

"Believe in the Lord Jesus Christ & thou
shalt be saved." Acts 16. 31. 80807

The question of the Sailer, to which the words of our text contain a definite answer, is the question which has filled the minds of men with anxiety, in all ages since the fall.

From the mournful epoch in the history of our world when

"man's disobedience & the fruit
whose mortal taste brought death into

The world & all our woe —

turned man out of the garden of Eden, an outcast from the favour of his heavenly Parent, & changed Earth from a scene of happiness & innocence into a theatre of woe & guilt, this has been the question which has exercised the earnest & diligent search of his helpless Posterity. And

l as it was only from the blessed & overflowing Benevolence
a merciful God that Adam our first Father could
have received the desired information - when soon after
the fatal fall, the glorious plan of salvation thro'
coming Saviour was announced, "The seed of the
woman shall bruise the serpent's head." So there is
still no other source of Light to shed a ray of
~~light~~ upon our darkened path but from the revelation
of God. Man it is true in the pride of Philosophy has
delved amid the deep unfathomed mines of human lore
to find a clue which should guide him out of the
maze of intricate labyrinth in which the contempla-
tion of these mysteries will ever involve the human
mind - but pained, wearied & dissatisfied & disappointed
at the unsuccessful termination of their search

They lived in doubt & died in darkness on a
great subject. But this question so full of doubt
& difficulty to mere human reason unaided by
Revelation, is one of easy solution when we apply to
the proper source of wisdom. When like the Jailor of
Philippi we are pungently convicted of sin & feel the
fearful weight of our guilt & exposure to the wrath
of an offended God; we who live ⁱⁿ this age of Gospel
Light, may soon find those to whom we may pro-
pose the solemn question "Sirs what must I do to
be saved?" & from whom the answer may be readily
obtained "Believe in the Lord Jesus Christ and thou
shalt be saved!" — Is there one in this assembly today
anxiously desirous of discovering the way of salvation?

I venture to indulge the pleasing thought that I
address even one, who wishes to be directed in this
great enquiry? Whether there be one or none, Brethren
one thing is certain, I doubt not but I look on
those here this day who should be diligently engaged in
asking this question — for you are lost — you are
in need of salvation & if you do not obtain deliverance
from your present lost condition, in time you are
lost for Eternity. Would to God you might be awa-
kened to this grandest of all enquiries, this day!
We shall proceed ^{to} to shew the nature of that
Faith here spoken of "Believe in the Lord Jesus Christ"
& then we will ~~discuss~~ ^{speak of its immediate effect.} ~~enquire~~ ^{the} ~~effect~~

~~the~~ ~~effect~~

I We are to skew the nature of that Faith which
is implied in the Exhortation. In order to elu-
cidate the subject & render it more plain we re-
mark that the Faith here spoken of is something
more than the bare assent of the understanding
to the truth of a proposition. A mathematical de-
monstration may commend itself to our understand-
ings without affecting our feelings — we may be able
to enter fully into all its bearings & see the force of
its conclusions — so of a logical argument & so of
an abstruse metaphysical theory — we may admire the
depth of research — the mazy mystery or the sublimity of
its results & yet we may never bring it home to our
hearts so as to affect our feelings — further than to assent

to our understandings to its truth. It is manifest
that such belief as this, has claims to the name of faith
& yet if we make an application of this species of
Faith to the matter of the soul's salvation, we
may readily conclude that it would never fill the
requisitions of evangelical Faith. We might believe
that Jesus X^t. was the Saviour of the world merely
from the operations of our understanding brought to
bear upon the testimony of impartial History but
if no other faculty except the understanding be
called into exercise, it will be a speculative dead
inefficacious Faith that will never save the soul.
But I remark, again that the Faith here spoken of
is something more than the temporary reception

of the truth of Christ. Men are often found in
the excitement of the moment to grasp eagerly
the hopes set before us in the Gospel without thinking
of certain other things which it behooves them well
to ponder. And hence having not taken the proper
course to reach the object in view they have grasp-
ed something which they have vainly supposed to
be the hope of pardon and as a natural conse-
quence soon ascertaining their mistake they have let
go their hold again & shroude back to their original
state or one that "is worse than the first." This
species of Faith is well & truly illustrated by our
saviour in the parable of the sower & the seed. As
he went forth some seed fell on stony places where they

and not much deepness of Earth & anon they sprang
up and presently when the Sun was up they were
scorched & because they had not much root they
withered away" — This temporary Faith will not
answer for true Evangelical Faith in the Lord
Jesus Christ.

