## Technical and Bibliographic Notes / Notes techniques et bibliographiques

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# LD OF TRUT

"And I saw another a gol flying in the midst of Hearon waving the eveniating Cospel toperach." Saylag with a loudvoice—Fear Cod and give glory to him, for the hope of his Judgment is come."—Rev. Mr 6, 7.

VOLUME 1.

SAINT JOHN, NEW BRUNSWICK, SATURDAY, SEPTEMBER 16, 1843.

NUMBER 7.

#### PROSPECTLS.

" The Henge or Truen," published by the friend of Truth, under the especial direction of a committee

of its patrons; EDITED BY GEORGE P. MARTIN

The Hernid of Truth will be published every Saturday moralog, so long an such a paper is needed, or so long se tunds can be obtained to support it.

It is to be supported entirely by Donarions from such as fore the Lord and wish well to the cause of

Its object is to proclaim the truth "Thy word is uth" "Sound an slarm" and say, "Behold the Badegroom cometh."

Persons who wish to receive this poper regularly ean have it sent them by sending their names with such donations as they can afform to make i to others the toper will be distributed gratuitously, excepting where they are disposed of by employed newsmen and boys, in which cases they will be sold for one penny

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Communications will be referred to the publishing ommittee before being inserted.

Publishing Office at the store of E. M'Lzon, King

street, St. John. All communications must be addressed to

sor, (post pand), Herald of Truth Office.

Dogations for the support of the paper will be re-ceived at the publishing office, or by the editor. A regular account of donations, receipts, and ex-

will be kept, and the amount of each regularly reported in the paper.

Printed by A. GRANT Office in Mr. Dunn's Building Prince William Street.

#### Extract from a Sermon

BETHE REV ROBERT ATELYS, LIVERPOOL, BYG

" Preaching in coiled houses, Sabbath after Sabbath, to the same congregation, appearato m little better than a mockery when the awful state of Christendom arises before me, oversha dowed as it is with the cloud of Almighty sen geance; and yet, were I to pursue the course that best accords with my present state of feeling were I to er, aloud throughout the streets and lanes of this city, day and night-Woe-wor woe to the inhabitants-woe to the corruptors of the pure gospel of the blessed Jesus, I should be regarded as a fanatical maniae; and, at the sacrifice of future usefulness, would only secure that we have, and becoming a disciple of the the melancholy satisfaction of having bone in Lord Jesus? Where has the spirit of self-denitestimony against a degenerate age, and an apos-My celored hearers, I am well aware that the glance I have taken at this most alarming and exciting subject, is but ill calculated to prepare my mind, at least, for the deliberate investigation of the important ductrine which I have purposed to bring before you; but, depending for help, whence alone true help car come, I proceed to the consideration of my sub ject; and that your minds may not be confused by a variety of matter, I shall confine myself, or the present lecture, to the dese on that prevails respecting the state and prospects of the church and of the world.

What is the opinion that the churches of the present day entertain of themselves and of the world? My hearers, am I not stating a truti -Go where you will, either to the when I say. platforms of Bible Societies or Missionary Societies, or the pulpits of Churchmen or Dissenters, and you will hear one uniform tale of the merras ing piety, and of the extended success of the gospel. You will almost be persuaded that the ministers and the churches are as holy and as realous as they well can be-that the world is mending every day through the influence of religious ex ample, and that we may altertly expect the triumph of the grapel-the fulfilment of the promise that the whole earth shall be filled with the glory of the Lord. New, without stopping to inquire what influence such statements as these, or such opinions, howevever modified, of the church and of the world, are likely to produce apon either, let us see how they accord with Scripture, and with fact. It is plainly stated by our Lord, that, until the end of the present dispensation, there should be the co-existence of Christianity and anti-Christianity-that the tares should grow together with the wheat until the and of the ege—not the end of the world, as it is Saviour's example, and, what is more, God's joy, it a praying of praching gift wanted? They tous abomination is not if this be true, positive command is upon him to walk in these shall every knee bow, and every longue very steps, and to observe the very same rule. and gits too frequently of Satan's giving. Hotelers for our purpose, the Christian country in which we live, or, it may be confess that Jesus is the Lord?—When shall The Christian is called to be a sojourner, a pil. lines of heart, and Christ's example; are the which we dwell; I ask, is it an improvement

righteousness cover the earth, and when shall the earth be filled with the glory of the Lord? Most certainly, if Christ's declaration is to be taken not during the present dispensation. The apos-tle Paul informs us, that iniquity, which, at the beginning of the dispensation only worked by way of mystery, in the latter days would assum the character of an actual manifestation. In his second epistle to Timothy, he also declares that, in the last days perilous times shall come ; for men shall be lovers of their awnacives, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, un!.oly, without natural affection, truce-breakers, false accusers, incontinent, fierce despisers of those that are good-traitors heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof-ever terming, and never coming to the knowledge of the truth; men of corrupt minds, reprobate concerning the truth; evil men and account, waxing werse and deceiving and being deceived. And the apostle Paul gives this addition to the awful pic-tute There shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming? Here, you perceive, my hearers, you have two descriptions of the last days, that is, of the present time, as widely different as two descriptions can possibly be; the first is of man's drawing, and the second ts of God's, which of the two will you believe But, lest there should be any mutake, let us fair ly and honestly inquire whether this description of God's giving, actually corresponds with the present state of the churches and of the world and so tracing the correspondency, may God carry conviction to every one of your minds, as h And now, if we want a stand ina done to mine and whereby to judge of the apostacy of the pre-Christ when the apostatising enicle, man-With this pattern in our eye, where, I ask, are the galls of the Spirit, where the miraculous pow power, where the gift of healing, where the of prophecy, where the signs that were appointed to follow them that believed? What has become of the angel messengers, who so frequently appeared to the primitive Christians? Where is Where is the confidence and brotherly love that made all things common; and where is the selling of all al, and of cross-bearing, fled; where is the taking joyfully of the spoiling of goods? Where is the persecution that all that hee godly in Christ Jesus shall endure, and where is the be ng hated of all men for Christ's name's sake Alas ' alas ' my brethren, the gifts of the Spirit are gone, and. I fear, most of the graces have gone with them; and, as to suffering and reproach, to which the church is called, such things have long been mere matters of history. But this general mode of remark will do little, I fear in bringing conviction to the mind; let us at once go to the churches and take their members individually, and compare the Christian of the present day with Christ; and where, let me ask, Oh, where will you find almost one feature of re-semblance? There are none of you ignorant of the fact that our blessed Lord, while in the world, not only made an atonoment for sin, but he also set us an example, that we might tread in his steps. He knew what was in man, he knew what would be his most dangerous beart. ment, that is, the love of the world, the love of creature comfort, the love of case, and of a pre-sent resting place. To guard against this beset. ment, he chalked out a course for his followers and for his church; and, let me tell you, that i is the only one that can be safely followed; and what was this course? He became a pilgrim and a sojourner in a strange land, and would not have so much of the world as even a place where on to lay his head; he took no thought for the nurrow; he made no such inquiries as these What shall I cat, what shall I drink, or where withal shall I be clothed? And, in praying to his Father, he could honestly, and with a sincere heart, say, give me this day my daily bread My hearers, whatever spostate churches may say to the contrary, every Christian is bound by our

