

A SEARCH FOR ATONING BLOOD

I was holding some Gospel meetings in San Francisco, and on several occasions was able to address the Jews attending a "Mission to Israel." One evening the meeting was thrown open for discussion with any Hebrew who desired to ask questions or for any one who had been brought to Christ to relate his experience.

One old gentleman said: "This is passover week among you, my Jewish brethren, and as I sat here I was thinking how you will be observing it. You will have to put away all leaven from your houses; you will eat the Matzoth—unleavened wafers—and the roasted Lamb. You will attend the synagogue and carry out the ritual and direction of the Talmud; but you forget, my brethren, that you have everything but that which Jehovah required first of all. He did not say, 'When I see the leaven put away, or when I see you eat Matzoth or the Lamb or go to the synagogue,' but His word was, 'When I see the Blood I will pass over you.' Ah, my brethren, you cannot substitute anything for this. You must have Blood. Blood, Blood!"

As he reiterated this word with ever-increasing emphasis, his black eyes flashed warningly, and his Jewish hearers quailed before him. "Blood!" It is an awful word, for one who reveres the ancient oracles, and yet has no sacrifice. Turn where he will in the Book, the blood meets him; but let him seek where he may, he cannot find it in the Judaism of the present.

After a moment's pause, the old man went on somewhat as follows: "I was born in Palestine, nearly seventy years ago. As a child I was taught to read the law, the Psalms and the prophets. I attended the synagogue and learned Hebrew from the rabbis. At first I believed what I was told, that ours was the true and only religion, but as I grow older and studied the law more intently, I was struck by the piety the blood had in all the ceremonies outlined there, and equally struck by its utter absence in the ritual to which I was brought up. Again and again I read Exodus 12 and Leviticus 16 and 17, and the latter chapters especially made me tremble, as I thought of the great day of atonement and the place the blood had there. Day and night one verse would ring in my ears: 'It is the blood that maketh an atonement for the soul.' I knew I had broken the law. I needed atonement. Year after year, on that day, I beat my breast as I confessed my need of it; but it was to be made by blood, and there was no Blood!"

"In my distress I at last opened my heart to a learned and venerable rabbi. He told me that God was angry with His people. Jerusalem was in the hands of the Gentiles, the temple was destroyed, and a Mohammedan mosque was reared up in its place. The only spot on this earth where we dare shed the blood of sacrifice. In accordance with Deuteronomy 12 and Leviticus 17, was desecrated and our nation scattered. That was why there was no blood. God had Himself closed the way to carry out the solemn service of the great day of atonement. Now we must turn to the Talmud, and rest on its instructions, and trust in the mercy of God and the merits of the fathers.

"I tried to be satisfied, but could not. Something seemed to say that the law was unaltered, even though our temple was destroyed. Nothing else but blood could atone for the soul. We dare not shed blood for atonement elsewhere than in the place the Lord had chosen. Then we were left without an atonement at all. The thought filled me with horror. In my distress I consulted many other rabbis. I had but one great question,

'Where can I find the blood of atonement?'

"I was over thirty years of age when I left Palestine and came to Constantinople, with my still unanswered question ever before my mind, and my soul exceedingly troubled about my sins.

"One night I was walking down one of the narrow streets of that city, when I saw a sign telling of a meeting for Jews. Curiosity led me to open the door and go in. Just as I took a seat I heard a man say: 'The blood of Jesus Christ His Son cleanseth us from all sin.' It was my first introduction to Christianity, but I listened breathlessly as the speaker told how God had declared that 'Without shedding of blood is no remission,' but that He had given His only begotten Son, the Lamb of God, to die, and all who trusted in His blood were forgiven all their iniquities. This was the Messiah of the fifty-third chapter of Isaiah; this was the Sufferer of Psalm 22. Ah, my brethren, I had found the blood of atonement at last. I trusted it, and now I love to read the New Testament and see how all the shadows of the law are fulfilled in Jesus. His Blood has been shed for sinners. It has satisfied God, and it is the only means of salvation for either Jew or Gentile."

Reader, have you found the blood of atonement? Are you trusting in God's smitten Lamb?

