BE FAITHFUL.

To you—"Be Kind to the breed once at home."

O Brother be faithful! Come Jesus will come, for whom we have waited so long; and soon we shall enter our glorious home, and join the conqueror's song.

O Brother be faithful! If you love the Lord, prepare for the good and the best.

Brother be faithful! In the providence of God, I have come to my present condition.

I have come to my present condition. I have come to my present condition. I have come to my present condition.

In doing this, I have found a blessedness in Christ, and in the faith of the Father of faith. I have found a blessedness in Christ, and in the faith of the Father of faith. I have found a blessedness in Christ, and in the faith of the Father of faith.

And if now I think of anything of it, "I am much overwhelmed with it at first, but now I don't think anything of it."

The truth is, that the fear of man brought me into a snare; and I do not think if God be our refuge, we shall be afraid of the fears of men.

I have been led to believe, by the wise direction of Him who is declared "faithful to sanctify us wholly, and to preserve our whole spirit and soul and body blameless unto the coming of Christ."—And I have been led to believe, by the wise direction of Him who is declared "faithful to sanctify us wholly, and to preserve our whole spirit and soul and body blameless unto the coming of Christ."

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And I have been led to believe, by the wise direction of Him who is declared "faithful to sanctify us wholly, and to preserve our whole spirit and soul and body blameless unto the coming of Christ."
his coming, and who shall stand when he appear-eth? Let us see to it that we are prepared, by being wholly the Lord’s, and then it matters not whether the day arrives.

For teaching the doctrine and experience of entire sanctification, I lost my church connection, and became, in part, an ecclesiastical outcast. But I gained deliverance from this process, found that it is a blessing of man, and learned the blessings of fear, and God, and him only, and of relying on his arm, instead of that flimsy arm of ecclesiastical consecutance and superstition, so often acquiesced in.

I cannot say, my brother, that I felt anything like cordiality in seeing you; but I know God, and know his word, and I am bound to tell you, that when the whole name of the Lord, that I was so far emancipated from the power of the beast, as not to be afraid to examine a subject because it was unpopular.

After you left me, I examined the books which you gave me, and felt my former convictions respecting the truth and importance of the subject. I looked into the words of Moses, and searched the prophets and the Psalms, not forgetting that Christ said, “All things written” therein concerning me must be fulfilled. I felt myself supported with high assurance, and felt that I had been more in the condition of one swimming, than of one who had found a firm place for his feet.

About this time, I set apart a day of fasting and prayer, as the only way to present myself before God.

While lying upon my face at the feet of my blessed Saviour, I felt the following blessed promise that Christ said, “All things written” therein concerning me must be fulfilled. I felt myself that the Son of man is revealed, there shall the righteous be gathered together. I believe, therefore, that they are all the righteous who are alive at Christ’s coming; but then will be fulfilled that fearfully prediction of our Lord Jesus Christ, “And he declared, in the fourteenth chapter of Luke, shall be fulfilled in “the day when the Son of man is revealed.”

“Tell you, in that night, there shall be two in one bed, the one shall be taken, and the other left. Two shall be in the field, the one shall be taken, and the other left.” When Christ was asked—Where, Lord? “He said unto them, wheresoever the body is, thither will the eagles be gathered together.” That is—wheresoever the righteous are disposed of to that end, would be to me a strange position. (1.) All who have been beheld for the witness of Jesus, and for the word of God. (2.) All who have not worshipped the beast or his image, received his mark, are to live and reign with Christ a thousand years. This is the first resurrection. The rest of the dead also are raised up again. This is the first resurrection. The resurrections are in two parts—In the resurrection of damnation. I find, on examining any interpretation of Scripture, that no such change can make such a declaration, enforced with “thus saith the Lord,” to be a mere figure. I believe that, as truly as the inhabitants of Sodom and Gomorrah were destroyed by fire from heaven, so truly will all the wicked of the earth be destroyed, in fulfillment of the prediction of our Lord Jesus Christ, “He declared, in the fourteenth chapter.”

I believe that the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations, Gog and Magog, in the four quarters of the earth. I believe that, during this Gog and Magog to be “the rest of the dead,” who “live not again till the thousand years are finished”—that is, all the wicked; that these will then go up on all the breadth of the earth, i.e., will then be raised from the dead and compass the face of the earth. The fire and brimstone will come down from God out of heaven upon the enemies of Christ, and shall destroy the inhabitants of the earth; and the fire of their enmity shall burn them up, saith the Lord, that it shall leave every living thing upon the earth; and what is most terrible, shall burn them up, that is, shall not be quenched. They are to be reduced to ashes, as thorns cut up shall they be burned in the fire.”

