1. That the first blessing promised him, was the multiplication of his children or natural seed. Here, however, the promises must be our guides; and in their examination, a few passages must serve as a specimen of many. Gen. xxi, 17. "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore." Gen. xxi, 1; xii, 16; xxxv, 5; xvi, 10; xxvi, 4. "And I will make thy seed to multiply as the stars of heaven." Gen. xxi, 14. "And thy seed shall be as the dust of the earth." These passages are too plain to need comment. They clearly prove the multiplication of Abraham’s natural seed, (typical of the heirs of salvation,) to have been included in the promissory covenant.

2. The Scriptures being our guide, it may be seen with equal clearness, that the gift of the literal land of Canaan, was the second blessing included in the promissory covenant. To reduce this proposition to a moral certainty, we will introduce a few passages which, when compared with the other quotations, will confirm it.

Gen. xv, 16. "In that same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. xxxv, 12. "And the Lord said unto him, (Jacob,) I am God Almighty: be fruitful and multiply; and be a nation and a company of nations; and the kings of the earth shall be blessed in thee, and in thy seed shall all the families of the earth be blessed." Gen. xvi, 13. "And the Lord said unto me, (Num.) Unto thy seed, whom thou shalt beget, I will give this land; and to thy seed after them will I give it, and to thine house, and to thy seed with thee, to the land which I gave unto Abraham, to Isaac, and unto Jacob; And I will make thy seed to multiply as the stars of the heaven, and as the sand which is upon the sea shore." Gen. xxxii, 49; xxxiv, 1-4. "And the Lord said unto me, (Num.) Unto thy seed, whom thou shalt beget, I will give this land; and to thy seed after them will I give it, and to thy seed, whom thou shalt beget, I will make thy name great; and it shall be in blessing upon all the families of the earth; for in thee shall all the families of the earth be blessed.

Verse 19. "As the stars of the heaven, and as the sand which is upon the sea shore;" to prove that what is spoken of in the ships and the sea as the habitation of man, they are included in the promise. These promises relate only to the children of Israel. Gen. xxi, 21. "And the Lord said unto Abraham, Unto thy seed after them will I give this land; and I will multiply thee exceedingly, so that if I haye multiplied thee to as many as the stars of the heaven, I will give it to thee, and to thy seed after thee, for an everlasting covenant; and I will make thy seed to multiply as the stars of the heaven, and as the sand which is upon the sea shore;" Gen. xxi, 16. "And the Lord said unto me, (Num.) Unto thy seed, whom thou shalt beget, I will give this land; and to thy seed after them will I give it, and to thy seed, whom thou shalt beget, I will make thy name great; and it shall be in blessing upon all the families of the earth; for in thee shall all the families of the earth be blessed.

3. That the promise included in the promissory covenant, was the gift of Christ; which required the fulfillment of the two previously noticed, in order to give him, in the manner designated, for the benefit of man. We have here introduced a fact, which Gal. iv, 5, 6 will prove. "But when the fulness of the time was come, God sent forth his Son, made of a woman, born under the law, to redeem them that were under the law, that we might receive the adoption of sons." Also, see chap. iii, 29, 30. Christ was to consummate the promise, as we also learn from the following. Gen. xvi, 14, 15. "And the Lord said unto me, (Num.) Unto thy seed, whom thou shalt beget, I will give this land; and to thine house, and to thy seed forever;" and Isa. lv, 3. "Then let us hope—'tis not in vain, For thy reward awaits above, For thy reward awaits above." But as Abraham was a stranger in a land that is not his, so must we, as the children of God, be "strangers and pilgrims on the earth." Chap. xiii, 14. Verse 17. "Thou art a stranger in a land that is not yours, and a foreigner, whose habitation is with us only a little longer here, toil on a little longer here: thy reward awaits thee." Chap. xiii, 17. "The deeper wound our spirits feel, is the sight of others in bliss, while we are the scorn of the world. Is it not when we see the sick, and hear the dying, and think of our approaching end, when we see the verdant field withering up, that we are led to say, 'For to earth again, we must return; for what is promised us, is as the starry sky, and as the sand which is upon the sea shore.' Chap. xiv, 13. Verse 17. "Then let us hope—'tis not in vain, For thy reward awaits above, For thy reward awaits above." For the children of Israel, How long are ye slack to go to possess the land (the New Earth) which the Lord God of our fathers will give you? No! hath given you?"
16. "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city. Mark 16, 18. "Lo, I am with you all the days of your life, even until the close of the world. In a good report through faith, received not the promises: God having provided better things for us, that without us should not be made perfect. (i.e. without Christ should not have a resurrection.)

