

every one that it has blown upon." It is an aphorism that all history verifies: "The blood of the martyrs is the seed of the church." Men may combine against the truth, as they did against its glorious Author—they may condemn it—they may crucify and bury it—but it will have a resurrection again, and a future glorious triumph.

2 *The depth of guilt and depravity from which a sinner may be rescued by the free grace of God in Christ.*

Perhaps, in all Philippi, there was not a sinner more guilty and depraved than the jaoler. The office which he held, and his cruel treatment of Christ's servants, indicated a peculiarly hardened state of moral feeling, whilst his attempt upon his own life evinced utter recklessness in regard to his eternal prospects. Yet that hardened and apparently hopeless sinner was not too deep in guilt and depravity to be pardoned, converted, and saved. In his case, we see what the grace of God in Christ can do. It can go down to the lowest stratum of human guilt, and raise up those who are sunk deepest in the "fearful pit, and miry clay," to inherit the throne of glory. We see what the Holy Spirit can do in the day of effectual vocation. He can enlighten the most benighted mind—bend the most stubborn will—soften the hardest heart, and make the vilest sinner a "new creature" in Christ. Such is the pardoning efficacy of the Atonement that it can swallow up the highest mountains of human guilt. Such is the mighty power of the Gospel, when accompanied with the energy of the Holy Ghost. It is "like a hammer that breaketh the rock in pieces." It casts down "imagination" and brings "into captivity every thought to the obedience of Christ," and can transform a hardened and cruel heathen jaoler into a meek servant of the "meek and lowly" Jesus.

3 *The deep concern of all those who are truly awakened, in relation to pardon of sin and acceptance with God.*

The Bible speaks of some who "make a mock at sin." But when one's eyes are opened to see what sin is—what sin deserves—and especially his own sinfulness, and the ruin that he has brought upon himself—then his mocking days are over. His heaviest burden is the burden of sin, and his most intense desire is to obtain deliverance from it. Jonathan Edwards, in his narrative of that great awakening that swept over some of the New England States a century ago, states, that the people almost universally were so concerned about their souls that they had no heart to attend to their worldly business. If they attended to it, it was more from a sense of duty than from any interest in it. The floating interests of time were of small moment in comparison with the momentous concerns of eternity.

So it was with the Philippian jaoler. Formerly he had no anxiety about his soul. Things "seen and temporal" occupied all his thoughts, and engaged all his solicitude. But when the arrows of conviction entered his heart and pierced his conscience, there was one anxiety that swallowed up all other anxieties. There was one question that swallowed up all other enquiries. It was the question: "What must I do to be saved."

And let no sinner now imagine that he has not as great reason to be