

"What must I do to be saved?" Acts 16:30.

In this question are involved all man's interests ~~and~~ for the life that now is, as well as that which is to come. There was never a question proposed since the fall so important; never one that combined in itself so much that ought to awaken anxiety; never one about which men generally manifest so little interest; never one from which their interest is so easily turned away even after it may have been once excited; never one in which men affect to discover so much difficulty; and finally, never one which it is so easy to answer when the mind is fully awakened, and really in earnest to find the answer. There is one more re-

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mark to be made; so profound is it, and so full of
weighty & eternal truth, that altho' I have just
stated it as one easily answered, yet it is true ^{that}
it never could have been answered by all the
wisdom of this world combined. Like many
another truth when all its difficulties have
been removed, and ^{its nature} made clear, it seems
to be so plain & simple, that the wonder is
how it could ever have been regarded as a
mystery:— and it is only because the Eternal
source of infinite wisdom has revealed it
to mankind, that it has been understood
appreciated and embraced by any one
at all. In treating the question today I shall
not attempt to dwell so much upon the
answer, as to illustrate the anxiety of mind

which the very asking of it evinces, and to
emumerate the reasons which justify that anxiety.

There are three conditions in which we may
suppose man to be placed, and in which
it might be a most desirable matter for
him to obtain the answer to this question.

1. His lot may have been cast in a land
of heathenish darkness and superstition, and
where
in his blindness bowing down to wood, & stone,
of course will
his soul ~~may~~ find no peace or rest to
its anxiety. The question is natural - but
the answer comes not from nature, or from

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man's devices. Though he might cry out for help
to solve the grand problem, and apply to all
the oracles of Nature, Education, Art, Science
and philosophy - the only response wd be
the miserable echo of his ^{own} question - "What!"

2. He may be in the situation of a lost soul,
a Dives - or a rich fool, - or a man who
had given his soul in exchange for the
whole world and now cries out "How shall
I recover my squandered immortality
and get back my lost vantage ground
and my vanished opportunities?" "What shall

I do to be saved? No answer wd be heard in that lone land of deep despair, save that given in God's word, and which his memory, one of his tormenting fiends, — will bring to him in terrible emphasis, "The harvest is past, the summer is ended, and you are "not only" not saved" — but lost — lost forevermore! Too late! Too late! The door is shut! The voice from within cries — "Depart ye workers of iniquity, I never knew you!"

3. Or he may be still lingering by God's mercy among the scenes of earth, and surrounded by the means of grace, and the privileges of religion, and in the land of hope and mercy, grace & prayer. Oh, that there were such in this assembly to

day! The sweetest notes that ring out on the ear of yr anxious friends who have been praying for you, are those you give forth in this great & solemn question, if indeed it is the genuine utterance of the anxiety of your soul. But alas!

I hear no such question. All is silent, and the voice of an awakened conscience is hushed into stillness by the repressive command of the procrastinating spirit, or drowned by the ^{& clamor} roar of the world's business; or silenced by the superior charms of the siren song of earthly pleasure; or eclipsed by the blaze & the glare of surrounding allurements, and which are leading many a soul unconsciously, yet steadily down into the regions

where reigns only the "blackness of darkness forever!" Now Oh my beloved, my friends, I would fain ^{at this very time} break the spell that is upon so many. I would awaken ^{now,} in you my careless brethren, sons & daughters that anxiety upon this subject which you will assuredly feel one day — on that day when you will know of a truth that your path of life has led you to the verge of that bourne whence no traveler has ever, can ever return; that world where light is shed on all questions, correction is given to all mistakes; where solutions are given to all problems; and where uncertainty in regard to your eternal destiny will vanish, and it may be too late. Solemn thoughts

like these of themselves were enough to impress
 upon every mind the necessity of waking up to
 the question before us. But were the question
 one referring to a nation's life; were it one re-
 ferring to the safety of this material world
 around threatened with destruction, it
 would not be invested with that interest and
 grandeur which belongs to the single question
 "What must I, — just one soul, — do to be saved?"
 We deem it a matter of ^{wonderful} ~~mighty~~ interest when two
 mighty & warlike nations are in deadly conflict,
 and the calculations are deep & profound among
 statesmen what ^{political} influences may result from
 the war upon the affairs of other nations.
 But the rearing up of Empires — their progress
 & fall — battles — conquests — extension of territory