The extent of this promise in our version, is expressed in very different language. 2 Pet. iii, 10-13. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Neverthe- less, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Ps. civ, 26, 27. "Of old hast thou laid the founda- tion of the earth: and the heavens are the work of thy hands. They shall perish, but thou remainest; yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed." Again: Isa. lxvi, 22. "For as the new heavens and the new earth will go on, saith the Lord, there shall be in Jerusalem a great宝座. That is, because His seed are the covenant of the Lord: and as the covenant he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel an everlasting covenant. Unto thee will I give the land of Canaan, the land of promise; when ye were few, even a few, and strangers in it. This cannot have any reference to the sinal covenant; for it is not true that they were strangers in Canaan, when God said, 'I will make thee as the stars of heaven for multitude; and I will give the land of Canaan for an inheritance.' See Ex. xxi, 12; xxvii, 27, to teach you statutes and judgments, (a very suitable time to give statutes and judgments, the constituent part of the Sinai covenant), that ye might do therein, as all the Lord had commanded thee." Still bear in mind, that this hand was included in the promises to Abraham and his natural seed; and then turn to 1 Chron. xvi, 15-19. "Be ye thankful always of his covenant; the word which he spake unto Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel an everlasting covenant. And he said, The Lord thy God hath made thee as the stars of heaven for multitude; and I will give the land of Canaan for an inheritance; when ye were few, even a few, and strangers in it.""}

A covenant, or contract, is supposed always to embrace parties. The covenant under examination, includes God, the covenantees, Abraham, and his seed as covenantees. Consequently there were conditions to be performed by the individual parties. Having noticed the conditions on the part of the covenantees, we wish to ascertain those on the part of the covenanters. First, they must be expressed in the same terms, under every dispensation, to be the same, under every dispensation to earth: for the first heaven and the first earth were the covenantees, we wish to ascertain those on the part of Abraham's seed. Consequently there were conditions to be performed by the individual parties.

Having examined the promissory covenant, its basis, its conditions, we proceed to examine the conditions. A covenant, or contract, is supposed always to embrace parties. The covenant under examination, includes God, the covenantees, Abraham, and his seed as covenantees. Consequently there were conditions to be performed by the individual parties. Having noticed the conditions on the part of the covenantees, we wish to ascertain those on the part of the covenanters. First, they must be expressed in the same terms, under every dispensation, to be the same, under every dispensation to earth: for the first heaven and the first earth were the covenantees, we wish to ascertain those on the part of Abraham's seed. Consequently there were conditions to be performed by the individual parties.

Now as the promissory embraced a restitution, it must have been based on the same conditions on which the first dominion was suspended. And we cannot be at a loss to know what they were, with the comment on the first and great commandment, he is God, the God that is from everlasting to everlasting. "The Lord thy God, he is God, the faithful God. He has no constant faith, nor changes the attributes of Deity, signifies endless duration. When his unlimited exist-
is a self-sufficient people: Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. (Why make of Moes a great nation? Because of his promise to Abraham, to whom he had said, I will multiply thy seed;) (and Moses answered, Why is this so? for the Lord said to me, Slay the unclean, and Moses said, The Lord, why doth thry wrath wax hot against thy people which thou hast brought forth out of the land of Egypt, with great power, and with a mighty hand? When Moses saith, For mischief did he bring them out to slay them in the mountains, and to consume them from the face of the earth! Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham thy servant, the man of thy countenance toward him: for I promised to make of him a great nation.) The promises thou hast made to them, thine servants, to whom thou wast sworn by thine own self, and sealed unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of; and in the Lord will I give it you for a possession. And the Lord repented of the evil which he thought to do unto his people. (So he did not consume them, but instituted the Sinai covenant, to preserve them. See Ex. xxxiv, 9, 10; Deut. vii, 20, 21, 24.) The reason why the Lord hearkened unto Moses, is assigned in Ex. xx. 14. "But I brought for my name's sake, that it should not be polluted before the heathen in whose sight I brought you forth." (And I brought you out by a covenant, called the Sinai covenant, and the covenant which consists of those means which were given to secure the first advent of Christ.)

