

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming /
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: / There are some creases in the middle of pages.
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE HERALD OF TRUTH.

And I saw an angel flying in the midst of heaven having the everlasting gospel to preach. * Say with a loud voice—Fear God and give glory to him, for the hour of his judgment is come. —REV. XIV. 6.

VOLUME I SAINT JOHN, NEW BRUNSWICK, SATURDAY, NOVEMBER 4, 1843. NUMBER 11

PROSPECTUS.

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

EDITED BY GEORGE L. MARTIN

The Herald of Truth will be published every Saturday morning, so long as 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 Bridegroom 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 opposed to by employed workmen and boys, in which cases 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'Leon, 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. Down's Building, Prince William Street.

REV DAVID BERNARD.

It is probably well known that the Baptist order in the United States have, for several years past, been strenuously contending for an undiluted translation of the whole Bible. They have complained that in our common English version, the words signifying Baptism had merely been transferred from the original, without being rendered into English, by which a capital error respecting the true mode of scriptural baptism had been introduced on the church since King James's time to the present. Being scrupulously jealous for the purity of God's Word, with commendatory zeal they have set "honest men and true" about the work of rectifying this evil, by furnishing a pure English translation of the whole word of God. The Rev. David Bernard (the author of the following letter), and the Rev. N. N. Whiting, were employed to perform this important labour, in prosecuting which it could not be otherwise than that their minds would become stored with a vast fund of biblical truth—a result naturally and unavoidably following a research into the Sacred Word. Consequently, when these two Bible students came to hear the doctrine of the Second Advent, they remembered that they had seen the outline of the same blessed truths in their exploration of the living oracles. They recognized the likeness, and pronounced it a true portrait of the original. We have now great pleasure in presenting to our readers in the Provinces, the following letter written by Mr. Bernard whose piety and literary attainments are of the first class. We have also in our possession a work on the same subject written in French by Mr. Whiting. Both are now engaged in proclaiming the speedy coming of the last judgment. Here is a happy illustration of what a thorough study of the Scriptures will do, and we doubt not if others, (some of whom now stand in the opposing ranks) would, as these two brethren have done, enter into a careful examination of what the Bible really does teach on this great point, determined to know the truth for themselves, and to bow to it when known, that the same light would be shed on their path that now illumines the footsteps of Bernard and Whiting, and they with them would be able to rejoice in the glory of its beams.

LETTER OF DAVID BERNARD, (A BAPTIST MINISTER.)

OF THE SECOND COMING OF CHRIST

JAN 2d, A. D., 1843

Very dear Friend—It is with feelings of deep and overwhelming interest, that I address you on the subject of CHRIST'S SECOND COMING.

ADVENT FROM HEAVEN—You, doubtless, profess to believe this important truth of Divine Revelation. It is there recorded in plain and explicit terms. But, with the great mass of men, you may have, *would none, felt, my Lord delayeth his coming.* With them, you may have supposed that God has given us no intimation in his word of the time when this event will happen. You may have been kept in ignorance of the truth, by a wrong apprehension of Christ's words—"of that day and hour knoweth no man"—and the false opinion that "Prophecies are not to be understood until after their accomplishment." If the words of Christ refer to the end of time, which some doubt, may they not accord with the event being made known to the People of God previous to the appearing of our Lord. Or is that day to come upon them unawares. There is a prediction in Daniel xii. 4-9, which may believe refers to this event, the words (perhaps the import of them) were to "be shut up (kept secret) and sealed, until the time of the end." Hence, at the time of the Saviour's incarnation the time of the event was not known—for the "time of the end" had not then come. But if the time of the end has now come, or in other words, if we are on the eve of the time when the Lord is to appear—though the "wicked will do wickedly and none of the wicked shall understand, may it not be possible, as Daniel says, that the "wise shall understand." (Dan. xii. 10.) And does not the Apostle say, "but ye, brethren, are not in darkness, that that day should overtake you as a thief?" Is it not possible, that there is a mistake concerning the time not being known? The wisest of uninspired men have erred on other subjects. May it not be possible that they have been in error on this subject also? And is it not strange, that those very persons, however wise, who contend that "we can know nothing about the time" and that "prophecies are not to be understood until after their accomplishment," are perpetually, in their prayers, and sermons, and missionary publications, interpreting the prophecies! They predict, or say that the prophecies predict, a time of universal peace and prosperity in the future, and to the world. How do they know this, if the prophecies are not to be understood until after their fulfilment? They say, moreover, that this universal peace and prosperity will continue for one thousand years, and that then there will be a declension by the influence of Satan, who will be "loosed out of his prison and go out to deceive the nations, (see Rev. xx.) and that then will the end come. Now, do not those who entertain these views not only interpret the prophecies, but also declare that the time will be known? If this is to be the order of events, it will not be difficult, I think, to know the time. But what certain that the Bible teaches this doctrine? Most of the ancient Fathers did not believe it. Martin Luther did not. He believed that the end would come before 1846. Dr. Gill did not believe it—nor did Cotton Mather. They thought that the end of all things was at hand! The scriptures, which, it is believed, inculcate the doctrine of a temporal millennium, I have carefully examined, and there is no evidence at all satisfactory to my mind, that they will admit of such an interpretation. It is true that the heathen are to be given to Christ for an inheritance, but the same scripture informs us that he will break them to pieces with a rod (scepter) of iron—will dash them in pieces like a potter's vessel, (Ps. ii. 8, 9.) It is also true that the Gospel was to have been preached in all the world for a testimony to all nations before the end should come, (Matt. xxiii. 14.) But has not this been done already? Was it not "preached every where" to "every creature under heaven?" So says the Bible. That scripture had its literal accomplishment before the destruction of Jerusalem. And as it has a second accomplishment, (if that were necessary,) since that event; for it has been preached in the four quarters of the globe, for a witness to all nations, of the mercy and grace of God.

The angel who was seen flying in the midst of heaven, having the everlasting gospel to preach to them who dwell on the earth, to "every nation and tribe and tongue and people"—cried "fear God and give glory to him, for the hour of his judgment is come. Is there not reason to believe that this angel is now fulfilling his commission? If so, the judgment is near.

