'Thus what must I do to be saved?"

And they said, "Believe on the Lord Jesus Christ; and thou shalt be saved."

"To the child, lost in the wilderness."

No found can be sweeter amidst the darkness of calls which surround him while his father or some kind friends in he will lead him to his home. To the sighted, grief stricken of none can be more welcome than the physician who can construct his medical instruments to prolong a few years the life that had become alleviated extreme. To the con-"
drowned & lost for ever, who views his character & prospects in their true light, nothing can be more acceptable than the voice which pronounces his pardon I like him like. If any such compose the present audience, their serious & prayerful attention is requested whilst the speaker with the lamp of divine truth, sincerely endeavors to show them "the way of salvation".

The any present to whom belongs the character of impudent men, who do not feel any personal interest in this subject, I would mention a single thought which may induce you also to listen, though the subject be not clothed with all the attractions to your mind, which it has for the former. The thought is, the time will come when you too will desire to know what you must do to be saved. It may not come be till death, it may be too late, or it may be when no minister of Christ is at hand to point you to The Land of God, who taketh away the sins of the world. It then the in
Instructions now offered you if understood
I remembered, may be of infinite value.
May those who have found the way
of salvation and are walking therein,
and to heaven their frequent fervent ejacula-
tions for both Maker and Saviour, and may
successfully point out the true way to
point they may be so happy as to

by the meaning of our text. First, what
must I do to be saved? Is it made out
of circumstances of peculiar interest, which
I will briefly recall.

Paul, on his way to Macedonia,
was now at Philippi, where a little
retired from the city by the river side.
He preached upon the Sabbath to such
as were accustomed to report that His
for phrases. Here Lydia, a seller of purple
of the city of Thyatira, was converted by
the Lord under the preaching of Paul,
there he was met by a damsel possess-
led with a spirit of divination, I who
brought her masters much gain by tooth
The same followed Paul and his companions. And Peter cried, saying, "Those men are the servants of the most high God, which showed unto us the way of salvation." And the chief magistrates were commanded to send for many days, when Paul being seized by the seers who were the servants of the high priest, came out of the city.

The city was full of fear, and they said, "What shall we do to these men?" For they had heard them speak and they were well pleased with the men's words. The chief magistrate, wearing their clothes, commanded the imprisoned multitude to hear them. And having laid many stripes upon them, they cast them into prison, and commanded the jailer to keep them closely. Upon which they thrust them into the inner prison, and made their feet fast in the stocks. But his persuasions were unavailing. At midnight, Paul and Silas were as they might be from the stripes of the fire.
ceding day—prayed long prayers into God, who suddenly called the earthquake.

I shook the prisoners to its foundations opened its doors, set the prisoners free. The jailer now avoke & holding the door open, probably the first thought was I am a dead man. to avoid the as

prise of a public execution, drew his sword & was about to commit suicide. But Paul cried with a loud voice, saying, stay my heart, for we are all here. The jailer then called for a light. In the mean time he probably collected himself & determined of what he had been before unwilling to believe, that there were the servants of the true God, before whom he now realized himself to be a condemned sinner. He sprang in a great trembling, & fell down before Paul & Silas.

Whether he said anything at this time the historian does not inform us. Possibly his emotions were too strong for utterance, till he had brought them out of the inner prison. When he exclaimed,
Sir. What must I do to be saved?

Some have supposed this inquiry to have arisen in the safety of the law, that required the life of the keeper of the prison, provided the prisoner was under the violation of which not a fortnight before, had been expiated by the life of the keeper of the prison from which the thief or Peter had been miraculously delivered.

Others have supposed the jailer to be in fear of the anger of the God of Paul and Felix, whom he had treated with respect, wished to know how he should be saved from that. But the evidence is conclusive that both these views are erroneous, that the solicitude of the jailer was, to know how his soul might be saved.

(a) The must have known of the conversion of Felix, and it is highly improbable the persons mentioned in the 16th verse could have cried for several days together.

"Then men can the counsel of the must-high God, which they unto us the word of salvation, & he remains wholly igno-
(b) The answer of the Apostle decides the import of the inquiry. If either of the above views were correct, Paul & Silas would have taught him, better than there was something more important demanding his attention. But no. The question was to the point, Sirs, venerable men! Servants of the Most High God! What must I do to be saved from endless perdition? Will my soul be not lost? He was answered accordingly. Believe in the Lord Jesus Christ, & thou shalt be saved.

