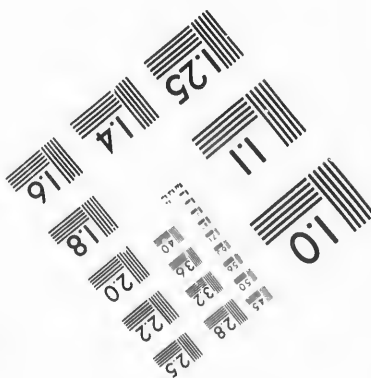
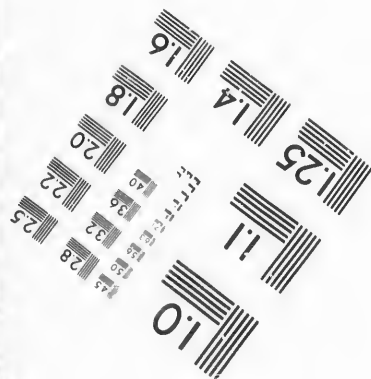
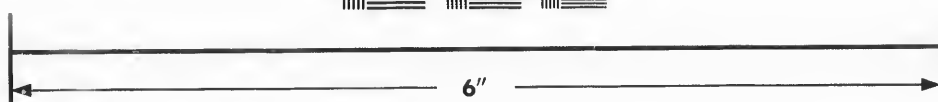
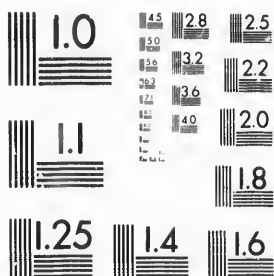


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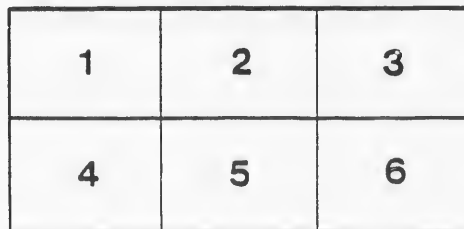
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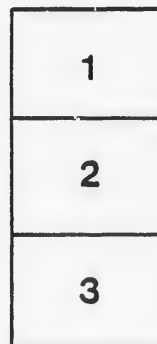
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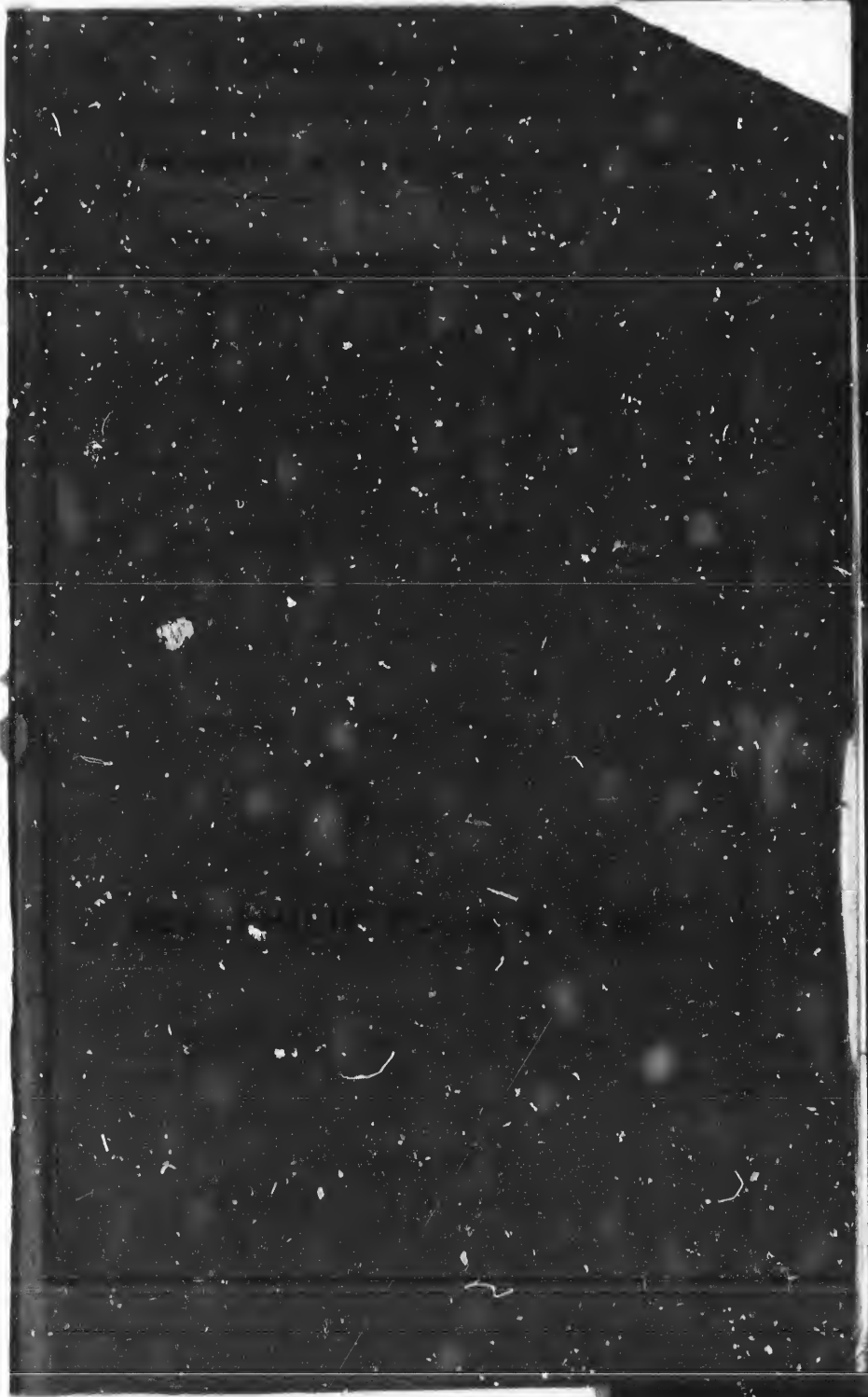
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"IF I SAY THE TRUTH, WHY DO YE NOT BELIEVE ME?"

