AND SABBATH HERALD.

"Here is the Patience of the Saints: Here are they that keep the Commandments of God and the Faith of Jesus." 

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The Suffering Son of God.

O sacred brow! though unbelied

Does not thy majesty

Beneath that vail of shame and grief,

Thy visage, marred beyond compare,

More glory will that face display,

Those features heaven's own image bear,

Fulfilling in the courts above

Your ministry forevermore;

And heaven and earth alike confess

That charity alone is great.

Paul to Philemon does not Justify Slavery.

This epistle of Paul to Philemon has been claimed as one of the strongest proofs of the existence of slavery in the primitive churches under apostolic sanction. As it is both brief and important, I will first spread up on my page that portion which is supposed to relate to slavery, and then proceed to examine it. Paul was a prisoner in Rome, and Philemon is supposed to have been a inhabitant of Colossae. Paul wrote him a letter by a person named Onesimus, in which the following words occurred concerning the bearer:

"I beseech thee for my son Onesimus, whom I have begotten in my bonds; whom in those past was to thee unprofitable, but now profitable to thee and to me; when I have sent him back, that he may profit thee both in mine stead, and in my bonds, which I suffer in the flesh by reason of the gospel: (for I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.) — Colossians iv. 9, 10."
which case he would have wronged him, besides giving him the whole face of the apostle goes much farther
than from chattel bondage.

3. Paul sent Onesimus back to Philemon, which is regarded by the advocates of slavery as proof positive not only that he was a slave, but that it is right and a
solem duty to return all fugitive slaves to their masters.
This is all an ungrounded assumption. There is no
proof that Paul sent him back, in the only sense in which a fugitive slave can be sent back to his master.
Onesimus was a prisoner, and it is equally clear that Onesimus went voluntarily, of his own free
will and accord. This clearly proves that there could have been no coercive servitude in the case.

4. Paul entreated Philemon to receive him back, that
he might receive him as himself disposed to return to Philemon, and that Paul sent him at his own request.

5. The apostle had no means of sending him back against his own choice. There were no marshals to
seize and chain fugitive slaves and carry them back to their masters. There was no provision for paying the expenses of a forcible return out of the public treasury, including the chartering of vessels and the employment of companies of dragoons. Rome was more than a thousand miles from Rome to whom Onesimus is supposed to have been sent, and when we consider that there were then no steamboats, railroads, mail lines, and expressions by which boxed up nations might be penetrated, and that Paul could not have returned Onesimus against his will, without an armed government express, which Rome was never meant enough to provide for the return
to his former home against his own will. He willed
out of the present evil God can accomplish a fu-
tial element of American slavery is blotted from the
state of chattel bondage, as a moral duty required
enters their minds. They shudder at the thought of
the gospel lost its power, for no such conversions take place
the universal consciousness of mankind. No man
who escaped from their masters, did they know how
the truth, we shall promote the good and offset the
fugitive from a sense of moral obligation, is to contra-
do so modify the fugitive slave bill, as to secure the return
no proof that Paul sent him back, in the only sense in
which a fugitive slave can be sent back to his master.

6. The simple fact that Paul so earnestly exhorted
that Paul could not have returned Onesimus against his
will, without an armed government express, which
Rome was never meant enough to provide for the return
of fugitives from bondage. Nor can it be sup-
pored that Paul could have secured any such arrange-
ment, the worst that he could have done for his own wants, he
was capable of doing that, and assisting Paul in addi-

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ment, the worst that he could have done for his own wants, he
was capable of doing that, and assisting Paul in addi-

10. It will make you hated, dreaded, and avoided.
The Perfect Pattern.

17. Really the causes of fruitlessness are seldom worth hunting about.
18. The fruitful man is as a foot-ball with which Satan

19. Fretting is contagious. Let there be one fretter in a family, and the probability is that all will become fretters.

20. Abstaining from fretting under temptation strengthens every virtue and weakens the power of every sin, according to the law that every moral act strengthens the whole moral man.

21. The redemptive power of Christlike forbearance is in strong contrast with its opposite, in the currency which fretting gives to evil surmising, and the facility with which the maligned character is redeemed by patience and forbearance. Poor, and men will believe no evil spoken; hear it, and they will say it is untrue.

