

A MAN MAY SUFFER WITHOUT SINNING, BUT HE CAN NOT SIN WITHOUT SUFFERING

PREMILLENNIAL....BAPTISTIC....CALVINISTIC....BIBLICAL

Devoted to Evangelism, Missions and Bible Doctrines

The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel"

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—(Isaiah 8:20).

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WHOLE NO. 278



William Tecumseh Sherman



Merciless in war, yet superbly generous when the fighting was over, he is mainly remembered by his one brief definition of war. Thank God, some day, wars shall be no more: Listen: "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more."—Micah 4:3.



Preach Love—What Kind?

"Thou hast loved righteousness and hated iniquity"—Heb. 1:9.

Love as a pulpit theme was never more popular than it is today. John 3:16 and I Cor. 13 are hobby ridden in song, sermon and radio devotionals by sob-sisters and sentimentalists. Love has been toned down, sugared up and sweetened into a soothing syrup for the consciences of sinners and worldings of every degree. A worldly generation of church members demands it of their preachers. The old folk like it and the children cry for it. As I preached on The Judgement of God one Sunday morning I noticed that a certain prominent member who seldom attended worship listened restlessly. A day or so later she called me on the phone and requested that I preach on love on Sunday morning and save my sinner sermons for Sunday night. I replied, "Some of you sinners never come on Sunday night." Whereupon she very lovingly slammed up the receiver without saying good bye.

A Preacher's Smoke Screen

There is a subtle, flesh-pleasing, sentimental and sin-condoning something being preached by some as love which is a thousand miles from the strong cleansing, God honoring love set forth in the Word of God. A

tear-pulling human philosophy which delights to quote, "There is so much good in the worst of us and so much bad in the best of us, etc." It shouts about love for souls, love for the lost world, love for our fellowmen and croons, "O, the world is dying for a little bit of love." It puts love for persons above love of the Truth and the welfare of man above the honor of God. It makes service to man the measure of Christian success rather than faithfulness to righteousness and truth. It forbids a ministry of rebuke because "it drives people away." It refuses to denounce and fight popular forms of worldliness, such as card playing, the movies, mixed bathing, dancing, etc. because "it doesn't do any good." It affords the preacher a convenient smoke screen behind which to take refuge on an issue between righteousness and iniquity or truth and heresy arises. To him it is the charity that condones a multitude of sins. It falls for every thing and stands for nothing. Every body is good and every thing is sweet. "God is in His heaven and all is well with the world." Adulterers, drunkards, gamblers and the most worldly church members can sit complacently under such ministry and go out unconvicted

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Sincerity Is No Substitute For Man's Obedience

"This is the second time this week," said the prospective groom, who wore a rather perturbed expression as he handed the marriage license to Squire George B. Coleman and led his bride to the desk for the ceremony. The squire was naturally curious to know why a man should be married twice in the same week, and before the ceremony was performed the circumstances were related.

Last Sunday James B. C. and Miss Annie L. G. came to Memphis to be married. Mr. C., who is a leading hardware merchant of Hazen, Ark., used the foresight of a good business head and bought the license in Arkansas before coming

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Charlie Coulson, The Dying Drummer Boy

By DR. MAX ROSSVALLY

(Continued From Last Week)

For several months after Charlie Coulson's death I could not get rid of the words of that dear boy. They kept ringing in my ears, but being in the company of worldly officers, I gradually forgot the sermon Charlie preached in his dying hour, but I never could forget his wonderful patience under acute suffering, and his simple trust in that Jesus whose Name to me at that time was a byword and a reproach.

For ten long years I fought against Christ with all the hatred of an orthodox Jew until God in His mercy brought me in contact with a Christian barber, who proved himself a second instrument in my conversion to God.

At the close of the American

war I was detailed as inspecting surgeon, and to take charge of the military hospital in Galveston, Texas. Returning one day from an inspecting tour, and on my way to Washington, I stopped to rest a few hours at New York. After dinner I stepped downstairs to the barber shop (which is attached to every large hotel in the United States). On entering the room I was surprised to see hung round the room sixteen beautifully framed Scripture texts in different colors. Sitting down in one of the barber's chairs I saw directly opposite to me, hanging up in a frame on the wall, this notice—"PLEASE DO NOT SWEAR IN THIS ROOM."