The Sinai covenant is evidently, the ritual and judicial law which he had written on them; also the interpretation of those means affected the promissory covenant. Therefore the promises, singly and collectively, and with their basis as a whole, were endless; for there were parts, that were to last only until they had secured their end; viz., the multiplication of Abraham's natural seed, and his gift of Canaan; the end for which they were promised, was the first advent of Christ; at his death if not before, they ceased. But who can separate the means from the end, until they have secured their end, and yet obtain the end for which they were given? I am thinking, that it would be quite as difficult, as it would to bring a clean thing out of an unclean.

We would say further, if there were appendages to the terms, something more than words, to make them applicable to the peculiar circumstances of Abraham or his seed, they could apply only to those means which were given to secure the first advent of Christ; their efficacy would be possessed of an unchangeable manner, and at the same time, without affecting the ten commandments, any more than the cessation of those means affected the promissory covenant. Therefore the promises, singly and collectively, and with their basis as a whole, were endless.

It is not pretended in the foregoing arguments, that those means which apply to time, were, or that anything else relating to time, would be endless; this would be contrary to the oath of God for ever. But the means in their relation to the covenant, were stamped with infinite consequences.

II. We come now to inquire, what is to be understood by these representatives: the bond-woman and her son.

There is not the least doubt but that the Apostle understood them to represent the Sinai covenant. For the purpose of familiarizing the subject, we inquire,

1. Was there any defect in the promissory covenant? The answer is at hand: No! 2. Was the Abrahamite dispensation, that of the Sinai or the Ten Commandments covenant? The answer must be given: It was not. Then what could be the cause of this loud call? If Moses might be permitted to answer this question, he would tell you third, and the law, which he had written on them; also the interpretation of those means affected the promissory covenant. Therefore the promises, singly and collectively, and with their basis as a whole, were endless; for there were parts, that were to last only until they had secured their end; viz., the multiplication of Abraham's natural seed, and his gift of Canaan; the end for which they were promised, was the first advent of Christ; at his death if not before, they ceased. But who can separate the means from the end, until they have secured their end, and yet obtain the end for which they were given? I am thinking, that it would be quite as difficult, as it would to bring a clean thing out of an unclean.

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for purity and holiness, and the Christian life; but when the time comes and they see the Christian's final reward, then they will see something that is to be desired, something which they would like; and piercing will be their anguish, when they realize their loss. However much they may then desire it, one thing is certain, they cannot obtain it. The Bible saith [1 Cor. ii. 9] nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But because mortal man cannot comprehend them, does it follow that they are any the less real? When we read of the mighty and glorious city, [Rev. xxi.] with its streets of gold, as it were transparent crystal, [Rev. xiv.], and its gorgeous foundation stones, does it detract from its glory so far as we can comprehend it, to realize that it is a literal city? that it is enduring substance, and our eyes shall behold it as we now behold the things of earth? And when we think upon the earth renewed, does it not enhance its beauty and loveliness, to think that this will be living reality, and not a baseless shadow?

Brethren, we have a glorious hope. We know for what we toil. We know whether we are journeying. The kingdom is before us; and the King himself has given us the conditions of an entrance therein: If ye would enter into life, keep the commandments. We can gain an entrance into that everlasting kingdom, an entrance into that city which hath no need of the sun of the moon to shine in it; for the glory of God lightens it, and the Lamb is the light thereof. u. s.

CHRISTIAN PERFECTION.

by C. Munroe.

It was once remarked by a person while conversing upon the voyage, or object in view. Phil. iii, 14; 1 Cor. xi, 19; 2 Pet. iii, 13. wherein dwelleth righteousness; that the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, and they shall possess it forever, even forever and ever; [Dan. vii, 14; 22; Rev. xxi, 5; 2 Pet. iii, 13.] wherein dwelleth righteousness, that the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, and they shall possess it forever, even forever and ever. heavens; that is a glorious city, having the glory of God, whose light is like unto jasper stone clear as crystal, whose streets are pure gold; as it were transparent crystal, whose gates are pearly, and whose foundations are garnished with all manner of precious stones; into which those shall have right to enter, who have kept the commandments of God, and the faith of Jesus. John xiv, 4. Here he calls for the proof and gives it. Show me thy faith without thy works, and I will shew thee my faith by my works. [James ii, 18.]