~~This Faith we now proceed to say may be con-
sidered under two aspects — first as it saves & then
as it sanctifies.~~

Saving Faith we define to include the full assent
of the understanding and the ^{cordial} consent of the will.
And it consists in the full belief in the Being &
attributes of the Lord Jesus Christ as Saviour of
man from their ~~ill~~ wrath of God & a full reliance

upon him & him alone as our Saviour.
will not answer for us to believe that It is the
Saviour of the world unless we make a personal ap-
plication of Him to our own particular cases. Many
persons seem to repose with blind & confident hope
upon the general mercy of God through a crucified
Redeemer, & if asked the ground of their hope it will
be found that it consists in the distant contemplation of
the plan as it illustrates the benevolence of God and
his mercy to man without ever making the appropriation
to themselves — but we must go nearer to the Cross
and grasp it firmly — nor be satisfied until we
feel as it were the blood of It gushing over our
souls & cleansing us from the guilt of sin.

said it was a belief in the attributes of the Saviour.
These are his Power & Willingness to save the sinner.
It is true the understanding has much to do in this
matter. We must read & understand how he is able
& willing before we will believe it - all the difficulty
in the case is that men are too apt to stop short
here & suffer their hearts to have nothing to do with
their faith & leave all the work to the understanding.
But we will believe his Power when we remember
he is "the mighty God the everlasting Father and
the Prince of Peace" - we will believe his Power
when we remember that he was "in the beginning the
Word & with God & was God" - that "all things
were made by him & without him was not anything
made that was made" that "all Power was given

unto him in Heaven & on Earth" that he was
"God manifest in the flesh." Surely we cannot
doubt that He has Power to save sinners if
this testimony be true. But the awakened sin-
ner who in the contemplation of X's character has
arrived at this point, would be sunk in despair
& every additional proof of the Godhead of X would
only fill him with gloomy apprehensions - since in
this dread Being he would be disposed to view
not his Saviour - but his offended Sovereign
He would acknowledge without hesitation the
Power of Christ & the doubt would be in regard to
his willingness to save & he would scarce be able to
say unto him with the leper in Lk. "Lord if thou wilt Thou canst

make me clean". — It will be readily perceived then that there must be some hope or faint expectation that Christ has the merciful disposition as well as the omnipotent Power to save the sinner or he never will venture on X^t for salvation. And now while he is ready to shrink away from the experiment of venturing upon X^t. the faint accents of Gospel Comfort whispered by some heavenly messenger fall in strains as sweet as Angels use, upon his ear. He listens & anon they come upon his raptured soul like the full swell of the Heavenly Choir — "As I live saith the Lord I have no pleasure in the death of the wicked but rather he would turn & live" "Turn ye! Turn ye! for why will ye die O house of Israel!" "Look

unto me & be ye saved all ye ends of the Earth!
God so loved the world that he gave his only
begotten son that whosoever believeth on him shd.
not perish but have everlasting life!" "Whosoever
will let him come - Ho! every one that thirsteth come
ye to the waters - Behold I stand at the door & knock
if any man hear my voice & open unto me I will
come in to him & sup with him & be with me!" Ask
& ye shall receive - seek & ye shall find knock &
it shall be opened unto you." And now to add tenfold
strength to the evidence of X^t's willingness - he is pointed
to the work of X^t in the atonement - and he sees him
suffering poverty, temptation - persecution shame reproach
contempt cruel mockings & scourgings Crucifixion & death

and then when he asks the natural question why was
this? he hears — For thee poor soul for thee! —
he says with an eye all tearful & beaming with
the dawning of hope & a heart all broken & contrite
for sin & a soul all glowing with love & gratitude
— "Lord I believe! help thou mine unbelief" —

Lord I can no longer doubt thy willingness as
well as thy Power — no longer hesitate to trust thee
for thy Love is boundless as thy Power an
Ocean fathomless & illimitable as Eternity.
Oh! who can doubt thy willingness to save —
asserted so often in thy holy word & confirm
by the sufferings thou didst endure upon the
cross! He now enters fully into the Apostle's feeling

when he says "God commendeth his Love to us
in that while we were yet sinners He died
for the ungodly" "This is a faithful saying
that He Jesus came into the world to save
sinners of whom I am chief."

