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that you look for such things, be diligent that ye be found of him in peace...

Are we thus purifying ourselves? Are we striving to be Christ-like. Have we the same...

Who can think for a moment of the strange and numberless changes that have taken place on the animal, as well as the vegetable kingdom...

Who can think for a moment of the strange and numberless changes that have taken place on the animal, as well as the vegetable kingdom...

Who can think for a moment of the strange and numberless changes that have taken place on the animal, as well as the vegetable kingdom...

How little will it avail in that awful hour, that we have been honored of all men, that we have rolled in luxury and wealth, and feasted and pampered our bodies...

future time, we think plainly contradicts the theory that the kingdom was set up at Christ's first coming...

WATCHMAN! WHAT OF THE NIGHT

This is a common question made by the traveler when he meets a watchman, and he expects a definite answer...

The Spirit of God is one, and can it teach such contradictions? Can it teach one ambassador to declare that the earth is ready for the sickle...

Can it teach one ambassador to declare that the earth is ready for the sickle, and another, that the grain is now only putting forth?

GOD'S Word and MAN'S Word.

In order to present truth in as clear a light as possible, it is sometimes important to draw the contrast between truth and error...

GOD'S WORD

MAN'S WORD.

Dan vi 21, 22 "I beheld, and the same horn made war with the saints, and prevailed against them...

The saints will prevail against the Little Horn, and overcome it 1090 years, before the Ancient of days comes.

Dan vi 15 "But the saints of the most High shall take the kingdom, and shall possess the kingdom FOREVER, EVEN FOR EVER AND EVER"

The saints will possess it 1000 years, and then the Lord will come and destroy it.

Psalms ii 9 "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

When Christ shall have the heathen for his inheritance, they will all be converted, NOT DASHED IN PIECES like a potter's vessel

Matt xiii 30, 31, 32 "Let both grow together until the harvest. The field is the world, the good seed are the children of the kingdom..."

All will be converted 1000 years before the end of the world

John, xvi 33 "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation..."

For the space of 1000 years, there will be no tribulation or persecution in this world

2 Thess ii 8 "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming"

The Man of Sin will be destroyed by the moral power of the Gospel.

Matt vi 10 "THY KINGDOM COME. Thy will be done in earth, as it is in heaven"

The kingdom has come

Dan vi 13, 14 "And I saw in the night visions, and behold, one like the Son of man came with the CLOUDS OF HEAVEN, and came to the Ancient of days, and they brought him near before him..."

He received his kingdom when he came, and died to redeem the world

Rev iii 3, last clause "If, therefore, thou shalt not know what hour I will come upon thee..."

If you do not watch, you will not know anything about it until after HE has come

1 Thess v 4 "But ye, brethren, ARE NOT IN DARKNESS, that that day should overtake you as a thief"

God has left us altogether in the DARK about that day, and it is all folly to try to know anything about it.

Amos vi 7 "Surely the Lord God will do nothing, but he REVEALETH HIS SECRET unto his servants the prophets."

He will BURN THE WORLD, and not let us know anything about it.

Psalms xxv 14 "THE SECRET OF THE Lord is with them that fear him, and he will show them his covenant."

If you fear the Lord, or not, you will never know the secret of the covenant; that is, the time of the consummation of the covenant of redemption, and the deliverance of the saints from the grave

2 Peter iii 13, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

We look for a temporal Millennium.

(To be continued.)

THE END OF TIME

And the angel which I saw stand upon the sea and upon the earth, lift up his hand to heaven and swear by him that liveth forever...

MAY THE NEAR APPROACH OF CHRIST'S COMING BE KNOWN

In the epistle to Hebrews we are told of Christ, that "unto them that LOOK for him shall he APPEAR the SECOND TIME, without sin, unto salvation"

Now, we inquire, how can a day be seen approaching, unless its time may in some way be judged of beforehand, either by prediction, or by signs of its coming?

