Sakification: or Living Holiness.

By Eld. D. T. BOSSERT.

Sanctification is a Bible subject, and as such demands our serious attention. The importance of this subject appears from the fact that it is God's will for man to be holy. Says inspiration: "This is the will of God, even your sanctification." 1 Thess. v, 23.

Anciently God commanded his people to be holy. Lev. xi, 44. Jesus prayed the Father to sanctify his followers and those who should believe on him through their word, and did that people might be sanctified unto God. Jno. xvii, 17, 19; 1 Jno. ii, 1, 2. This commandment the Lord says, "Be ye holy, for I am holy." 1 Pet. i. 16; Heb. xii, 14. In the face of these plain truths, it cannot be expected that those who love the Bible will be disposed to let this subject pass unnoticed.

In the holy Scriptures, sanctification sometime connotes in setting apart or consecrating to a sacred or religious use. In this sense the seventh day, the firstborn, mount Sinai, the priests, the sanctuary and its vessels, the temple at Jerusalem, and the prophets, were sanctified. Gen. ii, 3; Ex. xiii, 2; xix, 2, 5; xxvii—xxx; 2 Chron. xxix, 7; Jer. i, 5. In this sense even Christ was sanctified, when he was set apart to the work of man's redemption. Jno. x, 30; xvii, 19.

Sanctification consists, moreover, in cleansing from sin, in making pure and holy that which is impure and unholy. In this sense Christians are sanctified, and in the progress of their sanctification, there is a setting apart to holy purposes—a self-sacrifice to the glory of God.

The depravity of our race is the doctrinal fact upon which rests the necessity of our being sanctified. "All have sinned and come short of the glory of God." Rom. iii, 23. All are naturally inclined to love the ways of sin and to do evil. The power of sin has so affected the human family, that they may, in their natural state, be called the servants of sin. But sanctification purifies and alleys us from the dominion of sin; destroys the corrupt propensities of our fallen natures; enables our affections and inclinations, and brings our entire being into subjection to the will of God, so that we may properly be called the servants of righteousness.

This is indeed a great work, and the Scriptures plainly teach that God sanctifies his people. Ex. xxii, 13; Ex. xii, 12; Jno. xvi, 17; Heb. ii, 11. God graciously provides and urges the means of sanctification, and helps his people to use them. It is impossible for man to devise means whereby he can sanctify himself, or to attain to holiness by his own strength. Man must accept the means which God has devised, and the gracious assistance which he affords. This plan of God is such that we must co-operate with him in this work. This is seen in the following texts: "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you." Lev. xx, 7, 8. "Cleanse your hands ye sinners, and purify your hearts ye double-minded." Let us cleanse ourselves from all filthiness of the flesh and spirit. "Every man that hath this hope in him purifieth himself even as he is pure." Acts ii, 38. "Abstain from all appearance of evil. And the very God of peace sanctifieth you wholly." 1 Pet. i, 2. "Cleanse your hands ye sinners, and purify your hearts ye double-minded." Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vii, 1. Those whom Paul is here addressing were Christians, yet they needed to cleanse themselves and perfect holiness or sanctification. The same sentiment is expressed in the following text: "Therefore leaving the principles of the doctrine of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and faith toward God." Heb. vi, 6. "Not as though I had already attained, either were already perfect; but I follow after, that I may apprehend that for which also I am apprehended, even the of being God's child by faith in Christ Jesus." Phil. iii, 12-14.

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In this passage the apostle addresses those who have obtained like precious faith, (verse 1,) and urges a progressive advancement in holiness toward completeness in the Christian character. In conversation a blow is struck at the corrupt propensities of fallen human nature, and a great deal of the idea of sanctification is not then complete. The young convert stands on the platform of faith. He has seen sin in its true light, has repented of his sins, and has been cleansed from the same by faith in the merits and sufficiency of the blood of Christ, and now rejoices in his Saviour. But he must advance in holiness by adding to his faith virtue, and to virtue knowledge and the result; the progress of grace.

