Unable to pay half price. The Seventh-Day Adventist Publishing Association. Who have lately turned their attention to the investigation of prophecy. The Lord's day, was, that in the midst of his numerous and astonishing miracles, performed in their midst, he did a sign:—"Master, we would see a sign from thee." How much like the signs of this time? How much like light, and some of the most astonishing wonders of God, there are some left who have faith enough in that just these signs were foretold to precede the second advent of the Saviour, he will be as faithful as ever he was; and those who believe them, and hold by them, shall have their reward. And they asked him, saying, Master, when shall these things be? and what sign will there be when these things shall come to pass? In answer to these questions, Christ proceeded to tell them (from verses eight to twenty-four) what signs there would be which should precede the destruction of Jerusalem. The language is so plain that it cannot be misunderstood. "Let them which are in Judea flee to the mountains." For there shall be distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. All these predicted events have most certainly come on the Jews and Jerusalem. That devoted city is yet trodden down of the Gentiles; therefore, this prophecy has not yet expired. This, then, is my answer to those who would contend that the prophecy ended with the destruction of Jerusalem; it is not so, for it is yet in the course of fulfilment. In order to show that the prophecy ended then, it must be proved that Jerusalem ceased then to be trodden down of the Gentiles. "Tina of the Gentiles" is the period of their triumph over the church, holding it in bondage. It is bound forth by the metallic image of Daniel, second chapter, beginning with the Chaldeans, and ending with the Romans, in the entire destruction of the Gentile governments of the earth, and the setting up of the kingdom of God to fill the whole earth. Then, in verse twenty-five, and onward, follows a prediction of the signs that should indicate the kingdom of God at hand, with the same certainty that the budding of the fig-tree indicates approaching summer. Verse 25. "Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." —Dollars a year in advance. One Dollar to the parents of hope unhoped for. The sunset still doth find us "A day's march nearer home." Neander home, nearer home! However dark and lonely The path through which we.runn; This is a journey only in the soul. And though we oft, affrighted, Shrink back with sigh and moan, Our camp-fires still are lighted "A day's march nearer home." Neander home, nearer home! O, joy beyond expressing, That our loved ones smile, Our feet are homeward pressing! For though we leave behind us Sabbath of hope unhoped for, The sunset still doth find us "A day's march nearer home." Neander home, nearer home! O, many-mourned dwelling, Beneath thy shining dome. No idea of grief are swelling; And toward thy fadeless glory With eager haste we come, Repeating earth's brief story, "A day's march nearer home." Neander home, nearer home! Soon through its open portals To welcome us Immortals; Soon through its open portals To welcome us Immortals; "A day's march nearer home." Neander home, nearer home! When wej move on, The ransomed hosts will come, To welcome us Immortals; "A day's march nearer home." Signs of the Advent. The substance of the following article was published many years ago. We re-publish it as a very appropriate to the present time,—especially to those who have lately turned their attention to the investigation of prophecy. One of the marks of hypocrisy in the Jews of our Lord's day, was, that in the midst of his numerous and astonishing miracles, performed in their midst and before their eyes, they came to him and asked of him a sign:—"Master, we would see a sign from thee." "O ye hypocrites," said the Saviour, "can ye discern the signs of this time?" How much like the present generation! In the midst of a flood of light, and some of the most astonishing wonders of the world, how pure and blind are men to the facts, that just these signs were foretold to precede the great and terrible day of the Lord! But thanks be to God, there are some left who have faith enough in God's word to believe that when he promised signs of the second advent of the Saviour, he would be as faithful as he was in the case of his first advent. There are many, however, and some of them profess themselves believers in God's word, too, yes and teachers of that word, who are ready to scoff at us when we point at the very things in real life, or as matters of historical evidence, and profess to believe them a fulfillment of God's word. But we are not to be scoffed out of our faith; a more powerful instrument than ridicule will be requisite to drive us from it. Some of the predicted signs I design to notice, and inquire if they have been fulfilled. 1. "There shall be noxers in the last times." 2. Pet., iii. 2. This is one of the first signs laid down by Peter. "Knowing this first, that there shall come." 2. Pet., iii. 2. To guard the church against them, he wrote both his epistles. "But he thought the beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance, that ye may be mindful of the words spoken before by the holy prophets; and the commandments of us the apostles of the Lord and Saviour." He foresees what an effort would be made to cast the prophecies into the shade, and persuade the people, and the church, that the prophecies gave no light on the second event. "But Blessed is he that shall be found so doing in that day. 1. Thess. v. 3; 2. When they shall say peace and safety, then sudden destruction cometh upon them." They are now saying it most emphasidly. Universalists do it openly and unseparably. Many evangelists (professedly so) minister to Christians, like the Jews of old, are ready to say, "his blood be upon us." In the current of events, that the sign is fulfilled. "When they shall say peace and safety, then sudden destruction cometh upon them." These are the signs that should indicate the kingdom of God at hand, with the same certainty that the budding of the fig-tree indicates approaching summer. Verse 25. "Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." —
1779, on the 12th of November, and as having been meteors, on the night of Nov. 13, 1833, is fresh in the mind. Such a scene I find described as having occurred in the middle of the 19th century, in a country under the government of a despot, and the description is more truly described than it is by the Revelator. "The stars shall fall from heaven as a fig-tree casteth forth her unripe figs, when she is shaken with a violent wind." Matt. xxiv, 29. On this occasion the earthquake there was something peculiar in the atmosphere. The sun was obscured, so that "the darkness of the following evening was greater than the darkness of any night." Rev. xi, 9. Gage, in some speculations on the cause of the darkness, said, "The darkness was such as to occasion the farmers to leave their work in the field, and to retire to their dwellings; forevermore, and before the sun rising, it became necessary to the transaction of business within doors. The darkness continued through the day; and the night, till morning, was as unusually dark as the day.