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 the 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. xxxviii. 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 no 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-

peal, 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 Judah 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, 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. xxxviii. 12—14. "Therefore, prophesy and say unto them, Thus saith the Lord God; Behold, I am the Lord, 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

not of ourselves, it is his gift. Not of works, lest any man should boast, Eph. i. 3, 5. We believe that they who worship God, must worship him in spirit and in truth, John iv. 21. And we also believe that the same Jesus which was taken up into Heaven, shall so come again in like manner, Acts ii. 11. And unto them that look for him, shall he appear a second time, without an intermission, Heb. ix. 26. But while we have seen wickedness in high places, our hearts have been pained; for nations have drunk of the wrath of the formation of Babylon, and a voice from Heaven is now saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, Rev. xviii. 4. We have, therefore, determined to take our stand, being built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, Eph. ii. 20. We ask our friends for means to enable us to go forward. How much of your Lord's money have you? Will you aid us in this great work? We wish to enforce on the minds of men the necessity of examining the word of God, of availing themselves for an increase of wisdom, faith, and the Holy Spirit, which will lead us into all truth. Will you, indeed, come forward to our support, lend us your means; give us your influence; and, with us, earnestly invoke the blessing of God on our feeble endeavours to do good. We expect soon to render an account to our stewardship; the watchman will soon be called from the wall, then he that is righteous will be righteous still, and he that is filthy will be filthy still. May the Lord help us all to make a right improvement on what he has committed unto us.

BEAUTY OF PROPHECY

There is a grandeur and beauty in prophecy, and in prophetic symbols, that is unparalleled. Symbols are exempt from some of the objections that are brought against literal descriptions. Prophetic figures need no translation. For instance, SUN, MOON, and STARS, speak the same of "the language to all nations, and a great sea and grand emotions to every heart. A lion, a leopard, a bear, a serpent, sea, an earthquake, &c., are types of the same ideas, and produce the same sensations in every beholder. The wisdom of God is signally manifest in his choice of appropriate symbols to represent the persons and events which fill up the great drama of human existence, and diversify the prophetic chart, when God has spread out to the gaze of the faithful student of his holy word.

As on a globe of a few inches in diameter, the earth, with all its diversified aspects, can be presented to the eye, giving its relative proportions, with great accuracy, in an instant, so, by symbols, can be grouped together and presented all the grand characteristics of an event or a nation, and so perfectly too, that more can be learned by single glances than by the reading of a volume. A single glance at a diagram or map, will give a more perfect idea of the earth, its mountains, continents, lakes, islands, mountains, valleys, &c., than the careful perusal of volumes. It is with symbolic representation. In this we see the advantage which figurative representation has over descriptive.

The eye of God can pierce all nature through, and behold the past, the present, and the future. He, therefore, who alone knows the future, has revealed it. In the prophecy of Daniel we have a grand diagrammatic illustration or representation of earth's eventful history, from the reign of Nebuchadnezzar, the proud king of Assyria, down to the establishment of God's everlasting kingdom.

Daniel, in vision, is translated to the "Great Sea," the Mediterranean. What can be a more appropriate representation of human society than the sea? To-day is calm and smooth as a mirror—to-morrow agitated by the impetuous storm, it rages and foams, and casts its mountain swells to the skies. So, the people, who to-day are calm and peaceable, are to-morrow thrown in a mighty tumult. Thus, in the symbolic prophecy of Daniel, the winds, or passions of men, stirring upon the great sea, produce a mighty agitation. He sees four terrible monsters rise in quick succession. God's symbol of a tyrannical government has always been a terrible wild beast. The first was like a lion, with eagle's wings. How perfectly this winged lion, coming out of the sea, represents the character and fortunes of the Assyrian or Babylonian kingdom, in its rise, glory, and decline, after the dynasties of more than fourteen centuries.

The second was like a bear, raising itself up on one side, with three ribs in the mouth. How fitly this represents the Medes and Persians. Raising itself up on one side, is in keeping with the fact of the ascendancy of one line of kings, the Persians, and the other, the Medes. The three ribs in the mouth of it, represent Babylon, Lydia, and Egypt, which it overwhelmed, and triumphed in rapacity and cruelty for two hundred years.

The third, like a leopard, with four heads and four wings, most aptly symbolizes the reign of Alexander—his rapid conquests—the short-lived empire of ten years, raised upon the ruins of the Medes and Persians, spotted with the various nations, and the division of his empire among his four generals.

The fourth beast, which was dreadful and terrible and strong exceedingly, having great iron teeth, and which devoured and broke in pieces, and stamped the residue, with the feet of it, and was diverse from all the beasts that were before

it, having ten horns, symbolizes the Roman empire in the fortunes connected with it, as the principal figure in the group. The four horns are just about as much exaggerated in the proportions of these symbols, as are letters exaggerated in defining the meaning of ordinary words. Although they may differ in touching time and events, yet there is scarcely any difference about the symbols themselves, or the objects to which they refer.

