

# Acts

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Date: 28 December 1997

Preacher: Hyde, Leslie S B (1916-2001)

[ 0 : 00 ] 28th of December 1997, Mr Hyde, Charles Pauler.

Let us now sing together hymn number 406, hymn 406, tune Praise number 720.

Hark how the blood-bought hosts above conspire to praise redeeming love in sweet harmonious strains, and while they strike the golden lars, this glorious theme each bosom fires, that grace triumphant reigns, hymn number 406.

Hark how the blood-bought hosts above conspire to praise redeeming love, in sweet and sweet the glorious strains, and while they strike the golden lars, this glorious theme each bosom fires, let grace triumphant reigns, that grace triumphant reigns, and while they strike the golden lars, this glorious theme each bosom fires, let grace triumphant reigns,

Ashuckt part 3, 4 milder blues www.night 2023. Thank you. I now, my son, all I can stand.

[ 2 : 24 ] And raise the high neck of thyself.

Loneysir prowling thyselfon, O God for Mama, my heart ye believe scheint. As faithful that Christ has tamt, now of the humble'sdiocese, Let grace triumph and reigns.

Let grace triumph and reigns. Let the world of the nations be.

Let the world of the nations be. Let grace triumph and reigns.

Christ in the sky, He is in my heart.

[ 3 : 49 ] Thou proclaims them, Sows and God.

Hail, O shall we reign. To the world of the nations be.

Thou praise triumph and reigns. Thou praise triumph and reigns.

Thou praise triumph and reigns. Thou praise triumph and reigns.

Thou praise triumph and reigns.

[ 5 : 01 ] The world of the nations be. Thou praise triumph and reigns.

Thou praise triumph and reigns. I lie in plain Turn back with the soul of art stand Let me I knit this cross aflame I'll raise thy praise in Christ and Savior's triumph and praise.

Let praise thy love the praise, and where I lead his heart to pray, I'll raise thy praise in Christ and Savior's triumph and praise.

Let praise thy love the praise. As the Lord may help, I will direct your attention to the Act of the Apostles, chapter 16, and reading verses 30 and 31.

The Acts of the Apostles, chapter 16, and verses 30 and 31. And brought them out and said, Sirs, what must I do to be saved?

[ 7 : 14 ] And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

These words of the two verses, are valuable to us at any time of the year.

And as we are on the last day of the year, it is good, and as Lord's Day of the year, it is important for us to consider whether such a consideration has ever entered into our own personal experience.

And if it were that we were beginning the year, as it will be next Lord's Day, this would still be an appropriate consideration.

There are many things that occupy the mind of the people. I doubtless, in the two cases before us in the chapter, that is Lydia and the jailer at Philippi, we should see them occupied in quite different diversions and occupations.

[ 8 : 49 ] But nevertheless, the Lord God, the eternal Spirit, came to each in a different way, so to speak, and it was a time of God's grace.

In each of these cases, it was a time of God's grace. In looking at the circumstances leading up to the situation, we find that there was a man that was very concerned, and he cried, saying, Come into Macedonia and help us.

And after he had seen the vision, this is Paul, immediately we endeavour to go into Macedonia, a ceremony gathering that the Lord has called us for to preach the gospel unto them.

We may well consider this word because this is the leading of the Spirit. It was a very clear indication that the vision was from God, and if the vision was from God, then there was a purpose in it, there was a force in it, and the Apostle Paul, without any question, concluded that it was God's purpose that he should go into Macedonia to preach the gospel unto the people there.

Now, in our lives, let us consider that this is not the exception. This is the rule, or should be the rule, with all of God's people, listening to hear the direction from God, and being fully persuaded that this is God's purpose for them to engage in this or that or the other, as the case may be.

[ 10 : 36 ] And so, you see, Paul went according to the vision that he saw, and eventually he came to Philippi, and there they abode certain days.

Now, the Sabbath was going to be a very important day, a remarkable day, a day wherein the Lord himself would work in a powerful way. And on the Sabbath we went out of the city by the riverside, where prayer was wont to be made, and we sat down and spake unto the women which resorted thither.

