

converted that your sins may be blotted out. Rev. 16; Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

The design of the Lord's Supper is to put us in remembrance of his Son, not apaise us of our danger as sinners exposed to the wrath of God. We will now see if they resemble each other in their nature; That the nature of the ordinance of the passover was disagreeableness and unpleasantness, therefore it was to be eaten with unleavened bread and bitter herbs, as see Exod. xii. 8. And they shall eat flesh in that night, roast with fire, and unleavened bread, and with bitter herbs shall they eat it. It is here worthy of notice, that of all the ordinances upon which the Lord calls his people to feast, Repentance is the only one in which they experience unpleasantness and bitterness of soul. All the others being pleasantness and peace. But repentance alone which is well described by Solomon, Prov. xvi. 14. The spirit of a man will sustain his infirmity, but a wounded spirit who can bear. In proof of this see Ezekiel xxvi. 31: Then shall ye remember your own evil ways, and your doings that are not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations. Perhaps there is nothing more expressive of that bitterness of soul experienced in repentance than that which is here used—they are described as loathing themselves in their own sight on account of their own evil ways. This is the inseparable accompaniment of true repentance, but although it is bitter, it is well expressed by the term herbs, for it does yield health to the soul, as see 2 Cor. vii. 10. For godly sorrow worketh repentance to salvation not to be repented of—see also Luke x. 18 to 23. I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his Father. But when he was yet a great way off, his Father saw him and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, bring forth the best robe and put it on him, and put a ring on his hand, and shoes on his feet. One more instance of the nature of repentance and I have done with that part of the subject, Luke xxi. 62, 63. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, before the cock crow thou shalt deny me thrice. And Peter went out and wept bitterly. That the nature of the Lord's Supper is the opposite of this, I need not say—we shall now consider the ordinance of the Passover in the manner in which it was to be observed—that the Passover was to be eaten in haste was the command of God, see Exod. xii. 11. And ye shall eat it in haste, it is the Lord's Passover. That there is no time to delay repentance let us be convinced again by him who came preaching it, Matt. iii. 7: O generation of vipers who hath warned you to flee from the wrath to come. That there is no time to put off repentance, what doth the Lord say? To-day (if ye will hear his voice) harden not your hearts, &c. For now is the accepted time, now is the day of salvation. Was the soul who refused to keep the feast of the Passover in the manner in which it was ordained, to be cut off from Israel? See Exod. xii. 15. What saith the Lord Jesus Christ, Luke xiii. 3. Except ye repent, ye shall all likewise perish. From this consideration I think it will appear obvious that the Passover in its design, in its nature, and in its observance, looses itself in its substance—its dispensation, in its design, in its nature, and in the manner of its observance in none of which features it bears any resemblance to the ordinance of the Lord's Supper.

But it may be asked, How is the Passover the shadow of Repentance? Were the Children of Israel not called upon to slay a Lamb, and sprinkle the blood thereof on the two side posts and on the upper door-post of the houses wherein they should eat it; Exod. xii. 7. Ah, my readers we are not called upon by God now to slay a lamb. The Passchal Lamb is slain, whose blood cleanseth from all sin as saith the Apostle, 1 Cor. v. 7. For even Christ, our Passover is sacrificed for us. Therefore let us keep the feast, &c. But still it may be asked, How was the feast of the Passover, the shadow of repentance? I might reply, by asking in return, How was the Passchal Lamb the shadow of Christ? But we will let the Apostle himself answer the question, and see if he does not teach us that it is repentance. He says at the 8th verse, Therefore let us keep the feast—how? not in the way that they

had acted—for he tells us that they were puffed up and maliciously and wickedly suffered heaven or sin to remain amongst them. Well, how should they have kept the feast? He tells them in the 2d verse they should have rather mourned. Here, then, we see the substance of which bitter herbs in the 12th chapter of Exodus, is the shadow. But was there not something more than bitter herbs? Yes, unleavened bread. But does the Apostle tell us what that means? In the last clause of the 8th verse, he says that that sorrow is to be accompanied with the unleavened bread of sincerity and truth.—That godly sorrow, sincerity and truth, (the Lamb being slain) are the things which compose the feast of the Passover, i. e. Repentance. Let us hear the Apostle comment on this subject in the second Epistle to the same persons, 7th chap. 8, 9 and 10 verses. For though I made you sorry with a letter, I do not repent, though I did repent for I perceive that the same Epistle hath made you sorry, though it were but for a season. Now I rejoice, that ye were made sorry. But that ye sorrowed to repentance, for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of. For behold this self same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, ye, what cleanness of yourselves, what indignation, ye, what fear, ye, what vehement desire, ye, what reverence; in all these things ye have approved yourselves to be clean in this matter.—Now, if the sorrow, the sincerity and truth observable in these people and which the Apostle distinctly calls the feast of the Passover, which he called upon them to keep, does not mean repentance I must be very much mistaken indeed. One thing, my readers, in which I am not mistaken, is my hearty desire you may come to the word of God, keep up your hearts to him who gave you it, that he will give you his Holy Spirit to lead your minds into the truth as it is in Jesus, that you may serve him in the order and ordinances of that new and everlasting covenant which is well ordered and sure, that you may ultimately enjoy that eternal inheritance which is prepared for all those who after the tenor of the covenant will receive it.

