

The Greatest *Concern* in the World. A Short AND
Plain Essay, TO Answer that *Most* Concerning and
All Concerning Enquiry, What must I do to be
Saved?

The Second Edition. Published, with a Design to Assist the Addresses of Good
Men unto their Neighbours, whom they Press to mind, The ONE THING that
is NEEDFUL.

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A Demand.

BEHOLD, An ESSAY which may in the Name of the Glorious GOD,
Challenge a Reading from every Person into whose Hands it shall by His Holy
Providence be delivered. Reader, The ESSAY comes to thee, with Terms like
those which *Ehud* of old used unto a Greater Man; *I have a Message unto thee
from God*. It is a *Message* about the most important Affair, that ever any man
Living was Address'd upon. It requires a most Attentive Perusal, a most
Affecting Perusal. Well *Perused* and *Per/formed*, it will render thee an Happy
Crea|ture: *Despised*▪ Thou art beyond all Expression Miserable. 'Tis but *One
short Sermon*; 'Tis the very Spirit, the finest Essence, of more than a *Thousand
Sermons*. Comply'd withal, it attains the End of all *our Sermons*. *Pray over it,
Reader. Prosper it, Graciously, Won/drously, O Almighty Saviour!*

The Greatest Concern in the World.

ACTS XVI. 30.

— *What must I do to be Saved?*

IT is Impossible to ask a more *Weighty Questi/on!* It is Deplorable, that we
hear it ask'd with no more Frequency, with no more Agony. The *spirit of
Slumber* which the *Poison* of the *Old Serpent* has bro't upon the Children of
men, is to be deplored Exceedingly. *Awaken us out of this wonderful Stupidity,
O God of all Grace, lest we Perish wonderfully!*

My design is to bring in a good & a full Answer to this *Weighty Question*. Oh!
how Thankful ought we to be, for the *Glorious Gospel of the Blessed God*, that

makes us able to Answer it! The *Gospel* which we have in our hands, tis a Gospel of such astonish|ing *Mystery*, of such Heavenly *Majesty*, and of such Consummate *Purity*, that it can be no other than the *Word of God*; It must be of a *Divine Original*. Oh! highly Favoured People, who *know this Joyful Sound*! Oh! Unavoidably, & Inexcusably Wretch|ed, if we disregard it!

The Devils knew, That those Excellent Mini|sters of the Lord, *Paul* and *Silas*, were come to *Phi|lippi*, with a Design to answer this *Weighty Question*.

[Page 2](#) They could not bear it; they fear'd it would issue in a Destruction upon their *Kingdom* there. They stirr'd up the minds of some *Wicked People*, to Abuse and Revile these Ministers, and run them into Prison. Some *Wicked People* were afraid, lest they should lose a little *Money*, by the coming of such Ministers among them; and the *Devils* in|spired those Muckworms to use incessant Endeavours, until they had made these Ministers uncapa|ble of Preaching any more unto them. Our Glori|ous LORD appeared for His Faithful Servants. They Glorified Him, in the midst of their Trials. They *Sang His Praises*, under the *Stripes* & the *Stocks* which the *Satanic Party* inflicted on them. Oh! Patient Servants of the Lord! What a symptom have you, that you shall one Day *Reign in Glory* with Him! *These Poor men Sang unto the Lord; the Lord heard them, and sav'd them!* A terrible *Earth|quake* at Midnight shook open the *Doors* of their Prison. The Keeper that had the now superseded *Keys* of the Prison, was terrified. In his Conster|nation, he falls down at the Feet of his *Prisoners*; he treats them no longer as *Prisoners*, but rather as *Angels*. He fervently puts to them the *Question*, which, Oh! that it were often heard with an equal Fervency among us! *What must I do to be Saved?*

Some Learned men think, that the Gaoler had, from the Traditions of their Philosophers, conceiv|ed some *Hope of a Better Life*; and seeing his *Life* here in danger, he does, as Distress'd Wretches in the last minutes of their *Life* use to do, Cry out for some Help to make sure of a *Better Life*. Or, [Page 3](#) more probably, the late words of the Possessed Young Woman in the Town, about these Mini|sters; *These men are the Servants of the most High God, who shew unto us the way of Salvation*; might run in his mind, and mind him of *that Salvation*, and make him think, whether these men were not appointed of God for the Instruction of others, in the way to *that Salvation*.

