

THE HERALD OF TRUTH.

And I saw another angel flying in the midst of Heaven having 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. iv. 6, 7.

VOLUME I.

SAINT JOHN, NEW BRUNSWICK, SATURDAY, SEPTEMBER 9, 1843.

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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 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 the paper which will be distributed gratuitously, excepting where they are disposed of 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 truth of the Gospel.

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SAINT JOHN, SATURDAY, SEPT. 9, 1843.

THE SECOND ADVENT CASE.

By recent accounts received from the United States, we learn that the glorious cause of the Second Advent is progressing beyond the most sanguine expectations of its advocates. The "Signs of the Times," a weekly paper published in Boston, (devoted to the advocacy of the doctrine of the speedy coming of the Lord) which we received by last Mail, gives notice of no less than nine camp meetings, to be held between Sept. 5, and the 20th, in different parts of the Union. And the great Tent is to be pitched in Cincinnati, on the 10th inst. A mighty gathering of Advent brethren has been at Buffalo. J. V. Himes, one of the great apostles of the doctrine, writes from that city, under date of August 19,—"We have just closed our meeting at Buffalo. It was a glorious and successful effort. The city is fully aroused, and the result will exceed our most sanguine expectations. On Monday, I go to Montreal, Canada East, to see and aid brother Hutchins."

The Buffalo Advertiser of the 12th August, in noticing the tent meeting in that city, says—"We are happy to learn that thus far all the exercises have been marked by the observance of order and decorum."

L. C. Collins, in writing of the Plainfield camp meeting, which recently took place, observes—"The faith of the children of God in the coming of Christ this year, becomes stronger. And never did I witness such searchings of heart, such confessions of sin, and such displays of the spirit and power of God, as were manifested during the last days of our meeting."

J. D. Johnson, who has been lecturing in Western New York, for some months past, thus writes—"I have scattered about three hundred dollars worth of books and papers, for which I paid myself, and have not now three dollars in my pocket, in a word, I have endeavored to show my faith by my works, giving and not expecting to receive again, blessing God for the privilege. I have founded my master's word—I forsake home, friends, brethren and all, for the Gospel's sake, and I have found home, fathers, mothers, brethren, &c., with persecution. Praise God that we are worthy to suffer shame for his name."

J. Weston writes—"Last Saturday and Sunday we had a meeting at Newbury, and a better time I never had. The Holy Ghost came on us, and filled all the place where we were sitting. The believers were from several towns. Such a meeting time as we had at the Lord's table, was most precious. There were six denominations

together, celebrating the dying love of that Saviour which we expect soon to see. We could all exclaim, 'It is good for us to be here.' No party animosities, or sectarian interests, but behold how these love one another."

Thus it is, God is working a work in our day, which some will not believe though a man declare it unto them. Hundreds and hundreds of the heralds of the cross, are sacrificing the comforts of home, family, and friends, enduring all reproach, obloquy, and contumely which a scolding and ungodly world can heap upon them, and exhausting all their means, strength, and energies, in proclaiming the evidence of a coming Saviour, that their fellow beings may be warned and prepared for that momentous event, and to a skirts clean from the blood of souls. "Thousands are embracing the truth as it is in Jesus, and yet a large mass of the clergy, professing to be 'Watchmen on the walls of Zion,' but indolent and unfaithful, rolling in luxury and fashionably attired, backed by a God-hating, Bible-despising, and Sin-loving church, together with infidels, universalists, and unbelievers, are crying, 'delusion—delusion!'"

Reader, say not we are harsh. We fear God. We must speak the truth, and we ask you to look no further than our own city, for the facts which we state. We have seen houses which were erected for the service of God, closed against a servant of God, and why? Because he said, "Behold the Bridegroom cometh," and earnestly prays—"Come Lord Jesus, come quickly."

May we not adopt the strong language of our Master, and say: We unto you, Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer them that are entering to go in. E. M.

MEDITATIONS ON THE COVENANT OF GRACE.

No. 2.

