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People's Pulpit.

Blood Atonement for Sin Is a Necessity

Sermon by Charles T. Russell, Pastor Brooklyn Tabernacle.

"The life of the flesh is in the blood; and I have given it to you upon
the altar, to make an atonement for your souls; for it is the blood that
maketh an atonement for the soul."—Leviticus xvii, 11.

Brooklyn, N. Y., Sept. 25.—Pastor Russell of the Brooklyn Tabernacle addressed a large and very attentive audience today at the Academy of Music from the above text. He said:
Ours is a day in which, more than ever before, the statement of our text is disputed—disbelieved—by Jews Gentiles and Christians. The great Christian author, St. Paul, agrees exactly with the words of Moses in our text, saying, "Without the shedding of blood there is no remission of sins" (Hebrews ix, 22). The orthodox Jew and the orthodox Christian, therefore, are in substantial agreement as to the foundation of things and the unorthodox in agreement of opposition. The latter agree that there is neces- sity for Sin Atonement—that the latter thought of all the wise men of the earth, the greatest ministers and rabbis, is that there is no such thing as Original Sin; hence could be no such thing as necessity for cancelling it—of making an atonement or satisfaction to justice on behalf of it. Two things have contributed to these unorthodox unscriptural views.

(1) The agnostic Jew not only disputes the Bible as an authority on the subject, but, in addition, admits to himself that if the shedding of blood for the sacrifices commanded by the Levitical code for Sin Atonement be admitted to be right and necessary, it would involve the necessity for any Jewish people have had no Sin Atonement in any sense of the word for more than eighteen centuries, because Sin Atonement must be made accord- ing to certain specified conditions or else it could not be made at all. The loss of the Ark of the Covenant con- taining the law, and covered by the mercy-seat, was one of these disasters. The destruction of Jerusalem, City of the great King, was another, and, above all, the Law required that the sacrifices should be killed, and the presentations sacrificially made to God only by a priest who could show his lineage as a son of Aaron.

(2) Since the destruction of Jerusa- lem A. D. 70, the Jewish nation has been scattered and the Jewish peo- ple are broken, vilified, destroyed, some of these, alas, claiming to be Christians and dishonoring the name of Jesus! As a result all official records and genealogies of the Jewish people are broken, vilified, destroyed. Undoubtedly there are numerous de- scendants from Aaron living today; but, since they cannot prove their de- scent, they are absolutely forbidden to attempt to make a Sin Atonement on the Atonement Day. Viewing the matter from this standpoint the unorthodox Jew feels all the more inclin- ed to repudiate the necessity for any Sin Atonement. Alas, indeed, many of them seem not only to have lost con- fidence in the Mosaic arrangement, but to have lost faith entirely in a personal God. We hope and believe that many of these are sincere and will be blessed and assisted back to faith shortly and to a better understanding of the holy Scriptures and of God's dealings with their nation.

Jewish Atonement a Farce.

In view of what we have said, all must see that it would be impossible for the Jews properly to observe the Atonement Day, having no priest nor other facility necessary to the require- ments of the Law. Nevertheless, an outward show of ceremony is kept up. On the proper Atonement Day of their year, the Tenth Day of the Seventh Month, the Jew figuratively acknowl- edges that the merit of the provided sacrifice has expired. He fasts. He prays, according to the original pro- gramme. But he has no priest. No bullock is slain for the sin of the tribe of Levi. No goat is slain for the sins of the other tribes. And no blood is taken into the Most Holy to make an Atonement. Not only have they no priest to bring the blood, but they have no mercy seat. Some of them wring the neck of a rooster, swinging it over the head three times. But this was not the sacrifice of the Day of Atonement and could not take its place.

We should not be misunderstood as holding up the Jew to ridicule. Quite to the contrary we sympathize with him. We appreciate his reverence for the Divine Law and his desire for fellow- ship with God in the cleansing of his sins. We would, however, suggest to them that nothing is to be gained by deceiving themselves and each other into the supposition that their Atonement Day brings them any relief or harmonizes them in any sense of the word to the Almighty. What they do is a mere farce. The sooner they are acknowledged the sooner will their hearts be in the matter bringing them into the proper condition of heart for the Divine Law and his desire for fellow- ship with God in the cleansing of his sins. We would, however, suggest to them that nothing is to be gained by deceiving themselves and each other into the supposition that their Atonement Day brings them any relief or harmonizes them in any sense of the word to the Almighty. What they do is a mere farce. The sooner they are acknowledged the sooner will their hearts be in the matter bringing them into the proper condition of heart for the Divine Law and his desire for fellow- ship with God in the cleansing of his sins.

When Israelites come properly to understand the situation, they will see that all their hopes centre in Mes- siah's Kingdom. Messiah is not only the great King typified by David and Solomon, but he is also the great Priest, typified by Aaron and more particularly by Melchizedek, who was a priest upon his kingly throne. So Messiah will not only be the great King over Israel and the world, but he will be the great Priest whose ap- plication of his own merit will effect the cancellation of sins forever. He will not re-introduce to them sacri- fices of bulls and goats, but will make known to them that the sacrifices were more foretelling of better sacrifices—so much better that they will not need repeating yearly, but work a perpetual cancel- lation of the sins of Israel and of all the children of Adam.

