

come to an end: when he looks forward, he beholds an angry God that cannot look upon sin with the least degree of allowance: when he looks behind him, he beholds Satan with all his

(see Alma 45:16)

tion with fear and trembling, denying yourself of all ungodliness and worldly lusts, and living soberly, righteously

(see Moroni 10:32)

A. True repentance is a saving grace, whereby a sinner turneth from his sins, and returns to God; with full purpose of heart, and sincere endeavour to walk in newness of life.

(see Mosiah 7:33, Jacob 6:5)

as it would gratify that vile spirit that is so much like the spirit of the devil, who, because he is miserable himself, is unwilling that others should be happy.

(see 2Ne 2:27)

the Lord, or to become truly pious, until the mystery of God shall be finished. So we see the folly of procrastinating the day of repentance and of turning to the Lord. The present time and opportunity

(see Alma 13:27)

Faith cometh of the word of God, hope cometh of faith, and charity springeth of them both.

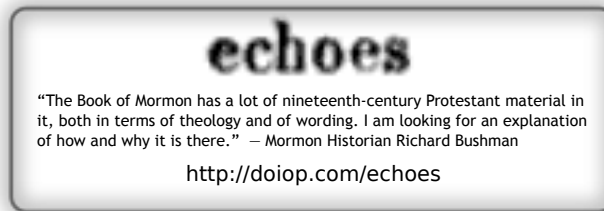
(see Ether 12:4, 20)

the character of the Saviour, that the same infinite atonement, which is necessary for the pardon of one sinner, will answer for the salvation of all

(see 2Ne 9:7, 2Ne 25:16 etc.)

scourge of God? If he has been an instrument in the hands of God, why do you blame him for executing his

(see Mosiah 27:36 etc.)



sent? Faith apprehends and submits to the gospel plan of salvation, by the obedience and sufferings of the Son of God; yea, it not only submits to it, but

(see Jarom 1:2 etc)

To satisfy the demands of justice, it pleased the Father to send his own Son in the likeness of sinful flesh

(see Mosiah 15:8-9)

you? Even because then God would not be infinitely holy: now, holiness is his being: therefore, if he should cease to be infinitely holy, he would cease to be God: so opposite is sin to God, that if he did not hate sin as much as he does, he would cease to be God. If his

(see Alma 42:13,22,25)

acceptable to Christ; at a time when it is not only said, but preached; and not only preached, but printed, that infant baptism is an abomination to the Lord, and the administrator takes his name in vain, every time he administers it.

(see Moroni 8)

of our Zion with untempered mortar. O let these plain and simple, but precious truths take hold upon your hearts: 'That

(see 1Ne 13:26, 28)

cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in God's fear? Will God dwell in an unholy temple? Will

(see Mosiah 2:37)

any of them. If there be moral good in any of those tempers or actions, there must be moral evil in the directly opposite; and if there be no moral evil in the latter, there is no moral good in the former; as if there were no natural evil in pain there would be no natural good in pleasure.

(see 2Ne 2:11)

1. It is argued from the probationary state of man throughout the present life. By a state of probation "we mean," (in the words of Mr. H.) "a time in which we are allowed to act on trial for the retributions of a future world." "It is a time in which we may choose life or death; with the assurance that according to our choice will be our future condition." p. 183. This is perhaps a good definition of a probation.

(see 2Ne 2:21, Alma 12:24)