The apparent idea of sanctification is not the work of a moment. It is to be regarded that some, believing sanctification to be an instantaneous work, will fall back on some past blessing or excitement, and will even affirm that they have been fruitful and years in a state of perfect love without committing a single sin, and scoff at the idea that they can be in a better condition, in a holier state. The spirit of such, is different from that of many pious and devoted men and women. The child of God sometimes trusts the truth, and in whose lives we trace progress in sanctification.

The position that sanctification is an instantaneous work, has a tendency to discourage the conscientious and earnest seeker after holiness. Many, perhaps, hold that they are rich and increased with goods, and have need of nothing, and is a great hindrance in the way of true sanctification.

Says the apostle, "He that lacketh these things is blind, and cannot see afar off." He that has the opportunity to improve and has not advanced in Christian virtues, is in a backslidden state, and being deprived of the enlightening influences of the Holy Spirit, is without the great measure blind in regard to his condition and in regard to the truth, and cannot see afar off, or cannot see far in the way of holiness.

Sanctification may be well represented by the growth of plants. It commences with the seed, the grain, and grows up into the lofty tree. It is receiving moisture and nourishment, and growing stronger and growing in grace and in the knowledge of the truth, or growing up into Christ our living head, or being changed from glory to glory into the image of Christ.

This view is further strengthened by these texts in which God's people are exhorted and encouraged to be perfect, to overcome, to mortify the deeds of the flesh, etc., also by those passages where prayers and desires are offered for the sanctification and perfecting of the saints.

The fact that Christians in the Scriptures are designated as holy, sanctified, perfect, and saints, does not militate against our position. Christians are sanctified or perfect as far as they understand and practice the truth; and even those who are called holy, sanctified, perfect and saints, are exhorted to cleanse themselves, to perfect holiness, to be perfect, to go on to perfection, etc. Compare 1 Cor. 1, 2; 2 Cor. 1, 1; 2, 4; 11, 11; 2 Thess. III, 13-16; Heb. III, 1-6.

It is manifest that light increases on the character as the work of sanctification progresses, and that sanctification involves the necessity of advancing in the knowledge of the truth. For this reason we should study after knowledge, and lift up our voice for understanding; seek her as silver, and search for her as for hid treasures. Prov. ii, 4, 8. And all scriptures are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii, 16, 17.

Says the wise man, "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. iv, 18. And it is what that true consecration and dedication of the body and life to God supposes. David says, "Thy word is a lamp unto my feet and a light unto my path." Ps. cxix, 105. Again Peter says, "We have a more sure word of prophecy (or the word of the prophet which is very firm, French Trans.); whereby ye do well that ye put on the whole armour of God, that ye may be able to withstand in a day of light that shineth in a dark place, until the day dawns, and the day-star ariseth in your hearts." 2 Pet. i, 19.

The word of God was given to be a light unto the just, to show them their duty and whereabouts in this dark world. The idea that this word is a revelation of God to man which should be studied, is proof that God designed it should be understood. Strong and numerous have been the efforts of the powers of darkness to extinguish this light of heavenly birth; but it shines and will shine until the end of time, and it is not reasonable to expect that light will increase on the word of God, and that the prophecies will be better understood as these prophecies relating to the last days are fast fulfilling, and as the end toward which they point approaches. Said an angel while speaking to the prophet Daniel concerning the last days, or the time of the end, "Many shall run to and fro, and knowledge shall be increased." Dan. xii, 4.

And in the same connection we read, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." Verse 10.

"(To be continued.)

Counsel from Paul.

These things command and teach. Let no man despise thy youth; but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. But if any man give attendance to reading, to exhortation, to doctrine. Meditate on these things. 1 Tim. iv, 12, 16.

It appears that these words were spoken to a young man who had been ordained to the work of the ministry.

Paul had besought Timothy to remain at Ephesus to charge some to teach faith unfeigned, charity of a pure heart, not to give heed to fables, &c. He therefore who have the opportunity to improve and has not advanced in Christian virtues, is in a backslidden state, and being deprived of the enlightening influences of the Holy Spirit, is without the great measure blind in regard to his condition and in regard to the truth, and cannot see afar off, or cannot see far in the way of holiness.

The Christian, the Gentleman.