Now, the four great empires shadowed forth in symbolic prophecy, have in their turn filled up their place in the world's history; and there cannot be a doubt but that what was to follow the fourth empire of Babylon, will, in its turn and "time, be faithfully brought to pass. The same "Law, and Omnipotence that foretold, with such unerring accuracy, the rise, character, and destiny of Babylon, Media, Persia, Greece, and Rome, has led us in the same connection, that the next to come shall distill all these kingdoms, and shall stand forever.

According to the unerring diagram which God has given us in symbolic painting, the world's crisis is at hand. It cannot be otherwise. The next sign to appear that shall be established, will be GOD'S EVERLASTING KINGDOM. He assured, therefore, that the great day of the Lord is near. "IT IS NEAR, AND HASTETH GREATLY."

AN APPEAL

TO OPPOSING CLERGY AND SCOFFING EDITORS OF RELIGIOUS PAPERS

Respected Friends—Your station is one of great and fearful responsibility, so much, that even Gabriel, or the highest arch-angel that looks down for the throne, would tremble under it. Your very word, deed, and thought, are giving a mould to your own and the characters of all persons under your influence, that will cling to them during the ceaseless roll of eternity. The apostle exclaimed, "we be to me as I preach not the gospel." If you are unfaithful to your trust, an awful will sink your souls deep in the pit of hell. Christ and all his apostles preached to the hearers to repent, for the Kingdom of heaven is at hand. Many of your number do not thus preach, and shut your pulpits and close your columns against those that are preaching it, and slander and persecute them to the extent of your power. You do do thus, and proclaim Christ a coming yet far off, are charging Christ with a lie, and are smiting your fellow servants with vile and malicious slanders, which Christ takes as done to himself, as he informs us in Matt. xxiii. chapter. You are yourselves very inconsistent, when you charge Christ with lying now from the doors, by saying, "My word doth never lie, and wanting your fellow servants for preaching the truth, while you are "eating and drinking with the drunken, i. e. with those intoxicated with worldly-mindedness, and you also are drunken with a worldly-minded, popularity-seeking state of mind. How emphatically fulfilled in you! Some of you have admitted, after denouncing Mr. Miller's theory as a humbug, that you know nothing about him or his book only from report. The last day scoffers are described as walking after their own lusts, "the love of the world, its popularity and pleasures, and "are willingly ignorant." It is now popular to speak and preach against Mr. Miller, and to gain the applause of a temporary crowd, and to do the same to the glory of the future of God, and of his truth of every age. Are you not walking after your own lust? You are willingly ignorant according to your own testimony. Therefore, although you might not have thought of it, you are among those scoffers. Whom do you delight, by your words, example, and actions? Unbelievers of every class, from the nominal professor down to the most debased drunkard and debauchee, and the devil himself, who, no doubt, is saying, "these are the ministers and editors for me, for while they are professedly destroying my kingdom, they are in fact building it up far more successfully than all my other subjects on the earth put together, for they are sowing both the church and the wicked of every class asleep in their sins, so that I shall get the greater part of them for my prey, ministers and all, when Christ comes like the lightning flash." Thus you are traitors to God, by leaving his service and assisting in the devil's army, and all his troops acknowledge you their Generals. And Christ says of all who do so, "Ye are of your father the devil, and his works will ye do. You who are trying to occupy neutral ground, because it is unpopular and crosses to be an open believer in the Advent night, bear a bribe. "He that will be the friend of the world is the enemy of God, ye cannot serve God and mammon. he that forsaketh not all that he hath, cannot be my disciple." And he that taketh not up his cross daily and followeth after me, cannot be my disciple. He that is not for me is against me, and he that gathereth not with me scattereth abroad. Hence, unless you come out boldly for Christ, he marks you his enemy, and all the opposers claim you on their side. God calls you to come out of Babylon, and faithfully rebuke the time-serving, proud, and popularity-seeking priests. Oh, all ye professed watchmen on the walls of Zion, can you neglect your great duties, and bow down, with the pleasures of earth, would not even for a moment, to an angel's gaze, but a single sinner, however obscure, seeking the pardon of his sins through the blood of Christ would fill his heart with a thrill of the most intense joy and interest. Oh, turn away from the fear of men, and those trifles of earth that have so long absorbed your whole soul, and so soon are to be burned, with this cursed earth, and engage in good earnest to pull sinners from the fire, and urge them to flee from the gathering storm of the wrath of God Almighty. Soon, very soon, you must stand at the Judgement seat of Christ, and O, if then you are