Rev. Mr. Tenney, of Exeter, N. H., quoted by Mr. Gage, in some speculations on the cause of the darkness, speaks of it as having been 'The Historical Society,' in which he says that "no satisfactory solution of it has yet appeared." He remarks in the following evening, says the darkness was so profound that no one was able to distinguish the stars from the moon, and that the stars being visible, and in others it being invisible, but having the same appearance as when totally eclipsed; and the stars being visible. I have both these accounts from many living witnesses, but it was made so as to render it cloudy in the north and clear in the south of New England.

2. That the moon, although it fell the 13th, the day before the dark day, and must have risen soon after the moon lights at all. Also the bloody face of the moon has appeared.

3. That signs in the stars have appeared, whether it be understood of the showers of meteors, or of the conjunction of the fixed stars. Observe:—Each of these events has made a deep impression on the world that it presaged the great and terrible day of the Lord; some in each believing that it had come. It was analogous to the darkness on the dark day, when the moon was turned to blood, and during the shower of meteors. To people generally, at the time they were witnessed, they were a sign. If they do not fulfil the prophecy, it is impossible for them to do it. The signs must be exactly the same. If this does not accomplish the prediction, the repetition of the same thing again would not do it, but rather produce incredulity by the familiarity of the phenomenon. I must, therefore, believe the signs to be already appeared—Voice of the Prophet. How Shall We Ask?

1. Have faith in God. "For truly I say unto you, that whatsoever ye shall say when ye pray, so shall it be done unto you." Matt. xvi, 23. If we come then to the altar of prayer, and receive, and ask of God that giveth to all men liberally and upbraideth not, and shall be given. Let him ask in faith, nothing wavering; for he that wavereth is like the wave of the sea, driven with the wind, and tossed. James i, 5-7. In order to have a ground for the exercise of faith, we must do those things that please God. "For our heart condemns us, God is greater than our heart, and who is able to condemn us?" Romans v, 21. We who have found him, let us ask that we may receive anything of the Lord. James i, 5-7.

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It is a Great Thing to be a Christian.