A

# SERMON,

PREACHED ON SUNDAY AFTERNOON, NOV. 21st, 1858, IN  
ST. STEPHEN'S CHURCH, TUSKET, NOVA SCOTIA.

BY THE

REV. PHILIP TOCQUE, A. M.

"He is the freeman whom the truth makes free,  
And all are slaves beside."

YARMOUTH, N. S.:  
PRINTED BY A. LAWSON.  
1858.



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TUSKET, Nov. 24TH, 1858.

Rev. & Dear Sir,—

We, the undersigned, respectfully request the publication of your Sermon delivered on Sunday afternoon, Nov. 21st, in St. Stephen's Church.

JOHN V. N. HATFIELD,  
THOMAS KIRBY, M. D.  
ROBERT S. EAKINS,  
JOB L. HATFIELD,  
BENJAMIN RICHARDS,  
WM. L. HATFIELD,  
ANDREW JEFFERY.

TUSKET, Nov. 28TH, 1858.

Gentlemen,—

I have the honor to acknowledge the receipt of your note of yesterday, and shall feel great pleasure in complying with your request.

Your obedient servant,

PHILIP TOCQUE.

Messrs. J. V. N. Hatfield, Dr. Kirby, }  
Robt. S. Eakins, and others. }

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# SERMON.

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“ And if I say the truth, why do ye not believe me ? ”

*John 8th c., part 43th v.*

THESE words refer to our Lord's personal ministry on earth. Jesus said unto them, if God were your Father ye would love me: for I proceeded forth and came from God; neither came I of myself, but He sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth; ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?”

During our Lord's personal ministry, he had exhibited to the Jews the most indisputable evidences of his Messiahship; he had proved in his own person the predictions of the prophets concerning him, and urged them by the most powerful motives to believe on him. And this work of grace and mercy he continued for years to prosecute in the face of enmity and unbelief; he patiently endured the most violent opposition and contradiction of sinners against himself. Christ told them the truth: hence their prejudices and unbelief. They could not give him a patient hearing, and threatened to kill him. His life was blameless and holy; they could not convict him of anything wrong; and he therefore fairly asks—“ If I say the truth, why do ye not believe me ? ” He shed tears of compassion over their ingratitude and unbelief, saying—“ O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy

children together, even as a hen gathereth her chickens under her wings, and ye would not."