weighed in the balance and found wanting, and the souls lost by your influence and neglect of duty, are availed witness against you, what a fearful doom must yours be. Traitors to God and man, the lowest hell will be yours, devils will taunt you, and those you ruined will heap curses upon your guilty head, and with all the rage of fiends, will increase your torments to the extent of their power. Oh, now humble yourselves at the feet of Jesus, and determine to take up his cross in spite of men or devils, and do your whole duty, and strive to pull sinners from the conflagration so soon to burst upon the world; study the Bible on your knees, or with much prayers, as Daniel and David did, then God will pardon you, and give you light and wisdom, as he has promised. But if you continue your present courses, "a sudden destruction" will overtake you, "as a thief in the night, and you shall not escape." For thus saith the Lord: Do not think that if you follow the example of some of the D.D.'s who are opposers, that you will be safe, for God says that the wisdom of this world is foolishness with him. And "cursed is the man who is blessed in the eyes of men, but cursed shall be the man that despises me, and despises my words, and despises the blood of souls, and prepares to stand before the Son of man! The writer felt it his duty thus to warn you, and he has tried to do so faithfully as not to fear to meet you at the Judgement.

VOICE OF WARNING

TO CLERGYMEN, WHETHER YOU SHALL SEE ALL THESE THINGS, THEY KNOW THAT IT IS SIGN, AT THE DOORS.

Beloved He cometh with clouds, and every eye shall see him. Reader, I have an important message to you. Whoever you may be, you have the deepest interest in it. It matters not whether you are young or old, rich or poor, bond or free, learned or ignorant, you have more concern in it than anything you can imagine besides. Jesus Christ, "the Son of God," has plainly and unequivocally declared, that when certain specified signs should be seen, his people might know that his second coming was nigh, &c., &c. at the doors.

These foretold signs are now fulfilled. The Sun has been darkened—the Moon has withheld her light—the stars have fallen from heaven—and the powers of heaven have been shaken. Matt. xxv. 29, 30. The perils—sensuality—pride—impurity—blasphemy—incertitude—want of confidence—hypocrisy—deception—&c. in this time, are shaking the world 2 Tim. iii. The cry of woe and woe is heard throughout the length and breadth of the world. These witnesses also the scoffing—sensuality—unbelief—brutality, &c. that were to mark the last times 2 Pet. iii. The prophetic numbers all expire with the year, A. D. 1843. This year brings us to the World's Crisis. The next great event now to be looked for, is the Coming of the Son of Man in the clouds of heaven, to gather his elect from the four quarters of the earth, and by the brightness of his coming, to DESTROY THE MAN OF SIN, AND THEM THAT DESTROY THE EARTH.

O Reader, are you aware how near you are to this END OF ALL THINGS? Do you know that these are "THE LAST DAYS"? The signs of the time clearly point this. And if you do not so see it, it is high time that you awake from your slumbers, and commence, in good earnest, a prayerful investigation of the evidences of this unutterable truth. We are living in an important period—a time of the completion of all the prophecies concerning this un-polluted world. Its long career of corruption, apostasy, and blood, will soon close.

Now, reader, if you are not ready, let it be your first work to prepare for this great event. Your ignorance of it—your indifference to it—your unbelief—ridicule—opposition—and un readiness for it, will not prevent its coming. Oh, then, do not waste the few precious moments yet allotted to you—for, "in a little while He that is to come WILL COME, and WILL NOT TARRY." Are you prepared for the fearful events which God is about to bring to pass? Do you feel ready to see Christ in the clouds,—the heavens rolling together as a scroll, and passing away with a whirlwind, the elements melting, the earth and the works thereof burning—all faces turned into paleness,—the dust of the earth becoming brimstone, and the streams pitch, and the land becoming burning pitch, the people leaping as the burnings of lime, and men turning out, being burned in the fire? "Can thine heart endure, or can thine hands be strong in the day when God shall thus deal with thee?" "Thus saith the Lord God: How ye, Who worth the day? for the day is near, even the day of the Lord is near." Ezekiel xxx. 2, 3.

Are you an oppressor, keeping back by fraud, the hire of the labourers that have reaped down your fields? Remember, the cries of them that have reaped are entered into the ears of the Lord of Sabaoth,—and that his high command is, "Deliver the spoiled out of the hand of the oppressor, lest my fury go forth like fire, and burn that none can quench it, because of the evil of your doing."

Are you fit to be kindle soon? Are you a scoffer, laughing. Where is the promise of his coming? We are foretold that there shall be such as you in the last days: You stand as a witness, that the end of all things is indeed at hand! Beware!

