.

But oh! the wicked who have God despised, And hypocrites who have themselves disguised, Now feel the gnaw of the undying worm, Which, unaccounted, incessantly will burn.

Banish'd from God—sorrow'd to endless pain, With friends loud howling in the Stygian flame; There, while Eternity its course shall run, To reap the fruit of what their hands have done.

Farewell bright fields, where seraphs ever dwell, Hail, awful pit; and thou, profoundest hell, Hail, awful dungeons; hail, infernal flame; Receive us now, thy new possessor a claim.

Thus will the wicked loud lament their fate, And cry for mercy when 'twill be too late; While God beholds them from his lofty throne, But will not listen to a single groan.

No so the righteous, who, in Jesus' blood, Have wash'd their robes as in a purple flood; They shall forever sing in realms above, And quaff with angels at the fount of love.

CHARLES J. ORAM.

August 14th, 1843.

THE DESTRUCTION OF THE CITIES OF SODOM AND GOMORRAH.

The sun rose in his brightness. Nature smiled in her wonted loveliness. The heavens gave no portents—the earth heark'nd no coming desolation. Far around Sodom and Gomorrah stretched the plains covered with rich verdure. The night had been spent in accustomed revelry, and now the exhausted sons and daughters of wrath were gathering from morning repose strength for renewed debaucheries. All was quiet within the walls—no fears disturbed the careless dreamers.

There is a state of society where the daily business is mirth, where care and serious reflection find no place. All live for the hour, heeding not the future in the reckless enjoyment of the present. It is a condition of society fraught with present evil and future danger. The soul rises out above earth in its aspirations, its tendencies are downwards, and intellect, which should elevate to heaven, only helps to a degradation to which brute beings can never reach. So it was in Sodom and Gomorrah. A mild climate and fertile country had produced wealth and luxury—these had come with no attendant refinement—no educated mind, no high mental endowment, no ambition which sometimes raises even the wicked above the grovelling pleasures. Here the heart hardened by iniquity had no redeeming, no palliating virtues. Pleasure was sought in its grossest forms, and violence prevailed unmitigated in all its varieties. The kinder affections—no tender feelings of our nature found no home—not even amidst those relations which have some softening influence in savage life—Parental affection and conjugal ties, and the deontology of a social life, had become extinct in the midst of wickedness which alike defied God and man.

Such and much more was the condition of the cities of the plain, and its inhabitants wearied with pleasure, had retired to rest: some perhaps even after that can had risen so brightly—re-appearing again to renew their nightly orgies. But the last day had dawned on their cities—the sun

has arisen that shall see a yet more maddening scene—a scene not of mirth and revelry, but at which hearts that had ceased to feel shall quake with terror. Of all who through these streets by day or shout in the wild exultance of night—how many shall be that sun descend in the west? Where will be that multitude, but yesterday so gay, so thoughtless—where these cities with their wealth and splendour? Yet all is quiet—no cloud bedims the horizon—no lurid gale marks the coming desolation. To one alone has a warning come—to one, and to his family for his sake, worshipper of the living God—(that man who alone amidst all this throng has been wont to bend the knee before the fearful Ruler of the universe—tarry not—judgment has been given against the place of thy habitation—the doom of these cities is sealed—the messenger has sped on his way—the kindly warning comes in happy time—but heed it—delay not in all the plain.

And now the man of prayer is flying to the mountains, and he must not stay even to drop a tear over the sad fate of one, who instead of casting wistful looks back on the doomed cities, with hurried feet should have kept by his side. But just now a wife, now a lifeless pillar of salt, he must not stop to bewail her end. In the mountain only is safety—away!—away! Lot, from the polluted soil.

He is safe, and stands on the mountain's brow. Hark! what peal is that on the plains below?—Why changes the sun his face to lurid fire, bloody in its colours and vengeful with wrath in its seeming? What terrific flashes now dart across the plain, now blot out the sun with a blaze of fearful brightness? The very elements are on fire—the earth heaves in agony—the ear is deafened with the thunder in louder and still louder roar, as if nature were in a deadly conflict with herself. But hark again what, in the brief interval of the thunder's peal, is that distant cry that in its shrillness pierces the far-off air? That is not now the voice of revelry—there is no maddening laugh there—no music sends its notes across the plain—no mirth gives forth its shout from yonder walls. It is a fearful cry—a cry more dreadful than the angry noise of the embattled elements—screams more terrific than nature's wildest hoarsest voice, even when commissioned for destruction by the Most High. Let me shut my ears—let the thunder, in its mercy, drown that maddened cry—it is the terrified voice of man, of woman and child, when every limb is convulsed, and the very nerves shaking to dissolution. What now are the thoughts to which that phrenzied multitude have awakened? Conscience from a lethargy long and death-like, springs up into the fullness of vigour. A thousand sins, gross and deadly, rush clustering on the startled memory—there is no time for repentance, but embittering remorse the minutes to seeming ages, but all the short for escape from the impending doom. Fear would give wings to their feet, but whither shall they fly? Nature itself comes armed with vengeance. Here—yonder—all around—the sky, the earth is crying against the guilty. Mothers turn agast from the reproaches of children instructed from infancy only in sin—fathers would gladly escape the ghastly faces of sons in their very youth grown old in iniquity. They would willingly find among the terrified multitude the only man who could raise his hands and voice to heaven to ward off the coming destruction. But wherever the eye turns its net only by a living mass of moral corruption, ripe for devouring vengeance. Heavily desolated with sensuality quake in deadly terror, and well they may, for it is a fearful thing to the unrepentant to fall, their sins uncancelled, into the hands of the living God!