The Bible says, "the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he will reign forever and ever. But this is after the sounding of the seventh trumpet, (which is the last,) at which time "the nations are judged, and the wrath of God is come, and the souls of the dead that they should be judged, and that God should reward his servants, the prophets, and the saints, and those who fear him, both small and great, and should destroy those who destroy the earth." (Rev. xi. 15-18.) There are other scriptures frequently adduced, like Is. ch. 25, to prove a temporal millennium. But it seems to me the language is too strong, and the blessings predicted too full and perfect for a temporal reign of Christ for, while our prophet says, that God will make "unto all people a feast of fat things, and will destroy the veil that is cast over all nations—he declares that he will swallow UP DEATH IN VICTORY—will wipe away the tears from all faces, and will take away the rebuke of his people from all the earth. And at this time the sun will be confounded and the moon ashamed when the Lord dwelleth in Mount Zion before his ANCIENTS gloriously. (See Is. ch. xxiv.) Will not such language apply with more propriety to a celestial than to a temporal reign of the Messiah? There are many who still cherish the idea that the Jews are to be restored to their national land; and others, that they will be converted. But I cannot entertain, for a moment, the faith, that God will restore Judaism, which he has long since abolished—nor that the Jews, as a nation, are to be converted. "All Israel will be saved." "The Deliverer will turn away ungodliness from Jacob." "But Israel has not obtained that which they have sought—but the election has obtained it, and the rest are blinded." "He is a Jew who is one inwardly and circumcision is of the heart." "If we are Christ's, then we are Abraham's seed, and heirs according to the promise." The limits of this letter will not permit a full and thorough investigation of the whole subject, but I wish to say enough to induce you to examine for yourself. If God has given us any intimation concerning the time of the world's destruction, it is very important that we should understand them. He informed Noah, 120 years before the flood, when he would destroy the world. Our Lord informed his disciples of the approaching destruction which awaited Jerusalem—of the signs which should precede it, and that the event should not extend beyond that generation. And it is not contrary to reason, nor the character of God a general government, nor revelation itself, for him to inform us when he will destroy the world by a deluge of fire. The only question is, has he done it? Let us examine the subject *readily, carefully, and prayerfully*, and then judge. Please to read carefully the entire book of Daniel. You will learn that the "great image" of Nebuchadnezzar's vision, as interpreted by Daniel, represents the four great monarchies which succeeded each other—which exercised universal empire, and are the Babylonian—the Medo-Persian—the Grecian and the Roman. That the vision of Daniel in the 7th ch., represents the same as that of Nebuchadnezzar. And that the one in the 8th ch., is nearly analogous to the other—with the exception, that in the last, the Babylonian kingdom is not represented. I wish you to observe, that the "great image," representing the four great monarchies, was dashed all to pieces by a stone, cut out without hands, which stone, (the kingdom of God,) "filled the whole earth." And that the "little horn" (Dan. vii. 8-11,) was succeeded by the coming of the "ANCIENT OF DAYS"—the slaying, destruction and burning of the Beast. And also, that that same horn (vii. 21, 22,) "made war with the saints and prevailed against them until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." How strikingly does all this accord with the account given by Paul, (ii. Thess. ch. 2,) of the "man of sin and his destruction by the coming of Christ! In each and every instance, where the Roman power is spoken of, it is represented as being destroyed by the coming of the Lord!

The Man of Sin—the "Papal power, then, is to continue until the end of the world. How shall does this accord with the doctrine of a "Temporal Millennium?" It seems that Daniel had a strong desire to know something which had not been told him, concerning the vision. What was this? Every thing had been explained, except the time when the 2300 days commenced. It was on this point, then, he desired information. To instruct him, Gabriel was commissioned—"Understand the matter, and lie, and consider the vision. What matter? What vision? Certainly, the one which had already been the subject of his thoughts and desires. What follows, (Daniel is 24-27,) is not a vision, but an explanation of the one already seen. In making all this plain, Gabriel gives him additional information, by which, also, the certainty of the vision and its end can be demonstrated. "Seventy weeks are determined, (cut off, it should be rendered, for the Hebrew will not only justify it, but requires it—so say some of our best Hebrew scholars,) on thy people," &c.—The seventy weeks are 490 days "Days," in Daniel's prophecies, says Newton, "are put for years." These 490 years, then, are cut off from 2370 years. And as these 490 years are a part of the 2300, being cut off from them, and must need at the time of the Decree of Artaxerxes, King of Persia, to restore Jerusalem, (see Ezra,) which was 745 years before the birth of Christ—the 2300 years commenced at that time, (457 B. C. or 490 years before the death of Christ,) which will bring us down to 1843. In the year 1843, then, the "Sanctuary shall be cleansed." What sanctuary is this, that is to be cleansed in 1843? A sanctuary is a place of worship. Under the Jewish dispensation, the Tabernacle, the Temple, and Jerusalem itself, were places of worship. Under the Christian dispensation, the place of worship is not restricted to any particular place—the world itself is the sanctuary of the Lord. And this is evident from Ex. ch. 17. Here the earth is to be purified. "The elements will melt with fervent heat," and "every according to his promise." Look for a new heaven and a new earth, wherein dwelleth righteousness." (See 2 Peter, ch. iv.) The other numbers in Daniel seem to correspond with the above. The "time, times and a half," in Dan. vii. 25, and the "time, times and a half," in Dan. xii. 7, doubtless refer to the same period spoken of in Rev. 11; 2, 3. This is 1260 years—the reign of Antichrist. In other words, the time of the Papal supremacy commenced in 538, and ended in 1798, when the sceptre of the Pope was broken—he being taken captive and imprisoned by the French. The 1200 days in Dan. xii. 11, may commence in 508, when Pagan Rome ended, by the conversion of the 10 Pagan Kings, and the commencement of the first Papal war. The Pagan Rites were then abolished, and the "abomination that maketh desolate," or the Papal power, began with a strong hand to persecute the saints. The 1200 days end in 1798. "Blessed is he that waiteth and cometh to the 1335 days," (Dan. xii. 12.) This period very naturally commences in 508, as no other time is given—and ends in 1843. At this time, at the end of the days, 1843, Daniel is to "stand in his lot," Dan. xii. 13. Now if we are not to expect a Temporal Millennium before the coming of Christ, and the four great kingdoms with their descendants are to be dashed to pieces and pass away, so that there will be found no place for them—and the stone, which is the kingdom of God, is to fill the whole earth, and to stand forever—and the termination of this vision is to be in 1843, is there not reason to expect immediately the coming of the Lord? The time of the cleansing of the Sanctuary—the time when Daniel will stand in his lot, seem to be the same, and all those are made blessed, who wait for, and attain it. What can all this mean but the end of the world—the resurrection of the dead—the coming of the Lord? But the "wicked will do wickedly, and none of the wicked shall understand—but the wise shall understand." "Behold the Bridegroom cometh" go ye out to meet Him! And now, my dear friend, are you and I ready for this event? We have heard of it from the pulpit—we have read of it in the Bible, and perhaps with some interest. But has not the feeling

always been—"it is far distant?" Owing to this sentiment, has not the impression been slight and transient as the morning cloud? But now if the "coming of the Lord draweth nigh"—"in a few days—a few weeks at the longest—the end of all things will come, what an impression ought each truth to produce on the mind? God is to leave the mercy seat—Jesus to close the intercession—the Holy Spirit to be withdrawn—the Gospel proclaimed no more—prayer no more to be offered—the ray of mercy and aid of salvation to end, and the eternal destinies of all men both saint and sinner fixed, and made known to an assembled universe.

