

stance of my teaching among you for the year past. It was St. Paul's assertion on parting with his flock at Ephesus—"Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility, and with many tears and temptations, which befel me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." And, though under somewhat different circumstances, it has ever been my humble endeavour to be enabled to say the same. "Repentance toward God, and faith toward our Lord Jesus Christ." Yes! dear brethren, this, as you have had so repeatedly sounded in your ears, must be the one starting point, the great foundation principle, upon which alone we can build the whole superstructure of our preparation for the judgment-seat. If we would then desire to be among the "blessed," we must now, in the very first place, truly repent, that is to say,—think differently of God, of sin, and Satan. than we do by nature; or, in other words,—undergo an entire change of heart,—be "converted,"—"born again" to "newness of life." And, as a consequent of this repentance, or rather, as the root of it, we must have "faith toward our Lord Jesus Christ,"—we must "look" to Him for salvation, to Him as our one only hope of ever reaching heaven. To believe in Jesus with the heart, to look up to Him crucified, torn, and bleeding for your own sins, is the only sound root from which true religion can spring at all. Until we have this faith, all our religion goes for nothing,—our "form of godliness" is a "vain conceit." "Without faith it is impossible to please God." We are and must be within the flood-mark of His