Higher Critics Repudiate the Blood. All the worldly-wise of Christendom have reached the point of repudiating the testimony of the Old Testament and the New respecting the need of a sacrificial death for the satisfaction of Divine Justice; the cancellation of sin and the restitution of the sinner to Divine favor. The claim of the so-called New Theologists repudiates the fall, repudiates the ransom and re- pudiate a restitution, to all that was lost—claiming that nothing was lost and that all we have is gain. Thus the world and its wisdom know not God and appreciate not his arrange- ment that, as death came upon man- kind through the sin of one man (Adam), even so restitution to life should come to all men through

Christ—that "as all in Adam die, even so all in Christ shall be made alive." These worldly-wise cannot deny the fact that there is sin in the world and willing that Adam in the world and that the tendency of all sin is towards death. They cannot deny that death is a greater hold than ever be- fore upon our race, since the asylums, prisons and reform schools show that, notwithstanding our educational facilities and wonderful achieve- ments under the enlightening influ- ence for the New Dispensation now statistics and the prison statistics and the physical statistics show that, in spite of everything, our race is becom- ing mentally, morally and physically weaker day by day. It is for them to explain how these facts fit to their theory of Evolution.

The Christian's View of Sin Atonement.

By the term Christian we refer to those who intelligently believe the explanation of the Bible respecting sin. That it is a violation of the Divine Law and carries with it a penalty—that Father Adam was created as sin- less as are angels and as perfect as they, only on the condition of his obedi- ence. Obedience was required of him as the price of Divine favor and everlasting life. Disobedience thrust him from Paradise into the unpre- pared earth to wrestle with the thorns and thistles, where the de- crees, "Dying thou shalt die," accom- plished his execution. His race was in- herited that sin and death penalty, so that the entire race is a dy- ing race. But the Creator was unwill- ing that Adam and his children should die as brutes. God did not re- volve His decree of death nor give any intimation that He had done unjustly in condemning His creature. He did, however, provide a way for their re- lief. He provided that as the first man alone had sinned actually, so one Redeemer alone would be neces- sary for the race. And to him He of- fered a great reward, so that his sac- rifice for sins would work out to his own advantage as well as to the benefit of the race. The reward was the high exaltation to the heavenly nature—far above angels, and the gift of the Kingdom of earth necessary for the overruling and subduing and the bringing to all the willing and obedient the restitution which God has promised—restitution to all that was lost. Ultimately Messiah will transfer the allegiance of the whole world (perfecting by Him) to Jehovah God, that he may be all in all (1 Corinthians xv, 28).

The Better Sacrifice.

From the Divine standpoint "The man Christ Jesus gave himself a ran- som for all," for Adam's entire race, to be justified in His own blood. He anti- cipates the Law of Israel's Atonement Day, as well as anticipated the priest who slew the bullock—because he offered up himself. Rewarded by the Almighty, he was raised from death to the spirit plane, higher than the angels. Applying his merit to the antitypical Levites, "the household of faith," the church of the firstborn, he then began a work little under- stood by either Jews or Christians, but nevertheless clearly outlined in the word of God. His work thorough- out this age has been the gathering of the elect class—which is chosen be- cause of faithfulness to him and ob- edience in walking in his steps in the narrow way. These composed both of Jews and Gentiles, have for cen- turies been in course of development—their sacrifices being typified by the offerings of the Atonement Day. Their sacrifices are small and lean like that of the goat in com- parison to the bullock. But they are accepted by the Great High Priest, and the offering of their sacrifice is ac- counted as his sacrifice. This eventu- ally the High Priest will complete his work of sin atonement (we believe very soon) and then his second ap- plication of blood on the Mercy seat will make just as it was written in the Law, "On behalf of the people," only that "all the people" is the "larger" scale will not mean merely the Is- raelites outside of the Levites, but will mean the whole world of mankind outside of the household of faith, the antitypical Levites. Forthwith the whole world will be turned over to Messiah, the antitypical Prophet, Priest, King, Mediator, Judge. Then for a thousand years the world will receive the blessed, uplifting influ- ences.

There will come in Israel's share in the great work of recovering the world to God. His people are still be- lievers for the fathers' sakes and the gifts and calling of God to them are things He will not repent of. At that time the great antitypical Priest, Priest King, will begin His work as a Mediator. At that time He will mediate by bringing into operation the new Covenant which God promised he would make with Israel and Judah "after those days"—after the days of their humiliation and being cast off; they shall be reclaimed and blessed and used of the Lord. This is God's covenant with them when He will take away their sins—when by virtue of the "better sacrifices" their sins shall be absolutely and forever can- celled by the antitypical priest, of whom the Prophet David wrote, "The Lord hath sworn, and will not repent, Thou art a priest for the age after the order of Melchizedek, a kingly priest on the spirit plane (Psalm cx 4).