There is a most important matter, which must now be undertaken to be Demonstrated;

That whereas there must be Something done, by every man that would be Saved, it should be the Sollicitous Enquiry of every man, What must be done by him, that he may be Saved.

We will proceed upon the Awakening *Demon/strations* of this thing; *Demonstrations* more power|ful than any *Thunderbolts*. Oh! that the Issue might be, that the Hearers may be Awakened, with a mighty Impression upon their Souls, to make the Enquiry, *What must I do to be Saved?*

I. You must Know, That there is a *Great Salva/tion* proposed unto the sinful Children of men; And you must Know, and Think, That there is nothing of so *Great Concernment* for any man, as to obtain a part in that *Great Salvation*.

Indeed, *Knowlege* is the first Thing, that is necessary in order to *Salvation*; And it is Abso|lutely *Necessary*, Unspeakably *Necessary*. We read, Hos. 4.6. of, *People destroy'd for the lack of Know|lege*. [Page 4](#) Ah! *Destructive Ignorance*; what shall be done, to chase thee out of the world! A world, which by thee is rendred a *Dark World*, the *King/dom of Darkness!* The Oracles of Wisdom, have assured us; *The Soul without Knowlege is not Good*; They have Assured us; *They who Know not God, shall have a Vengeance, in Flaming Fire, taken of them*; They have assured us; *Tis Life Eternal, to Know the only true God, and Jesus Christ whom He hath sent*. An *Ignorance* of the *Gospel* is attended with a long Train of Unknown, but very Evil Consequences. Tis the *Gospel of Salvation*; They that are *Ignorant* of it, must needs miss of *Salvation*. Tis an Erro|neous and Pernicious Principle, That a *Man may be Saved in any Religion, if he do but Live according to it*. The Unerring and Infallible Gospel, has Ex|presly taught us otherwise: 2 Cor. 4.3. *If our Gos|pel be hid, it is hid unto them that be Lost*.

It is not unseasonable here, and as Early as may be, to bring in that Admonition.

Knowlege, Knowlege; To get *Good Knowlege*, let that be the *First Care* of them that would be *Saved*. *Knowlege*, Tis a *Principal Thing*; My Child, *Get Knowlege*; with all thy might, *Get Understanding*. Oh! That this *Resolution* might immediately be made in the minds of all our People; *I will get as much Knowlege as ever I can!*

The *Word* of God must be *Read* and *Heard* with Diligence, that so you may arrive to the *Knowlege* that is needful for you.

The *Catechisms* in which you have the *Word* of God fitted for your more easy Ap|prehension [Page 5](#) of it, must be diligently Studied

Unto all the other *Means of Knowlege*, there must be added, Humble and Earnest *Supplications* before the Glorious LORD. You must *Cry* to God for *Knowlege*, and *lift up your Voice* to Him for *Understanding*; Prefer it before *Silver*, before any *Earthly Treasures*.

There may be some so very *Ignorant*, that they know not how to *Pray*. I would advise them, to take the *Hundred and Nineteenth Psalm*. They will find in it, many a Prayer suited unto their Circum|stances. Take it, Use it, and particularly, those Petitions in it; *Teach me, O Lord, the way of thy Statutes*; and, *Lord, Teach me Good Judgment & Know|lege*; and, *Lord, Give me Understanding, that I may know thy Testimonies: Give me Understanding and I shall Live*. Take Encouragement from that word; and Plead it before the Lord: Jam. 1.5. *If any of you lack Wisdom, let him ask of God, that giveth to all men Liberally, and upbraideth not; and it shall be given him*.

And now, to pursue diverse Ends at once, I am to tell you; That the *Main Things* which tis neces|sary for you to Know, are the *Things which concern Salvation*.

More Particularly;

You must Know, First; *From what* you do need *Salvation*. And here;

First; You are to Know, That the *One Eternal & Infinite God*, who Subsisteth in *Three Persons* (or Aspects) which His Word calls, The *Father & the Son*, and the *Holy Spirit*; Created our *First Parents*, [Page 6](#) in an *Holy and Happy State*, at the End of the *Six Days*, in which He *Created all thing*.

