

concerned about his soul as the jaoler. Every unpardoned sinner that hears the Gospel has greater reason to be alarmed than he. He was brought up in utter ignorance of the true God and of the plan of human redemption. No Gospel sound had been heard by him until he met with those servants of Christ whom he had "thrust into the inner prison." He had not, therefore, the guilt resting upon him that they have who, for years, have rejected the rich overtures of Heaven's mercy, and, amid the bright shining of Gospel light, have chosen to walk on in darkness. If, therefore, the jaoler had reason to be alarmed, how much greater reason has every unpardoned Gospel hearer to ask with an agonized conscience and trembling voice that most momentous of all questions, "What must I do to be saved." That is the question of questions for every one whether old or young, parent or child, male or female. And, blessed be God, we are not left to the glimmerings of nature's light to guide us to the answer. We have it in the Revelation of Divine mercy. We have it in the reply of the apostles to the enquiry of the poor, convicted, trembling sinner: "Believe on the Lord Jesus Christ, and thou shalt be saved."

5 The sure and only way of a sinner's salvation.

"Believe on the Lord Jesus Christ, and thou shalt be saved." How ready the apostles are to direct this trembling sinner to the path of peace! They have not a chiding word to speak to him. They demand no apology for his cruel treatment of them. They have no account to settle with him for the bloody stripes from which they are still suffering. No sooner does the question fall upon their ear, than they are ready with the answer: "Believe on the Lord Jesus Christ, and thou shalt be saved." In this, how beautifully they resembled Him "who, when He was reviled, reviled not again, who, when He suffered, threatened not," and who, amid the agonies of the cross, prayed for his betrayers and murderers: "Father, forgive them; for they know not what they do."

Then, how *directly* they call this awakened sinner to Christ! They have not a single question to put to him regarding his past life and character. They do not examine him concerning the amount of his knowledge, or the depth of his convictions, before calling him to believe on Christ. Without an if, or a but, or a preliminary of any kind, they direct him at once, as a poor lost sinner, to cast himself on the mercy of God in Christ, assuring him of a full, free, and everlasting salvation. And in this consists the glory of the Gospel that it takes up the anxious enquirer just as it finds him. It looks for no personal qualification as his warrant to come to Christ. It puts him upon no course of preparation to "receive and rest upon Christ alone for salvation." It takes up an awakened and convicted Philippian jaoler, just as it finds him with all his guilt, corruption and darkness, and calls him, as a poor perishing sinner, to cast himself *immediately*, and just as he is, upon the Divine mercy in Christ, and the efficacy of the atonement, and so to enter into peace.

And then, finally, how *confidently* they direct him to Christ! Believe on the Lord Jesus Christ, and thou shalt be saved. They had not the slightest doubt in regard to the Redeemer's ability to save the poor