

THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher.

{ The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry. }

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THE FIRST RESURRECTION.

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The following is one of a series of twelve discourses constituting an English volume lately received, entitled "The Second Coming, the Judgment and the Kingdom of Christ, being lectures delivered during Lent, 1843, at St. George's, Bloomsbury. By twelve clergymen of the Church of England. With a preface by Rev. Edward Bickersteth, Rector of Watton." In the preface it is said "they were listened to by crowded and attentive congregations." Concerning the speakers, it is said:—"They all expect a Millennium yet to come; they all look for the personal coming of our Lord before that Millennium. They look for the first resurrection, and glory of the saints at the coming of our Lord before the Millennium."

This lecture, which is the seventh of the series, is a clear and consistent application of a passage which the church seem to have combined to distort, within the last 150 years. It is a timely antidote to the arguments of Prof. Bush, and completely overthrows the superstructure of the popular preaching on the millennium. Let the attention of Episcopalians especially, be every where called to this voice from one of their church.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. xx. 6.

The hope of the resurrection, even when embraced in its most general forms, is a mighty triumph of faith over sight, and of the testimony of God over the senses and experience of man. Death, for six thousand years, has been the law of the natural universe. No wisdom of man could possibly assign a limit to its fearful dominion. He might, perhaps, by his own powers, attain a conviction that the soul is immortal: but that corruption and the worm should yield up their spoil, and myriads of immortal bodies, after ages of decay, should rise from the dust to rejoin the separated spirit, is a truth which far surpasses the range of his unaided reason. And thus, from the first days of the Gospel until now, the natural man receiveth it not: the Athenian philosopher, and the debased African savage, alike reject the doctrine with mockery and scorn.

Human science, indeed, amidst all its wonderful discoveries, has brought us no tidings of this victory over the grave. It has explored the immensity of the heavens; but those starry spaces have disclosed to us no sounds of life, much less of a resurrection, and reveal none of their secrets but a vast and cheerless solitude. It has searched the depths of the earth for the

relics of former ages; but has found in them only the sepulchre of buried worlds, the trophies of death, and the memorials of destruction. He only, who stretched forth the heavens, and laid the foundations of the earth, could pierce through this dark veil, and bring life and immortality to light by the Gospel. He alone could proclaim that message of hope to perishing sinners: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die."

But the first resurrection offers a still severer trial to the faith of the Christian. We cannot here appeal to innumerable texts where it is plainly revealed: we cannot point to creeds, in which the Church from the beginning has with one voice borne witness to its truth. On this doctrine pious Christians have been, and are now divided in their judgment. It is true that it was generally believed in the first ages of the Church; and novelty, at least, cannot be laid to its charge: but their authority seems more than balanced by the general disbelief of it in later times. The analogy of Scripture, however decisive in its favor, appears at first sight obscure and ambiguous. In maintaining this doctrine, therefore, we have to rest only upon the Word of God, and chiefly on this one prophecy. Human authority stands aloof from the inquiry, and to the law and the testimony is our only possible appeal.

But besides these hindrances to the reception of the doctrine, there is another, not less powerful, of a different kind. Truth, in its details, makes a far greater demand on our faith than when presented in a general form. The resurrection, as an abstract theory, may have a deep interest even for worldly men. Philosophers may love to speculate on its hidden laws; while others, of a more imaginative temper, may be allured by its beauty. It may awaken in them a strange sense of awe and mystery, and exercise over them the fascination of some wild and fairy dream. But the doctrine of the first resurrection strips away from the whole subject this unreal character. It is no longer a lifeless theory, a plaything of the fancy: it stands out in bold relief as an historical fact, linked in with the chain of actual events, and with the whole course of Divine providence. It now becomes a solemn reality of eternal interest, which strikes on the unawakened conscience with intolerable power. And thus thousands, who repeat continually those words of the creed, almost without a thought,—"I believe in the resurrection of the body,"—would start, perhaps, at the bare mention of the first resurrection as at some apparition from the dead.

Why, then, should a doctrine, in appearance so disputable, and beset with such difficulties, be now pressed on the attention of the Church? The answer is very plain. Grant for one moment that the doctrine is true, and you must feel, my Christian brethren, that it is one of deep interest to ourselves. Its importance must be increasing every day, as the time draws nearer and nearer; and the difficulties and prejudices which surround it, are so many reasons why it

should be clearly explained, and applied in its Divine power to the heart of every Christian.

The present state of the world has convinced thoughtful observers that great changes are near at hand. Wars, almost unrivalled in vastness among civilized nations, have been followed by a deep pause; as if some secret and invisible spell had been thrown over the angry passions of mankind. Society, after those convulsive struggles, has returned to a feverish and restless calm. Meanwhile, all events have worn the character of intense and earnest preparation. The inventions of science have crushed the world into half its space, and opened a rapid intercourse between the most distant countries. That power, which for ages was the scourge and terror of Christendom, has withered and wasted, till a breath seems enough to complete its ruin. The Gospel has been preached more widely than ever, among all nations. To make this remarkable sign of Providence more striking and impressive to the most careless minds, it has even joined the remotest islands of the ocean, as a fresh province to our own empire.

At such a season, when all men are looking forward in hope or in fear, surely the Christian is bound to search the Word of God, that he may discern the signs of the times. It is only by a knowledge of those things which are coming upon the earth, that our own hopes can be guided into the path of the Divine counsels. Now in the forefront of those prospects, which the Word of God discloses to the Church, stands the promise of the first resurrection; and this lays us under a plain obligation to ascertain, simply and prayerfully, its true meaning. How grievous will be the folly and sin of a careless ignorance, if the time is indeed near when all the people of Christ shall enter into their inheritance, and, like Daniel, stand in their lot at the end of the days! Do we desire to be found ourselves, however unworthy, among that holy company? Then at least let us search the Scriptures, like the noble Bereans, whether these things are so; and laying aside all prejudice, receive meekly and in reverence the testimony of God's holy Word.

Let me entreat, then, your serious and patient attention, while I endeavor from these words, first, to prove the reality of the first resurrection as a literal fact; secondly, to remove the most common objections to its truth; and, lastly, to unfold its practical power, in some of those great lessons, which it should fix deeply in our hearts. May the Holy Spirit, whose office it is to reveal things to come, raise us at this holy season to some lively apprehension of this blessed hope, that through the cross and the passion of our Lord, we may ourselves be brought to the glory of his resurrection!

I. The eternal contrast between faith and unbelief, the righteous and the wicked, meets us in every part of the Word of God. This is the great truth, which all corruptions of the Gospel strive, in one way or other, to obscure, that they may cheat the soul with some refuge of lies. But nowhere does it shine with a clearer light than in these prophecies of the resurrection. Three distinct forms of expression are used to

impress it on our conscience. There is a resurrection of the just, and of the unjust; a resurrection of life, and a resurrection of damnation: some shall rise to everlasting life, and others shall rise only to shame and everlasting contempt.

The interval of time between these events, as it was less needful for us to know, is revealed more sparingly, and in fewer passages. There are, indeed, several intimations that such an interval does exist; but its length is revealed in this chapter only. It is here taught us, in the plainest terms, that a thousand years will intervene between the resurrection of the saints and the final act of Divine judgment.

That this doctrine is nowhere else stated so plainly, is no real presumption against its truth. The resurrection itself, for a long time, was very dimly revealed. Till our Lord had appeared in the flesh, and confirmed the truth in his own person, the Holy Spirit seems to have withheld a full disclosure of the great mystery. The vision, like that on the mount, was not to be unfolded till the Son of man was risen from the dead; and even then, the moral features of the judgment, and the awful contrast of reward and punishment, were far more important to the Church than details of manner or of time. It was enough that one clear statement should be given, before the inspired Volume was closed, which might serve for a key to all the other prophecies, and brighten into fuller and fuller evidence when the time of the fulfillment should be drawing near.

Now such is the exact character of this important text. Its own language is clear, full, and unambiguous. The truth which it reveals unites and reconciles many prophecies which must otherwise be explained away, or left in hopeless contradiction. It is founded on the earliest of all the types in the Word of God; it blends into harmony the promises of the Old and of the New Testament, which else would seem to be at variance; and, in short, it forms a sacred key-stone in the glorious arch of Divine providence.

But since the literal meaning of these verses has often been set aside with contempt, as a gross and carnal fancy, let us examine the words more narrowly, and consider some of those arguments which fix its true signification.

1. First of all, THE PREVIOUS EVENTS, described in the former chapter, prove that a real and personal resurrection is the true object of the vision.

From the first opening of the Apocalypse, one great event is set before the eye of the Church—the Second Coming of our Lord. This truth stands foremost in the prophecy,—“Behold, he cometh with clouds, and every eye shall see him.” It is repeated by our Lord himself, in nearly all the seven epistles, as the motive to watchfulness and holy obedience. Towards the close of the book, under the sixth vial, the warning is repeated once more: “Behold, I come as a thief; blessed is he that waketh and keepeth his garments.” The whole current of the prophecy seems to converge on this great event. After its visions are complete, the Spirit and the bride echo the voice of invitation; and the Saviour himself renews the message: “He which testifieth these things saith, Surely I come quickly. Amen, even so come, Lord Jesus.”

Now where, in the course of the visions, is this advent described, since it is quite incredible that it should be passed over in silence? The question admits only of one answer. In the nineteenth chapter, and there only, we have a full description of this great event. Heaven is

opened, and the mighty conqueror appears. His name is called the Word of God. The heavenly armies are seen attending Him in his descent from the skies. He wears on his brow the diadems of earthly dominions, so long usurped by the dragon, but which are now reclaimed by Him whose right they are. He rules the nations with a rod of iron, and all enemies are subdued before Him. On his vesture and his thigh, He wears that incommunicable name, the token of his supreme dominion, “King of kings, and Lord of lords.”