But our *First Parents* hearkening to the Tempta|tions of *Wicked Spirits*, did Eat a *Forbidden Fruit*; and by that Sin, they *Fell from God*, and from their Holy and Happy *State*; And their *Fall* has brought their Children with them, into a *State of Sin and Misery*. *Their Sin* was *Our Sin*; From their *Corrupt Nature* we are Born into the world Envenom'd with such a *Nature*. The *Death* which the *Broken Law of God* threatned unto them, is due to us all: A *Death* which intends *all Misery*, not only in *this World*, but in *Another*, where our *Souls* continue *Immortal*, after they have left this world.

Then, You are to Know; That there is a *Law* given to us, which is the *Everlasting Rule*, according to which, God requires us to Glorify Him; a *Law* of *Love* to God and Man, contain'd in our *Ten Commandments*.

But, That you *daily Break* this *Law*; and that every *Breach* of it, incurs the *Wrath* of God, who is of *Purer Eyes than to behold Evil, and cannot look upon Iniquity*.

Lastly, You are to Know, That while you lie under the *Guilt of Sin*, you are also under the *Reign of Sin*; and under the *Reign of Satan* too; A most woful Oppression from the worst Enemies that can be. *God* is in *Ill Terms* with you; He Visits you not with His *Great Consolations*. *All things* are a|gainst you; The things that appear most for your *Welfare*, do but *Ensnare* you, do but *Poison* you, do but produce your further distance from God. [Page 7](#) Your very *Prosperity* hurts you; Your *Adversity* lays the *Chains of Death* upon you You are *Every Mo|ment in danger*, of being seised by the formidable *Justice* of God for Eternal Burnings. If you *Dy Unpardoned*, you are sent among *Devils*, Damn'd unto *Torments*; must undergo a *Strange Punishment*, and a *Long* one, which is Reserved in a *Future State*, for the *Workers of Iniquity*.

Ah Sinner; This, This is thy Lamentable Case. And Knowing this, how canst thou do any other than make that Sollicitous Enquiry; *What must I do to be Saved?* Knowing this *Terror of the Lord*, Oh! be *Perswaded*.

You must Know, Secondly; *By whom* you may have *Salvation*.

And here;

You are to Know, *The Great Mystery of Godliness, God manifest in Flesh*▪ Your *Salvation* depends, on your *Knowing* of such a *Saviour*.

We have not the least Intimation in the Book of God, That an *Unknown Saviour* will be *Ours*. But it is dreadfully intimated, That if People have *no Understanding* of Him, *He that made them, will not have Mercy on them, and He that form'd them will show them no Favour*.

You are then to Know; That the *Son of God* As|sumed the Blessed JESUS, the Sinless and Holy Son of a *Virgin*, into One Person with Himself.

And this Admirable Person, who is *God and Man in One Person*, has as our *Surety*, fulfill'd the *Law* of God for us; answered the *Precept* of it, in His

Righteous *Life*; answered the *Penalty* of it, in His [Page 8](#) Grievous *Death*;
Suffered the *Cross*, and Endured the *Curse*, in our stead.

You are to Know herewithal; That this Mighty and Matchless and *Only Saviour*
of the world, who is also the *Governour* of the World, is *Risen from the dead*,
and is *Enthron'd in the Heavens*, and will Re|turn to *Rule* and *Judge* the World;
but He will *Save unto the Uttermost, all that come unto God by Him*.

Oh! Undone Sinner; Canst thou hear of such a *Saviour*, & not make that
Sollicitous Enquiry, *What must I do, that I may have an Interest in the Only*
Saviour?

You must Know, Thirdly; *What shall be done* for you, if you *find Salvation*.
And here;

You are to Know, That *no Good Thing shall be withheld* from the *Saved* of the
Lord.

Wonder, wonder; Be swallowed up with won|derment at this Grace, O self-
Destroyed Ones!

There is Propos'd unto you, A *Deliverance* from all the undesirable
Circumstances, into which you have *run*, by your *Departure from God*.

It is Propos'd unto you, That you shall no longer be the *Children of Death*, but
be made the *Children of God*: That you shall be *Forgiven* and *Accepted* with a
Reconciled God, and be follow'd with per|petual Testimonies of His *Fatherly*
Love: That *no Iniquity shall have Dominion* over you; but you shall become the
amiable *Temples*, wherein He will Dwell, with the sweet Influences of His
Good Spirit forever irradiating of you.