This, also, in fulfillment of Jer. xxv, 35, “The slain of the Lord shall be from one end of the earth, even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be burned upon the ground.” Then, also, in fulfillment of Ps. cxxxvii, 7: “They shall be consumed with fire, which addeth no more fire, nor burning of lime, as thorns cut up shall they be burned in the fire.”

I believe, with Malachi, the prophet, that the “day” will then have come, “that shall burn as an oven, and the proud and all that do wickedly shall be as stubble, and the day that they shall burn them up, saith the Lord, that it shall have them neither root nor branch.” I can have no fellowship with any interpretation of Scripture, that can make such a declaration, enforced with “thus saith the Lord,” to be a mere figure. I believe that, as truly as the inhabitants of Sodom and Gomorrah were destroyed by fire from heaven, so truly will all the wicked of the earth be destroyed, in fulfillment of the prediction of our Lord Jesus Christ, “He declared, in the fourteenth chapter.”
shall devour the palaces thereof; a fire upon Moab, shall languish, with the beasts of the field and with a fire upon Teman, which shall devour the palaces of Bozrah; a fire upon the wall of Rabbah, which shall wither. Then will he send a fire into the land mourn, and every one that dwelleth therein the mountains shall they leap, like the noise of a fire of my jealousy. Then, also, shall come to destroy the strength of the kingdoms of the heathen; and I will destroy the sinners thereof out of it.

Then, as foretold by Nahum, shall "the moun-
tains quake at him, and the hills reel, and the earth shall tremble before him, and the nations that dwell therein." Then, also, according to the vision of Habakkuk, will "God come from Teman, and the Holy One from mount Paran, and Teman, and the Holy One from mount Paran, and beast; I will consume the fowls of heaven, and the lin-
seed, and the curtains of the land of Midian trem-
ble, and the tares are gathered and burned in the fire, and the righteous live for evermore." This, let it
be remembered, is not a parable, but the interpre-
tation of a parable; and, therefore, will be literally fulfilled.

At that time, as Paul declared to the Thessalo-
nians, "will the Lord Jesus be revealed from heav-
en, with his mighty angels, in flaming fire, tak-
ing vengeance on them that know not God, and that
shrink not to make my nameeffaceable in their
gnashing of teeth. Then shall the righteous shine as the sun in the kingdom of their Father.—
and" then shall they be gathered and burned in the
fire of their own content. But the dregs thereof, all the wicked of the earth, who will search the prophets, will find their de-
cision. That they will then and there be ful-
filled, I am perfectly assured. Again; in the new earth, and there only, can the new heaven and the new earth which I will create, be the abode of the Lord, so shall your seed and your name remain. I believe that in this new earth will be fulfilled the promises which God made respecting Christ, in the prophecy of Joel (ii, 28): "And it shall come to pass after this, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. And on my mountain shall the young women prophesy, and your elders shall dream dreams in their卧, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." God will pour his Spirit upon the Son of man here sit upon the throne of the house of Israel." So also in Isa. ix, 6, 7: "For unto us a child is born, unto a Son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, the Mighty God, the Ever-
lasting Father, the Prince of Peace. Of the in-
crue of his government and peace there shall be
forever, the tares are gathered and burned in the
fire, and the righteous shall inherit the land, and he shall destroy the sinners thereof out of it. III. What will Christ do with the world, when he shall have caught up the righteous to himself in the air, and burned up the wicked! I believe, according to Peter, that then "the kingdoms of this world shall be con-
verted into everlasting kingdoms." But in the new earth, wherein dwelleth righteousness, there shall be no more death, nor sorrow, nor crying, neither shall there be any more curse; but the
meek shall inherit the earth, and the transgressors shall be rooted out of it.