Finally, beloved, let me propose ten species for this terrible disease, either of which will be found a cure:

1. Hide in the "Cleft Rock" when adversity comes. For low when the wind blows. The truly humble soul whose all is God, and whose self is nothing, has no self-interest over the universe of which, to fret.

2. Overlook the immediate instrument of evil or injury and see God in it trying you, no God suffered Jem to go to trial under the Devil.

3. Cultivate a tender sensibility, be pitiful, considerate, the misfortunes of the guilty. A certain fretful man, who had prayed for his friend’s salvation, became angry, before he vented his anger, and he never after could get over the petition, "Forgive us... as we forgive"... without losing his angry feelings.

4. Think of your own faults—the wrong you have done to others.

5. Think what the Saviour suffered, and how he bore it.

6. Don’t complain of the wrong, or talk about it; you will add fuel to your spirit.

7. Don’t think about it, for thought is fuel to the fire that burns the soul.

8. Don’t pray about the offence; pray for the offender, and think only of his guilt before God and not your own.

9. Do a kindness to the offender.

10. Look forward to the judgment—Christian Advocate and Journal.

The Times of Refreshing.

By consequence of the great apostasy, foretold by the apostle Paul, and inferred through the means of the modern press, the Prophet’s message, and the gifts in the church, have been almost lost sight of; but they will be restored. There is already a sound of an abundance of rain. "Reap and be harvested, that your sins may be blotted out, when the times of refreshings shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you," shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, shall come from the presence of the Lord, and he shall send Jesus Chri
is it not the duty of General Conference to mark out united, systematic action in the entire body, must not the general course to be pursued by State Conferences? Have more than their proportion, and five still have influence on the general good of the cause. But may we out the decisions of General Conference, unity thus far accomplished, such a meeting might have a salutary in--

As far as the use of means is concerned in securing churches where most needed, and then enter new fields. If so, would it not control mis-

In view of the fact that the disciples must flee the mo-

But, waiving this point, the "writer in Zion's Her-

This word occurs sixty-five times, and is rendered grave, or hell, in every instance. It is uniformly rendered grave in the G. C. word corresponding to this, in he-des, which in the New Testament is the proper word for grave. The corresponding word in the O. T. must therefore perform a similar office.

The Lord still further labors to rescue the Sabbath

Where were the Jews required by law to be, at the feast of tabernacles?

Did he leave the man in his wretchedness, simply be-

What remarkable fact is stated by Josephus?

And what class at the present time, answers to those

How did Jesus silence the clamors of his enemies on

What did he do? What was the act that enraged the Pharisees?

What is the next incident to be noticed, and where is --

Did the law of the Sabbath forbid either of these things?

What is the only view, then, that can be taken of our

Was the work which Christ had just performed of the

What does the language imply relative to

Who was it that Christ had cast out? What is the nature of his office?

What does his watchful care over his people lead him

How is this mention of the Sabbath sometimes super-

Next question for Bible Students.

Lesson X.

(History of the Sabbath, pp. 124-137.)

Arm our Lord's Discourse, noticed in last lesson, what is the mention of the Sabbath? What does this example show?

The Lord having returned to his own country, what do we hear of him?

What miracle was performed on the Sabbath, not far from this time, by which he was recognized?

On what ground was he charged with having broken the Sabbath?

Was the money which he was commanded to carry, such a burden as was forbidden on the Sabbath?

What did Christ mean by saying that his Father work-
ed without him?

Was the work which Christ had just performed of the same nature?

Repet the Savior's answer to these two charges.

What two points does this answer involve?

True case of healing again came up for discussion; when was this healed? How did the providence of God open the way?

What laws have we reason to conclude the Jews would

But were the disciples, therefore, in the city or coun-

What does his watchful care over his people lead him

What use have we for General Conference? Again, should General Conference control all missionary labor in new fields, and systematic Benevo-

What does he put to them? What question did Christ put to the lawyers and Phar-

What remarkable fact is stated by Josephus?

