Casting all your care on Jesus.

And will then, O my Saviour, bear
This weary, weary weight of care?
O may I lay it all at your feet;
And with thy presence ever be blessed.

Oh refuge sweet, to me how dear,
Oh what, my fainting heart would cheer,
Amid my foes, who press me sore,
Without my Lord whom I adore.

Though friends unkind do me oppress,
And kindness unkindly turn aside,
Yet friends unkind shall not dethroned
The one on whom I now confide.

A kind physician to my soul,
Thou makest my wounded spirit whole;
In my afflictions thou dost share,
And by thy help the cross I'll bear.

By far the cross a crown is won.
That shall sustain the cheering sun,
And glorious robes all pure and bright
That shall outshine the dazzling sun.

Shall deck us in that world of light.

And glorious robes all pure and bright,
That shall outshine the dazzling sun,

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To your second proposition, "Man is mortal," I answer, that before, and in this article, I have proved as I think, beyond the power of successful contradiction, that man is mortal. And I refer you to the scriptural testimony for the truth of what I have said. It is not for me to ask that which the statement is made in general terms, and in perfect accordance with all the dictates of verity, and capable of being understood as true alike by the unlearned as well as the learned. As for the two propositions which I have before given: 1. Man is mortal; 2. Therefore some part of man is immortal—are thoroughly proved. But when, by competent authority, it was affirmed of the "flesh" of the "body," it is not difficult to make Job affirm any more than mortality of man as a reality. Let the rent testimony of the Scriptures, especially of the New Testament, bear witness to these. It is not only arraying Job against Jesus and the spirit that returns to God who gave it, is "that breath which God gave him." 

The context proves my position to be correct. Paul was looking, by faith and hope, away from the present affections, and looking to the eternal weight of glory which was in the unseen future. "For," says he, (we have an immortal soul; No; but our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;) when we look not at the things which are seen, but at the things that are not seen. I shall not leave the question before us, to discuss that of the second birth. If you carefully reflect upon the hints I have given, you may be benefited, though you are "a teacher in Israel." But if you can put your soul together, you cannot arrogate to yourselves as the" men of God." You have the right exposition of Eccl. xii, 7—that the spirit that returns to God who gave it, is "that breath which God gave him." 

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Short Paragraphs.

OF THE EARTH EARTH.

For a man that is made of the dust of the ground, that is of the earth, earthly, who was made to enjoy the earth, and whose every visible relation and means of subsistence is of, and whose destiny is in, and back to earth, no one can have any just conception of the dignity of his nature, or value of his thoughts, affections and object of desire as to be properly called a child of Heaven, is no small matter. It is no work of an hour or day. Neither do the Scriptures teach that it is an easy thing to serve the Lord with unfeigned affections and with a pure heart fervently.

Our own way.

We all want to go to Heaven, and we are all ready and willing to serve God. The only difficulty is, we want our own way about it, the very thing that we cannot have.

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The danger of following a bad habit consists in the fact that he that follows will soon learn to love; and a single corrupt habit that has clothed itself about with all the sacreeds of love, will do more to fasten the chains of integrity about us, than the mere com- mitment of such an act. The man that loves a sin has within him all the necessary elements of a sinner. And herein the school of Christ is superior to, and differs from, every other school, in that it begins by training the affections. If the heart is all right, the body will be all right. It is just as much a moral fact that he that commits sin, is the servant of sin, and cannot pur- chase his own freedom there-from, as it is a fact in natural philosophy that he that fully and fairly loses his balance cannot obtain an interest in it.

Now is the day of salvation.

We have both in the Scriptures and in practical life many axioms and examples concerning the im- portance of improving the present moment. And the truth that now is the accepted time, and now is the day of salvation, may be learned of nature, and in every day's experience, as well as in the Scriptures. The past may lose its impressions behind it, and coming events may cast their shadows before them, yet upon the present moment hangs all the weight of interest and the burden of reformation for the future, we ought always to bear in mind that it will cost as much or more to the day of our Lord.

Borrowed trouble.

A great proportion of life's trials and troubles are borrowed. Being seen at a distance they do not look so large as when they really are, but they have the appearance of an unbroken cloud. Whereas, when we approach them day by day we find them broken into fragments and easily overcome or endured. And not only is this the case, but borrowed trouble is the worst kind of trouble; because there is no real remedy that can reach or be applied to an imaginary disease.

Where is our interest?