grim, and a stranger, in a strange land. The Christian is commanded to take no thought for food, for raiment, or even for life itself. The Christian is commanded not to lay up treasures on earth, and it is the bounden duty of every Christian by his open contempt of earthly pusses sions, and creature comfort, to teach every sinner this fact, that the world is not worth the having; and, that all that is in the world is beneath the notice of his man who is on his trial for eternal happiness of eternal misery. Oh ! my hearers, find me a follower of Christ, find me a true piland me a follower of Christ, find me a true pilgrim, a genuine acounter, a man that is truly a
attanger in this wit world, find me the man whose
conduct tells the worldye is living for eternity,
find me the church, who ay it down as a rule,
that for the sake of thoughtes, world-loving,
complet loving, and pleasure-love, acquirer, their
mignetes and members shall uniforthe meach lers and members shall unifor the rollowing truths by their lives, and their conduct;—men are probationers for eternity the would is man's worst enemy, the world has dame ed Millions of souls, and is damning millions more at this very moment. Renounce the world, come out from the world, beware of the world, over come the world. I hesitate not to say, such a men, such a church is not to be found : the truly righteous are miniched from the earth, and no man taketh it to heart. The professors of religion, of the present day, in every church, are lovers of the world, conformers to the world, lovere of creature-comfort, and aspirers after res pectability. They are called to suffer with Christ, but they shrink from even reproach, not to speak of sufferings in the flesh, as an evil that are justified in using every means to evade they are called to endure hardness as good soldiers of Christ, but, to a man, they love softness and ease. They are called to bear a teatimony for Chrisi, to endure persecution, and to rejoice in tribulation, but they take good care to keep ont of the way of both when they can. They are called to weep and to mourn, and are promised a comforter in the Holy Spirit of the living God, but they prefer to be without the comforter, rather than have the mourning. Apostacy. apostacy, apostacy, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but alas! they cry, We are rich, and increased in goods, and atand in need of nothing; and thus blasphemy is added to apostacy. My beloved hearers, do I speak too strongly, have I overdrawn the picture? Come with me to Lambeth Palace, tell the number of its turrets, count its splended halfs and its painted chambers, give a tongue to these uppendages of state, these contributors to luxury, and say, Oh ! say, what are all these calculated to teach a pleasure-loving, and a world-loving sinner! Go to the salaried dissenting preacher, who has found a resting-place in his five hundred, or his one hundred a-year, and see whether his stipulated income, or the round of duty for which it is paid, will give you any just idea of the leader and the exemplat of Bible pilgrinis. Go to the opulent professing Churchman, or the wealthy deacon, go to the Christian merchant, or the Christian store-keeper, and learn the church's comment on the two notable commandmente of our Saviour, " lay not up treasures on earth," and." labour not for the meat that perisheth." Where, Oh! where is the meat that perisheth." Where, Oh! where is the world-hater, the money-despiser, the cross-laver to be found? Where is the Bible sojourner, Bible probationer for eternity-the Bible aufferer for Christ's sake, Christ's living epistles which every sinner may read? Where have they their hiding-place? My brethren, my brethren, the whole gospel system, and the whole gospel object is perverted, and yet I am censured as a reviler for calling the churches spostate. The churches do not know that iniquity is work ing in the way of mystery—the churches do not know that Satan's method of damning souls is by giving them much that hath the appearance of good, that he will go the length of making a three parts. Christian to keep the inquirer in peardthat he may thus not only make his dantas-tion be more sure, but also bring deeper reproach Christ and his cause. Is the witness of the spirita thing inquired after? The sinner shall have a, but it will be counterfeit. Is peace, is

only things that Satan fears , and all partial piety, and half-hearted Christianity, are Satan's glory and the church's shame. My hearers 1 glory and the church's shame, have given you a short sketch of what are called the Christian churches of the day, who are going to convert the world by their preaching and their example; do I revile them? Nay, but according to the light which God has imparted to me, I feel myself called upon, fearless of all consequences, to bear my testimony against them, for the honour of Christ and his cause, as a warning to the deluders, and for the benefit of the deluded; and, it is my constant preyer, that they may awake to a sense of their real condition, and humble themselves before God, from whom they been awfully apostatized, ere the visis of Almighty wrath give indeputable evidence that the measure of the iniquity of the Gentile church lafull.

My brethren, were I to attempt to draw the character of the churches of the day in full, of the thurches, who, according to their own account, to be the honoured incirumentality of evanand the decired introduction of evan-earth the telegraph and filling the whole earth the glory of the Lord, the anu would go down in us before one hundredth part of their corrulate and abuses could be brought before you into and abuses could be brought and arowed infide it; even mere natural mea towards them, and the wife of direct their eye ted, and the cry of shame varieties. their party bickerings and interted, because of mosities; but with the record or ed contentions, or with the abuse of unhallenthey possess, and their asprings after the disasses at present, nothing to do, it is enougher me purpose simply to point at the purpose simply to point at their apostart primitive purity, and primitive simplicy and their total want of primitive power; alsa 'and the gospel-perverting nature of their gonductive powers. and operations, their worldly mindedness, and appricual naraness, their self-conceit, their party-spirit, their secularizing policy and atter selfishness, their having the form of godliness without the power, and their ever hearing and never coming to the knowledge of the truth, all, all about them, and of them, and in them, but too strongly mark them out as the prepared and preparing ob jects of Almighty vengeance-startling though the language be, I dare not hesitate to use it, God has forgotten to punish, if his arm be not lifted up against them, and mock piety is no longer ofiensive to a holy God, if the hour of their destruction be not near at hand. I fear much that the unconverted and backshiding por-tions of every Gentile Church, I mean the churches of the day, will laugh at this testimony, which I consider it my duty to bear against them; for they have closed their ears, and shut their ears, they have hardened their hearts, and God has given them over to strong delusion; they are beliving the lie, and they will assuredly be damned, because they have not obeyed the Gospel, because they have held the truth in unrighteousuess; but, blessed be God, there are some in every church, a small remnant, a little flock, whose eyes are still open, who weep and mourn over the general defection, who know the voice of the Spirit; and to them I address the admonitory language of my text, " Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately."