In this sublime description every main feature of the second advent is prominently combined. The following chapters, on the other hand, have not one word which can properly denote the coming of the Lord from heaven. Let us only compare the silence of the one passage with the full description in the other, and it will be plain that the vision before our text is the true place, in this prophecy, of the second advent.

Now, throughout all Scripture, the coming of the Lord is joined, in the closest manner, with the real resurrection of his people. The statement of our text, in its literal sense, is thus in full harmony with the uniform voice of revelation. When the Lord has executed judgments on his enemies, the happiness of his servants is announced in the gracious promise, “Blessed and holy is he that hath part in the first resurrection.”

To deny that a literal prediction is here given, is therefore to distort the words of a plain text, in order to force them into discordance with every other part of Scripture. A resurrection, all Christians must allow, attends without an interval the coming of the Lord: but if the passage before us were a mere figure, a thousand years must elapse after the Advent, before the people of Christ are raised from the dead and enter on their glorious inheritance.

The only escape from this argument is, to make the Advent in the previous chapter a mere figure also, and to suppose a real Advent in some later part, where the prophecy is totally silent concerning such an event. But what an unwarrantable license is here! Are we then at liberty to explain away the strongest terms which can describe a personal Advent, the opening of heaven, the descent to earth, the company of attendant saints, the crowns of dominion, and the incommunicable name, and to turn the Lord of glory himself into a symbol and a figure? And not content with this, shall we also interpolate boldly a descent of Christ from heaven with all his saints, where the prophecy maintains an unbroken silence? What is this but to bring ourselves, by one error, to the brink of a double curse, the curse on those who add, and on those who take away from the words of this prophecy? Contrast only the silence at the close of the twentieth chapter on this subject, with the sublime description of the marriage supper of the Lamb; and surely every candid mind must see that the first argument rests on a sure basis, which can never be overthrown.

The first resurrection, it thus appears, does not precede, but attends or follows the personal Advent of the Saviour. And hence to turn it into a metaphor not only strains the words from their natural meaning, but contradicts the uniform testimony of God's word, which always connects a real resurrection with the day of the Lord's appearing.

2. THE SUBJECTS OF THIS RESURRECTION form a second proof of its literal character. “I saw thrones, and they sat on them; and judgment was given unto them.”

Who are these whom the prophet now beholds on the seats of judgment? The context supplies us with an answer. St. John, in the

former chapter, has already heard the loud voices in heaven, saying, “The marriage of the Lamb is come, and his bride hath made herself ready.” “And to her it was given that she should be arrayed in fine linen, white and clean; for the fine linen is the righteousness of the saints.” The angel addresses to him the further charge—“Write, blessed are they which are called to the marriage supper of the Lamb.” Heaven is then opened. The Word of God appears in all his Divine majesty. “And the armies which were in heaven followed Him, clothed in fine linen, white and clean.” The enemies of the Lord are overthrown, and Satan, the old serpent, is bound in the bottomless pit. Then the prophet resumes with these words—“I saw thrones, and they sat on them, and judgment was given to them. . . . and they lived and reigned with Christ.” Who can be meant but the heavenly armies who were already present in the vision, the followers of the Lamb, called, and chosen, and faithful? These are the mystic bride, the Lamb's wife. These are the honored guests who are called to the marriage supper. Their life, which had been hid with Christ in God, is now openly manifested in the sight of the world. The song which they uttered long before is now fulfilled—“Thou hast made us unto our God kings and priests, and we shall reign on the earth.” And since it is from heaven that they come to reign, the words must clearly denote a real, and not a figurative resurrection.

The persons, then, who appear in vision on the thrones of judgment, are the same with the armies clad in fine linen, who have followed the Lamb. But may not these be a mere symbol to denote other servants of God who shall at that time be honorable and blessed upon earth? This seems to be the view of nearly all who advocate a figurative resurrection. So the dry bones in the vision of Ezekiel were a figure of the house of Israel, and their resurrection an emblem of Israel's restoration. So the apostle declares, that the receiving of Israel shall be as life from the dead. The resurrection of the two witnesses in the Apocalypse is thought to confirm this view, since it is generally applied by modern interpreters to some political revival of the Church of God.

These reasons, however, entirely fail on a close examination. The nature of symbols is to express real objects by ideal forms, or those which are higher and more spiritual by real objects of an inferior kind. The valley of dry bones was no actual reality; it was an imaginary object before the eye of the prophet. The words of St. Paul in the eleventh of Romans, if turned into a vision, would be of the same kind; the resurrection of some unreal corpse would symbolize the restoration of Israel.

The same truth appears just as plainly in the prophecy of the two witnesses. All who believe them to be literal persons maintain also their literal resurrection. On the other hand, all who regard their resurrection as figurative, believe the witnesses themselves to be no real persons, but a figure or emblem, like the seven candlesticks in the opening vision.

The parallel, then, in each instance, entirely fails. In the prophecy of our text, the armies of heaven, the martyrs of Christ, are living and real persons. If the resurrection were figurative, persons would be symbolized by other persons equally real with themselves, and even superior in dignity. Now this violates the nature and use of a symbol, and involves us in hopeless confusion. That saints descending from heaven should denote other holy men, born and sojourning on earth, is a fiction without

any warrant. Those heavenly armies are not, and from their nature, cannot be mere symbols; they are among the highest realities of the Word of God. And since it is these armies who sit on the thrones, and are partakers of the first resurrection, the proof is clear and firm, that a bodily resurrection is the true object of the vision.

3. THE OFFICE ASSIGNED TO THESE RISEN SAINTS is again a third argument for the literal meaning. "They sat on thrones, and judgment was given to them."

These words have a clear and definite sense. They are no vague description of peace and prosperity in the Church or the world. They are terms of royalty and dominion. The truth implied both in the emblem of *thrones* and the literal phrase of *judgment*, is one and the same. The prophecy exhibits to us a dispensation of righteous government; and its features are those of judicial power and kingly exaltation.

The event thus announced, agrees with many other promises given to the servants of Christ. Our Lord himself declared to his apostles—"I appoint unto you a kingdom, as my Father hath appointed unto me . . . that ye may sit on twelve thrones, judging the twelve tribes of Israel." A similar statement occurs in Isaiah, at the overthrow of the last oppressor of the Church—"Behold, a king shall reign in righteousness, and princes shall rule in judgment." (Is. xxxii. 1) Our Lord repeats the promise in this very book, and extends it to the whole Church in that gracious declaration—"To him that overcometh will I give to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne."

Compare these and similar promises with the words of this vision, and there will be found the most complete harmony. They all describe a Royal dominion to be given to the people of Christ. The words of St. John seem to be an echo of those uttered by our Lord at the last supper, when this beloved disciple was actually leaning on his breast. And therefore since the twelve apostles are among the objects of the vision, and of the number who sit on thrones of judgment, the event can be no mere figure, but must be a true and literal resurrection.

4. THE MENTION OF THE SOULS OF THE MARTYRS is a further confirmation of the same truth. No single expression has been so frequently alleged in disproof of the literal exposition; yet none perhaps, when closely examined, yields a stronger testimony in its favour.

The common objection is of this kind. St. John describes a resurrection of the *souls* of the martyrs. But this phrase cannot naturally denote a resurrection of *bodies*. It seems rather to imply a spiritual resurrection, by which the martyrs shall figuratively re-appear in successors animated with the same spirit of faith and holiness.

Now, in this argument there are two fatal defects. The apostle does not affirm a *resurrection* of souls; nor does the word *soul* admit of such a vicarious or figurative meaning.

Three terms are used in Scripture to describe the mysterious nature of man. They are all seen combined in that beautiful prayer of St. Paul for the Thessalonians, "I pray God your whole spirit, and soul, and body may be preserved blameless unto the coming of the Lord Jesus."

Wherever in the word of God federal or collective acts are to be described, the word *spirit* is employed for that purpose. Is the union of the believer with Christ to be unfolded? "He that is joined to the Lord is one *spirit*." Has the Baptist to fulfil the same office with Elijah, and to represent his person, just as the millen-

nial saints have been supposed to replace the martyrs? "He shall go before the Lord," it is said, "in the *spirit* and power of Elias." Is the unity of the spiritual life to be described with its blessed fruits in all true Christians? The word appears again in that statement—"The minding of the *spirit* is life and peace." Or if the same unity is exhibited between two individuals only, as Paul and Titus, we have still the same expression—"Walked we not in the same *spirit*?" So again, to express the union of the whole Church, the same term is twice employed. "There is one body and one *spirit*, even as ye were called in one hope of your calling." "Ye are all baptized into one body, and have all been made to drink of one *spirit*."

On the other hand, the word *soul* is used, with equal uniformity, to denote what is strictly personal, and not capable of a vicarious transfer. Where personal guilt or faithfulness, reward or punishment, or moral accountableness, are described, or even individual number only, this is the term which the Holy Spirit employs. "He that findeth his life (or *soul*) shall lose it: and he that loseth his *life* for my sake shall find it." "What shall it profit a man if he gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?" "A sword shall pierce through thine own soul also." "This night thy soul shall be required of thee." "Tribulation and anguish shall be upon every soul of man that doeth evil." "He which converted a sinner from the error of his ways shall save a soul from death."

In the same strictly personal sense, we read, that "three thousand souls were added to the Church;" and that in the ark, "few, that is, eight souls were saved by water." With these various texts of the New Testament we may compare the words of Ezekiel, in a passage where the doctrine of personal accountableness is stated perhaps more fully than in any other part of Scripture, "All souls are mine: as the soul of the father, so the soul of the son is mine; the soul that sinneth, it shall die." (Ezek. xviii. 4.)