In discoursing to you on these words, we shall endeavour to shew that

THE GOSPEL CONTAINS GREAT AND IMPORTANT TRUTHS.

Truth has been written and sung, preached and propounded, since time began, since Sinai's thunders shook the burning mount, and God himself placed the eternal imprint of His finger upon its forehead, giving it immortality and power on the tables of stone delivered to Moses. It is immutable and unchanging, riding in grandeur and undisturbed serenity, "a conqueror and to conquer" irresistible. The Philosophers and Sages of ancient Greece and Rome had been seeking for her in the musty archives of their philosophy. All their teachings were but flickering lamps, burning earthy oil; but the truth of Christ is as the sun high in the heavens, shining in all his meridian splendour and brightness—"A light to lighten the Gentiles, and the glory of his people Israel."

Wherever the truth of God has been proclaimed, it has met with opposition. The Patriarchs and Prophets suffered. And when our Lord himself appeared on earth, he had to prosecute his ministry in the face of ingratitude and unbelief. The Jewish people despised all his counsel and would none of his reproof. "They cried out, Away with him, crucify him, crucify him." I need not detail to you the horrible persecutions under Nero, Domitian, and other Roman Emperors; nor need I tell you of those who suffered in the fastnesses and dens and caves of the earth, nor of the lighting of the fires of Smithfield with the blood of the martyrs who suffered for the truth of God. And in the present day, all who live godly in Christ Jesus must expect persecution. Truth is potent, and will prevail. All attempts to extirpate or effectually suppress it have proved unavailing. It gathers strength from conflict, authority from suffering, and final victory from the ashes of its martyrs.

The truth of God is like the first faint light of the morning which we behold streaking the tops of the distant

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mountains; it increases, growing broader, and yet broader, unto the perfect day.

“More and more it spreads and grows,  
Ever mighty to prevail.”

The first grand truth the Gospel reveals to us is,

1. *The Existence of a God.* — The world by wisdom could not discover the true God. But the Gospel reveals to us the One only living and true God — Infinite, holy, wise, just and good — That He is an eternal, independent, self-existent Spirit — Immutable, omnipresent, omniscient and omnipotent — filling immensity with His presence — Maker and Preserver of all things.

The existence of God is demonstrated by the wisdom and power displayed in creation. The sun, moon and stars, the periodical revolution of the planets in their orbits, day and night, seed time and harvest, summer and winter, show

“That Nature is but a name for an effect,  
Whose cause is God” —

That there are Three Persons, subsisting as Father, Son and Holy Ghost, and that these Three Personalities constitute only One God in Trinity, and Trinity in Unity, in glory equal, in majesty co-eternal. “There are three that bear record in heaven: the Father, the Word, and the Holy Ghost; and these three are one.”

The next grand truth the Gospel reveals to us is —

2. *The Immortality of the Soul, and the Resurrection of the Body.* — The Grecian and Roman philosophers had only dim and inadequate notions of futurity. Some few of them had some faint idea of the existence of the soul, but what they asserted at one time, they doubted at another. Of the resurrection of the body they were totally ignorant. Even the Jews saw futurity but in the dim and shadowy dawn: they had only the twilight. It is under the Gospel alone that the shadows flee away, and life and immortality are brought to light. The Sadducees among the Jews believed in no resurrection: it seemed to be totally repugnant to all their deductions of reason and philosophy, that these bodies of ours, after having crumbled into the dark and silent corruptions of the tomb, should at the blast of a trum-

pet, and the voice of the archangel, be reanimated, and appear in a more glorious form of existence. For our bodies are composed of the same matter as the clods of the valley, yon oak of the forest, and the flower of the field, that opens its bright petals to the sun, and perfumes the air with its fragrance.