Perfection is a complex term, involving plurality of ideas; a harmonious cluster, or combination of all the Christian graces and virtues, as finished and complete as possible in this fallen state of death and ruin. Perfection in heaven is the same in character as here, but its effects are here far more visible from the disturbances and deformities of sin and Satan, and all the frailties and infirmities of this life. It here is tried and purified; then hath in heaven its perfect state, its lasting rest.

A trifle will not buy it. Did you possess the world, and all we have, is the price. Matt. xiii, 44. Will you give it? This is buying the truth of God, and having a "capital." Phil. xxiii, 23. Yes, a capital, and be rich! This is the truth, the blessed truth that sanctifies and makes holy, [John xvii, 17;] that profession of charity that leads us on to that walk of love and light, and talk with Jesus our elder brother. This is having the Spirit of Christ, without which we are none of his. Rom. viii, 9. This is the test, for which their is no substitute, no equiv-

"Sailing for point no point," will never bring us into the port of bliss. A point definite is demanded; a point seen, known, and held in constant view; that we labor not in vain. Every wind and tide must tell upon the voyage, or object in view. Phil. iii, 14; Rom. viii, 28. The position in question, is obtained and sustained, by earnest persevering effort; a faith that takes no denial; a will harmonizing with the Divine will. For
this is the will of God even your sanctification. 1 Thess. iv, 3. Nay, your perfection. 1 Thess. iii, 11. The Lord be with your spirit, says Jesus, "even as your Father which is in heaven is perfect." Matt. v, 8. For every one that is perfect shall be as his Master. Luke vi, 40. “Let us therefore, as many as be perfect, be thus minded.” Phil. iii, 15. A hard way you are making, says you Jesus, "who can receive it? The way of the transgressor is hard." Prov. xii, 15. Not so the way of the just. Prov. iv, 18; iii, 17; Isa. x, 31. It is the reverse. Try and see. It is found the easiest, swiftest path of life. Matt. xvi, 20. If thorns are there, no one will thrust his hand to rise to see the rose that has no thorn, that will not fade, that will not wither. Cant. ii, 1; Matt. vii, 20.

Here then is the point; here our duty, our example, our encouragement to gain the prize. And shall we not have it? We must have it or perish. "Every one that is perfect," says Jesus, "shall be as his Master." Matt. xiii, 43. Good to be well-mannered gods. It is the gift of God, attainable at a price above every price. Eph. iii, 19. But it is the truth, the present, naked, all-powerful and eternal truth, the present, naked, all-powerful and eternal truth. Eph. iv, 22; Col. iii, 9; Eph. iii, 19. If you apprehend, if you believe, if you understand, if you hold in mind, if you remember, if you embrace, if you embrace, if you accept, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embrace, if you embraces
Our Duty to the Poor.

"If that hath pity upon the poor, lendeth to the Lord; and that which he hath given, will he pay him again."—Prov. xix. 17.

The Lord has said, that he is not slack concerning his promises; yet how few are there who dare trust what little they have of this world's goods, in the hands of the Lord, and do not fear theAvast of these, as his cause may demand of us that which is en-
trusted to our care, let us not be guilty of withhold-
ing. We must lay up treasures in heaven, and no part of the price. We must not think that to give what we can well spare after supplying all of our own wants first, will suffice; this is only giving what we do not need; but we must be willing to deprive ourselves of some of the comforts of this life, that we may have it to give to those who need, and to advance the cause of God. We must not expect to share in the pleasures and comforts of this world, if we be not willing to lose them for what is to come. We cannot serve God and mammon.

Lois B. Richmond.

Ashfield, Mass., Jan., 22d, 1854.

THE ADVENT HOPE.