No sooner had the barber put the brush to my face than he began also to talk to me about

Jesus. He spoke in such an attractive and loving manner that prejudices were disarmed, and I listened with growing attention to what he said. All the while he was talking, "Charlie Coulson, the drummer boy", came swelling up in my mind, although he had been dead ten years. I was so well pleased with the words and deportment of the barber that no sooner had he finished shaving me than I told him next to cut my hair, although when I entered the room I had no such thought or intention. All the while he was cutting my hair he kept steadily on preaching Christ to me, and telling me that although not a Jew himself, he was at one time as far away from Christ as I was then.

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What Campbell Said On Baptist Perpetuity

(Since Alexander Campbell was himself the founder of a sect about 100 years ago, his testimony as to Baptist church perpetuity cannot be charged to ignorance or prejudice. His testimony is the more convincing when it is remembered that some of the following statements were made by him long after he ceased to be a Baptist.—Editor.)

"The Baptists can trace their origin to apostolic times, and produce unequivocal testimonies of their existence in every century down to the present time." (Walker-Campbell debate, p. 262).

On the same page Campbell (Continued on Page Two)

A Baptist Punch

There is a straight from the shoulder punch in the book by J. B. Gambrell on "Baptists and Their Business." Here's a paragraph from it.

"If everything that is Baptist is taken from any one of the Protestant Peto-Baptist bodies, what remains will be Catholic. If everything that is Catholic is taken away, what is left will be Baptist. For instance, immersion is Baptist because of Christ's command. Sprinkling and pouring for baptism are Catholic and rest on primary assumption of the Catholic hierarchy." (Continued on Page Two)

THE FIRST BAPTIST PULPIT

"The Stage Being Set For the Closing Of This World's History"

"Watchman, what of the night? Watchman, what of the night? The Watchman said, The morning cometh and also the night: If ye will enquire, enquire ye: return, come."—Isa. 21:11, 12.

Did you ever sit by a bedside at night and watch someone who was ill? Time after time you have doubtlessly looked at your

watch and perhaps asked, "What hour is it?" During the long hours of the dark vigil, often you looked out and said, "Will the light soon dawn?" Isaiah, God's prophet was just such a watchman for Israel. The Edomites in a condition of humiliation and distress, said to Isaiah, "What of the night; how long before the morning?"

Today we read of pestilences, floods, wars, strikes, terrible world conditions and like the Edomites we ask, "What about the future: how long before things are going to be better?"

I

From a material viewpoint the future is exceedingly dark. This (Continued on Page Four)

Blind Leaders

Some time ago we found the following article in the bulletin of the Grandview Baptist Church, Des Moines, Iowa, and consider it worthy of a place in The Baptist Examiner.

"Prophecy Monthly quotes from the Brethren Missionary Herald the following words concerning the death of Lord Lothian, the great English Ambassador, '... but consider now the dreadful scene behind the simple line written by a news reporter.' In attendance at the time of death were Christian Science practitioners from Boston. There in that room, silent except for the final gasps (Continued on Page Two)

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John R. Gilpin—Editor

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PREACH LOVE—WHAT KIND?

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licking their chops for more sin. Now in contrast to this subtle satanic substitute for love, let us look at love as set forth in the text quoted at the head of this article. Here we have The Heavenly Father's appraisal and approval of the love of His Son. The love of Jesus is the true pattern of Christian love. There is nothing weak and sentimental about it; "Thou hast loved righteousness and hated iniquity—". It puts righteousness above persons. To be sure, He loves persons but never at the cost or compromise of righteousness. The love of God is not weakness but a mighty attribute of His nature which demands righteousness to the last farthing and hates iniquity with unrelenting and eternal fury. God is love, He is also light and in Him is no darkness at all. He is a jealous God. His love demands virtue, faithfulness, uncompromising loyalty to Him and no fellowship with the world.

Scrubbed Dirty Face

In Rev. 1:5 there is a doxology to divine love; "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God—". His is a cleansing love that will not allow us to wallow in uncleanness; it chastens, rebukes and washes. When I was a small school boy my mother would scrub me with soap and water and bore out my ears with the corner of what seemed an awfully rough towel and put clean clothes on me before sending me off to school. It was a drastic treatment and a dreaded daily ordeal. I would have been much better pleased if she had just given me a sweet little talk on love and kissed my dirty face and let me go on, but her love was not that kind. She didn't say much about love but she sure did a plenty about it. She loved me and washed me. Any thing less would have confirmed me in my dirt. Mark this: any love that does not hate iniquity, rebuke uncleanness, demand righteousness and will just kiss your dirty face and leave you feeling pretty good about yourself is of the devil.