O my dear friend, this subject deeply affects my heart. Though a professor of religion, I cannot contemplate the probability of this event being so very near, without the deepest anxiety on my own account. I have a hope in the mercy of God, in Christ Jesus. And this is all my hope of being able to stand in that day. "I am not mad." But I think of this subject every moment—I cannot banish it from my mind—it is written as with a pen of iron on my soul. I have come solemnly to the determination, by the grace of God, to be ready, and to do all I can to induce others to prepare to meet the approaching God. If the time should pass, and the sequel prove I am mistaken, I shall not be sorry for the *trial* now for the preparation. For whether the last trumpet shall sound this year or the next—time with me and with all men will soon close. But should my expectations be realized—should the Lord indeed come, no language will be able to express my joy!!

And now, my dear friend, will you not give heed to your warning? The time is short, to make up your mind and prepare for such events as the BURNING OF THE WORLD—the JUDGMENT OF ALL MEN—and the RESTITUTION OF ALL THINGS!!
DAVID BARNARD

P. S. If we have made no mistake in our exposition of the Prophecies of Daniel, the Lord will come in 1843. Should there be a mistake—which is possible—still I believe, from the other prophecies, that the end of all things is at hand. I SHALL LOOK FOR HIM TILL HE COMES!!

STATE OF THE CAUSE

The Midnight Cry of the 12th, brings more than its usual amount of cheering intelligence in reference to the cause at large.

Of the state of things in New York City brother Jacobs says

Our meetings at the old Franklin Theatre are well attended; the faith of the brethren in the speedy coming of the Lord increasing, and souls are awakened and converted. Last Sabbath evening, at the close of the lecture, a prayer meeting was held as usual, when fourteen presented themselves for the prayers of God's people, a number of whom professed to find peace before the meeting closed. On Tuesday evening others came forward and two obtained the blessing.

The meetings in Eighteenth street, where lectures are delivered three evenings in the week, are prospering, the brethren in that part of the city are harmoniously labouring for the spread of the truth.

BUFFALO, N. Y.—Brother H. B. Skinner writes, that "the friends there have secured a fine hall, and have commenced their meetings in good earnest. Attendance good."

ROCHESTER, N. Y.—Brother Galusha writes: "Our interest here is increasing. Brother Barry baptized thirteen last Sabbath, more are to be baptized next Lord's day. We had a glorious meeting last evening. The Lord was there, and many experienced a blessing, greater than ever experienced before. Brother Barry occupied most of the evening in relating his experience. At the class, a season of prayer was proposed, and a blessed time followed. God is with us, and I trust, will be to the end."

ALBANY, N. Y.—We have just closed one of the most interesting seasons we ever enjoyed. There have been some conversions and baptisms.

As it is in these important sections of the great field, so it is with us here in New England. The harvest is great, the labourers are few. In spite of all that has been done by the enemies of the cause, and the more fatal mistakes of some of its friends, the Adventists have never occupied a more encouraging position than they do at this moment. If faithful to God and to ourselves, great will be our rejoicing in the day of the Lord Jesus.

While the startling events of the times are verifying the truth of prophecy, and all go to assure us that THE GREAT CRISIS is hastening upon us, those who will "take heed to the

light" by which alone we may be guided safely through it, are giving up the popular and bewitching "fables" of the age, and laying hold of the truth. The New York Observer, in speaking of the doctrine of "the speedy advent of the Saviour to establish a visible kingdom, to destroy the wicked, and fill the earth with his glory," testifies as follows: "It pleads the names of great and good men as its endorsers, and is probably gaining ground at this moment both here and in Great Britain."

THE JEWS

The following was communicated by Dr. Fanning, a gentleman recently from Baltimore: "The High Priest of the Harrison street Synagogue in Baltimore, in a conversation last January, with Rev. Mr. Pettyman, of the Methodist Church in Caroline street, stated that he and the Jews generally look for the coming of the Messiah this year—that all their calculations from prophecy would end this year—and that if the Messiah does not come this year, he and the Jews generally, in Baltimore, would admit that he came 1800 years ago, as Christ, and the New Testament say he did."

Brethren, our enemies have found our arguments unanswerable, and nothing now affords them so much joy as the improprieties of professed Adventists. These are spread before the public from the pulpit and the press, exaggerated many fold. They do not wish us to do differently, for they know such things would be fatal to the doctrine they hate. We must watch over ourselves in love and in the fear of God. Great is our responsibility! Great is our danger, for we are but men! Great will be our guilt or our glory!! Let me say to all, beware of that spirit which would tempt you to turn prophet, or to assert any thing above, or different from, the word of God! Beware of all thoughts of exalting, or exalting the miraculous effects of the Holy Ghost! Beware of that spirit (is it perfectionism?) which would tempt you to assume that you cannot be mistaken! Beware of leaving the promulgation of the advent doctrine to preach against existing organization. "A word to the wise is sufficient."

BETTER DAYS ARE COMING.

BY THOMAS SMITH, OF ENGLAND.

Fellow-Countrymen, ere long there will be peace and plenty throughout the world. Better and brighter days are coming!

Ere long the crimes of the wicked, and the groans and sighs of the wretched shall come to an end. The noise and clamor of war shall soon be hushed. The struggle after power and wealth, now almost universal among all classes, shall soon cease, and the holy, happy, ransomed nations of the earth shall delight themselves in the abundance of peace, and flourish as long as the sun and moon endure.

But, my fellow-countrymen, a most dark and dreadful day is also coming, and it is coming first. The Lord of heaven and earth will make a short work upon the earth. He tells you that his "determination is to gather the nations, and assemble the kingdoms, to pour upon them his indignation, even all his fierce anger; for all the earth shall be devoured with the fire of his jealousy. And then will he turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent."—Zeph. iii. 9. This is the rapidly approaching destiny of the world in which we live! And now for evidence that what I say is true.

