THE BLOOD OF ATONEMENT.

TEXT—Lev. 17:11. IT IS THE BLOOD THAT MAKETH AN ATONEMENT FOR THE SOUL.

Sin has led the world into two ruinous paths. It has torn down the walls of safety and polluted the court of the palace. It has brought the race under condemnation and debased its nature. It found the man in white robes and bridal veils and orange blossoms, and left it shrouded in the blackest of despair and with sealed sepulchres. It took the anthems of praise and turned them into dirges of sorrow. It has taken hearts bounding with joy, and left hearts breaking with an aching void. It entered a garden of flowers and turned it into a patch of thistles. It went along the path of life, scattering serpents by the way, not only blasted the fruit of the orchard but it killed the very trunk of every tree. It found purity and left corruption; freedom, and left slavery; citizens, and left them criminals; sin found life and left death. Salvation, therefore, must be a twofold deliverance; deliverance from the power of sin and deliverance from the guilt of sin. This twofold deliverance is called an Atonement. And it is the blood that maketh an atonement for the soul.

There has always been a tendency on the part of the race to squirm under the doctrine of the blood. Like all other living doctrines of life, men never get down to the very bed-rock truth of the matter. All principles are covered deep in mystery, and when the ordinary mind begins to encounter difficulties it gives up the research for truth. Where you find one merchant who has mastered his business, you will find fifty who have not. Where you find one lawyer who has mastered Blackstone, you will find scores who have only dabbled over his great arguments. Where you find one physician skilled, you will find many not so; and where you find one wise master you will find many unwise. So it is with this our Atonement. There is one who catches the main truth to a hundred who think the Atonement something else than what it really is. Many Christians confuse the Atonement
with repentence, love and new obedience, these can and are daily and hourly
acted in every Christian life, but the Atonement was made once for all
so that now there remaineth no more sacrifice for sin, for Christ gave Him-
self for our sins and it is His blood that maketh an Atonement for the soul

We speak of Christ as the Saviour of the world and as our Saviour
but what do we mean by that? Why is He called Savior? How did He come to
have such a title as Saviour? There are two main views, the Socinian and
the sacrificial. All mankind falls under one of those two views, according
as to whether he believes that God saves him by one great act in the
death of Christ on the Cross or whether he is saved by some example or in-
fluence of Christ.

"Atonement", some one has said, "is At-one-ment with God". Here is
a world in rebellion against God. There is no common ground between God's
righteous wrath and man's lost estate. Christ steps in between and in the
attempt to reconcile man to God meets His death. Some say that this is an a-
ction in which Christ is our Saviour because He influences us by His sympathy,
teaching, example etc. to lead a better life. They assume that God will
penetrate man on condition of reformation and repentance.

Humanitarians say that Christ was a mere man with unusually strong
powers, who taught and lived before men a pure morality. He was a man who sa-
aw right and wrong, and followed that which was right. He saw a world of
evil and did His best to overthrow it. The world to Him was one great sea of
impurity and filled with the scum and refuse of ages. In His attempt to
drain off the filth the construction under Him gave way and Christ went
down with it. He died a martyr to the cause of right. If this was true why
would Paul have written "this mystery is great" for there would have been no
mystery about it.

Others say that Christ, the a man was far more than man. He was
the Son of God and came as a messenger to reveal the truth and to teach
pure faith, of which He himself was the great ex ample of spotless char-
acter.He was a teacher of self-sacrifice, and died a hero. Emphasis is laid on the denial of self. If you meet a footman get off your horse and let him ride.If you have only one drink of water give it to the man with you and give it gladly; which is alright in itself, but the claim that in so doing you are saved. While "It is the Blood that maketh an Atonement for the soul."

Still there are others who say that Christ's saving power consists in His supplying us with new motives in life. Before I had a selfish view of life, all that I did was for the satisfaction of self. Now, I live for

others and my life is on a higher plain of service. Christ enters into a partnership with me. He shares my sorrows, feels my pain, and carries my losses. In this case you make Christ's death a dramatic exhibition of His sympathy, and the Atonement a fellowship, while again the text affirms: "It is the Blood that maketh an Atonement for the soul."