It is written in God's Word:

"When I see the Blood, I will pass over you." Ex. xii:13.

"It is the Blood that maketh an atonement for the soul."—Lev. xvii. 11.

"The Blood of Jesus Christ His Son cleanseth us from all sin."—1 John i. 7.

"We have redemption through His Blood, even the forgiveness of sins."—Col. i. 14.—Selected.

SEVEN WAYS OF GIVING

1. The careless way: To give something to every cause that is presented without enquiring into its merits.

2. The impulsive giving: To give from impulse as much and as often as love, pity and sensibility prompt.

3. The lazy way: To make special efforts to earn money for benevolent objects by fairs, festivals, etc.

4. The self-denying way: To save the cost of luxuries and apply them to purposes of religion and charity.

5. The systematic way: To lay aside as an offering to God a definite portion of our gain, one-tenth, one-fifth, one-third or one-half. This is adapted to all, whether poor or rich, and gifts would be largely increased if it were generally practiced.

6. The equal way: To give to God and the needy just as much as we spend on ourselves, balancing our expenditures by our gifts.

7. The heroic way: To limit our own expenditures to a certain sum and give away all the rest of our income.—Selected.

WHERE HELL IS

A young man converted during special evangelistic meetings held in a mining village, desirous of doing something for God, bought some tracts.

He was distributing these one day when he met some of his old companions, who derided him as he spoke to them of Jesus.

"Here," said one of his old companions, "can you tell me where hell is?"

After a moment's hesitation, the young man looked up and said: "Yes, it's at the end of a Christless life."—Selected.

Temperance Column

Wine is a mocker, strong drink is raging. Whosoever is deceived thereby is not wise.—Prov. 1:20.

BOOTLEGGERS?!

A news item announces that the federal government is to add 1,000 men to the force operating against bootleggers! But why all this expense? Did not the politicians promise us that bootlegging would cease with the return of legal liquor? Do the national servants of the liquor interests think that we forgot the campaign promises?

Also, we have the saloons, we have the liquor accidents, and the promised protection of "dry" territory is lacking. What was the purpose of the promises?—Free Methodist.

LIQUOR OR MOTORS

Three years ago, at the height of the argument over the projected repeal of Prohibition, Dr. Samuel Dick, Pasadena economist, predicted that the legalization of liquor in the United States would bring about such an appalling increase in the number of motor traffic casualties that the country would ultimately be forced to choose between the liquor industry and the automobile industry. He based his prophecy on a study of such casualties in all the prohibition and non-prohibition countries for which traffic figures were available, correcting them for a wet United States proportionately to our number of cars and mileage driven.

During the last full year of prohibition in this country, 1932, the number of deaths from traffic accidents was 29,541. During the first full years of repeal, 1934, the number of those similarly killed was 35,500, an increase of approximately 6,000, or just under 20 per cent. In the same interval accidents due to intoxication increased more than ten times more rapidly than those attributable to all other causes combined. Incomplete figures for the first two months of 1935 indicate that this rate of increase for both accidents and deaths due to drunken drivers or drunken pedestrians has not only been maintained but accelerated.

A little eighth-grade arithmetic applied to these ratios will satisfy anybody that, if repeal keeps up as it has started, it will demonstrate that Dr. Dick is something of a prophet.

Which will we have—our booze or our automobiles.—Los Angeles Times.

PREACHING MUST BE IN THE HOLY GHOST

Men may learn to preach the truth. The study of theology will enable them to do that. But there is one thing that no school can teach. And this is the essential to success in all preaching. This is to preach in the Holy Ghost. A preacher may get warmed up with his subject; he may have strong social qualities, and be able to touch the sympathies of others. This may draw his hearers to himself; but it will not draw them to the Cross. It may make them his partisans; but it will not make them saints. To get souls saved you must have the baptism of the Holy Ghost. This will set your words on fire. Those who hear you will be pricked to the heart. One and another will cry out, "What must I do to be saved?"—B. T. Roberts.

The Quarterly Meeting of District No. 3, is to be held at Beals, Maine, Dec. 5th to 8th inclusive. E. R. BRADLEY