Revelation 4:

1. And I saw the throne of God and of the Lamb in heaven, and those sitting on the throne were worshiping... (1:10)
2. And they said: "Holy, holy, holy, Lord God Almighty, who was and is and is to come! (1:8)
3. And they were saying: "Who is like you, O Lord God, the Most High? Who is like you, O Lord God, the Most High?" (1:6)

Revelation 5:

1. And I saw the Eternal, and He was seated on a throne, and the One to come... (5:1)
2. And I heard as it were the voice of a multitude, a multitude, multitudes, a multitude, saying: "Worthy is the Lamb who was slain..." (5:11)
3. And I heard the voice of the Father saying: "Who can count the multitudes of Israel?" (5:12)
4. And I heard as it were the voice of a multitude, singing: "You are worthy to take the book and to open its seals..." (5:9)

Revelation 6:

1. And there appeared in heaven another sign: a great red dragon with seven heads and ten horns... (6:1)
2. And I saw the woman clothed with the sun, the moon under her feet, and the二十四 crown on her head... (6:2)
3. I heard the sound of angels singing: "Worthy is the Lamb who was slain..." (6:13)

Revelation 7:

1. And I saw a cloud with a man sitting on it, and he was called with a loud voice: "I am Alpha and Omega, the first and the last..." (7:1)
2. And another angel said: "What are those..." (7:16)
Rev. 1.8. "I am Alpha, and Omega, the beginning and the end. For who is like God?"

John 1.13. "I am the light of the world, whoever follows me will not walk in darkness, but will have the light of life."

Ps. 24.7. "I am the first and the last." I write the things that are to come.

The church has set apart their day to celebrate and to believe in the mystery of Christ. God.

But the truth of the word of God declare alike that God is one, that there is none beside. This from the beginning has been the first truth of all religions. The giving up of some wholeolics is best, and as a perfect, a individual sacrifice depends upon the full belief of New. As human souls keep the first or I am the last or:

Such is the weakness of mankind understanding that he is unable to bear the weight of God in the full mystery of his being. For in nature and perfection, therefore the Heavens familiar themselves, an entire of God to achieve their mind of the weight of...
If man contain this light unclouded by fear, be can receive just so much knowledge of the fruit thereof. As a finite reason, we cannot comprehend the last. What can [then be] blamed to understand it? Actual is the first. Before all things, that exist, is that all things were made of none. The Lord made all things. He had made no fallen. He made man in his beginning, but was always of himself alone. I am, that I am. As he cannot be self, he is not. He cannot move. I am of myself, having life in myself, incomprehensibly, quietly. He had to no stress, but fell more free, worshiping him without beginning, without end, and the sake of life in himself,'shadowed all things, shadowed, Theta, know of God. Is that the image? The image is that again that He made of free, He made in love, that God is love. He made in life, a fountain of living waters, a most mystic emblem of true and eternal names of names, fire, 6life of love, of water, the emblem of life spirit. All things here created are dead. We are but wondering, yet God is beyond all in mysteries. Forever.
...Glorious, glorious, so unchangeably firm.
And the same Being has the foundation never to be removed. The ocean on
the bosom of his hand; the mountains in
rulers, or the life of his hand, the
adamant is unchanged. And the mighty frame
was made with all the immensity made
filled with life. Therefore, forever, the
world, holding it together, or acting upon
it, be the immediate presence of the hand
the author of the cause of all ten commandments.

This is the supreme power of God in
indefinite of his one in creature's
nature.

But the Bible has another
mystery: not peace, because things in sight
cannot be changed. In the eye of
God we find that God is "Let us make
man in our image. Not the word
"God" in itself has almighty plurality. So
that we can speak that God spoke in some

...who has the Creator in the days of his
youth. From which neither his first
attorney of some language can lift the
abominable; or, even as yet seen an equal ordinance. Since
its great protection, but that it is not
truly permanent. Thus that the one
like we find strange interchange, seeming
confusion of which, some times, an
angel speaks as "for", and some times
the love and mercy of God in known

I am in the light of love, and hold the hollow, the love of God.
He came into the cloud of God, I come to the content
of days, setting taught him near before him.
And that was given in his dominion, say, Washington,
that all things in nature and language, not since
...was his dominion in an eternal dominion.
the thali ist has away in the kingdom, the which
called the destitute, Dan VIII. 13. 14.
Which places we gather that there is a mystery behind the veil, as yet
infinite. That the whole heaven with a high truth, the distant shadows of
whose light-nerved presence, but as a figure in its music made by a kind of things, that the
beauty of the sun in the morning. For you,
in while we read of one additional
in announcing by an angel, or a minute, the
sum of the truth of Christ, Christ, Christ.
universe called The Lord God, at the
born of the Virgin, a thing by the
more. And then we find who among
Christian's estate teaching, or laying.

Von what he did at any time.

I. 181. 18. 13.

V. 17. 26.

What then, if ye have seen the Lord
among us, whoever he was before?

Before Abraham was I am.

Have I been so long time with you.

I have finished the work that thou hast me
and now I have finished me
with them myself, with the Man.

And all that I said, remember now for me, the
long: was the end.

And further, when the the prophet was
one man into the time, came and to him
summon the Captains, who, in the city.

Who should write to his friend, who when
his Armor's proud, in his life, then a died
both of them in one day.

common error of which many
This same it was also at the beginning,
when the first had was standing in
the river Jordan, and the Father appeared
in him from heaven, came down as a cloud,
and it was cloud. Some human appearance
in the form of a man, and spoke
words. Then he was also in the
chariot of the glowing presence before his
church, raising them up and descending
again, with all the multitude of men. While
he was here last Sunday with those with special
consecration, the Holy Ghost came to me and
spoke these words; therefore I was
Commands, one might be heard, another
name, which I am in secretly in one,
where I am not by the Father. As such as the Father
is, such as the Son, such as the Holy Ghost
This is the Holy Catholic Church,
the head of the Church, head of the Church,
head of the Catholic Church, in all places, particularly
finally, saying that none
common error of which many
are these everlasting persons clearly
abiding together, in an union beyond
all human understanding, being of the nature,
which is above all human knowledge.
And they conceive three persons of one
head and heart, as well as they pro-
test, that they are in both of these persons
in nature, being spiritual from spiritual
in essence, one might be heard, another
name, which I am in secretly in one,
where I am not by the Father. As such as the Father
is, such as the Son, such as the Holy Ghost
This is the Holy Catholic Church,
the head of the Church, head of the Church,
head of the Catholic Church, in all places, particularly
finally, saying that none.
Dwight, that the negleg-
ence of it is a
fallacy.

Then think it there, and see
how all they cannot under-
stand them, and concur in
their own opinions. But, in
fact, it is that
we can do nothing. Can we
say, "I am that man," in the
phrase of

And, by fulfilling what a

And, by fulfilling what a

And, by fulfilling what a

And, by fulfilling what a

And, by fulfilling what a

And, by fulfilling what a

And, by fulfilling what a

And, by fulfilling what a

And, by fulfilling what a

And, by fulfilling what a

And, by fulfilling what a

And, by fulfilling what a

And, by fulfilling what a

And, by fulfilling what a

And, by fulfilling what a

And, by fulfilling what a
The text is a handwritten entry, possibly from a journal or notebook. The handwriting is cursive and the text appears to be a reflective or introspective entry, discussing a variety of philosophical and religious themes. Here is a transcription of the visible text:

"For me, happiness is consistent. Many believe in a God, which I think must be magnificent. It is difficult to comprehend the nature of God." (Left page)

"I am aware that I am..." (Left page)

"Thus God's revealed nature is not man's..." (Left page)

"2. But further more it is not man's understanding that is just in itself, but his knowledge that is just in itself. Therefore man will be saved by grace." (Left page)

"May I therefore bring peace and..." (Left page)

"I am aware that God knows all things..." (Right page)

"I am aware that God will be saved..." (Right page)

"Thus faith is not merely a set of beliefs..." (Right page)

"I am aware that God has received his own grace..." (Right page)

"I am aware that God will be saved..." (Right page)

"I am aware that God in his..." (Right page)

"I am aware that God has received his own grace..." (Right page)

"I am aware that God will be saved..." (Right page)

"I am aware that God has received his own grace..." (Right page)
by pointed prayer especially to his Saviour, and then again that take his name in vain: Athol, the thing done by our dear God, and then with his grace that is the heart often in hell their company: for those else that make God the foundation — required communion of their empty, foolish talking. Calling on the name of the Most High as an witness of their death, in their vanity. Common sense — is a prey of gross ignorance, civilizing mind, I cannot understand it, and think of common sense unaccompanied by an account. The flat will be necessity that from our vanity being pursued at our own head. If we men also do such exploits for the sake of him whom we honor. But a measure in us —

dangers. As a bird of prey may fly the donkey some other grounds. Woman can do good about of blasphemy as written can be made him by his presence, some former. On God who is in this my day. But as they that praise him without reap the benefit of it. What that Dr. dial is more than an salvation. For that saying, the child that casts stones in the air can burn them in his own head i ten, every year of a fly. Howmen. As the stone that men can not bend the way. But when a murmur his name heed to he that ridicules God helper God that is the next at work for his own soul. Be sure he that considered God's name also, is a man without fear. Religion as he not extend into the first begining of ages, let us be trained after common errors of which many f
from their time last year, so may excessively, but of making a habitual
sensibility, a temporary reminiscence of God name in communication.
People say, if it please God, I will often be with no hundred, or
become with former reminiscence of
The first are men that they are near the
world, but that in reality
in their live they helped the Lord
once a want in the land had
stead, and later than they avoided
operating on this feeling in the most
ultimately beyond the advancement
And of any crumpled those months days we think them
be and before the ratification
Of the name of God to pause and
check even those silence, that he
might this subject as unwritten
almost every time and such as we
have being loved, a last
Who than habit of remembrance calls.
This will find it, copy into the whole
characters, as will become a devoted
spirit, which all are life of conformity, normality in vain.
Eremon, New, Reunion in the chief
close of advantures. Rev. 11:5
The Ophra one hopes to learn is
was in the situation to ed. and
the same day we combine in
presupposed with this thought the more
medallion pass in the chief of all
the races, terms, etc., humility,
which answer may be respects
like, solemnly, a heart, may help
his place in life. But Religion, he can serve her. What will become of the nation when it comes to help the nation, to prevent them from the replacement of men of God? In their effort of faith and observance, life goes through you, through you, as to her care the title, through my own, and to your fall, as long as the nation is the habitable, they were the nation's work, what is the habitable, they were the nation's work.

The mystery of God absolutely:
1. In simple unity.
2. Eternal.
3. Invisible, omnipresent.
4. Omnipresent.
5. Omniscient.

2. In Christ.
3. Universally.

This mystery manifests itself through the mind. The mind, the mind's head, wise thought.
1. Faith.
2. Reason.
Rev 1:14 “His eyes were as a flame of fire.”

We spoke that morning of the tenderness of God in His dealings with sinners and how He woos them with an encouragement that is for the good of the weak and the infirm, under the guidance of His people through His Word with all their weaknesses, sufferings.

We must know there in some sort as a beginning that this care will be some in approaching the end of mercy. This makes care less, and leads us to imagine within ourselves that he will not call us into judgment for little sins, but will deal as a way of indiscriminate mercy taking no account of this either. We need our faith, you not only must find a part.

Moses 5:15 Then the tech the teched in

Moses 5:15 Then the tech the teched in

Moses 5:15 Then the tech the teched in
fick them is the law of the judge as in when we have to do at the conclusion
Now true of the affections.

We will take it as a warning, and as a mock repentance, i.e., as a
acknowledgment, not felt, signed, signed distinctly from none of the
Carabalis. Shortened while short after the Committee is mock. Ref: In it
came from free, not from new, trouble clear, etc.

Now this is to be a chamber of hell. X will not accept.

1. For from it, from this, to mock. Jot of Ref: They did add, enact that the
acknowledgment. This very small to begin. Mock: language, to make
an actual thing of being new men. While the most will, I think, be such a
may look like the stars. The world may be dead, re
cased, but not. They are of little value which it is best to set

Now there are many who are convinced that from there we will it that the end
of such things is death. They confess it and vice versa, that they will do as we, etc.

It is not the limit: yet they do not become more earnest in religion. They
make for excuses for not attending the house of God. After all they go back
again, when they can refresh their

Judges that have played no longer, the

I think off the mark I come out bold in more them before. Will they help us by being
refreshed by him. It must be no more.

1. Far from it, from this, to mock. Jot of Ref: They did add, enact that the
acknowledgment. This very small to begin. Mock: language, to make
an actual thing of being new men. While the most will, I think, be such a
may look like the stars. The world may be dead, re
cased, but not. They are of little value which it is best to set

Now there are many who are convinced that from there we will it that the end
of such things is death. They confess it and vice versa, that they will do as we, etc.

It is not the limit: yet they do not become more earnest in religion. They
make for excuses for not attending the house of God. After all they go back
again, when they can refresh their

Judges that have played no longer, the

I think off the mark I come out bold in more them before. Will they help us by being
refreshed by him. It must be no more.
in will what they have to put in practice with what we enter.

What is such a thing but a hollow talking by itself?

Ponder, dear man, the peculiar lessons we make him what we would, even to do.

It does not make him what he is to take the offense a reason to excuse anxiety about his language, but the fear from the purpose of a few wandering through the divinity is a few enquiring into the public leadership of God. When will it be done?

we must consider the case of great diseases falling upon the whole house of the race. Some minds are often weak, and there is no need of distinction. To be the hostilities of their times, not friends or foes, they do not belong to the best of all. They are free aspirates.

All shall finish as in summer. For they shall be consumed with the fear of the months, and things with the brightness of our coming.

It is only proper to warn them that we are in eternity.

2. Must not we consider that the sinners who by nature are one in this about the, a few instances, take a few natural bones, and that sin is religion? Where sin is religion? They think it will be better soon at least in the...
Home of his, there is adjournment danger in going
among these less than really out into much
the future. Hypocrisy in non-terms.

And now, in the sight of him where eye can
and speaks, what else have they done?

Therefore, are we to be content in our souls
now that any on some other here now, what will you do.

Can you leave this?

What fruit is time in hypocrisy? One did
know was dead till that by pointer

The fruit of truth above all things later by
hypocrisy.

And what folly as well as guilt. Money
X, but any true you can detect hypocrisy.

If hypocrisy ed knows how few they deceive.

they are give up the task in despair.

But hypocrisy and becomes themselves. It. We must go further.

This is also annunciation for the whole purpose of belief.

God is a gift we all acknowledged. And.

We are not accepted here, but

always dependence. We are.

We are not dependent. This also occurred in the
an outward man. Do you think that God in

blind, a that he is a man, so may other.

are, it is rather that they seem

it at all. It is a great hardship to

think of putting off dead hollow formal,

not that thing God.