In the Baptist Witness of Oct. 1, 1942, E. B. Hatcher has an article on "A Suggestion to Young Pastors" in which he says: "My suggestion is that you summon your church to declare war—a war whose weapon is LOVE". In the article he illustrates the power of love as follows: "Brigham Young led his Mormon followers to settle among the Indians and conquered them with love. It is said that he sent among them wagons filled with food, saying

to them that his people came as friends—The Indians surrendered." What kind of love do you suppose a polygamist old adulterer could preach to Indians? Such love may win hungry Indians to political peace, gain human friendship and please the carnal nature of unregenerate man, but it is no kin to the love of God as presented in the gospel and will only confirm sinners in their lusts and depravity. The preaching of such love populated the desert with polygamists and adulterers until the Federal Government put an end to it. Such preaching will fill churches with worldlings and sinners.

True, Versus False Love

True love as known in the gospel washes sinners and elevates them to be kings and priests to God while false love degrades kings, bringing them down to scandal and shame. A few years ago the world was startled when the king of a mighty empire announced to the world that he was abdicating his throne "for the woman he loved." He stepped down from his throne in disgrace, with the rebuke of his government, and went into exile with a woman whom he had taken from another man. A plain case of infatuation, yet by many he has been called the world's greatest lover and held up as a noble example of sacrificial love. Such is the world's perverted conception of love.

Yes, brethren, preach love, rather preach the TRUTH in love. Declare war. Let truth be your weapon and righteousness be your banner, let iniquity be your hated enemy. Noah was a preacher of righteousness, John The Baptist a preacher of repentance, Paul a preacher of righteousness, self-control and judgment to come. The Book of Acts records the greatest preaching of the greatest preachers the world has ever known and the word "love" is not found any where in the book.

To be sure, these great preachers were filled with love, they were constrained by the "Love of Christ." It was love that constrained them from any compromise with heresy. It was a love that constrained them from any fellowship with darkness. It was a love that constrained them to loyalty to Christ in spite of the persuasion of friends, the allurements of earthly gains and the persecution of the enemy. LOVE, the love of the truth, love of righteousness, love of purity, love of holiness, the burning, cleansing, transforming, elevating LOVE of God which had been shed abroad in their hearts by the Holy Ghost.

Let no personal sympathies, milk of human kindness, humanitarian spirit nor counterfeited love temper your hatred for iniquity nor weaken your love for righteousness. Herein shall ye know that your love is of God: "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

Editor's Note: The above message written by Elder D. F. Sebastian, Plant City, Florida, and was first published in Faith and Life (Tampa, Florida), from whence we have taken it. For years the editor has known of Brother Sebastian and it was our joy to meet him when in Florida, last December. Though far from old, ill health has forced him from the active ministry. He is one of the most loveable souls this editor has ever met. He was a man greatly used of God, when in the ministry. In Florida, he is referred to as "the most popular preach-

er of unpopular doctrines". This is stated in view of his preaching of election, grace, and kindred themes. May God give him strength to contribute many articles, as the above.

SINCERITY NO SUBSTITUTE FOR OBEDIENCE

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to Memphis, lest he should be unable to get it in Memphis on Sunday. Arriving in Memphis they proceeded immediately to find a minister, and bride, groom and minister all believed the knot to be tied "till death do ye part." Mr. and Mrs. C. —remained in Memphis, spend a honeymoon period with relatives of "Mrs. —," and their cup of joy seemed complete and full to overflowing, until some one suggested Friday morning that the Arkansas license was not valid in Tennessee. Upon investigation this was found to be the true state of affairs, and that is why Mr. —with his bride, who was yet not his bride, appeared before Magistrate Coleman with the statement: "I have come to get a magistrate to marry me, and correct the error of a minister."

The squire, who has married some 860 couples or more in recent years, did not lose any time in correcting so serious a blunder and relieving the evident embarrassment of the young couple, and they went away really married this time and, if possible, happier than they were a week ago. —Commercial-Appeal (August 7).