These facts throw a steady light on the true meaning of this prophecy. St. John tells us, that the *souls* of the martyrs lived and reigned with Christ. That one word, when compared with other Scriptures, turns our thoughts away from all those federal relations by which Christians of one age might represent those of another. It fixes our attention at once on that strictly personal account, in which every one shall bear his own burden, and receive according to his own deeds. The message of God by Ezekiel applies here in all its impressive force. The soul that suffers with Christ, it shall reign with Him. The martyrs shall not suffer and obey for the saints of the Millennium, nor shall the millennial saints reign instead of the martyrs.

But further, the vision does not mention a resurrection of souls, as is often carelessly assumed. The souls of the martyrs are said to *live*, but not to rise again. Now, in the language of Scripture, the life of the spirit consists in union with God, but the life of soul in union with the body. Thus our Lord is said to have poured out his soul unto death at the moment when he commended his spirit to his Heavenly Father. To declare then, of the souls of the martyrs, that they lived, has exactly the same force as to say they were re-united to their bodies, and implies the further truth, that those bodies also were raised from the dead. And so the prophet expounds it by the words which immediately follow, "This is the first resurrection."

But this view will be further established by comparing the words of the text with the vision

of the fifth seal. We have there the following description:—"I saw under the altar the souls of them which were slain for the Word of God, and the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them which dwell on the earth. And white robes were given unto every one of them; and it was told them that they should rest yet for a season, until their fellow-servants also and their brethren, which should be killed as they were, were fulfilled." The two passages form a moral contrast; in the first the martyrs cry unto God for deliverance, and in the second they receive a full answer to their prayer.

Now the vision of the souls under the altar bears throughout a character strictly personal. By what title do they appeal to God? They employ an unusual term, ὁ Δεσπότης, [ho Despotēs] which describes Him as the sovereign owner of individual persons. They appeal to Him as Holy and true, in his promises to the righteous and threatenings to the wicked, and their faithful execution. They call upon Him as the avenger of oppression and the rewarder of his suffering people. Their prayers are not undefined wishes for some general blessings to the Church, but a plea with God for the exercise of judicial righteousness. They are commanded to rest for a season, till the number of their fellow servants is complete. And this clearly conveys a promise that their desire shall then be accomplished, and the noble army of martyrs receive together a common recompense of reward.

Such is the prayer of these martyrs, and such the promise which they receive. Our text shows us their prayer answered, and the promise fulfilled. The number of their brethren is at length completed; and the Lord, who is holy and true, manifests both his truth and his holiness. Babylon, in which the blood of the saints is found, is judged and overthrown; the persecutors are slain; and the souls which had cried for vengeance from the altar live and reign with their Lord. And what metaphor can have a right to step in between the martyrs' prayer and its recorded answer? Why should we dream of transferring to others, who have never suffered, that Divine recompense which has been promised, long before, to the sufferers themselves?

5. Another argument of the same kind may be drawn from THE MENTION OF THE CONFESSORS. For though all the armies of heaven, or the whole Church of the first-born, and they who fear God, both small and great, are included in the promise, the martyrs and confessors stand prominent in the vision. To encourage Christians to a bold confession of the faith in times of peril, there is a separate notice of those "who had not worshipped the beast or his image, nor received his mark on their forehead or on their hands."

Let us compare these words with the solemn warning in Rev. xiv. The third angel there proclaims with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. . . . And the smoke of their torment ascendeth up for ever and ever." (Rev. xiv. 9-11.)

Here, again, the two passages stand in evident contrast. Two opposite classes are presented to us; those who worship the beast, and those who worship him not. The former receive a most fearful threatening; the latter are seen in the enjoyment of a glorious promise.

Now the threatening, as every one will own,

must be personally fulfilled. Who would venture to turn aside the keen edge of this sword of the Spirit? Who would dare to affirm that the warning of the angel has no fulfilment in the actual worshippers of the beast, but describes something in which those worshippers have no part, or the miserable state of the world at the loosing of Satan? Such glosses could serve no end, but to abolish the faith of Christians in the connexion between present sin and future punishment. Every one must feel how dangerous it would be to tamper in this manner with the most solemn threatenings of God.

But if such a license is intolerable when applied to the threatening, why should it be more credible, or more safe, in the exposition of the promise? The language in each case is exactly similar. The warning of the angel will assuredly be fulfilled in personal judgment on the worshippers of the beast; and those who have refused to worship, shall, therefore, in their own persons, be partakers of this glorious reward.

6. THE RESURRECTION OF THE REST OF THE DEAD forms a sixth proof that the first resurrection is a literal event. "They lived and reigned with Christ a thousand years: but the rest of the dead lived not again till the thousand years were finished."

No proof can well be more decisive than is contained in these words. The first resurrection, and that of the rest of the dead, must be of the same kind. Now of what nature is this last? The prophecy gives a distinct reply. After the close of the thousand years we have this impressive description.

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell gave up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire: this is the second death."

These words answer, in all respects, to the predicted resurrection of the rest of the dead. And since all allow that they describe a bodily resurrection, the first resurrection, also, must be of the same kind. The only way to avoid this conclusion is by embracing the strange theory, that the last confederacy of apostates is that second revival of which the prophet here speaks.

But, surely, of all the distortions which Scripture has been made to endure, this is one of the most violent. The prediction announces a resurrection of the rest of the dead. Two events follow, entirely opposite in their nature. The objects of the first are nations living in the four corners of the earth; those of the second, are four times described emphatically as *the dead*.

The first has no title given to it; the other is called, in plain contrast to the first resurrection, the second death. The first is an act of mad rebellion on the part of man; the second is, like the first resurrection, a signal manifestation of the power and holiness of God. To transfer to the former of these events, characters which so plainly belong only to the latter, is to contradict the Scriptures, and not to explain them.

There are other objections, however, not less decisive. Let us grant, for one moment, that both resurrections are figurative, and denote a revival of eminent holiness, and another, equally conspicuous, of rebellion and wickedness. And what conclusion will follow? Before the resurrection of the martyrs, neither of these parties will have risen. So that in the previous state of the Church, holiness and unholiness must have

been extinct together; truth and righteousness, sin and wickedness, must have vanished together; and heaven and hell, at one and the same time, have ceased their empire upon earth.

Again, if we examine the connexion in which these words appear, how strained and unnatural do they become on the figurative interpretation. "I witnessed," the prophet will then say to us, "an eminent revival of holiness, but there was not, till long after, an eminent revival of wickedness! The Church on earth was conspicuously holy; but it was not conspicuously unholy at the same time!" Surely it is far better to submit our prejudices to the plain words of the vision, than to force them, by the harshest violence, into so feeble and unnatural a meaning.

The suggested explanation, therefore, by whatever test it is examined, is equally baseless. It contradicts the clearest features of contrast between the apostasy and the judgment; it deprives the terms of connexion in the verse, of all their force, and makes them worse than superfluous; and it involves consequences plainly absurd with regard to the previous state of the world. Therefore, since the rising of the rest of the dead is proved to be a literal event, the first resurrection must be literal also.

Further arguments for the same truth might be drawn, if needful, from each remaining clause of the vision. It might be shown, for instance, that the two statements, "this is the first resurrection," "this is the second death," are a designed and evident contrast; and that since the latter describes the final doom of the wicked, the former must equally describe the resurrection glory of the righteous. It might be proved, again, that the expression, *to have a part*, is constantly used for a personal and individual allotment of reward or punishment, and is especially employed thus in the remainder of this same prophecy. Again, the peculiar privilege, to be free from the power of the second death, loses all distinctive force when applied to living saints in the Millennium, but recovers its full emphasis by the literal interpretation. The royal priesthood, ascribed to these risen saints, confirms the same doctrine, since it refers us to that song which they had before uttered in the presence of the Saviour, "Thou hast made us unto our God kings and priests, and we shall reign upon the earth."

These various proofs, drawn from every clause of the vision itself, are confirmed by many allusions to other Scriptures. I will notice three only, from the three main passages in which St. Paul treats of the resurrection.

In the first of these, the apostle comforts the Thessalonians under the loss of their departed friends. He declares, by express revelation, that the rising of the dead saints will be previous to the translation of those who still remain alive. But, in this previous resurrection, there is no allusion whatever to the rising of the wicked. Nay, the scope of his argument seems to exclude it. The topic of consolation which he suggests is one of priority in time. "We who are alive," he says, "shall not be beforehand with them that sleep." But if the unfaithful dead were also raised before the translation of the living, a jar and discord seems to enter into the tender harmony of this Divine message. Surely, in that case, some other topic than the order of time would have been chosen by the apostle, as the watchword of consolation. But, once admit the doctrine of the first resurrection, and the harmony is restored. The same precedence which marks the solemn contrast between them that are saved, and them that perish, is then repeated on a smaller scale, in

the precedence of the departed saints over living believers.

In the fifteenth of Corinthians, again, the same truth is still more clearly implied. "Every man," it is said, "shall rise in his own order; Christ the first-fruits; *afterward* they that are Christ's at his coming. *Then* cometh the end." The original word, in each of the two clauses, equally denotes succession in order of time. In the former case, the interval is more than 1800 years; between the resurrection of our Lord, and that of his people. A similar interval is naturally implied between *their* resurrection, and the end; when death, the last enemy, shall be destroyed and cast into the lake of fire, and the kingdom shall be resigned to the Father.

