

I doubt not, are now ready and willing calmly and dispassionately to hear what I have to say ; and if not willing to take *my* reasons for differing from some of them ; still I hope they are always anxious to bow with deference to the Oracles of God. I say *I hope* they are. They will cease to be brethren to the ancient heroes of the cross if unhesitatingly they will not hear what the spirit says unto the churches !

After a careful, prayerful, and anxious examination of the word of God on the doctrine of remission of sins ; under every dispensation, I see a few grand principles which have characterized every age, and have been necessary to put the sinner into the possession of this great boon ; namely, the knowledge of salvation by the remission of sins. These are : 1. Sacrifice ; 2. Faith in God's promises ; 3. Some overt act on the part of the recipient, showing his confidence in God, and his acquiescence in God's plan of salvation.

Soon as man became a transgressor, it is evident that God required him to come to his throne through the medium of sacrifice ; connected with which was the promise of acceptance. Whether the faith connected with this was a belief that the Messiah should come, that he should die a sin offering, or, simply that God would fulfil the promises connected with the offering of sacrifice, might call forth some controversy. I am inclined, however, to the latter conclusion ; although it is evident that some of the ancients had clearer views of the coming of the Lord than many of us imagine. Jude says that " Enoch the seventh from Adam, prophesied—saying, ' Behold the Lord cometh with ten thousand of his saints,' " &c. But taking into consideration all God's dealings with his creatures, I cannot doubt that when they came to the altar with their sacrifices, and offered them in God's appointed way they enjoyed all that he had promised. What these promises were is not so clearly developed as the necessity of obedience. Abel offered the Lamb, and was accepted—Cain, the fruits of the earth, and was rejected. The former had faith, the latter had not. Now, Abel could have had no faith unless God proclaimed, ere this, that he would have respect to such sacrifices ; for " faith comes by hearing, and hearing by the word of God." These facts are sufficient to prove to us that God had then revealed to his creatures, in plain language, what he required them to sacrifice, in order to the enjoyment of his favour.

He, then, who believed what God said and did what he commanded was accepted. God required them to offer a sacrifice of certain kinds of clean beasts at particular times and under certain circumstances : the voluntary presentation of these sacrifices ordinarily showed the faith and submission of the individual.

This state of things continued, with but few changes, until the coming of the great anti-type, of all the types. 'Tis true the " law was added because of transgression until the seed should come ; " but the principal variations from the above principles were the union of tribes into a nation ; changing the priesthood from the head of a family to that of the tribe of Levi, and the appointment of a particular place for the offering of sacrifices.