Sanctification: or Living Holiness.

By ELD. D. Y. BIRDSEYE."
truth? Would it be reasonable for a school-boy to de
declare against the science of arithmetic because he has
come to a problem that he cannot solve? Reason and
consistency require that we pronounce ourselves for
truth, and that we come to a conclusion from our
reason and judgment who refuse to do this. By
delection in favor of the truth as far as we see it,
in we may be enabled to understand those points that are
not clear. This has been the experience of thousands.
But, notwithstanding that a few points remain
unexplainable to our minds, we should not suffer these
points to shake our confidence in plain and unmistakable
evidences. It has been ascertained that the sun has
not set, but it is necessary and wise to conclude that for this reason we should shut
our eyes against the sun, and say that it does not
shine. It is our duty and privilege to settle on the
truth as far as we understand it, and to be as moral Zion,
which cannot be removed.

C. understands the truth, but determines to reject it
because he does not have the feeling he would like to
have. But feeling varies with circumstances, and is not,
if not separated considerably, a safe guide. One may
recollect what God has done for us, what can be felt and learnt to
become a Roman Catholic. I respected this relative's
honesty, but did not consider her feeling and tears as
sufficient evidence to prove the Roman Catholic reli-
gion true. I cannot do anything regarding something
of an inward conflict between right and wrong. Let
wrong be overcome by sanctified decision and a holy
practice, and good feeling may be restored. But,
that feeling should not be restored, we might not
reject to the truth, but rather settle on the merits of
the truth.

When need-time comes, the consistent farmer does
not prepare his ground and scatter his seed; and when
the time of harvest comes, he does not wait for feeling to
know whether he should harvest his grain. And shall an
inhabitant of this earth, director of the course of
truth, and disgust the candid, by waiting for feeling,
while they see their duty in God's word? Consistent
persons are willing to trust honest individuals, and
in

The Rev. Mr. Spurgeon recently addressed the
American Tract Society a tract, (No. 277) from the works of Saurin, a divine of the 17th century,

The unbeliever and impenitent have no interest at
all in the 'blissed hope.' It is true the wicked must
be raised from the dead, as well as the holy. But oh,
how wide the difference between the one and the other,
at the great decisive day. The wicked shall be raised
to 'shame and everlasting contempt.' No glory shall
shine upon them; no image of Christ shall appear on
them; no blessedness shall rest upon them, no
blessed foreknowledge kindled with the wrath of God
that burnd as an oven, and endureth forever. And oh! who
can dwell with devouring fire? who can endure everlasting burnings? The darkness shall
be for all the ungodly; in that day there shall be no
shining of eyes.
Dying Testimonies of Infidels.

Dying testimonies show the folly of endeavoring to deceive ourselves in our relations to God. Death corrects our known errors, it crushes our speculative reasonings, and allows our innate consciences to act directly. As a proponent, a man reviews his life, and his motives and conduct are brought into judgment before the tribunal of his conscience; he cannot flee from himself; he cannot stifle his convictions. As a man, he has already formed his behavior; and, if to palliate irregularities in his moral conduct, he has called error truth, he will find it a fearful thing to be undecided.

John Wilson, Lord Rookwood, was an accomplished man and a favorite of Charles II. He became dissolute, a vitriolic to the wine-cup and to sensual pleasure, and a defender of infidelity. In his last moments, he said, "I am abandoned by God and man!" exclaimed Voltaire in his last sickness. After a long exile, he returned to Paris, triumphant. His name was the signal for enthusiasm. He was safe even then, that he should be willing to expel the abuses which he proclaims called forth at the theater. But neither the shouts of the populace, nor the assurance of his abstractive philosophy, nor his political power, nor the prospect of the coming judgment. He renounced his opinions, but died in the expectation of future retribution.

"Guenard said I! Guenard has said it!" mourned the noble Charles Montagu, according to the English doctor of physiology that he must die. He was heard to exclaim, "Oh, my poor soul, what will become of thee? Whither wilt thou go?" To the queen's majesty of France, Madame, your favor have undone me. Were I to live again, I would be a monk rather than 'courier.' Such were the sober reflections of a ecclesiastical whose boundless ambition had overstepped his sense of moral obligation, and whose selfish policy had virtually placed in his hands the scepter of France. But Mozart, though awakened to his situation, was too much joined to his politics and pleasures to turn manfully to religion. Cards were the theater of his daily occupation, drinking, he ordered himself to be rouged and dressed, that he might receive the flattery of his courtiers on his apparent recovery.

