

God as a judge, whereas he is a King. All that is needed is the proclamation of the Gospel of Forgiveness, the full revelation of the Father's will of love. Guilt is not removed in the forgiveness of sins. "The removal of the guilt-consciousness would be in contradiction to the validity of the law of truth both for God and for the conscience of the sinner." The feeling of guilt for past sins remains; only its effect in separation from God is taken away.

Now Ritschl freely admits that the consciousness of the oldest witnesses connected the death of Christ as a sacrifice with forgiveness. This is explained through the Old Testament sacrifices as covenant offerings. The essence of sacrifice was to disarm fear, and to enable man as "flesh" to draw near to the majesty of God. It was a gift, brought by those who stood already within the covenant, and had for its end to mediate fellowship with God. So "Christ hath once suffered for sins. . . that he might bring us to God." Since the instrumentality which effects this change is the view of God as Father of Jesus Christ, into whose fellowship we are taken, it follows that the consciousness of adoption is inseparable from the consciousness of forgiveness or of justification. And this new relation of adoption has for result Reconciliation, the appropriation by the sinner of God's purpose as his own, the unity of will with God. This, however, is not a moral unity, it is a religious idea. Fellowship with Christ in his sacrificial death is a visible declaration that at any price the believer will maintain his part of the covenant in supremacy over the world. Religion and morality lie apart in their root, and can only afterwards be mechanically combined through the end of Freedom and in the moral life regarded as the sphere in which the spiritual life is exercised. Accordingly, it is in the exercise of the functions of the spiritual life, trust in Providence, faithfulness in one's calling, and love to men, that the believer attains to certainty of justification. The act of faith is the act of obedience in accepting God's end as the believer's own. The unity of will with God, or Reconciliation, is the end for which Redemption