and enlargement of Power, great & important
 as they are to the world in its present
 condition, are "trifles light as air" - bubbles
 riding upon the billows &
 suddenly to burst, - when compared with
 the salvation of one single soul! These things
 are for time, - transient, - and passing rapidly
 away. But the soul of man is a thing for
 Eternity, beyond the reach of death, and des-
 tined to live thro' eternity, with all its years.

It is about this deathless tenant of the perishing
 clay tenement you inhabit, that our anxiety
 sh^d be aroused, and must be aroused. There
 is one consideration connected with this
 subject which enhances its importance.
 It is that this is an individual concern. There
 are millions of souls in this world all of

which are bound to ask this question. But each must ask it for himself or herself. Each has a complete distinctness of individual existence, a separate being, - an identity of his own.

A particular path is marked out for each as he travels on to ^{the} Eternal World, and no ~~more~~ ^{two} pursue ~~it~~ ^{the same path;} ~~with~~ ^{it} ~~ever~~; Life is in this sense a broad plain traversed by as many millions of tracks as there are inhabitants; and while no one can live your ~~life~~ life for you, yet it is equally true that when you approach the grave, the silent entrance to the other life, you will know then what you might have known, but refused to know that you must die alone. No one can help you bear the pangs the agony, the fierce conflict of nature with

dissolution. You must live yr own life; travel
 your own path; die alone, — render to the
 Judge upon the ^{great} white throne ~~to~~ yr individual ac-
 count of the deeds done in yr body; and
 enjoy a special & appropriate share of the
 Heaven provided, or dwell in penal fires
 of the wrath of God in your own indi-
 vidual person. So that it is nothing to
 you in the way of ^{personal concern} ~~meritorious effort~~ that amid
 the many millions around us, nearly all
 seem careless; it is every thing to you, how-
 ever, that you ^{yourself} be aroused, and that you give
 no sleep" &c.

To intensify this anxiety it is needful that you call to
 remembrance the vanished past. The days of childhood
 youth & riper years, pass in review, with their joys

and sorrows; their hopes & disappointments; their smiles and their tears. But such reflections produce no reformatory influence; only a pleasing sort of melancholy is aroused by their recall. What ought to be done, however, and what will be done is to bring up out of their forgotten graves, the sins of past life. This part of life is called poetically, "the dead past" - the buried past." It may be so. But ~~it~~ ^{it} should not ^{be} forgotten by us, that there is to be a resurrection of deeds as well as bodies. On the "great day for which all other days were made," we learn that "the Books will be opened;" and among those books there is one wherein are recorded all the deeds done in the body whether they have been good or evil. The evil far predominating; the sins outnumbering the virtues; dark crowds of

iniquitous deeds done by you and forgotten, and supposed to be forgotten by God & buried out of sight darker & darker as you grew older; and as they gather in countless numbers, and in all their aggravations, like some portentous cloud covering all the sky with gloom. It is this which makes the past of many & indeed of most of us, terrible indeed.

If it be true that no good deed is ever lost, it cannot be otherwise with the evil, ^{than} that it will

live forever also. ^{It may be that} We have lost sight of it in the rushing

tide of years that have swept on & buried it from

view. But let us not so deceive ourselves. That evil

deed was recorded. "It is not dead, but sleepeth." At the

last it will come forth to light, and if not washed away

by a Saviour's blood, "it biteth like a serpent, & stingeth

like an adder." I counsel you to bring them all up at once

today. Look them in the face in all their hideousness, &
 in all their aggravations, and in all their multitude.