This then is saving Faith — it implies that having
been fully awakened to see ourselves sinners
& lost, we have an understanding apprehension
of His ability as well as a cordial trust in
his willingness to save us!

The fact is not to be overlooked however that after all
that has been said & may be said of the nature of
Faith, many individuals really or affectedly find
mystery & insurmountable difficulty in regard to

this whole subject. "At one time you may be told
by one I am seeking the way of salvation and
I have studied long & deeply the nature of Faith
and now I am as fully persuaded as I can well
be of the Omnipotence of the Saviour, I believe ful-
ly in his entire willingness to save & yet I cannot
discover the mode by which this belief is to join
me to Xt & thereby save my soul!" Many persons
who speak thus have entirely overlooked one thing
and that is that there is implied in this Faith not
only a full persuasion of Xt's excellence but also
a sense of sin & a need of salvation. You have
come here with your understanding prepared to
contemplate this subject in all its bearings & yet

with the pride of your heart unsubdued - You have
asked with a self complacent feeling "Good master
what good thing must I do that I may inherit eternal
Life?" while within your bosom burns the unhallowed
flame of avarice ambition or the love of Pleasure or
some darling lust unchecked in its sway over
your heart & when required to part with it - you feel
a secret ~~unwilling~~ness to make the sacrifice -
you have come it may be with Pharisaic so-
lemnity & thanked God for your excellencies, & hence
you have gone away unsatisfied unjustified - You
have never felt as did the humble Publican
who stood near the boastful Pharisee & smote
upon his breast saying "God be merciful to me a sinner"

Had you felt as he did & prayed as he prayed, you
like him would have left the mercy seat re-
joicing in hope of the glory of God." We cannot
pretend to penetrate the secret cause that pre-
vents unsuccessful enquiries from understand-
ing how Faith unites to Xt — but we may boldly
say that as none have ever yet been sent empty
away, as God never said to any "seek ye my face
in vain," the fault cannot be in God or his plan.
"ye ask & receive not because ye ask amiss." You
have come endeavouring to make yourself more
worthy of Xt. You are more absurd in this than
the diseased, who would suffer a mortal sickness
to progress in order that he might be better
prepared to take the remedy. And of one
thing rest assured there is something wrong in
your seeking — for Christ is bound by

his own gracious truth "That him that cometh
unto me I will in no wise cast out" — and since
you fail, you do not come aright — with deep
humility confessing & feeling your need of Xt
for just as soon as you do come in this way
you will succeed — for says God "to that man
will I look who is poor & of a contrite spirit &
trembleth at my word" — again "The Lord is right
unto them that are of a broken heart & saveth such
as be of a contrite spirit" — Coming thus you will
find no mystery in the doctrine of faith in a cru-
cified Redeemer.

Set us for a moment look at the case of the
failer. There was a case of deep & agonising

anxiety on the subject of salvation. Much may be learned by attending to the circumstances of his case. He had just been engaged in executing the commands of his superiors by the most cruel treatment of the Prisoners - having thrust them into the inner prison & made their feet fast in the stocks - he looks upon them as insignificant fanatics, who deserve their fate & he takes his station on guard with a determination of guarding them at the risk of his own life.

~~Perhaps he~~ But hark! from the dreary ~~dungeon~~ at the deep midnight hour, ~~he~~ ~~these~~ these despised Prisoners send ~~down~~ up their prayers to God & now swells upon the air the solemn strains of vocal music in praise to God from the cell of confinement. And now while he stands

~~in silent wonder or indifferent contempt~~ to
the Earth quakes — the walls of the prison are
shaken & the doors of the jail are thrown open
Perhaps the ^{Wailer} remembered that on the very day before
their apprehension it had been proclaimed by
one "These men are the servants of the most High
God" — and coupling the fearful Phenomena
of Nature with this he at once imagines that the
wrath of an offended God is about to overtake
the Philippians to avenge his servants & roused to
the contemplation of imminent danger he
feels I am lost I am lost — these men are
safe — they direct me "Sirs what must I do to
be saved?" — The answer was ready — and

Tiler was ready to receive it— he did be-
lieve & was saved "So thou & do likewise!"
Would you understand Faith?— feel your
need of salvation as did the Tiler ask
with deep & overwhelming anxiety as he did
& receive instruction with meek humility
as he did & there will be no mystery
in Faith to you.

