

fortable living, and be in a respectable profession? No! indeed. We are sent forth for other ends than these. We are sent to turn men from darkness to light, and from the power of Satan unto God. We are sent to persuade men to flee from the wrath to come. We are sent to draw men from the service of the world to the service of God,—to awaken the sleeping, to arouse the careless.—and by all means to save some.

Think not that all is done when we have set up regular services, and persuaded people to attend them. Think not that all is done when full congregations are gathered and the Lord's table is crowded, and the parish school is filled. We want to see manifest work of the Spirit among people,—an evident sense of sin,—a lively faith in Christ,—a decided change of heart,—a distinct separation from the world,—a holy walk with God. In one word, *we want to see souls saved*, and we are fools and impostors,—blind leaders of the blind,—if we rest satisfied with anything less.

Reader, take notice, that the grand object of having a religion is *to be saved*. This is the great question that you have to settle with your

conscience, and to which I want you to attend. The matter is not whether you go to church or chapel,—whether you go through certain forms and ceremonies,—whether you observe certain days, and perform a certain number of religious duties. The matter is, whether, after all, *you will be saved*. Without this, all your religious doings are weariness, and labour in vain.

Never, never be content with anything short of a saving religion. Surely to have a religion which neither gives peace in life, nor hope in death, nor glory in the world to come, is childish folly.

Hear the sure word of Scripture, “Believe on the Lord Jesus Christ, and thou shalt be saved.” (Acts 16. 31.)



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# WHAT IS IT TO BE SAVED

By

The Late J. C. RYLE, D.D.

Lord Bishop of Liverpool



- From Sin's Guilt?
- From Sin's Power?
- From Sin's Consequences?

## WHAT IS IT TO BE SAVED?

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I dare say you have often heard ministers speak of "people being saved." You have, probably, a secret feeling in your heart that when you die you would like "to be saved," but not just yet! But, after all, what is it to be saved? Listen to me, and I will try to tell you what the Bible says about it.

To be saved is not merely to profess and call yourself a Christian. You may have all the outward parts of Christianity, and yet be lost after all. You may be baptized into Christ's Church,—go to Christ's table,—have Christian knowledge,—be reckoned a Christian man,—and yet be a dead soul all your days;—and at last be found on Christ's left hand, among the goats. No! this is not salvation. Salvation is something far higher and deeper than this.

To be saved is to be delivered in this present life from *the guilt of sin*, by faith in Jesus Christ, the Saviour. It is to be pardoned, justified, and freed from every charge of sin, by faith in Christ's blood and mediation. Whosoever with his

heart believes on the Lord Jesus, is a saved soul. He shall not perish. He shall have eternal life. This is the first part of salvation, and the root of all the rest. But this is not all.

To be saved is to be delivered in this present life from *the power of sin*, by being born again, and sanctified by Christ's Spirit. It is to be freed from the hateful dominion of sin, the world, and the devil, by having a new nature put in us by the Holy Spirit. Whosoever is thus renewed in the spirit of his mind, and converted, is a saved soul. He shall not perish. He shall enter into the kingdom of God. This is the second part of salvation. But this is not all.

To be saved is to be delivered in the day of judgment from all *the awful consequences of sin*. It is to be declared blameless, spotless, faultless, and complete in Christ, while others are found guilty, and condemned for ever. It is to be owned and confessed by Christ as one of His dear children and servants, while others are disowned and cast off for ever. It is to be pronounced free from the portion of the wicked—the worm that never dies,—the fire that is not quenched,—the weeping, wailing, and gnashing of teeth, that never

ends. It is to receive the reward prepared for the righteous,—the glorious body,—the kingdom that is incorruptible,—the crown that fadeth not away—and the joy that is for evermore. This is *complete salvation*.

Such is salvation. It is to be saved from the guilt, power, and consequences of sin. It is to believe and be sanctified now, and to be delivered from the wrath of God in the last day. He that has the first part in the life that now is shall undoubtedly have the second part in the life to come. Both parts of it hang together, what God hath joined together let no man dare to put asunder. Let none dream he shall ever be saved at last, if he is not born again first. Let none doubt if he is born again here, that he shall assuredly be saved hereafter.

Reader, take notice, the chief object of a minister of the Gospel is to set forward *the salvation of souls*. I lay it down as a certain fact that he is no true minister who does not feel this.

For what purpose do you suppose we ministers are sent forth? Is it merely to wear a surplice,—and read the services,—and preach a certain number of sermons? Is it merely to get a com-