

FAITH AND REPENTANCE.

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FAITH.

"By grace are ye saved through faith." (a).

In discussing this subject, we shall consider,—1, what faith is; 2, its importance in the gospel system; 3, upon what it rests, and by what it is sustained; 4, its measures of development and power; 5, its relation to obedience and good works; 6, what degree, if any at all, is necessary in order to water baptism; and, 7, what degrees of faith may be attained by the humble, devoted disciple of Christ.

In order to a proper understanding of the matter, let us bear in mind that the word "faith," like other words, derives its meaning, varied as it sometimes is, from its contexts,—its connection with other words. Sometimes it relates to the gospel system, as a system; and at other times to *belief*, as a principle of that system,—for instance,—"Some shall depart from *the faith*," and then, "Be it unto thee according to *thy faith*."

Faith, as a gospel principle,—a "principle of the doctrine of Christ," stands first in order, evidently, in the series of principles that constitute that doctrine, and is of first importance in seeking after God, and in serving Him; and consists in exercising implicit confidence in the existence of God, and of Christ, whom He hath sent; and, as a consequence, belief in the gospel of Christ, which "is the power of God unto salvation to every one that believeth."

The Apostle Paul declares, that "faith is the substance [assurance] of things hoped for, the evidence [the mental consciousness, or conviction], of things not seen." (b)

Faith is an active, intelligent, moving principle, leading the individual to the seeking after, or doing those things that are in harmony with itself. Faith in the command of God moved Noah to prepare the Ark for the saving of himself and family. (c). It moved Abraham to obedience when he was called to go out from his country and kindred to a land the Lord would show him; (d) and faith in the command of God moved him to offer up his son Isaac, the child of promise. (e). By faith in God's word Moses "forsook Egypt." (f). Faith in God's command moved him to keep the passover; (g); and to lead the hosts of Israel through the Red Sea. (h). Faith in God's word led Joshua, and the priests, and "the men of war," to compass the city of Jericho in order to its capture. (i). By faith in the word of God, Elijah wrought the wondrous miracle to determine to Israel the true God. (j). By faith in the commands and promises of God, the early Christians moved forward to do what was bidden them, and to seek that which was promised to them. Faith in God, implies submission to his will, and obedience to his commands.

Faith is essential,—"for without faith it is impossible to please God," for "he that cometh to God must believe that he is, and that he is a *rewarder* of them that diligently seek him." (k). Whatever is done in the service of God, the person must be moved thereto by a suitable faith, otherwise the act is not accounted for righteousness. For "whatsoever is not of faith is sin." (l).

We can readily conceive of a person being immersed through accident, or in

(a) Gen. 6: 13—with Heb. 11: 7. (d) Gen. 12: 1-4.
(e) Gen. 22: 1-9. (f) Ex. 10: 28. (g) Ex. 12: 21.
(h) Ex. 14: 22. (i) Josh. 6. (j) 1st Kings 18: 36.
(k) Heb. 11: 6. (l) Rom. 14: 23.

(a) Eph. 2: 8. (b) Heb. 11: 1.

playfulness, or to burlesque and throw contempt upon the ordinance of God, or without due repentance. Such immersion, it is perhaps needless to say, possesses no gospel virtue, because the true purpose, the true intention, the true faith was wanting. The worship of God engages the mind, and the heart. It demands intelligent, and willing service. They who worship Him "must worship Him in Spirit, and in truth," said our Savior. Hence the necessity of an active, loving faith. Right intention, purity of desire, and correct purpose are comprehended in that faith which pleases God.

Faith is essential in bringing the individual to Christ; and it is equally essential in keeping him in "the narrow way," and also in leading him on unto full salvation. "The just shall live by faith." Again:

"The word is nigh thee, [the Apostle is now speaking to the Saints], even in thy mouth, and in thy heart; that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (m).

We cannot better close this branch of our subject than by quoting the momentous words of our Savior:

"And as Moses lifted up the Serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have everlasting life. For God so loved the world, that he gave his only begotten 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." (n).