The Bible says—"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles; the times now fast passing away," be fulfilled. And then immediately after the tribulation of those days, Matt. xxiv. 29, "there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity: the sea and the waves beating, men's hearts failing them for fear, and for looking after those things which are coming upon the earth, for the powers of heaven shall be shaken. And then shall they see the Son of man coming in the clouds of heaven with power and great glory." Luke xxi. 26-27. The Lord God shall tear down and all the saints with him—and the Lord shall be king over all the earth. In that day there shall be one Lord, and his name one. Zech. xiv. 9. He "shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and destroying the man of sin by the brightness of his coming." 2 Thess. i. and ii. Then, the heavens having received the Lord until the times of restitution, Acts iii. 21, the Lord arises up to the prey, Zeph. iii. 8, and makes a short work upon the earth, and the times of the Gentiles being then fulfilled, the times of restitution do com-

ing. He gathers the nations and assembles the kingdoms, Zeph. viii. 8. The man of sin also "the beast" as well as the "kings of the earth, and their armies, are gathered together to make war against him," but "the beast is taken," and destroyed, and "the remnant slain." Rev. xix. 20. Then also are the seven last plagues poured out upon the earth. Rev. xv. The nations that will not serve Zion then perish, yea they are utterly wasted. Isa. li. 22. The whole earth is then consumed by the fire of God's jealousy, and fury is turned upon the people a pure language, and they will serve the Lord with one consent. Turn to your Bibles, as above, and read and compare, and determine for yourselves. Fellow-Countrymen, whether Churchmen or Dissenters, or neither, whether Whigs, Tories, Chartists or Radicals, are you ready for these tremendous events?

They are swiftly approaching. They may burst upon the world even while you read this paper. There is also already "on earth distress of nations," and already are "men's hearts failing them for fear, and for looking for those things that are coming." The world is in suspense. Its schemes remind us of a hopeless wreck. Its machinery is almost at a stand,—the crisis is approaching. It is not very far from midnight. Nay, even now, in a thousand different and distant towns, in various nations, and by ten thousand voices, there is a cry being raised, and it is echoing wildly round the world. "Behold the Bridegroom cometh, go ye out to meet Him." If you are wise, you will not altogether slight this midnight cry.

Fellow-Countrymen, prepare yourselves. Heed not your wealth or poverty—these are not worth a thought. Heed not your wrongs and grievances—they will soon cease forever. Brighter and better days are coming, but a most terrible catastrophe must intervene. Cease then your anxious, useless struggles. Leave all your wrongs to the Almighty Lord of Lords, he will redress them soon. Prepare yourselves! Turn to the Lord. Acquaint yourselves with him, and be at peace. Send your treasures and your hearts to heaven. Devote yourselves to God, and live for him, and for your fellow men. Strive to turn many from their evil ways. Strive also to relieve their temporal necessities. This is the way, the only way to escape the terrors that must precede brighter and better days. Better days are coming, but a most dark and dreadful day is coming first!

We copy the following letters from the "Signs of the Times," that our readers may know how the cause we advocate is prospering at other places—

CINCINNATI, Ohio, Jeffersonville, to Louisville, Ky. DEAR BROTHER BRISS.—Your last was duly received at Cincinnati, I am surprised that you did not get my letter for the "Signs." It must have been lost. I have written again since that, and hope you have ere this received it.

Our meeting at Cincinnati continued, and closed in triumph. We never had a more successful meeting in the Tent, at least so far as a full and uninterrupted hearing is concerned. More than 500 have embraced the faith, among the different churches in that city and vicinity. Most of the work for the termination of the prophetic periods this year.

BROTHER STORRS remains, to conduct the paper, and to lecture in the city and vicinity. An "effective door is opened." Brother Stevens is in the field with him. He is such caterer and is doing much good. Brother Goodwin, late Pastor of the Sixth street Baptist Church, has embraced the faith in full. He has consecrated himself to the work. He has taken hold with brother Storrs and others, to carry forward the work. Many other ministers in the vicinity are coming into the faith, and will soon preach the personal reign, with the time of the Advent. Brother Scott, of Carlisle, Ohio, has come out on the time. He gave his whole influence to aid us in the work, and will continue his valuable labours. He is an educated, pious, and devoted man. He has done much for the cause in the west. Dr. Field, of this place, late editor of the "Israelite," (now discontinued,) is also a full believer in the time. He has done much for the cause in this region, and still intends to do all he can, in diffusing the truth in Kentucky and Indiana. We have many friends and believers in this vicinity.

I am to commence a course of lectures in Louisville, this evening, across the river about one mile. Dr. Field has given the cry effectually in this place. I shall probably, however, give one or more lectures here.

I have been obliged to relinquish my intention of going to St. Louis. I shall probably return to Boston about the middle of October.

J. V. HINES.

Jeffersonville, Ia., Sept. 30th, 1843.

LOUISVILLE, KENTUCKY

BROTHER BRISS.—I came to this city on Saturday last. Gave the first lecture in the Christian Chapel. It was filled mostly with men, a being an unpleasant evening. They gave the most profound attention. I learn a good impression was made. Sabbath day lectured twice in the "Market place." A large crowd were in attendance. And for the honor of Louisville, I must say, that I never had a more attentive audience, or orderly congregation in any city of the Union. Many of the most respectable citizens were present, some of whom are becoming interested in the subject. The attendance of the public prints, and the pulpits, are now being exposed, and the people understand and respect us.

NEW ALBANY.—At the request of brethren from this city, I visited there Lord's day evening, and lectured to a large audience in the Christian chapel. There are many believers here; they are full in the faith of the advent "night, even at the doors." They have been instructed into this doctrine by brethren Scott and Field.

Monday evening returned to Louisville, and lectured again in the Christian Chapel. The house was crowded. Subject, the prevalence of the little horn. Dan. vii. 21, 22. The audience listened two and a half hours to the illustrations of the fulfillment of this prophecy. It was shown that this power would prevail against the saints till the judgment and coming of the Son of man. That there would be no conquest of the world by the Protestants—the prevailing power, while the world stood, would be the Roman Catholic! The effect I learn to-day is, what it has been elsewhere, viz. to open the eyes of the people to see the utter hopelessness of the temporal millennium, and conversion of the world prior to the second advent. The interest is so great, that I have yielded to the earnest request of the citizens to remain over the Sabbath. I shall then return East without delay.

Our Second Advent Depot in the Jefferson House on Third street, is visited by numerous citizens and strangers, to whom we give our publications and the light. Dr. Field has the charge of the depot, and I doubt not there will be friends enough raised to sustain it as long as it shall be needed. J. V. HINES. Louisville, Kentucky, Oct. 3, 1843.

CHRISTIAN CONFIDENCE.