4. Moreover let all take assuming that
of the red invite a dream & as the in
habit of these hands. They must respect
that they remain nothing that can pierce
the spirit of this Spirit.

Jeremias lier of Nepht, a. affilia

A D H.

Above all of acts.

God shall write the Time white wall
Ye Sarah. & X He has no cease & the last. To go with me.
Thou wilt not be at fault with. He will run himself through very many things, apparent, and ill. Morals, check his own people, other in consistencies.

We are meant to each of us this has been the more important of any in particular.

Remember always you travel upon your own path. Your path is truth. It may seem short, it may not last by night, or day but it will not end.

Thou must take all the tears of the many in the days of some a list of pain, which you may have long ago forgotten.
Revelation 1:14. "Your eyes are as the flame of fire."

This means the remembrance now the holiness of God.

There has blended in one

Throne now &. The other five

Arose &. Resurrection always at

True faith & love.

As sanctuary.

God is always merciful. An all mercy. All wealth.

The two blend.

He will judge little sin.

The battle great ones.

Text & Context.

The beheld fire. Also

Laughing born, now falls at

His feet. Her eyes are Pure & Piercing

Ye Not the Mysterious

Poe Besor. Mysteries

Penetrating, incredible -


Adam. Akin to the

Jews. Ancient Days

Ye the Son Hopos the

incarnate. The angel

of the Covenant.
Xt's holiness rested on earth. The text especially refers to the holiness of Christ. He had on earth, e.g., in His agony, He came to His enemies. He left the enemies of the cross, the enemies of the cross. The zeal of the zeal of the cross of Christ in the flesh, in the flesh. The zeal of the cross of Christ in the flesh, in the flesh. The zeal of the cross of Christ in the flesh, in the flesh. The zeal of the cross of Christ in the flesh, in the flesh. The zeal of the cross of Christ in the flesh, in the flesh.

What best we have today, if we knew how far they receive, they did cease to receive, their race. But they receive themselves at last as the Pharisees.

3. They have a hollow faith:

As a fact, Xt searches all. All feel convinced: they go away, do nothing, but live as before.

Such they are, our Savior and our Judge.

Many kinds of men amid whom there is a swarming.
1. He carries on their
2. canvas

"I shall turn my hand
among the very
shade among
the trees."
ZEHXING

He searches, at some
times.

Admire some heart
is like a clean light
of perpetual sunshine.

There's no heart
shall see that
was, in hereafter.
He will one day come as he did before. St. John. 3:13.

Rev. 19:11.

Lose now or lose for ever. Cleanse yourself, and be pure, even; for your garments are white with the Lamb.

Cleanse yourself, ye drinking wines, and deacons, and deacons' wives.

Open Sesame. Names of an all-covering monument to their sins.

Some men's sins are open to all. 1 Cor. 16:12.

Some are drunkards, liars, and apostates. Enemies of the Church.

They will be consumed with the Spirit of the Lord. Mal. 3:4. The Son of God shall see God.
Rev. 1: 14. "His eyes were as a flame of fire."

This was the gentleman who John saw in the isle of Patmos.

"I was in the isle. v. 10 - 15."

This same man in whose bosom the second temple lay at supper, and now he fell at his feet as dead.

Once he had compassed him in the mid asp of manhood when he went all lovely and mild his Galilee after wildness then after him the many shepherds taking little Chai in his arms.

But now he was clad in the awful glory of his Godhead. Unmysteries CH. he ever carried within him thence within its strength.
1. **1.**
   - *He saw the wakening of his anger.*
   - *He led the deceptiveness of his enemies.*

2. **2.**
   - *He saw the punishment of his thief.*
   - *And the wakening of Thomas.*

---

1. **1.**
   - *How awful it is to sin.*
   - *The Cl: of Christ.*

2. **2.**
   - *How the anger of Christ.*
   - *E.g., Christ's anger.*

---

1. **1.**
   - *In prayer.*
   - *1. Peter.*

2. **2.**
   - *Quaker W. C.*
   - *He knew that was sin in man.*
3. Use spelling as well written from

1) of concerning this,

- Determination
- Open our safe by myself
- Concealment and thus has
- Drawn pneumonia on the - a urinating
- Repro possibilities.

2) of upcoming release

- Reap: painting - depying on

- By profession

- By practice

- on false motions

1. Fear of man

2. Distress

3. Shame

Today he is thinking, he knows last week -
he knows why you come.

Are you... ,

thought I am the

Again in his right - another stand on "Who can name?"
Rev. ii. 1-5. Griffith Aug. 33

The significance of the page was addressed to St. John, by the Lord Jesus himself the day from the beginning of this book, that the apostle had been sent (as at Jerusalem) to the island of Patmos "in the land of God and the land of Jesus Christ." While he was there, one day, he was, as he tells us, "in the Spirit," that is in an extraordinary, heavenly trance. The Lord Jesus appeared to him, and showed him glorious things, and made him also to see things to come, things which were then, as yet unconsummated, to be known to all except God alone.

At the same time, the Lord entrusted to St. John several messages of warnings, admonitions, and threatenings, to be repeated
Lately to the I myself Church as a leader of a place in that part of the world.

My kind, you now have heard are the first page—sent to the Church at Ephesus. It is addressed to the "Angel" of the Church. This does not mean a spirit or "Angel" being above human nature. As there are no "angels of God" but it means only the ministry of the Church. The word "Angel" signifies a messenger a person sent to declare some things, and to whom Christ, or men on earth by God to declare his will, or perform his works. They may equally be called angels, a messenger, etc.

The word of the Lord was once spoken by St. John in the minute of the Church, comes as he was the head and ruler of it, and it was a public known thing, the head he had to do with the Church at large, was fittingly spoken to him, the head, a representative of the Lord.

The words of the message (some say) are that the state of his soul (other say) and of his soul part of the whole church under his care. For there is such correspondence between the minister and his people. That, the state will for the most part the founded one of the same God in person, at one time, God in his omniscience, present works by him, as he has the lake of his hand. But even though this is not always, it will be the case—The

Who let us hear what he had said to the Church of Ephesus: and may he make his message effective to one and all.
You are active, temperate, charitable, feeding the hungry, clothing the naked, housing the homeless. This is all well. I want to emphasize - I know what your labor means. It is not in vain in my service. You endure weariness, hard exertion, you are patient, you suffer pain, it brings your reward. Priests, kings for your sake.

My God - Lord in his good time give us, Lord? By yourselves, have been such as the Lord can look on and say, I know the works, of the labor, of the patience. It was inconceivable for us to look at the lives of the life. But wait a little. We have seen before the Lord can remember us.

' + 'I know them cannot not hear them that...
The unfinished writing on the page is difficult to read. The handwriting appears to be cursive and the words are closely packed together. The text seems to be a personal reflection or perhaps a discussion on a topic that is not immediately clear. Due to the handwriting style and the lack of clarity, it is challenging to provide a coherent transcription of the content.
Is not the language of too many among us:

She had then some of all thin heart

but fain to have it, for my name is

but not fain. But it may be so,

Nor where is expressed in these words.

The text appears to be a personal reflection or letter, discussing various aspects of character and the importance of maintaining patience. The handwriting is cursive and difficult to decipher in places.
Outwardly they seem as full of good works as ever, but inwardly their hands have changed. They were growing cool. The vital drive of their spiritual life had begun to languish. This is what the apostles meant. How change, how change, how change, are all things of the heart.

Indeed, these Ephesians had not only abandoned not in works only, but in love also— it was new upon the scene.

And thus is exactly the danger to those we are all exposed. Each in his work to God.

1. This is not an earthy communes to God. When whose mind the mercies of the God feel near, sent with sudden, a convulsion, by light, are for the next part found in law & gratitude to them.

The person is too great to be lasting.

May you continue an act of devotion to the arts of Christ. They speak much in the name of St Peter. I am ready to entrust their health and prayer to the church.

Not all men be judged; yet will it not do. But now we can speak the certainty of the Lord's promise. But when they threaten to be engaged in the practice of their duties, upon their first fruit, this success, from the painful opposition of the Lord, in the only hours of friends, but when it is too often skilled; the inward sentiments are crushed, so unconsciously, insensibly, they leave their first love. But is the first step to be near. It must be checked: a healing will follow. I know this will be true.

I, more nearly conscious to God an especial. What house all their watchful helps, with constant prayer in necessary...
to preserve them from their frequentinking and
may secure are as much protected both
warning them from their evils. Therefore
2. of course all things at all times
with all circumstances are exposed to
this decline, but especially when those
laws are kept. This may seem
trump but it is to true that every practice of them works may give occasion to learning in part, by drawing
our minds out from all examination
containing one on souls. We may become so familiar with a certain good
action, as wholly to lose sight of the
reason in which we act. We may continually do works which the course of
work would impel us to do, until the laws of
it becomes unfelt, unforseen. However
we may be occupied in actions laboring for
Christ's sake, we must set at least some
of the circumstances in the mind of God, and constant progress
the mind must be constantly if not in peace
at least in a prosperous state. This is the
only preservation for life. This is a
misunderstanding between. If there is not, then work
will keep alive them laws, they are often
found to be of decreasing itself, but of themselves
doing more necessary producing it, they
lead the way, and lastly, until it can
vanish from self-neglect.
3. among many other dangers we may number
a few, such as fire, famine, we all have
to look back with complacency on
That manner as compared with what
we are. We look back to the book which
remains here, a little note of the book
which we now dismiss. forgetting we
are still, a shapeless, nothing, one so
A man is in danger of the breach of his character in vague expectations. This is an evil we are especially prone to. We live in mind to distinct objects, in a sort of space that lies between us and our condition, we may stand still in an unexplored territory of unattainable perfections, until we neglect to use the means, by which we are to make the breach, to be made—like the traveler, who went to see the Pyramids of Egypt, and when he saw them at a distance, was astonished, that he stood still, while he turned his head, and when he turned his head, again, not knowing he had come again, presenting he had never arrived at them. He may be to taken out of the thinking of means, a hell, without an arm, and to exercise the means that, we may look back, the mean of grace which God has made, before us, our the discipline, is prudence itself.

5. Again we shall see Blameworth. I am if we have not been acquainted.

If we are contented, and satisfied with the knowledge which are made in the world, and are their heart to say, I am holy enough to fool. It deform it as we may, six plain words it or theirs, I am we. This is a working up of love altogether. I de man love me we—Reubens.

Take the and that we had what, but of we go to sleep. When the last look of persuasion, we rich nothing.
and now observe the punishment threaten against all such. S. will consume
him quickly, consume the contrary, hold up her
hand, allow an hour of it, to work and smile, like a taper burnt down
the socket, it conspire with the scene. That
in expectation - x darknes. She kept
in with her from us. Spiritual hatred
was give breath to despair. Whose creature,
we pray, "Take not the Holy Ghost from us.
Every thought, word, x act, affects this love
to cherish, a to extinguish. Yet they
are our creatures, remain unconfessid. Satan's heart is abiding
that is never melancholy. It is not a
change of the tenent. The innermost
heart, and there lies away. The end and
therefore, I hiding the house of God.
And this will come quickly. I should then
examine will enter in, and should then
be. But the threat is not accomplished
by a means of persuasion. The furnish
The same hand:

1. Remember that your prayers should be brief, sincere, and in line with your heart.
2. Pray constantly and with sincere devotion.
3. Keep the faith of Christ alive in your heart.
4. It is important to maintain a strong faith in God.
5. Pray to God for guidance and strength.

The above reflections were based on the following:

1. The text of the prayer given by the author.
2. The context in which the prayer was written.
3. The author's personal beliefs.

As a whole, the text reflects a strong faith in God and a commitment to maintaining a strong relationship with Him.
To speak in verse:

1. Memory trust, poor soul, in some spiritual state from whom Thou art in this church. But the child of decay hath been a little while constructed by the work of man. The end of God hath made these two things; and I am a witness of the former. I remember from whence I am fallen, and that my coming was as the days of morning. I am a remembrance of the Son of man, and God's man. And the order of the Son of man is if possible. Remember, if any of you do not care in time, Repent not to enter in.

2. How to speak to thee! What, hast thou all. As love to Christ, as thoughts of him? Is it so difficult to find this time to sing so much as to have no thoughts of them? Canst thou not discover thyself, where must be the case of those that have no love at all? The Son of the wicked shall be put out. This is a fearful thought. Don't go on another day in this perilous state. Think what if you can perceive he learned already? God is just. But, it may be on the limit of reproof. Many friends, speak well to this matter. They help by giving, write, are your labour, or write. The dead is hearing with you. What to take advantage of his long.
In many long kindness. This quickly
from their absence. But the kindness
now their assistance and extra thinking
be your decision forever.
Deut. 10:1-5.

Then was the warning of an EJ IC
not the Pope of Ephesus or even him to
the whole Church.

The Lord has caused to them wide
labors - patience - prayer for his
sake of God - faithfulness to prayer
for his Christ and to all those suffering
for his name sake.

We had some thought this as a high
admonishment. Nevertheless, he means something
more than their hearts. Not that
They were by writers
are self-savers like the Ph.
Sleeping at end in cheerfulness,
And as yet they were declining
there.
They were really good then, but
they came once before.
Once their hearts were warmer,
quieter, more watchful, more
than ever; and they
Lord of nature

Abroad - also the first warmth
of spring in war - 2. The
bountiful warmth let loose ambition.
3. The spells of evil; gain,
pleasure or knowledge - neglect.
They grew less hearing, sensing,
slowly resumed - lived more
in their step in their Wusiness.

left with it in prayer, a

failing, it matters.

Yet the actual ritual of
the Chs. a rule of C's was kept
up. But the falling away of
heart had begun - & then
Bright and in everything.

From this we may learn that we may be living a life that is not what it is yet our heart may be falling from God.

And then we may see (1) in those who have been brought up in habits of religion.

The habit cast on.

But the heart falls under the dominion of the world. First a gentle influence, then a hardening.

(2) In those that have ever deeply repented of a life that was a misfortune to the soul.

Then it is an amazing form which goes of an earnest.

But not a cloud.

And (3) in those that habitually communicated.

Their first communion was a marred day. Instead of its power being back on a soul at midnight.

A sentence at midnight.

Decline. Assistance.
And yet these people seem like men,  
not men or God, 
but men who have a veil over their eyes,  
the children of the light, their minds turned towards darkness.  
They have become  

And yet, love is the answer, to all.  
This by love we see,  

Know, nature, God is love.
2. It is an awful season
For
1. Trust you hence need it be
   not to go to make such favor
r. To go and ask for the B.S.P.
It's all one with going with
N.C. It is the way of
approach. We advise let Allen
The same thing.

1. Thrust you hence need it be
   not to go to make such favor
r. To go and ask for the B.S.P.

2. To throw these loose fallen
   materials again.

     Gras Peep

     Lavac Point.
1. Never come back, never again.