The limits of the present discourse will not permit me to speak more in general terms of the import of the salvation here desired. It is the salvation of the soul, the salvation of the immortal soul. I wish to invite your attention particularly to this single subject (viz.)

The way to be saved.
In treating of this subject I propose the notice
1. to expose some of the errors into which
    ruinous have fallen, who have sought
    the way to be found.
2. Notice found of the difficulties that
    may oppose such inquirers.
3. Point out the true way of salvation, as it is revealed in the Gospel, and
    Christians in their experience have found it.

Facts taught in the Bible by such declarations as the following. I can
not dwell upon. The Lord looked down from heaven to see of them were any
that could understand to seek God. They are all gone aside. They are all together become filthy.
There is none that doeth good, no, not one.
Rom. 3:19 Now we know that whatever
the law fault it sets to them that are
under the law: that every mouth may be
judged, and all the world may be come guilty
before God. (Gal. Rom. 1: 1) For the wrath of God
is revealed from heaven against all men.
goodnings of unrighteous men of men, who held the truth in unrighteousness. He that believeth in Christ shall have everlasting life. Therefore there is laid up for you an crown of righteousness, which the Lord, the righteous judge, shall give me at that day: not to me only, but unto all them also that love his appearing.

Assuming for the present that my hearers will admit the doctrines inculcated by the scriptures of revelation, it is necessary upon the conclusion of the Bible, now cited, should proceed directly to the subject proposed.

1. I am to consider some errors into which sinners have fallen, who have fought the way of salvation: upon these I shall be brief.

a) Sinners endeavor to work out a righteousness of their own.

One of the first mistakes that sinners make on awaking to a sense of their guilt and loss in the sight of God, is to do something to atone for their sins, to entitle them to the divine favor. It is not till he is fully humbled that they are willing to relinquish the idea of deserving mercy themselves.
They commence an external reform. The profane will cease his oath. The intemperate will abandon his cup. The moral will resolve upon a more consistent life. I propose to be more strict in the observance of the Sabbath to read the Bible with more reverence in attention. I also see various books he will be careful of his neighbor's character. All this I do in his own strength and indulges the delusive hope, that presently he shall be accepted of God. All his past sins be cancelled. This is an error, not the way to be saved by Jesus Christ.

Awakened sinners are sometimes unwilling to have their seriousness known. I am asked those inquiries which might perhaps put them in the right way. One course of this unwillingness may be. They are not certain how long they may retain their serious impressions. They think it is possible they may wish to return again to their thoughtless course of life. But this will be in consistent in the view of men after having protested to be convinced.
If in the business is concealed, they may little retain their character for consistency of which most men are very tenacious. Should they become as thoughtless as ever, men who have courage enough to fight a deal of courage to may be called, or fearlessly to face the climacism of (in defense of their country), others who can boldly brave the perils of the ocean, frequently have not moral courage in a sense of soul sufficient to let it be known they wish to be the friends of God and heroes of immortal glory. This is not the way to be heard.

I am to notice some of the difficulties which may oppose the inquirer after life.

(a) The first to which I shall allude is, they cannot understand some particular doctrines, as Election, De Cresu & Divin

Sovereignty. But this difficulty would

nearly vanish, provided the inquirer be willing to practice, obey what he does understand, and is ready to trust when he cannot fathom, humbly wonder, 규정시 끝이 될 Since
I know not, teach from me, He that doth
The will of God I shall know; of the doctrine
no further is less of God. God is honored when
his word is implicitly believed, though all
the reasons for it are not yet perceived.

(6) By far the most common difficulty
with the awakened sinner is, “I cannot
feel enough that I am a sinner.” I know
very well that I am; make me. I am instinc-
tually convinced that I deserve all
The Bible declares of me, but I cannot
realize it sufficiently. My heart refuses
to feel. Of (proud & haughty) anxious
sinner, in every condition of life, young & old,
rich, poor, noble & ignoble, with whom it
has been, my high privilege to converse.
I pray, I direct to the Lamb (for I esteem
it a great privilege to do anything to
help my fellow beings up to heaven).

By these, I reflect, no difficulty has
been mentioned so frequently as this. (And
my brethren who have been in the ministry
much longer than myself, have frequently
said, their experience in this respect was the
same.)