This man and woman were sincere. They thought they were married—but they weren't. They believed and felt good in their belief that their first ceremony was valid; but it wasn't. Their sincerity did not make an illegal act legal; neither was it a substitute for obedience to the laws of Tennessee. Multitudes of people are in the same fix about baptism and church membership that this couple were about their marriage. They think they have been baptized; but they haven't. Their believing that having a little water sprinkled or poured on their heads is baptism no more validates their baptism than these young people believing they were married validated that first ceremony. That first ceremony would have satisfied the conscience of these "newlyweds," but it did not satisfy the law, and the law was the one to be satisfied. Many sincere people who know that there is no warrant in the New Testament for sprinkling or pouring, go on and get a Pedo-Baptist of Campbellite to immerse them and because their consciences are satisfied, think they have been baptized. They haven't; because their consciences are no more the judges as to valid baptism, than the consciences of these people, who thought they were married, were of legal marriage. The law of the Lord Jesus as laid down in the New Testament is the authority and judge of valid baptism, just as the statutes of Tennessee are the authority and judge of valid matrimony in that state. According to the New Testament there is no valid baptism except Baptist baptism. Jesus walked 60 miles to be baptized by John, whom God called a Baptist. He "left us an example that we should follow in His steps." No man has followed in the steps of the Lord Jesus in baptism, unless he has been baptized by a Baptist preacher. Again, Bro. Paul tells us that the ordinances were delivered unto the local churches. (1 Cor. 11:22). In New Testament days there were no churches but Baptist churches. No others therefore have any

authority from God to baptize. For that reason not only their baptisms but all their other acts are invalid. The Catholic church (606 A. D.); the Lutheran (1520); the Episcopalian (1534); the Presbyterian (1536); the Congregational (1580); the Methodist (1740); the Campbellite (1827); the Anti-Organ Campbellites about 50 years later; the Mormon (1830); the Christian Science (1884); the Hardshells (1832); and all the balance of the denominations have no authority from God to administer baptism or the Lord's Supper or ordain preachers or deacons or do any other act of a New Testament church; because they all started too late and have no commission except from the man, who founded them. They are in the same fix the preacher was who said the first ceremony. He had a license to marry these folk but it was invalid. Even so all these sects claim to have authority to baptize and do other acts belonging to a church; but they are invalid and no account because they got their authority from men and not from the Master. The only baptism that God ever authorized was Baptist baptism; just as the only church the Lord ever organized and commissioned was a Baptist church. One other parallel: just as that man and woman were greatly embarrassed and ashamed when they found out they had been living together without being legally married; so multitudes of redeemed men and women will be ashamed when they stand before the Master and find out they have never been scripturally baptized.

"Now I praise you, brethren, that remember me in all things, and keep the ordinances, as I delivered them to you. 1 Cor. 11:2.

A. CAMPBELL ON BAPTIST PEPETUITY

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says: "I now proceed to show that the Baptists have existed in every century from the Christian era down to the present day. First century, Anno Domini 33, we read in a well attested history of a large Baptist church which was framed and exhibited as a grand model, by the immediate agency of the Holy Spirit. "It is true," said Campbell, "it is not called by Luke a Baptist church, for all the churches were imitations of this first church, and to have called it a Baptist church would have implied that there was a Pedo-Baptist church too, which was a thing unknown in the apostolic age, as all ancient historians declare." (p. 263). On the same page Mr. Campbell further says, "The second church planted on earth was also composed of men and women who professed faith before baptism; consequently a Baptist church." "The third church of note, and in order of time was the church of Caesarea, a church interesting to us, inasmuch as it was a Gentile church, or Gentile people composed it. This church was evidently a Baptist church." On page 264 the author says: "The testimonies of God are the foundation on which our faith and practice rest; therefore, when we quote our authorities, it is not as foundations, on which the faith of any should rest, either in whole or in part, but to put to silence the ignorance of foolish men, who ignorantly assert that the Baptist sentiments are novel, or that the sect is of modern date."