The word Atonement or Ato-ne- ment, signifies the bringing of per- sons alienated or estranged back into harmony, sympathy, union. Many are perplexed at the doctrine of blood atonement so prominently set forth in the Bible. The shedding of blood is naturally revolting and properly so. It seems strange, therefore, to those who do not understand the philo- sophy of the Divine plan of salvation, why God should have required a blood atonement for sin. Sometimes the very people who object to blood atone- ment believe something much more awful, that the atonement of sin can be effected by hundreds or thousands of years of most terrible torture. Some believe even worse than this—that an everlasting torment penalty for sin will be exacted of all except the saintly few of humanity. How incon- sistent and illogical we have all been in our reasoning upon religious sub- jects!

In Scriptural usage blood stands for or represents the life. In harmony with this is our ordinary use of the word. We read, "The blood of Jesus

Christ our Lord cleanseth us from all sin." Here the word blood stands for death, or rather, for the merit of the sacrificial death of Jesus. His death would have been equally efficacious as man's Ransom-Price if his side had not been pierced. It would have been equally meritorious if he had died in any other manner, except that he was to take the place of the sinner to the very last degree—as the Mosaic law declares, "Cursed is everyone that hangeth upon a tree," thus degrading crucifixion as the most ignominious form of death.

But why should God require the death of a victim as a basis for the forgiveness of the sins of Adam and his race? We reply that God's Law was intended to be an illustration of the exactness of Divine Justice. Jus- tice could not punish Adam nor his children without exacting the penalty of the death of the sinner. Justice was intended to be an illustration of the exactness of Divine Justice. Jus- tice could not punish Adam nor his children without exacting the penalty of the death of the sinner. Justice was intended to be an illustration of the exactness of Divine Justice. Jus- tice could not punish Adam nor his children without exacting the penalty of the death of the sinner.

The work of atonement is not com- pleted. The first half of atonement is the satisfaction of Justice. But even that part is not yet completed. The Redeemer presents His sacrifice in two parts, according to the type. The first effusion of His blood spoke peace to believers who now have the ears to hear and the heart to obey; the second effusion, as shown by the Law (Leviticus xvi, 15), will make reconciliation for the sins of all the people—the whole world of mankind. Then the other part of Atonement be- gins.

After the Divine reconciliation comes human reconciliation. The great Mes- siah will not require sacrifices of hu- manity, but, on the contrary, will open the blind eyes and cause the knowledge of the grace of God to reach Adam and every member of his race. The great atonement for recon- ciliation will be helped by the great Mediator of the New Covenant and by Israel, His Chosen People and earthly representatives of Messiah's kingdom, in the bringing to all the willing and obedient the restitution which God has promised—restitution to all that was lost. Ultimately Messiah will transfer the allegiance of the whole world (perfecting by Him) to Jehovah God, that he may be all in all (1 Corinthians xv, 28).

Taking One's Own Medicine.

How many times a day do we offer advice on questions that personally interest our acquaintances. But do we ever ask ourselves the question: "Would we, under similar circum- stances, follow the course of procedure we suggest—have we absolute faith in the outcome of the advice we so freely bestow?"

This applies to both business and social affairs, but more particularly to happenings in the commercial world. It's just the old slogan under a new cloak—"Practice what you preach." No better example of this question could be quoted than that furnished by The Canadian Century, Canada's big illustrated weekly magazine.

Following the course of all pub- lications, this magazine has always been a strong advocate of advertising. Its pages are proof of the convinc- ing arguments used upon the part of ad- vertisers. Page after page bears well written and displayed reasons why we should use this and that article to insure the best conditions of living.

Canada's leading business publica- tion has followed the suggestions and advice of the advocates of advertising. But do these advocates of advertis- ing "Practice what they preach?" In- deed, they use the same methods to attain business supremacy.

The Canadian Century wants 100,000 new readers. They believe advertis- ing is the only sure road to a realization of this aim. Hence, one of the biggest advertising campaigns ever planned by a Canadian publication. Through- out the Dominion, the public are being told what the Canadian Cen- tury is of its great October offer.

The result is obvious: thousands of subscriptions are pouring in from all parts of the Dominion.

At the meeting of the ferry com- mittee yesterday afternoon, the ques- tion of securing a new ferryboat was discussed, and the superintendent was instructed to receive information as to the ferryboats on the market in the United States.

Mr. Weeks, of New York, offering to sell a ferryboat, but the superintend- ent said it was too large for the re- quirements.

A communication from the Interna- tional Marine Engineering Co. of New York was received, giving an account of some of the ferryboats on the mar- ket in New York. One of them was offered for \$40,000. The superintend- ent said there was only one boat on the list that could be used in the present slips. This boat had a greater draft than the Ludlow, and it would be necessary to have some dredging done to accommodate her.

Ald. Sprout thought it would be necessary to build a bent.

The chairman said they should get as much information as possible. The superintendent said the Ludlow was the right type of boat, but she had

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