And around these scenes of wretchedness gathered and bursting forth walls of long-deserved wrath. And the lightning, to which the light of day is darkness, and thunder piled on louder peals on the deafened ear, play every nerve, and the limbs grow rigid with fear, when suddenly the sulphurous snarl and scorching sulphure give passage of the last act of this mighty drama. And now a lurid flame, in one broad living sheet of liquid fire, descends on yonder cities—The last fearful wail has gone up—the death scream from a thousand voices had reached the mountains—a broad gulf of burning sulphur covers the cities but yesterday teeming with life—mothers with their children—fathers with their sons—all, all have been engulfed—life and revelry had ceased together—all, all were sealed in a moment for a yet more dreadful day. They shall again come forth, but no city or abode of men shall ever again fill the places of these cities of the plain.—Mother's Magazine.

ROMANISM IN CHINA.—The eyes of the world are now turned to China. The mercantile world is eagerly looking for the opening of a new market for manufactures, and new mines for this world's treasures. The Christian world—hesitantly it is feared—is watching for developments, which shall tend to dispel the thick darkness that envelops the empire, and lay it open to the beams of the Sun of Righteousness. In the present aspect of things, it is as difficult to calculate what commercial advantages to other nations may result from a recent apparent change in the policy of the Chinese Empire, as it is to predict what spiritual benefit to that benighted nation itself is likely to grow out of the late war and treaty with Great Britain. In a recent letter from Hong Kong, Rev. W. M. Lowrie, missionary of the Presbyterian board says, "From the room where I sit, I can see almost every house in Hong Kong; and what appears to me the most conspicuous place there?—A Roman Catholic Church and monastery!—These buildings, from their commanding position and large size, being the largest in Hong Kong, are the first that attracts the new comers' attention; more money has been expended on them

during the past twelve months, than on all the buildings of all the Protestant missions in China! Would that this were all I have to say, but I have more.

The Roman Catholic missionaries in China are more than ten times as numerous as the Protestants, and they are receiving large annual accessions, while with us the number of accessions scarcely equals the diminution by death and removal. While a single Protestant missionary was struggling to maintain himself in Chusan, during the last year, nine Roman Catholic priests came, and settled there at one time! When I was in Manila, in September, fifty-two Roman Catholic priests arrived there from Spain, in a single vessel, some of whom will probably find their way to China.—There are hundreds, ay, and thousands of Roman Catholic priests in the Philippine Islands, who could be transferred to China, almost at a moment's notice; but where—where shall we look for Protestant missionaries for the great empire? I do feel at times discouraged—my heart does at times sink within me; when I look back to my native land, and hear how few are willing to come out—how few are earnest in prayer for us; how few act as if they believed the word of our Lord Jesus Christ, 'It is more blessed to give than to receive.'—Boston Recorder.

AN INCIDENT.—It was on board of a canal packet between Whitehall and the city of Troy, New York, that the following scene occurred.

An elderly lady attracted not a little attention, in relating to an eagerly listening group what she evidently would have her hearers regard as her personal knowledge of the character, manners, and personal appearance of Mr. William Miller. The gossip group eagerly inquired after his size, complexion, tone of voice, profile, &c. The old lady proceeded as follows: "He is about six feet high, a large bushy head, his hair as black as a crow, black eyes, dark complexion, large Roman nose, raw-boned, ugly and dreadful appearance, and a voice like a clap of thunder." While the listeners were gazing upon the old narrator with their eyes and ears all open, with as much eagerness as though the portrait had drawn would soon stand before them, as the ghost of Samuel did by the magic power of the witch of Endor, before Saul the son of Kish,—there sat by a lovely girl of sixteen or eighteen years of age, who had evidently been a hearer of very deep interest in the affair; though her interest was clearly of a different kind from that of the mass. As the old lady proceeded, there were emotions at work in the young listener's heart, that kept swelling, and swelling, and swelling, till they broke out in utterance the most sweet and affectionate, yet conveying a most salutary rebuke to the heart of the old tattler. "Madam," said the young lady, when she could endure the insult no longer, "Madam, I think you never could have seen my father!" "For," said she, pointing to a fine looking young man that stood by the cabin door, "they say my ancestor there looks just like him."