A man's interest in any design or corporation is in- dicated by, and is generally proportionate to, the amount of actual capital invested in said corporation. The man who is a partner, or who has money deposited in a certain bank, is interested in the welfare of that bank, as the farmer is interested in every tree or stalk of his field. And in this respect moral training is to the mind what the balance-wheel is to machinery, and what the rudder is to a ship. If the mind or body is to be preserved in health and strength, it must be trained by the wholesome influences of a Christian life, and be strengthened by the discipline of a Christian character.
The Review and Herald.

Not yet satisfactory.

We are compelled to exclam on reading the re-
ply of Eld. J. V. Himes, to our remarks in No. 14 of previous issue, to observe that he presents to his readers that we made the following points in our article:

"1. Holy time or the Sabbath is the seventh day of the week to us, wherever we may happen to be on the globe. The Sabbath was kept by Isaiah and the prophet Ezechiel, and to this day the Sabbath is kept by Seventh-day Adventists."

This is true so far as it goes; but it is not all the truth. And the truth only partially stated, often amounts to an absolute falsehood; for by suppressing a part, an idea is often conveyed just the opposite of what would be expressed were the whole truth stated. The above represents that our view of the Sabbath amounts only to an indefinite seventh part of time, and gives no notion of the commandment equally with ourselves; whereas it is well known that we believe that a particular seventh part of time shall be kept, and that any one day in seven, other than the day appointed in the commandments, would not be recognized as a Sabbath.

The omission of the word "such" bad nothing to do with either of these points. The omission of the word "such" bad nothing to do with the change of issue which we pointed to him. But it was just this: The question that first came up was, how a definite day could be kept for holy time, in view of the fact that time is gained or lost in going round the world, and that some missionaries in the present day, on account of its scarcity.

There are other points which we might notice, such as the statement that the Sabbath was kept by Isaiah and the prophet Ezechiel, and to this day the Sabbath is kept by Seventh-day Adventists. This is true, but it is not all the truth. And the truth only partially stated, often amounts to an absolute falsehood; for by suppressing a part, an idea is often conveyed just the opposite of what would be expressed were the whole truth stated.

We are compelled to exclam on reading the reply of Eld. J. V. Himes, to our remarks in No. 14 of previous issue, to observe that he presents to his readers that we made the following points in our article:

"2. That the Bible is an insufficient rule of faith and life for the church. The Bible is a "Heaven-ordained means" but it is not a "Heaven-ordained means to bring them to the unity of the faith."

We are truly grieved that Eld. H. should urge against us so great a charge. We have been beyond the Bible an insufficient rule of faith and life for the church; "not only because it is false in itself, utterly and entirely so; but also because it places us on the same ground with that power of God that has not been given to us in order to sustain its dogmas of Sunday-keeping, purgatory, worship of images, and kindred traditions.

Standing on the doctrine of "the Bible and the Sabbath," we can say, "We think we have given no ground for the above accusation. The charge is apparently based on our allusion to the visions as a "Heaven-ordained means" to bring us to the unity of the faith." Eld. H. is doubtless aware that God has placed certain means in the church to bring them to the unity of the faith. At any rate the apostle so declares in the scripture to which we referred, Eph. iv, 11-13."

When God has been so particular as to specify certain means by which he will bring his people to his worship, we think this is true so far as it goes; but it is not all the truth. And the truth only partially stated, often amounts to an absolute falsehood; for by suppressing a part, an idea is often conveyed just the opposite of what would be expressed were the whole truth stated.

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We are compelled to exclam on reading the reply of Eld. J. V. Himes, to our remarks in No. 14 of previous issue, to observe that he presents to his readers that we made the following points in our article:

"3. The Sabbath is not a part of time, an idea is often conveyed just the opposite of what would be expressed were the whole truth stated. The above represents that our view of the Sabbath amounts only to an indefinite seventh part of time, and gives no notion of the commandment equally with ourselves; whereas it is well known that we believe that a particular seventh part of time shall be kept, and that any one day in seven, other than the day appointed in the commandments, would not be recognized as a Sabbath.

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We are compelled to exclam on reading the reply of Eld. J. V. Himes, to our remarks in No. 14 of previous issue, to observe that he presents to his readers that we made the following points in our article:

"4. There is no necessity of our referring to "refraining from worshiping images, swearing, lying, or stealing, except it be found in the Decalogue." And he adds, "The mind might not approach these things as "spiritual" because they are forbidden by the ten commandments, we are well persuaded. The reason why these things are unlawful for us, (but the reason why we do not them) is because they are forbidden by the gospel of Jesus Christ."

