
The question of the Saviour, 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 and the fruit whose mortal taste brought death into the world,” turned man out of the garden of Eden, an outcast from the favour of his heavenly Father, changed Earth from a scene of happiness and innocence into a theatre of woe and guilt, this has been the question which has exercised the earnest and diligent search of his holiest posterity. And
as it was only from the blessed & overflowing Benevolence
of 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 unsearched mine, of human love
to find a clue which should guide him out of the
maze of intricate labyrinths in which the contempla-
tion of these mysteries will ever involve the human
mind—but pained, wearied & dissatisfied with the unsuccessful termination of their search.
They lived in doubt and died in darkness on so great a subject. But this question so full of doubt and 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 Jailer of Philippi, we are pungently convicted of sin, I feel the fearful weight of our guilt and 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 propose the solemn question “What must I do to be saved?” or 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 enquiring? 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 awed to this grandest of all enquiries, this day. We shall proceed to show the nature of that faith here spoken of "Believe in the Lord Jesus Christ" speak of its immediate effect and then we will acknowledge the contentions.
We are to show the nature of that faith which is implied in the Exhortation. In order to elucidate the subject and render it more plain we remark that the faith here spoken of is something more than the bare assent of the understanding to the truth of a proposition. A mathematical demonstration may commend itself to our understanding without affecting our feelings—we may be able to enter fully into all its bearings and see the force of its conclusions—so of a logical argument and of an abstract metaphysical theory—we may admire the depth of research—the dizzy mystery or the sublimity of its results—but we may never bring it home to our hearts so as to affect our feelings—further than to attend
it, 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 Christ 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 and 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 grasped something which they have vainly supposed to be the hope of pardon and as a natural consequence soon ascertaining their mistake they have let go their hold again & shrunk 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. He went forth some seed fell on stony places where they
would not much discern of earth & anow they spring 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 the Evangelical faith in the Lord Jesus Christ.

This faith we now proceed to say that it be considered under two aspects. On the one hand it consists in saving faith we define to include the full assent of the understanding and the consent of the will. And it consists in the full belief in the Being and attributes of the Lord Jesus Christ as saviour of man from their liberality to 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 application 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 if 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 and willingness to save the sinner. It is true the understanding has much to do in this matter. We must read and understand how he is able and willing before we will believe it— all the difficulty is the case is that men are too apt to stop short here and suffer their hearts to have nothing to do with their faith and 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 he 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 sinner who in the contemplation of it's character has arrived at this point, would be sunk in despair & every additional proof of the Godhead of it would only fill him with gloomy apprehensions, since in this area? Being he would be disposed to draw not his Saviour, but his offended Sovereign. He would acknowledge without hesitation the Power of Christ & the doubt would he in regard to his willingness to save & he would scarce be able to say into him with the Lepers in xes. "Lord if thou wilt Thou canst!"
take one 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 it for salvation. And now while he is ready to shrink away from the experiment of venturing upon it, the faint accents of Gospel Comfort whispered by some heavenly messenger fell in strains as sweet as Angels use upon his ear. He listened and 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 i 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 shall not perish but have everlasting life!" "Whoever will let him come—No! every one that thirsteth come me to the water—Behold I stand at the door and knock if any man hear my voice and open unto me I will come in to him and sup with him and he will with me!" Ask ye shall receive—seek ye shall find knock and it shall be opened unto you." And now to add tenfold strength to the evidence of his willingness—he is pointed to the work of it in the atonement—and he sees him suffering poverty, temptation, persecution, shame, reproach, contempt, cruel mockings and scourgings crucifixion and death
and then when he asks the natural question Why was
this? he hears — For thee poor sone 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 the Power — no longer hesitate to trust Thee
for Thy Love is boundless as the Power an
ocean fathomless & illimitable as Eternity.
Oh! who can doubt Thy willingness to save
asserted so often in Thy holy word & confirmed
by the sufferings thou didst endure upon the
cross. He now enters fully into Thee Apotheosis.
when he says "God commendeth his love to us in that while we were yet sinners it died for the ungodly." "This is a faithful saying that at Jesus came into the world to save sinners of whom I am chief."

This thing is saving faith—it implies that having been fully awakened to see ourselves sinners and lost, we have an understanding apprehension of its 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 it may be said of the nature of faith, many individuals really or affectedly find mystery and 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 and 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 fully in his entire willingness to save me yet I cannot discover the mode by which this belief is to join one to it and 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 its excellence but also a sense of sin and 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 matter what good thing must I do that I may intent eternal life?" while within your bosom burns the unhallowed flame of avarice, ambition or the love of pleasures some darling that uncheck'd in its sway over your heart I when required to part with it you feel a secret unwillingness to make the sacrifice you have come it may be with Pharisaei in lemmity I thanked God for your excellencies these you have gone away unsatisfied unjustified—You have never felt as did the humble Publican who stood near the boastful Pharisee I smote upon his breast saying: "God be merciful to me a sinner"
And you feel as he did I prayed as he prayed, you like him would have left the mercy seat rejoicing in hope of the glory of God. We cannot pretend to penetrate the secret cause that prevents unsuccessful inquiry as from understanding how faith unites to it, 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 and receive not because ye ask amiss.” You have come endeavouring to make yourself more worthy of it. 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 he that cometh unto me I will in no wise cast out," and like you fail, you do not come anght with deep humility compelling & feeling your need of it 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 & humbleth at my word" — again "The Lord is nigh unto them that are of a broken heart & saveth such as he of a contrite spirit." Coming thus you will find no mystery in the doctrine of faith in a crucified Redeemer.