In the still later Epistle to the Philippians, there is a further allusion to the same truth. The apostle there sums up the expression of his desires in these remarkable words, "If by any means I may attain unto the resurrection from the dead." The word is a compound, which occurs here only, and might be rendered, "THE PECULIAR RESURRECTION." The emphasis is even redoubled, "THE PECULIAR RESURRECTION, EVEN THAT FROM AMONG THE DEAD." This might, in itself, be referred to the momentous difference in the nature of the resurrection which he sought. But the context points strongly to the further meaning of a precedence in point of time. The blessing is metaphorically described as journeying towards the Church. Those who press forward with earnest desire to attain it, meet the heavenly gift on its way; while, as for others, it passes them by, and leaves them to the prospect of the widely different resurrection then to follow. The more closely the passage is examined, the more close and full will appear its harmony with the literal sense of the present vision.

Finally, the whole analogy of the word of prophecy in the Old and the New Testament, confirms and establishes the same doctrine. The prophecies of the Old Testament teach us, in numberless passages, that a time is coming of happiness, holiness, and peace to the whole earth, under the kingdom of Messiah. The New Testament, with equal uniformity, declares that the affliction of the Church, and the abounding of iniquity, will not cease till the return of the Saviour. The doctrine of the first resurrection alone can reconcile these contrasted statements; and is therefore founded, in reality, on the consenting testimony of the whole Word of God.

[To be continued.]

LETTER FROM BRO. L. C. COLLINS.

Hartford, Ct., July 16, 1844.

DEAR BRO. SOUTHARD:—I have recently attended several Advent meetings during the Sabbath, held in the grove. The first was at Litchfield, in this State. It was truly a season of deep and delightful interest to many a dear child of God, assembled there from the surrounding country, to listen to the Gospel of the kingdom, and comfort one another in hope of the promise made of God unto our fathers, which promise we expect soon to be fulfilled, in the coming of Christ to glorify his saints in the resurrection from the dead. Between the morning and afternoon services, we gathered around the table of our Lord, and received the emblems of his broken body and shed blood.

I am well satisfied that grove meetings on the Sabbath may be made very advantageous, and profitable to the Advent cause during the warm season.

I have visited many different places of late, and find the brethren generally steadfast in the truth of God, looking for the blessed hope of the great God, and our Saviour Jesus Christ. It does my soul good to go about comforting the dear children of God, and I mean not, as I am able, to slack my hand till the Master appears.

L. C. COLLINS.

THE MIDNIGHT CRY.

THURSDAY, JULY 25, 1844.

LESSON FROM GOD'S WAYS.

David, the shepherd boy, the musician, the hunted fugitive, the mighty king, the sweet singer, the humble penitent, the inspired writer, the afflicted father, in his varied life, studied the ways of God, in his word and in his works. When his mind was full of this contemplation he exclaims: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." The Lord himself admonishes his people against presumption by saying, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." When the prophet had uttered these awe-inspiring words, he proceeds to foretell that glorious time, when, instead of the thorn, shall come up the fir tree, and instead of the briar shall come up the myrtle tree: and it shall be to the Lord for a name, for an EVERLASTING sign that shall not be cut off." Isa. 55: 13. Man, with his limited thoughts, is inclined to look for the fulfilment of this prophecy in the present state, while his cities, palaces, ships, towers, and monuments are mingled with the renovated works of God.

But a reverent study of God's word will correct this childish fancy. The earth is subjected to the curse while sin remains in it. Sin will remain till Christ comes, for his coming shall find the earth as it was before the flood. At that coming, the earth and the works that are therein, shall be burned up: but from the melted remains, God can create a new earth as easily as he created a glorious paradise for Adam out of chaos. This, it is manifest, will be God's way, but it is widely different from

MAN'S THOUGHTS.

Man, who rejoices in the inventions of the steam engine, and the magnetic telegraph, as the child rejoices over his last play-thing, imagines that God will delay the promised renovation of all things, till the wonderful powers of these inventions have been tried a little longer. He exults in the fact that he can guide steam so that it will transport him from New York to Washington in one day instead of four, and that he can send the letters which spell out his thoughts on magnetized wires with a swiftness a million times greater still. Men become "boasters," as the apostle foretold, and talk great swelling words about the wonderful changes they are going to bring about. In a few years, they say, we will penetrate the western forests, and thriving villages shall dot the banks of the Columbia River. We will pierce the earth's surface, and dig out its gems and gold, its iron and coal. Surely, the end will not come to cut off these important enterprises in their midst. In such strains men often talk, "but they are vain words."

"But God delights in the improvement of his creatures," says one, "and therefore he will give us time to improve." But has he not tried us six thousand years, and is he pleased with our progress? Adam and Eve had a thirst for "progress" and "improvement" when they aspired to be as gods, and, not satisfied with the constant enjoyment of unmingled good, partook of the tree of knowledge of good and evil. The same ambitious spirit prompts to most of our boasted "advancement in arts and sciences." Has God, who met it then with a frown, before which the earth trembled, and clothed itself in sackcloth, become better pleased with it, after observing its operations for sixty centuries? By no means.

Let us see how he has regarded

MAN'S DEEDS.

When Eve, led on by appetite and thirst for knowledge, had partaken of that tree, whose fruit was to be desired to make one wise, and had found her husband willing to join, then God, who knew the awful consequences of having those hands destitute of employment, to which such hearts gave impulse, immediately brought the world, in its Eden state, to an end, for a rougher discipline was now needful. Then the Lord began to execute that glorious scheme which is designed to bring many sons into glory. But men resisted the Holy Ghost, and rejected the counsel of God against themselves. The Lord had commanded them while in Eden, to be fruitful and multiply and replenish the earth. The earth, being "very good," was designed as the abode of righteous persons. After the curse took effect, it was the manifest purpose of God to provide a remedy suited to every disease. But men continued to seek out many inventions. Their multiplication was not a good in itself, and it was checked by death. When the discipline of life had been continued till its purpose was effected, in the preparation of the righteous for glory, or the wicked had corrupted their way, and hardened themselves beyond recovery, then that discipline ceased, and the individual died. The shortest lives we read of before the flood, were those of Abel and Enoch.

It is often said that God will not burn up this earth because it has not yet been all peopled. To this He has furnished an answer by the flood. Mankind were fast filling the earth then, and there were great and strong races of giants among them, but they were rebels against God, and therefore the flood swept them away.

"But God will give us time to perfect the arts," says one. Go back and read the answer to this which God has written for 4000 years, as if to have it in readiness now. The tower of Babel was a magnificent conception, and it was rapidly advancing to its completion. But he who loves an humble and contrite spirit, severed the united family of man into fragments, to stop it in its progress. Nebuchadnezzar was a great patron of the arts, but Jehovah was not dazzled by his brilliant works. He was struck down from his rank as a man, that he might learn humility; and that great city, Babylon, the greatest wonder of the world, has crumbled into dust, and passed away. The arts in Egypt were many of them far beyond the reach of modern imitation. But Thebes, their renowned city, with its temple two miles in circumference, has been in ruins for thousands of years, and Egypt has long been "the basest of kingdoms."

Herculaneum and Pompeii are now known to have made great advances in all the arts which adorn society, and give luxury to life, but their many thousands of inhabitants were swallowed up in an instant, because their guilt was like that of Sodom.

The Lord seeth not as man seeth. The improvements which have changed the face of society so completely from what it was in the days of Abraham, have not made the characters of men more pleasing to God. On the contrary, the wonderful advances in the sciences and arts, increase pride and worldliness of spirit. If we look at the world as God sees it, we must see that the incessant strivings after novelties are an acting forth of the spirit which led Eve to partake of the forbidden fruit. If all that is said of Mesmerism is true, we see not how secret things can be said to belong to God. For there seems to be nothing in the universe beyond its reach. While men are thus penetrating into the secret laws which govern mind and matter, infidelity abounds, and God may see that now is the time to manifest himself to the humble who have

waited for him, and to abase the pride of those who have not liked to retain God in their knowledge.

Pride is a characteristic of this age. "The glorious nineteenth century" is the theme of every day's boast. But "pride goeth before destruction," as God has taught us in his works as well as in his word. The angels kept not their first estate, doubtless because they sought something higher, and they were cast down to be kept in chains under darkness. They presented the same temptation to our first parents, who, seeking to be as gods, brought shame and death on themselves. Pride kept the people of the old world from submitting to God, and the flood swept them away. Pride led to the confusion of Babel, and it has continued a Babel-like confusion among the works of God to this day. But the day is at hand when the Lord alone shall be exalted. For that day let us wait in faith, and while it tarries, let us watch and be sober, always abounding in the work of the Lord.

ADDING TO THE BIBLE.

The Pope's Bull, which was given last week, shows that the Bible is absolutely prohibited, unless accompanied with notes, conveying men's words which are really set up as a standard, by which to judge of the word of the Lord. In closing that Bull, the Pope exhorts his bishops as follows:

Let us, at the same time, recur to the intercession of St. Peter, the Prince of the Apostles, as also to that of the other saints, especially to the Blessed Virgin Mary, to whom it has been given to destroy all the heresies of the universe.

This is certainly adding to the Bible, which gives us no such information respecting the mother of Jesus. She faithfully performed her work while on earth, and the Bible tells us that the dead who die in the Lord, rest from their labors, but according to this "infallible" judge, she is charged with a labor she can never perform, for the most formidable of all heresies will continue till Christ comes.

Here is another specimen of the fictions invented by papists.