2. Next generation needs of perseverance.

Ammonites come a charm to go back.

I., Elcar. 

The last battle.

If after they come, they escape.

It is impossible.

If any man think for his hand.

Better not take upon them a

formed of a blackbird.

1. Come go back into the

2. Same go back from the O.C.

Remember from thence where not.

X. June 16th.

I change you. Before God.

J. X. other blackbirds. Helping

the Chi of God to think well of what you do. Minne

of this. Not the person to

the law. He will not suffer a backsliding heart.

It is a peril thing at

Our God is a consuming fire.
Rev. 11.1-7

Relate ver. 4. Do this also, so why not answer.

1. Apm. Eppos

2. Your time. This is the time dependence of Bacon as their master. Improved, self.

3. Constant, Bacon, overruled, or known already. It may be true, they shall be tried and a part out.


1. Communication

1. Your heart done with the line.

2. Without heart, heart, purpose, heart, and purpose.


4. Deliberate regarding false teachers.

I intention to accept time. In the present day.

The careful - of time, the rest; the rest. If done be not honestly.

5. Deceived or shed the thing. Two men.

Have not a gift in both hands. D. F. PROVIDED.

D. Deceive as, both as both as both as. He that is, take your own.

Love, by love, to form's own time. Or greater light.

Saw light, one warrant, look at this light.
IV. Punishment.
Withholding of higher ministry, Gospel, ordinances.

V. Promise.
The true office.
From pen de me ad
Pacem test in the
Shadow, Deceives

1. Have ye left them? 11th lesson
2. Do they feel they have no love?
Do they sense men their defect.
Religion much in defecting
Now our needs saw, now our
friends have this.
Read fiction nearly, heard

3. Declining
Storm, Sun.
You know, my love, we
live here because it's just lovely.
The horses put them on the
winds. The sea, they can
your back, it. So, I'm
gout, but heaven.

What shall we have to
breakfast? I'll be.
Rev. 11. 10. "Be their faithful unto death, and I will give thee a crown of life."

This was the promise of Christ to the angel at Buz of the Ch. in Smyrna. A man drawn from whole flock of the he was choose.

They were tested with great tribulation for the sake of their loyalty to Him was sure to the true faith. They won. The test, on a the Jews were upon them in wicked wise. also false teachers, and herein this turned themselves in among them.
yet they had stood that part. "I know they

be their faith full. All their while there
was a crying in they were and money
while they was looked at their Iris
at the black carrying wild. X/
was looking in. It was by
them making proof of their fate
of healing all his own.

I. This is his great law with his

Oh. It is trying us. That he may
know what is it ever. As he that shose

So it was in the beginning. A. Israel
Nov. 13. The nature of their temptation.
Rev. 11. 17.

The saints have a name written.
Their companions no man can number.

This shows no 1. How hidden a family life is in all its deeds.

"The Lord knows them."

"The heart of the Lord."
2. How great is
reward,
from the un-
known
wealth. In life,
what was not
thought,
Sweetness.
God knows it.

Their set are in
great many miles,

1. Next deep things
are sealed.

2. Next sweet things
are known of God.

3. Next the man
shewed to men
the name of God,
Nathanael.

The widow of Cain.
The contrary of Pharisiiic
Prayer, ams. facts.

That will be a
great day of unbelief,

Wonderful revelation
of works of faith and
love, patience, etc.

The Lord, highness,
Crown of Manlydom,
In the Lord, in the
will.
Revs. 11: 17

There is her promise to the Faithful Letter of
No great reward - but me no count a to be known only to themselves.
As "hidden manna."

A name no man known.
I say even that see it.
It's see something known only to him, so
to God alone, and the rest, see nor know it. They may guess it, but not
now. How to be armed both in their
life with war. Keep's here.

Now what has become my last letter is
the wonderful fact, that we shed
knows a little of the Aganna. We read
their names, their names, their names... rest, there
2 a 3 we lose sight of them. Also
getting, of their names, from they come
I am hearing for moment from little earlier, uncertain of your return. I remain at your house.

The answer is clear to me.

1. That this was a fact.
2. That it was a factor.
3. That it was a fact.

We had expected much.

For the return of the car.

Partially we knew

That here is London.

That it had a past tense.

That the key was the past tense.

The design comes true.

1. To drink champagne in the midst of the trees. The fables were a 100 cow, as a baby, the floor, the, minor cut united. It was the not they.

To that some ed by

"Really P. a of A."

"Last time ever the roof."

The house activity happened there. It has been such a place seated as comfort. At home.

2. To teach us how things to spontaneous.

If the fire was neither in God nor which are we? If they are in flood beds with it.

If they are not remembered, they will we be known.
3. To make no law for the upper

gift of God's Kingdom.

The constant live for visible gifts

"love them much." was done.

The purpose man is to be unknown ages
taking God. Like the salt known but
full of health. Now the youngest, second
chamber, weakest may then be doing a
work which shall be openly rewarded at
the last day. They that live out of
the world may move it. Do God
service equally as well.

"She hath done what she did":

All is written down, remembered, shall be
rewarded at the last day. Blessed day when all
is one, once shall rule with me. What
a resurrection of outlives lead of mercy. We
shall be made in that day. Those souls
shall come from where have been built
a home made a cloud, "The Refugio."
GRAFF Jan. 8, 1835.

Rev. viii: 5.

Advancing as thus it is evident, that, but minute to minute, would have been themselves laughed, not only as individuals, but as standing in connection, union, faith is a reciprocal influence. Conduct, a character. A blind, inductive, candid and indolent mind will peep up in his own image at his book, as an antelope on the road conclusions traced, as a mediator, will modify his message, as a minister he will recommend, as a shepherd he will recommend his flock by selecting, or straying, as a builder he will build, as a supervisor, or mixed, ensome, and baffle, or mixed, ensome, and baffle, then, and carefully the people will effect a minister. The power by winning them to temptation, better love and to enfeeble the intellect, the power, the unthankfulness, the unthankfulness of men to despise, to despise his guilt. To that now, you move, as well as owe you a debt of prayer. Love & Thine faith in July 5.

For this reason the people speak of the Church of God, consider God, the mover of the Church, of Indie, and then 2, apply it to their families.

1. The message of the Church is that since by the holy Text to the belovedBrief.

Ch. vi. 10-15. Vers. 20. Jacob was the

Pars. 5.
might be lost in astonishment. When
they had encountered in warning
"Breakfast, sir, a lacuna was felt
in the updated journal, not as usual.
But as a state of heart of mind.
I should say these things. If he
this head is the toil of you
be quickened, but true blood was the
slow. Then the next steps were
rightly, as a man that are warning. For
that can speak, a word off the
by the perfection of the
united, so the standard
of the perfect law. By my perfect
idea, but adhered to this standard.
Of Conscience, as your own
the ability, of opportunities. Than the
your external need. This can become.
now God himself. The internal
stand and of holiness. Thus
the labor of the change is not how
an ungodliness, but it is backed
of heart. The coming to an awful,
instinct, the deadness. another a status.
Tell your hand shall the hour of the day
for when. Common prayers of that
have fall of joy later, upon you
that have never taken it on the face,
nothing in at do, upon a day.

Thou shalt, I hold, fail of sight
that have self concerns, your</p>
Take their white vesture as a token of immensity, which by God's grace, in the holy sacrament of PS, is green unto thee, and for a sign whereby they are admonished as long as they live, to give the key to immensity of living. That after their temporary life, they may be partakes of the life everlasting. Amen. This is the state of them that are in Christ, not walking after the flesh but after the spirit, the state unto the way of life. And they shall walk with me in white. As long as it stands, I say that it is.

Conscience, or Peace, having washed them, make them white in the blood of the Lamb. They shall follow me in glory and immortality. They are ours. But who shall number them? Who shall number them? The number that shall number the sand of the sea. I the commandment of them who come unto quickness, unto that life is added, an assurance to them who believeth, in present state whether that non-canon is less? backsliding, or seduce, to know that our cause it is. This will enter against the company of the kingdom of darkness, for all the names of the works of the wicked are entered in the book of life. But one being, age, and are gloated out again. The visible hand were after the effect and the elect of God. Lust is] going forth for them to be one with us, and by express the number is more than that which were not.
I am from the great illustration in the attendance of Christ. In the beginning, there was light at one time as I can see from the manuscript. This hollow, as I can see from the circumstances of life, the absence of their kind and the dirt filled, a silent, sinister which keeps the abode. The regret of it appears. A moment's knowledge, a moment's hollow. It is not something. In holiness, not it helps. It is not helpful. I see the difference.

1. Many came to Christ once a week, but now they come to the Lord's Supper, not even at Easter. The means of grace are now an ineffective thing. This is inability.

2. And again, there are some, whom replying is made, when are constant in things. They are the true Lord of life. There is no response, no.
quick, ready sympathy when things of truth and moment are lacking. Has this flow arisen from neglect of private devotion, or from a careless way of using all better public or private ways of guarding the heart’s expense from a want of watchful cultivation? The power of the divine life in the soul: of continually seeking to guard private devotion, is sensed by God’s presence as the heart teaching from this truth.

To all this it may be said: “O my Father, how watchful, regular, diligent, earnest, thankful, obedient, and others than the thing that seems to be the fruit of prayer is the fruit of the heart.” Prayer not found to be really perfect.

God: Remember me.

How can one’s face remain calm in peace. This may be found out by the increased difficulty of prayer, by the shrinking private devotion. By the absence of the thought of God, a sure symptom of the absence of prayer. By the distance of the soul from God in private. By the unwholesome

Dear Sir: I know them not.

Can I pray? Hope springing

God has his heart over every one’s heart, and darkest place. His light shines out from all around as a light. Some walk with Christ, and keep them that heeded the truth, but not all. How the world is all in what is.” (1 Thess 3:1)
for teaching him to heart & mind
which you once thought, could not
become someone. By actual facts it
true & true, truth has been forgotten by
the increase of years, a trembling
and an increase of fear. Some of
their marks will detect, declared
if it have taken place. To use
them, the following: "New
comers, many man incline in
such a state and seem to come
from it; let him remain there
alone. Watch our home, as
like that, you do not connect ac-
tual sin. Actual sin ceases up
the state of the heart, and shaller
the whole. Yet frame of affection
and principles. Then other Then

foremost, concernments of life, of
personal care, they must be
to a, who so. She has applied mean-
to the end of man the troubles
of the invisible space. This word of an
ocean of old creation. Follow the
kept permanence. Fill out the song
from above, opportunity that,
you seek, may be to the poor
Doing is the remedy for every thing
without doing. Faith is to a
speculative acknowledgment of belief,
becomes, an increase, misunderstanding
production, possibly. This can
"Many man will doubt will be. New
in the long past.

7. To the first and remembering.
Concern for half the talent will
be become seemed not at length, by
enmoral assistance and when it
ceases to act, to speak. It a
in amongst beyond hope. The least
punishment known is to cease
punishment. Because the in Man
3. But, lastly, be prepared meanly, meet to you all be, their presence in here yet now, as the fate of the Book of Space, it will bring one ann, one of them are blotted out. You were all the men in a travelling company, the road is in keeping. You have gained, and portions in protection, every thing, belonging to reaching your home in peace. I tell you, it will remain with you to be inherit, growing forward, more broad but will not die, some so awhile and their return, some extreme but turn, as. Far shall be placed. You are like men, in a way, but some will be, but fight, some them down their arms, some make friends with the enemy, the fight against them.
And be ye sure, ye by you some fall off
And to all universally. And be sure
Most to be held out, to know
That, remember, once you
Now 'tis done, if it is your own
I do not know you shall know me.

Have ye known a man praised
For fear ye be in confession

As that one shall inherit
And the Lord of Peace shall know
Your clothing shall be the robe of light,
And your name shall be emblazoned in the presence
Of God, by the D. J. H.

That hath an ear will hear
This as in hearing their moment.
Rom. xii. 1 - 6.

A solemn time calling for much self-scrutiny, a careful watch on our minds and affections. Man'sed life, with our ownini. The character of the mind, the state of the soul, is a state of the soul ...; it is a state of the soul. Let us, therefore, be careful. Let us be careful.

I. The state of the soul as described in this passage. II. The state of the soul to which Paul is getting. III. The state to which the world frowns. IV. The state to which society frowns. V. The state to which the world frowns. VI. The state to which society frowns.

And may it be a lesson to us, W. the begin of the day, a year, etc., effective as an example.

1. The state of the soul. Read ch. 1. 10 - 20.
2. The heart. Orthodoxy, in spirit, full of love. The heart is the guiding principle of life. It is a different thing. The heart is the guiding principle of life.

Perfection, first, faith, not, not faith to trust the word, but, not faith in conscience, but faith in means.

Soul, but, heaven, in, understanding, in death, etc., etc.

Charge - the inhabitants of the earth, who you have - your heart, your spirit, your body, your source.

II. Gently the top of the page is a bit worn, but the text is still readable:
1. Gently the top of the page is a bit worn, but the text is still readable.
2. Gently the top of the page is a bit worn, but the text is still readable.
3. Gently the top of the page is a bit worn, but the text is still readable.

II. And also dying:
1. Desperate
2. Fears
3. Awareness

III. The regular boot found:
1. The regular boot found:
2. The regular boot found:
3. The regular boot found:

III. He that I have declined:
1. He that I have declined:
2. He that I have declined:
3. He that I have declined:

III. There is no campfire seen these times:
1. There is no campfire seen these times:
2. There is no campfire seen these times:
3. There is no campfire seen these times:

IV. The wind from:
1. The wind from:
2. The wind from:
3. The wind from:
Rev. 11. 17, 18.
The state of Adam before
the fall after
the loss of health.
The loss of happiness.
The loss of the image of God's image.
Ed. Body and soul, love with God.
...we are called blind, nearly
hated... 
...End near to me...
1. Hallowings is in the affection
faithed on God.
...in persons, actions; principles, much help for...
R
Nothing else
fills us
2. a Saviour

Since
1. The peace of an open heart
lived & etched
real & true
Little changes
and trials helped.

2. Peace in all life & death
All things fleet but
One alone is
True, Fred continuing
can feel as

"Guide us with Thy
Comfort & after That Receive us at Thy
"
Rev. iv. 5.

The ear has set apart certain days to glorify God in the several acts of Redemption—Heb. x. 1. 

Cont. TEXT: “...and one mind shall dwell too exclusively upon the different persons of the Godhead. A day has been apportioned to declare our belief that they are one God, yet their cannot be. This is that day.

Trust in the God, 2d Lessons.

I cannot explain. Lettering and. No capacity in my mind to accept it. Reason breaks down. The Bible reasons, but sense cannot follow on the way. If we could have understood it, God would not have revealed it.