True faith, in its widest and most extended reaches, rests upon, and reposes in, all the revelations of God to man,—his works, his words, and the inspiration and teaching of the Holy Spirit. Gospel-faith is that belief with which we are to receive the gospel in all its promises, and obey it in all its require-

ments. All who hear the gospel are required to believe and obey it. Jesus said to his Apostles:

"Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved; and he that believeth not shall be damned. And these signs shall follow them that believe." (o).

The gospel as the Bible teaches it,—as Christ and his Apostles taught it,—is the only and sure foundation for gospel faith. Any system of faith, or any kind of faith that is not in harmony with these teachings cannot be of God, and cannot please God.

As we have intimated, the works of God in nature, in proportion as we rightly apprehend them, inspires us with faith in Him.

"For the invisible things of him," says Paul, "from the creation of the world are clearly seen, being understood by the things that are made," (p), and further, "The works of the Lord are great, sought out of all them that have pleasure therein." (q).

Faith arises from, and rests upon evidence. This evidence may differ in kind, and degree, and may be presented to the mind through the ordinary senses, or be revealed to the Spirit,—"the inner man,"—through the operations of the Holy Spirit. Faith is not blind credulity, nor willful presumption. It is the result of true and legitimate causes. It is the fruit of evidence. To attempt to do that which God has not privileged me to do; or to hope for something I have no right to expect, would be presumption; and to believe without some suitable evidence would be blind credulity, between which and an intelligent faith there is no comparison.

The revelations of God in his written word, in his works in nature, and the immediate inspirations of his Holy Spirit, are the three grand pillars upon which faith builds her glorious and imperishable works for the life that now is, and for that which is to come.

Faith differs in its degrees of power and intensity. "According to your

(m) Rom. 10: 8-10. (n) Jno. 3: 14-18.

(o) Mark 16: 15-17. (p) Rom. 1: 20. (q) Ps. 111: 2, 3.

faith be it unto you," said Jesus to the two blind men who sought to be healed of him. (r). And to the woman who "touched the hem of his garment," he said, "Daughter, be of good comfort; thy faith hath made thee whole." (s). And to Peter, who at his command essayed to walk to him on the water, and who "was afraid," and began to sink when he saw the wind boisterous, and cried, saying, "Lord, save me," "he stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt." (t). "Increase our faith," was the prayer of the Apostles to Jesus. (u).

In keeping with these quotations we find Jesus telling his disciples why they failed to cast out an evil spirit. It was, said he, "Because of your unbelief." (v). Again: Paul instructs the Saints to think of themselves, "According as God hath dealt to every man the measure of faith," and, "let us prophecy according to the proportion of faith." (w). Faith increases with holy living, and spiritual experiences; and is sometimes given by immediate inspiration of the Spirit. (x).

A true and living faith always precedes, and leads unto obedience, and to the doing of good works. As we have before seen, Noah, Abraham, Moses, Joshua, Elijah, and the early Christians, believed God; and they exhibited their belief by *doing* what was commanded them. Every child of God is "created in Christ Jesus unto good works;"—not the works of the law of Moses, for that was done away in Christ; nor the works instituted and appointed by man, for such Jesus assures us are "vain;" but, the "good works which God hath before ordained that we should walk in them," (y),—the works of obedience and love provided for under Christ's gospel. It is true Paul says, "by grace are ye saved through faith," (z), yet he nowhere intimates that obedience to the gospel in all its requirements, or that works, those which are in keeping with the doctrine of

Christ, are not essential to salvation. The profitless works of which Paul everywhere speaks are evidently those under the law of Moses, and those instituted by uninspired and unauthorized men.

James, who was an apostle before Paul, and had, at least, equal authority with him, and who had an intimate personal acquaintance with Christ, tells us that faith without works is no better (if indeed it is so good) than works without faith. Hear him:

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? * * Faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well; the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? * * And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only. * * For as the body without the Spirit is dead, so faith without works is dead also." (a).