There are hours of sober thought, and times of intense meditation, when I am impressed by the presence of God, and my being a Christian. This thought gives me much more pain than any other. I am of a penetrating cast, and yet as many more millions still remain behind, and yet as many more behind them, and so on without end."

Tobacco.

The old subject of preachers' using tobacco has been stirred again. A correspondent of the Chicago Advertiser, detailing the proceedings of the Arkansas and Missouri Conference, says: "The Review Committee on Temperance offered a very stringent resolution on the use of tobacco by ministers of the Gospel, which called out a spirited debate." The Conference finally passed this resolution:

"Resolved, That hereafter we will require of all young men, who apply for admission to this Conference, a pledge to abstain from the use of tobacco, except when prescribed by a physician.

"In connection with this, Bishop Ames stated that the subject, which had interested him for twenty years, and which he had long been persuaded that the Church had suffered more from than we are aware from this habit on the part of ministers. Many ministers, he said, would be glad to reform, but having never adopted an opinion, a very large proportion of the funds which are collected for superannuated preachers, are paid to men who, by the excessive use of tobacco, have been mentally and physically disqualified for the itinerant work." —Western Advertiser.

HOLINESS—Holiness is that which God supremely requires in all his commands. If there were any thing more noble or morally excellent than holiness, we should esteem it more than God requires in all his commands. But our praise was soon humbled, and a sober medley was spread over my mind by the idea that I had taken an everlasting leave of an agreeable companion, and that, whatsoever might be the future date of my history, the life of the historian must be short and precarious."

Still more gloomy is the declaration of Hume, on reviewing his life and works: "I am at first afflicted and confounded by the formidably solitude in which I am placed by my philosophy, and fancy myself some strange, unoccluded monster, who not being able to mingle and unite in society, has been expelled all human connections; I have renounced and discarded, and in my heart I know it! Pain would run into the crowd for shelter and warmth, but cannot prevail upon myself to mix with such deformity. I call upon others to join with me to make a company apart, but no one will hearken to me."

When I turn my eye on the prospect of nothing but doubt and ignorance. —Independent.
A Friendly Word with the Voice of the West.

The Voice of the West and Second Advent Pioneer

The title of the paper recently started a few miles west of us, in Buchanan, Mich., by Elder J.Y. Himes. With that paper, being a near neighbor, it will be our duty to endeavor to cultivate friendly relations. Our readers have seen frequent mention in these columns of Elder Himes, but never otherwise than in terms of respect and esteem, especially so. Part be noted in the former history of the great advent movement. With all the advantages furnished through on account of false brethren disreputations and influence, he is still pressing forward the work of publication and making known the coming of the Lord as he views it, with all the energy of former times, manifesting a real and perseverance worthy of the whole truth. But having, as we conceive lost the true prophetic key, or in other words, still clinging to the idea that the prophetic periods extend to the coming of the Lord, of which there is not one syllable in the Scriptures, it is impossible for him at the present time, on that principle, to make a right application of these periods, at least all of them. Hence in regard to him, we feel we must view every view but the right one; and hence his present fallacious application, or what we must regard as such, of ending these periods in 1807-8, and placing the coming of the Lord in 1844, that he might have a counter argument to his own ideas.

But we are digressing from the object of these lines. In the Voice of July 10, the Editor under the heading of "My Journal," describes a visit to Lapeer, Mich., in which we find a few things for the record.

"Saturday, July 16.—This being the seventh day, about five or six miles from Lakeville, the Sabbath to us, and the spirit of the Holy Spirit that is in us, is a grateful possession. The Sabbath is the Sabbath of the Lord. It is the Sabbath of the Sepulchre, the third angel's message, and the Sabbath, which is to prepare a people for the coming of the Lord. Thus these are not additions, but only further developments of the same great system of truth. We have a magnificent portion of the statery edition in 1844, but other portions we have discovered since. And now we see a relation of parts, and a great harmony of the whole not before perceived. Much as we then now, as we now walk along Zion, many are the towers and bulwarks we can count, which we could not then. We rejoice in these glorious truths, and we would that others, yes, all, might take their stand in them, and enjoy them too.

Again we quote : "The Seventh-day Adventists have a church, and regular meetings, and conduct of business, and regular discipline, and publication, and the Sabbath is included in "the commandments of God," and these both in the "third angel's message," which is itself the third link in the Advent chain, and only in connection with the facts which a reference to the above will make that work the very basis and foundation of our present position. That the Lord did not then come, we are both agreed; and the only main feature of his coming to be added to the Advent faith, is the second advent of Christ. When we hear this, at hand, we hold in common with him.