What does his watchful care over his people lead him

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What does this mean? This means, there is no use to have a General Conference; we are not capable of doing the work, therefore let us leave it to him who can. But what will the first brief session of General Con-

What does this mean? This means, there is no use to have a General Conference; we are not capable of doing the work, therefore let us leave it to him who can. But what will the first brief session of General Conference do toward accomplishing this grand object? What should be done? We do not propose to answer these questions; but in asking them we call at-

But what will the first brief session of General Con-

What does his watchful care over his people lead him
The objection raised by some against the present truth and its effects is, that only the poorer class embrace it. But instead of this being against the truth itself, it simply shows what a rich harvest God has promised to his truth, and that he who will be rich in this world will not be rich in the world to come. When John Baptist would know whether he was the true Christ, the men were to tell John that, “To the poor the gospel is preached.” If the rich had been they generally offended, “but the common people heard him gladly.” When the rich man that had great possessions went away sorrowful, Jesus said to his disciples, “A rich man that had great possessions went away sad.” The world is full of the religion of the intellect, but we see very little of the life, the love, and the power, of genuine piety. What is needed most is the warning influence of the Spirit of God upon the heart. Then the Christian’s light will shine out in good works. To be a light and salt is as to be a light and salt to the world. These are the class that are most willing to hear the truth gladly. Cleanliness is not pride, neither is filthiness humility. There is more hope of the gospel. The gospel is the power of God unto salvation, to all that believe; to the Jew first, and also to the Greek. The kingdom is promised to the poor. Says the apostle James, “Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom? which he hath promised to those that love him?” With this agrees the words of Paul, “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the things which are mighty; and the base things of the world, and the things which are despised, hath God chosen, yea, and things which are not, to reduce to nought things that are.” (1 Cor. iv. 37–38.)

As a general thing, the truth is too small for the rich and the aristocrat—they are not willing to come down; also for the poor who are steeped in crime, and wallowing in their own filthliness—they are not willing to come up. It is the “common people,” the worthy, industrious, honest poor, that hear the truth gladly.

The poor and beggars, of inward joys and sins forgiven, while they are slaves to lust.”

While our meetings were progressing, we were opposed against the truth in other parts of the town. Notwithstanding this, we had a good attendance, and we believe the eyes of some who have seen it, and they saw the inconsistency of those who opposed the truth. Bro. A Stone was with us several days, and assisted in preaching the word. His help was appreciated. We have learned from past experiences that the work is not all completed when individuals are brought out on the truth. May the Lord help us to give to each a portion of meat in due season, to those who embrace the truth under our labors may be strengthened and encouraged, and persevere unto the end.

A. C. & T. Bourdeau.

West Endville, Vt., April 8, 1862.

Instability.

“Unstable as water shalt not exalts.”—Bible.

An example of instability is afforded in the coquette. There is danger that we shall rest satisfied with the theory against the truth in other parts of the town. Notwithstanding this, we had a good attendance, and we believe the eyes of some who have seen it, and they saw the inconsistency of those who opposed the truth.

Bro. W. was an Advent deacon, and we think that his wife and children have been good for a great work here. From every direction the cry comes, Come and help us. Dear brethren be patient and do your duty faithfully and you shall have help. I will visit you all soon as I can. I am going constantly. My field is large enough to minister to the wants and necessities of so many. The harvest is great but the laborers are few. My prayer is that the Lord may carry on this good work.

B. F. Smook.


Saratoga, April 11, I spent with the brethren at Waterboro, and enjoyed a good meeting. The brethren here have been doing well since Bro. Cornell’s visit.

Sunday, 13th, went to La Forte, and preached three times there. We met Monday and Tuesday, and organized. We had a most excellent meeting, and prospects are brighter for better days with this church.

Wednesday returned home after four weeks’ absence, and next day went to Logan, where on Friday 17th, we were happy to meet a general assembly of our good folks from the sister churches. The Lord was in the whole meeting. There was the feeling and melting heart, the inward eye and good consciences all shining with the joy of the Lord. It was a most excellent and happy communion season. Six were baptized and all felt the necessity of pressing together and living nearer to God. The cause is truly rising in the west. Prospects have been good for the brethren in general.

Thursday we returned home, and on Friday 24th, we were happy to meet our congregation, and in the whole meeting.