A CHRISTIAN is God's gentleman: a gentleman, in the vulgar, superficial way of understanding the word, is the Devil's Christian. But to throw aside these polished and too current counterfeits for something valuable and sterling, the real gentleman should understand what his duties or aims, desires. He ought therefore to be mild, calm, moderate, temperate, not hasty in judgment, not avaricious, not rapacious, not oppressive; for these things are contrary to gentleness. Many such gentleman are to be found, I trust; and many more would be, were the true meaning of the same borne in mind, and duly noticed. But alas! we are misled by errancy and by worldliness, and because a gentleman was originally homo gentilis, people seem to fancy they shall lose caste unless they act as Gentiles.

There are some faults slight in the sight of love, some errors slight in the estimate of wisdom; but truth gives no insult and endures no stain.
The Gift of Healing

Is any sick among you? let him call for the elders of the church, and let them pray over him anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. James v, 14, 15.

This promise in its reading has no limitation as to time or age, but is as much a promise for us in these latter days, and in this age as it was for the Israel of God at the close of the dispensation. It stands in exact accordance with the prophecy of Isaiah in the Old Testament, in which the people are declared to be "the redeemed of the Lord." Isaiah lxv. 17, 18. "When thou shalt call, I will answer thee; and when thou shalt ask, I will tell thee. If thou shalt say, Lo, in vain I have called, and my prayer is noised nought: if thou shalt say, Lo, he hath hidden his face from me, and will not hear: If thou saidst, Lo, he will not see it; but the Lord hath smitten thee, and hidden his face from thee, saying, Where am I that I should reimburse thee? As I have caused some to go down to the pit, and��

The Pure in Heart.

"Blessed are the pure in heart: for they shall see God." Matt. v, 8. Purity of heart has often been regarded as the key to the success of the Christian life. It is the foundation of all our actions. It is the basis of all our obligations. It is the sum of all our duties. It is the model of all our conduct. It is the criterion of all our thoughts. It is the test of all our feelings. It is the standard of all our virtues. It is the measure of all our worth. It is the source of all our power. It is the root of all our happiness. It is the crown of all our joys. It is the glory of all our lives. It is the crown of all our deaths. It is the glory of all our virtues. It is the crown of all our treasures. It is the glory of all our graces. It is the crown of all our graces. It is the glory of all our graces. It is the crown of all our graces. It is the glory of all our graces. It is the crown of all our graces.

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**The Church and the World.**

There are many evils in this world, which, though we cannot hope to reform them, it is well to hold up and expose as warning signs and titles of the times. Among them are the most flagrant ones in the denominational churches of our land, of holding church festivals, feasts, picnics, parties &c., where fun, frivolity and merriment are the order of the day, where thoughts of the Judgment, and to a professed money, truth not tolerated, and any exhibition of scriptural sobriety would be instantly frowned from their presence. By indulging in these scenes, the churches unmistakably identify themselves as the class spoken of by Paul in 2 Tim. iii, 4, who are lovers of pleasure more than lovers of God.

And yet these same churches are indulging the pleasing and delusive dream of converting the world. On what kind of premises do they expect such help, the truth not useful, unless it is that as they look around they can see no particular difference between themselves and the world, and hence conclude that the world must be about, on account of the change which has been wrought in themselves not in the world; for the world has converted them, and, if they ever reach salvation, will have to be converted again from their false embrace.

Some, we are happy to see, are awake to these things, and are seeking a change of heart and way of living. We hope such will not be overcome by the general defection, but be led finally to take the mark set out for them in Rev. xvii, 4. "The Church and the harlot, and her mother the great Brothel, and her daughters, and their mother shall be dispersed unto the winds, and their name shall not be found in the book of life." The title page of this little tract of eighteen pages, published by Julius Bruso, Saratoga Springs, N. Y., and which he offers at the nominal price of ten for fifteen cents, gives some statistics of the extent, and showing the perilous condition of society, gives the title of the book.