It would appear that this gathering was a gathering of women. Nevertheless, this did not deter their Passover from speaking to them of the great and glorious gospel of the Lord Jesus Christ.

And the result was not the result of Paul's eloquence, because he tells us, when he wrote to the Corinthians, of his own personal feelings.

So, second of chapter, first epistle of Corinthians, for I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God, for I determined not to know anything among you, save Jesus Christ and him crucified.

[ 12 : 10 ] And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, and for this purpose, that your faith should not stand in the wisdom of men, but in the power of God.

So, as the apostle spoke here, we may remember what he subsequently wrote to the church of Corinth. And a certain woman named Lydia, a Sarah of purple, of the city of Thyatira, which worshipped God, heard us.

Now, why was she there? Because the apostle had been forbidden to preach in certain places. And I think I'm right in saying that she would have been in one of those certain places to which the apostle was told not to go there.

But if you should think that you're in a certain place, and the gospel is not there, a solemn thing, if we can be affected by it, and unknowingly, perhaps unaware, that God is moving us from this place to that place, simply because there is a gospel being preached there.

And therefore, it is a time of blessing of purpose of God, and surely it was so with the case of Lydia, a Sarah of purple, which worshipped God, heard us, whose heart the Lord opened, and that she attended, unto the things which were spoken of by Paul.

[ 13 : 57 ] It is a very solemn consideration, not only now, but in all generations, that there are so many that appear to listen to what is preached, and yet, they do not take any action.

They're not moved. Blessed be God, that Lydia's heart was opened to receive the things which were spoken of Paul. We may cross-examine ourselves this morning, and ask ourselves as to whether we hear the gospel, but do we hear it indeed?

Do we pass it over? Do we say, well, I'm not going to believe that? If it is the gospel, then it is important for us that we should believe it. And so, when she was baptized, and her household, she besought us saying, if you judge me to be faithful to the Lord, come into my house, and abide there.

And she constrained us. Now, there is an important point here, not only that she was baptized, but her whole life was changed.

Whatever she might have felt previously, now the work of the Spirit has opened her heart. It's a wonderful thing if God opens your heart to do the will of the Lord, in following him in his divine commandments, but also, not just fixing yourself on that particular commandment, but opening your heart to receive the people of God and the ministers of God.

[ 15 : 36 ] And so, you see, there was a confirmation that her following the Lord in the ordinance of baptism was not just looking at one commandment and saying, now I've done that, so everything's all right.

No, it was a beginning of many new commandments and there was an anxiety to look into the Word of God to see what the commandments of God were.

And may it be assured, dear friends, there are many, many commandments. Sometimes, people are ready to say that, well, there's only one commandment and that is to be baptized.

That is certainly a commandment that shouldn't be ignored. But nevertheless, it's only one of many. It's only one of many. And as you look into the world, into the Word of God, we have to remember this, by all men shall know that ye are the disciples of Jesus Christ when ye love one another.

And that's God's commandment. And should not be overlooked. So it is a very sad situation when in churches and chapels throughout the world we find those who demonstrate in a very sad way one thing that they don't do is to love one another.

[ 16 : 51 ] Now, what a blessing it is, and I trust we enjoy this benefit here, that we love one another. And by this shall all men know that ye are my disciples when ye love one another.

And so, it was so, and she opened her house to receive the apostles, and she constrained us.

So, it wasn't just an asking, hoping that the answer would be, I can't come. No. She constrained us. And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us.

So, you see, we are to observe this, that there are hindrances. There are those that would endeavor to endanger the true faith of the disciples.

Now, probably, we would have thought, or many people might have thought, that this was a wonderful event. The same followed Paul into us, crying, these men are the servants of the Most High God, which show unto us the way of salvation.

[ 18 : 02 ] Oh, what more could we have? Here is an ungodly person that is telling everybody that we are the servants of God. But she was a servant of the devil.