But, my dear hearers. I must take my leave for the present, of the rich churches, the churches that are possessed of guods, the churches that can reign without Christ, the Churches that love not his appearing, the churches that scoffingly cry ont, Where is the promise of his coming ; the anti-Christian, apoetate, Gentile churches, who are fitting themselves for the fire, with which God will shortly plead with them : and I shall now direct your attention for a few momente to the swial state of the world, which the divines of the day would have you believe is im-proving in manners, and in spirit, through its inercourse with the churches which I have just been characterizing anapostate. But where, Oh! where shall I begin; the heart sickens the moment that the eye falls upon the mass of iniquiupon heathernem, to see a court at the opera on the Saturday night, and at the sacramental altar on the contage morning are usus, and con- close. I rook upon it that you are placed as a joon several spinces and stations attnif out bold-cetts and theatres, and race-courses, places of nation in precisely the same situation as the Jews ly for God, the harvest of this land will soon be on the Sanday morning Are balls, and conpreparation for the judgment-scat, and places of training for the mansions of the blessed, and for the companionship of an holy God? Were there not a Bible in our fand, could the iniquities of the heathen be more gloried in than they are? And yet this is the capital of the world, which is wondrously improved by the influence of Christian example Take your Bible in your hand, and place your tanger upon that portion of rusalam, and why: Simply because, though it which saye, " Lemember the Sabbath day the national door was fixed, individuals might and keep it holy , and go throughout the streets and markets of this city, and if your heart does not sink within you, if your spirit does not fail tate churches of Christendom, the meanifed you, you have neither the heart nor the spirit of your iniquity is fail. Godiess, Chistless word, you, you have neather the heart nor the spirit of a Christian. On any Sabbath throughout the car,take your stand in Hydo Park, and see how daringly and impiously the bulk our nobility can insult the God of heaven ! In front of every equipage, I can see in my mind a eye, an angel of the Lord crying aloud, for God a sake, for dur own sake, "Remember the Sabbath day to keep it holy," and I can hear the infatuated worms replying, Onward, who is the Lord that I should obey his voice? There are eighty thousand public prostitutes within the precints of this wicked city, and who can count the num ber of the secret ones, drunkenness, disho swearing, and lying, and every kind and 4050 ther of abominations, have uncontrolled enso; and there is not a street, lane, or no bourhood, that has not a polluted moral at the form. The that has not a polluted moral attractions in y hearers, is but a slight eying of our Christian city, of our improved city, of the wicked hard twith which the chule hurches have hards which the committing open whorebeen shaking hands of committing open whore-dom, for fifteen parted years. Tell me not, by way of palliand, that the persecuting spirit of way of pallayed, that the percenting spirit of the world fone, the truth is, that Christ is gone, the is no Christ in the churches to per-secute And, as to the individual Christian, there's too little of the image of Christ, and of the power of Christ there, to excite either the by of Saten, or the malice of the world. Be assured, new dear lieuters, whatever Christians of Satan making may say to the nontrary, a God-despising, Christ-rejecting, Spirit-resizing world, doth not lack malice towards Christ and ha followers Let any minister of Christ fully take his Master's ground , let him begin at the palace, and, coming down through the members of the administration, the houses of parliament, the hishops' stalls, and the chairs of justice; let him tell every man, pla nly and hunestby, what he is, what he is doing, and where he is going, and you will soon see the arm of the law stretched out against him, and let the of forts of this faithful minister be zealously backed and to the blood of Christ; and, consequently by a few equally hold and reasonte denouncers that which was given them hath been take of iniquity, let one fair stand be made for Christ away from them. The preaching gift, and the and for God, and you will quickly behold the fires of Smithfield re-kindled, or same other more civilized intention in active operation, to rid the the land of troublesome, soul-alarming, and Satan-disturbing disciples of Christ. But why should I keep my eye, and yours, so long they are scattely any where to be found. Mer fixed upon the world, did not the first glance of God, can you make the members of your sesatisfy you all that it was ripe for destruction ? resal churches sensible of their state ? Canyon It is true, God is a long suffering and a merci- convince them of their delusion by remaining ful God , but what can he do, tust he has not amongst them? Never. Will such men unite already done? And, after having done everything that was consistent with his own nature. eternity, for the church's reformation, and the you, will they cry with you for all the aboning world's salvation , and it were directly libelling tions that are existing in the world? O'i, no God to say he has not done so , and after having done all this in vain, as far as either the reformation of the one, or the salsation of the other is concerned, a lengthening out of the day of mercy would, in my estimation, be most unmerciful I see it to be just a crowding of hell, with daily from this moment come out from amongst them increasing victims, and a seven-fold heating of its eternal flames, by hourly despised privileges Because I love mercy, and pity the sinner, my continual cry is, Lord, come speedily to jung ment' Because I feel for God's insulted from I cry, Lord, come speedily to judgment, and, because I know the pena ty of continuing to re-sist the Spirit, and to trample upon the blood of the Lamb, I must ery, Lord, come quickly to judgment, and I am as aure as that there is a merciful God in the heavens, that he is hastening on the day of the wicked a destruction , and as soon as this, his purpose, can be accomplished, it will be accomplished. Woe, wee, wee, to the Bible-despising, gospel-hardened inhabitants pose that yet once more the note of alargiball of this land, for assuredly the featful day of retribution, the terrible day of God a reckening, this last trumpet, will, under God, eitherhave with this prorse than heatherish people, is night the effect of bardening, or of saving the piner.

on it, the last offer of salvation is being made to commenced under my own immetry, and if you, you your last day of grace is hastening to its me follow-labourers, will only be faithful, and in close. I look upon it that you are placed as a your several spheres and stations atomi out boldforever hid from thine eyes, notwithstanding the may every soul now before we, tremble at the awful sentence, Jesus Christ commanded his disbo awakened, individuals might, oven at the int hour, be induced to accept of a Saviour. Apoyour destiny is fixed, your destriction is ineviable ; but shall I not begin a Jerusalem? Ot that in these last days, Get would give me ear gy or body, and of mire, and the mighty power of his Spirit, to warn the individual siner; with effect, that me might yet escape for they lives, and take rioge from the coming calamity, in the hither despised, but still outstretfied arms of Saviour. gy of body, and of mire, and the mighty pow

Appenders of Christ, and ye men of God, wh attered throughout the churches, suffe the ford of exhurtation, what have you to do with the doctrinal squabbles, the secularizing policy, and the party interests of existing churches? If you be, indeed, men of God, spiritual men, you must long ago have been tired of their mud and their filth, and their shallows. I entreat you, in God's name, and for Christ's sake, put away your apathy, and awake from your slumbers come out from amongst them, lest ye become partakers of their plagues. The cry is raised Behold the Bridegroom cometh! as you value your souls, disobey not the command; but " Go ye forth to meet him." "Tis vain to imagine that, by remaining where you are, you may still be a leaven for good. The Churchman will remain a Churchman, the Independent sa Independent, and the Methodist a mere Methodist, in spite of you; mother's children are they all. They do not bear the image of the beavent, and I am satisfied, as regards the great bulk of them the Father never begat them. The little zea they have, hath self for its spring, and puty aggrandizement for its object; and cither ielfin terest or self-exeltation, constitutes the bund o this union. If ever they knew any thing of God individually, I am afraid that most of them have died to the wearing : when the sensible comfort the milk that God hath provided for the tabe in Christ was withdrawn because they had been long enough babes-they would not learn to feed upon the word-they would not take to the flesh praying gift-jes, and part of the decently living gill, may remain; and because they must have peace, and because they must have joy. Satan will take care that they are furnished noth both ; but as to the life of God, and the image of Christ with you in hastening on the coming of you g that was consistent with his own nature, Lord? Will they mourn with you over the with man's position, as a probationer for apostacy of the churches? Will they were with You will uniformly find them on the side of the scoffer, and they will tell you, We are doing well-we are increasing in goods, we we triumphing, we are feigning, and what care we for the promise of his coming. Men and bucken and be yo like unto them who are waiting for the return of their Lord Bear your test mong buildly and openly against them, and the you may succeed in alarming some of them You are injuring them, you are hindering the wirk of Christ, you are weakening one another's lands by continuing in your present position Oh! and of John the Baptist, be given unto yes, let your loins like theirs, be gitded about; le you lights burn where they may be seen, and le your united ery awaken both the slumberer ad the sleeper; "Prepare to meet your God " "have a conviction on my mind, that it is God our be sounded throughout these realms, at that