It is Propos'd unto you; That you; *Spirits*, at your Dissolution, shall put on the
Garments of Light, [Page 9](#) and enter into the *Peace* and *Rest* of an Heavenly
Paradise: That your *Bodies* er'e long, by a *Resur|rection* shall be Restored unto
your *Spirits*; but be the Lively, the Lovely, the most Agreeable and Everlasting
Mansions for them: That you shall have a Joyful Portion in the *City of God*,
and have His *Marvellous Kindness* forever doing unutterable Things for you, in
that *Strong City*: There you shall at length be *filled with all the Fulness of God*,
and have God become *All in All* unto you for ever and ever.

All this is contained in the *Salvation* whereof you have a Tender. *Salvation*, Tis a *Comprehensive Word!* an *Incomprehensible Good!* *Eye has not seen, Ear has not heard,* no *Heart* can conceive what is laid up in the *Salvation of God.*

Oh! Ruin'd Sinner; why does it not now become thy Sollicitous Enquiry; *What must I do, that I may not lose the vast Things, whereto I am Invited by my Saviour?*

These are the Things that must be *Known.* And if these Things be *Known* and *Own'd,* the plain Inference from them will be this; That the man is forsaken of *Reason,* unworthy to be called a *Reasonable Man,* who is not very Sollicitously Inquisitive; *What must I do to be Saved?*

But now, 'tis Time to answer that Great Enquiry. We will do it, by calling in a *Second Proposition.*

II. Something must be done by every man that would not Forfeit all *Claim,* Reject all *Hope,* of the *Great Salvation.*

[Page 10](#) And this also must be *Known.* You must *Know* what must be *Done.* And thereupon it shall be said unto you; Joh. 13.17. *When ye know these things, Happy are you, if you do them.* It is not *Enough,* to *Know;* There must be *Practice* joyn'd with your *Knowledge.*

Something must be done; Else it had never been said, Heb. 5.9. *Christ is the Author of Eternal Salvation, unto all them that Obey Him. Something must be done;* Else we had never been told; Heb. 6.9. *There are the Things that accompany Salvation.*

We are often Instructed in the Sacred Writings, That there is a *Way,* wherein alone *Salvation* is to be Expected, A *Way,* called, *The way of Life;* and, *The way of Truth;* and, *The way of the Lord;* and, *The way of Peace;* and, *The way of Good Men;* and, *The way of the Righteous.* In this *Way,* *Something must be done.* There are *Steps* to be taken, that we may find this *Way,* and keep this *Way;* Tis the  *Way;* There is no *Altering* of it.

Something must be done; For, we are sure, *All men* are not *Saved.* There are some, who are *Children of Perdition;* There are some, who are *Vessels of Wrath;* There are some, who *go away into Everlasting Punishment.* *Something must be done,* to distinguish you from that *Crooked Generation.* We Read, Mat. 7.14. *Narrow is the way which leadeth unto Life, and few there be that find it.*

Indeed there is *Nothing* to be done by us, to *Merit* our *Salvation*. But *Something must be done* to *Secure* our *Salvation*.

[Page 11](#) Indeed there is *Nothing* to be done by us, in our own *Strength*. But *Something must be done* by us, thro' *Christ* who *strengthens* us.

More Plainly. Our *Blessedness* now comes not unto us, on the Terms of a *Covenant of Works*. Tis not properly our *Doing*, that is the Condition of our *Blessedness*. We are to be Saved by *Taking*, rather than by *Doing*, The Condition is, *Receive and be Saved*. Or *Be willing to be Saved*. We speak of *Doing*, in the Largest sense of the word; and we still say, *Something must be done, that we may be Saved*.

Let the QUESTION then come in. And, Oh! Bring it in, with all the Sollicitude, which were proper for, *The Greatest Concern in the World*;

What must I do to be Saved?

I have seen this *Question* Scandalously answered. in Pamphlets, that have been dispersed about our Nation. The *One Thing* that is *Needful* has been left unregarded, unmention'd; Perhaps, the obser|vation of certain *Superstitious Holidays*, has been re|commended instead of that *One Thing*. Alas, How have the Souls of men been Betray'd, by men *Un|skilful in the Word of Righteousness*! How *Unskil|fully*, and *Unfaithfully* have the *Methods of Salva|tion* been declared, by many who *Pervert the Gospel of Christ*! Not so now, I hope! A *Pure Gospel*, a *Sound Doctrine*, must be pursu'd. You are now to be treated with nothing but *wholesome Words*; nothing but the *Faithful Sayings of God*.