I will now quote from Campbell-McCalla Debate, p. 385: "But that upon the Presbyterian hypothesis, the Baptists were still in a better condition as to

their peculiar power of office than the Presbyterians; for there were Baptists in all ages that never acknowledged the mother of harlots." It may be said that Campbell made the above statements while he was with the Baptists. I have before me his book on baptism, edition 1851. On p. 409 he says: "Hence it is that the Baptist denomination, in all ages, and in all countries, has been, as a body, the constant asserters of the rights of man and liberty of conscience. They have often been persecuted by Pedo-Baptists; but they never politically prosecuted, though they have had it in their power." On p. 406 Campbell says: "In the year 1300, and for several centuries before, all the citizens of Germany, France, Spain, England and indeed the whole western Romish Empire, with the exception of a few Baptists, were initiated into what was then called the church as soon as the parents could have the rite performed."—Zion's Advocate.

BLIND LEADERS

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of the dying ambassador, stood the gentlemen from Boston who say there is no death. There they stood and watched him die, the man whom they had taught not to call a physician, because there is no sickness and death. And they could do nothing for him in his extremity. And so they watched him die, and then went out to give more Free Lectures, telling other gullible men there is no death. If you are astonished at this, do not forget that the woman who taught them to say there is no death is also dead! What a ghastly travesty to mock the hopes of men in the name of Christianity!"

A BAPTIST PUNCH

(Continued from Page One)

archy that divine institutions may be changed by human authority. Proxy religion is Catholic. Individualism in religion is Baptist. Baptismal regeneration is Catholic. Regeneration by the Spirit with faith is Baptist. The sacramental view of the ordinances is Catholic. The symbolic view is Baptist. Salvation by works is Catholic. Salvation by grace is Baptist. The independence of the local church is Baptist. The overhead control of the local church is Catholic. The equality of all ministers is Baptist. Orders in the ministry is Catholic. The democracy of the churches is Baptist. Hierarchical control of churches is Catholic, and on and on."—Baptist Believer.

Bob Jones, evangelist, who holds meetings in 30 states, said in Literary Digest of June 23rd: "Unclean movies and unclean actresses have about damned our young folk. The unclean pictures are creating an appetite for every kind of unclean literature."

So says every preacher we know who is interested in the morals of the young people and isn't a moral coward.

An Italian widow, of Washington, who made \$900 last year doing laundry work for Congressmen, paid \$600 of it to the treasury of the Baptist church of that city of which she is a member. She is greatly interested in the salvation of her people. Who can surpass this?

"If you want to know how important you are in the world, stick your finger in a pan of water and see the hole that is left."

CHARLIE COULSON, THE DRUMMER BOY

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I listened attentively, my interest increasing with every word he said to such an extent that when he had finished cutting my hair I said, "Barber, may now give me a shampoo." In fact I allowed him to do that one in his profession and do for a gentleman at one time. There is, however, an end to all things, and my time was short I prepared to leave. I said my bill, thanked the barber for his remarks, and said, "I will catch the next train." He, however, was not yet satisfied. It was a bitter cold February day, and the ice on the ground made it somewhat dangerous to walk on the streets. It was only a few minutes' walk to the station from the hotel, and the barber at once offered to take me to the station with me. I accepted his offer gladly, and soon had we reached the station than he put his arm in front of me to keep me from falling. I said but little as we were walking along the street until we arrived at our destination, when we got to the station he broke the silence by saying: "Stranger, perhaps you do not understand why I choose to talk to you upon a subject so dear to me. When you entered my car I saw by your face that you were a Jew."

He still continued to talk to me about his "dear Saviour," and said he felt it his duty, whenever he came in contact with a Jew, to try and introduce me to One whom he felt was his best Friend, both for this life and for the world to come. Looking a second time into my face, I saw tears trickling down his cheeks, and he was evidently under deep emotion. I did not understand how it was that this man, a total stranger to me, should take such a deep interest in my welfare and also shed tears while talking to me.

He reached out my hand to bid me good-bye. He took it in one of his and gently pressed the tears still continuing to flow down his face, and said: "Stranger, if it is any satisfaction for you to know it, if I will give me your card or name, I promise you, on the morrow of a Christian man, that I will not retire to rest at night without making mention of you in my prayers. And may my Saviour follow you, and give you no rest until you find Him, what I have found Him to be, a precious Saviour, and the Messiah I am looking for."

I thanked him for his attention and his consideration, and after handing him my card, said, "Dear rather sneeringly, 'There is not much danger of my ever becoming a Christian.'

