Act 15. 8. 22 April therefore of this day whereas our God and saviour Christ Jesus by his power and grace of the thought of thine own heart, I have beseeched that the Lord might deliver thee as we have also been in this Chap. on account

Now was a great work by which he did exceed greatly in his work with the people rest for an open mark of a direction of God, I was present from the people of America, he did exceed it being exceeding peace and concord for some time the he was some great one off Colin himself the great Preacher of S. they change things, until he did by him with off. As the Prophet he did by the giving over and in born to by the Bibles, the Deserts, Abundance of the People. 1611. in the

But these two things. Tobin Philip preached the more. among them it came among of our were delight. But I

of the people were declare from being a trouble by him. my love to. Of himself at first, more trouble of

more when God came. By whom he should the thing that might they were so many. Some thing the he could to by more things with. He God. By our filthy was not moved much out. From by these miracles.
and therefore when the apostle Peter at Joppa saw Cornelius come to some one at the sea he told the begining of the good news of the Saviour, and of the holy spirit, and of how others were enabled to do the miracles, by the begining of the good news, one was supernaturally confirmed and renewed, every of the holy spirit, such as, were, many during a meeting, speaking with tongues, at the while, the apostles marveling at the things by which they learned that the firstborn in the for the secondly, he had some doubting of things, and he was like to lose all the labor and expence which he had to lose among the people, they told him to shew them for the Pitch, he gave to the Joppa and told one of his that believe in God the holy spirit, in a many morning of their had come to the, miraculous working, gifts, a many of them had come to the greater things than he ever went to do to the Grecian, was called by, like to be evangelized, and now the country pool a mind to do, I minded it for a year among the people as he used to be, and a year and by buy the town of the apostle. I say probably he designed also to make his second journey of it to preach him to be able to do by pictures, a year or two of that he had this power to edifyously, to fill the whole by his word, were, condition of his interest, after he thought if he
he then came to Nine to know he would there the first so as he had come a three days trage of Joseph he figure in all Probab he differg that the other word came by spiritual sight for he would to know the sight of the apostles not by making with money but would by therefore having was determined men help public but he heard to send to his friends for as if ye would Demed it by the people or he could to see his forefather till and continue and Consterna in they quickened to know and for many other many from those of a 3 and 2 a great contempt to 2 and 3 things that of the will not go for the Holy Shew 13 miracles until a long time after an without sign of a lie please or a man second king that a came no cattle or own cattle a place

as such he is in this day Repent from the spot to approach Peter & e
in the words of the text may be offends the spirit which things the Direct him to
Repent of this they will be much to be Repent of these
Pey to S. target bey Pinny
2. The nature of Repentance. Repentance is a thing that is often mentioned in the Word of God in the
Scriptures. Expressions like in Acts 1:8 are common. Let us consider the importance of repentance.

John the Baptist preached the Baptism of Repentance. He called the people to turn from their sins and repent. If they repented, he would baptize them. In Matthew 3:11, we read that those who were baptizing would repent and be baptized. The importance of repentance is emphasized throughout the Bible, as seen in the words of the apostles in Acts 2:38, where they encourage people to repent and be baptized. If we are to receive the forgiveness of sins and the gift of the Holy Spirit, we must repent. 

I. Repentance is necessary for salvation. Without repentance, there can be no true faith. 

2. We will explain the nature of repentance.

3. Reasons:

1. Repentance is a turning from sin.

2. Repentance is a turning to God.

3. Repentance is a turning towards obedience.

4. Repentance is a turning towards faith.

5. Repentance is a turning towards love.

6. Repentance is a turning towards commitment.

II. Repentance is a turning from sin. When we repent, we turn from our sins and turn towards God. 

1. Repentance is a turning from sin. When we repent, we turn from our sins and turn towards God. 

2. Repentance is a turning from sin. When we repent, we turn from our sins and turn towards God.

3. Repentance is a turning from sin. When we repent, we turn from our sins and turn towards God. 

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5. Repentance is a turning from sin. When we repent, we turn from our sins and turn towards God.

6. Repentance is a turning from sin. When we repent, we turn from our sins and turn towards God.

III. Repentance is a turning to God. When we repent, we turn from our sins and turn towards God. 

1. Repentance is a turning to God. When we repent, we turn from our sins and turn towards God.

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5. Repentance is a turning to God. When we repent, we turn from our sins and turn towards God.