How often we hear this expression, and how much is contained in it. To be a Christian is to be like Jesus. Was Jesus ambitious of worldly distinction and honor? Did he seek the favor and applause of men? Did he take pride in his outward appearance, and regard it as a qualification for the great Platform of Prophecy? Was he a faithless and murmuring, distrustful of the Father's provisions, and acted as one who was not able to comprehend the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge? — all these things that are proper for us. "For we know not what we should pray for as we ought: but the Spirit itself maketh intercessions for us with groanings which cannot be uttered. And he that searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom. viii, 26, 27.

Or may we realize our poverty, and unworldliness, and thus be enabled more fully to appreciate the matchless love of Jesus in giving us an order on the bank of salvation, signed with his own hand, all-prevailing intercession. When was anyone ever known to pay such a price as we have paid to secure the blessings now offered to us without money and without price, may it melt our hearts with gratitude, and bind us living sacrifices, as with cords, to the Father's breast.

Dear brethren and sisters, I want to say to you, How good the Lord is! I know it, I feel it. I do love and praise him for the victories he gives me over the world, the flesh, and Satan. I do wish that every one of us would take up the cross daily and follow him. Then may we indulge in pride without sin. Then may we also say, "The Lord's will be done." Did he not say, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is holy, let him be holy still." Matt. v, 48. No; far different was Jesus' example from this. Had he been a person so disposed, he would not have had the patience and suf- fering to come down into the world and take upon himself the pain of our sins. He knew he would have to suffer. He took a cross upon himself, and laid hold of the promises, and felt that he should have the strength and comfort and the power to bear up under the load that was laid upon him; and that he would thus conquer through the power of the cross of grace, that we may obtain mercy and find grace to help in time of need. "And that men shall speak, they shall give account thereof to God." Heb. iv, 16.

Dear brethren and sisters, are we Christ-like, or are we not? Do we live as Jesus lived? Are we exampled by him? Dear brethren and sisters, let us take heed, for the Lord's name is to be praised in all the earth, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is holy, let him be holy still." 

The Soldier's Reception.

Lying not many miles distant from a soldiers' rendezvous, we sometimes have an opportunity of witnessing the display that attends the passing of war. Now during the past few weeks, many regiments having served the time of their enlistment, have returned to be mustered out of service. It seems such a pleasure to the soldier to leave the field of slaughter and the din of battle, and once more behold the faces of friends. The citizens, wishing to give some testimonial of their gratitude, sometimes greet them with a warm reception, especially if the regiments are from distant and haughty Pharisees, instead of pronouncing a word upon them. Had he been proud, he would not have said, "Lo, I come, to do thy will, O God." Nor was Jesus ever known to act in such a manner, to leave his breast empty of love, and leave the world, the flesh, and Satan. I do wish that every one of us would take up the cross daily and follow him. Then may we indulge in pride without sin. Then may we also say, "The Lord's will be done." Did he not say, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is holy, let him be holy still." Matt. v, 48. No; far different was Jesus' example from this. Had he been a person so disposed, he would not have had the patience and suffering to come down into the world and take upon himself the pain of our sins. He knew he would have to suffer. He took a cross upon himself, and laid hold of the promises, and felt that he should have the strength and comfort and the power to bear up under the load that was laid upon him; and that he would thus conquer through the power of the cross of grace, that we may obtain mercy and find grace to help in time of need. "And that men shall speak, they shall give account thereof to God." Heb. iv, 16.

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THE REVIEW AND HERALD.

[Vol. xxii.

THE SABBATH, pp. 244-270.)

What admission does bishop Jeremy Taylor, though an

In the midst of the great apostasy on the Sabbath

If the Sabbath was established on the day of pentecost, as some teach, the prayer is in date of, and should have been cut, for more than eighteen hundred years. But, not seeing the will of God done on earth, as we have reason to believe it is in heaven, 

What is Sir Wm. Domville’s testimony?

James encourages the poor brethren with the thought that though poor in this world, they may be rich in faith and heirs of the kingdom which God, saith he, hath promised to them that love him. 

What does Morer say respecting a command for the

What remarkable event occurred in the early part of passages the fourth century?

Who testifies to this?

What kind of a decree did he issue on the following

Augustine?

Did it recover strength in any degree after his edict?

What does Morer justify this Sunday labor?