When the day of the Lord cometh, cruel, both with wrath and burning, it shall consume, into smoke they shall consume they shall consume. That thus, according to Prov. ii, 22, "the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. III. What will Christ do with the world, when he shall have caught up the righteous to himself in the air, and burned up the wicked? I believe, according to Peter, that then "the kingdoms of this world shall be converted into everlasting kingdoms." But in the new earth, wherein dwelleth righteousness, there shall be no more death, nor sorrow, nor crying, neither shall there be any more curse; but the meek shall inherit the earth, and the transgressors shall be rooted out of it. IV. What are we to expect after the destruction of the earth by fire? Peter tells us, in his second epistle, (ii, 18,) what to expect: "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." The promise to which Peter here refers, is in Isa. xlv, 17: "For behold, I create new heavens and a new earth, and the former things shall not be remembered, nor come into mind." Also Isa. lxvi, 22: "For as the new heavens and the new earth which I will create, shall come forth, saith the Lord, so shall your seed and your name remain."
In the first year of Belshazzar, Daniel had a vision in which he was warned to explain his dream to his attendants. He declared plainly that he could not speak to them, even a single word, because God had not given him the power to reveal the meaning of the vision. He prayed fervently for forgiveness and asked for the interpretation of the vision. The angel Gabriel appeared to him and explained the meaning of the vision. The king's kingdom, which was in the hands of the Medes and Persians, was to be divided among three others, and the last kingdom, which would inherit the world, was to be eternal and without end.
THE REVIEW AND HERALD.

THE MONUMENT.—AN EXTRACT.

“We will now suppose, that a person wandering through the streets of some great city, suddenly comes to one of those magnificent, and beautiful buildings. On enquiring he finds that they are designed for a benevolent purpose—say, a home for foundlings and indigent females. He obtains an admission to the enclosure, and finds the institution endowed with the munificence of one John Howard; and that this monument was raised to commemorate the fact. We will next suppose that after this monument has stood unapproached for many years, some person undertakes to demolish it, and displays its columns in its place, for the purpose of commemorating a different event; or, if he should not choose to build a monument entirely new, that he erects another having a new inscription which leaves out the name of John Howard, making no allusion to him, nor to the object for which he had been made. We will then suppose the work of demolition to be had in remembrance on this account? Must we, then, conclude that the advocates of both these seemingly different views, are agreed in their object. They both desire to maintain the observance of a day different from that which the law of Moses or the law of Christ desire it to be observed on the same grounds. They both wish to have the first day of the week considered holy, and not the seventh; and both are governed, in this, by a desire of commemorating—not the creation, but—the work of redemption.

We must, therefore, conclude, that the advocates of the first day observance are actuated by a feeling of esteem against Jehovah, as the Author of creation, and that they desire to have no long acknowledgment of it. Could he have had in remembrance on this account? Must we conclude that they desire the work of creation to be performed not by Jehovah, and that they desire that his name should no longer be recorded among men? Was it on this account? Some such inference, we think, would be perfectly natural. Indeed, we see no room for any other. Unless it be this, that the destroyer of the monument was actuated by the love of mischief.

The advocates of the first day of the week may take notice that we have taken this parallel against them. The Sabbath is a monument, upon which is the plain and unmistakable inscription, that Jehovah created the worlds; that by power, wisdom and goodness, he formed them in six days, and rested on the seventh; and that for the purpose of commemorating this fact, the monument was erected, so that men might have no excuse for atheism, and none for idolatry. But we look upon this as the case of Jehovah as displayed in the works of creation. If we are inclined to call attention to it, we see, not only the beauty of redemption itself; but the inscription which God originally placed upon this monument, upon which is an inscription to the effect, that the effect of redemption was to open the eyes to see, not only the beauty and glory in it—in itself, but the beauty and glory of creation, and the goodness and beneficence of Jehovah as displayed in the works of his hand: This, at any rate, is our experience; and it is strange that the effect of redemption should be used as an argument against the beauty and glory of creation itself. But we say, if that request had been made to a modern architect, and he had desired to substitute another, with a different inscription. And we say, it may be, that the destroyer of the monument was actuated by the same love of mischief.

The truth is, men are just as apt to build monuments now as they were, and that it is just as necessary now, as a testimony against their wickedness, as it ever was. Why, then, seek to destroy the Sabbath, or to modify it, and alter its character, so that it can no longer be recognized as commemorative of creation? We should not seek to destroy it, but to maintain it, and to make it a monument against infidelity, and by its redeeming power to lead men to know the Creator, as we know he did—it stands to reason, that he would honor the Sabbath, that he would enforce it by its example, and that he would say of this, as of any other divine precept, "I came not to destroy the law, but to fulfill it."—Mat. xix, 13.

