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THE HERALD OF TRUTH.

"And I saw another angel flying in the midst of Heaven, waving the everlasting Gospel to preach." "Saying with a loud voice—Fear God and give glory to him, for the hour of his judgment is come."—Rev. III. 6, 7.

VOLUME I.

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

NUMBER 7.

PROSPECTUS.

"THE HERALD OF TRUTH," published by the friend of Truth, under the especial direction of a committee of its patrons;

EDITED BY GEORGE P. MARTIN

The Herald of Truth will be published every Saturday morning, so long as such a paper is needed, or so long as funds can be obtained to support it.

It is to be supported entirely by DONATIONS from such as love the Lord and wish well to the cause of Truth.

Its object is to proclaim the truth—"Thy word is truth." "Sound an alarm" and say, "Behold the Kingdom cometh."

Persons who wish to receive this paper regularly can have it sent them by sending their names with such donations as they can afford to make; to others the paper will be distributed gratuitously, excepting where they are disposed of by employed women and boys, in which case they will be sold for one penny each.

Its columns will not be open for controversy but communications will be received and are solicited from all persons who, in a spirit of meekness, are desirous of promoting the truths of the Gospel.

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

Publishing Office at the store of E. M'Leod, King street, St. John.

All communications must be addressed to the Editor, (post paid), Herald of Truth Office.

Donations for the support of the paper will be received at the publishing office, or by the editor.

A regular account of donations, receipts, and expenses 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

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

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

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

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

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

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

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

upon heathenism, to see a court at the opera on the Saturday night, and at the sacramental altar on the Sunday morning. Are balls, and concerts and theatres, and race-courses, places of preparation for the judgment-seat, 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 land, could the iniquities of the heathen be more gloried in than they are? And yet this is the capital of the world, which is so wondrously improved by the influence of Christian example. Take your Bible in your hand, and place your finger upon that portion of it which says, "Remember the Sabbath day 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 you, you have neither the heart nor the spirit of a Christian. On any Sabbath throughout the year, take your stand in Hyde Park, and see how daringly and impudently the bulk of our nobility can insult the God of heaven! In front of every equipage, I can see in my mind's eye, an angel of the Lord crying aloud, for God's sake, for our 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 precincts of this wicked city, and who can count the number of the secret ones, drunkenness, dishonesty, swearing, and lying, and every kind of sin; and there is not a street, lane, or neighborhood, that has not a polluted moral atmosphere. This, my hearers, is but a slight glimpse of our Christian city, of our improving world, of the wicked harlot with which the gentle churches have been shaking hands, committing open whoredom, for fifteen hundred years. Tell me not, by way of palliation, that the persecuting spirit of the world is gone, the truth is, that Christ is gone, there is no Christ in the churches to persecute. And, as to the individual Christian, there is too little of the image of Christ, and the power of Christ there, to excite either the love of Satan, or the malice of the world. Be assured, my dear hearers, whatever Christians of Satan making may say to the contrary, a God-despising, Christ-rejecting, Spirit-reviling world, doth not lack malice towards Christ and his 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 bishops' stalls, and the chairs of justice; let him tell every man, plainly and honestly, 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 efforts of this faithful minister be zealously backed by a few equally bold and resolute denouncers of iniquity, let one fair stand be made for Christ and for God, and you will quickly behold the fires of Smithfield re-kindled, or some other more civilized intention in active operation, to rid the land of troublesome, soul-alarmed, and Satan-disturbing disciples of Christ. But why should I keep my eye, and yours, so long fixed upon the world, did not the first glance satisfy you all that it was ripe for destruction? It is true, God is a long suffering and a merciful God, but what can he do, that he has not already done? And, after having done everything that was consistent with his own nature, and with man's position, as a probationer for eternity, for the church's reformation, and the world's salvation, and it were directly helling 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 salvation 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 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 judgment! Because I feel for God's insulted honor, I cry, Lord, come speedily to judgment, and, because I know the penalty of continuing to resist the Spirit, and to trample upon the blood of the Lamb, I must cry, Lord, come quickly to judgment, and I am as sure as that there is a merciful God in the heavens, that he is hastening on the day of the wicked destruction, and as soon as this, his purpose, can be accomplished, it will be accomplished. Woe, woe, woe, to the Bible-despising, gospel-hardened inhabitants of this land, for assuredly the fearful day of retribution, the terrible day of God's reckoning, with this gorge than heathenish people, is nigh at hand. Sinners of Great Britain, depend up-

