

“ Arise, and be baptized, and wash away thy sins.”—Acts xxii. 16.

“ Unto him that loved us, and *washed* us from our *sins* in his own *blood* to him be glory and dominion for ever and ever.”—
Rev. i. 5, 6.

THE Lord Jesus, the co-equal, co-eternal Son of God, came into this sinful world in human form, in order to *save* sinners.

He was “holy, harmless, undefiled,”—in every sense *perfect*; and thus, as *the Lamb without blemish*, He was a fitting sacrifice for sin. If He had not been *spotless*, He could not have made atonement for sin. But His one sacrifice, once offered, hath for ever put away sin:—He hath made a full and complete atonement. The work is accomplished, and He has gone into heaven, never to die again.

Nothing remains, then, but for the poor sinner to receive this *Gospel*, these *glad tidings*, for his own soul’s peace and salvation. The poor sinner is not required to add anything to the already *finished* work; he is told by God that the work is done, and that his place is to rest upon it. “He that believeth *hath* everlasting life:”—“he that believeth not,” treats God as a *liar*. (1 John v. 10.)

May God, the Eternal Spirit, make this Gospel precious to your soul, my dear reader.

How sad it is to find, that instead of welcoming, and rejoicing in, this glorious Gospel; man is perpetually found marring it by something of his own. His pride will not let him acknowledge that justification is by *faith* alone. He must add something else,—*faith and baptism*, or *faith and the Lord's supper*; in short, *faith and works*. The consequence is, no settled *peace* in the *conscience*; Christ being denied *all* the glory of salvation. People, for the most part, do not see that the moment we bring anything in besides *faith*, simple *faith*; we rob the Lord of His great and glorious title,—THE SAVIOUR. But such is the case. We may, perhaps, *call* Him 'our Saviour,' but we do not honour Him as such, or else we should simply trust in His *finished* work, and find *peace*.

Oh, how needful is it to be continually reminded of the simple Gospel;—"all that *believe* are justified (by Him) from *all* things." (Acts xiii. 38, 39.)

But, says an objector, a Campbellite, for instance, who thinks that without *faith and baptism* we cannot be saved,—Does not Scripture say, "Arise, and be baptized, and wash away thy sins?"

Yes, I reply, Ananias does say this to Saul; but that does not prove that his sins were not already washed away *in the sight of God* through *faith* in the risen Jesus.

Saul of Tarsus had been known far and wide before the world as the most bitter and relentless persecutor of the Church of Christ. He had been *mad* against the saints, casting them into prison, compelling some of them to

blaspheme, and when the first Christian martyr was stoned, Saul stood by, consenting unto his death, and minding the raiment of those who slew him. His open, well-known character, therefore, before men and angels, had been that of an avowed persecutor of believers in the Lord Jesus.

But now that the grace of God had converted this persecutor, what was to be done? Why, openly declare in the face of men, and angels too, by being baptized in the name of the Lord Jesus, that he now prized that faith which he had heretofore *sinfully* sought to destroy.

Had it pleased God that Saul should have died before baptism, as the thief upon the cross did, he would have been just as safe as he ever afterwards was, with regard to his soul's salvation; for the Lord called him "a chosen vessel" before he was baptized.

The fact is, justification in the sight of God, and justification before men and angels, are two very distinct things; but they are often, I think, confounded. Hence arises the misapprehension of the Epistle of James. James speaks of the same faith as Paul speaks of in Romans; but Paul speaks of it as justifying IN THE SIGHT OF GOD "*without works*;" and James speaks of it (ch. ii.) as evidencing its *vitality* IN THE WORLD "*by works*."

A man never performs what the Word of God calls a good work, till he has faith; but no man has real faith without works. The good tree is *known* to be good by its *fruit*.

It is true that in some cases the fruit may not be *much*, but still it may be *good*. Whatever is the fruit of faith

working by love is good. And the Lord plainly says that some will bear "thirty-fold," while others bear a "hundred-fold." (Matt. xiii. 23.)

But, "*herein* is my Father glorified, that ye bear *much fruit.*" "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me."—John xv. 4.

Sold by

J. K. CAMPBELL, HOLBORN, OPPOSITE GRAY'S INN LANE.

J. B. BATEMAN, PRINTER, 1, IVY LANE, PATERNOSTER ROW.