at hand Sinners of Great Britain, depend up- I clearly see that both processes have

were, when Jesus Christ, weeping over Jerus; upe I feel as if death or hie was in every time I make the enquiry, that then, ericd aloud, in the anguish of his soul, Oh word, and every time I make the enquiry, that then, at least, that thou hadst known the Watchman, what of the night, the answer comthings that belong unto thy peace, but now—eth with an increasing thrill to my soul, the and the sentence is strevocable—now they are morning cometh, and also the night; and, oh! ruice of the Spirit, and take the prophetical awful sentence, Jesus Christ cominanded his dis-opties to begin the preaching of the gospel at Je-warning in time, make histe-return-come opties to begin the preaching of the gospel at Je-warning in time, make histe-return-come warning in time, make histo-return-come for oil, to your Bibles for light, away with every trapping of worldly policy, strip your party coloured robes of Satan s weaving , take to your locuets and wild honey, have done with the poisonous dishes of man's providing, attenginen your loins as with a girdle, with the promise of his coming, with the blessed hope of the glorious appearing of the great God and your Saviour, and let your voice be an united voice—the voice of one crying in the midst of this wilderness of apostacy, blasphemy, ignorance, pollution, and sin .- "Prepare the way of the Loid." Thus will you be " like unto men who are waiting for their Lord." and take the promise for your comfort "When he cometh, and shall find you thus watching . verily, I say unto you, that he shall gird himself, and make you to sit down to meat, and will come forth and serve you .- Amen.

### Che Herald of Cruth.

SAINT JOHN, SATURDAY, SEPT. 16, 1843

OUR PAPER

The publishers of the Herald of Truth intenmaking an alteration in its form, which they think will be acceptable to their readers. They are also desirous of making some further arrange ments with reference to its circulation, they have therefore concluded not to usue any next week

SECOND ADVENTINTELLIGENCE.

In our last we gave some account of the grea Adventmeeting in Buffalo; since which time we have received further intelligence. J. V. Himes writes thus :-

we We had a fair and candid hearing from a large number of the citizens. A very great change, we learn, was wrought in the minds of those who heard. Those who had been the mos opposed at first, were among our warmest friends when we left. We scattered our publications profusely. They were eagerly seized and read with avidity.

The greatest opposition was manifested by those who knew the least about it, and were too much prejudiced to read or to hear. And those too, who confers they never made the prophetic word their study. Such persons have no diffi-culty in joining with the wicked in the cry of peace and safety." The expenses of the meetng, including money, publications, &c., amoun ed to about \$400.

There was a goodly number from the various churches, who openly avowed their strong convictions of the doctrine They now look with joyful expectations for the " blessed hope." Many we trast in the day of Christ's appearing, will b found on the right hand of the judge, as the fraits of this meeting."

Extract of a letter from J. D. Johnson, Roches. ler, N. Y .. -" In June I lectured in Rushville. town of Potter, Yates Co., when Stephen T. Loomis, an Infidel, mocked at the revival there last winter, thinking it all the creating of sympathetic feelings. The inconsistencies of Christian professors, and some apparent contradictions in the Bible, combined with the influences more of less operating upon every natural heart, had led him to infidelity. He said to me, after he had heard a few lectures, "I have been a sceptio for ten years, but you have convinced me the Bible is true, and I feel that I am not in a right situstion. I see some consistency in a Christian heaven. You have explained the Bible to me. He was so well acqueinted with history that he could readily see the application of prophesier He inquired into the plan of estration, and wan ted to know if the preachers did not mystify that also too much? I endeavoured to point him to Christ. His wife and another lady were converted before I left. I received a letter, dated July 10, from him, in which he says, 41 have found the pearl of great price. I am happy, my wife is happy, Glory to God, we are going to

Tononto, C W -A very urgent call has been made and repeated, for Lecturers here, for some time past. J V Himes visited there about the

are a few intelligent and true believers in this place, who are doing what they can to advance the cause. And their real and faithfulness gives assurance that the alarm will be given to the shunbering virgins in that region The opposition, no doubt, will be strong and fearful, but it will only subserve the cause No "weapon formed against it" as yet, has, or can prosper.

MONTREAL, C E - This city contains 60,000 souls. The Romanusis have the away, and controut the civil and ecclesiastical affairs of the city about as they please. The dissenters here, though not numerous, have their influence, but even they are ready to join with the Romaniste to crush the advocates of the "midnight cry." It is in such a city as this, and in such a hostile and powerful community, that our true-hearted and faithful brother Hutchinson has taken his stand, single-handed, and is fearlessly sounding the "midnight cry He has published, within a few months, 12,000 copies of a paper, entitled, The voice of Elijah

The Camp Meetings in Maine, have been well ttended, and no doubt will result in great good Mr. Miller is now convalescent, and, it is hopd, permanently so lie purposes soon to g ont and visit several places where he can aid the cause by his presence and labours

The faithful and devoted band of Advent brethren in Boston, remain firm, united, and happy in the prospect of the Lord's speedy coming.

Whatever shiptoreck those may make who prelicate their faith and confidence on frames and feelings, human visions, and dreams, or private revelations, it is clear and certain that those who predicate their faith and hope on the word of the living God, as found in the Old and New Testaments, will hold on their way and live through every conflict of flesh and spirit, till the glorious appearing of the great God, and our Saviour Jeand Christ. The Rock of the faith and hope of the Advent believer is the Bible-the whole Braus Anything else-yes, brethren, any thing short of this, or any thing more than this, is dangerous, and only pangenous, and That con TRUBLEY Let us then be filled with the spirit, and let the word of Christ deell in us in knowledge and spiritual understanding

But the glorious doction of the Second Advent at hand, is not confined to the U S., nor vet to America Europe, Asia, and Africa have heard the cry " Behald the Bride groom cometh. God has raised up giant minds in various ports of the world to sound the alarin. We find them in all departments of life, and of every grade in society, all mighty in the Scriptures Clergymen of all denominations, of tolout, learning, and piety have embraced it , and God has abundantly blessed it in the conversion of souls. O brethren beware, if it is time, it is awfully so, and what if you should be found FIGHTING AGAINST

OUR FRIENDS.

We are often cheered in our ardinus duties by letters from our friends, expressing sympathy with us in our labours. It can but prompt us to renewed exertions to render this paper interesting and profitable to our readers, when we have the assurance of the pleasure with which it is received and the eager fondness with which it is welcomed by many. May the Lord bless all those who sympathize with us, and may we find a continual remembrance in their prayers.

Extract from a Letter received.

person in this town remaked the other day, "I will ensure any man to t the world will stand 1000 years yet to come .—to hear people talking about the end of the world makes me feel mad. [Lest not so with many who profess to love the Saviour? E. M.] A believing brother made reply, " If we had a few such endorsers as you, how sele we should be: oro safe we should be."

The cause of God, and the blessedness of the Gospel, is little esteemed here. \* . Conlinue unto the zan, and thou shall be saved. Go and sound the alarm, and say " Behold the bridegroom cometh " Watch and pray,-be sober unto the end.