"Cast not away your confidence, which hath great recompense of reward." The importance of this apostolic injunction cannot be too highly appreciated by the Christian. It is forgetfulness of it which so often involves the disciples of Christ in trouble and darkness—fills them with gloomy fears and foreboding of future evil, and of coming abate at last.

But come, Christian brother and sister, and let us reason together.—How was you at first saved? was it because you were worthy of the unspeakable blessing of pardon and adoption that you were received? Or was it because God for Christ's sake had mercy on you, sinful, unworthy, and hell-deserving as you were? And have you ever, since that hour, had anything, or done anything to render you more worthy, except what his grace has bestowed? If not, is his arm shortened that it cannot save? Or, is his ear heavy that it cannot hear? Rather is he not the same, and the conditions of his grace the same; that by grace ye are saved through faith? Yes, it is this gospel faith, faith in Christ as the resurrection and the life, by which ye are saved, if ye hold fast the beginning of your confidence steadfast unto the end. This faith unites us to Christ, and secures to us his omnipotence while we hold it fast; it is the victory that overcometh the world. But perhaps you say, "It is all true; but I am so prone to unfaithfulness and wanderings that I feel condemned, and cannot trust as I used to." That indeed may be. But will you gain any thing even then by letting go your hold on Christ? The rather take hold of him with a firmer grasp, and confess all your wanderings, and his grace is still sufficient for you. All things are possible to him that believeth. True say you,

"But the most impossible of all is That I ere from sin should cease."

But can you not add,

"Yet it shall be, I know it shall, Jesus look to thy faithfulness! If nothing is too hard for thee, All things are possible to me."

Were the Christian set in his own strength to resist and overcome the world and sin, he might well despair. But it is not so, it is only to confess our sins, and he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. It is "he who is able to do exceeding abundant above all that we can ask or think," that has called us, and that we will do it. O what a rock on which to rest; Jesus Christ, the same yesterday, to-day and forever; a rock that never shall be moved. He is made of God unto us, wisdom, righteousness, sanctification, redemption. And he too is the hope of eternal life. Cast not away then your confidence which both great recompense of reward in every emergency, and in temptation's darkest hour, look up to Jesus and say, the Lord is my portion, saith my soul, therefore will I trust in him, and you will surely find deliverance.

The Herald of Truth.

SAINT JOHN, SATURDAY, NOV 4, 1813

IMPORTANT ANNOUNCEMENT

"The Herald of Truth ought to be called the Herald of Falshood"

This announcement was made from the Pulpit on Sunday evening last, by the REV. GEORGE MILLAR, WRELLAN MINISTER. Truly "there is a voice of the howling of the Shepherds, for their glory is spoiled!" We recollect Paul says "Nor thieves, nor covetous, nor drunkards, nor REVILERS, nor extortioners, shall inherit the kingdom of God." But we will give our readers a little more of the Rev. gentleman's Gospel, (for we verily believe it to be his own). It was about as follows—The world has stood about 6000 years, 2000 of which was night, 2000 dawn, the last 2000 have only brought us to meridian day, and is it not preposterous to suppose that God will cause the sun to go down at noon.

In opposition to this sublime reasoning, we will give a *Thus saith the Lord* by the Prophet Amos viii 9-13—"And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day; and I will turn your feasts into mourning, and all your songs into lamentation, and I will bring up sackcloth upon all lons, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord; and they shall wander from sea to sea, and from the north even to the east, and they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst."

And also an extract from the learned and pious Dr. Adam Clark's Commentary, or Illustrations of Dan. 2 chs. The Doctor evidently supposed that the Great Day of the Lord would come at the close of the six thousand years from the creation, which period doubtless is just upon us; and with all due deference to interested parties, we must say we think the Doctor is quite as high authority as the Rev. GEORGE MILLAR. But to the extract—

"According to the ancient tradition there were 1. Two thousand years said: that is without the law. 2. Two thousand years under the law. 3. Two thousand years under the Messiah. And at the termination of the third the endless sabbath should commence. The comments on this ancient tradition go on to state, that at the termination of each day's work of the creation it was said, The evening and the morning were the first, second, third, fourth, fifth and sixth day; but when the sabbath is introduced, and God is said to rest from his work, and to have hallowed this day, there is no mention of the evening and the morning being the seventh day. That is left without termination; and therefore a proper type of the eternal sabbath, the rest which remains for the people of God.

And are we indeed so near the time when the elements shall be dissolved by fervent heat; when the heavens shall be shrivelled up like a scroll, and the earth and all it contains be burnt up. Is the fifth empire, the kingdom of the stone, and the kingdom of the mountain, so near its termination? Are all vision and prophecy about to be sealed up, and the whole earth to be illuminated with the bright beams of the Son of Righteousness? Are the finally incorrigible and impenitent about to be swept off the face of the earth by the besom of destruction, while the righteous shall be able to lift up their heads with ineffable joy, knowing their final redemption as

at hand? Are we so near the eve of that period when they who turn many to righteousness shall shine as the stars for ever and ever? What sort of persons should we then be in all holy conversation and godliness? Where is our zeal for God! Where the sounding of our bowels over the perishing nations who have not yet come under the yoke of the Gospel? Multitudes of whom are not under the yoke because they have never heard of it, —and they have not heard of it, because those who have enjoyed the blessings of the Gospel of Jesus have not felt, (or have not obeyed the feeling,) the imperious duty of dividing their heavenly bread with those who are famishing with hunger! How shall they appear in that great day when the conquests of the Lion of the Judah are ended; when the mediatorial kingdom is delivered up to the Father; and the Judge of quick and dead sits on the great white throne, and to those on his left hand he says,—"I was hungry and ye gave me no meat, I was thirsty and ye gave me no drink." I say, —How shall they appear who have made no exertions to tell the lost nations of the earth the necessity of preparing to meet their God; and showing them the means of doing it by affording them the blessings of the Gospel of the grace of God? Let us beware lest the stone that struck the molten image, and dashed it to pieces fall on us, and grind us to powder"

We now refer the Rev. Gentleman to the following passages of Scripture, with an earnest desire that he may be benefited thereby. — Amos ix: 10: "All the sinners of my people shall die by the sword, which say, the evil shall not overtake nor prevent us. Zeph. i: 12: "And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, the Lord will not do good, neither will he do evil." Jer. xxii. 16-17: "Thus saith Lord of hosts, hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you." Eze. x. 22-23: "Son of man, what is that proverb that ye have in the land of Israel saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God: I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel

"Again the word of the Lord came unto me saying, Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore: say unto them, Thus saith the Lord God; there shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God." Eze. xii 2-23: "Son of man, prophesy against the prophets of Israel that prophesy, and say unto them that prophesy out of their own hearts, Hear ye the word of the Lord; Thus saith the Lord God, Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord.