on it, the last offer of salvation is being made to you—your last day of grace is hastening to its close. I look upon it that you are placed as a nation in precisely the same situation as the Jews were, when Jesus Christ, weeping over Jerusalem, cried aloud, in the anguish of his soul, O, that thou, at least, that thou hadst known the things that belong unto thy peace, but now—and the sentence is irrevocable—now they are forever hid from thine eyes, notwithstanding the awful sentence, Jesus Christ commanded his disciples to begin the preaching of the gospel at Jerusalem, and why? Simply because, though the national doom was fixed, individuals might be awakened, individuals might, even at the last hour, be induced to accept of a Saviour. Apostate churches of Christendom, the measure of your iniquity is full. Godless, Christless world, your destiny is fixed, your destruction is inevitable; but shall I not begin at Jerusalem? O, that in these last days, God would give me energy of body, and of mind, and the mighty power of his Spirit, to warn the individual sinner with effect, that one might yet escape for thy lives, and take refuge from the coming calamity, in the holy, despised, but still outstretched arms of a Saviour.

Ministers of Christ, and ye men of God, who scattered throughout the churches, suffer the word of exhortation, 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 treat 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, do obey 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 an 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 Father, and I am satisfied, as regards the great bulk of them, the Father never begat them. The little zeal they have, hath self for its spring, and petty aggrandizement for its object; and either self-interest or self-exaltation, constitutes the bond of their union. If ever they knew any thing of God individually, I am afraid that most of them have died in the wearing; when the sensible comfort, the milk that God hath provided for the babe 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 and to the blood of Christ; and, consequently, that which was given them hath been taken away from them. The preaching gift, and the praying gift—yes, and part of the decently living gift, may remain; and because they may have peace, and because they must have joy. Satan will take care that they are furnished with both; but as to the life of God, and the image of Christ, they are scarcely any where to be found. Men of God, can you make the members of your several churches sensible of their state? Can you convince them of their delusion by remaining amongst them? Never. Will such men unite with you in hastening on the coming of your Lord? Will they mourn with you over the apostasy of the churches? Will they weep with you, will they cry with you for all the reprobations that are existing in the world? Oh, no. 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 are triumphing, we are reigning, and what care we for the promise of his coming. Men and brethren, from this moment come out from amongst them, and be ye like unto them who are waiting for the return of their Lord. Bear your testimony boldly and openly against them, and thus you may succeed in alarming some of them. You are injuring them, you are hindering the work of Christ, you are weakening one another's hands by continuing in your present position. Oh! may the spirit of Elijah, who must first come; or of John the Baptist, be given unto you, let your lions like theirs, be guided about; let your lights burn where they may be seen, and let your united cry awaken both the slumberer and the sleeper; "Prepare to meet your God." I have a conviction on my mind, that it is God's purpose that yet once more the note of alarm shall be sounded throughout these realms, as that this last trumpet, will, under God, either have the effect of hardening, or of saving the hearer. I clearly see that both processes have already

commented under my own ministry, and if you, my fellow-labourers, will only be faithful, and in your several spheres and stations stand out boldly for God, the harvest of this land will soon be ripe. I feel as if death or life was in every word, and every time I make the enquiry, Watchman, what of the night, the answer cometh with an increasing thrill to my soul, the morning cometh, and also the night; and, oh! my every soul now before ye, tremble at the voice of the Spirit, and take the prophetic warning in time, make haste—return—come Ministers of Christ, men of God, to your knees 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 locusts and wild honey, have done with the poisonous dishes of man's providing, strengthen your loins 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 untied voice—the voice of one crying in the midst of this wilderness of apostasy, blasphemy, ignorance, pollution, and sin.—"Prepare the way of the Lord." 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."

The Herald of Truth.

SAINT JOHN, SATURDAY, SEPT. 16, 1843.

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

SECOND ADVENT INTELLIGENCE. In our last we gave some account of the great Advent meeting in Buffalo; since which time we have received further intelligence. J. V. Himes writes thus:—

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 most 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 confess they never made the prophetic word their study. Such persons have no difficulty in joining with the wicked in the cry of "peace and safety." The expenses of the meeting, including money, publications, &c., amounted 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 trust in the day of Christ's appearing, will be found on the right hand of the judge, as the fruits of this meeting."