Sometimes it is really to, that I understand
ing is convinced, whilst the heart is unfeeling as a stone, but frequently this class of persons mistake upon this subject. I have seen them with so much feeling that their frames were affected, their eyes suffused with tears; yet they complain of want of feeling. They have formed an idea of what others have experienced, and are looking for the same. In this way they are liable to divert their attention from the truths that are calculated to make them feel their true condition. Aroused sinners do not distinguish that it is not the degree, but the kind of conviction which prepares them to come to the foot of the cross. Were they to refer to the plagues of the land, it would not take them in. On the other hand, one particle of true favour for sin again of God's desire to avoid themselves from pardon through the merits of Christ constitutes enough to come at once. I acceptably to surrender all into his hands in relation to such as really desire this.
of conviction. This fact alone should be sufficient to break the heart, for it has attained a degree of hardness it has attained. Yellow fever is your judgment, and if you know that you have it, you must against your Maker, that nothing of the precious blood of his own son, could expiate your guilt. Now can you contemplate your infidelity, recall the many warnings you have heard, the sermons you have heard, the Sabbath you have enjoyed, remember the agonies and dying part of him that offers you pardon. But will you remain unfeeling? Well may it be said,

The rocks can rend, the earth can quake,
The sea can roar, the mountains shake,
Of feeling, all things know some sign,
But no unfeeling hearts of mine.

What should we think of the disobedient child that has grieved a thousand times a tender parent's heart. Should we say "Father! I have abused thy kindness. I have done very wrong. I love you, but I cannot feel sorry for my fault. When I do I will ask your forgiveness. We should
think he was dishonest, or his heart very hard & obdurate. But did children
best an earthly parent as the finest
has treated his God, his Measuring Master?
I fear I have detained you too long with
these various difficulties, but real ones
in my. I proceed directly.

By to point out the true way of
Salvation as it is revealed in the
Gospel. + in Christian experience.

(a) The first direction I shall mention
is that comprehends all others
is that of the text. Believe on the
Lord Jesus Christ. + Thou shalt be
saved. For (John 3:16.) God so loved the world
that he gave his only begotten Son. That
whosoever believes on him should not
perish, but have everlasting life. +
The Savior testifying, Verily, verily, I say
unto you, He that believes on me
shall have everlasting life.
It will be relevant here to quote some
of the directions of the Apostles to their
awakened inward. Our Saviour instructed the young man who inquired of him, "What good thing should I do that in my might in this external life?" He asked the young man, "Do you not keep the commandments from your youth up?" He said, "Yes." The young man said, "Then you shall hear treasure in heaven, and when you come to follow me, when the inquirers on the day of Pentecost were wicked in their hearts, I failed to Peter, and the rest of the apostles, 'What shall we do?"' Peter said to them, 'Repent, and be baptized every one of you in the name of Jesus of Nazareth, for the remission of sins, I go to heaven in the gift of the Holy Ghost.' "Philip said to the council, "If there be men with all the heart, then mayst thou be baptized, which was a badge of discipleship. But I understand Philip, as referring to faith in Christ, is apparent from his reply, 'I believe that Jesus Christ is the Son of God.'" Peter confirmed Cornelius (who in vision had been ordered of God to go to him to know what he ought to do) after stating that Christ must be ordained of God to be the Judge of both
quick to shed. To him give all the prophet's witness, that through his name whatsoever believeth in him shall receive remission of sins. All these instructions agree with the text, in pointing out faith in the Lord Jesus Christ as the only way of salvation.

The faith here spoken of implies, what is elsewhere expressed (as in the above cited passages), repentance, by which is intended not only sorrow for sin, or a return of its own; but as essential to it, there must be a dependence of soul upon the great Mediator for deliverance from sin. It may not present this subject in its proper light, better than by quoting the language of Mr. Edwards: "That in justifying faith which directs respects to, or the end to be delivered from, by the Mediator, is as follows: a sense of our insufficiency, and the callfulness of it, a hearty acknowledgement of its de
desert of the threatened punishment, looking to the free mercy of God in a
Redeemer, for deliverance from its
its punishment."

From this general explanation of the way
to be found, I shall now descend to some
particulars.