But what has learning—what has human reason—what has philosophy to offer us on this subject? Why, she has no consolation for herself, and can therefore administer none to us. Pointing to the grave, Here, she coldly cries, is the end of man; from nothing he sprang, to nothing he returns, all that remains of him is the dust. She wraps the soul in the dark and dreary shroud of annihilation.—With slow and lingering footsteps, philosophy walks your church-yards, and as she consigns her loved ones to the tomb, dropping over them her parting tear, and sighing her last farewell, in an agony of grief she asks, “If a man die shall he live again?” but there is no answer given to the question. There is a veil that separates us from the invisible world, but the hand of philosophy cannot draw aside that veil; but the moment the light of the Gospel shines upon that veil it becomes transparent, and we see through it the form of the friends over whose departure we wept, standing on the shores of eternity. These souls of ours shall survive the drawn dagger and the pointed steel. Immortality is written upon them by the finger of God. The soul is a living thing distinct and separate from the body. It is spiritual and immaterial. A soul has a beginning, but no end. There was a day of its birth, but there shall be no day of its death.

“And shall the soul, the fount of reason, die?  
 When dust and darkness round its temple lie?  
 Did God breathe in it no ethereal fire,  
 Dimless and quenchless, though the breath expire?  
 Then why were godlike aspirations given,  
 That scorning earth, so often frame a heaven?  
 Why does the ever-craving wish arise  
 For better, nobler, than the world supplies?  
 Ah! no! it cannot be that men were sent  
 To live and languish on in discontent  
 That souls were moulded to betrayful trust—  
 To feel like God, and perish like the dust!

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If death forever doom us to the clod,  
 And earth-born pleasures be our only god,  
 The rapid years shall bury all we love,  
 Nor leave one hope to reunite above !  
 No more the voice of friendship shall beguile—  
 No more the mother on her infant smile,—  
 But vanishing like snow upon the deep,  
 Nature shall perish in eternal sleep."

"It is appointed unto all men once to die, but after death the judgment."

The light of the Gospel reveals to us the place of departed spirits. We see the penitent thief with Christ in Paradise: we see Lazarus in Abraham's bosom, and Dives in the place of torment. Perhaps no discovery of revelation is more stupendous or more consolatory than the doctrine of the resurrection of the dead. "But some man will say, how are the dead raised up? and with what body do they come?" How is it possible that all the little parts which make up the body, shall be again put together? We answer by taking up the words of the Apostle, and say—"According to the mighty working, whereby he is able even to subdue all things unto himself." "Why should it be thought a thing incredible with you, that God should raise the dead?" "Marvel not at this: the hour is coming in the which all that are in their graves shall hear the voice of the Son of Man, and come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." "He that raised up Christ from the dead shall also quicken your mortal bodies by his spirit which dwelleth in you." "The trumpet shall sound, and the dead shall be raised incorruptible; and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." Our Lord said to the sister of Lazarus, though he wept and sympathized with her: "Thy brother shall live again." "I know," said she, "that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." It was to stamp belie on our immortality that Christ burst the barriers of the tomb,



arose from the dead, and led captivity captive, "overcame the sharpness of death, and opened the kingdom of heaven to all believers."

Another great truth the Gospel reveals to us is—

3. *Man's Moral Condition before God.*—Man, when created, was placed in the garden of Eden; here he enjoyed every thing which could possibly make him happy. He came out of the hands of his Maker pure and holy. But he had a command given to him, which he had the power to obey or disobey. He disobeyed, and in consequence, thus brought sin and death upon him and all his posterity. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns, also, and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

The doctrine of original sin is a great truth made known to us in the Gospel. And the 9th Article of the Church is founded on this doctrine in these words:

"Original sin standeth not in the falling of *Adam*, (as the *Pelagians* do vainly talk); but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth *God's* wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek, *phronema sarkos*,\* which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of *God*. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin."

If we read the history of past ages of the world, we shall be no less convinced of the depravity of man, than from the Scriptures themselves. And the history of the present times only gives us a miniature picture of the ages past, presenting the same corruption of the human heart. In every age,

\* Translated in the English Bible—"to be carnally minded."

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in every clime, in savage and in civilized life, we see that "sin entered into the world, and death by sin;" "for all have sinned, and come short of the glory of God."