Now who are adhering to the original Advent faith, and who are switched off? We respectfully represent that we are not the latter. No reader, the Adventism of Seventh-day Adventists is the only logical and legitimate continuation of the Adventism of 1844-4, that is to be found in the land. It is that very movement and doctrine which the Saints of God, as he says, would that others, yea, all, might take their stand with.

In regard to strife, it is not pleasant; and were we not living in a world of error, it would not be necessary. Into any unnecessary, or vain, or bitter, strife, he should feel as he says, "The first thing in important to have the truth. We are to worship God in spirit and in truth. Hence we cannot render him acceptable worship unless we have the truth. Especially is it necessary on a subject like the Sabbath—a subject in which people are now, as it were, merging our relations to God, that we know on what ground we stand. "First pure, then peaceful," is the rule laid down by the apostle. No peace till there is purity. No conviction of sin till there is repentance. We must differ somewhat from the statement that it may be some weeks before the work can be gotten ready. Again we quote : "The Seventh-day Adventists have a church, and regular meetings, and conduct of business, and regular discipline, and publication, and the Sabbath is included in "the commandments of God," and these both in the "third angel's message," which is itself the third link in the Advent chain, and only in connection with the facts which a reference to the above will make that work the very basis and foundation of our present position. That the Lord did not then come, we are both agreed; and the only main feature of his coming to be added to the Advent faith, is the second advent of Christ. When we hear this, at hand, we hold in common with him.

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THE REVIEW AND HERALD.

No. 117

Another "Lo Here,"

THE EVERLASTING KINGDOM IN PENNSYLVANIA!

Dear Review: Our friend of whom you remarked, some time since, that you knew not what particular stripe of fanaticism he were, has developed himself, and you probably know, it would seem from his testimony that he is a native of one of the states of the mountain that stone which was, according to prophecy, to be cut out without hands, and though our Saviour said, "The kingdom of God come not with observation; neither shall they say, Lo here! or, Lo there! For, lo, the kingdom of God is within you."

The above we clip from the Voice of the West. As an explanation of the fact here alluded to, some may be disposed to conclude that the missionaries, were, as reported, one day apart in their computation of time. Hence the Sabbath, the one company by Cape of Good Hope, having passed to their respective stations in opposite directions, the other church, and the one day apart in their computation of time. Hence the Sabbath, the one company by Cape of Good Hope, the other by Cape Horn, they necessarily differ one day in their reckoning of their birth day. Hence the Sabbath at the Society Islands occurs one day earlier than at the Sandwich Islands.

Histories contend for a specific day of holy time, tell us which of the above days is the Sabbath?

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Report of Meetings.

Bro. White: From Battle Creek I came to Jackson, and enjoyed two good meetings with the church. I left the 10th, and on the 11th called at the meeting in the Van Horn school-house. In the latter place some were present who had been invested and enjoyed two good meetings with the church, Jesus departed Sr. Weed, who no longer hears the proclamation. Here we had always been welcomed by our Sage. They say, How we wish Bro. and Sr. White would visit us. JOSEPH BATES.

July 17-20, visited some of the scattered and lonely ones in Leslie and Rives, Jackson Co. As all claims to be charitable institutions, to help us in their presence, and all profess to be pur- pose of life. All claim that they are pur- pose of life.

secret Societies.

It is not our design in this short article to single out any particular secret society and deal blows upon that, but to speak of them collectively; for we consider, they are of a similar character, although aiming at different objects. There is a regular grade of these societies from "Knights of the Golden Circle" and "Free Masons," down to "Good Templars," &c. The fact that those who pass through the degrees of one of these societies are almost sure if able to immediately merge into another, in proof of their similarity, and would look as though the milder societies were only preparatory schools for the higher order. We have known several of oursequins who have en- tered the grades by uniting with the Cadets, now called Templars. From that they went to "Sons of Temperance," and then on to "Odd Fellows," and "Masons."-proceeding through the degrees of one or another, taking degrees in one as Masons, badges of the third angel's mes- sage. They say, How we wish Bro. and Sr. White would visit us. JENESSELA, Aug. 2, 1864. JENESSELA, Aug. 2, 1864.

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and not by the secret society, and so it is in most places. We know not how the cause of temperance has prospered in Waukon under Good Templars, but we know of several places where, as stated by Bro. W., the Masons have been more interested in the work than we have been aware of, and as the secret societies have wandered away from the organization of such societies.