Set us for a moment look at the case of theailer. There was a case of deep agonizing
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.

But hark! from the dreary dungeon at the deep midnight hour these desperate prisoners send up their prayers to God whom they so well in their solemn strains of fanaticism in praise to God from the cell of confinement. And now while he stands
Perhaps the way remembered is a way of Nature, a way of being. The walls of the jail are the walls of the prison. The proclamation by the President of the United States is about to execute its fearful power.

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Faile was ready to receive it—be did be—
lieve & was save? "So thou & do likewise!"
would you understand faith?—feel your
need of salvation as did the failer 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.

All hail ye people, ye the Ashland
people said to the ruler: Believe in the
Lord, and the Lord shall be praised.

To those who end their days in
peace, may God be with you. Amen.
We pass now to the consideration of the immediate result of this faith in Christ. "How shall we be saved?" And what is it from which we are saved by the power and efficacy of faith in Jesus Christ? Remark that we are saved from the guilt, the power, the love, and 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 God's Spirit has seen himself a sinner and exposed to the wrath of God pretty 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 God's holy law so long skimming baring in mercy now immitting indignation and wrath...
against him as a Rebel—"Cursed is everyone that continueth not in all things written in the Book of the Law to do them"—that he feels himself weighed down by a mountain of guilt—that in short he has been brought to the realization of the Saviour it 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 & weekly 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 & then shalt be saved! "I would but can't believe!" he says so that my soul may be saved! But why can you not?
Because it may reply, there is no apparent connection between it. I say guilty. Let us see then if there be none. In the first place you are a sinner—a sinful son of fallen Parents; and consequently under the curse of the Law of God, which is death temporal spiritual and eternal. Again the Law thunders its anathema against you; it tells you that nothing short of a perfect and constant endless obedience is an atonement of infinite value can ever atone for your sins. Here beloved fellow-sinner I tremble with you at the dark and dreary prospect before the sinner—for who among the sinful descendants of Adam could ever hope to render the required obedience or 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 Christ. 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. Their supremacy of thy moral Government must be maintained. But spare the sinner, the guilty Rebel. I engage that all honour shall be paid to the Law every jot and title of it shall be complied with, and every demand of thy justice shall be satisfied and I will be the victim,” He came, he resumed.
our form of nature that he might suffer he wrote 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 and sit forever at the right hand of his Father to intercede for us. And now the sword of justice this still drawn impending over the sinner may be averted by faith in it. The law has laid its thunder by—The throne is sprinkled over with the blood of it—the grace and favour of God is accessible only third it. Here then behold the connection which is instituted by faith between the sinner and the Saviour.
The satisfaction has been made by It if you will only believe in Him— with your whole heart trust His Power and willingness to save you— His merits which are indeed infinite will be imputed to you and you shall be accounted and treated as righteous in the sight of God only for the righteousness sake of It.

The best illustration of this matter is this: we will suppose a vast prison house filled with multitudes of 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 utmost fantasies...
is paid. But by chance or purposely a benevolent individual visits this Prison house I offer to pay the debts of all the miserable inmates, tacitly showing himself to be possessed of means sufficient I will to pay the debts of all — the wander 'announces to the Prisoners the glad tidings of deliv erances — the benevolent individual presents himself at the portal, & he says: "I am able & willing to ransom all — whoever among you will only trust in me — give me your heart & your affections come & I will give you liberty." So 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? More, the groans and wailings of the wretched beings would immediately be exchanged for shouts of joy and exaltation to rush forth to comply with the simple conditions of their disinterested beneficent friend!

Brethren, this world is a vast prison house of sin! Filled with hopelessly insolvent debtors to the law of God, reserved unto the judgment 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 for these sinners live! He stands before us, he says: Come unto me, all ye that labor and are heavy...
Lady.--I will give you rest if we feel our need of salvation we would easily understand this sweet invitation. I who he says, all I ask in return is Thy heart. "Thou or daughter give me Thy heart." Believe in me!" that is me give all your affections to me and I will save you from the fearful loads of guilt that now hang over you--we would find no difficulty in understanding this matter. But if in that dismal 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 me...
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 suppose that the holy mind & gentle heart of the Saviour would be grieved & angered when he looks upon such & beholds the hardness of their hearts.
Ne? I repeat the exhortation beloved friends, which the apostles gave to the sinner? Alas! I know not that there acts 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 sinner, and eagerly desiring of finding out how he might be saved, they rejoiced because the way for his salvation was open to them. 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 began in mercy & it had not opened your heart to yield to God!
The judgment 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 - ere they left from the assemblies on earth to join the holy nations of the dead! And we a little longer wait for how little none can tell! God shall in trumpet sound in these judgments & whisper in accents of tenderness to these mercies - yet all availed nothing! Nothing moved this heart of thine! Oh
for the holy fire of the Spirit of God to burn upon the flinty Rock of the heart & melt its hardness away &dissolve it in tears of penitential sorrow for sin—Oh for a blaze of heavenly light to flash conviction upon the darkened soul—to illuminate the darkest \thick Egyptian slumberless darkness that seems to envelope the sinner 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 assuage the heart-felt soul originates in—
query of the Sinner "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!