And when you remember that they are all sins against
 God; not merely ~~for~~^a wrong done to yr. fellow man,
 but primarily & chiefly a wrong^{done} to the God of all truth
 & holiness; and when we add to this that all sins
sins that we call small as well as those we call
great — "deserve God's wrath & curse both in this
 life and that which is to come;" and furthermore,
 bear in mind that every sin is recorded, not one
 lost, and that we shall be judged according
 to the things written in the Book of God's
 eternal Record, Oh, well may it be supposed
 that the lightness & frivolity of the young, ~~and~~ the
 worldliness and avarice & covetousness of the
 Men of
 middle life, and the stupor and deadness of soul

which paralyse so many would be brought to solemn pause, and in the midst of the pressure of the things around them that ^{are} temporal & absorbing (a deep anxiety might be aroused in every heart & yet perishing, they might redeem a brief space of time wherein to consider this grand inquiry: "What must I do to be saved?"

2. So when the past comes up with its terrific record, let us be reminded that the present of each one of us is repeating the past at every moment, what is present will very soon be past; what we are doing and saying & thinking now, will very soon be history; and one day or other it will form part of the record to pass in review before God's bar of infinite Justice & Wisdom unerring; and it is nearly certain that what we do now will be just what we ~~are~~ ^{have been} doing all the past.

Time is not halting a moment. If we desire to improve it;—if we desire to make no more such past as we have already made in the years that are gone, seize the flying moment, and bring before your mind, the solemn thoughts of a Holy & offended God; and your condemnation as a rebel against Him; of the impending doom of the finally impenitent; of the world that is to succeed this world; how you are rapidly tending on toward that Spirit Land; and that the things you are doing now, are moulding yr Character & destiny for an unending scene of life beyond the grave.

3. And if you will surround yourself with the past and mingle them with those things now in actual existence & progress around you; their di-

rect influence will be to lead you to the con-
 templatation of the Future. If any man will allow
 himself time for serious meditation upon the
 various themes of solemn interest involved in his
 future, in which he ^{interests} are profoundly involved;
 such as Death - Judgment - Eternity; where
 shall be his future Home - in Heaven; or Hell;
 whether he is to dwell among angels
 and glorified spirits, or with fiends ac-
 cursed, and lost spirits; and remembers that tho' he
 is but a single individual he is under God's eye;
 in this space of Immensity just as clearly in the
 view of God as tho' he were alone; with Eternity
 just before him, and all its final scenes of justice
 and judgment; it would seem that the question
 "What must I do, &c" wd spontaneously burst from the lips

II.

But that no effort may be left untried to induce in you, my hearers, this anxiety, let us multiply reasons why you sh^d. study this momentous question. I offer then as

One reason to arouse anxiety, the great truth that you are immortal. I do not propose to attempt any description of this element in our common nature.

It is entirely sufficient that the truth is beyond controversy, — and you believe it, — that you shall live forever! I know a lost Eternity is called "the Second Death;" but it is everywhere

well understood to imply that existence will underlie this second death in order that the wretched victim shall be able to endure it. Such beings are to be gifted with immortality in order that they shall be enabled to endure

the inconceivable pangs and agonies of this
 second death; "where their worm dieth not, and
 the fire is not quenched." The supreme horror
 of it, being that it is eternal. In the material world
 there is nothing so small but you conceive of it, &
 there is nothing so great but you may compare this
 small matter with it. Both the drop of water & the
 Ocean; the grain of sand & this globe; a moment of
 time and a million of ages;— are bounded, limited, circum-
 scribed, and defined, & so however minute the one and vast
 the other; however immense the diversity between these
 two, still they may be compared & contrasted. But
 all time is less in ^{duration} ~~comparison~~ in ^{comparison} ~~duration~~ with immortality
 than the drop to the Ocean, the sand to the globe, or the
 moment to millions of Ages. Be it remembered now that
 this attribute of Immortality is the possession of every human

