Death, in youth possible, in old age inevitable.
In youth何必 near.
In old age anything.
For both should be prepared. D.C.

Washington
17 Feb. 1879.
Sanctification.

1. Definition. Vide Antholy's Collection, Conf. I. p. 386. Sanctification is the work of God's grace, whereby we are renewed in the whole man after the image of God, so as to live unto God and live unto righteousness.

2. Dr. Taylor. Sanctification, technically, is the work of holiness in the Christian, in this life.

3. Ps. 41:9. Where, Sanctification is nothing less than for a man to be brought to an entire renunciation of his will to the will of God, to live in the offering up of his soul continually in the flame of love, and as a whole burnt offering to Christ. Phil. 3:9. "I put away all, and I count not my mouth, because there dwelt in me."
4. Mr. Dwight defines the word "sanctity" to denote two things in moral science: the act of regulating man, or making him holy, in the first instance, and the combination of all preventive acts of similar nature by which man is improved in holiness through life.

In examining this subject my own mind has been interested in the almost identical significations of sanctification and holiness in both Greek and Latin. The two words are used interchangeably. Our English word is derived from two Latin words which signify to make holy. The adjective holy in the Greek, applied by the Savior in the 110th Psalms to Father, Son, and Holy Spirit, is climaxed from the words "sanctitas."
to the country to punish, to make holy.
In the manner it is explained by
Character signifying moral rectitude,
which idea seems to be an attributing
him who is blessed. In Christ the
Character King is made of
their Character cor, - most, King, i.e.
hearing, teaching, like a King.
The import is a King can not
bear or shun wrong, which is
true only to the King of Kings, but
in all their languages it signifies an
attribute of God, it to be made holy
or sanctified is to become in
a manner to appear like God.

Agree 7. 1st. H. 4: 1st H. - especially the H. 4. may also has something to do with the 1st. chapter, etc. - Work not your divisions in 2. Means - Work = Service 3. God.
3. H. 4. progressive - Psa. 8: 4 - Illustrate
San - like in Egypt - Isaac all around as dry and arid - like the fiery valley of behold of the men. I am in the air.
Then the time of the Egyptians filled by the days of the coming man, larger than
blessed and visible. Thus the glory of the Caliph - the Palace of the Father - the Mother of国 - to in the first
Clasping of the new life. The advent of this all - around in the all - around "the object of divine grace" actually the Cross first from my heart is an actual and absolute thing. For other great aspects in the divine economy, bowing like the Pyramids, above all else.

But may we each know in our experience what it is, as no engine of communication or scholars can convey it.

Many can say other things being equal, they are better fitted to claim than any men. I know it just think similarly an incalculable, as the external dominion of God. All must answer in his hands. He has preserved his theme in the Aaron de-
Sacramento.

1. Introduction. Sometimes we are interested in seeing many assembled on an occasion like this, but situated as we are the key resort is given peculiar interest to the Feast.

We who have been accustomed on the other side of the world to celebrate this ordinance with numerous brethren in the Lord—but this may in an upper chamber as at first we are assembled on the borders of a people with little Eastern nation. It is in number to commemorate his Lord who died for us who died for the world. I know first and the Person.

More two of there are met in my names then am I in the midst of them.
1. When I remember that 1,800 years ago he who was the brightness by whom to whom in the land of Palestine died for me, who was born in America, my trouble is full.

2. This is true of each of us yet my brother for your death died as well as I, it was to dry an.

3. "The object of our meeting to night is to celebrate the last ordinance of C. E." "

4. The Corinthians were condemned but not disclaiming the lords body" i.e. The notice of the worship I do not mean I recall the design of
(a) It is the dead of the coram

Note: The evidence is rest. 
5. The Lord Jesus (7th Oct, 1615)
In imitation of His example & in His manner—His bond, & mine—set about from a common to a
favored one, we must
pour ourselves in His name.

'Jesu, & eat (according as
all, & let remaining...
Governors of Macao from 1829 - c. 1857

1829 - 33  João Cabral d'Estefique
1833 - 37  Bernardo José de Souza Soares d'Andréia
1837 - 45  Adrião Secacão da Silveira Pinto
1843 - 46  José Gregorio Pêgoado
1846 - 49  João Ferreira do Amaral
1849 - 50  Legislative Council after the murder of Amaral
1850 - 51  Pedro Alexandrino da Cunha - for 40 days

only having died on the 5th July - the remainder of the time, Legislative Council as before

1851  Francisco António Gonzalves Lombardo for a few months, two succeeded by Gov. Pires

1857
Governor of Macao
1829 to 1837
The request of Mr. P. P. in care of Dr. No. 10.

C. P. 1860

C. P. 1860

C. P. 1860

C. P. 1860