The head may be full of light, while the heart is still cold. Fallen angels both know and believe the truth. It is possible for a man to have an intellectual apprehension of the truth and yet be destitute of the vitalizing power. He sees the truth, but is not affected by it. His head is filled with ideas, but his affections are unmoved. When he speaks it is from the abundance of his head and not of his heart. But true religion must be corrected by the heart as well as the head. It brings love as well as light, and engages the feelings as well as the intellect. The world is full of the religion of the intellect, but we see very little of the life, the love, and the power, of genuine piety. What is needed most is the warning influence of the Spirit of God upon the heart. Then the Christian’s light will shine out in good works. To be a light and salt is as to be a light and salt to the world. These are the class that are most willing to hear the truth gladly.

Some think that they are safe because they have the fear of God. They do not realize that it is possible to fear God and yet to not sincerely love him. It is said of the Samaritans, “They feared the Lord and served their own gods.” 2 Kings xii, 33. Satan has blindfolded their minds so that they were satisfied with a false hope.

It is said that when the ostrich is closely pursued, he will dive his head into the sand, and remain perfectly still until the pursuit is over. But the light without heat is of but little use. Our hearts must burn with the holy fire.

The Bible warns of the danger. “Let no man deceive himself.” Let every man prove his own work.” “Examine yourselves, whether ye be in the faith; prove your own selves.”

The Bible warns of the danger. “Let no man deceive himself.” “Let every man prove his own work.” “Examine yourselves, whether ye be in the faith; prove your own selves.”

“Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven.” “Many, I say unto you, will seek to enter in, and shall not be able.” “Be not deceived.”

“Mistaken souls, that dream of heaven, and make their empty boast OfLinear life, and yet be lost in the end. It is only safe to follow the directions of a “good conscience.”

When many important truths are being brought to light, and it is found necessary to study the Bible much to defend the new truths we have embraced, there is danger that we shall rest satisfied with the theory of the truth. The more the theory never will save a sinner. If a truth may be said to be true, it is, when he is wrong. He may answer a bad conscience all his life, and yet be lost in the end. It is only safe to follow the directions of a “good conscience.”

So, in spiritual things, how many are halting between two opinions: to-day, like Felix, almost a Christian,—to-morrow, like Darius,—to-morrow, like Cyrus or Nebuchadnezzar, and to-morrow to-morrow? They are savoring the affections of their companions, and so infatuates her silly pride, by so much does she fall in the estimation of each. She is danger that we shall rest satisfied with the theory against the truth in other parts of the town. Notwithstanding this, we had a good attendance, and we believe the eyes of some who have seen it, and they saw the inconsistency of those who opposed the truth.

Instability.

“Unstable as water shalt not exalts.”—Bible.

An example of instability is afforded in the coquette. Sometimes, she is a long time deciding between two opinions, her unstable mind wavering which suitor to embrace the Sabbath of the fourth commandment, and when they heard us on the sanctimonious and the third message, they said, While they have been eating the bread, the heart of the leaf, we have felt for some time that they were too stationary, and were not seeking to make advancement. They are a very delicate specie as on they once were. We were particularly interested with Bro. White and his family. Bro. W. was an Advent deacon, and we think that his wife and children have been good for a great work here.

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the instructions of John, to-morrow they would listen to the horrid proposal of some daughter of Herodias. Convinced but not converted, nor changed in heart, without decision of character, they float loosely upon the tide, now blown by the wind upon this shore, now upon that; or like a leaf tossed upon the winds, falling, despised company, who keep the commandments of God and the faith of Jesus. It is my duty to do the will of my heavenly Master, so that I may have my soul in peace from day to day, and when he comes to take his saints to himself, be among that number that shall meet him with joy. I can say that the truth looks pleasant than the golden lustre of the world, and I desire to live out the truth, and to follow on to know the Lord, whom to know aright is life everlasting.

It would be a great pleasure for me to meet with those of like faith and like experience, and to mingle my voice with theirs in the praises of our coming Lord. I often feel very lonely. I think, if I knew the heart, that the humble followers of the blessed Jesus, who have to plough and toiled in the earth, are the people of my choice. My heart exclaims, Let me dwell in the house of the Lord forever. Let his people be my people, and let me have the approval of my God before all earthly honor or glory. Let me but enjoy the sweetness of his smiles and the sweet assurance that I am his, and I can boldly meet the passing storms of this changing world, and the frowns of all earthly friends.