[Page 12](#)I. And what Better, what other Answer can be given, *Other Foundation, can no man Lay!* to this QUESTION, but what the Apostles of God gave to it of old? When the Poor man said, *What must I do to be Saved?* We read, They said, BELIEVE ON THE LORD *JESUS CHRIST*, AND THOU SHALT BE SAVED. This is the *Sum of the Gospel*; This is the *Charge* given to the Mi|nisters of the *Gospel*; Mar. 16.15, 16. *Preach the Gospel to every Creature; He that Believeth shall be Saved. Faith* in the Lord *JESUS CHRIST*, who is the *Only Saviour*; This, This must be found in all that will be *Saved*: The FAITH, which is, A Sa|tisfaction of the mind in the way of *Salvation* by a *Glori|ous CHRIST*, Revealed in the *Gospel*: The FAITH, by which we *Deny our selves, and Rely on a Glorious CHRIST, for all Salvation*: The FAITH, by which we *Receive a Glorious CHRIST, and Rest on Him for Salvation, as He is Offered unto us*.

But how must this FAITH Operate in all that would be *Saved*?

Oh! *Set your Hearts to these things*; they are not *Vain Things*; Your *Lives*, the very *Lives* of your *Souls* are concerned in them. If your *Hearts* may now fall in with these things, and be form'd and shap'd according to the *Evangelical Mould* of them, lo, *This Day Salvation is come unto your Souls. Glor|rious LORD, Incline the Hearts of our People, to do what must be done, that so thy Salvation may be bestow'd upon them.*

[Page 13](#) First; *This must be done*; You must come to be *bitterly sensible*, that you want a Glorious CHRIST for your *Saviour*. We read, Joh. 7.37. *If any man Thirst, let him come unto me.* Truly, no man will come to a CHRIST, until a *Thirst*, or a Pungent and Painful sense of the *Want* of a CHRIST, be raised in him. You must feel the *Burden* of your *Sin*, lying on you; and Cry out, *Oh! Tis an heavy Burden, too heavy for me!* You must see GOD Angry with you *Sin* Binding of you, *Hell* Gaping for you; and utterly Despair of Helping your selves out of the Confusion that is come upon you. You must be fill'd with *Sorrow*, for what you have done; with *Horror* at what you are Expos'd unto. The Cry of your *Uneasy Souls* must be that; Rom. 7.24. *O wretched man that I am; who shall deliver me!*

You must be no strangers to such Soliloquies as these;

I have *Sinned*, I have *Sinned*; And, *Wo is unto me, that I have Sinned.* I have *Lost* the *Know|lege* of GOD, and *Lost* the *Image* of GOD, and *Lost* the *Favour* of GOD. My *Sin* renders me obnoxious to the *Vengeance* of GOD. *Lust* En|chants me, Enslaves me; *Satan* Tyrannizes over me. I am in *Hourly Hazard* of an Eternal Banishment from GOD, into *Outer Darkness*, into the *place of Dragons*. Oh! *Wretched man that I am*: I can do nothing to deliver my self. *I Perish, I Perish*, except a Glorious CHRIST be my *Deliverer*.

The *Degree* of this *Distress*, on the minds of them that shall be *Saved* is *Various*. There is a *Variety* in that *Preparatory work*, which does *Distress* the [Page 14](#) Elect of God, in their coming to a *Saviour*. *Converts* do sometimes needlessly *Distress* themselves, and even Deceive themselves, by insisting too much on the *Measure* of this *Preparation*. But *so much* of this work, as will render us *Restless* without a CHRIST; *so much* of this work, as will render a whole CHRIST *Precious* to us; Be sure, there must be *so much* in our Experience, if we would be *Saved*.

Secondly, *This must be done*, You must Confess your selves *Unable* to do any thing *Effectually* of your selves, in coming to a Glorious CHRIST, as your

Saviour. With a Fearful Trembling of Soul, you must make this Profession; Lord, Thou workest in us to Will and to Do, of thy own Good Pleasure! Your Pro|fession must be that; Eph. 2.8. By Grace are ye Saved, thro' Faith, and that not of your selves: it is the Gift of God. Your Profession must be that; Joh. 6.65. No man can come, except it be given to him. Oh! Ly at the Foot of Sovereign Grace, Confessing and Imploring;

Lord, I am justly Destroy'd, if I do not sincerely Renounce my Sin, sincerely Embrace my Saviour. But I cannot, Oh! I cannot! I have Deadly Fetters upon my Soul. I shall never answer thy Gracious Calls, except thy Sovereign Grace Enable me. Oh! Quicken me: Oh! Strengthen me: Oh! Enable me; Turn thou me, & I shall be Turned.