"Because, even because they have seduced my people, saying peace, and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar; I say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord God; I will rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation of it shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof, and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that have daubed it. To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her,

and there is no peace saith the Lord God. Because with lies ye have made the heart of the righteous sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life. Therefore ye shall see no more vanity, nor divine visitations: for I will deliver my people out of your hand: and ye shall know that I am the Lord."

MINISTERS OF THE GOSPEL.

In a spirit of the utmost kindness, we inquire, why is it that ministers of the gospel are so slow to embrace the glorious second advent doctrine? There are reasons that call for the exercise of charity and sympathy.

One grand reason is this, they have not heard — understand not — they have not heard the truth on this subject. The very relations they sustain in the church preclude them from the privilege of hearing. Their business is to read, study, preach, not to hear. Now every one knows the difference there is in the interest of a printed and an oral sermon. How many people are there that would sit down and read a speech of Henry Clay? A few of course. Should he give notice that he would speak from the balcony of the American in this city the street would be crowded for hours.

Another reason is, they have spent years in examining the bible with especial reference to spreading the truth, and they feel the importance of devoting their time and talents to presenting before the world what they have already learned. The prophecies they have examined some to be sure, and they have imbibed the impression, however erroneous it may be, that nothing definite can be understood from them; and consequently they content themselves with the idea that it would be a waste of time to study them; or at least, if they strive to do what they can for the salvation of the world, it will be just as well.

Another reason is, that what instruction they have received, in reference to the prophecies, and also many other portions of Scripture, has been in view of a spiritual or figurative mode of interpretation. Now it is always more difficult to instil truth into minds that have received a wrong bias than others who have no such circumstance to influence them. Ministers receiving their instruction while their minds are forming and before they become matured; their preferences for the views they then receive, are consequently the more permanently rooted.

Again when their attention is called to the subject of the second advent, their minds are influenced by the common impression that if these things are so, the wise of other days would have seen it; and that especially it would be perceived by the intelligent in this enlightened age of the world. And the fact that the wisdom of this world, and their former teachers are arrayed against the doctrine, deters many from carefully examining the subject.

Others, again, who do examine the subject, are disposed from previous education of course, to look at every point through figurativeizing and spiritualizing glasses; and they cannot therefore see the force of the arguments, nor of the Scripture quoted. They do not appreciate Peter a rule of interpretation, that "no prophecy of the Scripture is of any private interpretation," a rule that seems to be wholly disregarded by many modern expounders of the word of God.

Now these are real obstacles to the promulgation of this blessed truth; and we must exercise a spirit of love, of charity, while we endeavour faithfully to lay the truth before the minds of ministers of the gospel, and urge them to examine honestly the Bible evidence on the subject.

☞ We shall not publish any paper next week.

A WORD TO THE WISE IS SUFFICIENT.

We understand that some remarks made by us in the 9th and 10th numbers of the "Herald" have given offence to some individuals. And also that the whole course pursued by us, in reference to the doctrine of the Second Advent, and our connection with this paper, is disapproved by them, inasmuch as they hold themselves responsible for our faith and practice. We presume our readers will understand us.

If we have written or published anything that has wounded or offended any of the true flock of Christ, or that has dishonoured the cause of God, we earnestly pray God to forgive us. Our object is to do good—to "Fear God and work righteousness;" that our soul may be saved "when he shall arise to shake terribly the earth." And if we have done any thing worthy of "stripes" or of "death," let us suffer. If by the public profession of our faith in the speedy

coming of the Lord Jesus Christ, to judge the world and deliver his people, we have dishonoured God, injured his cause, or brought a reproach on any body of Christians, we say "Cast" us "out." We will submit to whatever will be for the glory of God. And here we would remark, that we make no pretensions to superior piety, spiritual understanding, or faith. We take the Word of God—the (Old and New Testament), as the only rule for our faith and practice; and being taught by it that the "same Jesus, which was taken up into heaven, shall so come in like manner;" our greatest object is to be able to "abide the day of his coming;" and to "stand when he appeareth." We hope to be "saved by grace through faith," knowing that "if ye keep his commandments, we shall abide in his love." We are looking for the coming of Son of Man in the clouds of heaven to gather his elect, and to take vengeance on ungodly men,—we believe this is an event to be desired by all the members of Christ's mystical body, and we are astonished at the opposition manifested to it by the professed disciples of Jesus. But notwithstanding we have no right to "judge another man's servant;" our duty is to act according to the best light and understanding we can get, and leave the event with God. Thus we have done, and God helping us, we are willing to abide the consequences.— We were aware the first day that our name appeared on the pages of this paper, that we became a mark for all the malignant shafts of a disturbed church and ungodly world. We have been reviled, slandered and threatened; but never yet has an individual come forward to show us our error, or in error we be, or to restore us "in the spirit of meekness." We repeat we are looking for the revelation of Jesus Christ from heaven,—we are saying to the extent of our ability "Behold the Bridegroom cometh." Our authority for this is the WORD OF GOD; and we call no man master, "for one is our Master, even Christ." We hold ourselves responsible for no man's faith or practice but our own, and we ourselves, IN MATTERS OF FAITH, accountable to God only. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be hidden up, for God is able to make him stand." In conclusion, we would say in the language of the Psalmist "Let thy mercies come also unto me, O Lord, even thy salvation according to thy word. So shall I have mercies to answer him that reproacheth me; for I TRUST IN THY WORD."

TO THE LAW AND TO THE TESTIMONY

The following communication from our correspondent in Fredericton, was published in our last number, but in consequence of several typographical errors, and also omissions of texts, which injured its beauty and force, we are induced to republish it. We hope our readers will re-peruse it for it is worthy.

For the Herald of Truth.

"To the law and the testimony, if they speak not according to this word, it is because there is no light in them."—Isa. viii. 20.