What does Jerome say of Sunday labor?

Is it strange, then, which fell out of Judas, at the word of Christ, should long retain the Sabbath?

What class of this kind is first mentioned?

Who were these Nazareans?

Is it strange, then, which fell out of Judas, at the word of Christ, should long retain the Sabbath?

What does Coleman say of the Sabbath in the early

When did this festival present itself as a rival to the Sabbath?

What was the Sabbath confined to Jewish converts?

When God made the world what did he do?

The time had now come when the Sabbath was deem-

Matt. vi. 10.

By Christians in general; what is his proof of

What did the close of the fifth century witness?

What is the testimony of Sozomon?

Sir Wm. Domville’s testimony?

What fact in relation to this law is placed beyond all

What does the same historian say in regard to the law

What does Sir Wm. Domville’s testimony?

What is the difference between the ten commandments

What is Mosheim’s testimony concerning it?

What is the testimony of Augustine?

What is the prediction continues: "I have preached right-

What did Moses say? 

What did Jesus mean when he said, Come unto me, all ye that labor and are heavy laden, and I will give you rest? 

What admission does bishop Jeremy Taylor, though an

What is the title of Lord’s day?

The Lord’s prayer was doubtless intended for the

What is the will of the Father?

What did Jesus say in the parable, Go ye into the

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Is Sunday the Original Seventh Day?

The assumption that Sunday is the original seventh day, is becoming quite popular in the West. It is now extensively to prove that the Sabbath which was instituted on the first seventh day of time was observed by the Jews for the Sabbath, but no one Sabbath to another to worship before the Lord.

From what has been thus hastily said, we draw the following conclusions:

1. When we pray for the will of God to be done in the earth, we pray for the ten commandments to be kept, the Sabbath as well as the rest, as will be the case in the new earth. None but a commandment-keeper ever understandingly prayed this prayer.

The prayer was composed for the use of advent believers and commandment-keepers, yes, for Sabbath-keepers, who believe as we live, "Thy kingdom come, thy will be done on earth as it is in heaven.

Second, the Sabbath is not the first day, and the first-day is not the Sabbath. The seventh is the day of rest—the day given the Jews is the only day commanded to be kept for the Sabbath, and as it is the sixth day according to his hypothesis, it follows that there is no divine command for the observance of the seventh day.

This is held to be abolished. But turn to the last chapter of Isaiah, and read verses 22, 23, and 30. This testimony speaks of three days. First, the preparation day, which was the sixth, and was spent in preparing for the Sabbath.

The last appointment announced is that of Gurley, of Cincinnati, governor of Arizona, a Spiritualist. Dabill and Olds, among the Methodists, McPeathers, among the Presbyterians, McMasters, among the Catholics, Episcopalians represented by Judge Carmichael, all well, thoroughly, and fully represented in prisons without crime, in auction rooms, and it will be seen that he did preach righteousness, being instructed out of the law.' Rom. ii. 17, 18. If we read onward to verse 23, we shall see that this law, which makes knowledge of this law will be judged by it, in the day that God shall judge the secrets of men according to the earth will be a happy place when they are all obeyed. No Christian will object against any of these, as being holy, just, and good, except the Sabbath commandment. This is held to be abolished.

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of leaving it. It is now suspected that the spirit which represented itself to be that of Jefferson was an impostor.

From what we have been told, we have no doubt that the President is a very firm believer in the gospel; but, it is said, he is more conservative than I am. Spiritualists which surround him, and frequently re-
mind the communications from the other world are often delusive.

Weekly Meeting in West Union, Iowa.

Bro. White: According to appointment the brethren and sisters held their quarterly meeting in West Union, Iowa, June 12 and 13. This was the largest gathering of Sabbath-keepers that has ever been in this place. We had meeting twice on Sabbath, and twice on first-day, and a season of baptism, where Bro. White was present. I feel that the Lord has blessed me, and if I am faithful to do his will, a crown of rejoicing is prepared for me. It was while reading the vision in the Review, I was led to see the light which I had, until I saw that unless I kept the commandments of God and the faith of Jesus I could have no part or lot in this beautiful world, which is preparing for those that love and keep his commandments.

