

dence. Believe that Jesus is, and that he has atoned for the children of men; believe that without his death and sufferings there could have been no forgiveness of sins; believe that his is the only name given under heaven whereby mankind can be saved. It is a principle requisite to the new birth.

My text informs us that unless a man be born of water and of the Spirit, he can in nowise enter into the kingdom of God. Before you can be born of water, you must have faith in such a principle as birth of water. "Faith," says the apostle, "comes by hearing, and hearing by the word of God." That is, in ancient days they had no printing presses to circulate the written word, so that faith could come by reading: they produced faith by their verbal testimony in the hearts of their hearers who were honest, and who investigated the subjects laid before them. Will this faith alone save a person in the kingdom of God? No. This is only faith without works, such as devils have; and yet it is necessary in a true believer, to precede the works which he must perform. Devils believe that Jesus is the Son of God, and they believe it on good substantial testimony. Mankind are required to believe the same fact as well as the devils; but such faith will never save an individual without works: there are other conditions to be connected with it before he can be saved.

What is the next step? It is to repent of all our sins: we know what they are. These persons sitting before me, in this congregation, can look back upon the past years of their lives, and can reflect upon the many sins they have committed before God, that perhaps no other person living knows anything about. You can recollect many laws you have broken. Perhaps many of you have forgotten some of your transgressions; but in the

next world they will be brought before you. But you can call to mind some of the most prominent evils and transgressions which you have committed. Have you taken the name of God in vain? What saith the law of God? "Thou shalt not take the name of the Lord thy God in vain." Are there not many people in this city who have used that name in vain? Are there not many persons present this morning who have blasphemed His name? If there are, you are the persons I mean: you are the individuals who have need of repentance. You are the persons that must reform from this sin, or else your faith that Jesus is the Christ will do you no good. Are there any persons under the sound of my voice who have cheated their neighbor, and who have been dishonest in their dealings generally? Look within your own hearts; look back upon your past dealings with your neighbors in former days. Have you defrauded them out of the least particle of their property? If you have, you have broken the law of God—that law that was thundered from Mount Sinai by the voice of the trump of God—that law that was continued under the Christian dispensation—namely, the ten commandments. If you have coveted your neighbor's property, or stolen, you have broken that portion of the law. It is just as bad to cheat a man out of his property as to go in the nighttime and secretly steal it from him. Both of these are strictly against the law of God, and the penalty of that law will be fulfilled upon every individual that has transgressed it. You cannot get from under it, only by repentance and restitution. What said Zaccheus in ancient times? He was very anxious to see Jesus Christ. He, no doubt, believed in him, and felt to repent, and said, "Lord, if I have wronged any man, I am ready to restore four-