

ance; I have been told in my boyhood that it is a sorrow for sin. There are two kinds of sorrow spoken of in Scripture: Paul says godly sorrow worketh repentance that needeth not to be repented of, but says he, "The sorrow of the world worketh death." The sorrow of the world is of this nature; for instance, we find men who curse and swear, lie and steal, get drunk, etc., when they are reprov'd, or even when they reflect in their reflective moments, they are sorry for their conduct, but does that prove they repent? Certainly not, a man may be sorry for sin and not repent thereof. You may see the drunkard at his home intoxicated, abusing his wife and children, but when he is sober he is sorry for the act, and perhaps the next day is found drunk again, he still continues to pour down the intoxicating firewater, and is sorry again, does he repent? No; but he is sorry with the sorrow of the world, which worketh death, which is to sin, and be sorry for it, and go and sin again; but godly sorrow worketh repentance that needeth not to be repented of. What kind of sorrow do we understand Peter to mean when he said to the Jews, "Repent." We understand him to mean, they were to *forsake* their sins; to cease to do evil; let him that stole, steal no more; let him that got drunk, cease the sinful practice; let him who has been in the habit of doing wrong in any way, cease to do wrong, and learn to do right.

I am here reminded of a circumstance that took place in Virginia. A deist, a lawyer by profession, was on his death bed through consumption; his friends were Presbyterians, and they had prayed for him again and again, and the poor fellow still remained unconverted, and of course was expected to go into eternity, to dwell in that hot place. The last resort was to have a minister to pray for him, but he still remained unconverted.

They exhorted him to repent and turn to God, and be converted before the brittle thread of life should be snapped asunder, and he should take his exit to another world. He thanked them for their advice, and told them he appreciated their labors. After they had got through exhorting him, he being wearied, and very sick, they concluded to let him rest, and converse among themselves on the topics of religion. They began to converse about the conscience being the most troublesome thing in the world. Said one, "I am much afflicted with the smitings of conscience when I lie down and rise up." "And so am I," said another, "that monitor within is more trouble to me than anything else here below." When they had got through, the deist spoke and said, "Gentlemen, you have taken the trouble to come and give me advice, now permit me to give you a little; go home all of you, forsake your sins and behave yourselves, and your consciences will not trouble you any more." It is true repentance, when a man departs from evil, and cleaves to that which is good. This is what the Apostle means when he said to the inquiring Jews on the day of Pentecost, "Repent, and be baptized." "What shall we be baptized for, Peter?" "For the remission of your sins."

In the first place, you notice, he taught them the Gospel, and faith sprung up in them by hearing the word of God—the Apostles, filled with the Holy Ghost, preached the word of God, and the multitude believed. As soon as they had faith, they were taught to repent; then repentance is the second step to be taken by the sinner in the Gospel of salvation. As soon as they were taught to repent, they were commanded to be baptized for the remission of sins. Some preach the ordinance of baptism very lightly, they say that baptism is an outward and visible sign of an inward and invisible