After a weary voyage through storms and shade how welcome are the green hills of our native land. After a lonely pilgrimage among the uncivilized nations of a dreary wasteland, how sweet is the first sight of home. After wearisome nights of pain, and lingering days of hopeless disease, how exquisitely sweet is the soft breath of spring, and returning health; yet comparison fails to express the reality. We are sojourning where the weak are a prey to the strong, and are hourly exposed to the malevolence of a powerful adversary, whose arrows and swords are our path. Our race is set with trials, disappointment and pain. When we seek to cool our feverish lips with some pleasant fruit, we find it false and bitter at the core. When we turn our aching eyes to the beauty of some opening flow-
er, we find the canker there, and weep to see its 
people so soon scattered among the thorns. Every thing that is passing away, and the sin and the curse abides still.

We love the beautiful and sigh,
For which never fades,
The loveliness that cannot die,
The light without the shade.

How glorious this is the hope of Paradise regained, and the glad tidings that the day is near when the earth shall be restored to its Eden state, and the glory of the Lord cover it as the waters cover the sea.

Metaphor is tame, and language weak, to express the sweetness of the Second Advent Hope, or the reality of our precious present. Having this hope we seek to spurn perishing pleasures. We love the ap-
pearance of the Lord of Glory, and are sensible to the Prince of princes restored to his kingdom. "We know and believe the love that God hath to us, and therefore rejoice with joy unspeakable and full of glory, and feel the bright assurance that He "will come again," and receive us to himself, for where He is, there shall also be his servants. c. o. m. b. n. n.

WHY REJOICE?

To many it seems strange and fanatical, that the people of God should rejoice in view of the near ap-
pearance of the King of kings. If they hope even that they are pursued, they may be asking how then can they compassionately the cause of a guilty world, and even their own dear friends? The Lord hath said, "I will not give my glory to another, nor my praise to graven images; and he that forsoaketh not all that hath, cannot be my disciple."
this beast or Antichristian power, and the Lamb of God. Rev. xvi. 14.

This satanic power which has been made manifest in the minds and actions of God's saints to death for some 1800 years, is now about to come to his end with none to help him. Dan. xi. 45; 2 Thess. ii. 8-12. Here let us remember one important truth; that for the rejection of saving truth we become subjects of strong delusion, that the Lord has sent only to the first advent of our Lord. The first angel's message, and the sayings of our Saviour, [John viii, 24], "For if ye believe not that I am, ye shall die in your sins; these truths were once saving truths to those who heard and received the love of God in the flesh. You may not understand it to be the last saving message or truth that ever will be heard while probation shall last. We will here repeat the message.

Rev. xiv. 9-12. "And the third angel answered that

angel of God in the form of a man, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his hand or in his forehead, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth for ever and ever; and they have no rest day nor night, who worship the beast and his image, and receive his mark in their hands or in their foreheads. The character of this beast shows, that he is a counterfeit of the Christ of God. He is the same character that I have already referred to, who is to come to his end with none to help him. I understand his image to be his laws, his statutes and decrees; now, inasmuch as I understand him to be Antichrist, and a counterfeit, his image or laws will resemble him, and will be spurious, clashing with the laws of God. His mark will also be a counterfeit; and those who receive it will be recognized by it in the day of God's fierce anger. It will be a sign or mark between such a person and others, that he is of Antichrist. Jesus. Israel of God are known. Israel is one that has pre-

erved God; and those who receive it will be recognized by it in the day of God's fierce anger. It will be a sign or mark between such a person and others, that he is of Antichrist. Jesus.

The message before us, my brethren, is an inter-

esting one; but I shall, at this time, only notice a few facts in the history of the message, the mention of a certain beast; and that no one can escape the awful pun- 

alties therein laid down, who shall be found worshipping him and his image, or receiving his mark in their hands or in their foreheads. The character of this beast, we must look for some other day and place. The sign was instituted at creation, and is called the seventh day. All must see that here is a plain

verse 10. Antichrist, or the beast, says, The first commandment of God are abolished: no account of any here who teach that the commandments of God are abolished: we think such would not be very likely to be found observing them. It is not the least surprising that they keep the faith of Jesus. If we would learn what the faith of Jesus is, or what he taught, let us read his sermon on the mount. Matt. v. The blessed Jesus was honest: he preached what he believed, and he preached his faith; and those who get the victory, will be in possession of it. Amen.

Your brother, desiring to be found in this com-

pany.

From Bro. Whittore.