The editor of the Voice may have penned this statement in all sincerity, but it cannot be correct; for the gospel of Jesus Christ contains no command to us to "refrain from worshiping images, swearing, lying, or stealing, except it be found in the Decalogue." This is a misunderstanding of the Decalogue.

A reference to our remarks will show that Eld. H. is wrong under an entire misconception here. The omission of the word "such" had nothing to do with the change of issue which we pointed to him. But it was just this: The question that first came up was, how a definite day could be kept for holy time, in view of the fact that time is gained or lost in going round the world, and that some missionaries in the present day, on account of its scarcity.
that the cause of God is one. It was a free place and good to be there.

I spoke with freedom on the present preparatory work of the church for the solemn events of the future; also on the gifts. The brethren and sisters are set to, and we are looking forward to go forth in the missionary work, and to follow with our heart the commandments of God. The blessing of the Lord rested upon us while attending the ordination of our house. Union, harmony and love, characterized all of our meetings.

The sanctuary and Synagogues.

While sweeping the Wesleyan chapel in Olcott, after our last monthly meeting, I was thinking of the idea that seems to be in the minds of the people, when we speak of the cleansing of the Sanctuary, as the work of our Lord. The first three buildings were built by the people, as convenience might dictate, and sometimes by wealthy individuals, who found it convenient to see the young enlisting in the all-victorious army of Christ. There were no statues, drawings, or pictures of any kind, in order to bias the mind, that rigid fidelity and justice may not be degraded and disfigured. The sanctuary and Synagogues. Perhaps no better answer can be given than this: Everything connected with the intercessions of Christ in behalf of his people should be of deep and thrilling interest to Christians. Yet the mass of Christians of our denomination are utterly uninstructed in respect to the important and solemn events of the future; work of the church for the solemn events of the future; the work of the church in the absence of such a friend ponder well your duty, that the thought of becoming one of God's people might be hastened, and the cleansing of the sanctuary and Synagogue be hastened. The sanctuary is a meeting-house; and hence, being all together un instructed in respect to the important and solemn events of the future, the sanctuary is a convenient place for baptism. As we followed the character of the sanctuary and Synagogue, characterized all of our meetings.

Sabbath Meditations, No. 6.

This work of self-examination, or the examination of one's heart, is a work of vast importance. For, when our consciences are clear, and we have a loving interest in the stirrings of truth, in our hearts and in the church, we can have a loving interest in the church, in the absence of such a friend ponder well your duty, that the thought of becoming one of God's people might be hastened, and the cleansing of the sanctuary and Synagogue be hastened. The sanctuary is a meeting-house; and hence, being all together un instructed in respect to the important and solemn events of the future, the sanctuary is a convenient place for baptism. As we followed the character of the sanctuary and Synagogue, characterized all of our meetings.
To those Commencing a Religious Life.

1. Do not expect so sudden and remarkable a change as to leave no doubt of its reality. Usually, there is in the Christian-heart, a perpetual struggle between good and evil, and a continual competition of evidence for and against, according to the good or evil prevails.

2. Be true to your feelings. Your intention to forsake sin, to wage war against your old nature, and to yield yourself to God for the support of the new life is the best evidence of your sincerity.

3. Do not expect to find in your own case, every thing you have heard or read of in the experience of others.

4. Do not suppose that religion is a principle of such self-preserving energy, that when once implanted in the soul, it will thrive and continue to increase without effort. God will not sustain and bring to maturity the work of grace, without your own voluntary concurrence in the diligent use of means, more than he will cause the harvest to whiten in the field of the sluggard.

5. Do not expect to be happy at all times, for he was tired to the water's side, where three found a grave for their sins, and, I trust, have risen to walk in newness of life.

6. Do not suppose that the belief that they are Christians, when they are such, is sufficient for thee, and My strength shall be made perfect in weakness. But the desire to please God in all our duties is just what we need to melt and subdue our heart to partake of the emblems of our Saviour's love, and to live.

7. Remember that the principal duty of a Christian as it respects others, is to excite them to the standard of piety and activity.