Your Impotency must not now be made an Excuse for your Impenitency. Your Inability must Affright you Exceedingly, Affect you Exceedingly; It may not Excuse you in a slothful Negligence. You must not remain Careless of doing any thing, because you [Page 15](#) can thoroughly do nothing. Having first Cry'd un|to GOD, that He would help you to do, what you have to do, you must now Try to do it; Now Try, whether He do not help you to do it.

Thirdly; This must be done; You must Admire, You must Adore, You must Address, a Glorious CHRIST, in all His Offices, for all His Benefits. Oh! Hear a Compassionate Redeemer calling to you, Isa. 45.22. Look unto me, all ye Ends of the Earth, and be ye Saved. Comply, Reply; Lord I look unto thee: I will be Thine, save me!

And here, You are to Remember, that the First Thing you want, is, Atonement and Acceptance with GOD. For this purpose, You must Behold a Glorious CHRIST, as a Priest, bringing a Sacrifice, and making a Righteousness for you. Accordingly, Your First Address to Heaven must be this;

Lord, Let my many and horrid Sins be Forgiven me, for the sake of that Great Sacrifice, which thou hast had in the Blood of Jesus Christ thy Son, which Cleanseth from all sin. And, Lord, Let me, who am a poor Sinner, utterly hopeless of work|ing out for my self a Righteousness, now stand be|fore thee in the wondrous Righteousness, of that Lord who is the Head of His Church, & who has wro't out a Spotless Righteousness for us.

But, Remember to Depend on this most suffici|ent Sacrifice and Righteousness, not as Qualified for it by any Good Thing to be observed in your selves. Do not stay from it, on a prospect anon to come Recommended unto it, by some Commendable Goodness in your selves first attained. No, Depend and [Page 16](#)

Venture upon it, as Encouraged by no other *Quali/fication* but this; *A most Miserable sinner; yet Invited, yea, Compelled unto this Mercy of the Lord!*

Well; If the *Faith* which has got thus far, be not a *Counterfeit*, it won't stop here. You must Behold a Glorious CHRIST, as a *Prophet* and a *King*. *Faith* has *other Errands* unto the *Saviour*, besides that of, *A Desire to be Justified*. A *true Believer* will not count himself *Saved*, if he be not *Sanctified*, as well as *Justified*.

The Saviour puts this Demand unto you; Mat. 20.32. *What will ye that I shall do unto you?* You Answer;

O my Great SAVIOUR, I come unto thee, that by thy being my *Sacrifice*, & my *Righteousness*, and my *Advocate*, *Everliving to make In/tercession for me*, I may be *Saved unto the Uttermost*.

But this must not be *All*. There must be *This* in the Answer;

O my *Saviour*, I come unto thee for *Instruction*: Let thy *Spirit* with thy *Word*, cause me to *Know the Things of my Peace*, and keep me from all *Delusions*.

And there must be *This* in the Answer.

O my *Sa/viour*; I come unto thee for *Government*: Let thy *Spirit of Grace*, Conquer the *Enmity* of my Heart against the things that are pleasing to God; & make me a Conqueror over all my *spiritual Adversaries*.

This is that *Faith*, whereof the *End* is *the Salva/tion of the Soul*. *Believe* after this manner, and you *Believe to the saving of the Soul*.

II. But we may carry on the Answer, without being *Reproved*, for *Adding any thing unto the Words* [Page 17](#) of God. A true *Faith*, will always have *Repentance* accompanying of it. *Repentance unto Life*; Tis a *Dead Faith* which cannot show it; A *Dead Soul* that has it not. A *Genuine Faith* is always a *Repenting Faith*. We see the Two Sisters hand in hand; Act. 20.21. *Repentance toward God*, and *Faith toward our Lord Jesus Christ*. We constantly see it in the Ex|perience of all the Faithful. Tis the Denomina|tion of *Repentance*; 2 Cor. 7.10. *Repentance to Sal/vation*. It must be found in all the Candidates of *Salvation*. Well then;

First; *This must be done*; You must heartily and bitterly *Bewayl* all your *Sins*. Your *Original Sin*, your *Actual Sin*, the monstrous *Aggravation* of your Sin;

You must be *Convinced* of it. A *Contrition* must follow this *Conviction*; With a *Broken Heart* you must Cry out, Psal. 38.18. *I will declare my Iniquity, I will be sorry for my Sin.* You must *Mourn* for your *Sin*; and *Mourn* for the *Offence* given to *God* by your *Sin* as well as for the *Mischief* done to your selves: *Mourn, Mourn*, and never count that you have *Mourned* Enough.