**False Christs.**

"These shall arise false Christs and false prophets," is a description of one feature of the last days, and a sign of the end. We are all familiar with the blasphemies, spiritualism of, that all good men are Christs, and that the development of Spiritualism is the second coming of Christ. But there is occasionally a person found so unhallowed, or so given over to strong delusions through the rejection of the truth, that he will attempt to influence with the idea that he is, in a pre-eminent sense, the Christ of the age. Every such instance goes to show, 1. That we are living in the last days. 2. That all men are not men who, by the development of the Scriptures, and the power of truth, and 3. That Satan has come down in wrath and is working with increased and subtle power.

A new instance of this kind has just come to light in Huntsville, Ind., where a person, whom the god of this world has blinded, has started a paper, called "The Kingdom of Heaven," in which he says:

"The Kingdom of Heaven, outwardly, is nothing more nor less than a collection of persons into a society, to live together in a state of perfect social equality: wherein all will avoid obedience to the law of perfect love and peace, which will go on.

"He calls himself "the Son of Man," and says:--The Son of Man was in the holy place, during the present lecturing season, on the setting up of the Kingdom of Heaven, or on any subject of reform. For the present, he permitted no one to come and speak to a public or promiscuous audience. He is not developed, but developing."

"Most minds regard the announcement that I was "the Son of man," as emanating in my own brain, and as being a mark of egotism, supposing, doubtless, that I am expecting heaven or happiness. All such are very much mistaken. On me it falls as a curse, a weight! or as an arm of guilt and woe. It has come as unbidden to me as did Paul's mission to him. And believe, Brother, I tremble at what I see mapped out for me to suffer.

**A New Movement.**--In accordance with our purpose to keep the readers of the Review posted on all matters bearing on the doctrine of the advent, we have to chronicle a movement inaugurated by P. E. Armstrong of Celesta, Pa. He has started a community in that place, to which he invites "all the humble poor scattered throughout the land."

He has also commenced the publication of a paper called the "Day-Star of Zion, and Banner of Life." To that place, according to his programme, the saints are to be gathered, to escape the trouble and the threatened coming on of the "antichristian" Kingdom to be. And the very strong ground is taken that if any one of their number dies, or is forced into the United States' service, they will give up God and the Kingdom to those who may. One cardinal point of their faith appears to be that the "Review party," and the "work at Battle Creek," must come to nought. It is a noticeable fact that most of the schemes which have lately sprung up, seem to do nothing but to cast shadows on the rising Kingdom to come. In their way. Whether this work will ever come to nought or not, we will not pretend to say further than this: unless we are very thoroughly deceived, this work stands on the counsel of God, and if so, and those engaged in it prove faithful, then it will go forward and accomplish its end, and no man will be able to overthrow it."

As to whether he ever comes, is because they think they are going to Heaven and death, and, consequently they see no need of the coming of Christ and the resurrection. They have, by inscrutable teaching, the "antichristian" Kingdom to come, and thereby it is given him to "fother them directly over to the promised land, or, as they call it, "the spirit world."" Hence the second coming of Christ and the resurrection are things not desired, and they do not care to hear of them.

Whether it is applicable or not, I am forcibly reminded of a people described by the evangelical preachers, and who are represented as saying, "We have made a covenant with death, and hell are we at agreement." Is. xxvii, 15. Death is the great enemy of our race. The Lord would have us make no treaty with him. Shem is the dark and silent prison-house of the saints. We should not be at agreement with it, but should ardently desire the coming of Christ, who shall come and open the prison-house, release has they the prisoners, and lead a greater multitude of captives than he did when he ascended before.

"Then will be the "Review party," and the "work at Battle Creek," called to nought. It is a noticeable fact that most of the schemes which have lately sprung up, seem to do nothing but to cast shadows on the rising Kingdom to come.
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the voice of the Archangel and the trump of God which will be heard when the Lord himself shall descend from heaven. The under-world is not the blissful paradise of the saints of God. Their glorious home is in the midst of the sea of glass, where the throne of God is. They have gone to prepare, and to which he will receive them on his return. Jno. xiv. 1, 3. The hope of the Christian points to the coming of our Lord Jesus Christ. The crown of life is to be received in that day. Who would not love his appearing?

E. F. COPPELL.

The Work in the East.