~~Believe in Jesus Christ & thou shalt be saved. The~~
~~apostle said to the Tiler "Believe in the~~
~~Lord Jesus Christ & thou shalt be saved."~~
~~We must not you exceedingly to exercise the~~
~~act of believing which is yours. The reason~~
~~the Faith is the gift of God— but requires~~
~~it only thro' his own appointed way. He~~
~~sits before you the power to persuade~~

We pass now to the consideration of the immediate result of this Faith in Christ. "Thou shalt be saved!" And what is it from which we are saved by the power and efficacy of Faith in Jesus Christ? ~~The remark that~~ The remark that we are saved from the guilt, the power the love & the pollution of sin. In this discourse we shall confine ourselves to the operation of Faith as it saves from the guilt of sin. We will suppose now that the sinner having been enlightened by Gods Spirit has seen himself a sinner & exposed to the wrath of God justly for his sins - that he sees as it were the dark dungeons of Hell opened to receive him that he has heard the thunders of Gods Holy Law so long seeming in mercy now muttering indignation and wrath

against him as a Rebel - "Curse d is every one that contin-
ueth not in all things written in the Book of the Law to do
them" - that he feels himself weighed down by a moun-
tain of Guilt - that in short he has been brought to
~~the~~ ~~distraction~~ of the Tailer & is just ready to say
with sinking Peter "Lord save or I perish!" Such
an individual is well prepared to learn how he
can be saved - for he is anxiously inquisitive to
know & meekly ready to hear - what he must do
to be saved - he is told believe in the Lord Jesus
Christ's Power & willingness to save you & thou shalt
be saved! "I would but can't believe!" he says so
that my soul may be saved! But why can you not?

Because, he may reply, there is no apparent connection
between, Xt. & my guilt. Let us see then if there be
none. In the first place you are a sinner — a
sinful son of fallen Parents & consequently under the
curse of the Law of God, which is death temporal spir-
itual & Eternal — again the Law thunders its anathe-
mas against you & tells you that nothing short of a
perfect ^{sinless constant endless} obedience & an atonement of Infinite value can
ever atone for your sins! Here beloved fellow sinner
I tremble with you at the dark & dreary prospect
before the sinner — for who among the sinful descendants
of Adam could ever hope to render the required obe-
dience or ~~how~~ how can a finite mortal offer an Infinite
atonement? The sinner then in the eye of God's Law

is condemned already— Justice raises the sword
~~for~~ the execution of the sentence, when its arm is
arrested by mercy in the person of the Lord Jesus
Xt. And now he says "So I come in the volume
of thy book it is written I delight to do thy will O
God!" The sinner is justly condemned— thy Holy
Law must be magnified— thy Justice must be
satisfied— the sentence must be executed— thy
Supremacy of thy moral Government must be main-
tained. But spare the sinner— the guilty Rebel
I engage that all honour shall be paid to the Law
every jot & tittle of it shall be complied with— and
every demand of thy Justice shall be satisfied
& I will be the victim"— He came he assumed

our form & nature that he might suffer & he united
the God head with Humanity that he might sustain
those dreadful sufferings - he was man to be under
the Law he was God to keep it perfectly - he
was man to die he was God to rise from
the dead to ascend up on high & sit forever at
the right hand of his Father to intercede for us.
And now the sword of Justice tho' still drawn
& impending over the sinner may be averted by faith
in X^t. The Law has laid its thunders by - the
throne is sprinkled over with the blood of X^t - the
Grace and favour of God is accessible only thro'
X^t. Here they behold the connection which is
instituted by faith between the sinner & the Saviour

The satisfaction has been made by Xt & if you will only believe in Him - with your whole heart & trust His Power & willingness to save you - His merits which are indeed infinite will be imputed to you & you shall be accounted and treated as righteous in the sight of God only for the righteousness sake of Xt.