Are you a stupid, hardened sinner? "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Are you a worldly-minded professor of religion? Your worldliness will soon have an end. God grant that your own end may not be destruction.

Are you one that trembles as you think of the approaching terrors of the Lord? See: there is Christ, who doth that you might live. Confess all your guilt, put away all your sins, throw yourself into his arms. "He will in no wise cast you out. Take him, as hois of God, made man, who is wisdom, and righteousness, and sanctification, and redemption. Then fear not. Confess him as your Saviour now, and he will confer upon you his Father and the angels, when he appears. O, stay not,—hesitate,—hesitate, lest thou be consumed. Remember Lot's wife. Look not behind thee.

Let go of the world, and cling to Christ. Tremble not at the frown of the haughty, or the ridicule of scoffers, but tremble at God's word. Do you say we mistake in expecting Christ's coming so soon? We have gained our belief from the study of God's word. If, in view of this belief, we prepare for his coming, it will be safe for us to wait and watch, even should it not be in 1843. But if YOU are mistaken, and Christ, coming on you a thief, shall find you unprepared, THERE IS NO REMEDY.

OBJECTION

But has not Christ said, no man shall ever know the time of his coming? Do you not give Christ the lie? We will see presently who "gives the lie" to scripture, we or our opponents. Our Lord says, "Of that day and hour no man knoweth, (in the present tense, not "never shall know.") But let the objector be true to his principles. If he means anything, he means that, "Our Lord's words authorize him in saying, 'no man shall ever know anything about Christ's appearing, but he who is ready to come as the lightning.' Very well; now let him carry out his principles, and he proves that Christ's words will never know anything about it till he finds himself here!" For our Lord says, Mark xiii. 32, "Of that day and hour no man knoweth, no, not the angels in heaven, NEITHER THE SON. If the objector is now afraid to follow out his principles, let him acknowledge he is mistaken in his interpretation of the words, "no man knoweth" for, if it is true, that no man ever shall know it is equally true that the "Son" never shall know. Nor can he escape the difficulty by saying, "Christ did not know it as man," for it is the "Son of Man" that is to appear "in the clouds of heaven." The fact is, the time of the end of the world was given in the book of Daniel, but he was commanded, chap. xiv. 4, "Shut up the words, and seal the book, to the time of the end;" and at the ninth verse Daniel is told, "The words are closed up; and sealed till the time of the end;" and then it is added, verso tenth, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand, and none of the righteous shall understand." In "the time of the end" that has come.

The word of God must be fulfilled. "The wise shall understand." Do you ask who are the wise? Let the Lord himself reply. "The fear of the Lord is the beginning of wisdom." "The testimony of the Lord maketh wise the simple." Our Saviour says, "When ye see all these things, (viz. the signs he had given them,) KNOW that it is near, even at the doors." Now, who gives "Christ the lie," we, who have seen all the signs, and hence believe our Lord's words, or declare we can know nothing about it? But let the objector mark well the verses which follow the one he so much delights to quote. Verses 30 and 31. "Then shall two be in the field, the one shall be taken, and the other left. Two shall be grinding at the mill, the one shall be taken, and the other left." Luke xxi. 34-36. It is said—"I tell you, in that night there shall be two in one bed, the one shall be taken, and the other left. Two shall be in the field, the one shall be taken, and the other left."

Thus it appears it will be night in some parts of the earth, and day in others. There, a pious wife, who has endured the scoffs of a wicked husband, will be taken, and he will be left, or a pious husband will be taken and a persecuting wife will be left,—there, a pious brother is taken and a wicked sister is left,—or a pious sister is taken and a scoffing brother left,—here, a godly parent, whose prayers, counsels, and entreaties have all been disregarded, is taken, and the wicked child left,—or pious children are taken and ungodly parents left,—there, the little babes, for they will all go up in that day, are taken from their wicked parents' arms and those parents are left.—LEFT.—LEFT to what? Not to the next day, for the last time, that will ever run for glory, has gone—has gone—has gone—LEFT to behold the day cometh that shall burn as an oven, and all the proud, yea, all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. See Mal. i. 4, and Jer. xlv. 3. "Left" to what? O, ye, who are sensible that you are not prepared for that burning day, why will you persist in a total neglect of the call of God? "Prepare to meet thy God." If you persist in sin, remember the mouth of the Lord is thus spoken, it, Isa. lxvii. 12. "The people shall be as the burnings of lime, as thorns cut up shall they be BURNED IN THE FIRE."

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