

the Holy and Just One. He said to them, If you will repent now, you murderers, you who have killed Jesus, the Just and Holy One, there is one hope that even your sins may be blotted out. Not in this life, not by baptism for the remission of sins, but when the time of refreshing shall come from the presence of the Lord and he shall send Jesus Christ, whom the heavens will receive until then, and not even then unless they repent while here in this life. This must have been sorrowful news to those to whom it was communicated, if they believed it.

"Repent, and be converted." Notice now what this sentence means. The word "converted" has been construed to be "born of God," or to become a new creature; but the true meaning of the word is to reform our lives, converted from doing that which is evil to do that which is good—turning from sin and transgression to that which is righteous before God. If those Jews would repent and turn or be converted from their sins to do that which was right, they had a hope of having their sins blotted out when Jesus should be sent from the presence of the Father in the times of restitution; but until then they must remain in torment, suffering for their sins.

Let me bring up another instance. There was a man in ancient times, named David, and because he was a man after God's own heart, the Lord chose him to be king over Israel. The Lord also greatly blessed this man, and poured out richly upon him the spirit of prophecy and revelation, and many of his psalms, which we now sing with so much pleasure in our meetings, contain prophecies relating to the most remote generations of the human family. This man was a Pro-

phet and Revelator, he was filled with the Holy Ghost and spoke as he was moved upon by that Spirit. God loved him, and said that he was a man after his own heart. God also blessed him, while but a ruddy youth, fleeing from cave to cave, and from mountain to mountain to escape from the persecutions of Saul, who sought to take his life, with eight wives. This was before he was placed upon the throne. But after Saul had been cut off and David had been elevated to the throne of Israel, the Lord also gave him all the wives of Saul his master. So says Nathan the Prophet, and he was sent to reprove David. What had he done to need reproof? Why he had taken his neighbor's wife, a person he had no claim upon, and he not only committed adultery by thus taking the wife of another, but by his order her lawful husband was placed in front of the battle that he might be destroyed, and he was destroyed, hence, though he himself did not thrust a dagger to his heart, he became a murderer in the sight of heaven by having this man placed where his blood would be shed. After all his goodness, and after all the light and knowledge which God had given to this man, he committed these two great crimes. Nathan the Prophet was sent to reprove him for them, and he did so by means of a parable. He told David, the king, that a certain poor man had but one ewe lamb, and his rich neighbor, close by, had a great flock, and there came along a stranger, and the rich man went to this poor man's fold and took the only sheep he had and dressed it in order to make a sumptuous feast for the stranger. This kindled David's wrath, for though he had transgressed, the principle of justice was