Secondly; *This must be done*; You must make a Penitent *Confession* of your *Sins*; a Remorseful *Con/fession* of them. All your *Known Crimes*, you must as *Particularly* as you can, Enumerate with shame and grief before the Lord. You must be able to say; Psal. 51.3. *I Acknowledge my Transgressions, and my Sin is ever before me.* Your Acknowledgement of your *Secret Sins*, must be only to the LORD: But where your *Sins* are *Known*, where your *Neigh/bours* have been either *Sufferers* by, or *Witnesses* of [Page 18](#) your Miscarriages, They also should *Know* that you Acknowledge them.

Thirdly; *This must be done*▪ Every way of *Sin* must be *Abhorred*, must be *Avoided*, must be *For/saken*. *Amendment* is Essential to *Repentance*: Ex|cept you *Reform*, you don't *Repent*. So you are warned of God; Prov. 28 13. *He that Confesseth and Forsaketh shall find Mercy.* If you go on in any Evi|dent way of *Sin*, you will find it a *Way of Death*, a *Path of the Destroyer*; it will bring to a *Damnation that slumbreth not*. Very Tremendous Things will be done to those *Enemies* of God, who, *Go on still in their Trespasses*. Have you done Amiss? You must say, *I will do so no more*. You must not *Persist* in what you have done.

And hence, If you have *Wrong'd* another man in what you have done, you must Vigorously En|deavour all possible RESTITUTION. *Restitution*, a Thing too little Understood, too little Exhort|ed, too little Practised; *Restitution*, without which there can be no Right *Repentance*.

This is the *Repentance*, which is found in every True *Believer*; It must be found in every one that would be *Saved*.

III. And, *Holiness, Holiness*; A *Patient Continu|ance in Well-doing*. There is no *Life* in the *Faith*, which is not Productive of an *Holy Life*; Tis not a *Faith*, which will bring to *Everlasting Life*. If the *Grace* to Believe on the Lord JESUS CHRIST, be infused into the Soul, the *Habit* of every *other Grace* is at the same Instant infused. I will show you [Page 19](#) the *Motto* on the Golden Gates of the *Holy City*; Heb. 12.14 *Without Holiness no man shall see the Lord.* An *Holy Life*, a Life pressing after Universal and Perpetual Conformity to the *Rules of Holiness*; This, This is the *Royal Path* leading to *Salvation*; Yea, tis no little *Part* of our *Salvation*.

Wherefore, *This must be done*; You must *Resign* your selves up unto the *Holy Spirit* of the Lord; Consent, Request, Entreat, That He would Eternally take *Possession* of you. From the Dust, Cry unto Him; Psal. 141.10. *Thou art my God; Thy Spirit is Good; Lead me unto the Land of Rectitude.* Cry unto Him;

O SPIRIT of *Holiness*, Raise me out of the *Ruines* that my Sin has brought upon me. *Possess* me for ever▪ Cause me to Fear *God*, and Love *Christ*, and Hate *Sin*, and Sleight *this world*, and know *my self*, and make me *meet for the Inheritance of the Saints in Light*: Bring me to be one of *Them*, I Pray thee, I Pray thee!
There is a Good *Foundation of Holiness*, laid in this *Resignation*.

But then; *This must be done*; You must *Livelily* pursue the *Death of every Sin*. You must fly to the *Death* of your *Saviour*, as the *Purchase* and the *Pattern* of so Great a *Blessing*. But you must count it a very Great *Blessing*; Count no *Trouble* too much to be undergone, that you may come at such a *Blessing*. This is that *Holiness*, *without which no man shall see the Lord*.

This must be done; You must set before your selves the *Example* of your *Saviour*; Study how *He was in the world*; Study to walk as *He walked*; [Page 20](#) mightily Delight in every stroke of *Resemblance* unto Him; Yea, tho' it be in *Sufferings* that you *Resemble* Him. This is that *Holiness*, *without which no man shall see the Lord*.