But the grand claim that is made for all these secret societies is, They are charitable institutions; that is, they have a good foundation for their existence, and they have the power to do good. "Yes, truly," says the apostle, "if they be not so, let them be none at all." But this plan has often been perverted and persons preferred who should, and had it been otherwise would have been brought to justice. "They help in sickness." Yes, help their own members. If they help others it is because they need help themselves; but these secret societies make it obligatory upon them. "They pay the funeral expenses of members." Says Mr. E. P. Hart in an article on Masonry in the Earnest Christian, "The Masons do not always defend the practice, but the. funeral expenses of a deceased member, but this is no charity: for the man paid twenty or thirty dollars upon his admission into the Lodge, and has paid does of five or six dollars every year since—certainly sufficient to bury one man, even with all the heathenish honors of Masonry." By changing the sums of money in the above and the name, it applies to any of the secret societies professing such assistance. Of course, we are glad to see that there will, in a future age, be found those extracts from an article by Bro. Wagoner against Sons of Temperance in 1865.

"1. It circumscribes benevolence. That cannot be otherwise. A society which is a network of charity. Whenever one class is selected as proper subjects of benevolence, to the utter exclusion of any other class, division comes in."

"2. The means of the poor are given to the rich. If a division be composed mostly of poor members, and more than ten per cent of the members of the society, in case of being sick, the richness of the rich man receives the contributions. A poor man, with the best of benevolence to apply means where they are really needed.

"3. The money raised is applied in a manner forbidden by the Bible. Matt. xix, 29, 30. It is not there, and so on and on, through room after room, but you do not find the gold. True you see cleanness and gaudy show in every room, but you do not find your gold.

Such to us are secret societies. The only safe position we see to avoid this not of Satan, is to flee from all connection in that direction. But what about the secret societies, let sin against God and are drawn deeper and deeper into the alliances and fellowships of the world.

In conclusion that we have consulted with many of the ministers and leading brethren of Seventh-day Adventists, and the view of secret societies herein advanced, so far as we can learn, is that invariably entertained by them.

The Review and Herald.

**Scripture Texts:**

- John 15:13
- Romans 13:8
- 2 Timothy 2:5
- Matthew 12:48-50
- John 3:8
- Romans 3:8
- Matthew 19:21-23
- Ephesians 4:23
- Matthew 20:33-34
- Matthew 24:8
- John 3:4
- Matthew 5:44-45
- Matthew 25:35-46

**Sermons**

- "Benevolence is as proper a subject for the Christian as it is for the heathen.
- "The object of benevolence is to apply means to the relief of the poor.
- "The secret societies professing such assistance. On the other hand, the great number of members of a higher degree transact their business.

**Life Thoughts**

If every servant of Christ holds a position where every effort seems to tell, every word to sink into the hearts of men, let him put his whole strength to the generous soul of sowing the harvest, and beware how he uses his hand through weariness, or hearkens to any temptation to change; for life generally brings but one harvest.

The most sublime Christian virtues are presentable in the humblest circumstances and take up the lowest order of life. Luke xvi, 4, and Matt. v, 46, and similar passages, and see how open to all is the path to greatness in the kingdom of God. To reach other greatness, he must climb, but this requires us to descend, the less known and the lower steps, the steps of childhood. Wonderful that to become a great man, —the greatest in the highest order of greatness, "the king of kings!" —one must become as a little child!

Blessed is he that endureth to the end.
The Review and Herald.

BATTLE CREEK, MICH., THURSDAY, AUG. 8, 1861.

"Spare Thy People, Lord."

Just as the paper is going to press, we hasten to earnestly recommend to all Seventh-day Adventists everywhere, whether they be so situated as to assemble earnestly recommend to all Seventh-day Adventists with those of like precious faith, or whether they be with humble in reference to the draft, and overrule impend above subjects before the throne of grace.

To the Association.

We shall immediately send from the notice of the authorities, through the highest ex-We request the prayers of the introduction to the Governor, also a written copy of the considerable expense, the price of the tract is placed at 25 cents post-paid to cover that expense. Whatever is whatever is to the Association. We shall immediately send from the Association. We shall immediately send from the authorities, through the highest ex-

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From the Tent in Indiana.

We have been holding meetings in the Tent, in South Bend, about a week, with a good prospect before us. The congregations are increasing, and the interest seems to be rising. Last night we spoke on Spiritualism to a full tent. We request the prayers of the brethren that He who alone can give the increase, may give increase to the work in South Bend.

TWO CENT TRACTS. Institution of the Sabbath-Sabbath by the Bible Student's Assistant, or a Compend of Sacred and Religious Lessons for the Young 60 9

Mrs. W. S. INGRAHAM.

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