As I opened my Bible and cast my eye over the word contained in its blessed pages, the above passage arrested my attention, and the impression it made was such as to induce me to send a few simple lines to the Herald of Truth, that its readers may know that it is my desire to bear testimony to the truth, and endeavour to persuade men to be diligent in searching the Scriptures, for in them they think they have eternal life, and they are they which testify of Christ. John v: 39: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

The testimony which our Lord referred to must have been in the Old Testament, for the New Testament was not written at that time, nor indeed until some time after the crucifixion of the Saviour. If we search the Old Testament Scriptures we shall find there an abundant and faithful testimony concerning the first and also the second coming of our Lord, and more, we shall find that those persons who were called upon to bear witness to the truth of this testimony "SAVED NOT THEIR LIVES UNTO THE DEATH." The new Testament also we shall find agreeing with the old, and teaching that those who are called to bear witness to the truth of the testimony of the Gospel dispensation are not to fear those who can only kill the body, but rather fear him that hath power over both soul and body. All who are Christians are required to shine as lights in the world, and to bear a testimony which shall harmonize with the law and testimony, and be in accordance with all the writings, word,

which we cannot do unless we have become personally acquainted with the truth as it is in Jesus. If we speak not according to the word of the law and the testimony, it is because there is no light in us. David says the WORD is a Lamp, and a Light. Christ says he is the Light of the world. To be without Light then, would be to be without Christ. To speak not according to the Word, is to be without it; that is without the incorruptible seed that liveth and abideth for ever. 1 Peter 1: 23. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. And to be without that is certainly to be without Christ, and without him is to be reprobate." 2 Cor xiii 5. "Examine yourselves, whether ye be in the faith, prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates." If we speak at all upon religious matters we shall show ourselves to be either Christians or reprobates, for by their fruit ye shall know them. 1 Peter iv. 11. "If any man speak let him speak as the oracles of God if any man minister, let him do it as of the ability which God giveth that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever." How can we speak as the oracles of God and of the ability which God giveth, unless we can say with the Apostle, 1 John v 20. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life,"—or with the Prophet Isaiah ix 2. "The people that walked in darkness have seen a great light, they that dwell in the land of the shadow of death, upon them hath the light shined." "He that believeth on the Son of God hath the witness in himself, he that believeth not God hath made him a liar, because he believeth not the RECORD which God gave of his Son," 1 John v 10. Let me caution you, dear reader, to beware how you treat the record which God has given of his Son, lest coming SUDDENLy, he find you saying in your heart, my Lord delayeth his coming, and appoint you a place with liars, hypocrites, and unbelievers. Isa. x. 3. "And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?" O, if you would save your soul, read the word of truth, for the word of God is truth. And O, my dear brethren and friends in Christ, let us who experienced the truth in the love of it, bear testimony to the world that the light of truth is not yet extinguished, and while we listen to the voice of the tumultuous tribes of earth, the sound of war, and the groaning of the kingdoms of this world, may we be wise enough to understand, and bold and honest enough to sound the alarm with a fearless testimony, and with the faithful cry of Isaiah, Behold YOUR GOD WILL COME with vengeance, even our God with a recompense. Behold his reward is with him, and his work before him. And for the sake of the world, for the sake of our own souls, yes, for the sake of the worthy name of OUR GOD, let us put away from among us our strange Gods, and cease to regard with idolatrous worship our cushioned churches and salaried ministers, denominational creeds and schemes, sectarian interests and party aggrandisement, and remember that "they that are joined to the Lord are one spirit," and not as many as there are sects and parties in the world. Let us cease dabbling with untempered mortar and put away from among us that sectarian-ISM which we have proved to be a monster having neither eyes nor ears, which can neither be told nor shown anything, and one which practically denies the precept of the Apostle, which requires us to "prove ALL things." Let us not think that we can be justified, if we condemn with ard and unexamined, or if we refuse to "prove all things or to try the spirits. Bear with me, dear reader, while I direct your attention to a few passages which appear to have a bearing upon our present condition, and which may serve to direct our thoughts to the coming of our King and the long expected jubilee of the saints. Isa. 51. 4, 23. "Hearken unto me, my people, and give ear unto me, O my nation, for a law shall proceed from me, and I will make my judgment to rest for light of the people. My righteousness is near: my salvation shall go forth, and mine arms shall judge the people, the isles shall wait upon me, and on my arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the leagues shall vanish like a smoke, and the earth shall wax old like a garment, but my salvation shall be forever, and my righteousness shall not be abolished.

"Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up as a garment, and the worm shall eat them as wool, but my righteousness shall be forever, and my salvation from generation to generation." "Awake, awake, put on strength, O arm of the Lord, awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it that hath dried the sea, the waters of the great deep, that hath made great deeps a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head, they shall obtain gladness and joy; and sorrow and mourning shall flee away; I, even I am he that comforteth you: who art thou that shouldst be afraid of a man that shall die, and of the son of man that shall be made as grass, And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth, and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? The captive exalteth himself, he that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared. The Lord of hosts is his name, And I have put my word in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury, thou hast drunken the dregs of the cup of trembling, and wrung them out. There is none to guide her among all the sons whom she hath brought forth, neither is there any that taketh her by the hand of all the sons that she brought up. These two things are come unto thee, who shall be sorry for thee? Desolation and destruction, and the famine, and the sword; by whom shall I comfort thee? Thy sons have fainted, they lie at the head of all the streets, as a wild bull in the net; they are full of the fury of the Lord, the rebuke of thy God." "Therefore hear now this, thou afflicted and drunken, but not with wine, This saith the Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury, thou shalt no more drink it again. But I will put it into the hand of them that afflict thee, which have said to thy soul, Bow down, that we may go over, and thou hast laid thy body as the ground, and as the street, to them that went over." Yes, praised be the name of the Lord, the cup of trembling of which the servants of the Lord are drinking, will soon be taken from them, and those that have had their names cast out as evil among men, and have spoken according to the law and the testimony, and have been willing to follow Christ through evil as well as good report, counting all things as loss and dross for the excellency of the knowledge which is in Christ Jesus our Lord, and ready, and looking for and "loving his appearing" will soon receive their crowns. I pray God that he may give us a spirit of wisdom and understanding that we may know the Scriptures and the power of God, for we cannot know anything as we ought to know, without we have the Light of Life in us. As I look upon the Bible, I feel to say with the poet— Sometimes I read my Bible it is a wald book; Sometimes I find a promise in every page I look Let us, my dear reader, if we are conscious that we seek wisdom, "Ask of God who giveth to all liberally and upbraideth not, and we shall receive." Let us not endeavour to screen ourselves behind the interpretations of the ungodly, and the refuges of hypocrites and unbelievers, and say "my Lord delayeth his coming," and then quote "no man knoweth the day nor the hour," and endeavour to persuade ourselves that because Jesus said that no man knew in his day, that he meant no man should ever know anything about it, for Jesus himself has taught us how we may know something about it, and has even required that we should know something. Luke 21: 31. "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Also 35th verse: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and stand before the Son of man." Rev. 3. 3. "Remember therefore how thou has received and heard