Extract of a letter from J. D. Johnson, Rochester, 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 or 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 sceptic for ten years, but you have convinced me the Bible is true, and I feel that I am not in a right situation. I see some consistency in a Christian heaven. You have explained the Bible to me.' He was so well acquainted with history that he could readily see the application of prophecy. He inquired into the plan of salvation, and wanted 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, 'I have found the pearl of great price. I am happy, my wife is happy, Glory to God, we are going to heaven together.' Amen."

Toronto, 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 middle of August, and made arrangements for a full course of lectures on the Advent. There

are a few intelligent and true believers in this place, who are doing what they can to advance the cause. And their zeal and faithfulness gives assurance that the alarm will be given to the slumbering 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 Romanists have the sway, and control 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 Romanists 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 attended, and no doubt will result in great good. Mr. Miller is now convalescent, and, it is hoped, permanently so. He purposes soon to go out 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 shipwreck these may make who predicate 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 Jesus Christ. The Rock of the faith and hope of the Advent believer is the Bible—the word of God. Anything else—yes, brethren, anything short of this, or any thing more than this, is dangerous, and only dangerous, AND THAT CONSIDERABLY. Let us then be filled with the spirit, and let the word of Christ dwell in us in knowledge and spiritual understanding.

But the glorious doctrine of the Second Advent at hand, is not confined to the U. S., nor yet to America. Europe, Asia, and Africa have heard the cry "Behold the bridegroom cometh." God has raised up giant minds in various parts of the world to sound the alarm. We find them in all departments of life, and of every grade in society, all mighty in the Scriptures. Clergymen of all denominations, of talent, learning, and piety have embraced it, and God has abundantly blessed it in the conversion of souls. O brethren beware, if it is true, it is awfully so, and what if you should be found FIGHTING AGAINST GOD!?

OUR FRIENDS.

We are often cheered in our arduous 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.

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

The cause of God, and the blessedness of the Gospel, is little esteemed here. . . . Continue unto the end, and thou shalt be saved. Go and sound the alarm, and say "Behold the bridegroom cometh." Watch and pray,—be sober unto the end.

Extracts from a letter from Yarmouth, 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 one to support me, or sympathize with me, and as I stated in my former letter, I have been much ridiculed, &c.—Every day of my life, I converse more, 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 appear that he will answer my prayer. Will not Brother Martin come here? I will pay his passage, and convey him from this to Shelburne, a dis-

Further, speaking of the wars, Gibbon says.— "VIRALIA, with an army of Huns and Bulgarians, mostly idolaters, declared themselves the champions of the Catholic faith.—Gibbon Vol. 3, pp. 262 and 263, Harpers' Edition.

In verse 12, we read, "Blessed is he that waiteth and cometh 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 authorized to expect that the 2,300 days or years spoken of in chapter viii., and the 1,335, mentioned in chapter xii., are to be fulfilled, and Daniel with all the sleeping 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 designed 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 Jesus Christ to the view of an astonished world.—The signs of the times—the state of the world—morally—religiously—and civilly—are in character with what we are to expect just preceding that awful crisis. And now, my dear reader, rest assured, that unless you are 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 love 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 correct, (and that they are not remains to be proved) so certain that awful, that consuming every day, will burst upon this sinful and sin-cursed world in EIGHTEEN HUNDRED AND FORTY-TWO.

A FITNESS FOR THE KINGDOM.—Without holiness no man can see the Lord. Except a man be born again he 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 Saviour "are there few that be saved?" he said unto them, "Strive 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 Master 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 presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; 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," saith 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 Saviour, 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 any 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 divided affections; but if we will be accepted of him, we must be entirely and unreservedly devoted to him and his service. Doubless many who are looking for the Lord, will find in that day, that they had idols in their hearts, that they had trusted more to their own righteousness of Christ, and that they have come short at last of entering his everlasting kingdom. If we would be saved, we must love the Lord our God with all our heart, and soul, and mind, and strength, and our neighbor as ourselves; we must walk soberly, and godly, and righteously in this present evil world, looking to Jesus the author and finisher of our faith; and trusting entirely to the righteousness

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 arms by righteousness, and our iniquities; by turning to the Lord. We are to cease to do evil, and learn to do well. We must be purified, and made white and tried; and we have the promise of the Lord that if we will repent, though our sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool.

We should set our standard of Christian character high, and should avoid even the appearance of evil. If we are truly sanctified, we shall be found sitting at the feet of Jesus, wishing that his will should be done in all things. If our righteousness does not exceed the righteousness of the scribes and Pharisees, we can in no case enter into the kingdom of heaven. How important it is, then, that we should examine ourselves in the light of God's word, and see to it that we possess that holiness without which no man can see the Lord, but which will be to us a wedding garment.