1. Those who are conscious to be found, must,
believing in the Mediator, in all his attributes
( worthless of Lord, or sovereign, if Jesus, or Savior, or
Christ or anointed, thing) come to him de-
fectly, as they are guilty and unworthy. For he
will near receive them on account of any
goodness of heart. No reformation of sins
can entitle them to his favor. He is now
ready to receive the returning prodigal as
rich. He is also mighty and able to save.

They must trust in Christ, submit wholly
to him, fallow implicitly his directions.
careful not to substitute their rest or
Repentance for this. Savior, but ob-
solutely depend upon Christ himself.

I may not better illustrate this act of
submissions to Christ, than by alluding
to a patient of his Physician.
The patient says, "I do not understand the nature of my disease, nor the means of curing it. My physician has studied the human frame, he knows all its parts. [the nature of remedies of its diseases have been his study for years. I will therefore commit myself wholly to him. What he prescribes I shall be faithfully administered. So the prayer should be, 'I will go to Christ. He understands my case; he is an omniscient physician.']

2. Awakened times should not be in solicitude to find in this experience the ideal Christian man to know what is required. Look at suppose a person solicited to be found the soul heart of the joys of being a Christian. The immediately forend an idea of it. It is
impossible in the nature of the mind to be otherwise. If we hear of a place we have never visited, we at once form a conception of its appearance, tho' described to us more accurately by them who have seen it, when we come to view it, we find it different from the first conception of it. (Hansard, Amsterdam) Handwriting, Peking) Must then? Shall not the Christian describe as well as he can his joy? Certainly, that the sin not be examined to think there is none, facility for him also. But let him not look for much for the ideal Christian which he expects to be when born again. As to follow the instructions of the Bible, 1st to know by his own experience what it is to be pardoned. Freely forgiven,

"Let us obey, we then shall know, "I shall feel our sins forgiven, "anticipate our heaven below, "And own their love is heaven."

3. In the way being pointed out, we must come to Christ, now.
"To deny our own is to sin against Christ, to pierce the Holy Spirit. To defer, is to increase the mind which you now pretend to hate."
I from which you express a desire of deliverance I must not dwell upon this topic. I leave it remaining here. Now is the accepted time.

Conclusion

I conclude this discourse by pointing out some of the inducements to walk in the way of salvation.

1. Condemned to ruined fonder, believe in Christ, f then shalt be saved. Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool. No good thing which God has to be lost for the saved be written in their life. In death you shall have peace, it may be transparent, as you view heaven and the angels and redeemed spirits waiting to welcome you to the mansion prepared for you and the Lord Jesus Christ standing with a in splendor crown to place upon your head, on your arrival in that bright world of their language would fail (one should I attempt to portray an endless felicity you shall partake)
Finally, I must not forbear to address a few words to those who are unconnected about their relations.

Dear friends, the time will come when this question, "what must I do to be saved?" will interest you deeply. I respect what I have said before it may come too late. Reflecting on the story of middle age, at the last moment upon his deathbed unprepared for the change before him. The hot and flush was upon his cheek, death had evidently marked him for his victim. The had his reason, and felt, "I will of all the feelings of a dying man not love, me, "be world," which he wanted for an interest in Christ." I shall not soon forget the expression on his face as he uttered the expression, "God, what I would wish to say to them in the health, who are living as he had done, "go to church and prepare for death to a sick and dying hour."

In the meantime one day, weak in the room as the her heart was breaking with grief, she was his dying letter. The last bed was mingled. She wrote that her mother was dead. I now the must part with her father also. She had no religion to support her. (Of course repeated to you the words of a man entered in an honest hour. They also came to good as the warning voice of Providence.)
If any of you (who doubt or err) to curse
the without religion, listen for a moment.

It is easy to entice you what will probably
be your situation. The short season of life is
about to close. If you lay upon the bed of death,
the things which now afford you delight,
will then have strangely lost their power to
please. However successfully you have been
up to this time in banishing serious thoughts
during life, yet now they will now be too powerful for you
to thrust out from your mind. Then think you will
think you must seriously too. There will
be nothing then to sustain your mind under the pains
of dying. It added to this will be the forebodings
of a miserable eternity, the dreadful thing
of falling into the hands of the living God
will overwhelm the soul! O, the entreaty
then, now to believe in the Lord Jesus Christ
and thou shalt be saved. 

Alexander of O—
Past the wicked terror of grief.