In the Catholic Expositor for the last month, when explaining the 5th article of their creed, which is, "He," [Christ] "descended into hell, the third day he arose again;" an enquirer is made to say, "I desire to know what does hell signify in this place!" and the answer is as follows:

"Hell is the lowest and deepest place in the world, that is, the centre of the earth, for which reason, therefore, the Scriptures in many places, oppose heaven to hell, as the highest to the lowest place; but in this depth of the earth are four very great caverns, one of the damned, which is the deepest of all, and so it is fitting that the proud demons, and men, their followers, should be in the lowest place, and the farthest from Paradise that could be found. In the second cavern, which is a little higher, are those souls which suffer the pains of purgatory. In the third, which is still higher, are the souls of those children who have died without baptism, who do not suffer the torments of fire, but only the perpetual privation of eternal felicity. In the fourth, which is the highest of all, are the souls of the patriarchs, prophets, and other saints, who were dead before the coming of Christ, because, though those holy souls had not to be purified, yet they could not enter the blessed glory before Christ, by his death, should open the door of life eternal; because these are in the highest part called by the holy fathers Limbo, or bosom of Abraham, where they do not suffer any pain, nay, rather enjoy a sweet repose waiting with great jubilation, the coming of the Lord."

All this comes out with the sanction of the "Very Rev. Dr. Varela, and Rev. Dr. Pise," editors of the Expositor.

The Religious Herald says:

Now we take the liberty to enquire of the reverend doctors from whence, or from whom, they get this geographical knowledge of the world of misery, and how they are able to specify the kind of persons who occu-

py the several caverns? They say that the upper cavern is "called by the holy fathers Limbo, or bosom of Abraham." Now the holy fathers could know no more of the subject than the rest of the world, because all the information that mankind ever possessed respecting it, is derived from the Bible, and the holy fathers did not know the Bible any better than we do. But the editors affirm positively, and as a matter of fact, that hell is in the centre of the earth, and consists of four great caverns, to each of which they assign the appropriate inhabitants. As men of veracity, they cannot assert this as the truth, without being able to prove it.

The boldness with which these pretended guides and rulers in the church put forth their own inventions as the word of God, reveals the blindness with which their followers submit to them. But there is another aspect in which these and other Popish dogmas are to be viewed. They are marks of that power which exalteth itself in place of God, and seem to be just what is referred to in Rev. 22: 18. "If any man shall add unto these things, God shall add unto him the plagues which are written in this book."

Those who are familiar with Revelation, know the awful character of these plagues. Let us take the warning God has given us. Rev. 14: 9-11. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and of the Lamb. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

COOPERSTOWN AND VICINITY.—Bro. Ingmire passed through the City last week, on a visit to the east part of Long Island. Since he has preached the coming of the Lord at hand, he has been removed from his place as pastor at Fly Creek, and has labored with Bro. Gross, and a small band of steadfast believers are with him. Bro. Gross is zealous and self-denying.

ELDER JOHN DOW died Feb. 21st, at New Hampton, N. H. He was pastor of the Centre Church, in Thornton, and a believer in the near approach of his returning Lord.

Bro. HALE is now at Portsmouth, N. H., on account of his health.

HOUSE OF WORSHIP IN UTICA.—The celebrated Ole Bull, fiddled in a house of worship at Utica, with 1000 hearers, who paid \$1 each. One preacher traveled nine miles, and another, with his wife, 22 miles, and each paid their dollar. With such examples, it is reasonable to suppose many professed disciples of Christ, gave their money and presence, to aid the money-making fiddler. One hundred dollars were paid for the use of the house one night. It had been denied to temperance, anti-slavery, and second advent lecturers.

Elder T. Hecox writes from Oriskany, Onedia County, N. Y. "The advent cause in this vicinity, is on the advance."

PROMPT PAYMENTS.—These show an interest among our subscribers, for which we are truly grateful. Notwithstanding some discontinuances, we have new subscribers enough to strengthen us in the belief, that we shall be sustained while time for labor continues. The money we this week acknowledge, came just at the time it was needed.

CAMP MEETINGS, are being held in all parts of the land. Let all our brethren unite in praying for God's blessing upon them. We shall expect to hear a short report from each.

BISHOP MORRIS. Bishop Hedding says the lady this bishop has married is not a slave-holder. We copied the statement from the True Sun.

BRO. J. B. COOK, on the 20th of June, was at Ottawa, Ill., resting a while, on account of the great difficulty of travelling. In a letter to one of his old parishioners at Middletown, he says, "I have the same trust, the same peace, the same happy hope that I had when I left."

LETTER FROM BRO. T. COLE.

Lowell, Mass., July 3, 1844.

BRO. HALE:—I have just returned from the Gilmanton Camp-meeting. It was a glorious gathering of the saints, and all seemed to be full of faith and patience, looking for our King, and waiting his return.

The meeting ended gloriously, all felt that it was good to be there, and I presume that the enemies of the cause felt assured that they must give up all hope of our going back. Onward, and onward, seemed to be the word with all. I never saw greater faith in the great truths of the advent, than at this meeting. I must confess, for one, that I felt myself far behind many of the brethren and sisters, that I met at that meeting, in the faith. I found them more willing to sacrifice and risk on the promise and sure word of prophecy, than many with us. The Lord help us, my dear brethren, to show our faith by our works. The Judge standeth before the door, and oh, how holy, how free from the contaminating influence of this world, ought we to be; how little we should love and care about its riches and honors, how empty will they all appear to that soul who expects any day his Lord and Redeemer. My dear brethren, I awfully fear that thousands in that day will wail and mourn who have even made great professions of faith in his near approach. If they have not been willing to start out of Sodom, until they see the fire, it will then be too late. My brethren, Lot left Sodom by faith. Noah entered the ark by faith, we must leave the world by faith. Shall the Son of Man, when he cometh, find faith on the earth?

Adv. Herald.

TIMOTHY COLE.

LETTER FROM BALTIMORE, MD.

Baltimore, July 16, 1844.

DEAR BRO. SOUTHARD:—Bro. Gates, our present preacher, has been with us about three months, and we have reason to believe has been the instrument, in the hand of God, in doing much good. During his stay, we have had several baptismal occasions, at which a great number have been present. For the last two weeks, our meetings have been exceedingly interesting. We have had them in the woods. Brother C. Fitch lectured on the 4th and 5th inst., three times each day, in the woods, and Bro. Gates the two Sabbaths following. The meetings were well attended. Our nightly meetings for two months past, have been very well attended, and the interest and numbers are increasing. At the invitation of Bro. G. many have come forward and bowed at the mourners' bench, showing publicly that they intend to serve the Lord from henceforth, and we are happy to say that some have been converted. Last evening a little girl about ten years old, was among those who bowed at the mourners' bench, and to the joy of her good mother and brother, was converted before the meeting closed. Never have I seen the friends so warmly engaged, as they were last evening.

Yours,

W. H. FAGAN.

July 18.

P. S. At last night's meeting, several mourners came forward, and before the meeting closed, three professed to have found peace in believing.

FROM BRO. A. BENEDICT.

Litchfield, Ct., July 6, 1844.

DEAR BRO. SOUTHARD:—I feel a deep interest in the cause of the Second Advent, and I bless the Lord that he has opened my eyes to see the truth, and my heart to embrace it. And amid the scoffs and persecutions of the world and a nominal church, I intend to obey the command of our blessed Saviour, who said, when certain signs begin to appear, "Then look up and lift up your heads, for your redemption draweth nigh." These signs have been seen by this generation, and the next great event in prophecy

is "The heavens departed as a scroll when it is rolled together," and then shall appear the sign of the Son of Man in heaven. I hope none of the Advent band will draw back, or waver in this glorious cause. We have a precious band of believers here, who are steadfast in the faith, and we meet together on the Sabbath, and at other times, for the purpose of praying together and exhorting one another, and so much the more as we see the day approaching, and the Lord sends down his Spirit like showers on the mown grass. Occasionally we meet in the grove, and our brethren from neighboring towns come and worship with us, and we truly have heavenly places in Christ Jesus. Our beloved brethren Stoddard, Batchelor, Collins, Mathewson and others, have met with us, to instruct, cheer, and comfort us according to the apostolic mode. May the practice continue till our Lord's second coming. I am cheered and comforted from week to week, by the reception of your truly valuable paper, in hearing from the brethren and sisters abroad, and learning what the Lord is doing for them and the cause generally. I trust the paper will be sustained. It has done immense good. Oh may it continue till time shall be no longer. Glory to God for the prospect of so soon sitting down at the marriage supper of the Lamb.

Yours in the glorious hope.

ANDREW BENEDICT.

LETTER FROM ENGLAND.

Accompanying this letter we have received the Midnight Cry, a paper of eight octavo pages.

No. 5 Derby Road, Nottingham, England,

June 27th, 1844.

DEAR BRO. SOUTHARD:—Will you allow me the pleasure of addressing a few lines to you on the glorious subject of the dear Redeemer's return. We are personally strangers to each other, but this doctrine contains a true and strange uniting power, so that we can love the brethren whom we have not seen, even as we love the Lord whom we have not seen. "By this shall all men know that ye are my disciples, if ye have love one towards another." We have read and heard much of your doings in America, and you, in return, have had a partial response.