By the foregoing we see that *faith alone* cannot justify a man, and cannot save him. And further, that faith without suitable works is *dead*; and that to render faith "perfect," there must be corresponding works. And, it is further seen, that Abraham was "called the friend of God," because he, in faith, did what God commanded him.

Paul and James do not disagree; but Paul, for reasons, dwells more at length upon the importance of faith. His early and pre-Christian training having been solely in a school of works,—the works of the Mosaic law,—which he had proved to be of no saving efficacy, he therefore with great zeal teaches the importance, and saving value of faith in Christ, and, as a consequence, in the doctrines and institutions of the gospel as taught by Christ and his Apostles.

(r) Matt. 9: 29. (s) Matt. 9: 22. (t) Matt. 14: 29-31. (v) Luke 17: 5. (w) Matt. 17: 20. (x) Rom. 12: 3, 6. (y) 1 Cor. 12: 9. (z) Eph. 2: 10. (a) Eph. 2: 8.

(a) Jas. 2: 14-26.

James dwells with greater emphasis on works; and it is not improbable that he does so to correct erroneous ideas that some might have formed from the teachings of Paul. Not that Paul taught falsely, or unwisely, but because he was not fully understood by some. That some of the writings of Paul were not well understood by at least a portion of the early Saints, is seen from the statements of Peter. (b). Of them Peter says:

"In which are some things hard to be understood, which those that are unlearned and unstable wrest, as they do also the other Scriptures unto their own destruction."

By what we have seen thus far, it is evident that the doctrine of salvation by faith *and faith only*, is false in theory, as it necessarily must be pernicious in practice. Faith, if it does not inspire and produce loving obedience, is truly vain. Faith inspires the will; controls the judgment, justifies the work, and "by works is made perfect."

Faith is an indispensable pre-requisite to baptism. Jesus, our lawgiver, says: "He that *believeth* and is baptized shall be saved." (c).

This sentence should always, and in every place, end all controversy as to whether belief is necessary to those who receive baptism. It is the believer, and only the believer, who can receive gospel baptism.

To illustrate this very important truth, (important from the fact that millions of the professed followers of Christ teach and believe to the contrary; and important because baptism is made essential in the service of God), we will cite some of the teachings of Christ's ministry. The Philippian jailer and his household were baptized the same hour of the night in which they "heard the word of the Lord;" but *before* being baptized they were required to "*believe* on the Lord Jesus Christ." And in order that they might believe, Paul and Silas "spake unto him the word of the Lord, and to *all* that were in his house." (d). Here we see the beautiful and consistent order

of God,—1, "the word of the Lord is preached; 2, those hearing it, the jailer and his household, are required to *believe* it; and, 3, then and then only, are they baptized.

Philip preached Jesus to the Ethiopian eunuch, and the eunuch said to Philip, as "they came unto a certain water, * * * see, here is water; what doth hinder me to be baptized? And Philip said, If thou *believest* with all thy heart, thou mayest. And he answered and said, I *believe* that Jesus Christ is the Son of God." (e).

Paul found at Ephesus "certain disciples,"—who were evidently neither Christ's nor John's, for they were ignorant of the teachings of both Christ and John in regard to the promised gift of the Holy Ghost to all true believers,—and to these Paul said, "Have ye received the Holy Ghost since ye *believed*?" Showing plainly that the Christian system was to be accepted and enjoyed only by the believer, and that none other might expect the Holy Ghost. They had been baptized, and Paul enquires, "Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should *believe* on him which should come after him, that is, on Christ Jesus.

When they heard this, they were baptized in the name of the Lord Jesus." By this we learn that they needed to have *faith* in the true doctrines of Christ *before* baptism, and not having this, their baptism was invalid. And, the saying of Paul, that "Whatsoever is not of faith is sin," cannot apply in any place with greater force than in regard to baptism.