8. Never for one moment prevent our attempting it. When the Bible says those who are Christians must live, and that it is only at the end, that we are to come into our inheritance, will be as when the eye of the traveler is gladdened by the green leaves and hanging branches of the vine. And surely you cannot do anything more really satisfying to the Lord than to do for others what he has done for you. You are bringing it as it were, grapes to the lips; you are giving strange joy to our God, who walteth to be gracious. He has infinite pleasure in souls that return to him and live.

9. Attempt by your efforts and example, to raise the standard of piety and activity.

10. Be active in promoting all benevolent objects. Make it an object to prepare to lead with prosperity, when necessary, in all social duties. At this period, let every Christian learn to guide the devotions of others, as well as to lift up his own private supplications.

11. Remember that the principal duty of a Christian as it respects others, is to excite them to the immediate performance of their religious duty. There is no Christian but can find some one mind at least, over which he can have some influence, and if we can do any thing to save others from eternal death, nothing should for a moment prevent our attempting it.

12. Let not the promise of so small a thing make you think that you are very deficient in one of the particular specifications. Remember that the Christian life is a warfare, and that it is only at the end, that we are to come into our inheritance. If persecution be the effect of the conflict, let us not be disheartened. If the revolution fail to go, let us see that the cause of Christ shall not be the first to be abandoned. If the joy that will be ours when we change our cross of the world shall come, let it be with us when we change it.

13. In praying than pettifogging. When he rose from his knees, Esquire W., the opposer, in which he laid the merits of his case before the justice for decision, and they nearly was put to the understanding of men, he had no difficulty in finding these lost sheep, his delight in taking them in finding these lost sheep, his delight in taking them in.
The Review and Herald.

No. 171.

To the Brethren and Sisters,

The object of the Quarterly Meeting was to bring the brethren and sisters together, and to enable them to exchange views and information, and to promote in every way the interests of the work. The meeting was held at the residence of Bro. and Sis. Bostwick, at Bellevue.

From Bro. DeMomon.

Bro. White: Pursuant to appointment we met with the Lyceum Committee of the Quarterly Meeting last Thursday evening, and had a very pleasant and interesting conversation.

The brethren and sisters are all in good health, and the weather is pleasant. The amount of happiness which you can derive is incalculable, if you will show a smiling and cheerful countenance, let joy beam in your eye, and let your thoughts and words reach the heart with a glad and grateful seed, and the world will be better for your having passed through it. The clustered constellations of intellectual greatness that have shone in the heavens, as well as the stars that have been extinct, are all in the heavens. The world is made for the enjoyment of the good, and for the destruction of the evil. The world is made for the enjoyment of the good, and for the destruction of the evil.

Some in Iowa we understand are meeting with prosperity, and are expecting a harvest of wisdom and knowledge.

From Sister Guisinger.

Dear Brethren and Sisters: It always rejoices my heart, to hear that God will answer prayer, and when we go to him in faith, and according to his will.

God will manifest his power, and deliver his children from the hand of the enemy. You can testify to the power of God in my behalf. About five weeks ago I was stricken with a fever, and felt that I was not to live. But I had the assurance of God's promise, and I was able to trust in him, and to trust in the love of God. I was able to trust in the love of God, and to trust in the love of God, and to trust in the love of God.

From Miss Kiccapo.

From Sister Scott.

From Bro. Demmon.

Bro. White: I am thankful that I have the privilege of speaking through the Review and acknowledging the prayers of the brethren and sisters. The object of the Quarterly Meeting was to bring the brethren and sisters together, and to enable them to exchange views and information, and to promote in every way the interests of the work.

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From Miss Kiccapo.

From Sister Scott.

DEAR BRETHREN AND SISTERS,

I love the precious truth of the third angel's message, and I believe in the second coming of the Son of God, which will be a change of times and places. I am trying to live out the truth and Christ is now present in my heart. The truth shines brightly, and my heart is full of joy.

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In the constitution of the General Conference we read: "Each State Conference shall be entitled to one delegate in the General Conference, and one additional delegate for every twenty delegates in the State Conference." My question is, How many delegates must a State Conference have in order that it may send two delegates to the General Conference? I. Concord, Jr.

Answer.—Twenty. A State Conference cannot send to one delegate in the General Conference, without any reference to the number of delegates of which such State Conference is composed; and after that one delegate for every twenty delegates composing the State Conference. Thus if a State Conference consists of twenty delegates from the churches, that Conference can send two delegates to the General Conference; if consisting of forty delegates, three in General Conference; if of sixty, four, and so on.

Our Business Department this week does not come up to its usual proportions. An extra amount of other details has been reached upon the time of the Secretary that many business matters are necessarily deferred till next week.

