

off where none shall find them; but what characterized the day, was putting the blood on the mercy-seat—presenting it to God. On this day only, too, it was done. In the case of the sin of the congregation, or of the high priest (Lev. iv.), it was sprinkled on the altar outside the veil; but on the great day of atonement alone on the mercy-seat within.

Now, though the sinner must come as guilty, and because of his need, and can come rightly in no other way, as the poor prodigal, and so many other actual cases, yet this does not reach to the full character of propitiation, or atonement, though in fact involving it. The divine glory and nature are in question. In coming, we come by our need and wants; but if we have passed in through the veil, we can contemplate the work of Christ in peace, as viewed in connection with God's nature, though on our part referring to sin. The sins, then, were carried away on the scape-goat, but what God is, was specially in view in the blood carried within the veil. The sins were totally and for ever taken off the believers, and never found; but there was much more in that which did it, and much more even for us. God's character and nature were met in the atonement, and through this we have boldness to enter into the holiest. This distinction appears in the ordinary sacrifices. They were offered on the brazen altar, and the blood sprinkled there. Man's responsibility was the measure of what was