This must be done; You must by a solemn *Dedication* of your *Selves* and your *All* unto the LORD, become *the Lords*. It must therefore be your *Desire* to have all your *Talents*, all your *Possessions*, and *Enjoyments* and *Interests*, Employ'd for the Honour of the Lord: And owning the Lord, as the Great Giver, and *Owner*, the Lord-Proprietor of all that you have, you must be ready to submit unto the *Will* of God, when He pleases with afflictive *Dispensations*, to take any of it from you. This is that *Holiness without which no man shall see the Lord*.

This must be done; You must Remember, That the *Eye* of the Omnipresent GOD is upon you. You must often bring this to Remembrance, *God sees me, hears me, knows me, is acquainted with all my ways*. A sense of your being under the *Notice* of God, and of the *Account* unto which you shall be called by God, must make you *Afraid* of incurring His Displeasure; *Afraid*, even of *Secret Miscarriages*. This is that *Holiness without which no man shall see the Lord*.

This must be done; You must make it your *Exercise* to keep a *Conscience clear of Offence towards God, and towards Man*. You must labour to be acquainted

with your *whole Duty*; And your *Acquaintance* with the Will of God, must be follow'd with proportionable Desires and Labours after *Obedience* to it. You must *Pray always*, with *all Prayer*; with *Secret* [Page 21](#) *Prayer*, with *Houshold Prayer*, with *Publick Prayer*: You must have an high Value for those *Two Sacraments* of the *New-Testament*; the *Baptism* and the *Supper* of the Lord. You must Religiously Observe the *Lords Day*. You must preserve your own *Place, & Life, and Bed, and Wealth, and Name*; You must with the same sincerity befriend your *Neighbours* also in *Theirs: Love your Neighbours as your selves*. And, *Do as you would be done unto*. You must be especially and mightily Conscientious of *Relative Christianity*: Carry it well in all the *Relations*, where|in the Lord has placed you, whether *Superiors*, or *Inferiors*, or *Equals*: with such a Carriage, as may adorn the *Doctrine of God your Saviour*; Such a Carriage, as may render your *Correlates* the better for you. Briefly, You must *Deny all Ungodliness and Worldly Lusts, and live Godlily, and Soberly and Righteously in the World*. This is that *Holiness without which no man shall see the Lord*.

Methinks, A most Obvious *Inference* may be drawn from these Things; That the *Ministry of the Gospel* must be Attended, and not Neglected, by them who would not *Neglect the Great Salvation*; A most awful *Inference*, That it is a Dangerous Thing to Live without the *Means of Salvation*, which are in the *Ministry of the Gospel*; ordinarily to be met withal. The *Wells of Salvation* are kept open in such a *Ministry*. Oh! Do not undervalue the *Bles/sings* of those *Upper Springs*; There are men, who by the Command of a Glorious CHRIST, give them|selves up unto the Service of the *Evangelical Mini/stry*, and are the *Preachers of the Gospel* unto the rest [Page 22](#) of the world: An *Order* of men concerning whom our Glorious Lord has promised, Mat. 28.20. *Lo, I am with you, always to the End of the world*. If an *Angel* should come from Heaven unto you, as unto *Cornelius* once, to speak unto this Question, *What must I do to be Saved?* He would unquestionably say, *Repair to such a Ministry; Don't think to live without it*.

We have settled the Point; Without *Faith* we can have no *Salvation*. But I assume; Rom. 10.14, 17. *How shall they Believe in Him of whom they have not heard? And how shall they hear without a Preacher? Faith comes by Hearing, & Hearing by the Word of God*. Oh! That the *Ungospellized Plantations*, which *Live*, I should rather say, which *Dy*, without the *Means of Salvation*, would Consider of it!

Your *Question* is Answered. O Souls in Peril, I may now say unto you; 1 Cor. 15.2. *You are Saved, if you keep in memory what I have Preached unto you*.

And yet I must say unto you, That if after all, you Trample upon these things, it will be *Good for you, that you had never been born*; the very mention of them will dreadfully increase & inflame your Con|demnation. But the Success of all, must be left with the Glorious ONE. And, *O Father of Mer/cies, Do thou Mercifully Look down upon the Soul that has heard these things; Dispose and Assist that Soul, to do those Good Things, upon which thou hast Promised the Salvation of the Soul; I Pray thee, I Pray thee!*

FINIS.