being alike. Poor or rich, learned or unlearned,
 high in social position, or low in rank, Prince
 or peasant, Philosopher or idiot, Great & mighty, or
 humble and degraded; Righteous or wicked; saint
 or sinner; — all alike are gifted with im-
 mortality. Sick of life you may meditate suicide;
 but you cannot die! Tired of this world you
 may rush uncalled into another; but you only
 change the scene, and the mode of existence
 — life, — life, — immortal life still stretches outward
 and onward through the ever growing cycles
 of Eternity. We cannot fully conceive its
 meaning — but were it possible to have the vastness
 of the idea projected into our minds, its
 gigantic shadow would so darken the scene, that
 the silence of a death-like solitude would fall

in terror upon all that now marks the grand-
 eur of this world;— its revolutions— its hur-
 onts— its Commerce— its diplomacy—
 its wars, its pleasures; its dark dens
 of iniquity; its defiance of Law both of
 God & man. This is what will take place
 in God's appointed time, "when God shall
 arise to shake terribly the earth," and to
 flash upon this guilty globe of ours the
 light of Eternity. Now if there were no more of
 you than this life shows you to be;— if you were
 to die & rot in cold obstruction; sleep an eternal sleep;
 then your present attitude of utter carelessness & indifference
 would be consistent, and easily explained. But when you
 know yourself to be gifted with an eternity of existence;— I
 see not how it is that you can repress that anxiety which wd
 prompt the question "What must I do to be saved?"

Then consider another reason; while you are slumbering
 all God's Universe is awake in regard to this subject.
 The Adorable Trinity held mysterious Council from Eternity to
 devise the plan; the scheme was not devised after man
 lost his Eternal life; but from all Eternity. This brought
 God's eternal Son down; — this sent N. S. to earth
 and for this He abides in & around you; this brought
 forth the Bible — precious book of revelation — wherein
 are recorded — the lives of Patriarchs — the ministrations of
 Priests; the predictions of Prophets; the ^{teachings} ~~foretellings~~
 & miracles & Crucifixion of St. God's Holy Son; the
 preachings of Apostles; and the glad tidings of the
 Gospel ringing in yo ears from Sab. to Sab.; the
 Ch. of God awake; the Spirit like Bride — he that heareth
 all are awake to say "Come," and "Whosoever will let
 him come is the universal cry from all God's chosen

instrumentality, addressed to you, Oh my fellow sinner,
 and "what meanest thou, O sleeper!" &c. Nay more,
What is it to be saved? What is salvation? It is for
both worlds! Sin even, if pleasant at all, only for ^{this!} ~~one!~~
^{then} followed by destruction. But if saved in Xt. Yours is peace
 of Conscience - "the sunshine of the breast" - peace with God -
 pardon, justification, sanctification; comfort under all
 affliction; triumph over all spiritual enemies;
 victory over death & the grave here! And then
 holiness, purity, joy unspeakable & full of glory;
 Communion with all the holy Ones of the Uni-
 verse; perfect knowledge; uninterrupted Bliss; and
 all this endless! This is salvation; - this is
 Heaven faintly set forth, - and surely it is well
 worthy that ^{amount of} anxiety wh. wd lead you to ask how
 you may obtain it - "What must I do to be saved?"

On the other hand; consider what is the destiny of one who
fails to be saved. He substitutes eternal ruin, soul &
 body, for this blessed Heaven. The loss of Comm. with fire under
 God's ^{his} wrath & curse, ~~the~~
~~is~~ liable to all the miseries of this life to death
 itself, & to the pains of Hell forever. No hope -
 no mercy - Remorse, Despair, faithful memory
 of lost opportunities; ^{ness of mending} conscious existence in woe in-
 tense & unutterable; and all this for Eternity! Oh how
 can you restrain the anxiety and repress the question
 "What must I do, &c." But ^(have you) ~~then~~ not terrified into asking it - tho'
 better thus than not at all! As a last consideration I urge
 that every soul may be saved! You may! There is room for
 you. You have long refused - but ^{Come!} God is patient. You have preferred
 the world - but Come, Jesus forgives. You have said No thy way, &c. but Come,
 the Spirit pleads. You have refused to pray - but Come! the Ch. is praying
 You have gone astray; but Come! the Good Shepherd is in search of you
 & angels are holding their harps in mute expectation to rejoice over your return