I will walk alone, yet I am not grieved. For the blessed promise given, To cheer the heart of the lonely one In the narrow circle of my humble life, The humble path my Saviour walked, I soon am not to tread, Though surrounded by the filth of my Favour bade, Shall fall upon my head."

The Review comes a welcome messenger, laden with precious truths. I feel grateful that I ever had a invitation to hear the seraphim, to hear the joyous message of the angels, to mingle my voice with theirs in the praises of our coming Lord. I often feel very lonely. I can say that the truth looks pleasant than the golden lustre of the world, and I desire to live out the truth, and to follow on to know the Lord, whom to know aright is life everlasting.

Dear Brethren and Sisters: I am still striving to keep all the commandments of God and the faith of Jesus. It is my duty to do the will of my heavenly Master, so that I may have my soul in peace from day to day, and when he comes to take his saints to himself, be among that number that shall meet him with joy. I can say that the truth looks pleasant than the golden lustre of the world, and I desire to live out the truth, and to follow on to know the Lord, whom to know aright is life everlasting.

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The Review comes a welcome messenger, laden with precious truths. I feel grateful that I ever had a invitation to hear the seraphim, to hear the joyous message of the angels, to mingle my voice with theirs in the praises of our coming Lord. I often feel very lonely. I can say that the truth looks pleasant than the golden lustre of the world, and I desire to live out the truth, and to follow on to know the Lord, whom to know aright is life everlasting.

Dear Brethren and Sisters: I am still striving to keep all the commandments of God and the faith of Jesus. It is my duty to do the will of my heavenly Master, so that I may have my soul in peace from day to day, and when he comes to take his saints to himself, be among that number that shall meet him with joy. I can say that the truth looks pleasant than the golden lustre of the world, and I desire to live out the truth, and to follow on to know the Lord, whom to know aright is life everlasting.
of the Lord, and I am truly thankful that the Lord has given me a heart to obey his holy commandments. May the Lord help me to be on the watch. I want on the whole armor of God that I may be ready to meet the Lord when he comes. Pray for me.

Your sister in hope of the soon coming of Christ.

Ann Osborn.

Millopaug, Iowa.

From Bro. Mills.

Bro. Watts: I wish to say a few words about the Lessons for Bible Students. When I saw the first one I thought to myself, This is to me a singular way of vertaling to sell books. Had it come from any other source, I should have concluded that they had a lot of these books (History of the Sabbath) on hand, and that they wanted to sell some of them; but when I received it, I saw at once that it was the work of the Sabbath-keepers in general, could answer most any common question relating to the Sabbath. I had read the history of it, considerable, and supposed I was quite well posted on the subject myself, as well as others who have been in the Messiah for several years, have to rely upon the books to answer some of the most simple questions, as laid down in the Sermon. Now the question arose with me, Is this becoming to Sabbath-keepers? Should we not be posted on all questions that are liable to be brought to us any day, that we may be ready to give a reason of our hope? I fear that if some of us are not ready to give a reason of our hope, I feel we are living in perilous times, but Christ says, Re-}


From Sister Stockwell.

Bro. Watts: I feel it my duty to give you a message more on the Lord's side. I am glad to say that I am still striving and struggling through trials and temptations to glorify God in my daily walk and conversation. I still believe that the time of trouble is just before us; I have heard a song, by Bro. Waggoner, and after that thought I could lay them off forever if it would be pleasing in the sight of God. Since that time I have not on one word a song, or a lay. I have laid aside all unnecessary ornaments, and am trying to overcome all my sins, and walk in the sight of God blameless. Yours in hope of eternal life.

MRS. C. A. STOCKWELL.

Extracts from Letters.

Bro. T. Benson writes from Kickapoo, Wis.: "I cannot do without the Review; I prize above all the newspapers of the day, and I believe I have never read its columns without shedding tears of heartfelt joy, and feeling a determination in my own heart to try to live out the doctrines therein taught, and be prepared for coming of the just One, when we believe with the Lord's promise, he will save them. I want to be a humble follower of the Lamb of God, who taketh away the sin of the world. I want to keep all the commandments of God; for I believe, if the things there mentioned are accomplished, and honest souls are brought into the knowledge of the truth."
Quarterly Meeting at Oakland, Wis.