A doctrine so spiritually elevating to contemplate. God does not with His own Deities

There must be an unknown that the unknown. God is more known as He is known.

Revel the extremes. Man. God. Malleable, weak will, admiring, admiring a

Star of Stumbling.
I. Nature & Character of God in Himself
   1. Triune. Triune classification indicating
      3 persons
   2. Equality - the sameness of the essence
   3. Holiness. Involving necessity, all the
      moral attributes: love, mercy, justice,
      purity, truth. Wisdom because their
      very perfection and cause them to act
      in this degenerates if inf: wisdom. Its
      impartiality of harmony.
   4. Ind. Governor. Ruler.
   5. God - the many
   6. Omniscience - To know all the attribu-
      tives into effect.
   7. Omnipotence - Self-sufficient: another of the
      God being eternal, without -log, and end.
      power, not external but internal, making all things.
      Intent is holiness vs. power, or majority
      in their Godhead then are 3 persons in day
      = in unity constituted.
   8. The word man often cited - man is pre-
      not much to know, if we conceal.
      Chron. 2: 17, 18.
   9. The eye is limited by the arrows shot.
      But by a certain instrument we can dis-

II. God as revealed in Redemption
   1. Father made of none
   2. Son made Father alone
   3. Son the Age, vs. & vs. Son
   4. Son's
   5. Purchased

   a. Father's kindness requiring administration by
      Son. The love, a way to know also.Mercy in punis-
      ing. Me. We had divided. No thing. To.
      Where in understanding, as I live on.
      bores further abstracts, so all that tends
      to it.
   b. Punishment, written, reason prior to
      action.
      1. Withholds helping. How miserable
         excluded from source of life, light,
         happiness.
      2. The dying means. Po. 3: 21
         1. Dying, end circumstances, pain, loved, and
         death him, atonement. What more need.
to make a hell?

3. In undertaking something his object is.
   1. Man is a spiritual being.
   2. There is a world of being.
   3. There is a world of being.

1. By knowing all its consequences.
   2. Life of suffering, humiliation, temptation, and death.

2. Purchasing a gift of life:

V. The gift is eternal, having no end.
   1. The nature of God.
   2. The nature of man.
   3. The nature of God.
   4. The nature of man.

III.

There is a God and he must.

Jesus Christ.

In him we have come down to some level.

All feelings, emotions, needs.

In X, we know how not at all.

All feelings, emotions, needs.

The way man.

Loving us, feeling emotions, trying for us, treating us, loving us, restoring us, leading us, preparing us for us, ready to receive our needs, serving us, helping us.

IV.

Let us learn:

1. The love of God.

2. The love of man.
   (In what he has required)

3. Elimination - By contact. Ps 77.

4. Man's real need.

2. Also:

1. To glorify God, by believing, confessing, praying,

2. To clean our own, we need to
   - Jesus Christ.


2. They that are His, are therefore God.

"He that hath never known God, till he came to the light of a new knowledge, may know him now, and may know him truly, and may know him as he is from the beginning of the world."

"He that hath never known God, till he came to the light of a new knowledge, may know him now, and may know him truly, and may know him as he is from the beginning of the world."

"He that hath never known God, till he came to the light of a new knowledge, may know him now, and may know him truly, and may know him as he is from the beginning of the world."
Rev. VII. 9. Such is the rest of the saints. So long as our souls endure. Then will our bodies appear to see God in his glory. For we are not yet full of all the holy blessings from God. All of us and that nothing we lost. From this we learn Russell says: he shall not go to God. 1. What good grace has done. One of like fashion, sins. Repentance turned unto God.
11. Sequence

2. How we must follow one if we are attuned in the same track.

What it has enlightened

The Beautiful

Garden & Temple

Family

3. What the Child of Light is, invisible

Visible mixed

Invisible pure

Unseen was have eternal fellowship

With the invisible

Friendship is not only with angels

But is more near help, homes, as the same tree, life, self, life.

12. There is a same

And of employ to the Saint from dawning to night, see by faith. They in the same see in the order of life.

We are carrying on what they begin. They carry on.

There is a swarm & bright in grace & happiness.
1. We had been to help God's name.

2. To remember in the Lord of the people.

3. To cultivate deep habits, i.e., the realizing of more things, living.

God is gathering our people until He knows them, loves them, with full heart and love all the end. Come to the elevation, raised from the 4 winds of the 13 staves like the Jairus, let be that waiteth.
Rev. 13:14. "What are those who are arrayed in white robes, and whence came they?

And I said to him, "Thy morning.

And he said unto me, "These are they who came out of great tribulation: and have washed their robes, and made them white in the Blood of the Lamb."

This is the hour of power of the saints of the Most High. They shall be the priests of the Most High God, and shall reign with Christ a thousand years."

Elders who sat on thrones: the Throne.

Theme 1. What are they?

Theme 2. What did they say?

Theme 3. Whence came they?

- To whom allegiance. I know not.

- He did not say who, but what.

This lamb is as dear... Yet the thistle is

A flock, king of flocks.
But their name is sweet.
A new name who no man kens, a
What good to us? And more than all the
The Communion of Saints, i.e. Holy Men.

1. They had come out of great tribulation.
2. Temptations of Satan. He does not know them.

2. They had washed their vessels.
3. They had made them white in the
   Blood of the Lamb.

The third note is Faust in Hades.
Even Mardis.

Such is a Saint, and they cannot be made

Nov 2. 1890.

I. They were what you are.
Poor. Heavy. Sick. They kept a secret which they are.
Now you have what they are.
1. Delicat. 2. Washed. 3. Used.
(?) To answer you.

II. Letters begin to come.
1. Truth.
2. Stand in their light.

What hence?

Put your heart upon them. 1. Society. 2. Friends. 3. Reunion. Think of him in N. C. Have you any letters?

We are near to you. 1. What will they have you do?

But nearness near us at the N. C. Are you?
1. Cor. XV. 57. "We shall not all sleep, but we shall all be changed." Rev. VII. 13. 14. "And one of the elders answered, saying unto me, "What are these which are arrayed in white robes?"

And shone something? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

Three years came next after those who had been read as the Shiloh portion day. Then was it that John knew the 144, and to be the redeemed or perfect saints. What John that day saw, see their day commences. The fellowship of all saints.

That blessed company was gathered in harken me. It has been growing day by day shown by these since that began king of the world. All the saints to be...
And commended them also to her passing memory.

...this was done with faith.

...of love...other maps of...finding their persons.

This way led to them...with angels...out of faith.

(1) to keep the unity of the...one church...that...head of a pilgrim...among...healing...未成
(2) To prove God the Eldest in their station.

(a) To live in God's image.

(b) To live in His power and grace. Paul.

The meaning of the journey of His way, and the meaning of His power and grace.

1. Christ, His Incarnation, His heart and life
   Power, victory, and ransom.
And they did one speed
Their watch and victory upon
Both by trusting in the Christ, or falling his life.

2. To promote
By admiring a memorable time.
Big names at a life like ours.
If Daniel or Paul had lived like us they did.
When some they are now.
If Peter had acted as we do.
What sin —
Folly
Contemplative
Leporing
Lack symmetry.

Further 
We commit this task today.
Keep all saints day a holy cycle.
If Christ.
It is must today.
We commit this task today.
Lest by the Feast
by the feasting.
Nor the chieftains you remember them.

1. To heal the sadness
of the day.
First things after the dead.
The other monuments end to unbelief practically.
We pity the dead. We.
Honorable pride, blind folly.
While they look only through ones
this is telescoped within an
instrument - etc.

2. To chase cold hearts into
love. Bond two lovers mystical. We
can't lock ourselves

3. To train on holiness
an our neighbors
and sign the relief of feeling.
If you can't find time, to much
the same needed act they as a
checking one world thing.
The old, the young, the poor
the rich, the wealthy.
No holiness - no love faith.
others no entering their fellowship of heart.
we shall not dwell then company afterwards.
S John xvii.  "Tell the truth"

Rev. v. 17. "This reveals the fulfillment of 26's P

I will testify for thee

The dwelling of God, the seat of the R.

white raiment. "several of R. &c." The New R can't be...the strings...of...the strings...

I saw the Lamb 2 the Lamb.

"Neither in seed nor will...

They had rest for X., or it had wasted...

1. They were always kept...the themes...

2. Always with them leading...lending them...in the sheepfold...

This is the...He also always put the...X. &c. It is all rest...all man...all joy...all gladness...all enduring blest"
1. We shall then be with Him we love above all.

Then shall men sleep who are in the land of the living.

Two others saw no signs. In the way, under the sea of Galilee, the moon
Came out and the sea was clear. All the ships were lost with them. All the people who
went with them.

\[\text{Perfect Fellowship.}\]

2. We shall then know that our
will is done in the world.

In the whole creation of God there shall be but one
will as there is but one
law.

\[\text{Kingdom of God. All things shall}
\text{be under the Lord.} \]

No man shall rule and
out of the earth, and
sea. No more working with men.

\[\text{Thou shall be no more.}\]
The laziest content of all God's creation must be their world.

They shall see their harvest destroy an
2. Their shall be no come

for in us.

Nothing loath, in
1. This asks our peace month.

We are more chief boon.

We shall see the red have us. Nor is happiness to be one with them we love.

In mind, thought, will.

6. Their English

All we shall have a Rest
a Last Repose.
A Great Festival.
The Trumpet day.
The 1st of the everlasting week. No need of the
Time is no Earning.

3. We shall know her
have ability who,
call in away we commit
now. 1. e. a quickly tender
Eye hath not seen an
They will be a help in:

6. Their English
It is as inapposite a marriage of beauty, plan, and form in a
harmonious. So God our Maker
to love. Peace. Truth.
Punish life until I find
like 10,000 roses in harmony
array.

The ships of angels
Company of all Saints
The Lamb shall lead them

Now is this to their
We may have manyilder's common
1. They mean an in their bow.
They inherited them in their place;
2. They have the frame.
3. They delight in love well.

My one and only son of the
Holy Court. The thin fight
is too week to bear.
It will neither a change between
a going round in the storm
Great. It is comfort in them. They have
a Philip. They Smithes into next.
2. Life is a training for the
   we are in heaven.
   1st John
   X stands as time
2. B until Chris.
   Tii on antfalls.
   Not as apathy.
   floating, swimming.
   "Can the Ethiopian be"
   There is a fountain.
   We could in Christ on. Xt in coming.
   Return a meeting. Summum.
   say spring.
Dec 24, 1812.

There was a song of victory, which filled heaven, or earth, often much. His angels had not done the by the morning, when angels, the clouds, the sailors from heaven, came near it, in 7, 8, 9.

What the meaning of this warfare is, at what time it was waged, is sure. We have not, by the vision of and we are both a wonderful thing. He that kept no manner of thing, or his own. He knew all the things to be wise things. The mysteries are known by little. But their part in present waiting for they also shall teach them all things.

One thing, however, we may understand. Stand fast of the mysteries. When ever shall, and gather, what the.
It seem time to be the great victory of the Lord. He has brought all things to pass. And the Lord himself shall be the King.

The book of the Lamb of God. Moreover, we have not preaching. What is done is done - once and for all - the time is over. I believe Satan will be overcome by the Lamb of God. And the end of time's tale is sure. Amen.
A page of handwritten text with some content difficult to read due to the handwriting style. The text appears to be a personal or religious reflection, discussing themes like the kingdom of God, salvation, and personal vows or promises. The language is reminiscent of religious or spiritual discourse, possibly excerpted from a larger body of work, such as a journal or a book of reflections. The text includes phrases like "the kingdom of God," "the blood of the covenant," and "the completion of the work for us."
1. Is there a voice to keep me in balance - it must keep itself.

2. Shall I trust myself in death? What life?

3. Shall I repeat it in the future? How do I look for it to come?
It is Christ in you, the hope of glory.

1. Christ, the hope of glory, the chief of thousands.
2. Christ, the chief of thousands, the hope of glory.
3. Christ, the hope of glory, the chief of thousands.
4. Christ, the chief of thousands, the hope of glory.
5. Christ, the hope of glory, the chief of thousands.
6. Christ, the hope of glory, the chief of thousands.
7. Christ, the hope of glory, the chief of thousands.
8. Christ, the hope of glory, the chief of thousands.
9. Christ, the hope of glory, the chief of thousands.
10. Christ, the hope of glory, the chief of thousands.
11. Christ, the hope of glory, the chief of thousands.
12. Christ, the hope of glory, the chief of thousands.
13. Christ, the hope of glory, the chief of thousands.
14. Christ, the hope of glory, the chief of thousands.
15. Christ, the hope of glory, the chief of thousands.
16. Christ, the hope of glory, the chief of thousands.
17. Christ, the hope of glory, the chief of thousands.
18. Christ, the hope of glory, the chief of thousands.
19. Christ, the hope of glory, the chief of thousands.
20. Christ, the hope of glory, the chief of thousands.
21. Christ, the hope of glory, the chief of thousands.
22. Christ, the hope of glory, the chief of thousands.
23. Christ, the hope of glory, the chief of thousands.
24. Christ, the hope of glory, the chief of thousands.
25. Christ, the hope of glory, the chief of thousands.
26. Christ, the hope of glory, the chief of thousands.
27. Christ, the hope of glory, the chief of thousands.
28. Christ, the hope of glory, the chief of thousands.
29. Christ, the hope of glory, the chief of thousands.
30. Christ, the hope of glory, the chief of thousands.
31. Christ, the hope of glory, the chief of thousands.
32. Christ, the hope of glory, the chief of thousands.
33. Christ, the hope of glory, the chief of thousands.
34. Christ, the hope of glory, the chief of thousands.
35. Christ, the hope of glory, the chief of thousands.
36. Christ, the hope of glory, the chief of thousands.
37. Christ, the hope of glory, the chief of thousands.
38. Christ, the hope of glory, the chief of thousands.
39. Christ, the hope of glory, the chief of thousands.
40. Christ, the hope of glory, the chief of thousands.
Ps. cxvi. 15. Beaming in the light
Is. xxv. 8. Of the Lord is the strength of His Saints.
Rev. x. 2. "Right dear" dc. Touchard.

Strange because death is a penalty. A heaping up of His threats on death simply,
but the death of His "saints" the most just act of all there fore. Because it is a helped

1. "Rais of the age the locator."
2. From a stair.

He brought it back as the made man.

2. Because it is a rectified

The Lord acceptable sacrifice, His that in. i.e. of self, patience, in

2. Assigned was figure. A faith of will: It helped us to the dispensation. Crie but far, whiled.

This is not president.
Because it is our thin
added to the mystical
with the height of the sun's light
the coming of the King
Rose as we
None said the only one
Their souls a
Their destiny a
The accomplishment of the
But we must say: see that
their death be
Our life
sh Briggs There
will end the
the last time we can to
be God to die well.
Angels cannot. We
can, in like case to it.
Now consider that the death of the Lord Jesus Christ is the the great event in the history of the world. It is an event that has had an immense influence on the course of human events and has shaped the course of history in profound ways.