and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." 1 Thess 5: 4. "But ye, brethren, are not in darkness, that that day shall not overtake you as a thief." A word of caution may be found in Isa. 23: 22. "Now, therefore be ye not mockers, lest your bands be made strong, for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." And also 2 Thess 2: 11-12. "And for this cause God shall send them strong delusion that they should believe a lie. That they all might be damned who believed not the truth, but had pleasure in unrighteousness." The reason why this delusion is sent, is because they received not the love of the truth, that they might be saved, as the apostle tells us in the same chapter. O let us beware, lest we be found among the deluded and find ourselves numbered among the foolish virgins, whose lamps are gone out, and who are crying, Lord, Lord, open unto us, when it is too late." The testimony of truth is—I have set before thee an open door, which no man can shut, now then, while the door is open and the light shining, may we be bold as lions for the truth's sake, and faithful in the cause of the Lord. Striving to enter in at the straight gate, for many will strive to enter in and will not be able, and we must be careful to adhere to the word, for the word will judge us in the last day. And now, poor sinner, a word to you, Crepent, for the kingdom of heaven is at hand. O let me entreat you to read the word of God—Search the Scriptures of truth, and there you will find a light that will make manifest your character, and if you walk according to that light you will be delivered from the bondage of iniquity, and made to shout aloud for joy, see Ephes. v. 13-17. "But all things that are reproved are made manifest by the light, for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." And now may God assist us to heed the light, improve the time, walk in the path of peace, and continue steadfast, immovable always, abounding in the work of the Lord. Let us remain no longer idle, but go into the vineyard of the Lord, for the harvest is great, and the labourers are few, and while we labour let us pray God to send forth more labourers into his vineyard, and while we see and feel that the harvest is great and the labour arduous, let us thank God and take courage, knowing that if we labour faithfully in the vineyard, we shall receive every man a penny. II. Frederickton, Oct. 3, 1843.

WHAT SAITH THE SCRIPTURES?

Let any hypothesis be utterly at variance with truth, says the most finished of modern writers, it will yet have rendered us an important service—and a legitimate service—if it shall have prompted us to pursue, assiduously and eagerly, any path of biblical enquiry. We have committed ourselves to the second coming, a doctrine which the Apostles deemed not unworthy of the church's ear and heart in the days of her nascent and purest history—a fact which will always justify us in recurring in any age to this high and holy hope. It is indeed the church's prerogative to recur to it in every age until it is verified—until Christ comes. And the minister who shall be an instrument in the hand of God to give this direction to the sainted mind will sooner or later discover that he has rendered the church an important and legitimate service, by introducing her not through any hypothesis at variance with the truth, but by the truth itself, into "a path of biblical inquiry," the most instructive, the most delightful.

The second coming of the Lord is contemplated in Scripture under two aspects—first a necessary element of the Gospel;—and second as a predicted fact to be fulfilled in a particular age. There can be no impropriety, therefore, in contemplating it under these two aspects, or of prosecuting our biblical inquiries in regard to it accordingly, that is, we may legitimately investigate it as a part and parcel of the Gospel; or we may discuss its character as a truth of a particular age. It is at present prophecy. It will be and by its history, and it has its chronology; we may therefore inquire into its chronology:

Touching this great event as a necessary truth of the gospel, we are warranted, in the light of holy writ, in viewing it of supernatural rather than of natural causation, and therefore as such it may, like the whole class of miraculous interpositions of the established order of nature to which it belongs, vividly impress us with the most absorbing ideas of the Divine power, and of our own destiny, but the fact must be rendered remarkably more impressive, when at any time it forces itself upon us as one belonging to our own age, and likely in all its supernatural weight and greatness, to be verified in our personal experience.

Is it the prerogative of our own age then to believe that the moment when the profound and unlimited resources of the Divine intelligence shall be opened afresh, is almost arrived? Have we almost reached the crisis so repeatedly predicted in Scripture by the holy prophets, when the present heavens and earth shall vanish? when from the renescent nucleus of a globe dissolved by a fiery analysis, a new heavens and a new earth shall arise? When man, bidding a long adieu to this intransitive animal structure, shall leave it forever behind, and in a die and form of beauty exceeding human, behold all his physical reasons for, and all his religious belief of a future life, and all his instincts, impulses and aspirations after glorious immortality, both intellectual and moral, fully justified by a glorious resurrection to eternal life? If so, we respond, "Even so, Father, I trust it acmeth good in thy sight." Matt xiii.

How important a revolution the globe is to undergo, and the heavens to be kindled, yet how productive a catastrophe! The elements of our annual nature gone, forever lost, burnt! The germ of existence—the element of immortality, all of moral consciousness, all of intellectual personality, of spiritual activity, impulse, intensity, passion, affection, feeling, translated to a purer sphere where cares vex not and no ill annoy Great change, hast! Three welcome, day of God. Life shall henceforth be no more a day-dream, an enigma, a mystery, but a glorious reality, a solved problem, a pure revelation. Lord Jesus, come quickly.—Guthrie's Evangelist.

THE TRUTH AND ITS FRUITS.—The Rev. M. H. Smith, who has recently renounced Universalism says: At the very outset I was appalled at the moral results of my preaching. I found one class of men always ready to wash success by my cause, and one class always looking upon the increase of Universalism with the deepest horror. If the doctrine was preached in a new place, the infidel, the profane man, the Sabbath breaker, and the vile, all were hearty in the cause, and hoped the good work would go on, while the sober, moral, and intelligent, as well as the religious were made sad by the doctrine.—Ex. paper.

The proof above is looked upon as conclusive evidence by all who oppose the doctrine of Universalism, and so it is. But is not the same evidence equally conclusive with regard to the preaching against Christ's coming? Does not the thoughts of Christ's coming cheer the hearts of the righteous? And do not all the wicked rejoice to hear it denounced?

THE CARDINAL FACT. "The cardinal fact of Christianity, without which, all other facts lose their importance, is the resurrection from the dead of a crucified Saviour, as the prelude, the pattern, and the pledge of the resurrection of his followers. Against this great fact the children of disobedience have levelled all their batteries. One, asails its proof, another, its reasonableness; all, its truth. Yet, with such doctrines and facts, did the religion of Jesus make its way through the world."—Rev. Dr. Nasson.

BIBLE READER, No. 3. Brother Jones has issued a synopsis of the Psalms, and No. 3 of his Bible Reader. It was written seven years ago, and is now published for those who love to study the Bible. It is now published, and for sale at this office.

It exhibits a summary of each Psalm, and clearly shows that most of them are prophetic applying to Christ's second coming, and the everlasting kingdom which is to follow, with occasional reference to the state of trial which we are placed in here. Price 10 cents.