Now, brethren, if you can examine this subject without prejudice, I have a doubt that you will come to the conclusion that the Sabbath was made for us. If you can forget your early teachings, you will not find a hint at the new institution in the Old or New Testament, if we except Dan. vii, 25. The phrase, "Lord’s day," is found but once in the Bible, in Rev. x, 11, and that is a phrase of Scripture, which would apply to it the first day, would prove from the Bible that we all ought to hang ourselves. One sol-
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rational mind, had it not been connected with the words, "first of the week?" But these last words occurring but twice in the New Testament except in the evangelists, some good use must be made of them where they do occur; as, where timber is scarce, every crooked tree must be used for something. It is truly said of biased minds, "They first get their tenets, then make it their care, To search out such scripture as best will compare ; To the language of a popular Editor, in reply to "Sunday excursions" in his Journal, he says, "You will, no doubt, fail in our respect toward so large, so learned, so attractive an a人都根 of the Tree of Liberty—a prophesying of woe and ruin, without the kindling of iniquity to live and grow more rife;—proclaiming, we say, their sin like Sodom—knowing no measure. To the Editors of the Daily and Sunday Press of New York and the Editors of other Daily Journals or Periodicals are addressed:—Having some just appreciation of the moral, religious, and political influence of the Sabbath, we write this letter. It is a combination of a protest against the practice of Sunday papers, proclaiming the sin of their emphasis upon the Sabbath, and an appeal to the public, or at least to the press, to take a serious view of the subject, and to make an effort to place each Lord's Day in Sabbath schools and Churches, to learn the way to respectability on earth, and eternal happiness in Heaven.

"Consistency is a jewel." Vainly, indeed, in our attempt will you advocate "Reformed Presbyterian," or pure morality: vainly expect to permeate our Free Institutions, Political, Civil, and Religious, and extend them over the world, while the main power of the Press in this city and country levels so destitute of the true spirit of the Sabbath and the Law and Gospel of God, by a PRACTICAL (at least) abrogation of the Fourth Commandment, in referring to "Remember the Sabbath Day, to keep it holy," and Government, to great extent does likewise.

We would address our fellow-citizens of every class, and are derived from the NonEssentials are those which are wisely left out. The observance of the first day, as to yourselves,) is appended, you will nevertheless be as powerful and happily affected by its truthfulness as if it were signed by all that vast array of the names of the wise and good in this city, whose views, on this subject, we are confident, coincide with ours, and are derived from a sound interpretation of the Lord's days of the Living God. With these sentiments, we remain your servant,

J. B. HORTON.

New York, August 17, 1853.

REMARKS.

The foregoing displays a commendable zeal, and as it is "not incompatible with our interests," we comply with the writer's request to publish it. But do you know, Mr. Horton, what it is which the Fourth Commandment teaches? This, of course, is for God, rather than for yourself or your party, we will undertake to show you. The Fourth Commandment teaches, that the seventh, not the first, day of the week is the Sabbath. You and all your fellow-helpers, assume that the thing taught is, that the seventh part of time is holy to the Lord. But you misapprehend the meaning of the Commandment.

The second part of the Sabbath, gathering in the presence of the Lord thy God, the meaning is—now, not the seventh day is the Sabbath which the Lord thy God appoints for thee to keep, but—that it is the Sabbath which the Lord thy God, in the act of creating, or at the point almost every body blunders, understanding the Commandment as it read thus: 'Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is holy unto the Lord thy God: whosoever doth work therein shal be punished; and in the event of the Sabbath being thus introduced into the public schools, the moral influence of the Sabbath and the Sabbath observance would be weakened. For the benefit of the Sabbath, it is necessary to have a Sabbath observance in every place, and this can only be done by having the Sabbath observed in the Sabbath schools and Churches.
some power other than that of an all-wise Intelligence. The first word of the Fourth Commandment is, Remember the Sabbath-day, to refer to a well-established historical fact. The Sabbath-day is synonymous with the rest-day and refers to a particular rest-day, known and rendered notable in history, when Jehovah, after he had finished his work, That rest-day, in its weekly returns, is the one which we are commanded to remember and keep holy. Is it not so, Mr. Horton?

It comes then to this: That the seventh, or last, day is the one in which the Creator rested—the Sabbath, or Rest, of the Lord thy God; that upon this day the Creator put his blessing, so that in its weekly return it might be holy and a blessing to mankind. It is the only day of the seven, which can with any propriety or truth be spoken of as a sanctified day; that this, and only this, is the one which the Creator requires us to remember and keep holy in its weekly return.