N. B.—The ordinances of the Covenant of the Covenant of Grace, in connexion with the Sanctuary, will now be considered in order, as they are shadowed forth in the Old Testament, and brought to light in the New.

The writer would make one remark of his own—i. e. were I fond of text preaching, and I consider it the Apostolic mode, in all preaching I would take the Passover for my text and endeavour to make the Covenant of Grace my sermon, knowing that after I had gone through and done justice to the different parts of my subject I could with some humble confidence say as Jonah did, after he had faithfully delivered the message that the Lord sent by him to the Ninevites—I have preached the preaching but did me.

AN EXTRACT

Blessed are the poor in spirit for theirs is the kingdom of Heaven. Blessed are they that mourn for they shall be comforted. Blessed are the meek for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness for they shall be filled. Blessed are the merciful for they shall obtain mercy. Blessed are the pure in heart for they shall see God. Blessed are they that are persecuted for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake for this is the kingdom of Heaven. Blessed art thou when men shall revile thee, and persecute thee, and shall say all manner of evil against you falsely, for my sake. REJOICE AND BE EXCEEDING GLAD FOR OF YOUR REWARD IN HEAVEN: FOR SO PERSECUTED WERE THE PROPHETS WHICH WERE BEFORE YOU.—Jesus Christ

Reader can you claim these things? Are you poor in spirit? Saith the Lord this man will I look, even to him that is of a contrite spirit, and trembleth by word, (Isaiah lxxvi. 3).—Do you mourn? They that mourn in Zion shall have beauty they, the oil of joy for mourning, the garment of praise for the spirit of heaviness. (Isaiah xlii. 1).—Are you meek? The meek shall inherit the earth, and shall delight themselves in the abundance of peace. (Psalmes xxxviii. 11).—Do you hunger and thirst? Saith the Lord God servants shall eat: my servants shall drink: servants shall rejoice. (Isaiah lxi. 13).—Do you

ful? Blessed is he that considereth the poor the Lord will deliver him in time of trouble. (Psalmes xli. 1).—Are you pure in heart? Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. (Psalmes xxiv. 3, 4, 5).—Are you a peacemaker? You shall be called the child of God. (Matt. v. 9).—Are you persecuted for righteousness sake? Happy are you: be not afraid of their terror, neither be troubled, but sanctify the Lord God in your heart, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. (1 Peter iii. 14, 15).—Are you reviled, and persecuted, and have all manner of evil spoken against you falsely, for Christ's sake? Praise not for your light affliction, which is but for a moment, worketh for you a far more exceeding and eternal weight of glory. (2 Cor. iv. 17).

Here reader we have the characteristics of the heir of heaven, and the blessings God has promised to him. But where shall we find this character? Where is the spirit of Jesus? Where is the world-hating—God-fearing and Bible-loving disciple of the meek and lowly Lamb? Has God authorised the amalgamation of the church and the world? Has the straight and narrow way, been made a highway for cultures, and where the lion's whelp can prowl? Has God's eternal truth become a fable, and Christianity an article of merchandise? No, No, No—Heaven and earth shall pass away, but the truth of God endureth to all generations. PURE AND UNDEFILED RELIGION IS THE SAME TO-DAY THAT IT WAS IN THE DAYS OF JESUS CHRIST—the same that it was when the smoke of Christian Martyrs darkened the orb of day. But where? O where are professors of religion now? Go into our streets and markets, Can they be distinguished from those who deny there is a God? No! NO! NO! They are heaping treasures together for the last day, and they shall eat their flesh as it were fire.

Have the interests of the Church and the love of the world become identified? So it would seem, if we look around us! CHRISTIANS! Men professing to be the children of the Most High, entertaining unchristian hopes of Heaven! Yes, sitting in judgement on the doctrines of the Gospel, and yet the world their god? Seeking it with all the energies of their souls? No blessed Saviour in all their conversation! Has God ceased to be just—has he forgotten to punish? No! But because his vengeance slumbers, INQUIRY WORKS IN THE VERY HEART OF THE CHURCH! RICHES, POPULARITY, HONOR, AND AGGRAVATION are sought by both PRIEST AND PEOPLE! Fearless of consequences we proclaim it—indeed it is already proclaimed—it is written in letters of mourning on the curtains of Heaven! And we appeal to the Eternal Truth of God, the only standard of true holiness, for judgment!—But the cries of the poor, persecuted, and reviled children of the kingdom are ascending to the ears of the God of Sabbath, and soon will Almighty vengeance be ungentle to vindicate their wrong and revenge a thine crucified Saviour! And thus saith the Lord to the shepherds of Israel There is a voice of howling of shepherds for their glory is spoiled. Woe be to the shepherds of Israel that do feed themselves! Ye eat the fat, and ye clothe ye with the wool, ye kill them that are fed; ye feed not the flock! Therefore saith the Lord, Wo to the idle shepherd that leaveth the flock! The sword shall be upon his arm, and upon his right eye. his arm shall be clean dried up, and his right eye shall be utterly darkened. And I (saith the Lord) WILL FEED THE FLOCK OF THE SKEGHERDS, EVEN YOU, O POOR OF THE FLOCK. YOUR BROTHERS THAT HATED YOU, THAT CAST YOU OUT FOR MY NAME'S SAKE, SAID, Let the Lord be glorified, but he shall appear to your joy and they shall be ashamed. E. M.