She was, and so, the Lord, as the apostle Paul cried unto God, so the Lord stopped her mouth. But, then, quickly going on, we see that the apostles were persecuted and endured much suffering for the Lord's sake.

And, here again, we come to remember a commandment which is written, and that is to suffer for the Lord's sake.

To suffer for the Lord's sake. This does not mean to say that we shall have control over these sufferings.

sometimes, people suffer for their own sake. I, I just can't remember the name of the person now, but I read a book several years ago of a man that professed to be suffering for Christ's sake.

[ 19 : 26 ] But, as you read through the book, he wasn't quite suffering for Christ's sake at all. he was suffering for his own sake. And, he wanted to be remembered as a man that went through all sorts of suffering.

But, it wasn't for Christ's sake. And, that was very sadly noticeable as I read through this book. But, here, by the Spirit of God, another of God's commandments is that we should suffer for his sake.

because the apostle Paul had been so wonderfully delivered by the grace of God from his own opposition to Jesus Christ himself, then, has he, has he caused the Lord Jesus suffering, suffering, now, he was willing to suffer for the Lord's sake.

And, this resulted in, there, Paul and Silas being cast into prison. Now, what were they going to do? What were they going to do when they were in prison?

Were they going to sit down and mope? Were they going to sit down and say, now, this is all unfair, we are hardly dealt with, this ought not to be, Lord, deliver us. But, they didn't.

[ 20 : 53 ] And, we should notice and follow what true religion would bring us to. at midnight, Paul and Silas prayed and sang praises unto God, and the prisoners heard them.

Prayed, and sang praises when their backs were sore with the stripes that they received. Oh, do not think there is an exception. It is an exception in one sense, that we may not suffer from sore backs always, but nevertheless, there are some times when we have to receive and bear the lashes of the tongue.

And, the lashes of the tongue are sometimes more hurtful than even the lashes that Paul and Silas received at Philippi. But, what shall we say?

What shall we say? Well, we shall say, surely, if we have the grace of God, that we will sing praises unto God, that thou hast counted me worthy to suffer for thy sake.

Ah, yes, I can remember an incident in my life. I will not go into the details, but I praised God one night when I had to sleep out in my army days in a field because of what had been done to me.

[ 22 : 20 ] I praised God. I was counted worthy to suffer for his sake. So then, we can see the providence of God working throughout this chapter.

And suddenly there was a great earthquake so that the foundations of the prison were shaken and immediately all the doors were opened and everyone's bands were loosed.

released. Obviously, this was a physical earthquake, I mean, actually, an actual thing that people acknowledge as being an earthquake when the whole earth is, so to speak, disturbed.

the world turned. But you may well remember that these, Paul and Silas were referred to as the people that turned the world upside down.

Now, sometimes, whatever you may be in a comfortable situation and living at ease, it will be at a time when the preachers of God will turn your world upside down.

[ 23 : 36 ] And there will be a tremendous earthquake in your heart. And you will wonder where you are and all the things that you've settled into so nicely and been so satisfied to enjoy, yet suddenly the earth is the subject, your earth becomes the subject of an earthquake and everything is turned upside down.

The things that you thought was so wonderful become the things which are buried in the sands of time, so to speak. And those things that you had never thought about, the almighty power of God and the wonders of his acting in the world are suddenly demonstrated to you.

It may be, I do not know, of course, any of your background to that extent, what your secret thoughts are, and it may be you can go back to a time in your life.

When you saw others turning to the Lord and you or your conclusion was that I shall not turn under any conditions. I shall not turn, I shall remain as I am, I shall go my own way, and when my time comes I will think about listening to what these preachers say.

But some are able to say that God took things in hand, and he turned the world upside down, and the things that you thought to be so wonderful and glorious were suddenly destroyed before your very eyes, and you felt it to be so in your hearts.

[ 25 : 11 ] Well, this was what happened virtually to the jailer at Philippi. And the keeper of the prison, waking out of his sleep, seeing the prison doors open, he drew out his sword and would have killed himself, supposing that the prisoners fled.