Bro. White: I wish to say for the encouragement of all the brethren, that we have had one of the best quarterly meetings at Oakland, Wis., that I ever attended. The Lord gave me great liberty in presenting his truth. Disaffected ones confounded their wrongs and came back to the Father's house, while many of the children are coming to the Lord. First-day morning we met to partake of the ordinances of the Lord's house, and truly the Lord verified his words unto us, "If ye know these things, happy are ye if ye do them." John xii. 17. Things that had threatened to disturb their peace were laid aside in obedience to 1 Pet. ii. 1, and sweet peace and harmony prevailed.

Isaac Sawyers.

Question for Bro. Cornell.

Are there three months in a year in which there never was, nor ever can be, a total eclipse of the sun? If so, which months are they?

I ask the above question, because in speaking of the dark day in 1798, while in N. Y., you are reported to have said that there are two months in the year in which there cannot be a total eclipse of the sun. And it is thought that you said, May, June, and July are the months.

An opponent laid this up, went home, found an old almanac which spoke of a total eclipse of the sun in one going to the conference. If any one comes by the General Conference, to come long enough before the general conference, to prepare to take care of themselves mostly, as there are no books to be had, looking to the fact that the Sabbath is observed, the brethren of Little Prairie, Oakland, and Johnstown Center, wishing to hold monthly meetings, appointed as follows:

Little Prairie, May 9, June, July, Johnstown Center, June 4.

I. S. Simonson.

THE REVIEW AND HERALD.

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J. H. Cottrell.

BUSINESS DEPARTMENT.

JOHN VAUGHAN: We have not yet received the hymn Book and Tune from the binder. Will forward as soon as received.

Call for Help.

B. F. Strook.

A general interest has been awakened by Bro. Loughborough's few lectures in this region, and especially among those who meet with the church at Milford. Three young persons rose in meeting your evening, and offered to take some of the prayers of the brethren. We consequently want some of the lecturing brethren to come long enough before the general conference, to give a course of lectures, and be carried back by some one going to the conference. If any one can be prepared to take care of themselves mostly, as there are books for Sabbath-keepers in the place.

J. P. Bayhurn.

APPOINTMENTS.

Provvidence permitting, the Ohio State Conference of Seventh-day Adventists, will be held May 20 and 21, at Wakeman, Ohio. Brethren, come in spirit, with the purpose of having a profitable meeting, praying that God will meet with you. Brethren are invited to come with the purpose of taking care of themselves mostly, as there are books for Sabbath-keepers in the place.

By order of the committee.

J. Clarke, Sec. of Deaf.

The next Quarterly meeting of the church at Milford, Wis., will be held May 18 and 19, 1863. Will Bro. Ingraham or Sanborn, or some other of the preaching brethren, meet with us? We need help.

A. G. and A. Carter $5.00.

Cash Received on Account.

J. P. Bayhurn.

The next quarterly meeting for Western N. Y. will be held with the church at Mill Grove, Erie Co., on the second Sabbath and first-day in July. Those coming by can stop at Wende or Town Line Station. The church is in good health. Mrs. Brooks of J. H. Cotterell.

The next quarterly meeting in Monroe Co., as Bro. A. G. Smith's in Clarkson, first Sabbath in May. In Niagara Co., at Oconto, the third Sabbath in May.

B. F. Cotterell.

I will, providence permitting, attend a quarterly meeting at Hanover, May 9, J. N. Loughborough.

I will meet with the brethren of Knoxville, Iowa, on Friday May 1, at 7 p.m. The society churches are all invited to attend.

There will be a quarterly meeting held where the Brethren may appoint, with the Richmond and Dayton church beginning on Friday, May 8, at 7 p.m. The brethren of Washington, Ml, Pleasant, Iowa City and Millersburg, Ohio, are all invited to attend. I will be at the meeting if not providentially hindered.

There will be a quarterly meeting held in Fairview beginning on Friday May 15. The neighboring churches are all invited to attend.

May 21, I will attend all the above meetings in my own blessed Spirit.

B. F. Strook.

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