Go into distant lands, and what do we find? The most obscene rites and degrading superstitions are practiced. Scarcely a star or planet that twinkles in the firmament, the solar glory, and the moon, walking in her silvery brightness, with all the starry train, have been respectively adored as the gods of man. But need we range about the world for proof that man is far gone from original righteousness? need we go beyond our own country? need we go beyond our own neighborhood? need we go beyond our own hearts? No man can honestly look into his own heart, without seeing that it is the seat of impurity and wickedness. Because, remember that all the evil of the tongue, all the evil of the head, all the evil of the hands, all the evil of any part of the body, has its origin in the fountain of all evil—the heart; for "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." "The heart of man is deceitful above all things, and desperately wicked; who can know it?"

Here, in these hearts of ours, like the conflux of neighboring streams pouring their waters into one common current, all the evil passions that blacken and deface the soul, meet and impel to deeds of darkness. Like yon river, that has its source in the little rill, a tiny stream bubbling up, it flows on, and as it meanders through the country, other rivulets pour their waters into it. It still rolls on acquiring fresh accessions of strength from other tributaries, till by and by the main current swells into a magnificent river, on the bosom of which we hear the rippling of the waves. Thus it is with sin in the heart. Like the river, sin commences small at first; but as years increase, crime is added to crime, until the soul is overflowed with the torrent of sin. Sin in the human heart is like the handful of snow tossed from the top of the mountain, and as it rolls down its declivity, increases in size. Like the avalanches in Switzerland, these had their origin in the blossom of snow; the single flake of snow, increasing year after year, until at length it formed the tremendous avalanche, and



crushed the devoted village beneath its weight. So it is with sin in the heart ; like the single flake of snow, it goes on increasing year after year, until at last it grows into a moral avalanche, and if unrepented of, crushes the sinner to eternal ruin. Sin is a worm that coils itself around the heart and gnaws the moral vitals ; it is a viper that sucks the very life-blood of our moral existence. Sin is a gangrene, a moral cancer in the soul. We have read of nostrums to cure cancer in the body, but these have turned out nothing more than palliatives. All agree that if any roots of the cancer remain, it will continue to grow ; therefore, to effect a cure, it must be exterminated, root and branch. So the cancer of the soul must be cut out by the sword of the spirit of God, and healed by the blood of Christ. "The carnal mind is enmity against God ; it is not subject to the Divine law, neither indeed can be." "There is none good, no not one." There is no human being free from sin. It cleaves to the cradled infant, and is the familiar and life-long companion of the man of hoary hairs. Wherever a human heart throbs, it throbs under a weight of sin. Wherever a human heart is struggling in the mighty battle of life, it is struggling in the chains of sin. "The scriptures have concluded all under sin." Thus, in the words of the confession of the Prayer-Book : "We have left undone those things which we ought to have done ; and we have done those things which we ought not to have done ; and there is no health in us."

Though man is degraded and fallen, we see traces of his former glory about him. In these shivered fragments floating along the sea of time, and drifting upon the shores of eternity, we see the remains of a once noble and glorious structure ; — we can trace here and there the name of the Maker, and the end and design of their creation. The beautiful flower that has been torn by the autumnal tempest from its parent stem, and crushed by the storm, is a flower still ; we see traces of its former elegance and beauty : although bruised and wounded, nothing can destroy its identity as a flower. So with degraded man : there are some things so beautiful and lovely about him, that we can hardly believe him to be no more than ruins, fragments of a former perfection. As in passing through a country, we

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see the ruins of a building, we form some idea of what that building was in its original grandeur and beauty, from observing pieces of decoration and fragments of broken pillars ; so the scintillations of kindness and benevolence which burst from the soul of man, tell us what it once was, what it might have been, and what it now is.

Man, in consequence of his polluted and depraved nature, is exposed to the wrath of God. The law violated, pursues him with its curses. But while awful thunder and lightning flash from Mount Sinai, the sunshine of mercy gleams from the cross of Christ for guilty man.