You know, there are things that come into people's lives that are alarming. They're alarming. Have you had any alarming things come into your lives?

Things that have shaken you to the core, things that have suddenly brought you face to face with a situation that you'd never come into before, and Paul cried with a loud voice saying, Do thyself no harm, for we are all here.

The jailer thought to kill himself and sometimes in the experience of God's people, the devil himself will suggest that this is the best way out.

You wouldn't be the first one to be tempted upon that line of things. God's grace is brought to your attention at that very moment when you were ready to destroy yourself.

[ 26 : 40 ] He called for light. Oh, what a wonderful point there is here. He called for light. I know it was a natural situation, but do we call for light in a spiritual way?

Do we cry unto God that we might have our understanding made clear as to what the whole thing was? No more a hardened sinner, no more one that is able to debate, no more that says I don't believe, but now a trembling sinner.

Now, if you are a trembling sinner, if you've ever been a trembling sinner, do remember that surely that is God's work, especially if that trembling remains.

I know it is possible for people, perhaps with a nervous disposition, can easily be affected by a sudden happening, but if it's God's work, then you'll become trembling, and you will want to know how your trembling can be stopped.

He fell down before Paul and Silas and brought them out and said, Sirs, what must I do to be saved?

[ 28 : 04 ] Now, this brings us to the first of these verses. Sirs, what must I do to be saved? Undoubtedly, there is a great deal of religiosity in the world, and there are many people that might be willing to make this an interesting subject for debate, but it's when you or I come before God trembling.

And it's not a matter of discussion, but it is a matter that needs to be settled. What must I do to be saved? And the more you look at yourselves under these circumstances, the more you will feel that you can do nothing to be saved.

And yet, is there something to be done that you might be saved? Yes, there is, but that is my past. It's not what somebody else does for me to save me, it's what I've got to do to be saved.

And this is the natural forming in the minds of everybody until grace opens their understanding and gives them a light concerning the truth.

So to consider these words for a few moments, says, what must I do to be saved? saved? First of all, we may ask the jailer, from what do you want to be saved?

[ 29 : 45 ] Many people may want to be saved under certain circumstances, but it could be that they might be uncertain.

They didn't quite know from what they meant when they said, what must I do to be saved? I can imagine there are various people that we may meet would find this an interesting question, but they would not be interested in what it meant.

They would not be interested in coming to a viable and right solution. So, what must I do to be saved? God, what must I do to be saved?

What must I do to be saved? what must that man do to be saved? What must that woman do to be saved?

What must that child do to be saved? But that was not only the spirit of this man because he was in great trouble. God brings every one of his children into great trouble.

[ 31 : 00 ] Make no mistake about it. and therefore you will find upon your spirit a trembling, a trembling and crying out, sir, what must I do to be saved?

He didn't know the answer. No, it is so that people may live their lives and suddenly they see that things are not right.

Suddenly they see that they are in great danger and how can they be saved from this danger? What must I do to be saved?

Well, I think most of you have been listening to the truth ever since you were born. Do you know what you must do to be saved? It is quite a question, you know.

There were many people that are at a loss if you say, if they were to ask this question, what must I do to be saved?

[ 32 : 12 ] And you were to say, what do you mean by being saved? What do you mean by being saved? And especially if there should be added to that rejoinder, well, you've lived a good life, what do you want to be saved?

How can you say, what must I do to be saved? Hasn't your good life been sufficient to save you? Do you not think that the Lord will receive you because of your upright life and your good life and your kind life and the many things that you've done for other people?

What must I do to be saved? Remember, that the Lord Jesus Christ on one occasion, he spoke to those that followed him, I will not say his followers, but those that followed him, and he said unto them, ye call me Lord, Lord, but do not the things that I say.

There are those that will come, to the Lord in the great day as we have it recorded in the scriptures, and say we have done many things in thy name.