To the Editor of the "Herald of Truth,"

My Dear Sir,—
"What induces me to address you?" This is a question which I candidly put to myself, and I trust, as candidly reply, that the Truth—the beautiful, Eternal Truth, alone prompts me to the gratuitous task; accompanied by a desire to be guided by it in all things, and by its aid alone to investigate the momentous doctrine which has been advocated in your deeply interesting paper. We live in an enlightened age; and a

spirit of inquiry has been awakened. All the human arts and sciences have advanced rapidly to a state of unequalled perfection within the last twenty or thirty years. It might have been expected that the grand truths of Christianity would have received a proportionate degree of attention. The reverse of this, however, is the mournful truth. I do not pretend to say that the triumphs of man's all-glorious Redeemer over the powers of darkness have not been great, even within the period to which I allude,—still it is evident that infidelity and negligence are the "destruction that wasteth at noon day," as well as the "pestilence that walketh in darkness"—and every seriously disposed observer must bear witness that this contempt and neglect of the Gospel is a generally prevailing sin, but, sir, it must be acknowledged that the Lord reigneth—if so, he acts as a sovereign, and follows the unerring counsel of his own will, and it is beyond all reasonable and Scriptural controversy that the hour is near at hand when they who know him not, and obey not the Gospel of our Lord Jesus Christ, shall perish eternally from his presence.

Let any considerate man, therefore, inquire of himself what is the true business of this life, and I imagine that he must come to the conclusion that it is nothing else than to prepare for that which is to come,—to think of the solemn realities which are silently, but rapidly hastening upon him, that he may not lose himself, his immortal self, in pursuing the deceitful gratifications of time, which is well nigh brought to an end. In the next place let him inquire whether he does not neglect this great business; whether he does not slumber day by day in a sinful easiness of temper, as respects a matter in which he should be constantly and earnestly engaged. When I consider the state of things in this immediate community respecting a subject which angels would delight to look into I cannot but lament the coldness and indifference of professing Christians! Where is there allegiance to King Emmanuel? Where their tender-heartedness? Where their firmness and fidelity in following Christ, and in "enduring to the end"? They make light of the momentous truths proclaimed by the heralds of the second advent,—they have something else in their hearts which they like better than the coming of Christ—something which they think of more importance! Suppose we step forward for a moment in our thoughts to the hour when the Lord Jesus shall be revealed from Heaven, with his mighty angels, taking vengeance upon them that know not God and obey not the Gospel of our Lord Jesus Christ—then will their negligence be fully opened to them? We may rest assured that they who are Christless now, will be speechless then! And of a truth it may be said that the careless and disobedient shall "wonder and perish" at the sight. The age in which we are living is peculiarly characterized by a contest and struggle between the powers of darkness and the cause of Christ. In this contest we should remember, that we are all now engaged, on the one part or the other—for in this warfare there are no neutrals—he that is not with Christ is against him! Against Christ? Yes—against the KING OF KINGS AND LORD OF LORDS! Awful but neglected consideration! The something very trying to man's pride of heart to be subject to reproaches for Christ's sake—to be called a "fool" while in pursuit of the "wisdom which is from above"—but these considerations alone would never deter a serious Christian from welcoming the appearance of his master—Impossible! The doctrine of the second advent is a doctrine of comfort to the people of God—a spring of consolation and joy to all those that possess living faith. But who so much love of the world, so much fear of man is to be found, but little true religion can possibly exist either here or elsewhere. The form of godliness we meet at every step—but 'tis a mere lifeless form, a dull round of outward performances! May the Lord save us all from the prevailing corruption, and depraved and indifferent carelessness of the age, and may be glorified in our reformation and not in our destruction. SIGMA.

LETTER FROM YARMOUTH, N. S.

Yarmouth, August 26, 1843.

DEAR SIR,—Having seen the first number of the "Herald of Truth," and being anxious to have your paper circulated, I enclose you a pound note, and wish you to send me one copy. Also, one to the Rev. W. W. Ashley, Port Mouton, and one to James Johnson, Shelburne.—The two last direct to Shelburne Post Office. These persons are believers in the Second Advent doc-