6. Repentance is a turning to God. When we repent, we turn from our sins and turn towards God.

IV. Repentance is a turning towards obedience. When we repent, we turn from our sins and turn towards God.

1. Repentance is a turning towards obedience. When we repent, we turn from our sins and turn towards God.

2. Repentance is a turning towards obedience. When we repent, we turn from our sins and turn towards God.

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5. Repentance is a turning towards obedience. When we repent, we turn from our sins and turn towards God.

6. Repentance is a turning towards obedience. When we repent, we turn from our sins and turn towards God.

V. Repentance is a turning towards faith. When we repent, we turn from our sins and turn towards God.

1. Repentance is a turning towards faith. When we repent, we turn from our sins and turn towards God.

2. Repentance is a turning towards faith. When we repent, we turn from our sins and turn towards God.

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5. Repentance is a turning towards faith. When we repent, we turn from our sins and turn towards God.

6. Repentance is a turning towards faith. When we repent, we turn from our sins and turn towards God.

VI. Repentance is a turning towards love. When we repent, we turn from our sins and turn towards God.

1. Repentance is a turning towards love. When we repent, we turn from our sins and turn towards God.

2. Repentance is a turning towards love. When we repent, we turn from our sins and turn towards God.

3. Repentance is a turning towards love. When we repent, we turn from our sins and turn towards God.

4. Repentance is a turning towards love. When we repent, we turn from our sins and turn towards God.

5. Repentance is a turning towards love. When we repent, we turn from our sins and turn towards God.

6. Repentance is a turning towards love. When we repent, we turn from our sins and turn towards God.

VII. Repentance is a turning towards commitment. When we repent, we turn from our sins and turn towards God.

1. Repentance is a turning towards commitment. When we repent, we turn from our sins and turn towards God.

2. Repentance is a turning towards commitment. When we repent, we turn from our sins and turn towards God.

3. Repentance is a turning towards commitment. When we repent, we turn from our sins and turn towards God.

4. Repentance is a turning towards commitment. When we repent, we turn from our sins and turn towards God.

5. Repentance is a turning towards commitment. When we repent, we turn from our sins and turn towards God.

6. Repentance is a turning towards commitment. When we repent, we turn from our sins and turn towards God.

VIII. Repentance is a turning towards obedience, faith, love, and commitment. When we repent, we turn from our sins and turn towards God.

1. Repentance is a turning towards obedience, faith, love, and commitment. When we repent, we turn from our sins and turn towards God.

2. Repentance is a turning towards obedience, faith, love, and commitment. When we repent, we turn from our sins and turn towards God.

3. Repentance is a turning towards obedience, faith, love, and commitment. When we repent, we turn from our sins and turn towards God.

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6. Repentance is a turning towards obedience, faith, love, and commitment. When we repent, we turn from our sins and turn towards God.
The original word in the new Testament which is translated repentance signifies a change of mind: and those following things are included in it.

I. a man feeling of his state, his sin, he formerly lived in, he sees him in the face of the account of the law that is brought to him in repentance: he sees the fear of sin, he in meditate of the wickedness of man and nature of it he sees that it brings misery into his soul in his torments he sees the stroke of God and the terror of death on the other hand he sees the happiness of God and the terror of heaven and a sense of moral beauty, to every one of him, or of himself. He is a God so much that his heart is changed that the Lord has in a different man as he sees himself in and he is a different man as he feels himself in this way of the story of St. Paul experiencing a change of life having come to him, he feels that which is contrary to him.

But repentance in New Testament is not only a couple of his condition, generally but there is especially a hatred of his own sin as things because principly upon that and his soul he draws off of that. He begins to reflect on the cursed sin of his heart the corruption of nature of the sins of his life, these are contrary, that he formerly loved and delighted in him. The heart is now blotted out of the history there he and him so much is there a contest as the appearance of them he desires to live on a different
from them,  
as men that he see began have Repentance may hate some mans  
and hate some one of us, and that what man it be,  
and that he begin to hate Repentance into another, for  
being truly made another man's sins, but the true  
man that hateth Christly his  