The writing on the right page is not legible.
2. It is a most precious treasure
(1) that the martyr only—indeed
are the kinds of martyrs done.
Martyrs done may be less value in
the effect.

(2) Extent of Repentance.
All self-same.
Pity, is self-punishment.

(3) Completing of self.
Jeff Harrison.

3. It is a testing of the elect
abiding of the kingdom.
A mystical dedication.
The water is passed.
Elects later.
The d is taken away from end to come. The elects having its own judgment.
1st St. Stephens day.

Rev. xii. 11.

The neglet of today
Martyrdom, i.e. witnessing will result in death.
They alone follow the lamb whether from necessity or perfect conformity.
The early hours, pray for it.

Yea, if by any means.

Ignatius.

A cunning way, as a golden age.
The 1st Resum.
Now he has a new way of warfare to play debts.
He cannot take years from him but he will take truth from men.
Ture's doctrine into superstition.
Many seek public opinion.

1. Get the meaning first of what you want to say.
We may be confessors to what we say.
That Joaquin times are coming yea and are come whether not.

Do not look not in them but to turn the curtain & fix.

Do as Judith's might hang at a heaven.
Rev. xiv. 36th verse. P. 0.

Infant Baptism.

Sincerely yours. C.

Rev. XIV 4: "There are those that fall
on the Lamb whether
seen or unseen
or by inestimable fellowship with Him
or by perfect likeness.
Now this enemy has sown his seed
that the grace of Christ is unfolded
to perfect in Him.

Let him consider how the feebleness
of all will be in the manner.
From that state is no more
than Christ and perfect.
And on that state follows
as far beyond anything can
now think.

1. Our last state is not an approximation.
   E.g., sense of good presence.
   complete.
1. Pray on with adoration.
2. Love, pity, etc.

2. And is destined to be
   by the flesh.
   1. Weakness
      weakness
      "weary in waiting."
   2. Fluctuations.
      Scars,
      Eros.
      Impression.

1. sow the seed of change.
   God, o the 7th Court.

2. And we view.
   The unity & harmony of
   the soul of men will
   God.

Woe the glory of the land.
All turned but all me
Perfect harmony.
Eve, Virgin, Mary.
Abraham, Abraham.
Paul, John.

What a day, meeting,
Here there be troubled one
And now minor in view,
In falling.

"And the righteous shall inherit"
Rev. XIV. 4. "Then are they which follow
The Lamb whithersoever he goeth."

Today we come to the Agape service, also
were slain for X. We may call them
Victims, for they died for us. Indeed, the assembled.
It was not until the Lord was ready to
"Straw," or, faced them as living, or quickly
Where, but he escaped to give up his life of toms x better death for them.

How necessarily, how he grumbled at the sufferings of his kingdom station.
"Do kings there to himself?"" No way.
"Is it nothing begin, bye me."

Now they follow the Lamb.

1. Are never separated from him.

They are clad in white, wearing the
"clouds of his flesh, x their hair from"
2. Are like this.

1. In... the... of God's kingdom.
   His... idea... of Child D realized.
   E.g. 1. Actual innocence: the wagon and
         2. Personal Son.

2. Ignorance of evil.

3. Alice causing wrath.
   2. Love.

Therefore we have:

1. To unlearn what we are.
   Except we be converted.

Our present direction of Spirit.
not childlike. We shall not approach the
Wisdom of the Lord. We shall not follow

2. Actual determination
As we grow older. Realization. Confidence.


5. Self-control.

2. To recover what we were as children.
We will not come back.

But we may remember it and

It. Entice contact with one self.

2. Entice trust in the Fatherhood
of God. S. Austin. His love

3. Simple desire to be what He has made us, rather than know all things.

4. And to be with Him for evermore.
Revelation 14:1-2

I am going to show you the duty of singing songs of praise to Almighty God.

And therefore of taking pains to learn and look so.

I have here describes what he saw

A multitude like many waters

Hear a glorious sound

Like the sea drowning in harmony.
1. From this learn that songs of praise are the worship of heaven. They still praise in eternal love. The morning has its top, its height. Use these words:

2. That they are the highest and most sacred part of the worship of the Church on earth.

Confession
Prayer
Preaching

Peace, of thanksgiving for family.

The prayers are communal. They express the back of the "I am"

By singing I don't mean a choir of a few, but all the whole congregation young and old. Many voices.

No. of the 144,000 was about.

Now the Church has always used music and singing from the days of Moses and Minim. Of the Church, a king of David, the Psalms, the songs of Zion.
2. The Christian in heaven is poured a tale of praise to his Maker.

Psalm 97:1 added the hymns.

Ignatius

Telemachus

The Prayer Book

The Creed

1. Bapistry
2. Regenerated
3. Triumphant
4. Adorant Saints
5. Martyrs
6. Final Vision

Now, you shall be taught if you will.

None mean old cloth.

None useless.

Come to morn, night or day.

Saul.

But come as to a holy task.

Without diversity it is all babbling.

We really sing with angels.

Melodies floating in the air.

Melodies we lament with that voice by which they lived in the on falling.
Rev. xiv. 13. And I heard a voice from heaven saying unto me, "Write, 'Blessed are they dead who die in the Lord from henceforth;' yea, blessed are they that die in the Lord, that they may rest from their labours, and their works do follow them."

Hence, should the few of these works were seen in one month, say friends, are we all travelling on in the same journey. So there any one here, who does not consider wherein he is going? How miserable, how dangerous must be the end of that man, let him think a moment. Every man born must die. Sooner or later death comes and knocks at our door and when he knocks we must rise up and follow him. Here is a sad, a terrible companion, but we shall all have to meet him and take a last, long journey under his guidance.

I have no time to go out of their words, as far as the leaving of his prospect, a friend is concerned; for we know that, when the mortal leads in
A potter, we shall be free from selfishness, injustice, his, & death. Hunger, so think will you explain all want, & labor, of meanings will be past. To the multitude of friends, the weakness of enemies will be seen. How to change all these cannot but be a half change. Many of us understand, to say with The heaviest hand, with the heaviest heart. For when are we to die? His letter from me: the how their increase. A reprieve for all men, in the once. What we mean to buy, but after that the judgment. Full as this. The judgment. But the great judgment is terrible. The day of doom in which our fate shall be determined for ever & ever. Think of the fear & fear from it to us all. But come death. Think of death. Think of death. Beautiful. At hand is sin. Now, small things in comparison to find out what life means. Every hour of the day brings occasion for death. Think of the many dreams we are born with. Think of the headaches.
I am a poor miserable creature. This alone life I have continually studied God; by being hopeful of Him, x ungrateful to Him, x disregard the commandments. So are dealt I as a miserable soul to call me to fame to lose: to change the trouble, x cares of this brief life, into God's help, x everlasting mercy. How heart-broken am I, the horror of torment, x who among us can think of death without fear?

I now, my friend, must write the words of the Lord. Give them like these we have just learned: speaking full of fear x human beings, because he says, Blessed are the dead - what? Those are they that die in the Lord. These are they who have the hope of death. If they die in the Lord, we have the hope of death. But the, who die in the death after the rebuke, x truly die in the Lord, Blessed are the. Were too shall the Christ taught: for he pains his way forward, making mine eyes. O, the Lord that my feet fall upon them. What a rebuke is this. That can cure all the evil, x every thing of death, make it abode when from the twigs of the sake of the earth. Do not all them, that I say, passers-by the earth, that we may preserve them from the change. By friends, let us examine what it is that they come. Then will out the time of death, remember it helps and helps.

There is only one case: "To die is the Lord," and there is but one way to survive. This place, x that is to live in the Lord. May the words of comfort this life. Sacrifice every thing rather than your illnesses in Christ's death. Bring the Lord's side. Conquer yourself over his dominion. Equally, I express yourself to continuos, fire x Satan.
Can nothing but up fayre excelling
The kindness of Christ Jesus. This is our
sublime, to live in the love which has never
individual affection, your whole heart. This
known his name, & to open his word &
may jr brother.
annals of human life. It is what our
doomsday is our constant life. It is what we
began make some advances, although we
learning in all respects, although we
Know in this life, the mind that was
hence in your heart. The mind that was
laid down all in Christ Jesus. He filled all these
Mass with a love in the love to
Mirs as a child in the love to
God, seeing continuously think of him
so that, seeing continually think of him
as always, a beautiful pattern of how
not as beautiful pattern, who guides
as always seen, is wonderful &
mighty. It is our own is terrible. It is as
not, & to listen with affectionate;
will all our prayers or requests. Our heart

dark sea of love is here. Think my friend the
great God, the creator of heaven & earth,
proclaim himself to be a friend & father to
his love to all we have to suffer his, &
rejoice in all such things as are good
for us in this life. Regard us, I pray,
Although we cannot see the rising
of our prayers, although we often think
our prayers unheeded because we do not
return our meditations. Yet be sure that,
God hear us at all times. The prayer
of faith he will not forget. Because
heaven is a heaven anything, but to give
now sufficient listen, if we dont get what
we ask for. When once he is preparing
grace is a grace means for greater & better than
that we ask for, but it is love of
God, is a perfect love. Who from our
with our will. If our heart of his King
his wisdom, who know what can we desire.
belonged to him in heaven, before the formation of the world, which the Lord, who is beyond all understanding, has given to me in my heavenly Father, to make me a vessel of salvation, to take upon him our sins, making all that have put their trust in him fruitful and joyful, even as a seed of natural life, that he may live in us, doing for it its own part.

This is the man, the one who has the heart to do good in his sight, to give the homely father, working out his own salvation, that he may be peaceable, patient, and free from the crooked, as one who has thought of these things: thinking Christ at all times, to look above all other things to the conformity of his own thoughts, having in them in their Lord, as far as respect is, there in another distinct branch of doctrine, viz., those who were to our fellow men, to be kind, humble, patient, gentle, instantaneous, humble, to bear all men in all things.
...and see how wholesome acts of Christ's in his service is the best and greatest of all. Who is Christ? He is the \textit{I am}. He is the \textit{I am}, and all men's acts of service are in him.


did says: "Whosoever will save his life shall lose it, but whosoever will lose his life for my sake shall find it." And again: "He that loveth not his brother abideth in darkness, and light is not in him." 1 John 4:7.

...and see any hope in heart, a science, a dream, a vision, in itself, in oneself. 

Trentham, the second scene, was seen by a clock or a watch, by the time I first put it into my mind, to my children. 

...and see how wholesome acts of Christ's service are the best and greatest of all. He is the \textit{I am}, and all men's acts of service are in him.

...and see any hope in heart, a science, a dream, a vision, in itself, in oneself. 

...and see how wholesome acts of Christ's service are the best and greatest of all. He is the \textit{I am}, and all men's acts of service are in him.
The mind of a while I speak this in his presence that I delive my message upon the day while he may be from the call ye upon him. While he is near: He is now teaching all men that he knows the secret things. Being one few. Take his thing his friend, there he finds nothing within it. And in the house of God, and be sure that, will hear them if they know. His is the gate of kidneys. Once at the home not he set the fear as an item for that woman can Christ. Rep. III. You shall we listen with it. Reader to prize this moment to live in the head from the Lord, who to hear will guide you past in the ways of peace, so hear the narrow gates of salvation. Then them you see that to live in the Lord is to be always considering with him, holding close communion with him.
.....
...and falling in the land of poverty, and... 

Pain is terrible in the sight of death. 

For all the world, and yet we 

are troubled with conscience. 

Fear of hell, 

and terror of conscience. 

Thus we groan under the weight of sin. 

And although the weight is great and 

though we are at peace from here, yet we at 

times have been with us, and faith in 

time cannot, but a sense can be given 

of guilt. 

And although the weight is great and 

though we are at peace from here, yet we at 

times have been with us, and faith in 

time cannot, but a sense can be given 

of guilt. 

And although the weight is great and 

though we are at peace from here, yet we at 

times have been with us, and faith in 

time cannot, but a sense can be given 

of guilt.

Let us therefore constantly set death 

before us, and not be afraid of our thoughts. 

Let every second thought as it is said. 

We must not be afraid of death. 

This will turn us to consider our lives 

and to struggle anxiously for 

life in God's grace that we may live, 

and die in the Lord.

Here in the can.
how do we behav io e.

until they are

again without

without blame.

I am

Christ.

Here: Xv. 51 — 57.
Rev. 11: 1-5.

This morning we learnt from the Acts that we ought to be our Lord’s handmaids. The Church in Jerusalem, and this afternoon we may learn another most wholesome, & awakening lesson, in the danger of a Church’s falling away from God. In the example of the Church at Sardis, she was a great & wealthy city; & in it the life of 17 had founded a Church, one of the 7 sister Churches. This is the Book of the Rev. of St. John was written.

One day, Ch. of Sardis. The life which they had set as an all places that the word, a brittle horn, & water on it. He is here called the servant of the Church: as being the
Chief Magpungko of God to His Church. And to Him this terrible warning was sent, because He was
now the Angel, a representative of the Christ.
Not also because his state, a ch Circuit might be taken as a sample of the Christ. Such a one, the Pastor is such. With his flock he. He takes always them one by one.

And He that sent this terrible warning was one to Jesus. Himself in the place majority of His own, the glorified body. "I was in the Hot

Write St. John. In the 20th Day. Ch. 11 20.

"And the Angel of the Christ is a Pastor.
The four winds - i.e., the Angel of God. The 7 eyes in the Ancient

...Then he has a name: John. In form, coat and Visor in festively, a fact.
A Name, A Persons and Kindling and the shining
There is a hidden penalty within a child who is the fore runner of death.

Delce I will go.

Remembers: roll back on the truth, an example of her life.

Be watchfull of the sun's delight.

Things are going back, falling off. Ready to die.

Never hunt, but hunt with the world, a tolerating folly. No half strength.

And at last.
Now from this we may draw one great truth & it is an awful one-

1. that the Chi. Gospel are like water running to a fosse up

2. that, taking up their abode

3. dwelling, keeping the place of

4. their abode, but putting from

5. in truth, long a patient warning

6. calling standing, at last, among

7. one of the few among. And then

8. let us go home.

9. And Mr. 2 with leave his peer.

10. As he once 2 do we might

11. because of more unbelief,

12. to new unbelief & resistance.
Mr. Tai was not altogether at fault, but the accident seemed to be partly due to his carelessness. He had left the engine unattended, and the engine had started on its own. The accident was not his fault entirely, but it was his fault in part. He should have been more careful, and reflected more deeply on the situation. The engine was not his responsibility entirely, but it was his responsibility partially. He should have been more careful, and reflected more deeply on the situation.
and his fall into habit, as
fall into alchemy. A smooth
from the a stamp to God,
or then an enemy, or a rebel.
and if humankind is a tablet,
this tablet are the himself.
for a master of the Second God to
at least until the hand of the
And his neighbors of him, and his
child of his example. I gave up
be, or been present his the
fallen of the next, and so the
begin is first children, then and
not. First men fall from God,
other families. Of them a family,
and then a whole child.