RULES OF BIBLE INTERPRETATION.

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

Table with 2 columns: RULES and PROOFS. It lists 12 rules for Bible interpretation with corresponding scriptural references.

you must have faith. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, home, comforts, and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe, so long as one of these motives lies working in our hearts. We must believe that God will never forsake his word. And we can have confidence that He that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of his own word, and throw a barrier around it, to prevent those who sincerely trust in God, and put implicit confidence in his word, from erring far from the truth, though they may not understand Hebrew or Greek.

These are some of the most important rules which I find the word of God warrants me to adopt and follow, in order for system and regularity. And if I am not greatly deceived, in so doing, I have found the Bible, as a whole, one of the most simple, plain, and intelligible books ever written, containing proof in itself of its Divine origin, and full of all knowledge that our hearts could wish to know or enjoy. I have found it a treasure which the world cannot purchase. It gives a calm peace in believing, and a firm hope in the future. It sustains the mind in adversity, and teaches us to be humble in prosperity. It prepares us to love and do good to others, and to realize the value of the soul. It makes us bold and valiant for the truth, and nerves the arm to oppose error. It gives us a powerful weapon to break down infidelity, and make known the only antidote for sin. It instructs us how death will be conquered, and how the bonds of the tomb must be broken. It tells us of future events, and shows the preparation necessary to meet them. It gives us an opportunity to hold conversation with the King of kings, and reveals the best code of laws ever enacted.

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 told you.

DESPISE NOT PROPHECYING, is the admonition of the apostle. It is now very fashionable to despise prophecyings; but is not that despising him who is the Author of all prophecy? It is very fashionable for these despisers of prophecy to claim that there is enough revealed for us to do our duty to God, and nothing else concerns us. True, but is there anything in revelation 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 or our progress in sanctification? If there is any useless revelation, 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 indicate 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 out certain 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 Christian is guiltless in rejection a part of the word of God, how can he condemn those who reject it entirely, and who are the more consistent 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 Ghost, that which man can be guiltless in treating with the slightest 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 hear.

These despisers of prophecy often 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 forever?" and the reason given is "that we may do all the words of this law." 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 which we may do all the words of God's law. "Search the Scriptures," said our Saviour; and that he had reference to the prophecies is evident, for he 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 prophecyings?

Those who turn a deaf ear to any of the commandments of God, or refuse to examine any portions of God's holy word, must run a fearful risk. They are liable to reject they know not what—to wonder and despise and perish. They

practically say to their Maker, that they are indifferent to the revelations of his will and his plans of mercy to a dying race. It is a species of 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 fulfillment. If then any are ignorant of these predictions, such may suddenly be overwhelmed for their unwillingness to learn of God, in the day of their fulfillment. Despair not prophesyings.

"GO WORK IN MY VINEYARD." God has something for each servant of his to perform, no one has a right to be idle. God has not called all to perform the same duties. Some are competent for public lecturers and teachers, others are more accessible to the cause of truth, in going 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 pastors and teachers, 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 he 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 to shine ere the darkness of eternity enshrouds the unconverted with despair.

"THOU SHALT NOT 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 name. The Jews had such a reverence for his name, Jehovah, that they seldom pronounced it, but instead, made use of Adonai, which signifies, my Lord. He is called the Eternal God, the Everlasting, the High, the Holy the Living, the True, the Merciful and the Mighty God, the Lord God, the God of Israel, the God of Hosts, and the God of Heaven. He is known by the name of Emmanuel, and calls himself I AM. He is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. God is called the Word, 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, Omnipotent, Omniscient, and Omnipresent, from Eternity to Eternity, without beginning of days or end of years. The King Eternal, Immortal, Invisible, the only Wise God.

Such is the Being we are commanded to worship, 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 enter our closet and shut our door. How ought we 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. Who 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.

ENTHUSIASM. 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 them to feel enthusiastic anticipations of the state to which they are going, or to dwell with enthusiasm on the value of a liberty which shall forever emancipate them from sin and from bondage? Devotional enthusiasm will prove, nevertheless, the most unjustifiable enthusiasm. "Enthusiasm, this? Then all are weak! But rank enthusiasm in this godlike light. Some souls have soared, or martyrs after had died, who, heated by their sublimity stories, boundless interminable joy can't fight. Unraptured, or unexcited, undimmed?—"—