All men do not hold to the Sacrificial atonement fall under one great objection, that while they hold to a more or less divine Christ, yet they make atonement identical with reformation. If a man quits his meanness and does rightly, if he lives an honest life and prays to God he is thereby a saved man, which is not true. Should you weep for your sins from now till your last breath, should you cry to God day and night for pardon you could not be forgiven. You would at the last be driven from the God you had so long implored and forced away from His presence were it not for the blood of Christ shed for you, for: "It is the blood that maketh an atonement for the soul."

How are we to be saved then? Let the prisoner resolve to steal no more, let the murderer forget his act and the perjurer his falsity, and let them resolve to do that way never again. Henceforth let them become a pure upright man; but what about the chains that are now on their hands and feet? How are they to be gotten off? That is the perplexing question. This guilt and power of sin is enough to condemn us and to hold us in bondage the rest of our days to the eternity of eternities. It is a shackle upon our hands and a ball and chain upon our feet that will stay there till the
key is turned and the lock is unloosed. The only key to unlock sin's fast grip is the blood of Christ, for it is the blood that maketh an atonement for the soul.

Grant that, if any man is holy, God will forgive him. But how is a man to be holy? He is depraved. In himself he is dead. There is nothing in him that draws God to him. He has no love or desire for holiness till Christ first comes to him. There is not a spark of holiness in him by fanning of which he can bring his whole heart aflame with glory. Be it far from me to depreciate the immense value of Christ's atoning, sympathetic, example; by these we are directed thru life and grow into His likeness; but in the great work of redemption it is the blood and the blood only that has a right to enter into our hearts. From the first page of the Bible to the other it is the blood, the cross, the death, that stands out on the pages of the sacred Book. Where ever sin is mentioned, the blood is also mentioned.

There is an old story told of an Israelitish family on the night of the Passover in Egypt. The Israelites were commanded to kill a lamb and sprinkle its blood on the two door posts of their houses. There was one

The Death Angel was to come at some hour during the night and slay the first born in every family, from the house of Pharaoh to the house of the poorest slave in Egypt, upon which there was not found sprinkled the blood of a lamb. In one house the oldest child was sick abed. As the sun set the child asked her father if the blood was on the door posts, and was told that it was. She fell asleep, to awake startled with the shout of the Death Angel. She called to her father, and was assured that the blood was on the door posts. She again fell asleep and awoke more startled than ever. "Father," she asked, "do you know that the blood is on the door?" "Yes, my daughter, I know it is there for I commanded the servant to do it and you know he is faithfull." "Well, Father, but where do you go and as if it is there?" To assure the favored child the father went to the door to look, and there was no blood found there. He hastened to the flock and killed a lamb and sprinkled the blood on the door posts just as the Deah
Death Angel came over. Oh, my friends, is the blood of Jesus Christ the L
amb of God applied to your soul? For without the blood there is no
cleansing from sin and if there is no cleansing from sin there is no admi-
sion to Heaven. Is the blood applied to your soul? Do you know it is? Our
life on earth is compared to a night in which the Death Angel comes early
or late. If he finds not the blood, nothing but death can follow. Do you know
the blood is applied to you? Are you certain of it? Wont you go search in the
Bible and see? For, "It is the blood that maketh an atonement for the soul."
In olden times the priest stood at the altar and the sinner came with
bowed head confessing his sins before the altar. The priest took of the blood
of the sacrifice and sprinkled it upon the sinner and so cleansed him of his
sin. Today the great High Priest of all nations, Jesus the Christ, stands by
the altar in heaven, takes of His own blood shed on Calvary and applies it to
sinner who will come to Him in faith. If we confess our sins, He is faithful
and just to forgive us our sins, and to cleanse us from all unrighteousness.
Christ alone can cleanse. All we are to do is to confess our sins. Christ is
ready and willing to cleanse you. Are you ready and willing to confess your
sins to Him, NOW?
Chapel Hymnal
Sel. 10. No. 32.
239 Rock of Ages
202 Thus D'Atafnlein
203 Not all the blood of
Metham's Alleluia Christ
Hb. 12:1
Sel. 37 R. 100 B. 103
24. Come Thou Almighty King
47. O God, the Rock of Ages
36. Our God, our Help.