A brief relation of my own experience and labor in this great and good cause, may be interesting to you:—In the Autumn of last year, I was disabled by affliction from attending my business, and studying what way to turn my attention, when I should recover, as in almost every business there seemed to be an iniquitous grasp after wealth, and many means of fraud used to secure it: and whilst meditating thus, an American paper ("The Voice of Elijah") fell into my hands, in which was contained the exposition of the 8th and 9th of Daniel: the light flashed upon my mind as lightning—my thirst was immediately excited for more information—I obtained other three papers—visited my superintendent to request him to take up the subject, or allow me to do so in the chapel—was refused—had been a local preacher about six years—my name was left off the next plan, because I had begun to look for the Lord—was unable to preach out of doors—gave myself to prayer and studying the prophecies—got 2000 of Bro. Jacobs' lectures on the visions of Dan., printed in a modified form—walked hundreds of miles to distribute them—and some papers (the Voice of Elijah) which Bro. Hutchinson sent me—got my bodily strength recruited—commenced my labor in January, (present year) out of doors, risking health, friends, character, influence, life, all—joined Bro. Routon and Burgess at Leeds, in February—visited Bradford, Wakefield, Manchester, Stockport, and Bro. Burgess, with myself, joined Bro. Dealtry and Wilson at Macclesfield—Brother Wilson, Routon, and Burgess went to Liverpool—Brother Dealtry and I went to Sheffield, and from thence to this place, (Nottingham) where we have taken our stand—made it a central position—have begun a Midnight Cry—visit, as far as we can, the surrounding country—the truth is finding its way amongst all classes and every sect—ministers are denouncing us and the subject as fanatical—crying "peace and safety" to the people—afraid of their craft—love the honor and applause of men, their sect, church, and creed—are scoffers at the evidence, and understand almost nothing of the prophetic scriptures; nor could they be blamed if that ignorance was innocent, or if, when the evidence is stated, they would examine and embrace, or refute it: the latter they cannot do, the light is a reflection upon their ignorance, and their pride will not allow them to humble themselves to embrace it, and confess themselves to have been in the dark. There is more hope of the publicans and harlots, and thank God many of these are turning.

I assure you, we have a regular movement around us, which is beginning to assume a character more like your own, with this exception—there is scarcely so much life and spirit of faith amongst the receivers of the truth. We look, however, for better fruit, more success, and immediately a mighty movement: the God of Jacob is with us.

Bro. Winter is at Bristol with Bro. Gunner, editing a paper, (the Second Advent Harbinger,) and pushing forward prosperously. If you could send us here any of Br. Storrs' late works, or anything serviceable, we shall very thankfully receive them. I had two other works printed besides the one named, both of which I have withdrawn on account of imperfection. Bro. Dealtry desires me to present you and all the dear brethren and sisters, his unabated Christian affection, and hoping shortly to see you in the land where sickness, pain and death, can never enter, and parting is no more. I, with him remain, dear Bro.,

Yours in the blessed bond
of Christian hope and love.

E. Micklewood.

P. S. One of the public papers (the Review) has inserted many of our lectures. The fall of the Ottoman Empire is published in a separate form, and we have also the Abrahamic Inheritance published.

THE CAUSE IN ENGLAND.

The following are from the Second Advent Harbinger, of April 30, published in Bristol, by Brethren Winter and Gunner.

LIVERPOOL, 13th April, 1844.

DEAR BRO. WINTER,—Your letter of Wednesday and parcel reached here yesterday, and we feel obliged by your kind attention. As you wish to know what success we have had since I left you in London, I have to observe, on our arrival at Hull we were kindly received by ministers and people. We had three chapels and a Temperance Hall to speak in, and the truth has gone fifty miles round, or upwards. We were invited to Knottingly, and staid a few days, and spoke in the Independence Chapel to a serious people. We have heard since that some have been converted to God, and many have derived good through the Spirit's influence attending the cry, "Behold the Bridegroom cometh." Several of the worst of characters have sought and found mercy, and have joined the Methodist Society there. The Church Minister in Knottingly was a persecutor of us, and preached against our doctrine at first; but having read some of our works, has been led to see the truth, and has given "the cry" himself. To God be all the glory.

We next visited Leeds, and opened our mission in the Bazaar, to an infidel people, some of whom have seen the truth, and have turned from the error of their ways. While speaking one evening, we had what is called a Second Advent Chapel [formerly Mr. Hamilton's, an Independent Chapel] offered us to speak in. We embraced the offer and lectured from a fortnight to three weeks therein, with success. Bro. Routon also spoke in the Music Hall to the rich, so that rich and poor have heard "the cry" in Leeds. Many of the Leeds people have been stirred up to look for the Kingdom of Heaven, and to see what we often have been told, a new Bible, or the old one better understood. We had much kindness shewn us in Leeds, for which we thank God and his people.

Our next place was Bradford: a Chapel was offered and accepted to speak in. We also lectured in the market place to an attentive people, 1,000 to 1,500 in number. In the evening Bro. Routon lectured from the 8th and 9th of Daniel to an attentive congregation, with great success. From this meeting the truth spread to many of the country villages, so that in parting we left many looking for the Lord.

May 22d, we went to Wakefield, and spoke in the market place noon and night. The Baptists had a chapel unoccupied, but refused to let us have it. We fear many in this place are gospel hardened, yet some received the truth in the love thereof.

Our next route was to Manchester, where we tried to get a chapel to speak in, but could not succeed. We were forbid to preach in the open air. After being two days there, we heard of Brn. Dealtry and Wilson, who were laboring in Macclesfield. We spent a week in open air and chapel preaching, with much success. Having sent for Bro. Routon, we consulted what to do.—Brn. Dealtry and Micklewood have gone to Sheffield and Nottingham, &c. Myself, Brn. Routon and Wilson have come here to wait a few days, and then, if God permit, proceed to the Isle of Man, where a door is opened, and they are saying "Come over and help us." We speak here in streets, squares and lanes, as opportunities offer. Should the Lord spare the world, we think of visiting Wigan, Preston, Lancaster and Kendal; from thence to Carlisle and Newcastle. But we are in the Lord's hands, and wait his will.

Yours most affectionately, WM. BURGESS.

The following is an extract of a letter received from Bro. Barker, who is zealous in proclaiming the truth relative to the coming of our Lord:

DEAR BRO. GUNNER,—I have been enabled to proclaim the speedy coming and kingdom of our dear Lord now at the door. I have been lecturing in this neighborhood

during the last week. To-morrow I intend to mission my way to Kent, by way of Lewes and Brighton. I gave nine lectures while in Brighton a week ago, and intend to lecture on the beach, God willing, when I return. I have been at all the principal towns in the neighborhood, Portsmouth, Gosport, Landport, Fareham and the Isle of Wight, back to Chichester, Havant, Bognor, Arundle, Little Hampton, Worthing, to Brighton, and back to Chichester. There is scarcely a place in the neighborhood where the sound of "the cry" has not been heard. I am strong in the faith, and though faint, yet pursuing. I feel much pleased with your paper, and I hope the Lord will enable you to continue it until time shall be no more.

WM. BARKER.

Chichester, April 22, 1844.

FOREIGN NEWS.

The Hibernia at Boston brings Liverpool papers to the 4th of July.

IRELAND.

During the imprisonment of O'Connell, the "rent" keeps up to the mark, and the excitement of the people appears to be at fever heat. The Catholic clergy have set Sunday, the 28th instant, apart, as a day of general humiliation and prayer, on account of the incarceration of the Chief.

During the first four weeks of O'Connell's imprisonment, the repeal rent was more than 12000 pounds.

ENGLAND.

The torch of the incendiary still blazes in the agricultural counties of Norfolk and Suffolk. The London Times has had a correspondent scouring the two counties for some time past, for the purpose of getting, if possible, at the solution of a crime which shows at once the most horrid depravity and the most appalling destitution on the part of the peasantry.

In the county of Suffolk alone, there has been 131 incendiary fires since Christmas.

FRANCE.

The most interesting intelligence received from France since our last arrival, relates to the affairs of Algiers and Morocco.

It appears that another attack was made by the army of Morocco on the French, in a most treacherous manner, whilst El Guennaoui, the son of the Emperor, was engaged in negotiating with General Bideau, at a spot about three quarters of a league from the French camp, on the Oued Mouillah. The attack was made by the fanatic and undisciplined soldiers, without the knowledge of their chief. The conference was, of course, abruptly interrupted, and the French, being taken by surprise, at first retired in good order, they, however, speedily resented the onset, and inflicted a terrible vengeance on the enemy. More than three hundred lay dead on the field of battle, not including those carried away by the defeated. On the side of the victors, thirty men were wounded and six killed; amongst the latter a young officer of great promise, the son of General Rovigo.

The Emperor of Morocco, on receiving the report of the defeat of his troops, disavowed the conduct of their commander.

Accounts from Spain mention several frightful robberies near the passes of the Pyrenees, where very little law appears to exist, except the ancient law of the strongest.

Advices from Barcelona of the 24th ultimo, contain rumors enough of various conspiracies being in course of concoction, but none of them, with the exception of a trifling plot at Seville, appears based on any thing like probability.

LOSS OF THE STEAMSHIP MANCHESTER AND TWENTY-EIGHT LIVES.—This vessel, sailing between Hull and Hamburg, has been lost, with every soul on board. She left Hull, under the command of Captain Dudley, on the 10th, with a miscellaneous cargo, and, on arriving on the opposite coast, struck on the Marle Sand, on the coast of Holstein, about twenty-five miles from the shore, during a hurricane, and became a complete wreck. Several other vessels went down in the same gale.

MASSACRE OF LIEUT. M. T. MOLESWORTH AND SEVEN MEN OF THE CLEOPATRA.—Letters had been received by the Admiralty from Captain Wywill, of the Cleopatra, 36, at the Cape of Good Hope, confirming the account of the massacre of Lieutenant Molesworth and seven seamen of the frigate.

Runaway matches are more frequent than ever at Gretna. Upwards of three hundred have taken place this season.

Disturbances among the cotton manufacturers in Silesia and Bohemia on account of attempts to reduce the wages of the workmen still continued at the last dates, although efforts had been made by the government to suppress them.