Extracts from a Litter from Vormouth, N. S. From my first being convinced of the truth of the doctrine, I have taken a great interest in the cause but have been entirely alone, not or support me, or sympathize with me, and as I atsculed, &co .- Every day of my life, I converse me or less upon this subject. [An example for all who love the Lord,-E. M.] My prayer to God is, that he may send some one here to give, the "Midnight Cry," and it does now ap time past I V Hipers visited there about the that he will sawer my prayer. Will not Bre-middle of August, and made arrangements for a ther Martin come hare? I will pay his passage, rady full course of lectures on the Advent There and convey him from this to Shelburne, a distance of 70 miles, where I think much good may chi.] Next year I expect all the saints will see given to the world. This was the case in the the commandment came forth, and I am come to be done. If only one soul is converted, it will pay him for his journey. He must expect to mos, "A new heaven and a new earth; for the specially referred to as a type of the coming of meet with opposition here, but I think that first heaven and the first earth were passed away; the Son of Nan. In perfect keeping with His would not prevent him from coming The church is asleep, and sinners are going to destruction for the want of faithful watchmen. I hope he will find his way open immediately, for whatever is dune must be done at once.

#### END OF THE WORLD.

Question .- You believe that the Lord is to make his accoud personal appearance on earth Will you tell me for wast purpose he is coming?

" He cometh to JUDGE THE Answer .-EARTH." Pe. zovi, and zoviii. "He shall judge the world in rightcounters, he shall minister judgment to the people in uprightness. The wicked shall be turned into hell, with all the nations that forget God. For the needy shall not always be forgotten, the expectation of the poor shall not perish forever. Ps. 12, 8, 17, 18,

Q .- What particular events will take place a his coming?

A .- "The Lord hunself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God . and the dead in Christshall ruse first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." I Tires. ıv. 16, 17.

-Are all to be thus caught up?

A .- No, for the same apostle expressly de-clares that " the Lord Jesus shall be revealed from beaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jeans Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come e glorified in his saints, and to be admired in all them that believe in that day " 2 Thes. i. 8 -10.

-Will the earth be annihilated?

A .- No; but the elements short melt with fervent heat, and the earth also; and the works that are therein shall be borned up." 2 Peter in. 10. -What will be done with the melted earth?

A .- " Nevertheless, we, according to his pro mise, look for new heavens and a NEW EARTH, wherein dwelleth rightcousness. 2 Peter in. 13. Q .- Will the new earth be inhabited?

-Yes, " Blessed are the meek, for they shall inherit the earth." Matt. v. 5. "And they eing a new song, saying. Thou art worthy to take the book, and to open the scals thereof: for thou wastalain, and hast redeemed us to Gud by thy blood out of every kindred, and tongue, and people and nation ; and hast made us unto our God kings and pricats; and WE SHALL REIGN ON THE CARTH." Rev. v. 9, 10. "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Dan. va. 27.

O .- Then I understand your belief to be, that next year, the year 1843, is the time fixed in the counsels of eternity for the consummation of all the grandesents spoken of be the prophets and apostles concerning the final destiny of all men.

A .- Yes. Sometime in the course of next year, being one thousand eight hundred and forty three years from the birth of our Saviour, one thousand eight hundred and ten years from his crucifixion, and two thousand three hundred years from the going forth of the commandment to restore and build Jerusalem, I expect to see what Daniel saw, viz., "One like the Son of man," who "came with the clouds of heaven, came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom that all people, nations, and languages, should serre him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Daniel dom that which anau not be used to see that day 190 years, reckoning a year a way.

vii. 13, 14. Next year I expect to see that day think we are fully authorized to reckon the whole think we are fully authorized to reckon the whole think we are fully authorized to reck in the second that the second to the second that the second to the s shall burn ag an oven ; and all the proud, yea, and 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." Next year I expect that unto those who fear the name of the Lord, "shall the Sun of righteoneness arise with healing in his wings; and ye shall go forth and grow up as ceives of the stall. And ye shall tread down the wloked; for they shall be ashes under the

what John saw, when he was in the isle of Pat- days of Nob, when the flood came, which is and there was no more sea. And I John saw the hely city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband," Next year I believe all the saints will hear what John heard . "And I heard By the production climations presented through a great voice out of heaven, saying, Behold the Daniel, we're taught that five great kingdoms saints will hear what John heard . "And I heard himself shall be with them, and be their God .-And God shall wipe away all tears from their sorrow, nor crying, neither shall there be any more pain for the former things are passed away And he that sat upon the throne, said, ing floor, be blown away and no place be found Behold, I make all things new." Rev. zzi. 1— for them. Next year I believe all the saints of God will hear the last trump; that trump whose unearth-ly sound shall rend the beavens and penetrate the lowest caverns of the earth; that trump which shall awaken into everlasting life the eleeping dust of every rightcourson and daughter of Adam that has ever lived, and change, instantly, the murtal body of each living Christian, and clothe and crown him and them [the raised ones] with immertality and eternal life. Next year I believe and consume a will "be brought to pass the saying that is writ- stand for ever." ten, Death is swallowed up in victory. O death where is thy sting? O grave where is thy vic-tory?" 1 Cor. xe. 54, 55.

Q .- Why do you believe these events will tran spire next year?

A .- Because Daniel's vision, which embraced all the important events in the world's history, from its commencement down to the end of tim will terminate then.

-How do you know?

A -Because the angel Gabriel told Daniel that all the wonders which he had seen in the vision would be consummated in 2300 days, or years.

Q.-What right have you to reckon days a rc213 }

A .- Because that was a common method of reckoning prophetic time among the Jews; and moreover, we find by pursuing this mode of reckoning, that all the intermediate events which were to transpire between the commencement and termination of Daniel's vision, were fulfilled ground again with great minuteness, and closes in precisely the same number of years as Gabriel said there would be days in their accomplish- and greatness of the kingdom under the whole ment. The streets of Jerusalem were to be built heaven, shall be given to the people of the saints in troublinus times, and to be finished during th first seven weeks of the vision. Well, we find ing kingdom, and all dominions shall serve and that in just 49 years, the exact number of days that there are in seven weeks, the walls of Jeruralem were completed, having been commenced by Ezra and finished by Nehemiah. Then the next portion of the vision mentioned by the angel, to wit, the threescore and two weeks unto Messiah the Prince, were fulfilled in just the number of years that there are days in 72 weeks at the baptism of our Lord by John, when his Messiahalup was distinctly announced by an audible veice from heaven, and by the descent of the Holy Ghost in the bodily shape of a dove and lighting upon him. But the grand event-that event which the angel informed Daniel was to fix God's everlasting seal to the whole vision and make it sure beyond the power of man to gainsay-that event, the angel said, it was deter mined should be falfilled in seventy weeks " from the going forth of the commandment to restore and to build Jerusalem." That event, Danie was informed, would be the cutting off of the Messiah the Prince. Accordingly, I commence at that event, which, temember, was to seal the vision and make it sure, not only in its great whole, but in all its parts and divisions-I begin, I say, at the crucifizion, and reckon back seventy weeks, in which there are just 400 days, and what do I find? I find the identical thing which the angel told Daniel should form the starting point of the vision, viz., the decree of Artaxerxes to restore and to build Jerusalem. Here, then, is the scaling exent of Daniel's vision, fulfilled according to the chronology of the Bible, in just 190 years, reckoning a year a day. From this I vision by the same rule; and therefore, just as turely as that Christ was crucified 490 years from the going forth of the commandment to build Jo rnsalem, just so surely will the schole vision be fulfilled in 2000 years from the same period-Those 2300 years, will expire . NEXT YEAR

