

propensities—that he is more prone to evil than good—that the thoughts of his heart are inclined “to evil continually,”—in a word, that he is a sinner; or, in the language of scripture, that “no man liveth and sinneth not.” The question then arises—how shall we escape the punishment due to the transgression of the laws of a Being of infinite justice, and who is “of purer eyes than to behold iniquity?” The answer is plain—our sins must either be pardoned, or “blotted out,” or they must be punished. For that pardon we must come to Christ, and we must come, not by such means as our own imaginations may suggest, but by such as Christ himself hath pointed out. These are comprehended in three words—repentance, faith, and obedience. Repentance “whereby we *forsake* sin,”—that “godly sorrow which worketh repentance to salvation,—not that ‘sorrow of the world which ‘worketh death,’—that godly sorrow which is wrought in the soul by the spirit of God, and which arises from a *sense* of sin. “For behold,” says St. Paul to the Corinthians, “this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you; yea, what *clearing* of yourselves; yea, what indignation: yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge!—in all things ye have approved yourselves to be clear in this matter.” The faith required of us is that faith “whereby we believe the promises of God;”—whereby we steadfastly and firmly believe (“nothing doubting,”) that God will abundantly pardon us through the merits of our blessed Redeemer, provided our repentance be full and sincere,—provided we not only “turn away from the wickedness we have committed,” but that we afterwards “*do that which is lawful and right.*” The obedience required of us is, that whereby “we steadfastly promise to lead a new life,”—following the commandments of God. But are we able to do all these things? Assuredly “of ourselves we can do nothing;” but we can do all things, Christ strengthening us. With a humble conviction of our own frailty, we must pray for assistance, not only to repent, but to keep the resolutions which we form for amendment of life. God will not “bruise the broken reed, nor quench the burning flax.” On the contrary, “ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you;—“come unto me all ye that labour and are heavy laden and I will refresh you.” Who shall resist this affectionate call? Were all men to labour earnestly to acquire the habit of calling themselves to a strict account, every evening, before they retire to rest, by comparing their conduct through the preceding day, with “the rule of God’s commandments,”—of inquiring what has been the train, or the general tenor of their thoughts—have they been running after God; or have they been running after the world, the flesh, and the Devil? What has been the tenor of their conversation?—has it been pure, undefiled, and innocent; or have their mouths been full of vanity, of cursing, or of deceit?—and finally, what has been the tenor of their actions?—have they been employed in honest