Official advices from Sierra Leone announce the capture of five slavers, four of them Brazilians, by the Brit-

ish cruisers. In one of them were embarked 546 negroes, of whom 128 died on the passage.

H. B. M. Rapid, of ten guns, Lieutenant Earle, commander, has, it is reported, been sunk, with all on board, by a Spanish slaver of greatly superior force.

Lately two smart shocks of earthquake were felt at Comrie and Crieff—the motion of the earth from west to east.

Latest accounts from New South Wales represent commercial matters as still of a gloomy character, nearly every department of trade being in a most distressed state, and business almost totally suspended.

Several riots have occurred at Presburg, on the occasion of the election of a deputy. A gang of men from Szalonta fell upon the nobles who supported the candidate, and wounded several of them severely. The attack was afterwards repeated, and the interference of the military rendered necessary to restore the quiet of the place.

TURKEY.

Advices from Constantinople state that intelligence had been received from Albania on the 17th of June, stating that the insurgents had submitted to the arms of the sultan, with the exception of a few who were likely to hold out, in the hope that terms might be thus secured which would grant to themselves and their adherents a free pardon.

RUSSIA AND TURKEY.

The Hamburg papers state that letters from the principalities on the Danube have been received at Hamburg, alleging that extraordinary sensations had been caused in the higher circles, by the intelligence said to have been received from St. Petersburg, that endeavors are making on the part of Russia, to unite Servia, Wallachia, and Moldavia, with the adjacent Turkish provinces, into a kingdom, under the supremacy of Turkey and the protection of Russia.

The report adds that the Duke of Leuchtenberg, is destined to be the sovereign of this new kingdom; whereas, according to other accounts, Russia would leave the choice entirely to the Porte and the great European powers. Some steps are said to have been already taken at Constantinople to bring about this project, which is considered as the only means of relieving the Porte from difficulties with which it is surrounded on every side. It seems that some intimations have been made at Vienna—at least this is thought to explain the reports in circulation—respecting the object of the Emperor of Russia's visit to the British capital.

INDIA.

The principal intelligence brought by the Indian mail of the 20th May, relates to the state of the Punjab, which appears now to be more distracted than ever. A bloody fight is stated to have taken place on the 7th May, between Heera Singh, the present Prime Minister, and the party of the sons of Runjeet Singh, who are opposed to him, led on by the Ittur Sing, a chief of considerable influence.

In September last, when Ajeet Singh had murdered the then King, Shere Singh, and the Prime Minister Dhyan Singh, he was himself slain in a fight with Heera Singh, who avenged the death of his father Dhyan, by ordering all the family of Ajeet to be butchered. One boy of nine years was allowed to live, and an uncle, named Ittur or Utter Singh, escaped into the Sikh states protected by the British. After seven months' residence, he went back on the 30th of April, and joined the party under Cashmeera Singh and Peshora Singh, both sons (though of minor rank) of old Runjeet Singh. They proceeded to attack Heera Singh, and a bloody conflict took place, in which Heera was said to have been wounded.

In Gmalior there were intrigues fermented by the Queen Dowager against the British and the Regent established there; but a caution and a threat had been given her on the part of the Supreme Government.

One of the freebooting chiefs of Boghilkund has had his castle levelled to the earth, and is himself a prisoner in consequence of his refusal to obey the orders of the Supreme Government.

Lord Ellenborough contemplated the subjugation of the Punjab, for which purpose he had issued orders for a force of 80,000 to assemble.

McCONNELLSVILLE, O.—Brother E. Marsh sends an earnest request that Brethren Miller and Himes would hold a meeting there, on their way to Cincinnati. He says:

The whole distance from New York City to Cincinnati, through this place, is travelled by water; the Muskingum river being navigable for steamboats its whole length. I do hope then, and pray, that Bros. Miller, Himes, Litch, or Galusha—or at all events, some of the Advent brethren in the ministry, will direct their steps to this place on their way farther West. True, we have had and still have occasionally, the faithful, the zealous, the efficient labors of Bro. Weethee. But he is the only Advent lecturer in all this region, and calls have been of

pressing far and near for his lectures, that he has been able to stay but a short time in a place, so that all that good has not been done, as I believe, that would have been accomplished, had he been so assisted as to enable him to stay longer in a place. I often think of the last course of lectures which he delivered here. Then the attention of hundreds was called up to the subject of religion; sinners were awakened; the churches were roused from sleep, and the meetings increased in numbers and in interest from the beginning to the very close. But he left the place to labor elsewhere, and did not return for some months. During this time, many, not only professors, but sinners, who, at the time of the lectures seemed to feel a deep interest in the subject of the Second Advent, appeared to lose that interest, and fell back upon their old ground of indifference. Now, may not this be attributed to a want of more labor—labor longer continued? I have heard Brother Weethee repeatedly express an anxious and longing desire for some of the brethren in the ministry to come and assist him.

LETTER FROM BRO. BURNHAM.

Dear Brother Southard:—It affords me pleasure to say to the friends of truth, through your paper, that there is a 'little flock' scattered through this region, who are anxiously expecting and waiting the appearance of their glorious Deliverer—their chief Shepherd. I have spent 15 months with them—laboring as I had opportunity, to get men ready to meet their Judge, and comforting those whom the vile tongue of slander and infidelity, have made sad, and all who could be comforted with this blessed hope. These few months have been very interesting to me. A goodly number have given their hearts to God, and some backsliders have been restored from their wanderings, as results of this solemn and glorious truth—the speedy coming of Christ. I have tried to publish the gospel of the kingdom, wherever a door for hearing the word was open. And during this time, notwithstanding the scoffings of the evil servant, and all the foul abuse, which such have foamed out against me and others—whom I esteem more worthy of suffering shame for Christ sake than myself—I have felt that peace within, which passeth all understanding and expression. "In the hope of that immortal crown, I now the cross sustain." Yes, lift up my head and shout for joy. Elder John P. Teats, of South Westerlo, Albany Co., is a firm believer in the near coming of Christ, and his faithful labors have rendered us much assistance and consolation. Finally, we have not the least discouraging word to say of the cause in this section. We are united, happy, and I trust, are like unto men that wait for the Lord. And oh, may we be ready to rise with all the bloodwashed throng, and meet Him in the air.

Yours in the blessed hope,

G. W. BURNHAM.

Greenville, Green Co., N. Y. July 8th, 1844.

Camp-Meetings & Conferences.

July 21—29, Rochester, N. Y. Conference.
July 30 to Aug. 1, Buffalo, N. Y. Conference
Aug. 3d and 4th, Toronto, Canada West. Conference.
Aug. 10 and 11, Cleveland, Ohio. Conference.
Aug. 18, and onward, Cincinnati, Ohio. Conference.

REMARKS. We shall attend the above meetings, if the Lord permit. And it is expected Bro. Miller will accompany us to the west. We intend to pitch the Tent beyond Cincinnati, and go as far as St Louis, if practicable. J. V. HIMES.

Conference, 16th August, at Liberty, Me.

Second Advent Conference at Fly Creek, near Cooperstown, Otsego Co., N. Y., 64 miles west of Albany, in the Universalist Meeting House, to commence on Tuesday, July 30.

And at Esperance, Schoharie Co., 26 miles west of Albany, to commence on Tuesday, Aug. 6—each to continue over the Sabbath.

That these conferences may be extensively useful, evening lectures will be given in such adjoining places as may be deemed expedient.

A Campmeeting will be held, if time continue, in Hillsboro', N. H. on land of G. W. Barnes, half a mile east of the road leading from the Upper Village to East Washington, to commence on Tuesday, August 20th, and continue over the Sabbath. Brethren Shipman, Bennett, and others, are invited to attend.

A Second Advent Camp meeting will be held, if time continue, in Newington, eight miles south of Hartford, Ct., commencing on Wednesday, September 4, and continue one week or more. Brethren Miller, Himes, Fitch, Litch, and Storrs, and others, are invited to attend. Arrangements for board will be made upon the ground.

The same spot was occupied by us in Sept. 1842, and it seems to be the only place that would accommodate our brethren and sisters from the surrounding towns, as it is about in the centre of the State, and nearly equidistant from Hartford, Middletown, Meriden, and Bristol, and many other places, in all which there are goodly bands of believers in the Second Advent doctrine.

W. D. TULLER.

In behalf of the committee.

A Camp-meeting will be held, (providence permitting,) in the woods of Bro. Jacob H. Camber, near Landisville, Pa. 6 miles from Lancaster; to commence Thursday, Aug. 29th and continue one week.

Brethren Storrs of New York, Fitch, of Philadelphia, Osler, of Germantown, Pa., and Prideaux, of Baltimore, Md., are expected to attend.

There will be an Advent Camp-meeting held in the town of Gill, Mass., commencing the 19th of August next, to continue one week. The brethren throughout that region are invited to attend, with tents prepared to tarry through the meeting. Good accommodations for horses near the ground where the meeting is held. Bro. T. M. Preble, and as many others as feel in duty bound, are invited to attend.

A Second Advent Conference will be held in Urbana, Independent-hill, Steuben county, (the Lord willing) commencing Friday, August 16th, at 10 o'clock, A. M., continuing over the Sabbath.

The dear brethren in the vicinities of Steuben, Yates, and Monroe counties, and elsewhere, and especially lecturing ordained brethren, for the purposes of ordination and other official duties, are requested to attend.

A GROVE MEETING, the Lord willing, will be held at Saratoga Springs, N. Y., commencing on Saturday, July 27th, to continue over the Sabbath. All the brethren and sisters who are waiting for the return of their King, are requested to attend.

In behalf of the brethren,

GEO. W. PEAVY.

Campmeeting at Cabot, Vt., to commence August 20.