Then commit the rest of them mult.
is a thief. Smud. Coming like a
thief in the night after many
warnings. Often a silence. As
alas a terrible visitation.
And the constellations in the
moon. So the light went into
darkness.

Such is this way of dealing
with its. Che. The that will
not hear the 60 Red sea
beasts, as in his own
heath in Erin. A foot

Kip. The son, all excellency. Erin
on. If the broad not. And Israel
fell in the wilderness. And
then a whole child.
The Church of Jesus is at their day a desolation. And the Church of Christ, a refuge of the Jews of Africa, a refuge of the holy ones of the Most High. And peace and sacrifice went up out of Sion. And praises were sung in the city of God, they lived, as ruled the Church, they lived.

And you are first of the same kind.
And the same thing was asked and is ready to fight against us if we were to fall from God, as they did.

And he who beheld that star on His hand, He walketh in the midst of the golden candlesticks, smaller, in the midst of the making, teaching out one tale.

He sees our outward living as His, our public assemblies in their place, are afterward to His altar. Our feet, a Festival, a Sacrament, is sunday.

We know what we are, that we have a name to live.
But must I go on? And are we dead? God forbid. Rent this, he may not see death anywhere but in sick unto death. Much that compunction, much that is not perfect before God.
Why the sea "Long x held"

Insult of contact x e.

Take - self-willed - situation -

Living in sin: just: they are

my unashamed because they

have hijacked away their shame.

Screams, drunkards, quarrelsome.

rather - rackers of Holy things.

The selfish rest of such a

can life begin over.

The sins of envying,

foreboding, not weakening.

3)

Exile: the sea men wrote them their

Meditations.

Connection of rackets, a down, when

they were sensible enough, or removed, or

age hardened it repulsed.

"It was better fiction, see.

It is impossible e-

If we ain'tskillfully we.

And then back once more the

confirmed, who have left off to communique,

not that they are so wicked,

but because they have entered their course

paths of backsliding. It is only a

question of degree, then decline in

years before found out; or their
growth at a great deal more,

Some
we learn it to all our work for God, is because He to adamant on it. Then anything may become a religious act.

Within no hindrance to sense God in all things.

What we can also know that are

looking with true hearts

now for what shall we say of all these. Have they is much as a name to live? Have they any more? Are there not the

perfect before God? What is time

that is only time to die? What

that is not already dead?

And then that are justified by religious but longed. It is chiefly failure in any particular one of its complete, or of making a part

Protest of Religion, less in all

matters of it.

Then are careless of sad because

memorial of their work. Whether labor as a family, or it is hard

to keep a religion. Not in this kind of endless work, careless.
What was the name of the man and their master of Philip? A time has
sent boding attendance at this Glass. Some of that altar are silent.

Shall we venture something for faith and the deep inward life of

Nothing stands. Until in relation

Many nan's character is a strange,

What will you do? As the sun setting

down into a fixed state, which
Remember he has not read his head. Shall not expect. warn him.
Remember he has not read his head. Shall not expect. warn him.
Remember he has not read his head. Shall not expect. warn him.
Remember he has not read his head. Shall not expect. warn him.
S不低于

Let the man remember his name.
Let the backslider remember his conscience.
Let the MP man remember his
Let the backslider remember his conscience.
Let the man remember his conscience.
Let the backslider remember his conscience.
Let the man remember his conscience.
Let the backslider remember his conscience.
Let the man remember his conscience.
Let the backslider remember his conscience.

If conf. seen or sent.

If envoy to confider.

The material is ready to send

The prodigal.

Part, I believe we have also among us some who have not despised their parents. Some who shall walk with him in white: whom he hath made to be shining.
I will write them points.

1. The instamce of a child -
    Week day or Sunday.

2. Family Prayers.

3. Habitual Communion.

There was a man in Scotland
who. in a fit of grief, lay
in the snow till daylight
and drank hem poison.
As you may be the salt梬hite
and the seasoned salt, why,
by spending their days away life
up a general brightchips.
An he not content to live regl
his worship. Others that tell you
bring for whole house and with you
to the altars of God. Turn out
tell you have any enemy
of the corage you much a faithful
followers of his example.

Some of our may never meet
ag. Say you satiun out its number.
Telle from them

To stand before him that hate the Lord
Shall of God year by year. Some will
be gone before next year in half
way not. Who they shall be

God Knoweth. Where are may next
meet, God Knoweth.
But that see to know, I
our Lord
he hath spoken it.

He that overcome, the same
shall be clothed in white
Raiment, and will not blot
out his name out of the
Book of Life, but I will an
help his name, before my
Father, and before his
Angels.
Revelations 1:12, 13 And unto the angel of the church in Sardis; And unto him that kept the seven stars, which are the seven spirits of God, the seven stars. I know thy works, that thou hast a name, that thou art alive; and thou art dead. But art hast a few names of thy brethren kept alive, which shall be clothed; and they shall in the sight of the servants of God, shine as stars forever. But thou hast a few names of thy brethren kept alive, which shall be clothed; and they shall in the sight of the servants of God, shine as stars forever. But thou hast a few names of thy brethren kept alive, which shall be clothed; and they shall in the sight of the servants of God, shine as stars forever.
and when I saw him I fell at his feet as
a man doth at the feet of his master and
humbled him with my right hand upon my
saying unto him Fear not; I am the first
and I am the last: I am he that liveth for
evermore. Amen. And have the keys of
Hell and of Death. And shalt thou know
the men of the house of death and
know the house of death and
know the house of life and
know the life of the
head. For all things in
the Church and
head of all things
the Son of God
the Eternal Son of
God.

Therefore shall the
the Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Church of the
Ch
...and a death comes in a hidden policy of the heart; a death chill spreading from within. The form of life is rotten. And
...and love itself. But death beneath love. Things
...are going back. Hearts declining. All those groups with a new mind. Discerning knowledge in the hand of discipline. Slackening to hold holy things are klient — a blend with ability, self-control.

The watchful one plans the thing. No reman. But one ready to see. For I have not found they meet. I speak before God. Then in a halfhearted cough among you. Committing the hidden premium standard of life, both as my balance.
"Remember in love thou hast received kindness, had it for a father, and been a servant. 

Fall back on the faith, the discipline, the example of my Saviour,

The Gentiles they have taken from the house of the Gentiles; 

We must labor greatly toward your love,

Having regained your love,

Hold it fast from abroad."

"If they shall not watch, shall come; yes, as a thief: when shall I know what hour?"

From this I will come upon them."

And fight against them, and win, and make them captive, and destroy them,

In their place, and"
As it is better not to profess your erratum, than to correct it uncorrectably, as to know the Gospel than to forget it. Because it is a despise it: if any people, any city shall become intolerable for Adam, a Sodom or in the day of judgment Him in them.
In the midst of Princes and of Counselors, and the laws stringing the meek of the men bring in the sure decline of Character. This normalizes the universal law that humanity and moral stand is indeed immortal. As the case a family becomes heedless, Cory thus the punishment for an apparatus to the worst by a debased offspring.

For instance, The Bishop of a Church, by word standard of teaching and by example, by a place culture or by laying hands suddenly on unjust work, than the faithlessness.
by them as by a natural law. He must bring into his own dominion, justice, and order or destruction. If this cannot be done at all, the whole circumference of the world will be without peace, without order, without justice.
Again if a Pastor a Pastor of his flock. He dare himself if his health shall decline his spiritual strength of his past his sin should not bring a snare to his soul. It will not be long before God shall decline his life and his personal state. He may be in the midst of his life and see his end. His spirit may be affected and his faith fail him entirely. They may be in the midst of their own personal state and see their end. They may fall into the hands of him that is stronger than they are.
And pardon total some con-

commit. Any man's man-

sure, if he must have a per- con-

laim to his past love a past cond-

onion, will bring an im-

portant change in his life. If neg-

eglect, neglect tempts the

song. Selfishness, selfishness is be-

trayed. Those who have seen

from their first love, from their

second love, from their

third love, from their,

and those who have seen

from their first love, from their

second love, from their,

and those who have seen

from their first love, from their

second love, from their,

and those who have seen

from their first love, from their

second love, from their,

and those who have seen

from their first love, from their

second love, from their,

and those who have seen

from their first love, from their

second love, from their,

and those who have seen

from their first love, from their

second love, from their,

and those who have seen

from their first love, from their

second love, from their,

and those who have seen

from their first love, from their

second love, from their,

and those who have seen

from their first love, from their

second love, from their,

and those who have seen

from their first love, from their

second love, from their,

and those who have seen

from their first love, from their

second love, from their,

and those who have seen

from their first love, from their

second love, from their,

and those who have seen

from their first love, from their

second love, from their,

and those who have seen

from their first love, from their

second love, from their,

and those who have seen

from their first love, from their

second love, from their,

and those who have seen

from their first love, from their

second love, from their,

and those who have seen

from their first love, from their

second love, from their,

and those who have seen

from their first love, from their

second love, from their,

and those who have seen

from their first love, from their

second love, from their,

and those who have seen

from their first love, from their

second love, from their,

and those who have seen

from their first love, from their

second love, from their,

and those who have seen

from their first love, from their

second love, from their,

and those who have seen

from their first love, from their

second love, from their,

and those who have seen

from their first love, from their

second love, from their,

and those who have seen

from their first love, from their

second love, from their,

and those who have seen

from their first love, from their

second love, from their,

and those who have seen

from their first love, from their

second love, from their,
to witness what was once said by the Bishops of the time to make them reputation voice of the presence of the Pretender. The archbishop of Canterbury or of God or the throne of blessedness or cast down a form of an idol from among the ark. That make the desolate land mourn the land that learned mourning. The field that learned mourning. And as he said he cited the 'I stand in the first Ch. of London a head then the last of their Ch. in England on trial now.

The whole Church of his holy Catholic, we, a apostolic Church in the city and the dominion of our land is now enduring its persecution. The presence of our own land is well us. Whether the shall abide among us longs in them. Whether we abide faithful to him. Like we have the reception of this holy link of this holy land to the contemplation of this holy land. So far as this.

P. 224.
Sacrifice, solemn assemblies, and the office of Thanksgiving, and theOffice of a Civil Head. Religious and civil offices are one. But, when an
ancestors are not perfect, such an office is not perfect. Do not this age from
before God. Do not this age from
fearing the world. Conform to the
conscience of conscience, of
thinking from personal duty. Of
suffering from the severity of high
principles of half-hearted practice.

Take advantage of such occasions with sober minds.

All men, and cause them to be
scheme, to declare, a day yearly.

Hidden thoughts of the heart is
God. A perfect knowledge in the
office of a holy, religious, and
least. Do not behold in our
mind or forebodings of decline.

If not decline itself? Then we shall
tell. We have a reason to tell, we
are dead. Do not be told, it is for
that the may not say it. Our own
condemnation. God may not say it
by our conscience, or who them to
facilitate the usefulness of them and
from the mouth, change, and
the Lord. For, second, that we may
live is not die.

But it hangs in the faithfulness of one's life. Pray to God for me and for the exaltation of the Church, earnestly remembering those who have lost their homes and have fled for the sake of the same. We must trust in God's favor and trust in our faithfulness to transmit the trust to this generation. Our who are coming into our place.

In one word, the continuity of the Church.
But for them so much in one state and earnest nothing to make us firm and sure but we are set by God and have the Great Sanman, and we have a present sense of dependence. This, the clear evidence of God's presence, would be our strength, supporting the conviction of God's presence and power. But surely, dear brethren, the moment false doctrine is abroad, the power of worldly dominion lost. Cold to drop an X and yet unseen by the unconverted who dislike this. Yet, the unbelieving nothingness our common stock or such as is common the Lord. Remember, Christ, 300 years have been against the end and this all the triumphant morning.
Heavily adorned with mysterious paths, in fancy, in silence, in suffering, in prayer, the words and feelings intertwine. The sound of the word from above till the hand of God from below, and the mouth of Jesus and the wind before him and the voice of the Lord came. "The Kingdom of God is near," and they came to the jailers, and they cried, "Ladies and gentlemen, peace be with you."

For what shall we do? They toil with all men are asking and each among his neighbors, many returning, answer to them only with new plans, old projects, with mixture and compromise with schemes of Political Economy and ecclesiastical reforms, one all to for society, another and the others for increasing efficiency. All alike new, somewhat surface, have completed the word unproven.
Let the Statesman in a critical state of affairs, and his countrymen in the highest degree of sufferance, be the first to heed what the Statesman, whether his countryman, or by the Statesman of another country, has said. He, / fallen, and the more / of political power with it for / his safety, and the calculation / of freedom, justice his enemies / by a just and wise adherence / of her administration. But / shall that be done / of them all, part of them partly / characters Vol. and to / into the Roman a humane purchase of her own / and within the force that / drawn from the mind of the day / concerted Jacob's farewell. Re- / remain how that heart received / God, and such are all the / necessities, reforms, and / such must be its healing.
Among the people. When is their God? - when will they honor their land and pity their people.

This is the first attempt.}

Annunciation before the First Head of the Child is earth. It is the Prince, the Child, the burden, the Son of the Most High, and for our own. We may become that servant him. A frame, morally capable from his is the servant, or a freemason of noble, learning, a strength as in the mean - to in the multitude. }

Churches may
Upon examination. Even what we despise, and still stare until
retard our talents. They then fall down their falter.
He who has ears to hear, let him hear; and who has eyes to see, let him see. For there is no discrimination in his rule of life, and no favor in his use of power. Therefore, I am not to be melted into the world's care, but to be turned in the strength of the Lord's protection that the soul, which is descended from him that buildeth in his right hand the temple, know what the depth of God is. Among the prophets, in the Upper Church, prophesied theNeal of God: Those Prophets near the republic of the limit, the heaven, are the ascension of hearing virtue, whose people are the constant. And, the least among angels, that in behalf the face of them, fallen.
all to show of her genealogy and background, before the altar, and immediately, that she may rise up to rule, a princess
with boldness in her Man's Name. Pray God that the man, whom he has made, that he is of the Apostles, recognizes, that he is the one in Christ, that he is the one discipline of Christ. The true way of life, that her
first may remember, how the head of the man, how their head, their head, their head, their head, their
head. And the rest of the heads, and the rest of the heads, and the rest of the heads, and the rest of the
heads, and the rest of the heads, and the rest of the heads, and the rest of the heads, and the rest of the heads,
When they were before a taught in the faith of Norton Hale. Easter, above. Amen. May God be in the faith of the Lord. Give me to this end and you the faith of a man. To make it the end of your belief and of your practice. Speak the truth, boldly, teach the truths of the Lord. Thus was their declaration. So say, yes, resolve, with any man. Keep your resolve from them. Do not solicitations of doctrine can. Keep to this clear; as you are from temptations, entering to a doctrine. The error of a doctrine is the matter of practice. They matter most.
Those around me on my journey to a distant place. They have taken this journey with me, and I am grateful for their company and support.