Why do not some of the wise and great men of the earth embrace the doctrine of the Advent? Thus saith the Lord, Isa. xxx. 10-14. "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes, the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed; and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men, therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

THE END OF THOSE WHO WILL NOT HEAR.—Thus saith the Lord, Isa. xxx. 8-14. "Now go, write it before them in a table, and note it in a book, that it may be for the time to come, for ever and ever; that this is a rebellious people, lying children, that will not hear the law of the Lord; which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceus; get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon; therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as the breaking of the potter's vessel that is broken in pieces; he shall not spare; so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit."

Who will see the King in his beauty? Thus saith the Lord, Isa. xxxiii. 15-17. "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high, his place of defence shall be the multitude of rocks; broad shall be his habitation, his walls shall be sure. Thine eyes shall see the King in his beauty, they shall behold the land that is very far off."

TO THE LAW AND TO THE TESTIMONY.

"If they speak not according to this word, it is because there is no light in them."—Isa. viii. 20. This text should be engraved as a motto upon the tablet of every heart, and as a frontlet between the eyes, and upon the palms of our hands. It should "be graven with an iron pen and lead in the rock forever." It should stand as a beacon to warn us of the rocks over which so many have stumbled to perdition. And it should draw us from the precipice, from which we surely will fall, if we leave the sure word of God. The Lord hath spoken, and we should heed his word. When he speaks, the heavens should hear, the earth should give ear to his word, and all creation should stand in awe before him.

If the word of the Lord is not a sufficient assurance to any, such would not believe, though one should rise from the dead; or if they should believe, in a time of trial they would fall away. But those who are builded and grounded on the word of God, have a rock upon which they can stand forever, and which can never fail. The rains descend, and the floods break upon it, it will remain unmoved.

We should measure all truth by this word, and if it will stand the test of the law and the testimony, receive it into pure and honest hearts. And if it will not abide the test, we should reject it as unworthy of reception. A simple "thus saith the Lord," should always be a sufficient reason for his children. And we should believe it because the Lord hath spoken. Abraham, we are told, believed God, and it was accounted to him for righteousness. "He staggered not at the promise of God through unbelief; but was strong in the faith, giving glory to God; and being fully persuaded that what he had not promised, he was also able to perform." Here is where all should stand. We should first enquire "what God has promised?" and then we should believe it. We should not stagger at his promises, but should be strong in the faith, giving glory to God, knowing that what he has promised he is able and willing to perform to the very letter. For though heaven and earth shall pass away, not one jot or tittle of his word shall ever fail.

Why should any of the professed children of God manifest such dread at a speaking? Thus saith the Lord, Isa. xxxiii. 15. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us dwell with the devouring fire? who among us dwell with the everlasting burnings?"

OUR "SPECULATION."

With an earnest desire to awaken and to promote the spirit of Christ an watchfulness, to confirm the faith of believers, and to exhort ungodly men to prepare for the judgment of the great day, the publishers of this paper sent it forth, and expected to receive the hand of Christian fellowship from all who love the Lord. In many cases we have not been disappointed, and in some we have. Some of our brethren who were as dear to us as our right hand, or our right eye, have boldly accused us of unworthy motives. And why? Because our brother, who is associated with us as editor, had the misfortune to be born in the United States. We are, therefore, accused of "speculation, and a Yankee scheme to get money." But we thank God that the secrets of every heart will soon be revealed, and it will then be known who have heaped treasures together for the last days; who have been willing to offer unto the Lord of their substance, and who have not.

The following is a statement of what we have received and expended, up to Saturday, the 26th ult. Received, St. John—B. J. U. 20s. A friend, 5s; E. L. 5s; A. T. 15s. 3d; R. T. 30s; G. P. M. 35s, Frederick, Lincoln, and Woodstock. W. W., 5s; D. G., 10s; T. B., 5s; J. N., 5s; S. G., Jun., 25s; J. G., 25s; S. G., 10s; J. F., 5s; S. P., 30s; Studholm, W. M., 7s; Hampstead, Q. C., J. C., 5s; H. D., 5s; Nova Scotia, A friend in Iron Town, 5s, Mrs. H. M., 5s; R. R., 5s; E. S., 5s; J. E. R., 10s; W. S., 2s; R. D., 5s; E. W., 5s; A. M., 5s; J. B., 5s; J. S. E., 5s. Donations under 5s, and sales of papers, £4 2s. 10d.

Total amount received, 218 10 1
Expended for paper, £7 13 6
do " " " " 15 18 0
Incidental expenses, 6 6 0

Total amount expended, 33 17 6

Balance against the Publishers, £5 7 5
E. M'LEOD.

P. S. Persons who have made donations are at liberty to call and examine our books. E. M. Letters received up to August 30.—B. A. Hestis, 2; F. M. Shaw; W. M. Leod; G. F. Pomeroy; H. Gray; J. Bancroft; A. C. White, his request shall be attended to.

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