THE STATEN ISLAND CAMP-MEETING.—It will be remembered, commences this day, (Thursday,) at Rossville. Brn. Fitch, Storrs, Goff, Matthias, and Teall, are among the lecturers who intend to be present. Preparations are making for the comfort of those who may attend, and we trust there will be a large gathering from the City and neighbouring places. The steamboat Mt. Pleasant, leaves the foot of Barclay St., daily at 8 o'clock, A. M. This is the regular boat, but if any are prevented from going in it, they can take the Raritan, at 3 P. M. Fare 12 1-2 cts.

CONFERENCE AT BUFFALO, N. Y.—Providence permitting, to commence on Monday, July 30th, at 10 o'clock, A. M. It is expected that Brn. Miller, Himes, Marsh, Barry, Galusha and Porter, will be present.

RECEIPTS FOR THE WEEK ENDING JULY 23.

N. B. We have annexed to each acknowledgment, the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

S E Mabey, 20, v 6—A Winston, 20, v 6—N S Holmes, 20 v 6—A Teats, 20, v 6, each 25cts. | L Curtis, vol 6, 30 cts. | L Jones, 13, v 7—T Davies, 13, v 7—R V Yates, 13, v 7—M T Meeker, 13, v 7—Mrs. Seager, 13, v 7—L Seranton, 13, v 7—O Squires, 13, v 7—A Wells, 13, v 7 Z Kent, 13, v 7—L Leland, 13, v 7—A A Havens, 13, v 7—A Dixon, 13, v 6—L Glover, 13, v 6—J Shepard, vol 6—W T Pierce, 13, v 7—D Bartholomew, 13, v 6—J Morrison, vol 6—J Smith, 13, v 7—G W Lane, 13, v 7—W T Harris, 13, v 7—J G Hunter, 13, v 7—H Bear, 5, v 7—B Kunkle, vol 6—N Buckingham, 13, v 7—W Dewit, 13, v 7—J R Eby, vol 6—E Rader, vol 7—A G Page, vol 6—R Way, 13, vol 7—L Edwards, 13, v 7—J A Winchester, 13, v 7—Mr. Tomlinson, 13, v 7—W McKay, 5, v 7—G Williams, 13, v 7—C Morton, 13, v 7—J Wil-

liams, 23, v 6—H Robbins, 13, v 7—J Whyman, 13, v 7—W Crow, vol 6—J Post, 13, v 7—E C Post, 13, v 7—W Darquitz, 13, v 7, (Bible Examiner, 50)—C Sumner, vol 6—T H Batsford, vol 6—Miss M Kent, 13, v 7—P Eichen, vol 6—Miss L Hart, 13, v 7—P Taylor, vol 6—H McMellan, vol 6—J Brown, vol 6—N D Wight, vol 7—H Pratt, 15, v 7—Z Farrington, vol 7—R Frost, 13, v 7—L Burbank, 13, v 7—S A Groat, vol 7—J Evans, 22, v 6—T Clide, 13, v 5—Louisa Parker, 22, v 6—D Niles, 13, v 7—J Prosser, 13, v 7—J Ives, vol 6.—B S Childs, 13, v 7—J Felton, vol 6, (and 50 for Bible Ex.) each 50cts.

Eld. T Hecox, 13, v 8—John Saddler, vol 7—J Q A Rembergen, vol 7—J Douglass, vol 7—B Blewett, 13, v 7—J H Matthew, vol 6—J G Stearns, 13, v 7—R Wakley, vol 7—J Minor, vol 7—J Rundle, vol 7—J H Welch, vol 7—D Chandler, vol 7—Wm Cook, 13, v 7—Wm Allen, 13, v 7—J Hart, 16 v 7—H Fish, vol 7—J Bunn, vol 7—D Babbitt, vol 6—C Burnop, vol 7—J Pomeroy, vol 7—S Buck, Jr. vol 7—H Hoskins, vol 7—D H Bronson, vol 7—A Clapp, 13, v 9—J Tucker, 8, v 7—G Hamilton, vol 7—C A Green, vol 7—J R Marvin, 13, v 6—J Hill, vol 6—J M Chamberlain, vol 6—J Steadman, 13, v 7—E McIntire, 13, v 7—B J Wiestling, vol 7—A Fisher, 13, v 7—J Albert, 13, v 7—C Heppick, 13, v 7—H McNair, vol 7—G Smuller, vol 7—W F Murray, vol 6—J Rife, vol 7—G Gross, vol 7—G Rathvon, 13, v 7—M L Burr, 19, v 7—H Booth, vol 6—L Nothing, 13, v 7—N Trull, vol 7—E M Griffin, 13, v 7—A Hubbard, 13, v 7—J S St. John, vol 7—L Boomer, vol 6—A Arandt, vol 6—A Town, vol 7—W Williams, vol 7—A Lewis, vol 7—A Newcomb, vol 7—H A Smith, 6, vol 7—M Hawley, 7 v 7—E P Warrell, 13, v 7—Miss P Davidson, vol 7—J F Huber, vol 7—J Hix, vol 7—W Thayer, vol 7—Mrs. J Fairfield, vol 7—Mrs. C Chandler, vol 7—Mrs. D Sessions, vol 7—Elder Durfee, vol 7—W Tourtellot, vol 7—A B Davenport, vol 7—Mrs E Fletcher, vol 7 (Concord, N H) Mrs C P Swain, vol 7—N Rider, 7, v 7—H H Corbon, vol 7—H Phinney, vol 6—W Lusk, vol 7—T Hosbro, 5, v 7—G W Brown, 9, v 7—W Whiting, vol 6—W Sterling, vol 7—Mary Griffith, vol 7—M Newman, vol 6—A Merriam, 19, v 7—A L Miller, vol 7—J Peasley, vol 7—D Davis, vol 7—S Ashton, vol 7—W Rose, vol 7—E Terry, vol 7—O Shipman, vol 7—A Hart, vol 7—S L Carroll, vol 7—P Carter, vol 7—S Fenton, vol 7—R Benedict, vol 7—L W Page, vol 7—Mrs E M Cole, vol 7—Mrs L A Wright, vol 7—Mrs F Gedney, vol 7—R Rundle, vol 7—Mrs D Carr, vol 7—S A Beers, vol 6—E S Loomis, 13 v 6—S G Strong, 2 copies, vol 6—R L Baker, vol 7—J Evans, vol 7—H Hathaway, 13, v 7—J McArm, vol 7—M Lary, 13, v 7—M J Jessup, vol 7—W M F Keady, 13, v 6—Lobdell Wood, vol 6—M Bachelidor, 13 v 7, B Bailly, vol 7—S Willey, vol 7—Sarah E Hill vol 6—Mrs L Canfield, vol 7—E Canfield vol 7—John C Underwood 13 vol 7—C Wood vol 7—E Sabine, vol 7—L Lord, vol 7 (and \$1 for books) J Booth Jr, vol 6—A Emerson, vol 7—Miss E Vankleek, vol 7—A Cook, vol 7—J M Wilson, vol 6—T Hudson, vol 6—A Stoner, vol 7—J Ames, vol 7—B F Bissell, vol 7—B Gardner vol 7—Mrs J W Fairfield, vol 7 each \$1.

Wm Stevens, 13, v 7—C T Roe, 8, v 8—N Bishop, vol 7—J L Barker, vol 7—E Strong, vol 6—V Ramsey, 13, v 7—M Funk, 19, v 7—H Law, vol 7—D Brown, 13, v 7—J R Gridley, 22, v 7—T Bell, 13, v 7—each \$1 50.

H Elwell, vol 6—H Sharp, vol 7—E Skinner, 13, v 7—J Wolf, vol 6—O Gibson, 13, vol 7—J H Shipman, vol 7—S Lawrence, Jr, 13, v 7—L Nichols, vol 6—S Thomas, vol 6—H Mellus, vol 6—each \$2.

John Warren, vol 7—S S Worthing vol 6, each \$2 50. F S Adams, vol 10—J M Hobart, 6 copies, 13, v 6—J Silkworth, vol 7—A Beach, vol 6—each \$3.

H Parker, 3 copies, 13, v 7—\$3 50.

C Heppick (for Herald) \$1.

G S Miles—L Jones (for Herald)—each \$2.

INDIVIDUALS.—A C Judson—D Lovejoy—(give us your P O address)—A N Bentley—(all right)—L C Collins—J P Porter—H Munger—R Shields—C S Ludlow—C P Swain—E C Galusha—M Spence—G W Peavy—E S Micklewood—N Trull—W H Fagan—D Davenport—E S Huntley—R H Freeman—W G Proctor—J Rundle—C Long—S D Barker—J P Ludlow—J H Pearce—(T B Wootan \$1 not rec'd)—J Caries—C Hersey.

POSTMASTERS.—Oneco, Ill.—Half Day, Ill.—Attica, N. Y.—Earlsville, N. Y.—Trumansburg, N. Y.—New Castle, Me.—Bellefont, Pa.—Northampton, Mass.—Hyde Park, Vt.—Mount Vernon, R. I.—Alexander, N. Y.—Mariboro, N. Y.—New York Mills, N. Y.—Locke, N. Y.—Sing Sing, N. Y.—Catchogue, N. Y.—Houghtonville, Vt.—Searsburg, N. Y.—South Bradford, N. H.—Clayton, N. Y.—Hudson, N. Y.—McConnellsville, O.—Ballston, N. Y.—Delavan, N. Y. (have sent your letter to Boston, they will explain.

Many letters are unwillingly laid over, among which is one from Bro. Himes, giving account of the Sand Lake meeting. Some camp-meeting notices, are also omitted for want of room. They will appear hereafter.