

immolation of the unoffending animal, the regard paid to its blood, its consumption by fire, the solemn ceremonies which accompanied, and the particular confessions and supplications of the worshippers—must have powerfully impressed the ideas of sin and guilt, the desert of punishment, the substitution of the innocent, and the pardon of the transgressor.”\*

Christ is represented as the true High Priest, who made the real, efficacious sacrifice for sin. “Behold the Lamb of God who taketh away the sin of the world.” John i. 29. The victims of old were provided by *men*, Christ is the Lamb of *God*. “Christ loved us and gave himself for us an offering and sacrifice to God for a sweet-smelling savour.” Eph. v. 2. “Once in the end of the world hath he appeared to put away sin by the sacrifice of himself.” “Christ was once offered to bear the sin of many.” Heb. ix. 26, 28.

It is no objection to this argument for the fact of atonement to say that the work of Christ was represented as a sacrifice to “conciliate the prejudices of Jewish Christians.” This would leave entirely unexplained and inexplicable the ancient sacrifices. Neither is it any objection to it that the good works of Christians are represented as sacrifices; for words may have a secondary meaning. It is very evident that the good works of Christians are figuratively termed sacrifices.

It is impossible calmly to consider the subject of ancient sacrifice among God’s peculiar people, to see that that system, of which sacrifice was such an important part, was sanctioned by God, that these sacrifices were typical, and fail to see that the work of Jesus was truly a propitiatory sacrifice for the sins of the world.

We shall advance just another argument for the fact of atonement, namely, those passages of Scripture which represent Christ as *bearing sin*. Some of these (John i. 29; Heb. ix. 28,) are cited above. The Baptist’s precious words point Jesus out as in the act of bearing away the sin of the world. Peter represents Christ’s bearing sin, as *something which he completed when he died on the cross*. “Who his own self bare our sins in his own body on the tree.” 1 Peter ii. 24. Now what is the meaning of the expression, bearing sin in these passages? It does, not mean the pardoning of sin; for it is something which Christ *finished* when he died on the tree. He did not finish the pardoning of all sin then. Sins were pardoned before he came in the