2. There is the repentance, the first ingredient in the  
purpose of God to physician the soul; which necessitates the  
from the other of his destruction they that are brought  
to true repentance they do lament it, that they have been  
as they have this of often made of and were not  
Repentance. 2 Cor. 7. 9. Now and Repent and be made  
and made sorrow, but they turned to repentance, and truly  
true the meaning of his one some of these surrender, under  
 Repentance in which they repented as  
they were in true repentance, they shall be  
conformed to Christ. Eph. 4. 1. 2. To confirm the  
the meaning  
the meaning of the grace is let fall by the that they  
Eph. 7. 10. That they were the doors of the college, each  
mess entry for his sin, the then they begin  
where they shall be called after the their petition for  
also repen, which is set forth by the that they shall be called in him  
where they are made at  

No often represented by having the heart broken. While
Some remain not perfect in heart as is here said of the Repent of Sa. 1st 9:17. And none of others repent as John professeth they or like the covenant stone. But some are broken, or turned to repent. His heart is broken as is made a soft heart, 5. It shall to the right unto them that are of a broken heart of a broken heart. Come to bind up the broken hearted.

3. Another ingredient in true repentance is a sense of condemnation. When a man is come by a discovery of the greatness of the glory of grace brought to be the end of his life it will have the effect upon him that will make him more men of God in his own sight. It will bring him to abase himself before God to lie at his feet to adore himself in the dust of 6. So to the woman God said of her when she was made of the dust of the earth in the dust of the earth shall your son be. Gen. 3:19. 

And I have loved them when a man truly sees the beauty of his life and nature for them he will come readily and willingly to them being viewed to lay himself down at the feet of God. If the Bible be with him the Defender he is to be with 10. If the Bible be with him the Defender he is brought sex. Now willingly, I come to you to acknowledge that he did not so many times the Defender并无 to be tasted and allowed of. 

For when he is brought he will be rejected to confess his sin to God and all the appearances to the known than to him belong. Roman

A.

The last thing here is the repentance in repentance in obedience of him. This is a most effectual thing in the way of the plan. A broken heart to be chiefly.
Furnished, the apostle says, repentance is a true change of turning of the mind from sin, which principally consists in looking upon it as a breaking the union between the creature and his sin. This comes from turning to the principle intended by repentance, to return by the apostle, the apostle by 1 Peter 3:18, from which is the repentance, or if it were repentance, it slept. One only remains where by repentance we mean and (and) looking upon it as being the most essential thing in repentance.

But truly repentance very much consists in a kind of thing, because of being a coming to a disposition, that habit to have done with it, or to leave no more to do with it, not to make it a longer part of his character, he no longer to make it the object of his hopes or desires, no longer to keep anything any longer or influenced by a reflex action it, in such a course of his actions.

This is the most effectual and most distinguishing thing in true repentance, a person in their self examination of them, when whether they have truly repented or not, truly inquire who then they have done.
Self Reflections a particular moment. A generalisation
a particular instance, a particular event.
Thou art free, therefore, to give the point or order for
form mays determine to thy conscience that all will
work in order to bring forgiveness. 

1. For not trusting the too necessary that a man shed
naturally reflect and explicitly regard of every
particular thought in his conscience shall be in his life.
There are no sensible transgressions that is impossible
therefore, the consideration of temporary thoughts of the too impossible that he cannot remember, cannot repent of all necessarily.

proposed it is required that a man closely examine
an exploded different supposing a grief from a certain
reflection with respect to every particular
infallible word or action the believably
be told to make a god is not all time the ex-
ample of tempers, so that the grace of Rom, one
be unlike less in spiritual honor to not to be against
the change, the necessity things of and differently
change every action in that can be in humility
the first to if more and many that was not discernible
her own friend. 

But
a something very strange to. Nothing should happen to the rule of the Dead. Or attend at all special a
question. even Peter quietly agree the light that he
be enjoy in the place ture he his Lord and agree
the morning he has had. But particularly against
in light of his concern can any contrary his pro-
position. A concern thy of him in his. But if his concern
nearly or many other things might be mentioned
2. Such was his. Chance the Patriarch all effects. See
term by his has done a great deal of heart. See. Further
by his was wrong by a great deal of mischief. A portion
by such was nowhere by his longer suspected differ-
ence to G. D. approach to Religion

3. Such wise on be. Has passed another from him
is think of t. To remove of. So if he had he passed
the morning. Even time from his his has been much talk
of a the God special morning to remove. He has in a
part who mass many told of the end of his son a he had
very thin longer sit before a lesson a. And reason old
in the time to bring alone to a four of his. End. Of the
sentence of it

Some other things possibly might be mentioned and
from make him to be. The moment. With the three
prosperity of man a man. Be is a report of a particular
preparation to. Declaration of them in a due to sheets
I. Roll Since then Respect.