Since last January I have been trying to keep the day holy which God set apart, sanctified and blessed; and in so doing I feel that the Lord has blessed me, and I wish to be an humble instrument in the hands of my Master in bringing some to the knowledge of the truth as it is revealed in his word. I want to be ever humble, and walk worthy as a disciple of that blessed Saviour who said, "died that I might live." Many times I have been tempted to pass through, the more determined I am by the Lord to stand firm unto the end. I am greatly attached, I feel it my duty, as well as privilege, to add a word of my testimony. It has now been nearly five years since I have been endeavoring to keep all the commandments of God and the faith of Jesus. I acknowledge I have made but slow progress in the way of the angel's message, but I have an in

BRO. WHITE: My heart has been cheered and strengthened while reading the Review from week to week, and I feel that had I not had it I would have been心里 troubled, and my doubts at once vanished. It was while reading the vision in the Review, I was led to see the light which I had, until I saw that unless I kept the commandments of God and the faith of Jesus I could have no part or lot in this beautiful world, which is preparing for those that love and keep his commandments.

Saturday a preparation day as in my earlier years. There it was in spite of all my efforts. The holy rest-day, which God had sanctified and blessed, and I realized how sacred it must be, I felt that I must be accounted as unfaithful to the work. I have often asked what I thought of the Advents? and my re-

Monday was the Sabbath no longer. I made every effort to make the day seem as it used to be, but I often thought that we were going to depart for heaven on Saturday a preparation day as in my earlier years. There it was in spite of all my efforts. The holy rest-day, which God had sanctified and blessed, and I realized how sacred it must be, I felt that I must be accounted as unfaithful to the work. I have often asked what I thought of the Advents? and my re-

"Then they that feared the Lord, passed over often to another." 

From Sister Seely.

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From Sister Lathrop.

Bro. White: It is now about eight years since I have been trying to keep the commandments of God and the faith of Jesus. During this time I have made
and manner that he has pointed out. But many of us are taught to be subject one to another, and to be clothed with humility, and to let ourselves. By the sweet spirit of submission we are ever a time when these blessings were needed in the word. I feel more than ever like striving to love and shelter from the storms that are coming, and from Bro. Wrimo: We truly feel rejoiced to think that No. 4. THE REVIEW AND HERALD. 81

E. H. ADAMS:

Bro. Wrimo: We truly feel rejoiced to think that the angel to the church exclaimed, "Get ready! Get ready! It is time that we were earnest about the matter. Let this be in the order of God. Let the effort be put forth understandingly! We that labor with our hands can do much to help spread the truth. We can lend publications, lend a life before the unconverted that will recommend the publication, and raise up inexperienced men to take their place, if there are doubts about the work of the Lord, and to find fault with any of the brethren come this way, they will find me and have a place with the redeemed. May we all be ready for it, or shall we not?"

Bro. H. G. Washburn writes from Waterloo, Iowa: Shall we be ready for it, or shall we not? We can lend publications, lead a life before the unconverted that will recommend the publication, and raise up inexperienced men to take their place, if there are doubts about the work of the Lord, and to find fault with any of the brethren come this way, they will find me and have a place with the redeemed. May we all be ready for it, or shall we not?"

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The Review and Herald.

BATTLE CREEK, MICH., WEDNESDAY, JUNE 26, 1869.

Doing Well.

The proposition to help Bro. Snook to a free home, by raising $400, to lift the mortgage we hold on his place, is doing well. Bro. Snook is active. It is one-fifth accomplished. We want the money; Bro. Snook wants it paid, and it will do the brethren good to help. The following is paid and endorsed:

B. F. Snook $30.00
James White $30.00
John Byington $10.00
John R. Payson $6.00
Jed Goulch $6.00
J. N. Loughborough $6.00
Ellen G. White $6.00

Business Department.

Quarterly Meetings

This Ohio Conference appoints quarterly meetings as follows:

Lovetts Grove, July 18, 19.
Gibson, Aug. 8, 9.
Green Springs, * 29, 30.
East Township, Sept. 9, 10.