#### THE TIME MADE SURE! ST L. D. FLEMING.

Q. S.

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the wicked; for they shall be ashes under the JEROTAN has always seen fit to sessonably and talked with me, and said, ODaniel, I am the overthrow of Engineen, Gibbon observes, soles of your feet in the day that I shall do this, admonish His people of every important crists, now some forth to give thee shill and under that it was "the first war that two many that it was "the first war that the one of books." [See last clap. Male and through them the word of warning has been standing. At the legitiming of thy supplications, some said by the disciples of the Ood of Posco."

character in this respect, the Athtenty has most distinctly sladowed out the great outlines of the world's histey down to the day of judgment in the prophetic visions of his servant Daniel.

tabernacle of God is with men, and he will dwell should arise to supremacy in this world—that the with them, and they shall be his people, and God four first shelld be earthly, and should come to an end-that the fifth should be the kingdom of Son of Man. established under the whole heaven. eyes; and there shall be no more death, neither and be an everlasting kingdom-a kingdom that shall never end-that at its establishment all other kingdoms shall, as the chaff of the summer thresh

> In the second chapter of Daniel, in giving ar explanation of the king's dream, the four earthly kingdoms are brought distinctly to view with their peculiar characteristics (ver. 13.) Then at the 44th verse, the fifth kingdom is brought to view. It save, " In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people but it shall break in pieces and consume all these kingdoms, and it shall

In the seventh chapter, the same four grea kingdoms are presented again under the figure of four great beasts. The devisions of the fourth kingdom are deliniated by the ten toes in the image, and the ten horns on the fourth beast. The rise of Papacy is brought to view by the little horn that came up among the ten, and before whom three horns fell. Daniel also saw till the thrones were cast down, and the Ancient of Days came-the judgment sat-the beast was alam, and his body given to the burning flameof beaven, and they brought him near before the Ancient of Days, and there was given unto him dominion, and glory, and a kingdom. (the fifth again) which was never to be destroyed, but to be everlasting or eternal. Verses 9, 10, 13, 14. And Daniel says, verse, 16, " Lo be told me, and made me know the interpretation of the things." The explaining angel then goes over the whole as follows:-" And the kingdom and dominion o of the Most High, whose kingdom is an everlast

obey him."

In the eighth chapter we learn that Daniel had another vision or yew of the same general sub ject, only it commenced not with the Chaldean Babylonish kingdom, as did the king's dream and Daniel's former vision, for the very good reason that the Chaldran kingdom was then crumbling to pieces and nigh its end. Hence he begins with the Medo-Persian kingdom, which is followed by the Grecian, represented by the Ram and He goat. And at the ninth verse, the little horn or Rome is brought up again, which from verces 3, 24 is evidently the same as that nentioned in chapter viii, we are informed that this power shall be broken without hand, viz. in a supernatural manner. Here again we are prought down to the estalishment of the fifth

kingdom. Now it is evident from what we have seen, that the king's dream, and Daniel's views,'as described in chapters vii and viii, were all parts of one and the same vision, or the vision repeated. But now an enquiry arises, "How long shall it be to the establishment of the Fifth Empire? Such is the enquiry in the 13th verse, "How long shall be the vision?" In verse 14 we are told." Unto 2,300 days; then shall the Sanctuary be cleansed." Daniel, was anxious to know the meaning of the vision, and he heard a voice call and say, " Gabriel, make this man UPDERSTAND THE VISIOR." Gabriel, then proceeds to do as he is bid. See verses 15 to 25. At verse 26, Daniel is told to shut up the vision, for it should be for many says. He then says, "And I was astonish ed at the vision, but none understood it." Non what was it that none could understand? It was evidently in reference to the time; for all the rest had been preticularly explained. Then, the anxiety which Daniel now had, was to know concerning the \$300 days.

In the ninth chapter, we shall find a solution to this law obscure point. Daniel says, verse 12, "While I was speaking in prayer, the man eginning-touched roe; and he, informed me,

show thee; therefore, understand the matter, and consider THE VISION." What vision was here What vision was here meant? Why, of course the vision that had been presented in three different forms; and which had all been explained except the Time-the 2, 330 days. It was this, concerning which Daniel was now receiving skill and understanding. Now for the solution given by Gabriel. He says, verse 21, " Seventy Weeks are determined" unon thy people, and upon the holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting rightequaness; AND TO SEAL UP THE vision and proplicey, (of the 2,300 days) and to anoint the Blost Holy."

Now let it be constantly borne in mind that this is Gabriol's explanation of run vision—this 2,300 days. In the 24th verse, we are informed that 70 weeks, or 490 days, or years, of the 2,300, were determined upon Daniel's people, and upon the Holy City. This was to extend to the cute ting off of Messiah, which fact was to seal up. that is, make sure THE VISION. The next inquiry is, Where are we to commence the 70 weeks? See verse 25. Know, therefore, and understand, that it is from the going forth of the command to restore and to build Jerusalem. Now turn to Exra vit. 7-13, and you will find the decree of Artaxerxes (Longimanus) for restoring and building Je-usalem. This was before the hirth of Christ 457 years. To this add the age of Christ-thirty-three years, and we just exactly get the 70 weeks or 490 years, from the time that Exra left the river Abava, to the cutting off of Messish, the Prince. . See Ezra vill, 31. Now this fact was to make the vision sure. Itales proves that we are to understand the vision to mean a day for a year. Here, then, we find ourselves placed upon involnerable ground; it is a remarkable fact that the 70 weeks coper the whole ground, where any dispute or obscurity exists in reference to our chronulogy. All commentators admit that the 70 weeks were fulfiled at the death of Christ, and the 70 weeks began beyond doubt a part of the 🗈 . ne ..... THE TIME HAVE SURE. Nonbirth, and we have 1813 'eft, o up the 2,300 days or years,

The death of Christ, the o to 14. of calculation from which the co-It is a point of time sur wreed . 5. Astronomy, and Prophec . . 13 this, we have other great seacons confirming these calcula nos as .... point which stands out a a in g ust on the voyage of this vision of too power of Popery Wasbrok a, ti dy destroyed. Bentuten, a ?- neb f di e BONAPARTE, entered Rome depose . and led him into captivity, where he died ... vear: since which time the civil and . the Pope har been cut off, execut in a ...11 state which Bonaparte restered & gemembered that the Beast (Phone, ) ead down the Church for a time, times, a : ending of time, which is torty two mon 1 260 days or years. See Danie' vn, 25, R 2, 3; xii, 5, and xiii, 5. Now if the colon 1,260 years from 1728, it co eas us to 1 4.38, at which time the Bishop ( Rome be . ) cise his power as head of all the charthest the authority of the Emperor Jessians, which is evidently the point of time where we are a commence the time, times and a half, or 1,201 days

The Roman Bishop was constituted head of all the churches by the Emperor Justinian, A. D. 534. But the Pope was not established in his see, until A. D. 538, at which time the siege of the Ostrogoths was raised, which left the Catt alies in the peaceable possession of Rome. The historian says, speaking of the siege, " One year and nine days after the commencement of the siege, an army, so lately strong and triumphant, ourned their tents, and tumultuously passed the This was A. D. 533. Sec. Milvian bridge." Ginnon's Rome, Vol.3, p. 87, Harpers' Edition.