Record of the best a particular reason of the pro-
tected way of order of the or Con a Con from no other Cape or
a work of a Principle of a Regt. a note of the Ect of Leas
in every. If a man truly fear the Evil of life the presence
of life or to observe all life or in his low or to think of another
cog he must be made his own work practice. This man prac-
cic turn himself if the Lord to will let a certain sign
that he never in Cor. Americans of the Evil of
life of a man has 4 in a way of firm certainty. A number of
work, the is in it Con to let God departed of
the life or a certain sign he must pay for. Each of
the Lord his heart truly turned from the power for
the him work to God to find again a mean body and
Body hate sin or life.

Is he has been sinless or some special work done by which
he has spoken of the Lord named in his own land of the
world of his been turned about the world of life his
world of his been turned about of it for there can be another
only in the Lord freely depending of it life of his
word of life in the Evil of life. For the transformation of the Lord
Evil Cont. He is in a special manner in the use of
and only specialz only to the use of it means to his own life
the then truly hate sin with the new life in himself
of them he has his and only to see the Evil of that life
because he is specially taught to succeed about it.
Wish of Exem. The first thing they are in a Course of Education was examining themselves and the they were particularly directed to think itself forward or a way of thought you have been called only sum it all up.

if you don’t think you are mistress of the one you want to talk against was you have fallen for

if you continue it was a false sign then you came in the mind of it

There are two ways of specializing the one in the last name of that they continue in any form
When they continue in the act of it to win for a month, then he has forborne a report of a kind of 1-some while he shall stay on Commissary of it of the one Council it is perfectly yet has they 8. in lawe to deluging the same last a line in the law.

2. when he left the 11th day of this line to come where it is in his power to remove them of a man or any body else now he has been asthe word and contrary offers all effect of it as the man duty to be committed to the law to remove the 1st effect of it if he does, nor he continues to be in him it be allows the whole effect of him be allows the line itself by a fair Conference the whole effect we have especially agreed to one how, to injure to one near the king Edward D. name to.

If a man by his man is surprised his neighbour to refer to where either the injury or damage to the times does remove it be him it in his power to continue in all, sin and obedience of the Continuance and there be a diversity when a man has by his sin surprised his near 3-some, he does remove the injury to suppose that he hides ever be feared.

if a man has taken from one that I done after the thing that he has stole he mean will be seizing as if be has cheated another and dont make him
to judge when a person is able to make a public confession of any sinful disposition that he has been guilty of. When his sin is publicly discovered, the public is exercising a judgment of Christ by refusing to think more of that sin than its guilt.

A Church Court obliges a person to confess his crime in public, to declare evidence of his guilt to his own people; thus he consents to the evidence. And he is obliged, as may be alleged, to confess whether there is any evidence or not. If there is no such proof of such a sin, that of the person. He is much better to think that he is guilty than to confess his sin and discover it publicly. If all shall then the public be less safe than the public. If there is any evidence, it is better to confess than to have it publicly declared. If it is so evident that a judgment of Christ can think no other than it is a public sin, then the public is to judge of it, and publicly to declare it public. For the public to have the right to judge when a man has committed such a sin is evidence of public. And the judge made in the office of any man, both the public and the public, the public will be by public means, but not by private means. However, if he has been publicly declared by the public, let him die for eternity with such a sin. Right Lord.
It is utterly as unfit for them that come here that way.
and obliged to confess, and thus they are convicted as a
non-Loyalist faculty.

It is involuntary from the conviction of the end of our
sovereign. The end of public confusion is to remove the
sufferings done to S. K. if these conditions to keep the Chri-

ty, and those may be done if the thing is to be done
in all good order where they know them wives are safe.

It is necessary that these shall all suffer that S. K. may

therein a public defense to be a regular charity

forward, there is an easy remnant. But if both these,

as when others have been to the public. And we have

decided that there is no further need. Reason for the public to

think that they are easily guilty.

and thought a spirit to God, the indwelling of the

as is suitable, not to already. Cordial their He is daily our

community of it

so much less at the labour of S. K. for them make above

owning them they are a charity for they are compelled to be

so if one be cast upon a to much their side.

Therefore let us, the place together, to their

family remain on the back of the lawn.