We do not suppose that you mean to be an example of disobedience. We doubt not, that you are actuated by more honest intentions. The tone pervading your "Address," is proof that you are much discoursed on account of what you suppose to be highly dishonorable to those who observe the Sabbath.

We would advise you to consider, therefore, whether it is not time to take the beam out of your own eye.

Pardon us, if we should seem to fail in our respect toward so large, so learned, so talented a class, as the one to which you belong; when we say, our discontent—that might be indulged, when you give us an eloquent essay in favor of a proper observance of the Sabbath, and then, before you have done, begin to show the people how they may very agreeably "the thousand ragged, ignorant boys," as by the well-clad, intelligent men, whose carts and carriages, and open stores, and thronged streets, and multitudinous bands of music, and places of amusement, indicate a complete forgetfulness of the fact that God has said, The seventh day is the Sabbath in it thou shalt not do any work.

This frightful state of things, which ignores the existence of an institution designed as a constant testimony against Atheism, Mr. Horton, you have helped to perpetuate.

Consistency is a jewel. Fairly, indeed, in our estimation, will you advocate obedience to the law of the Sabbath, while by that very law you stand condemned. Thou that teachest another, teachest thyself not thyself?

COMMUNICATIONS.

From Bro. Miles.

Dear Bro. White:—I feel to praise the Lord for the opportunity of going through the Review, that I am still a friend to the kingdom. While away from friends, the tidings of the Saviour's good news from kindred, friends and brethren, our way is onward, and shall be, by the grace of God, until we reach the plains of Paradise.

Brethren, are we able to go up and possess the heavenly land of rest, so near to our goal? It is by keeping God's holy law. I feel, while penning these few lines, to exclaim with the Psalmist, How love I thy law! It is my meditation all the day! How it rejoices my heart, that while surrounded by the wicked, God's word is my refuge, and my shield against all their诽谤.

Brothers, the time is not far distant, when the saints of the Most High shall take the kingdom under the whole heaven, and possess it forever, even and evermore; for yet a little while and he shall come, will come, and will not tarry. Now the just shall live by faith; but if any man draw back, his soul have no pleasure in him.

I am resolved to press my way onward till I reach Abraham's promised possession; for I have heard of that happy country, and I long to be there. Yes, the time is not far distant, when the saints of the Most High shall take the kingdom under the whole heaven, and possess it forever, even and evermore; for yet a little while and he shall come, will come, and will not tarry. Now the just shall live by faith; but if any man draw back, his soul shall have no pleasure in him.

Yours in hope of the soon coming kingdom,

T. L. GIDDINGS.

From Bro. Rapp.

Dear Bro. White:—I received the three dollars which you returned to me, also, the tracts. I could have got along without the money, though it came quite acceptable; but I gave, hoping for nothing in return. Had you been for this world's goods, you would have kept all, whether in need or not. I thank Christ for his word, that by their fruits ye shall know them.

By means of the tracts you sent, two have resolved to keep the commandments, the fourth not excepted. They wish for the Review. They meet with some opposition, but are determined to go on. Another brother and his wife have come into the faith, and are living it out. Others are investigating. They have had no preaching here yet, only what the tracts and myself have done.

WM. H. RAPP.

Marksville, La., Sept. 20th, 1853.
THE REVIEW AND HERALD.

ROCHESTER, THIRD-DAY, SEPT. 7, 1853.

THE SEVENTH-DAY SABBATH NOT ABOLISHED!

There are some who teach that there is no Sabbath for the gospel dispensation, are requested to give us one text from the New Testament that teaches, "without note or comment," that the seventh-day Sabbath has been abolished. When any one will do this, we will notice it in the Review.

The First Day of the Week Not the Sabbath!

Those who teach that the Sabbath has been changed from the seventh to the first day of the week, are requested to give us one text from the New Testament, favoring such a change. When any one will point out such a text and such example, it shall be noticed in the Review.

Clarkson Meeting.

Our meetings at Clarkson, last Sabbath and First-day, were of great interest. The said meeting, held at a place to work, was a solemn place while we endeavored to present the terror of the time of trouble, which lies but just before us. We thank the Lord, as we see the work still progressing. The Lord's message is rising. May the Lord help us to rise, and be prepared to go forth and labor effectually in his vineyard.

J. N. LOUGHBOROUGH.

Watchmen of the Nations.