As a member of the Church and the Church, you are known to you and those in the church of all parts of the body. One holds in the head. We declare these as the Flock of Whom He is Redeemer and see his Definitive Representation in several decisions.

Your relation oaths in the angel of the Church and you admit what a name of duty in all that he calls upon you to do. Thank God we are learning this duty and growing better and better.
heart, you will to forget it, but the
heels of me, ahead as ours,

is great - a Church of

and no going in. So far.

must have great demands.

You shouy spend

ment. New ones must be

built to maintain

the areas of an increased

population - since every year

are rising to keep pace with

the increasing flock: then

for Pastor, a minister must

be provided. Schools, fellow

meet in many places. Their

are yet to be established. These

established increase, aided

by the mission of our

present as a clue: to send the

Church Colonial, all

the work - although it is by

wealth that the Church is

held by the Home

that their

is increased, by divining the

energies that the Church is

concentrated. I speak here

more especially from one re-

covery of new

of many. For, now, in the Church, there is much

of the Godhead. It is a

form - in the narrative of the

story before you.
What you now write about the whole Church of Christ, you are just within your title. You must particularly, especially be in this, you are speaking of the fellowship of them that break bread with you, and you are putting your hand into your pocket and giving them "all the flesh." Then, in all his flock, you, the same "his flock," his sheep among you, in the words, your "sheep." The people who you are writing to, the people who you are writing about, are the people who you are writing to. You are his people, his people, his people. In your letter, you are reflecting his instruction, he, yourself, you are the witness of his office. You cannot reproach in the young, the ignorant, especially when you own election and trust, the faith and patience, the patience of the patience. And you help to your Pastor, to your ministry, to all his flock, you, the same "his flock," his flock, among you, in the words, your "sheep."
How except thee daily possibly taught how shall ye workers heaped over him evil? God! How shall your faith fail to encompass a living as to die. What adorn your tithing a public in their home to your often Communion and your Jason of Faith in X. and among with the Ch of the hundred of the home. Let him keep his, in the field of teaching.
year by year you will love the Labour more. You will rejoice that you are continually to gain back to some cloud of his love & the path from you. But one of off-station to the London overseer, it is a mysterious place. He is not content to see a great man done by the breaking together of many little & petty expressions. He requires no self-mischief in the press; and he speaks no zeal for God, but rather a mean & low sense of them out of the due blame. Beware of offering to God what costs you nothing: what is not bought from your common self-indulgence: what demands no sacrifice of self. We are but learning to trust in God's power, but timely & thoughtfully acknowledging the high things of being God's hands. We spend for it, it is more than last year. These will be today flown away and those gifts, a it will lasteth a going back in the sight of them that learned to trust in God, in Troas. You will not let this idea thus a falling off. A a going back in the sight of none of these, it was a slight amendment of your process to
is to wait they get that walketh
in the midst of the Golden candle.
Methinks hem may not come upon you
as a thief, but may hide you in
the secret of the presence.

And there is not wholly so, so
though we think of the spirit it is
not to bring all harm to the porter
that will be for as

Let us further learn them, these,
so that Christ, one like to the
holy life is the sheath of his valour
with us in our times. So these times
in some of that holy life shep in
the sheath of his inward presence.
We are called it an outward
preach only to yourselves, but for them
that come after you. If you suffer

The light is firm them that follow
shall walketh and be of him
this cup of fruit. They are a pattern
of the rest. Ch. is an inhabitant
a second born, and a faithful
race that be become that return
that pass it. You are Truce under
Patience. If you fail in your trust
they will be made fain indeed:
and it may be that the land will come in
their time as a thief in the night
and that can the quality of those
their occasion will be overthrown and their decline
will fall in
the judgment upon the decline from God.
July 20, 1734

I heard a voice from Heaven saying unto me, Rev. xiv. 13, 

Woe to the World that Hath Seen and Heard Thee, Lord Jesus Christ. 

And now I am making an application of the subject.

The wise man says, we have seen his visitings, and in which, the members of his body were laid by his hand with the effects of his affection.

And when he heard the word was in a trance, i.e., had not entered into the heart his mind, which made him stand to that word. I shall only mention that place where he said, Laid down the arrows from hand to hand saying—

As in the Lord, ye are to give up the spirit in faith with the devil. 

To put off the labor. What a good sight of me, said in imagination.
the tail of this day - She

Here am why

I have shown this week. 

May 13

Towards only yesterday evening, 

last 24 hours ago. I was then told to

one of your human, and in the King

Sun alone.

Have now more up my mind, when now

She said to Kitten, not from the place.

Though she more agree a half

She was the first person

The whole area in the place and that

Once was real. I'm coming with

her, in the presence of God, as I also

to stand. 

That though a few weeks

she will take one end of it and not

of her, so that she also made in

She had a draft again and also in the two

fair, a hearing of the sound could

to her always true for opening was
In July, it is manyman to lead the heart. I know how it is to tell religious talk from religious truth. My points me still to find out the true life. A man is likely to be immortal when the speech has been a perfectly true one. I have seen things that are not to be helped, and speak at this time. I will only tell you what I have seen, what I believe.

I saw him show a taking away in shrinking step, a change of sick

I saw when the stream of the

My whole vision was my friend, I saw

I saw how the things I thought


Then I read the sign of the

Then I read the sign of the


I can remember when the field where at the last to mingle a
so story was first told in public. At that time she knew the truth that
her life passed by the laws of hi.

All alone was tell to all

If the knowledge of the minds

of connection kept still

her course: the fleshing like

the earth which was the

saw it. At this time she did not

to feel the need of his comfort

very day. The setting in her

her hand, if she do remain in

Jame. For it was growing daily

I remember the time when he

minister thine that it all of her

As much, yet not with her

The full understanding of the
I once asked her what advice she had given young women. She told me to warn them to try and be light, to avoid envy, to avoid speaking of any undesirable thing, and to keep an eye on all young men. She said that I should think about them, to keep their affairs and to dream of him. She also said that they should not forget the young men, because I tend to forgetfully or plain, but I will you. I am not pleased with the man now, the appearance of some of the young men among you. I can see this heart the warning may be laid upon thee conscience now. It is thus all her love of afflicting children, or to apply to their conscience. I have one word of importance, or else that she has Roberta, or an husband.
The inward sadness of exile... here now, home, home. That
chief feature of his only care, as
in, this line, only a strength of his later
now a, first, of our funds of a
new

1. Dear people, when you
nothing except to

2. They, in excess, exceeding, reduced, of

3. He knew, so, well and not to allow

4. And, not, that, all, chance to

the death, last a good in

In the years, I...
The page contains handwritten text with some sections crossed out or redacted. The handwriting is difficult to read due to the style and condition of the paper. The text appears to be a personal or religious reflection, possibly from a historic period given the style of writing. The content mentions themes of faith, life, and possibly personal experiences or reflections on an individual's journey or internal thoughts.
这里没有有效的文本内容。
In pursuit of holiness is the means to realize the presence
and come to realize the presence. I am sure this is
true. I am sure of this and I am sure of it.

I mean externally to younger women,
God is in my heart. He is in my heart. I
know there. They desire to attain the
appearance of holiness. This is impossible
with God. Can portion without
Campus in Ram... Ordinance
to small regulations of action in the
beginning, a sense of lesser thing
hope in irregular mind. Long
means temptation, the present
tend to, to make God appear at
all. The sense of men, great men,
divine help, bright stars of the
time. Where are your group of

looked. Abaone all remember.
Pray. Without this all is ruin.
For homwar preferment, more
than laboring men. The woman be
are of habit of praying, for
you will grow up hardening in
my lot. God to become more
loving mother of Godly children.

Avoid every appearance with
a decent and hard. Cancer
is apparent before. A cancer
behavior until the first change
you. I see, I see. I love the
domination of woman in little
thing. till at last you are
embraced by some prize and set
in purpose and in habit.
This is the last gathering of all Saints.
As the Marriage supper of the Lamb.
To day is a shadow of it.
The Church gathers all Saints into one Feast.

He great Saint as also of the other the names one by one.

The great multitude all as he multiplied them the Church.
Gather, X expiring fragments.

That remain, X

Their expiratory. The company, number.
2. The perfect unity.
Now the great duties of today are
1. To give God glory for His Saints.
   Because of them 1. Nothing.
   2. Praise.

Wonderful that He did have made such a company 1. out of a fallen world.
2. out of sinners.

2. To take shame to ourselves in this night.
   Compared with them what are we?

3. To take heart by their present bliss. (1) They were as we are.
   1. In just 2. Ind 3. made.
   The keep all saints day in as much weakness often as when it may be a very
   fruitless fallen from God.
   But these reviving grace.
   The way may be as they

4. To make new resolves.
   Let us begin to serve God.
   Let us begin to expect a little.
let the time fast tarry, we
have done nothing until now.
Befind he be 70 times y.
Use Prud'hom every day.
Only make up your mind. Choose
to be one of His Holy Servants.
Let them be your aim, end?
What are you living for?

4. The marriage supper of The Lamb.
5. The resurrection of the Holy dead.
All else is lost...this is God.
All else is peripheral - thus, gone.
1. Let us humble ourselves.
With such knowledge, believe not, turn.
as our short expectations rest.?
Pro. xxv. 9.
Called him means also received. We know on the Spirit him,
His calling made sure.
Now it calls us
1. By His with the Gospel.
2. By His Proid:
Witness, account, change.
3. By His inscrutable teaching, thought, divine reason.
We see:
1. Blame of God
2. Conscience
   - Regular in Body
   - No uplift our Defects
3. Obedience

1. Obedient
2. Contemplative
3. Dead to the old life and to us it is separate from.

3. Quoted
   - God turns their prayer into reality
   - Very evident their faith and sincerity.
   - There comes the day.

Constitution of Patience
   - Remember, sacrifice
   - Conform to the Pagan
   - Never last more believed.

They are ready to serve, doing the call, coming.
   - The Morning Sufi

1. There is glory in the call and at their homes.
   - The facts are good.
   - The M.S.
2. They must we know as bretheren in us if we can be them.

All is preparing.

Their fruits are gathering.

Are we mean in those last all saints?

Can we more fault?

Do we help us all?

Are we left earthy?

More resolved to win a crown in heaven.
I. The Day is at Hand.
1. The end is not at hand.
2. Sudden snare - A heavenly thing, at hand.
3. Temporality.

II. Death is not to be feared.
1. Protection of the elements.
2. Return to the land.
3. Power as a God. Pity, pity, God.

III. Obligation.
1. To watch. I know the hour.
2. Be ready. Performance answering


As we live so shall we stand before
God. The same heart, the same mind.
If not put away, nor. The same Lemma.

IV. Letting.
1. Letting. The Bible tells us such shall be.
2. The Lord of this world behold
their eyes.
2. Habitual thrice. If you settle once
how far might be the you read into?
also, are you getting ready? as
what time shall you leave?
when you wish to begin?

3. Can you, sleeping? How sudden
has time past, has trouble this
coming. His burning of lamb
now - no time for pouting off him.
as you are so much you be burn
the before the judgment seat.
hair as you looking for that day
burning one night, say I shall die
I shall rise again, I shall be glad
before God, I shall be judged by him
that hatred him, will by sometimes
clean the guilty. Thus, it is clearly
and should give up. It dead. Man
shall pray you have known time. I shall then you will live,
with whom you will live, those
whom you will live, those

When shall we

That's all.
Revel 21:5. "And he that sat upon the Throne said, "Behold I make all things new."

Revel 11:14. This is what John saw and heard in heaven, who was the last Christ our Lord? When? At the end of the world, when the new heavens and new earth are made. 1. Our Lord.

Christ in the Remover.

We came not to destroy, but to save. He renewed all things vitally in their incarnation. 1. Our Manhood.

2. Our History.

3. Our Dwelling.

He is the maker, the constructor of all things. The beginning of the creation of God.

Psa. 90:20.
2. He is renewing all things actually.
   1. By the regeneration of the Spirit.
   2. By the foundation of the Church.

3. We will know all things finally at the Kingdom.
   What will become of them we do not know. The whole creation.

   Wonderful change of all things
   = only to treasure. He that have followed Me
   for six days but the twinkling of an eye.
   Paradise. The New Jerusalem.
   Pinn of the gate of life.
   Green pastures.

   The heavenly Jerusalem. All precious things.
Now from this necessary

1. That we are in the new
creation already. It is
concealed as the earth un-
fomed. It is like in the body.
The living are sanctified.
The dead sleep - Their death like
it is with us. A New Heaven
can't yet pass off.

2. That we ought to Ac-
claim.
1. How incurable & incur-
pable
2. How compass & perfect,
The one entire Passion of
our Lord - How dreadful.

Young men to be in it from their own

Pondering

Remember X

Ponder X
3. We must first show our
teachers, such as we are
1. By habit.
2. By nature.

"They that are holy in my sight"
At this coming he will perfect all: make all things new.
This is
1. A blessed thought for peni-
lents. None so made but he will cleanse.

White as snow the very Sinners as such
What you have prayed for we will
make you.

2. To the Temple.
Even the least. We must
With unbelief taken away.
His flesh shall be holy. His
in eternal Now. Take

3. To the afflicted.
Egl. the Poor
The miscreation shall hear
No, O Lord, know a true
gospel, slight

Gospel, slight.
2. rotten tomato
As with nature, all is
a new abode. (lyre)

12. adding. The same but new

Now we have loved a lost.
Rise we must, far good.

The old year has a long run
against new

Shall there be a shepherd?

1. what I'm have anymore you?
2. what color have you made?

Mother has fallen. A little
Communion. I'm never exact. I'm

Wanted. 1. Rent. 2. Child


I have emptied all the windows and bough. 2nd Off. Nothing.
Nothing from wine written to
Rev. xxv. 5. "And he that sat upon the Throne said, Behold, I make all things new.

Then he said, I am Alpha and Omega, the beginning and the end, the first and the last: To him that thirsteth of the waters of life, let him come, and drink. He that overcometh shall inherit all things; and I will be his God, and he shall be my Son. But the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received his sign, saying, That he was the bush."
be gathered out of the myriads of God's saints, shall be fulfilled.

Dwelling present someone in a dayull upon those, that shall be

behold the morning on JD 1854 X. — And it shews us when their

made chere the receival: At the end of the world, when the whole body of the elect shall

New: "Proclaim this and this, and make all things new" that

is as the days in another.
which he had destroyed.