The writer requests the indulgence of his readers, while he would make a slight digression from the consideration of the ordinances of the Covenant of Grace, in connection with the Sanctuary, to offer a few remarks on the institution and design of the Feast of the Passover, which ordinance, although it is of the Lord's appointment, is nevertheless not an ordinance of Divine Service in the Sanctuary, as may be seen from the fact that it was not given by Moses in connection with, or as any part of the service of the Sanctuary, consequently, did not form a part of the pattern showed to him in the mount, as, see Heb. ix. 5. Who were unto the example and shadow of Heavenly things, as Moses was admonished of God when he was about to make the Tabernacle, for, see, sixth lie, that thou make all things according to the pattern showed to thee in the mount.

That the Passover is an ordinance of the Lord's appointment, see Exod. xii. 1, 3, 6, and 11. And the Lord spake unto Moses and Aaron in the land of Egypt, saying, Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house. And ye shall keep it up until the fourteenth day of the same month. And the whole Assembly of the congregation of Israel shall kill it in the evening. And thus shall ye eat it, with your loins girded, your shoes on your feet, and your staff in your hand. And ye shall eat it in haste. It is the Lord's Passover. Thus, then, we see, from the institution of the ordinance, that it could not be an ordinance of Divine Service in the Sanctuary, inasmuch as the congregation of Israel were commanded every man of them to slay it and eat it. Whereas it was not lawful for any one of all the congregation of Israel to enter in, or do any part of the service of the Sanctuary, but the priests only—See Heb. ix. 6. Now when these things were thus ordained, the priests went always into the first Tabernacle, accomplishing the service of God, see, also, Numbers in 5-11. And the Lord spake unto Moses, saying, bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him, and they shall keep his charge, and the charge of the whole congregation, before the tabernacle of the congregation, to do the service of the tabernacle. And they shall keep all the instruments of the tabernacle of the congregation, and the charge

of the children of Israel, to do the service of the tabernacle. And thou shalt give the Levites unto Aaron, and to his sons, they are wholly given unto him out of the children of Israel, and thou shalt appoint Aaron and his sons, and they shall wait on their priest's office, and the stranger that cometh nigh shall be put to death. Again, the design of the ordinance proves the same fact. It is to be eaten in the attitude of a traveller in haste to be delivered from westsomen and cruel bondage, whereas the Sanctuary and its ordinances, so far from admitting the idea of westsomen bondage, and haste to be delivered therefrom, is described in the Scriptures (and I had almost said in the heart of every Christian) as a place so very desirable that we are said to sit down there with great delight, as see the following, a few of the many beautiful passages of God's word, expressive of the comfort which the soul enjoys in holding sweet fellowship with the Lord, in the ordinances of his holy Sanctuary, whilst his banner over it is love. Ps. xxi. 4, One thing have I desired of the Lord, that will I seek after, that I may dwell in the House of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.—Again, Ps. lxxviii. new version, 1, 2, 3, 4, 10, 12: Oh, how lovely is thy dwelling place, O Lord of Hosts! my soul longeth with intense desire, yea, even fainteth for the courts of the Lord. My heart and my flesh cry out for the living God. Yea, the sparrow findeth a house, and the swallow a nest for herself, where they may lay their young, but when shall I approach thine altar, O Lord of Hosts, my King, my God? For a day in thy courts is better than a thousand elsewhere. I would rather choose to sit on the threshold of the house of my God, than to dwell in the tents of the ungodly. O Lord of Hosts, Oh the blessedness of the man who dwelleth in thy house. Wherein thou feedest, where thou makest thy flock to rest at noon. 2nd Chap. 4, 5, 6, 7. He brought me to the banquet house, and his banner over me was love. I lay with flags, no comfort me with apples, for I am sick of love. His left hand is under my head, and his right hand doth embrace me. I charge you, O ye daughters of Jerusalem, by the trees, and by the lands of the field, that ye stir not up nor awake my love until he please.