This fulfillment of prophecy is most clear. No event has occurred either before or since 1798, aven has occurred wither series of since 1798, that might by any construction be looked upon as a fulfillment of that prophecy, viz. (he taking away of the Papal power. Fow read Daniel zii. 13, "And from the time the daily (the daily abominations of Paganism) shall be taken away, and the abomination that maketh desolate (Pa-pacy) set up, shall be 1,399 days. The abomination of Paganism was taken away, A. D. 508, which was just 30 years before Lapoby-wan established. Speaking of the war that resulted in

Further, speaking of the wars, Gibbon says .-VITALIAN, with an army of Hons and Bulgarians, mostly idolators, declared themselves the champions of the Cathelio faith. -Gibbon Vol.

champions of the California and Police and S., pp. 262 and 263, Harpers' Edition.
In verse 19, we read, "Bleased as he that waitwth and concells to the 1,335 days." Now add
1,335 to 508, and you have 1843, at which time, according to verse 13, Daniel is to stand in his lot, that is, in the glory of the resurrection of the just. In 1843, then, we are fully authorised to expect that the 2,300 days or years spoken of in chanter vin , and the 1,335, mentioned in chapter zil, are to be fulfilled, and Daniel with all the eleeping saints to be raised up to stand in their lot.

What a remarkable harmony in the prophetic numbers is here presented. Can we suppose it possible for such a mighty fabric to come together with such perfect harmony unless it was dosigned by its Great Architect? It could not be. And now, dear reader, are you ready for that awful event? Are you prepared to say from the heart, " Amen, even so, come Lord Jesus, come quickly?" Should you love that appearing? If not, prepare speedily! We cannot be far from the hour that will reveal the Lord Jeaus Christ to the view of an astonished world The signs of the times- the state of the world-merallyreligiously-and civilly-are in character with what we are to expect just preceding that awful crisis. And now, my dear reader, rest assured, that unlers you be carefully watching, that day will burst upon you with fearful suddenness Like the lightning, it will come upon you unawares, and nothing can avert it. Oh! by the mercies of God, by the leve of the Saviour, by the value of the soul, by the desire of heaven, and by all God's promises and threatenings, be persuaded to prepare for that event without delay! Just as certain as these circulations are orrect, (and that they-are not remains to be proved) so certain that awful, that consuming right day, will burst upon this sinful and sincursed world in ElGHTEER BUNDRED AND FOR

A Firess for the Kinggon - Without boli ness no man can see the Lord Except a man be born again lie cannot see the kingdom of God The road that leads to death is broad, and many walk therein, while the road to life is straight and narrow, and few find it. When one said unto our Savior " are there few that be saved " he said unto them, "Stare to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able. When once the Mas ter of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, and he shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in thy resence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye aro; depart from me, all ye workers

of iniquity." If there is any belief that will search the heart of man, and penetrate the inmost recesses of his soul, it must be a conviction that we are soon to enter the presence of the Lord-that the Judge standeth at the door "He that hath this hope in him," sayeth the Apostle, " purifieth himself even as he is pure." God is too holy a being to regard sin but with displeasure, and none can hope to enter his pure presence, who are in anywise defiled with it How important it is, then that we who hope soon to see our Strior, should see to it, that we do not deceive ourselves. We cannot serve two masters, neither can we gain a better world, while we set our affections on the things of this. We must feel to renounce all things for Christ, who left his Father's glory, and died for us. If there is eny tie which binds us to earth, it may retain us here when our Lord shall come. We therefore need to make a free and full surrender of our all into the hands of God, who alone can sustain us, who is our Creator, Preserver, and most bountiful Benefactor. God will accept no half way devotion, no devid-God will accept no helf way devoton, no devided affections; but if we will be accepted of him, we must be entirely and anreservedly devoted to him and his service. Doubtless many who are sooking for the Lord, will find in that day, that they had idole in their hearts, that they had trusted more to their own rightcourses of Christ, and that they have come short at last of entering mis evertasting hingdom. If we would be saved, then you may know that your heart, and sool, and mind, and strength, and our neighbor as correlf; we must walk soberly, and godly, and rightcouly in this presenter if world, and sool, and proposed to the prop

of Christ, as our only hope of safety We are to you must have futh.

| Every rule should be well atu-<br>ion with the Scripture referred<br>atudent would be at all beneated  | es if the Bible   |
|--|---|
| RULES.   | PROOFS.   |
| 1 All Scripture is necessary,<br>and may be understood by dili-<br>gent application and study.   | 2 Tie. iil. 15,16,  |
| II. Every word must have its<br>proper bearing on the subject<br>presented in the Bible.   |   |
| III. Scripture must be its own expositor, since it is a rule of itself. If depend on a teacher to expound it to me, and he should guess at its meaning, or desire to have it so on account of his sectiaring creed, or to be thought wise, then his guessing, desire, creed, or wisdom, is my rule, not the Bible. | Pe. xit. 7-11;<br>cnr. 97-105.—<br>Matt.xnii 8-10.<br>I Cor. ii. 12-16. |

V. God has revealed things? In trin: 19—10 come, by visions, in figures for in 10 like and parables, and in this way 2. Acts in 17, the same things are oftentimes for 2. Acts in 17, the same things are oftentimes for 2. At 12 like revealed again and again by diff. 2. At 12 like frent visions, or in different 8 partie. 2. Matt. gures and parables. If you wrish it 1-32. Datali to understand them, you mustly, and sin Acts combine them all in one.

| ۱  | VI Visions are always men-<br>tioned assuch.  | 2 Cor. 11j. 1.              |
|----|---|-----------------------------|
| 1  | VII. How to know when a<br>word is used figuratively. If it<br>makes good sense as it stands. |                             |
| .  | and does no violence to the sim!  |                             |
| ا: | be understood literally, if not, figuratively.  | Rev. zii. 1, 2;<br>rii.3—7. |
| ٠l | VIII. Figures always have a   |                             |

| much in prophecy to represent    | ĺ                                |
|----------------------------------|----------------------------------|
| future things, times, and events | 1                                |
| such as mountains meaning on     | I                                |
| teraments, beasts, meaning king. | Dan. it. 35, 44                  |
| Waters, meaning neanle.          | rii 8, 17                        |
| Lamp, meaning Word of God.       | Rev. zvii 1 1.<br>Pa. cziz. 105. |
| Day, meaning year                | Ezek. iv. G.                     |

Day, meaning year
IX. To learn the true meaning IX. To learn the true meaning of figures, trace your Bible, and, where you find it explained, put it on your figure, and if it makes good sense, you need look no further; if not, look again.

X. Figures sometimes have wn or more different significa-ions; as day is used in a figura-ve sense to represent three dif-erent periods of time.

2 Definite, a day for a year 3 Day for a thousand years.

Mark iv. 13.

XI. Parables are used as cor-parisons to illustrate subjects, and must be explained in the same way as figures, by the sub-ject and Bible.

It must be a faith that re-

of Christ, as our only hope of safety. We are to be washed in the blood of Christ, and cleaned from all sin. We are to forsake or sans by righteousness, and our iniquities be 'turning to the Lord. We are to cease to do evil and learn to do well. We must be purified, and pade white and tried; and we have the promise of the Lord that if we will repent, though our line be as scalet, they shall be white as snow, shough they be red like crimson, they shall be as wool.