Dear Bro. White:—I am strong in the faith, giving glory to God. I am still trying to keep the commandments of God and the faith of Jesus. I have respected these laws in my conduct, and feel them pure enlightening the eyes; more to be desired are they than gold; moreover by them is thy servant warned, and I am sure of what great reward I shall receive from God for keeping the faith of Jesus. I feel thankful to God for the third angel's mes-

sage. The Macedonian cry is rising all around us, and even possessing the patience of the saints, and it is said, Here are they that keep the commandments of God and the faith of Jesus. I believe there is a time of trouble coming to those who reject these saving truths, will soon be

we will now for one moment notice those who get the victory over his image and over his mark. We find them in chap. xv, standing on the sea of glass, having the harps of God. In the closing up of the third angel's message, I think their true character, faith and practice, are made known: I am quite sure that we shall find these truth seekers, and those who are keeping the faith of Jesus, will soon be compelled to drink of the wine of the wrath of God. They will then be moved and be bad. This soon will be the character of all the wicked.

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From Bro. Harwood.

Dear Bro. White:—I have for sometime been a student of the Bible. This opened my mind unknown. This opened my mind

of the truths of the Bible. I was saved in 1851, and have been a Bible student ever since. In 1854, I got the paper I see that there is a goodly number of like precious faith, that are striving to keep the com-

mandments of God and the faith of Jesus. I have been favorized with the privilege of hearing the truth proclaimed, respecting the commandments of God, and the immediate and personal coming of Christ, yet they feel strongly established in the present truth.

The Lord has greatly blessed them in keeping his holy Sabbath, so they are prepared to say, "Then shall I not be ashamed when I have respect unto all thy commandments." The truths with the dear brethren and sisters in that place, were very interesting and encouraging. Some of the friends came from five to twelve miles to hear the first angel, who was a seal. Some of these friends would not be very likely to be found observing them. It is not the least surprising that they keep the faith of Jesus. If we would learn what the faith of Jesus is, or what he taught, let us read his sermon on the mount. Matt. v. The blessed Jesus was honest: he preached what he believed, and he preached his faith; and those who get the victory, will be in possession of it. Amen.

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show us our true condition before thee, while we have matters. During seven years of Christian experience, our hearts have been all the time ready to receive truth, but the bitter cup has always been sweetened by tokens of divine favor and approbation. In the early part of my experience as a messenger in the Kingdom, I heard of Christ's coming; but not an- other voice in this wide region sounding the alarm; but the times are changed—an event long prayed for. There are now other voices crying in this field, and enabling those already in, to discharge their duty faithfully. There are at this time quite a good number of those who profess faith in the present truth, but I find many of us need sifting and purification. This the Lord will undoubtedly give us. When I look into the Word and see its requirements, I awfully fear that few are walking it out, and perhaps many will not be preserved. We believe that the power of God is at work in this cause, and that the power of the truth has leaked out, and we left with the form only. We are witnessing a high degree of self-righteousness, and the faith of some is great distance. And how important that we keep the head uplifted with the truth, and our lights burning, and we live where the Word will have great weight upon our minds when we read it or hear it spoken. While I have in my memory scenes of the past, and of the messengers will visit this plade. Many are filled up the wrath of an offended God. It will tru- many times we find ourselves making strong resolu- tions to live out the truth, and by not taking the necessary steps, we find ourselves falling back down; the power of the truth has leaked out, and we left with the form only. We are witnessing a high degree of self-righteousness, and the faith of some is great distance. And how important that we keep the head uplifted with the truth, and our lights burning, and we live where the Word will have great weight upon our minds when we read it or hear it spoken. When I see and hear the various subjects brought up before the mass of mankind to divert the atten- tion, and steal the affections, truly I see that Satan tries millions of other souls, as we have been told, our true condition before the Lord. This the Lord will undoubtedly give us. When I look into the Word and see its requirements, I awfully fear that few are walking it out, and perhaps many will not be preserved. We believe that the power of God is at work in this cause, and that the power of the truth has leaked out, and we left with the form only. We are witnessing a high degree of self-righteousness, and the faith of some is great distance. And how important that we keep the head uplifted with the truth, and our lights burning, and we live where the Word will have great weight upon our minds when we read it or hear it spoken. While I have in my memory scenes of the past, and of the messengers will visit this plade. Many are filled up the wrath of an offended God. It will tru-