And so it goes on. I know many people will rest upon that. They're saved, they don't need to be saved, because they're already saved in their own conclusion that they've done so much good for other people that they must be recognized.

[ 33 : 50 ] But it was a very sad and solemn moment for some of those people in the parable, which when they came to the Lord, he said, depart from me, ye that work iniquity.

And what is that, to work iniquity? We read in the word of God, that which is not of faith is sin. So then, are all our actions governed by faith?

Do we see that we're in a hopeless state, such it had been but for grace? And therefore, we come before God, and how many are shattered?

Oh, but what a blessing it is if we utter these words, says, what must I do to be saved? And it's real.

It's real. It's not imaginary. The mountains that we need to be saved from, the power of sin that we need to be saved from, how can we be saved from it?

[ 34 : 59 ] Sin is a mighty worker, and if you feel sin in your soul, working in your soul, what must I do to be saved? I must surely get to grips with this sin of mine.

I must say I will not do it anymore. But what does the word of God say? What does the apostle say? In his writing to the Romans, he said, the good that I would not that I do, and the evil that I would not, that I do.

The good that I would, I do not, and the evil that I would not, that I do. I can well imagine many people saying to the apostle Paul, Paul, you want to get hold of yourself.

You want to get hold of yourself. Pull yourself together. Use your own exertions. Maybe some of you have come under that situation, and you've found out with all your exertions, you've still not been able to do the things that you would, and you've still been guilty of doing the things that you didn't want to do.

So then, such a situation will bring you to this point. What must I do to be saved? I've used all my strength. I've said I'm not going to do this.

[ 36 : 15 ] But, you've been overcome. Satan is very strong, and our will is very strong, and our heart is carnal and deceitful, and all these things are gradually working, so to speak, of destruction in the end.

And we shall not come to this merely by listening to or reading reading the Bible even.

It is when God speaks in a very powerful way, thou art the man, thou art the man. I have told you before, as it just comes into my mind, there was a missionary that went out to Ethiopia some years ago now, and he was one of the ways on which he endeavored to communicate the truth of God, these natives should learn part of the scriptures, and as they learned these parts of the scriptures, so they would have a general knowledge of what the Bible and the gospel was all about.

And of course, they got a Bible if they could do this, and this of course was attractive to some of these natives, and a number of them seemed to accomplish the end which was intended.

But the missionary himself was not at all happy. No, he wasn't at all happy. It was wonderful for these people to learn the passages of scripture that he had said before them that they should learn, but he wasn't at all happy.

[ 38 : 09 ] I think it was about twelve months past, and this man was sitting in his tent door feeling rather depressed, and all of a sudden one of these Ethiopians came to his tent door, and he had a Bible in his hand, and he said, Master, this book speaks.

Speaks. Now, people can read the Bible, learn the Bible, it's when it becomes a living word, and it speaks, and perhaps you may not know how to put into words what you feel, but then you come to the word of God and it speaks, and will it be?

what must I do to be saved? Ah, the word of God is speaking what I want to say, and I can't find words to say it. It speaks. Blessed be God to have a heart-sharing response, whatever we may do, in regard to teaching others, even the way that if they learn it, they will at least know the truth, but you see, with that Ethiopian where he was distinct from the others, they would say, well, of course, this is what the Bible says, but he said, it speaks to me, and it speaks to me with a condemning voice, and it speaks to me, and I want to know what I've got to do to be saved.

So then, to be saved. in regard to salvation, we may refer very often to Christ's death upon Calvary, and regard it as one sacrifice which put away all sin for the church of God.

But there's many things other than that which are more of a daily nature. And amongst those things, what must I do to be saved?

[ 40 : 31 ] Will be this, to be saved from myself. Do you think you can control yourself? The power of salvation is a full and complete salvation from one angle, but it is also a continuing salvation in another.

So then, to have salvation from yourself, what must I do to be saved? To get rid of myself. yourself. You know, one of the earlier preachers, John Knox, I think it was, who said, oh, that I had not a myself.

He didn't stop there though. He didn't stop there. And if you were stopping there, you were stopping short. He said, but Christ, but Christ.