Eddie Squires. For Book on Slavery see notice by Bro. Andrews in same column.

Bro. J. B. Tinkler of Waseca, Minn., appropriates $1.50 to help publish the Review, in response to "What shall be done?"

Owing to a press of work in the office I have not been able to prepare the report of the committee on the circulation of the Review, for the month of August in time. I have now decided to let the matter rest until after the close of the present month and then report for the months of August and September. In the meantime send along the subscribers.


Our meeting is still progressing here. Eleven have subscribed for the Review. Bro. Cornell has had quite a siege with fever for most of the time since the last column appeared. He has attended to my committee of fifteen as far as possible. Their help was a relief to me. The attendance is good. Tent full yesterday and evening. All the churches for us to remain another week. We trust many will be led to obey the truth. If rains do not hinder our meeting, we shall have interesting times this week.

J. N. Longborough.

Note from Bro. Stewart.

Bro. White: I have been holding meetings at Marquette for a week with increasing interest. The last two evenings the house was full to overflowing and they gave good attention while I pointed them to the Sanctification of the Holy Spirit. We are encouraged, strengthened, and blessed of the Lord.

J. M. Stewart.

Note from Bro. Bates.

The Monthly Meeting for Allegan, Allegan Co., was held in Wason, Sept. 7th. This was a good gathering, a fair representation of the churches, which were encouraged, strengthened, and blessed of the Lord.

J. B. Bates.

Note from Bro. Ingram.

Bro. Wirth: Our tent-meeting at South Bend Indiana closed August 29th. I turned one week after we took down the tent, and labored some during the week. On Sunday Sept. 4th, I baptized fifteen. It was a precious season. About twenty-five are keeping the Lord's Sabbath. W. S. Ingram.

P. S. My labor in connection with Bro. Waggener this summer has been very pleasant. The Lord has blessed our labors for which we feel very grateful.

Report from Bro. Taylor.

Bro. Wirth: I was with the church at Rosevelt, Sept. 3d and 4th, being the Monthly Meeting for Oswego Co. Our hearts were cheered by meeting brethren from the churches of Oswego city, West Monroe, Kendall's Mills, Caledonia, and Verona. The attendance was large, the attention good. Three were baptized, and one united in church fellowship.

The 10th and 11th I spent with the church at Mansfield, the place being very pleasant, and a good meeting it was. We were comforted with many a warm testimony for the truth. The church at M. is doing well. They have been seeking for the kingdom of God and let the Lord be their leader in judgment. The work of reformation has well begun, and it depends upon them to carry it on. God is willing to help.

The church at this place call with joy the few remarks of Bro. White in No. 18, relative to the State Conference being held here. We hope there will be a larger gathering than last year, and that it will last longer. Let every church in the Conference be well represented by legation or whom delegates; also a large delegation of lay members from the same, and the churches not organized and belonging to the Conference. Come one, come all. Come with hearts of love and zeal for the truth and its Author, which has done so much for us, and promises to do more than heart can think.

Friends can reach here from the South at 7 a. m., and 1 p.m. From the North at 8 a.m., and 4 and 9 a.m. A committee will be at the depot on the arrival of trains, till the hours of the Sabbath.

G. O. Taylor.

"Let This Be Done."

Included are three dollars for my next year's subscription for the Review. Let all who are able do likewise. I think there can be none among us of this class that are willing to receive the Review at less than cost. Those in other classes have paid the above price, and still want the paper should by all means have it, either free, or at such price as they may feel able to pay. Let all such, be perfectly free to express what they desire in the matter. We are one brotherhood, and should have no jealousy about letting our real wants be known.

We can all well afford to do without a great many things, that we might desire, and no doubt many things that we do have; but not one of us can afford to do without the Review. But the Review, like all other good things of the present life, costs money. What of that? Is it not abundantly good for the cost? Indeed, it is. So says everyone of present truth. Then surely we need not be frightened in view of the high price of paper and printing. I regard our paper cheap enough at the amount inclosed. How many are of the same mind?

Such is my answer to the question, "What shall be done?"

J. M. Alcorn.

So say I; and herewith I send three dollars for my next year's subscription.

Harmon Lindsay.

Annexed to each receipt in the following list, is the Volume and Number of the Review and Herald. I have also bound libraries of our office publications for the past year. I am thus able to answer the question, What shall be done? with a heart full of gratitude.


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