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What must I do to be Saved?

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No question that we have ever asked is so important and necessary as this. There is not *one* we can ask, upon which so many solemn consequences rest. It concerns our soul, and mind, and body. It affects our peace upon earth, and our happiness beyond it. It relates to our conduct in this world, and embraces the whole length of eternity, and all that eternity contains. If we *never* ask this question, we are *lost* beyond a doubt. And if we do not answer it *properly*, our case is no better—there is no salvation for us.

This question, my friend, you must personally examine and decide for yourself. It is not safe to commit it to another, because God has made it your own, and because no one else can stand in this enquiring attitude for you. If we have never met with a change of heart, if we have never been truly converted by the renewing power of the Holy Spirit, we are in our sins, and hence, as said the Saviour, are "condemned already," and are rapidly hastening to the ruin and despair of the second death.

What is it to be saved? Men are sinners, and therefore sufferers, and live only to continue in their guilt, and exposure to still greater sufferings yet to come. They are insensible and lost to holiness. Holiness is the image of God in which they were created, and which by sin they have lost. Men cannot love holiness and lead godly lives in their present *sinful* condition. "They are carnal," says the Apostle. "To be carnally minded is death." "The carnal mind is at enmity against God—is not subject to the law of God—neither indeed can be." "Without holiness no man shall see the Lord," receive his love or enjoy his favor. In this condition they are "without God and without hope." They have no right to expect his blessing in this life or the next. They have only a fearful

looking for of judgment *before them*. *To be saved*, is to be restored to the condition we have lost—reinstated in the favor of God, and become the heirs of heavenly blessings. It is a deliverance from the *guilt* and *dominion* of sin, and hence from the consequences which follow sin and guilt. The salvation of the gospel comprehends the greatest blessings man can receive from God, and a deliverance from the most dreadful evils man can suffer. It assures us of grace that will finally make the nature of man perfect, and his existence happy.

To be saved, then, is to have our sins blotted out, no matter what may be their number or character. It is to have the guilty sensation taken from our mind, by which our consciences now trouble us, and fears of impending evil oppress. We become reconciled to God, and are adopted into his favor. He regards us not only as if we had never sinned, but as exalted for the Redeemer's sake to a high eminence in heavenly favor and glory.—The *guilt* of sin is removed. The *stain* of sin is blanchd away. The *slavish power* of sin over us is destroyed forever.

The effects of this salvation will immediately be seen in our lives. We will cease to do evil, and learn to do well. We will walk as Christ also walked. We will renounce evil habits, and turn from every false way. We will love and speak the truth, cease from profanity, do good to all men, exercise love and charity to all, and in all respects lead holy and godly lives. We will cherish an abiding sense of our dependence upon God, and looking upward ever feel, "Thou, God, seest me." We will fear to sin against him, and will not cease to pray unto him. As we go on in life, we will be conscious that God is helping us to love and serve him, is helping us to love and do good to all men every where. And unless we are daily becoming more like our Saviour, and are cherishing more kind feelings and wishes towards our neighbors, and desire to forgive even our enemies, as we hope to be forgiven, we have no reason to believe we are safe, or to think that God is pleased with us.

Thus our salvation begins in a life of love and happiness on earth. When we come to die, we shall be sustained by the presence of