Oh, that I had not myself, but Christ. Because if I have Christ, then Christ can give me grace and control myself so that the things that I would not, would do, I'm unable to do.

[ 41 : 57 ] And restrain is put upon those things that I do and do not want to do. What must I do to be saved?

Once have I heard this say twice, that power belongs unto God, said the psalmist. And so, we have to prove it to be so in our experience.

And you see, dear friends, whatever you may feel, when, if you feel that power belongs unto God, you've got hold of something that's going to hold you. Isn't that something?

to get hold of something that is going to hold you. We have those words, you know, in the epistles of Hebrews.

And we read in the sixth chapter toward the end, wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold of the hope that is set before us.

[ 43 : 18 ] A strong consolation, a place where we can flee for refuge. And that refuge is in the person of the Lord Jesus Christ, all that he has done in coming into this world, in keeping the law, and in dying to put away sin, and subsequently rising from the dead, and ascending up on high, having led captivity captive, and received gifts of men, gave for the betters also.

But we've got something to lay hold of. Now what must I do to be saved, shall we say this morning, to lay hold of something? And do you say, yes, I can see that, I can see that I want to lay hold of the gospel, I can see, but all the power, power of the life unto God.

Once have I heard this here twice, yes, power of the life unto God. you find in the book of Job, you know, a very wonderful expression of truth.

23rd chapter you will find that Job gave a wonderful testimony when he said that he is in one mind, who?

God is in one mind, and who can turn him, and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me, the things I can't do.



[ 45 : 11 ] He performeth the thing that is appointed for me, and many such things are with him. all these situations into which the people of God may come are all the work of God in an answer, what must I do to be saved?

You know, this is just not answered in a sentence. It is answered bit by bit, here a little and there a little, over perhaps a period of days, a period of months, it might be a period of years, and I think some of us would certainly say that we are still going a little more deeply into the great truth, what must I do to be saved?

There are some things that perhaps we think, well I can dispense with salvation there, and then we suddenly find that we've got to rely on the power of Almighty God, who's got to lay hold of the hope set before us in the gospel, which hope we have as an anchor of the soul, both sure and sent fast, which entered into that within the veil, whither the forerunner has entered, even Jesus Christ.

Yes, there is the answer, what must I do to be saved? I remember going back many years ago, I was preaching in a place, and I was rather depressed in my mind, saying, and we sung a hymn which, it's not pretty often sung, but it was sung that morning, and if no grace the Lord will give, I must lie down and die, and if no grace the Lord will give, I must lay down and die, but what does the word of God say concerning grace, it will always be sufficient.

This the apostle well knew, later on, if not this time, he well knew, that the sufficient, that God's grace was sufficient, and what do we mean by God's grace being sufficient?

[ 47 : 26 ] Well, we mean that he knows what to do when we do not know what to do. You see, it's not an easy thing to know what to do.

We come into all sorts of problems in our lives, don't we? And can we deal with every one of those problems and say, well, I know what to do. Some of the people that might be well educated and nurtured in certain aspects of their profession, and suddenly they come to something new, and they do not know what to do.

And with regard to your salvation as the ceiling of God's power, is being made to you, he will bring you into a place that you do not know what to do. So then, this is not a one-off word, where the jaylor says, what must I do to be saved?

To be saved. To be saved from trusting in myself. self. It's just one thing to be saved from self.

It's another thing to be saved from trusting in yourself. Oh, what must I do to be saved? And then, there is another point.

[ 48 : 52 ] What must I be to be saved? saved from when my natural mind is at enmity against God, and I cannot quell it myself.

about, what must I do to be saved? Is there any hope? You know, real religion is constituted to most, mostly, I was going to say 90% of it, in secret, the secret of the heart.

That's real religion. And you're going to have many points where you will say, what must I do to be saved? It's a wonderful thing, as you've probably seen this happen with the children sometimes.