J. N. LOUGHBOROUGH.

Proving too much.

Dear Bro. W._With regard to the many positions of our opponents on the Sabbath question I say a few words.

Probably the confusion of Babylon is not more fully exemplified in any one thing, than in the opposition to the Sabbath of the Lord; her arguments being more at war with herself than with us. Not to notice the unscriptural position of the Hordarring, let us glance at the real position of the Watchman.

If I understand it rightly, the Watchman claims that First-day is the Jewish seventh day and laborers to show that it was changed about the time of the crucification. What next? He publishes a very flattering notice of a meeting that was held at Clarkson, by Z. Campbell, and informs his readers that without any knowledge of his position, C. has taken the very same, but neglects to tell them that C. shows the change at a different time, both of which were not correct as regards the change, the seventh day now comes on Second-day. But a neighbor of mine has got ahead of them both, and gives more Scripture for his position. He shows that a day's reckoning was lost about 1400 years before Christ, when, at the command of Joshua, the sun stood still all day; consequently the actual time of the Jewish seventh day comes on our First-day.

Now if the above positions are correct, the Jewish seventh day comes not on First-day or Second-day, but on Third-day. I would advise those who are publishing changes of the Sabbath to stop now; for when they shall have shown the Sabbath changed in four more places, the original Jewish Seventh Day will again come on our Seventh-day. If the Watchman slept with one eye open he would be very likely to discover that.

I am glad to hear that our seventh-day Baptist Brethren are enquiring into our belief. I have reason to hope that many from among them will yet embrace the truth of God.

We hope through the grace of God to be able to overcome the world, and be saved from the strong delusions into which those fall who reject the light of truth, and finally to meet you, together with all those that do His commandments, inside of the Celestial City, where we shall have "right to the Tree of Life."

Yours in the Patience of the Saints,

S. C. DIBONSON.

Appointments.

We will meet with the brethren at Dartmouth, Mass., Oct. 5th, and 6th; Springfield, Mass., the 15th and 16th; New Haven, N. Y., the 22d and 23d. We hope the brethren, come "in confidence," and let none of the brethren come to be weights.

A general invitation is extended to all who wish to come and hear the reason of the faith which we profess, and meet with the New England brethren, who are already three days in the saddle, and they are able to do so in all parts of the country.

LET THE BOOKS BE OPENED.

In the late issue of the Watchman, to which the brother who sends this is a subscriber, as a Conference is held at Sterling, Washington Co., Oct. 7th, 8th, 9th. It is expected that Bro. Frothingham, LeRoy, Cornell and Cramton will be present. It is hoped that Bro. Lunt will also attend.

There will be a Conference in Locke, Ingham Co., Oct. 16th, 17th, 18th, where the brethren may appoint. We hope all those who feel inclined will attend the above meetings, as far as practicable.

H. E. NOTTINGHAM.

ADDRESSING THE BRETHREN.


Receipts.


C. I. Moore, 20 cents; J. F. Ayer, $1.50; E. Adams, $1.15; L. Bean, 62 cents.

AGENTS.

The following is a List of Agents whose duty it shall be to forward the names and address (in plain writing) of all who desire to receive the Bulletin, to give information of such to whom it should be distributed. And to receive the free will-offerings of their Brethren and Sisters for the support of the Bulletin and other publications, and forward them to this Office. The traveling Brethren are also solicited to act as agents.

MAINE.

N. N. Lunt, Portland.

S. W. Flanders, Canaan.

Cyprian Stevens, New Fane.

S. Howard, Topsham.

W. T. Haskell, Orford.

Wm. Bryant, Watertown.

THE NEW HAMPSHIRE.

J. Howell, Epping.

S. W. Bakeman, Exeter.

Wm. F. Bacon,ago.

A. Davis, Nashua.

S. F. Bush, Exeter.

Wm. Sarah, Springville.

THE CONNECTICUT.

H. Howson, Washington.

S. D. Damon, Gloucester.

Massachusetts.

Ashfield.

O. Davis, Northfield.

S. F. Bush, Lenox.

N. Paine, Springfield.

W. T. Sands, Westfield.

THE VERMONT.

R. Loveland, Johnson.

C. D. Chase, Hardwick.

J. S. Pook, Lamoine.

H. W. Pottinger, Woodstock.

THE NEW YORK.

H. A. Churchill, Store.

E. P. Butler, Waterbury.

Johann Hart.

R. Lockwood, Westfield.

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