While every true-hearted believer in present truth is interested in the success of the cause in all sections of the great harvest field, and desires the prospect of Zion as a whole, yet we believe a special interest and anxiety is felt in behalf of the labors in the East. This is but natural and just; for where so little has been done for the cause, it would seem that we might look for results which would demonstrate the power of the truth. Yet we must not expect too much, for the peculiar nature of the field is such that apparently great results should not be anticipated in the outset. The work may properly be compared to the cultivation of a vineyard. There may be a great amount of weeds and undergrowth must first be cleared away, before even the seed can be sown. Just so the seeds of prejudice and jealousy must here be uprooted before the results of the seed can be shown. Prejudices have here been sown by wild fanatical spirits by their inconsistent and erratic conduct, and has taken deep root, even in some of the best of soil. Oh that we might realize how much our "daily walk and conversation" tells for or against the cause of truth; and that every one of us may be a "preacher of righteousness" by means of a humble, devoted and godly life.

And while we have the evidence that prejudice is gone, and the people are beginning to see the error of their ways, and the messengers are finding their way to the hearts of the people, we have abundant reason to be encouraged, for who of us does not know the sanctifying and saving power of the truth when once it reaches the heart and is carried out in the daily life.

Let us then remember that the work is the Lord's; and may our united prayers go up to him that the messengers may be encouraged and strengthened to labor on, though trials and discouraging circumstances may beset them on every hand, and that more laborers may be fitted up for service in the vineyard of the Lord. May we also learn patience, that "though the way be dark and dreary," yet we may be enabled to see the hand of the Lord working for or against us, and feel the assurance that he will sustain us to the end.

W. C. GAGE.

"Great Moral Exhibition."

This day as I was waiting for the cars at Hillsdale, Mich., I observed a hand-bill posted up with the above heading in large letters. "A moral exhibition," Col. Small, though last, not least in importance, thought I, what kind of an exhibition can that be? Not being able to read the hand-bill for an explanation. I found it to be a performance of the "Two French Clowns! Barqueux Heenan and Sayers! Double Irish Tit!" &c. Then to consecrate all this worse than nonsense by introducing the holy angels of God in solemn and majestic songs, Arabians, and almost all nations, from Ethiopia to India adored it. How much more must a people have tested it to whom the law recommends so strongly the setting of a pattern, even as their shepherds, and whose flesh is hard of digestion, it is subject to the leprosy; swine is the most filthy of animals. These three things are, we think, cause sufficient for banishing it from our tables.

Note from Bro Bourdeau.

Bro. Wirra: I arrived in Maine the 15th inst., and joined Bro. Cornell in his labors of love the 16th. I have felt free and at home since my arrival in Maine. I attended two of Bro. Cornell's meetings at Corinnis, and then went to Exeter with him. He had previously given a few lectures in that place. While at Exeter, I was enabled to speak four times to congregations composed mostly of Adventists, and had the privilege of teaching the truth from house to house. Truly it did my soul good to hear Adventists relate their past experience, and I was gloomy while dwelling on the great truths of the third message, and while showing what God has done through that message since 1844. We have several warm friends in Exeter who would be very happy to see you and Sr. White again. I have reason to believe that a visit from you would be productive of much good.

From what we have soon we infer that Maine is a promising field of labor; but prejudice must first be removed, and the people must become acquainted with our views, and we must have an opportunity to learn that we have no fellowship for a rash, censorious and condemning spirit. If a clear presentation of the truth, and living out the truth, will not convince the honest and true man, what will?

D. T. BOURDEAU.

Meetings in Mich.

Bro. White: After leaving Fair Plains, Bro. Andrews and myself spent June 15, and 16, with the church in Oakdread. Here we found that some members of the church had formed associations with the world, and had some professed assurance of testimony that the people of God were to come out from the world, and be separate, and holy. We think our meetings here were timely, and we trust not in vain.

Sabbath, the 18th, and the forenoon, we were with the church in Lapeer. The faithful here have heavy burdens to bear in consequence of erring, and false brethren. We trust our labor here will help to unite the church in moving forward, and not to separate the church in Oakland. The faithful in Oakland have had great opposition from false brethren. We trust our labor here will help to unite the church in moving forward, and not to separate them. We felt that our labor was not lost.