As to the exact degree, or amount of faith necessary before baptism, one thing is certain, it is that measure that may be created in the mind of the careful enquirer, who hears the word of the Lord for *one hour*; as in the case of the Philippian jailer and his household; or that may be produced during a short ride, as in the case of

(b) 2 Peter 3: 16. (c) Mark 16: 16. (d) Acts 16: 31-33.

(e) Acts 8: 35-37.

Philip and the eunuch, or that may be created in a short season, by witnessing the power of God, and hearing the wonderful things of God through the gifts of the Spirit, and the teachings of Christ's ministry, as on the day of Pentecost.

When one hears of the mission of Christ,—his divine nature also,—as exhibited in an outline of his teachings, works, crucifixion, burial, resurrection and ascension on high, and believes it "with all his heart," and resolves in sincerity to follow Christ, bearing the cross, he certainly is a fit candidate for baptism. And all this may, under favorable circumstances, be accomplished in a short time,—even in an hour.

We are somewhat particular on this point, as human wisdom requires days, and weeks, and even months of preparation for the rite.

As to the degree, or amount of faith one may attain to, we are led by the Scriptures to conclude that equally as great faith may be had in these latter days, when occasion demands it, and persons are equally righteous, as in any past time. "God is no respecter of persons," but He is verily a respecter of character, and of works.

"I, the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." (f).

Now, if any live in the same relations to God, and as near Him as did the ancient worthies, there is no reason why they may not attain to the same measures of faith. It is written in the Scriptures, for all time, that "the just shall live by faith," (g), and inasmuch as they are to *live by it*, shall they not *increase* in it? And if they increase in their faith, who shall say what its limits are? Paul thanks God because the faith of the early Saints, "greweth exceedingly." (h). And why not the faith of God's people in these latter times grow "exceedingly," too?

Christ deplored the absence, or at least the scarcity of faith, in these times. We find him saying, lamentingly:

"Nevertheless, when the Son of Man cometh, shall he find faith on the earth?" (i).

In no place in the Scriptures is it intimated that the Lord would be pleased to have his people enjoy a *less* degree of faith in these last days than in any former time.

We are told by the apostle, (j) "that in the last days perilous times would come," and in Thessalonians, (k) that "The mystery of iniquity" would flourish; and "the working of Satan with all power, and signs, and lying wonders; and with all deceiveableness of unrighteousness in them that perish;" and that God would send unto those who "received not the love of the truth, that they might be saved," a "strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness," and John (l) tells us of the prevalence, and miracle-working power of the "spirits of devils," in these times; while Paul, (m), and Jesus in Matthew, (n), and in Luke, (o), inform us of the iniquities, spiritual darkness, dangers, and deceptions that will prevail. Now, what but an enlightened, overcoming faith,—that which procures the spiritual gifts and graces given of God, can keep one in the midst of all these trials, temptations, allurements, and judgments? Truly, great faith is, and will be, needed in these latter times; and, exceedingly great faith will be given to those who are found worthy. Great faith, and corresponding spiritual enlightenment and grace, were needed, and were by some enjoyed, when Christ made his first advent; and now his second coming, so terrible and so glorious, demands equally as great faith on the part of his followers, and equally great spiritual power and guidings.

Reader, let us "fight the good fight of faith," that the heavens may say of us, "Here are they that keep the commandments of God, and the faith of Jesus." (p).

[f] Luke 18: 8. [g] 2 Tim. 3: 1-5. [h] 2 Thess. 2: 7-12. [i] Rev. 16: 14. [m] 1 Thess. 5: 1-5. [n] Matt. 24: 23-31. [o] Luke 17: 24-37; 21: 25-36. [p] Rev. 14: 12.

[r] Jer. 17: 10. [g] Rom. 1: 17. [h] 2 Thess. 1: 3.

REPENTANCE.

* Godly sorrow worketh repentance to salvation not to be repented of." (a).