We should set our standard of Christan character high, and should avoid even the byperature of evil. If we are truly sanctified, we shall be found sitting at the feet of Jeaus, wing that his will should be done in all things. If sor righteousness does not exceed the righteoussess of the seribes and Pharisece, we can in so case enter into the kingdom of heaven. How paperiant its, then, that we should examine ourselves in the light of God's word, and see to it is this we posses, that holiness without which no mancan see the Lord, but which will be to us a wilding garment.

RULES OF BIBLE: INTERPRETATION.

Every rule should be well studied in connexion with the Scripture references, if the Bible student would be at all benefited by lem.

RULES. FROOPS.

1 All Scripture is necessary, and may be understood by dillegent application and study.

11. Every word must have its proper bearing on the subject presented in the Bible.

Mill. Scripture must be its own expositor, ance it is a rule of itself. It if depend on a teacher.

This is but a faint view of its value; yet how This is but a faint view of its value; yet how many perishing souls treat it with neglect, or, what is equally as bad, treat it as a hidden mystery which cannot be known! Oh! my dear reader, make it your chief study. Try it well, and you will find it to be all I have said. Yes, like the Queen of Sheba, you will say the half was not full you.

DESPISE NOT PROPHESTINGS, is the admonition of the apostle. It is now very fashionable to despise prophesyings; but is not that despising him who is the Author of all prophecy? very farhionable for these despisers of prophecy to claim that there is enough rescaled for us to do our duty to God, and nothing else concerns that is not revealed? if so, it can be no revelation; nor can that be prophecy which does not foretell future events. Again, who can say there is anything revealed in the word of God that is unnecessary for our growth in grace of our progress in sanctification? if there is any useless revolation, why is it revealed at all

The Bible does not mark out certain portions of its contents, and require us to study such in preference to other portions; neither does it in dictate that any other part of the word is to be set aside as of no, or less value. If one has a right to mark outcertain portion of God's word as not essential, another surely has the same right to set aside other portions; and so on until soon there is no part of the word but some will reject. Again if a christain is guiltless, in rejection a part of the word of God, how can be condemn those who reject it entirely, and who are the more con sistent of the two?

God would never have revealed anything to man without some important end in view, nor would holy men have written as they were moved by the Holy Gost, that which man can be guiltless in treating with the alightest indifference It is therefore our duty to be familiar with the whole counsel of God, to know his whole revealed will respecting us, that when the Lord speaks, we may bear.

These despiters of prophecasoften quote "the secret things belong unto the Lord our God" as proof that the things which are revealed do not concern us. But has not the same Being said that "the things which are revealed belong unto us and to our children forerer?" and the reason given is " that we may do all the words of this aw." Let us not reject then that which is given to us and our children forever; but let us endeavor, God helping us, to be familiar with, that we may do all the words of God's law. " Search the Scriptures," said our Savior; and that he had reference to the prophecies is evident, forhe said "they testified of him." Peter assures us that " we have a more sure word of prophecy whereunto we do well that we take heed as to a light shining in a dark place." But how can any portion of prophecy be a sure word or a light in a dark place to those who despise prophesy. ings? 4

Those who turn a deafear to any of the com mandments of God, or refuse to examine any portions of God's hely word, must run a featful risk. They are liable to reject they know not faith; and trusting entirely to the righteousness XII. The most important rec of all is, that what-to wonder and despise and perials. They

practically say to their Maker, that they are indifferent to the revelations of his will and his lans of mercy to a dying race It is a species if semi-infidelity, of German Neology, which is fast spreading over our land, contaminating all within its reach. O that men would realize that the prophecies which they despise are the oracles of the living God, and that though heaven and earth shall pass away, not one jot or tittle of it will fail of its fulfilinent. If then any are ignocant of these predictions, such may auddenly be verwhelmed for their unwillingness to learn of God, in the day of their fulfillment. Despies not prophesyings.

"Go WORK IN MY VINKTARD." God bas something for each servant of his to perform, no one has a right to be sille. God has not called all to perform the same duties. Some are competent for public tecturers and teachers, others are more serviceable to the cause of truth, in young from house to house, and from heart to heart, at the domestic fireside, in the shop of busy industry, and with the labourer at his toil , as we read, "He gave some apostles, and some prophets, and some evangelists, and some pasters and t. schers. for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Every one has his appropriate office, his appropriate calling and work. God requires nothing more of us than he has given us the ability to perform. To some be has given ten talents, and to some, only one; each one is required to use the talents given him, and add to them other talents, and not wrap them up in a napkin. Time is short, and what is done must be done quickly. The souls which are to be saved must be plucked out of the fire ere the door of mercy is closed forever. The light which is to be disseminated, must be made shine ere the darkness of eternity enshrouds the unconverted with despair.

"THOU SHALT BUT TAKE THE NAME OF THE LORD THY GOD IN VAIN." Holy and Reverend is the name of the Lord and man should not lightly or thoughtlessly approach the presence of his Maker, or with undue familiarity speak his The Jews had such a reverence for his name, Jeliovali, that they seldom pronounced it, but instead, made use of Adonia, which signifies, my Lord Ho is called the Eternal God, the Erestasting, the High, the Holy the Living, the True, the Merciful and the Mighty God, the Lord God, the God of Israel, the God of Hosis, and the God of Beaven. He is known by the He is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. God is called the Word, the Amen, the faithful Witness, Alpha and Omega, the Beginning and the Ending, the Lord which Is, and which Was, and which Is to Come, the Almighty. He is called the Ancient of Days, the Prince of Princes, the King of Kings, and the Lord of Lords, the Father, the Son, and the Holy Ghost. He is the Creator, the Preserver and the Sustainer of all things, Oninipotent, Omniscient, and Omnipresent, from Eternity to Eternity, without beginning of days or end of years. The King Eternal, Immertal, Invisible, the only Wise God.

Such is the Being we are commanded to worhip, to whom we are to render the homage of our hearts, to love with all our heart, soul, might, mind and strength, to whom we are to pray in secret, as to our Heavenly Father, when we en-ter our closet and shut our door. How ought ve then to humble ourselves before his great and holy name, and not rush heedlessly into his presence, nor take his name upon our lips in a thoughtless or indifferent manner. When we approach him we should realize what he is, and that he is the rewarder of those that diligently seek him, and should approach him with the utmost reverence and humility. Then we shall not approach him irreverently, or take his name

in vain.

Extursiass Why is religious devotion so often branded with the appellation of visionary enthusiasm? People talk of enthusiasm for their country, enthusiasm in the cause of liberty, and yet they will not allow those who seek a better country, who are but pilgrims upon the earth, and are looking to that rest which yet remains, for shem to feel anthusiastic anticipations of the state to which they are going, or to dwell with enthusiasm on the value of a liberty which shall forever connectate them from pain and from bondage? Devotional enthusiasm will prove, nevertheless, the most unjustifiable anthusiasm. "Enthusiastic, this? Then all are weak billet in the country of the state of the state of the solution of the solution of the state. Some couls have sear do fine styre as er had bled, Who, heater by these sublunary stories, Bonndless intermunable joyst can weight. Unraptut d, unexalted, uninflam d?" "Founds."