Sabbath July 2, we were with the church in Battle Creek. Had social meeting in the morning, and two discourses through the day from Bro. Andrews and White. We were well welcomed.

On first-day July 5, we had meeting with the church at Newton at their new meeting-house. Quite a number of our faith were in to hear, and brethren also present. Here we had a most interesting time. On first-day July 5, we had meeting with the church at Newton at their new meeting-house. Quite a number of our faith were in to hear, and brethren also present. Here we had a most interesting time. On first-day July 5, we had meeting with the church at Newton at their new meeting-house. Quite a number of our faith were in to hear, and brethren also present. Here we had a most interesting time.
**Objections.**

Two objections that possibly may be brought to bear against any system believed or preached, are of three kinds.

The first is real objections, those founded on facts, those that embody principles that make it impossible that any system against which they bear should succeed.

Of this kind are those that oppose the efforts of men to make a permanent motion. As a result, a man can only equal the cause producing it, and as men have control only of temporary causes, or temporary control of perpetual causes, it follows that man can never make a perpetual motion.

The second is apparent objections, those that originate in an imperfect knowledge of the things represented. Either the thing is imperfectly described, or the person has not the experience to comprehend the description given. A great deal depends upon our stand-point of observation. Things at a distance look very differently from what they do at a nearer view, especially if the light shining upon the object is imperfect. The little girl walking out in the edge of the evening, seeing objects imperfectly, and being a little excited, through fear, what they do at a nearer view, especially if the light shining upon the object is imperfect. The very preacher who teaches the doctrine to others, cannot but know, unless certainly assured of his own salvation, that he may, at that very time, be alleging arguments, which are to affect himself, and venge his own final destruction, as well as that of others. If his heart is not made of stone; he cannot compute the subject, as it respects his fellow-men without overwhelming anguish.

**Keeping the Heart.**

"We know that whosoever is born of God sinneth not; but that he which is born of God keepeth himself, and that wicked one触不到 him." What a work we have to do, after once confounding the name of the Saviour is, of course, the first step of the work. But, ten, we find them turning from Christ, and things truly divine, and yearning after the things of this world! How many times in the course of a day, young Christians, do we find ourselves guilty of the base ingratiations of entirely forgetting that merciful Being who has made us all we are, and nothing, perhaps, on the dark pages of futurity, and speculating as to what station we shall fill in the world, or how we shall be in the estimation of the world, and the prophet's words to Jeremiah come upon us again, "for ye are sold for nought, ye shall not be redeemed for money, is it not unlawful to come to this discussion, in taking up our Saviour's cross? How ungrateful are we in making the cold return we do for the matchless depths of that Saviour's love, who died on Calvary's cross to save us from the just wrath of God, for breaking his moral and eternal laws, as well as the little cares and perplexities, and the busy scenes of life, that we sometimes lose sight of the prize, forget that we have an enemy, and, worse than all, an evil nature, and that we are governed by a moral and eternal power; when, through the good news of the gospel, we are washed, and sanctified, and justified in the name of Jesus, through the Spirit of God;" but never while upholding his throne for mercy and grace, or waiting for the Lord for any object. Then let us be found thus engaged, and let us make sure of our destinies for the pleasures of this world, knowing that the Lord will work every thing for our good, and try to concentrate our minds on the one object, that "better land," that we may continually possess the rich blessing of God.

How often do we accuse to the consciousness that our minds are wandering to unprofitable subjects? We all find, by experience, that this is dangerous. It tends to lead us from God. Then let us strive to keep our hearts and minds in the path of that blessedness, which is both sure and steadfast, and in the hands of our Father in Heaven; to know the time and the place, and to turn our faces toward the light of the coming day, and to throw ourselves back upon the bountiful bosom of the almighty Father, to the wish and the purpose of our Creator, and to the great and mighty work which God has prepared for those who love him and work righteousness.

**Difficulties of the Popular View.**

We have a hope which is both sure and steadfast, and by cherishing that hope and searching our grounds, we shall be able to measure the kind of work upon God's great goodness to us, which surpasseth all things.