Repentance, as a gospel principle, is the second in order, and is equally indispensable with faith. The word sometimes may signify only *change of purpose, or act*; but gospel repentance, that of which we treat, consists in a reformation of desire, thought, purpose and deed; a turning to God and his ways from our conviction of error and sin, and our sorrowing for the same.

Real penitence, that which arises from a conviction of guilt, and ingratitude to God, produces contrition of heart,—and this is inseparable from repentance,—it *works* repentance.

Repentance means that amendment of life or conduct that shall render us acceptable to God; and is, therefore, *more* than contrition of heart, or sorrow for sin.

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." (b).

Israel, in the days of the Judges, turned from the service of God to idolatry; and for this "the anger of the Lord was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon." After they had suffered this punishment for a season, their heart turned to the Lord against whom they had sinned:

"And they put away the strange gods from among them, and served the Lord." (c).

In this we see practical reform.

When the prodigal son was humbled with hunger and with shame, and his heart broken and contrite with an overwhelming sense of his guilt; and when he reflected how he had by his own wicked ways degraded himself very far beneath his privileges; and when he bethought himself of the abundance in his father's house, and of the tender, loving heart of that father, and of the careful kindness of that father for even

the "hired servants," his soul was sorrowful after a godly sort, and he said:

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants. And he arose, and came to his father." (d).

The prodigal's repentance would not have been complete, had he not fled from his evil ways, and "come to his father."

The Ninevites exhibited their repentance, when warned by Jonah, in crying "mightily unto God," and in turning from their evil ways. (e).

Of the repentance of the Corinthians, Paul says:

"Ye sorrowed to repentance; * * For behold this self-same thing, that ye sorrowed after a godly sort, what *carefulness* it wrought in you, yea, what *cleansing* of yourselves, yea, what indignation, yea, what *fear*, yea, what vehement *desire*, yea, what *zeal*, yea, what *revenge*." (f).

Here is true repentance,—that which pleases the Lord, embracing as it does, correct purpose of heart, and corresponding works.

Repentance springs from love to God, and hatred of sin. It also is prompted by the fear of God, and a sense of his eternal justice, and is wrought out through sorrow for sin, and a desire for righteousness. It is based upon faith toward God, and hope in his promises; and consists in a Godly reformation of heart and of life.

Man is sinful in his inclinations, and alienated from God by wicked works. Therefore, in order to come to God and be reconciled unto him, he must "break off his sins by righteousness."

"The righteousness of the righteous shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die;

(a) 2 Cor. 7: 10. (b) Isa. 55: 7. (c) Ezek. 33: 12-16.

(d) Luke 15: 18-20. (e) Mark 1: 14, 15. (f) Acts 2: 37, 38.

if he turn from his sin, and do that which is lawful and right; *if the wicked restore the pledge, give again that he hath robbed, walk in the statutes of life without committing iniquity*; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live." (g).

Repentance must be accompanied with sincere humility, with confession to God, and with prayer.

"When thy people * * be smitten, * * * because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication, * * * then hear thou in heaven, and forgive the sin of thy people." (h).

"Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." (i).

The foregoing illustrates the nature and value of repentance; and how it procures the special favor of God.

That sinners *must* repent or perish, we learn from the words of Christ:

"Except ye repent, ye shall all likewise perish." (j).

Again:

"Jesus came into Galilee, preaching the gospel of the Son of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel." (k).

By this we learn that repentance is essential to the receiving of the gospel, and entering into the kingdom of God.

Christ calls to repentance, only those who are sinners.

"For I am not come to call the righteous, but sinners to repentance."

"The whole need not a physician, but they that are sick." (l).

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." (m).

Genuine repentance, with the Spirit's aid, cleanses the mind of its carnality, subdues its enmity, and reconciles the individual to God. It is an essential means by which the person willingly turns from sin to righteous-

ness, and from the vices of the world, to the true life in Christ. The Lord will graciously aid the humble seeker in obtaining repentance unto life. Repentance fits man for the service of God, and makes him capable of the utmost good to his fellow man, and prepares him for the exalted society of God, the holy angels, and the shining myriads of the redeemed.