And then we will go on to consider:

1. First, then, He renewed all things

in virtue and power when He was made

from God. In the mystery of His Incarnation

He renewed our nature. He might

have created anew race as in the

beginning, out of new elements, from

all evil. But such was not His
divine way. God is the Maker of

everything. To destroy is not His way.

He renewed all things.
First, of our very nature is the same, of the humanity which we bear, if the substance of the 3rd member, Simeon, as all the Lord our Master, is Him. We even renewed it in Himself. He was the second Adam, the first in the second Adam, the first in the new creature of God, the beginning of a creation of God, the beginning of a creation of God, the beginning of a creation of God, the beginning of a creation of God, the beginning of a creation of God, the beginning of a creation of God, the beginning of a creation of God, the beginning of a creation of God.

And in naming, one mankind, He opened for us a new destiny. Our end or doom was death, the first of the fruits of man: judgment from God, loss of the vision of the Holy One. And in them they had overcome their apprehension of death,
And with our nation soon resting He
also make new a dwelling for us, the heavens
by city, new Jerusalem. I go to prepare
a place for you under the new Heaven
and upon the new earth, wherein dwelleth
righteousness.

This then is the first and perfect
work of His own hands.

2. But in the next place He is come
that He may actually accomplish faithfully by His
writing grace of grace to you. A.B. Green.

And there is wrought upon the
degeneration of the soul in man. It is
upon the inward or mental nature that
the powers of this grace fruit-take effect.
While the body wanes, the spirit
becomes new. In God's inestimable
grace.
The power of the Spirit transforms the soul into the image of Christ. The old, New spiritual graces are found in the heart, spirit, mind, body. New affections, faith toward God, love toward man, new powers of the will, patience, energy, gifts of all these toward mankind, which, all their earthly works aside, whole persons of God are complete in Christ the spiritual nature of the regenerate, come new by the Spirit. The regenerate come new by the Spirit, who make all things new. The body grows old with natural decay, and the beams that are clouded, weighed down with age are complete in body, soul, and spirit also in the whole Church and in the world. The new creation spring from
The Church of the Frail
of the journey, with tears, a sunken
in the body, resting in his and
happy to suffer in numbers. Nature
itself is no glory. And their soul is now
advancing my writings. In the
world where we are gathered a multitude
where no one can number, returned
from the abode of death, a
made new in immortality. Raising
These earthly trophies for the perfect consummation of bliss.

In the world, there is an incomparable company of Saints, a perfect, being made
perfect through much tribulation. Still
And when this work shall be full, filled and the whole number of the elect be accomplished them.

3. He will remove all things to one place at his coming in his kingdom.

Electri the Reformation, in the Grace of Baptism made.

I must consider then if this calls it the regeneration, among the first men shall sit as the throne of God, they. As the beginning of the first creature in the Genesis of the old world and the Remains of the old world.

And the Remains of the dead shall be in the Kingdom of God, as the sun and the first day of the week. Not a spirit, but flesh, bones, and spirit.

The soul is the body of the blessed, shall be full of light and immortality, unpolluted, and never dimmed with age.
And the whole fellowship of saints shall be gathered into a new heaven and a new earth. Before we know it - the frame of the world shall be remade, we cannot tell. We know that the whole creation groans and travails in pain to be delivered from the bondage of corruption into the freedom of the children of God. For the creation also will be delivered from the bondage of corruption into the glory of the children of God. And by faith, at the coming into the new creation shall be made perfect, not by now a gradual advance, but in a moment, in the twinkling of an eye. What these things may literally mean it is no part of our office to determine but only in preparation of heart to wait ready for it, which he may reveal. And they shall know of a surety, that they shall not first be numbered among the company of the faithful, but shall be numbered among the numberless.
Now these majestic and awful truths are no mere visions of the mind.

Sensation, but truths simple, direct, practical bearing upon our whole life in this world. It is the ground of all divine truths. To provide the whole spiritual nature of man. It is essentially a love of men. It is essentially no less than the great mystery. The new creation of God in the foundation of our life. In the new day, in the new life, in the new man. Delight of our salvation, with all faith, love, on earth.
The coming of the Holy Ghost, the Church throughout the world, the
sacrament of Jesus, the gifts of the Holy Ghost, daily sanctification
of the soul. The body of the Eucharist, the blood of the Eucharist,
the absolution of sinners, the conferring of graces, the sanctification
of the Church, the holiness of living saints, the elevation of the
immaculate, the holiness of the
What are all these but the presence of the new creation on my side. Men have bent me behind sleepers, to lead them hand upon hand. Men in the dark interpreting God and by God and. Blind dream, blind sight, intellect that can not understand, expression that is more than the voice. I see the world without atoms. The world sits in its former chair and discourses eloquently of all things.
2. Another great truth flowing from
that we, might be the New
creatures. If our vessel is Christ,
we are a new creature. Old things
are passed away, all things are new.
Come now! The end of our regime.
Labour in that we may bezeal.
The image of God: the image
of God is likeness in the person of
Jesus Christ. To be made like Us.

Stone and in salvation. Nothing
shall of these with save this Soul.
Our very hate is a witness of our
aspirations. The very presence
of the Church in as it were the pre-
Cents of the New Jerusalem. To walk in it unawares is an endowment.
To see it is an opportunity. To participate the economy existing.
To turn back to our old ties to the love of the flesh is of death.

To be entirely united by nature in death. To dwell back again from one new birth into the landscape of a fleshly soul is the second death from which there is no redemption for ever.
a fit and dunam with the world, a the deprecation, or
The dealing upon money, or
The pampering the pluck which is incarnate death, a the without
love, without humility, without
jumps - lose sharp, and making
a contradiction of the will of
the holiness of Christ.

And not only; How running the
armies on the crops and in the
better was indulge them other, there
is an Anti-Christ in the spirit as well as in the
Flesh: a refined Enemy of
The Christ as well as a ghost of eternal.
John wretched always engross in
Babeline - the life of dwelling; he
now other but as an angel of
light. Backed out Confirmed

P.S. Gentlemen,

Of no true though filled, wandering I was said
May from the known held without
an image of a pommel within the fire
oath of the Divine glory merely by
plied. It was the judgment when within
ye.

get such a man in the right; also in the presence of the new Creation of God.

3. And there lead us to one more before we

That is, we must lay in by laying down what our remedies are. All that we have done with such

in perpetual bleeding. and nature before my eyes. who had them and others I

men, in a short way, with that I

have heard of them or.

haste put in perpetual bleeding, and nature before my eyes, that had them and others. I

remains in a short way, with that I

have heard of them or.
The firm of men of God, 

A blessed truth of all one, 

Some hope of one that is 

The Son of God in the wilderness of the 

One hope among one that is 

And also in free from tempters, whatever 

There is no fruit but all 

This is no fruit but all
And in the matter there is cause
Lament here for the afflicted. For the
judicious sense of their end. Indeed
now Creation them stablish no more
a lenger than a tar, and more
frequishing aday, a wound.
no more rebellious of the Sway
agst the odes of God's kingdom and
judim of the word of his commands.
It also of the flowing there is no more
all things. all been
order and standard in all, all who
are the shall meet abode in a
fellowship who is first perfect, then
controlling. Ever one the same.
Love one the same.
The same in all the
that we have now less, only because
transformed with the array of perfection
of bliss. As you hope to be restored
what if their world can all. Yea
their life, only we had hope in +1
downward he who true title of son & death
had more to command. And if
the earth of life, of man, & of the world were
to death, and after death to die eternally
of their reason no remnant of our last estate: no
new world in this; all wounds shall be healed
and all our last remedies in the kingdom of the Phe.
Dissolution, the blessing that was power when he was
interred.

Until him that overcometh

I will give him a white stone, and upon this stone a new
name written, who have never, by any means, that knoweth
of him. There be, & there be for them who
will not: that they may hear and obey them who
will hear; that they may know and obey them who
will hear; and that they may receive them who
will hear.

Thy new song, whom we commend among the saints.
Adoption

'Go. 24:17

For God so loved the world, that he gave his only Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

John 3:16-18
I. The Belligerent

There are two ways: one that is safe, and one that is not. The safe one is that which is contrary to the enemy:

2. God's Promise.

For the sake of our enemies, we must learn to hate them. We must learn to love them. We must learn to serve them. We must learn to left them. We must learn to be with them.

2. Our Own.
1. The reason.
2. The cause.
3. The matter.
4. The thing.

II. The Devout

1. Our own.
2. The little.
3. The great.
4. The common.

1. Our own.
2. The little.
3. The great.
4. The common.

1. Our own.
2. The little.
3. The great.
4. The common.

III. Our own.

1. Our own.
2. The little.
3. The great.
4. The common.

1. Our own.
2. The little.
3. The great.
4. The common.

1. Our own.
2. The little.
3. The great.
4. The common.

1. Our own.
2. The little.
3. The great.
4. The common.

1. Our own.
2. The little.
3. The great.
4. The common.

1. Our own.
2. The little.
3. The great.
4. The common.

1. Our own.
2. The little.
3. The great.
4. The common.

1. Our own.
2. The little.
3. The great.
4. The common.

1. Our own.
2. The little.
3. The great.
4. The common.

1. Our own.
2. The little.
3. The great.
4. The common.

1. Our own.
2. The little.
3. The great.
4. The common.
II. God's Promise

1. The Lord inhabit all temple.

2. Shall be the Lord - the part of the plan, as the place.

3. To bring a people that shall know the Jehovah, 150 years, and shall do all this, as a Lord.
God's Promise
Promised - the same as He promised.

1. God's Promise
Promised - the same as He promised.

2. God's Future
Promised - the same as He promised.

3. Condition
True, when the promise, but in many circumstances, because of the law of nature, it can happen.

4. Inheritance
True. God's future is not certain, but God's future is certain.

5. The future
True. God's future is certain, but God's future is not certain.
2. God as a Father.

The character of the divine Teacher, in the character
of the Judge, is seen in the way He trains His
children. He is patient, kind, and long-suffering,
and He teaches them by example. He is also
loving and merciful, forgiving His children's
sins and restoring them to a state of grace. He
is also just and righteous, judging each
person according to their own deeds. He is the
Father of all creation, and He loves all people
equally. He is the source of all goodness and
mercy, and He is always ready to forgive and
restore those who turn to Him in repentance.
New Year's Day, 1833

When the last stroke of the clock has struck
away, bidding us remember that the old
year is gone. The new begins - the cold
in the winter, the new life looks back like
indifference or the past. It's not emphasised
by our present years, a time when life was
then. Then looks back with sorrow, a
future with indifference. For the
middle reaches down all preoccupations, counting
on tomorrow's part or today's
redemption. Some quicksands as we go.
There is no perfect to bring. Telling a
story in the course of time, no going
back. The shadows on the dark, no
closing, no opening to the fading life.

We are come to such a point: another
year added. The sense of past eternity
of a new one opening its folding pages.
As we enter in the third
holidays, let us praise. And seek for
the place of God to accompany us in the
peace with the complete course.
I. The Abandonment

The 13 terms give men to expect that a termination will be obtained, but how bitter the bitterness, how great the sorrow, if the work is not a large one? If they were to do the necessary becoming their conscience, “then become a man mature, &

Jesus stands still for Christ by dedication, &

spread. Conceive a leader on every man who has hardened lot in sin has got insufficient, on duty he did not wisely labor.

The Abandonment

1. An application to

2. An abandonment to

3. Law firm

1. The application of

2. A match between

3. Law firm
Open Sin destroys its own power.

call me like a hungry reptile in
the house of the god, to cope with it and
\textit{defile the fallen leaf.}
After such a man transgresses his
in the face of the telum du.

Home comfort upon his face, as
lead about of help against his

\textit{The sin that brought him.}

\textit{Manian vi
a man who has a purpose to the
is not a contrivance, but he cannot

\textit{Lastly, the sin that is falling on.
If he will

\textit{The thing that is in his sin.
He will write to treat him.

\textit{The thing that is falling on.

\textit{The encouragement.

\textit{The sin that is falling on.
He will hold on a wall corner - the
praise, of praise. Life is at the end -
he slipp not out way.

\textit{Because humanity shall abound in.

\textit{In the end.}

\textit{III. The warning.}

\textit{For behold we take groups on.

1. A man come to his seat.

2. A life itself.

4. A man come to inherit.

\textit{The sin that is falling on.
He will write to treat.

1. Personal religion.
   A, B, C - with. 
   \textit{Public.}
   Frequency - some more.
   \textit{L.D. Suffer.}
   \textit{Suffer.}

2. As Parent.
   \textit{Example.}
   \textit{Child as Parent.}
   \textit{Minor.}
2. Education.
   - Freedom, access, opportunity.
   - Appropriate punishment.
   - Forbid megalomania. How can you be satisfied?

3. Health & School.
   - Apostrophe, religion.
   - Progres, retard.
   - Mistaken for man's false pretense.
   - Remove to earn all benefit new truths.

   - Must at sick, to arrive at the
   - Reparation, of religion.
   - Indifference, influence of all.

3. Lessons.
   - Favor's prayer.

5. Health, to competition.
   - Prayer, hints social influence.
   - Example at home, abroad, in church.
   - Of the r.pl. 11. 16. 18.

Some thoughts:

1. ...tents, the tent of hair. Death has that
   - He is aware about, because of male
   - He has help, still term.

2. Abatement: Justin's reputation.
   - Backsliding, Ps. 11. 2-3.
   - Lukewarmness, Ps. 11. 15, 16.

   - Make firm, a true direction.

This is about to begin again in a new scene.
   - Forgive us all that is past.
   - Peace the principal returned to the heart lightened by the view of things good.
Surely there quickly
Another intimation in the speech of
the Maker to Adam and Eve, wherein he
declared to them that he was in the flesh and
their descendants in their likeness. The
man of God, however, is the
people live. The sky, I read, accorded
justly to the saying, we have
also time that they from the yea
entered a stand guide and the
heart of the core groups of the
three known to the two from the channel
of corruption.

1. Day school
Faith declares the vail in the Parent.
The commision of God's ways.

2. Sunday school
Faith declares yet greater a brief
Communion with the Father, and kept
our crenvenience, to God.

3. Behavior in church
The most important is their way.
Church defined in Parent. Ensign
Purification of the barrows of Chris,
rendezvous of Religion: the values of a

Hark! Parent! Do their duty, all the vast
The circuit from our Religion to moral
our conscience for the welfare of
what then shall be said of
those that are cold, neglectful or
insignificant of their children.
Xem an a famili* At the head
all are betwixt. The end is
Try them household should be a
mixt of the whole.
This where to your parents,
Master: join how your mother
when you day us Chirdren,
Inward do all not as livestock
but as to them selfs.