Thus, we see, the ordinances of the Sanctuary are designed to fill us with delight. There's nothing in them at all that participates of cruel bondage, on the contrary, we in them enjoy a sweet foretaste of the glorious liberty of the children of God. It may be asked, what ordinance have we in the gospel dispensation of which the Passover observed by the children of Israel was the shadow? My readers, it is not for me to say, but let us see if the Scriptures do not teach us that it is repentance toward God. But in order to understand the subject more plainly, I would first call your attention to Moses and Aaron, who in their joint character are sent forth by the Lord to deliver the children of Israel out of Egypt, and then to our Lord Jesus Christ, in whose person are united all the characters necessary to constitute him the great Deliverer of God's people, from worse than Egyptian bondage, first a far more cruel oppressor than Pharaoh, even the bondage of sin, and the oppression of Satan, as see Exodus ix. 27, 29. And the Lord said unto Aaron, go into the wilderness to meet Moses. And he went and met him in the mount of God, and kissed him, 29th. And Moses and Aaron went, &c. In this transaction of Moses and Aaron meeting and kissing, and then going forth their joint character as king and priest to deliver the children of Israel out of the land of Egypt, have we not a lively shadow of the Lord Jesus Christ, who is both the king and priest of his people (and in whose person mercy and truth are met together, righteousness and peace have kissed each other,) coming forth in all mightiness, to save and deliver us from the bondage of sin, and ultimately put us in possession of that Canaan which is incorruptible, undefiled, and that fadeth not away. Now let us proceed and compare their transaction and carefully observe, first, the shadow, then the substance, as, with the Apostle, in his chapter to the Hebrews, For the Law is a shadow of good things to come, and not a very image of the things, can never with

those sacrifices, which they offered year by year continually, make the comers thereunto perfect. But what saith the substance? Verse 7, Then said I, lo, I come (in the volume of the book it is written of me) to do thy will, O God.

Was the Passover the first ordinance that the Lord, by the mouth of Moses and Aaron, called upon his people to observe? Exod. xii. 1, 3. And the Lord spake unto Moses and Aaron in the land of Egypt, saying, Speak ye unto all the congregation of Israel, saying, In the tenth day of this month, they shall take to them every man a lamb, &c.

Was repentance the first thing that our Lord Jesus Christ (the true deliverer by the mouth of his apostles) called upon the people to observe? Mark vi. 7, 12. And he called unto him the twelve, and began to send them forth by twos and twos. And they went out and preached that men should repent. Again, Acts v. 29, 30, 31: Then Peter and the other apostles answered and said, we ought to obey God rather than man. The God of our fathers raised up Jesus whom ye slew and hanged upon a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins. Again, Luke xxiv. 46, 47. And said unto them, thus it is written, and thus it behoved Christ to suffer, and to rise from the dead, the third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Again, did the Lord, by the mouth of Moses and Aaron, call upon all the congregation of Israel to observe the Passover? Exod. xii. 3: They shall take to them every man a lamb, &c. Does the Lord, by the mouth of his apostles, call upon all to repent? Acts xiii. 30. And the times of this ignorance God winked at, but now commandeth all men, every where, to repent. That the Passover was the first thing that the Lord, by the mouth of Moses and Aaron, called upon the whole congregation of Israel to do perhaps none will dispute. That repentance is the first thing that the Lord, in the gospel dispensation, calls upon all men to observe, hear an inspired apostle's testimony, Acts xx. 21: Testifying both to the Jews and also to the Gentiles, repentance toward God, and faith toward our Lord Jesus Christ. But should there be any inclined to call in question the apostle's own testimony, he declares in another place that the whole oracles of God bear testimony to the same fact; as, see Heb. v. 12. For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God. Well Paul teach us which be the first principles of the oracles of God? Heb. vi. last clause of the 1st verse: Repentance from dead works and faith toward God.

I would not dwell so much in establishing this fact, but that I am aware that there are a great number of professed Christians who believe that the ordinance of the Passover shadows forth the Lord's supper; the true shadow of which ordinance, I trust I shall be enabled to show my readers when that ordinance comes under consideration, in the order of that covenant, which is well ordered in all things, and sure, and in which it occupies a conspicuous part. But that the ordinance of the Passover, and that of the Lord's Supper, are not alike in the order of the covenant of Grace, the foregoing remarks are perhaps sufficient to show. That they are not alike either in their nature or design, the following considerations may go some length to prove—First, then, What was the design of the ordinance of the Passover, when given to the children of Israel? To apprise them of danger, and save from its effects; as, see Exod. xii. 12, 13. For I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, I will execute judgment. I am the Lord. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. It is the design of repentance? Let him who came preaching it say, by his warning sinners to flee from the wrath to come, Matt. iii. 7, O generation of vipers, who hath waited until ye fled from the wrath to come. Luke iii. 3, And he came unto all the country round about Jordan, preaching the baptism of repentance for the remission of sins. Acts iii. 19, Repent ye, therefore, and be