~~The best illustration~~ ^{To} illustrate ~~of~~ this matter ~~(a tale)~~ we will suppose a vast prison house filled with miserable debtors who are hopelessly bankrupt and are utterly destitute of all hope of ever being able to extricate themselves. The Portals of this living tomb are guarded by an inexorable Warden who refuses all egress until the uttermost parting

is paid. But by chance or purposely a benevolent individual visits this Prison house & offers to pay the debts of all the miserable inmates & actually shows himself to be possessed of means sufficient & will to pay the debts of all ~~the~~ the border announces to the Prisoners the glad tidings of deliverance — the benevolent individual presents himself at the portals & he says "I am able & willing to ransom all — whoever among you will only trust in me — give me your hearts & your affections come & I will give you liberty" — Do you suppose that there would be any difficulty here in the minds of any of these prisoners in understanding the meaning of the faith or trust

here proposed as the condition of deliverance?
None! the groans & wailings of the wretched beings
would immediately be exchanged for shouts of
joy & eagerness to rush forth & comply with
the simple conditions of their disinterested
benevolent friend!

Brethren, this world is a vast Prison house of
sin! Filled with hopelessly insolvent debtors to
the Law of God, reserved unto the judgement
of the great day— Jesus of Nazareth passes by
he sees the wretched condition in which we sinners
lay & he says— I have paid the ransom let
these sinners live! He stands before us & he says
Come unto me all ye that labour & are heavy

laden & "I will give you rest" if we feel our
need of salvation we would easily understand this
sweet invitation & when he says all I ask in
return is Thy heart "son or daughter give me thy
heart" — "Believe in me!" trust in me give
all your affections to me & I will save you
from the fearful load of guilt that now hangs
over you — we would find no difficulty in un-
derstanding this matter. But if in that Prison house
there were some poor creature so wedded to the dis-
mal place by mere force of habit, or so benumbed by
long continuance there, or so indifferent to the love
of liberty, as to neglect the kind invitation of
the disinterested friend who came to deliver them

we would see here but a faint & feeble picture
of the sinner who has become so hardened
in sin by habit — so attached to sin by long
continuance so stupid & insensible to all that
is high & holy in the motives of the Gospel
as to induce him to slight God's mercy — to
reject the Saviour & do despite unto the
Spirit of his Grace. Well might we sup-
pose that the holy mind & gentle heart of
the Saviour would be grieved & angered
when he looks upon such & beholds the
hardness of their hearts.

need I repeat the exhortation beloved friends, which the
apostles gave to the Jailor? alas! I know not that
there sits before me this day a single one who
is affected as he was with a desire to know the
plan of salvation? Yes! Brethren the apostles were
then in enviable circumstances. They had before them
a poor wretched sin sick soul eagerly desirous of
finding out how he might be saved & they rejoiced
because the way for his salvation was open & easy.
But here — no joyful sound like this is heard.
No tearful eye is seen — no trembling sinner appears
enquiring how he may be saved — no deep groan
of anguish-stricken souls burdened by a sense
of guilt & the wrath of a justly offended God!
is heard in this assembly! The mercies of a kind
& Gracious Father are literally showered upon you.

One year has closed upon you & another ~~opened~~ ^{begun} in
mercy & it has not opened your heart to yield to
God!

The judgements of God have been in your midst
Where is your friend who began the last year with
you — he sleeps in dust & his Spirit has long since
gone to God who gave it — where are the faces
we once saw in this sanctuary — ~~and~~ gone from
the assemblies on Earth to join the pale nations
of the dead! And we a little longer wait yet
how little none can tell! God spake in trumpet
tones in these judgements & whispered in accents of
tenderness in these mercies — yet all awaited
nothing! Nothing moved this heart of mine! Oh

for the holy fire of the Spirit of God to burn
upon the flinty Rock of the heart & melt its
hardness away and dissolve it in tears of peni-
tential sorrow for sin — Oh for a blaze of
heavenly Light to flash conviction upon the
darkened soul — to illuminate the dark, thick
Egyptian starless darkness that seems to
envelope the sinners of this Community! Oh
that some portion of that deep heart rending
dismay & terror which shall seize guilty sinners
at the judgement of the great day, might
now by anticipation as it were, seize you now
yet not so as to bend to despair — but that
it might smother the heart-felt-soul originated in —

quary of the Jailor "What must I do to be saved?"
So that rejoicing & thankful that you were at last
awakened I might say to you "Believe in the Lord
Jesus Christ & thou shalt be saved." Amen!