You have some bricks, and you build them up for the child, and he goes along, and they're down. Well, that's, you know, there's a lot of illustrations in these things that speak to us of the truth.

How often do we think that we build up a nice little structure, and suddenly weakness in us blows it all down.

[ 50 : 06 ] It is a very demoralizing situation if you should come to the point of where you are hoping that you can do and keep the law.

And it may be you make some progress, and you think you're doing very well. And you think you can dispense for the salvation of Jesus Christ, you can keep the law, until you come to this line, whoso is guilty in one point, one point, is guilty of all, only one point, so to speak, the crossing of the T, the dotting of the I, one point, and you're down, you know, surely you're touching rock bottom when you get to that point, and all your efforts have been in vain, but I'm making no progress.

No, perhaps you aren't, and yet you are, because you're having a little enlightenment as to the impossibility of answering this question personally.

what must I do to be saved? I fall short in so many things. Nobody can tell you that but God's teaching, because you will think, the natural mind of people do think, that we can manage, we can do a great deal for the Lord Jesus Christ, it is good to have that desire, but Mark, let it come forth from a quickened soul, a soul that's been, whether it is alive unto God, as long as you are dependent upon your own natural part to do anything for God, be assured it will come to nothing, and in the mercy of God, he may show to you by solemn things in righteousness that this is so.

The more I strove against sin's power, I strove, I failed much more, till late I heard my Saviour say, come with the soul, I am the way, now then, what must I do to be saved, are you like the person that wrote to that him, are you just like him, with so much distress of mind, and you find that you cannot overcome.

[ 52 : 50 ] I just read the first few verses of hymn 144, Jesus my all to heaven is gone, may be whom I fix my hopes upon, his track I see, and I'll pursue the narrow way till in my view, the way the holy prophets went, the road that leads from banishment, the keys I weigh, the holiness I'll go, for all his paths are peace, this is the way I long have sought, and mourn because I found it not, my grief, my burden long has been, because I could not cease from sin, then the words I have quoted, the more I strove against its power, that is, sin's power, I've sinned and stumbled, but the more, what must I do to be saved, are you crying out as you've gone along, whether it's a past experience or a present experience, are you crying out, what must I do to be saved, I've struggled hard and

I'm not making any progress, what a wonderful blessing it is, if you should hear the spirit of God saying unto you, till late I heard my saviour say, come hither soul, I am the way, and this brought about a readiness to be saved by God's way, though that I come, and then O best lamb shall take me to thee as I am, nothing but sin I thee can give, nothing but love shall I receive, then, then will I tell to sinners round, what a dear saviour I have found, and point to thy redeeming blood, and say, behold the way to God.

O may we consider this question, what must I do to be saved? Have you got it answered? Have you ever thought about it? Because if you have thought about it, can you trace it to the same circumstances that took place in Lydia's heart and in the jailer's heart?

Amen. Amen. Let us close by singing hymn 1106, hymn 1106, tune Walter, number 430.

My hope is built on nothing less than Jesus' blood and righteousness. I dare not trust the sweetest frame, but wholly lean on Jesus' name.

[ 55 : 47 ] When darkness fails his lovely face, I rest on his unchanging grace. In every rough and stormy gale, my anchor holds within the veil.

Hymn 1106, affirmativeidences, my purpose, praise and glory, may lift to man with just overlap, from who I never found the sea that came back to the days of Jesus' name.

O man's love, his name's love, his name, I never found him a changing grace.

Dinner will be gone and so he came WHILE DEXING CC along with his name, True dinner will be CHOIR SINGS■■■ attom Ini■■i ede Bonnie patri■■

Grazie a Nach26 pouring up tochacampu absolutes All they have was in Christ'sêu is He.

[ 58 : 45 ] His praise and His passion cam le am.

thank you. When our travels in blood of the sea, the man I have been proud of him, to lift thee in righteousness, the Amount of Lentersburg, be onto God.

And now, may the grace of our Lord Jesus Christ, the Father's love, the fellowship and communion of the Holy Ghost be with us.

Amen.