And this brings us to another great truth which the Gospel reveals to us—

4. *The means and possibility of man's deliverance from this guilt and danger.*—No sooner had man sinned, than the seed of the woman was promised to bruise the serpent's head. Thus a medium was provided through which sinful man might be reconciled to God. Go to Calvary, and there behold the ransom price of thy soul, Jesus hanging upon the Cross. "He was in the form of God, and thought it not robbery to be equal with God ; but he made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of man ; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Everywhere we see proofs of the goodness of God to man. But where shall we go to see the most striking picture of the goodness of God? Take us through the most ample walks of nature, and point us to the heavens studded with sparkling worlds, whose periodical revolutions mark day and night, summer and winter, seed time and harvest, and while we inhale the pure air, charged with nitrogen and oxygen gases for the sustentation of human life ; point us to the smiling fields when the breath of spring diffuses her "living green" over the landscape, when summer decks them with verdure, and autumn clothes them with fruit for the sustenance of man. Let us gaze at the sublime and craggy rocks, as they lift their tall heads to the clouds, around which the eagle soars, and where she rears her young. Let us view the beautiful river winding along through flowery vales, flashing and sparkling in the sun-

shine as it leaps from rock to rock in musical cascade, scattering fertility on every hand.

Whether we turn our attention to the gold and silver and other mineral productions, the varied beauties of the vegetable kingdom, from the lowly flower that has just peeped above the ground, to the lofty tree of the forest—the lovely plumage and song of the birds—the various changes of the insect from the larva to the perfect state—the finny tribes that revel in their ocean home—the beasts that roam through the desert—or whether we ride on the wings of the wind where the storm-cloud broods, the forked lightnings play, and the loud thunders roar:—in all these we see the wisdom, power, goodness and love of God.

But it is amid other scenes that we see the greatest manifestations of God's love to man as a guilty sinner. It is when we behold the veil of the magnificent temple rent in twain. It is when we behold nature covered with a funeral pall, and darkness over all the land until the ninth hour. It is when we behold the moon turning pale, the sun shrinking abashed and hiding his burning brow beneath the folds of the clouds. It is when we behold the mighty pillars of the earth tremble, the graves opening, and many that slept appearing. It is when we hear that voice which reverberated through the universe, which made angels rejoice, which shook hell to its centre and made devils tremble: "It is finished and he gave up the ghost." "Herein is love: not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins." "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." "It is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." He "loved the Church and gave himself for it." "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." "Jesus Christ, by the grace of God, tasted death for every man." The love of God to man is past human comprehension. It was unmerited, disinterested, and free; no tongue can declare it. "God so loved the world." The gift itself bespeaks its greatness.

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In the prayer of Consecration in the Communion Service, we read :

“ Almighty God, our Heavenly Father, who of thy tender mercy didst give thine only son, Jesus Christ, to suffer death upon the Cross for our redemption ; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.”

And again in the 31st Article of the Church, we have the same doctrines in these words :—

“ The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual ; and there is none other satisfaction for sin, but that alone.”

Thus we see how perfectly, in accordance with the truth of the Gospel, is the liturgy of the Church of England.

There are other great truths which I should wish to bring before you—such as the gift of the Holy Ghost the comforter, repentance, justification, and the eternal duration of future rewards and punishments. But time will not permit me.

The truth is of importance ; hence the Church is called “ the pillar and ground of the truth.” “ And if I say the truth, why do ye not believe me ?” Brethren, you have heard these great truths repeated over and over. What you want, then, is not the knowledge of them, but to believe them with the heart unto righteousness. Why was it that the mass of the Jews rejected the truths taught by Christ and his Apostles ? Because of their prejudices, because of their unbelief. Hence we read of an “ evil heart of unbelief ;” “ and He could there do no mighty works because of their unbelief ;” “ He marvelled because of their unbelief.” But you say you believe in the Holy Scriptures,—you believe in “ one God, the Father Almighty, Maker of heaven and earth ; and in one Lord Jesus Christ, the only begotten son of God, who, for us men, and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary ; he suffered and was buried, and the third day he rose again from the dead, and ascended into heaven, and sitteth on the right hand of the Father ; and

he shall come again with glory to judge both the quick and the dead ;"—you say you "believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son, and in one Catholic and Apostolic Church ;"—you say you "believe in the forgiveness of sins, the resurrection of the body, and the life everlasting"—yet I fear some of you are living in habitual opposition to what you say you believe, and in the neglect of the requirements and privileges of the Gospel. Hearing the truth is not believing the truth. For recollect, the most prevalent form of unbelief is that of the *neglectors of the truth*—those who Sunday after Sunday attend church, and hear the truths of the Gospel faithfully preached, and join in the responses of the liturgy which is in accordance with the word of God, and yet do not obey the truth—who love the world more than they love God.