Considering the position, distances, facilities for travel connecting the different places, the Committee find the following a suitable way of visiting the churches the best they can make:

1. Lovetts Grove, Partridge, Conk, and Delta.
2. Gibson, Ayerpeville, Napoleon, and Leipsic.
3. Green Spring, Jackson, Republic, Atica, and West Towanda.
4. East Township, Milan, Huron, Newalk, and Wakeham.

I believe that it is the churches in the vicinity of these appointments manifest a spirit of consecration to the cause, by attending these meetings, bringing with them a powerful influence for good, fostering an individual responsibility for the cause. Providence permitting, one or more of the Committee will be present at these meetings; but as they contemplate the perils of the present times, they feel like brethren, let us awake and try to make amends for the past, by renewed zeal and diligence; and may these meetings assist the prayers, faith, effort, and general attendance of all that they may be the dawning of a new era in the history of the cause in Ohio.

I. N. Van Gorden, J. Clarke.

North Friends in Ohio.

In response to your request, I beg to say that the monthly meeting of the North Friends in Ohio was held on the 27th of May, at Springfield. The following attended:

L. P. Gould 1,00.
J. L. C. Clapp 1,00.

It is especially desired that the churches in the vicinity of these meetings appoint a spirit of consecration to the cause, by attending these meetings, bringing with them a powerful influence for good, fostering an individual responsibility for the cause. Providence permitting, one or more of the Committee will be present at these meetings; but as they contemplate the perils of the present times, they feel like brethren, let us awake and try to make amends for the past, by renewed zeal and diligence; and may these meetings assist the prayers, faith, effort, and general attendance of all that they may be the dawning of a new era in the history of the cause in Ohio.

William L. Livingstone $1,00.
A. Ross for W. C. Taylor $1,00.
Sarah Dunklee $1,00.
L. M. Edson $1,00.
Emily Payne $1,00.
Jas. Clancy $1,00.
E. C. Blesk $1,00.
J. Piscott $1,00.
A. Shepard $1,00.
G. Felhaber $1,00.
G. F. Smith $1,00.
H. M. Kenyon $1,00.
G. C. Bishop $1,00.
D. B. Johnson $1,00.
J. D. Pierson $1,00.
J. L. Baker $50.
S. B. Holmes $50.
G. N. Collins $50.
L. Kenfield $50.
L. H. Bark $50.
W. W. Wood $50.
L. R. Chapal $50.
H. E. Edson $50.
J. L. Baker $50.
C. A. Patterson $50.
J. H. fought $50.
G. Washburn $50.
E. Elchick $50.
E. ED. $50.
B. Burcham $50.
E. Porter $50.
A. Cross $50.
J. Loee $50.
W. Phillips $50.
M. O. Miles $25.
N. Frick $25.
S. Smeth $25.
J. Mullan $25.
J. Porter $25.

For Shares in Publishing Association.

George H. Ray $10.
M. E. Craig $10.

Cash Received on Account.

J. B. Lansing $10.
J. F. Hammond $8.
D. W. Carpenter for J. N. Loughborough $5.50.
B. F. Snook $11.75.

General Conference: Missionary Fund.

J. M. Atchinson $10.
R. W. Lindsey $10.
Geo. B. Back $10.
N. B. Noyes $10.

Lowes $10.


For New Charts.

James Harvey $10.

Books Sent By Mail.

E. Green 20c.
K. Kemp $1.38.
M. Edwards 15c.
Mrs. L. W. Waters $1.20.
C. Merriam 6c.
L. J. Howells 15.
T. Long 15c.
D. Williams 25c.
H. D. Small 15c.
C. Edwards 15c.
J. Baker 15c.
T. Owen 15c.
Sam. Kelly 80c.
S. Tracy 25c.
D. T. Shearer 75c.
W. E. Clevenger 75c.
J. T. Demon 25c.
A. D. Parson, 25c.

I was requested to say through the Review that our next monthly meeting, in Central N. Y., will be held at Roosevelt the first Sabbath in July, A. Ross.