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**Letters.**

**From Bro. White.**

Bro. White the church at Little Prairie, Wis., is striving to live so that her light may shine. Though few, Sanborn is away in a distant State, laboring for the cause of truth, the churches at home are not languishing, but are heeding the word of exhortation. Our quarterly meeting, of July 9, was a good one. We felt that the Spirit of Jesus was with us; and, although we did not have a large number of brethren and sisters from the other States, it was felt that our friends were with us, and many testimonials were given on the side of truth; and the song of victory was sung, raising the curtains of every light of the precious present truth. Four were added to the church at this meeting. I hope that we shall be able to add others, and that God will send us a blessing on our work.

We do not intend to lay the work out that we shall do, but lay ourselves out for the work, and endeavor, with our poorers and by our own hands, to build up the hands of those who are laboring to spread the light.

**From Sister Griggs.**

**Let us be faithful a little longer, striving to keep our hearts in all purity, abstaining from all appearance of evil, that we may win that glorious crown of immortality, which is only a little way in the future. This is well.**

E. G. White.

**Battle Creek, Mich.**
From Sister Baker.
Bro. White: I desire to say that I am not weary in this work, but feel strong for another day. I am sure that all who investigate it cannot see its beauty, and be led to embrace it. I believe the honest will.

I am trying to keep the commandments of God and do his will. I have felt greatly the solemn responsibilities of laying aside all joking and jesting, That I may firmly be prepared to meet the Lord in peace when he shall come.

From Brother Gregor.
Bro. Gregor, Iowa: Having in possession a trifle of that light of present truth, I hope to prove faithful, and when these dark storms come, I will be able to resist all his snares and come off conqueror. Those who have enrolled under the glorious banner of present truth, be faithful in all things; remember that unbelief is a sin; let us watch ourselves more closely and ask the Lord to watch over and guard us.

Your unworthy servant,
E. B. CHAPMAN.

From B. E. Gierous.
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### Appointments

**BATTLE CREEK, Mich., Third-Day, July 29, 1864.**

**Identity on Fanaticism.** We have received a pamphlet from a person signing himself L. B. Vick, and entitled, The Loud Voice of Rev. S. He claims to be the angel of that chapter. His book is filled with the most insolent and nonsensical utterances. He states that he was to start for the northland, in search of this goddess, in the month of July, and should land at New York. We make this statement, so that if he should make his way to the homes or vitrioles of any of our readers, they may not be uninformed concerning him.

**Both Sides on the Sabbath and Law is now ready, in pamphlet form. It is a next work, of 228 pages, these times. Postage 4 cents.**

**Business Department.**

**Business Notes.**

- T. M. Steward. Send Draft on New York when the amount is over $50.
- A. Hunt. The books were sent to Geneseo, Ills.

**Receipts.**

For Review and Herald. 

- Advance in knowledge, and a view of the progress of the Review and Herald, is to be purchased every four months, for $1.00. The Review and Herald, in pamphlet form, is sold at 50 cents.

**To the Friends of the Cause.**

Our beloved brother, Hiram Edson, of Palermo, Oscego Co., N. Y., who has been a portion of the time in a state of extreme prostration, from nervous debility.

We called, some weeks since, for $1,200, to obtain a home for Eld. J. N. Andrews. We are happy to say that $1,200 have been received. Some pledges are yet unpaid, and there is still room for others to take stock in this enterprise, as money is now expected that the General Conference Missionary Fund.

*We went to the benevolent the case of our afflicted Bro. Edson.*

- We have received L. M. Gates, Beaver Dam, Wis., $5,50. I. D. Van Ormitted, $25. Geo. Wright $3.

**Cash Received on Account.**


**Books Sent By Mail.**


**Books Sent By Express.**


**Oats Received on Account.**


**General Conference Missions Fund.**

Church at Newton, $18. A. S. Sargent $5, C. F. Barnard $25, Geo. Wright $3. Friends at Exeter, Me. $4.75, $3.75 at Canamass, Me. $5.80, Friends at Cornville, Me. $8.50.

**Soldiers' Tract Fund.**


**Review to Poor.**

- L. M. B. Page $1.25.

**Publications.**

- The law requires the prepayment of postage on Books, Books, and Booklets. In order to prevent fraud, and secure the funds, we have added the following clause to our prepayment policy:

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