Brethren, the faith by which we are saved, is not the mere abstract assent of the intellect to the truths of the Gospel. Because "with the heart," not with the head, "man believeth unto righteousness, and with the mouth confession is made unto salvation." No reasoning—no preaching—not all the power of human eloquence, can produce a living faith in Christ. True faith is *supernatural*. It is the work of the Holy Spirit,—it is the gift of God. "For by grace are ye saved through faith ; and that not of yourselves ; it is the gift of God ; not of works, lest any man should boast." And this was the doctrine taught by the early Fathers. Clement, who was Bishop of Rome in the first century after Christ, says—"We are not justified by ourselves, neither by our wisdom, or knowledge, or piety, or works that we have done in the holiness of our hearts ; but by that faith by which God Almighty has justified all men from the beginning." And Polycarp, St. John's disciple, who was Bishop of Smyrna, says—"Ye are saved by grace, not by works, but by the will of God, through Jesus Christ." Turn now to your Prayer Books, and you will find that the 11th Article of the Church is founded on this doctrine as follows :—

"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings : wherefore, that we are justified by

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faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification."

And in the Post Communion Service you will find these words:—

"Humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, and through faith in his blood, we and all Thy whole Church may obtain remission of our sins," &c.

"Without faith it is impossible to please God." In every step of our spiritual progress, according to our faith so is it done with us. Jesus said unto the Canaanitish woman, "O, woman, great is thy faith; be it unto thee even as thou wilt." Again, we read, "He that believeth not is condemned already, and the wrath of God abideth on him, because he hath not believed on the only begotten Son of God." And "He that believeth not shall be damned."—"And if I say the truth, why do ye not believe me?"—Hear the words of Christ in the 24th verse of the chapter from whence the text is taken:—"For if ye believe not that I am he, ye shall die in your sins." Faith derives all its efficacy and power from the command of God. "Faith works by love, and purifies the heart." We are not justified on account of our own works or deservings, but on account of the *merit of Christ*; and this benefit is communicated to us through the instrumentality of faith. True faith implies, that we *do* and *suffer* all the will of God: it implies a cheerful and holy obedience to the commands of God. Good works are the fruits of faith; hence the Apostle St. James says—"Faith without works is dead;" and the Apostle St. Paul, in his epistle to the Ephesians, says—"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them:" And again, in his epistle to Timothy—"These things I will that thou affirm constantly—that they who have believeth be careful to maintain good works."

Brethren, have you so believed as to obey the truth? For Christ says, "If ye love me keep my commandments." To believe, then, is simply to *take God at his word*, which declares that man is impure, unholy, guilty, and far from



God by wicked works, dead in trespasses and sins; but that Christ Jesus came into the world to save sinners. "Believe in the Lord Jesus Christ and thou shalt be saved," for he is a Saviour, a great Saviour, able and willing to "save to the uttermost all that come unto God by him." That he now sits on the mediatorial throne—the throne of grace—the throne of mercy, to which we can boldly have access through faith in his blood. "He is exalted a Prince and a Saviour, to give repentance unto Israel, and remission of sins." "He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel." "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed: And ye shall know the truth, and the truth shall make you free."

"And if I say the truth, why do ye not believe me?"—Is it because these truths are *unimportant*? They were confirmed by the agony and bloody sweat, by the cross and passion, by the death and burial, and by the glorious resurrection and ascension of the Son of God, and by the coming of the Holy Ghost. Is it because they are *uninteresting*? Our own personal salvation hangs upon them. Angels desire to look into them, and "there is joy among the angels of God over one sinner that repenteth." "Redemption is the science and the song of all eternity. The saints and elders round the throne, old in the years of heaven, examine it perpetually."

Why is it then, that you do not believe these truths? It is because of your "evil hearts of unbelief."  
 "Wherefore let us beseech Him to grant us true repentance, and His Holy Spirit, that those things may please Him, which we do at this present: and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to His eternal joy; through Jesus Christ our Lord."

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