

dead; and by his resurrection, a release from sin was secured: "He rose for our justification;" He died for our sins, but the release came by his resurrection, or escape from the consequence of sin—which had been foreshown by the scape-goat. It was not the dead goat that bore away sins, but the living one, so that John's disciples received remission by *prospective faith*, as did all to whom the prophets ministered.

Those to whom the Gospel is ministered receive remission by *retrospective faith*, the sacrifice having been made and accepted; God having confirmed it by signs and wonders, and divers gifts of the Holy Spirit.

Remission of sins is either a matter of knowledge or a matter of faith. Those to whom the prophets ministered believed their sins would be remitted through the means appointed of God. Those to whom the Apostles minister believe their sins are remitted at the time they comply with the means appointed of God; so that both they and we enjoy remission by faith: the former by a promise, the latter by confirmation and the oath of God.

During the personal ministry of Jesus, those whose sins were remitted *viva voce* of the Saviour, *knew* it, and so did the bystanders who heard his voice; to them remission was a matter of *knowledge*, and not a matter of faith. The personal ministry of Jesus differed from all other ministrations in regard to the remission of sins, as widely as knowledge differs from faith. But now, in the absence of Christ, "we walk by faith, and not by sight," (or knowledge)—so says Paul. Therefore, all things in religion are now matters of faith, and not of knowledge; no man hath heard the Lord say, "thy sins are forgiven," since he left this earth. While we remain in these earthly tabernacles, the Apostle says we are absent from the Lord, and walk by faith; so that by faith we receive the remission of sins, and by faith Jesus Christ dwells in us—and by faith the Holy Spirit dwells in us; by faith we are constituted the temple of God, in which he dwells by his spirit. We are now governed by three great moving principles, "FAITH, HOPE, and LOVE," and if we lack either of those, we are destitute of enjoyment in matters of religion.

I go for the remission of sin by faith, and without faith there is no remission. But then, faith must be perfected by complying with the conditions imposed. If repentance, baptism and prayer be conditions, then faith cannot take hold of the promise until the conditions are complied with. The conditions may be aptly compared to distance over which faith has to travel, before it reaches the thing promised.

Recapitulation. The remission of sins, as ministered by the prophets, was prospective. The remission of sins, as ministered by Jesus Christ in person, was matter of knowledge; and the remission of sins, as ministered by the Apostles, is retrospective, and has been fully confirmed by divine attestations.

Affectionately yours,

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