All who receive the gospel must repent, and conform to God's ways, as he makes them known.

The devout Jews who heard Peter preaching Christ as the crucified and risen Lord, believed the word preached, and "were pricked in their hearts, and said unto Peter and to the rest of the Apostles, Men and brethren what shall we do?"

To which Peter replied:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (n).

Repentance, it is here seen, followed their evident faith in Christ, and was an essential pre-requisite to baptism. Persons not capable of faith and repentance (as infants and those of unsound mind) are not subjects of the gospel call.

Paul, knowing well the order of the gospel, and the value of each principle in its time and place, taught the necessity of repentance. He knew and taught, that gospel repentance embraced the performing of good works. Hence, this dauntless servant of Christ said to enthroned royalty:

"O King Agrippa, I was not disobedient unto the heavenly vision; but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should *repent* and turn to God, and *do works* meet for repentance." (o).

Here is shown the necessity for repentance, and that the gospel call was addressed only to those who were qualified to *believe*, and *repent*, and *do works* meet for repentance.

Of such importance is repentance, of such value in the sight of heaven,—in

[g] Ezek. 33: 12-16. [h] 1 Kings 8: 33, 34. [i] Jas. 4: 7-10. [j] Luke 13: 3. [k] Mark 1: 14, 15. [l] Matt. 9: 12, 13. [m] Rom. 8: 7.

[n] Acts 2: 38. [o] Acts 26: 19, 20.

the estimation of the holy ones,—that Jesus has said :

“Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.” (p).

How greatly rejoiced was the Father, at the humble repentance of the prodigal son; how tenderly he loved him, ungrateful, depraved, and degraded, though he had been! While the prodigal “was yet a great way off,” but returning, “his father saw him, and had compassion, and ran, and fell on his neck, and kissed him,” * * and he

“Said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat and be merry; for this my son was dead, and is alive again; he was lost, and is found.” (q).

Now is the time for repentance. You have not to-morrow, and may never see its light. “To-day if ye will hear his voice, harden not your heart.” (r). Beware, lest it be said of you among men, and at the judgment seat of Christ, that God gave you space to repent, and you repented not.

Reader, do you know that God demands of you that you shall “do justly,

love mercy, and walk humbly with thy God?” (s), and that “God is angry with the wicked every day?” (t). “God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil;” (u), therefore it is written, “Fear God, and keep his commandments; for this is the whole duty of man.” (v).

In view of your duty to God, and to man; in view of your happiness in this life, and of the joys of eternal life in the world to come; in consideration of the justice of God, and the dreadful majesty of the judgment-seat, at which you must stand, we beseech you to cease to do evil, and learn to do well.

“Repent ye therefore, and be converted, that your sins may be blotted out.” (w).

“Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you.” (x).

O, reader, are you reconciled to God? Have you joyfully learned that “the goodness of God leadeth thee to repentance?” (y). If not, we pray you in Christ’s stead, “repent and believe the gospel.”

[s] Micah 6 : 8. [t] Ps. 7 : 11. [u] Ecc. 12 : 14. [v] Ecc. 12 : 13. [w] Acts 3 : 19. [x] Acts 2 : 38. [y] Rom. 2 : 4.

[p] Luke 15 : 7. [q] Luke 15 : 20-24. [r] Ps. 95 : 7, 8.

Oh for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe!—

That will not murmur nor complain
Beneath the chast’ning rod,
But, in the hour of grief or pain,
Will lean upon its God;—

A faith that shines more bright and clear
When tempests rage without;
Than when in danger knows no fear,
In darkness feels no doubt;

That bears, unmoved, the world’s dread frown,
Nor heeds its scornful smile;
That seas of trouble cannot drown,
Nor Satan’s arts beguile;—

Lord, give us such a faith as this,
And then, whate’er may come,
We’ll taste, e’en here, the hallowed bliss
Of an eternal home.