He then handed me his card, saying as he did so, "Will you please drop me a note or a letter if God should answer my prayers on your behalf?" I smiled incredulously, and said, "Certainly I will," never dreaming that within the next forty-eight hours God in His mercy would answer that barber's prayer. I shook his hand heartily and said "Good-bye"; but in spite of outward appearance of unconcern, I felt he had made a deep impression on my mind, which indeed he had.

The weather was bitterly cold when I boarded the train that night. The passengers were not numerous and the coach was not more than half filled; and, without being conscious of the fact, in less than ten or fifteen minutes I had occupied every empty seat in the car.

The passengers began to look

upon me with suspicion as they saw me change my seat so frequently in so short a time without any apparent object. For my part, I did not think at that time that the wrong was in my heart, although I could not account for my erratic movements. Finally, I went to an empty seat in the corner of the coach, with the firm intention of going to sleep. The moment I closed my eyes, however, I felt myself between two fires. On the one side there was the Christian barber of New York, and on the other there was the drummer boy of Gettysburg, both talking to me about that Jesus whose very name I hated. I felt it impossible either to go to sleep or to shake off the impression made upon my mind by those two faithful Christians; one of whom had bid me good-bye only an hour previously, whilst the other had been dead nearly 10 years, and so I continued to be troubled and perplexed all the while I was in the train.

On my arrival at Washington I purchased a morning newspaper, and one of the first things that caught my attention was the announcement of a Revival service in Dr. Rankin's church, the largest church in Washington. No sooner had I seen that announcement than an inner monitor seemed to say to me, "Go to that church." I had never been inside of a Christian church during Divine service, and at any other time I should have scouted such a thought as from the Devil. It was my father's intention when I was a boy that I should become a rabbi, and so I promised him that I would never enter a place where "Jesus the Impostor," was worshipped as God, and that I would never attempt to read a book containing that Name, and I had faithfully kept my word up to that moment.

In connection with the Revival meetings just referred to, it was stated that there would be a united choir from the various churches in the city, who would sing at each of the services. Being a passionate lover of music, this attracted my attention, and I made it my excuse for seeking to visit the church during the Revival service that night. When I entered the building, which was filled with worshippers, one of the ushers, attracted doubtless by my gold epaulettes (for I had not changed my uniform), led me up to the front seat, right in front of the preacher, an evangelist well known both in England and America. I was charmed with the beautiful singing, but the evangelist had not been speaking five minutes before I came to the conclusion that some one must have been informing him who I was, for I thought he pointed his finger at me. He kept watching me, and every now and then appeared to be shaking his fist at me. In spite of all this, however, I felt deeply interested in what he said. But this was not all, for still ringing in my ears were the words of the two former preachers—the Christian barber of New York and the drummer-boy of Gettysburg—emphasizing the utterances of Isaiah: "For ye shall see those two dear friends also repeating their messages. Growing more and more interested in the words of the preacher, I felt tears trickling down my face. This startled me, and I began to feel ashamed that I, an orthodox Jew, should be childish enough to shed tears in a Christian church, the first I had ever shed in such a place.

I omitted to say that during the service, and whilst the

preacher was watching me, the thought occurred to me that possibly he might be pointing his finger at some person behind me, and I turned round in my seat to discover who the individual was, when to my astonishment a congregation of more than 2000 persons of all grades of society seemed to be looking at me. I at once came to the conclusion that I was the only Jew in the place, and heartily wished myself out of the building, for I felt I had got into bad company. Being well known in Washington, both by Jew and Gentile, the thought flashed across my mind, How will it read in a Washington paper that "Dr. Rossvally, a Jew, was present at the Revival services, not five minutes' walk from the synagogue he usually attends, and was seen to shed tears during the sermon?" Not wishing to make myself conspicuous (for there were faces there I recognized), I made up my mind not to take out my handkerchief to wipe off the tears—but, blessed be God, I could not keep them back, for they came flowing faster and faster.

After a while the preacher finished his address, and I was surprised to hear him announce an after-meeting, and invite all who could do so to remain. I did not accept the invitation, being only too glad of the opportunity to leave the church. With that intention I got up from my seat, and had reached the door, when I felt that some one held me by the skirt of my coat. Turning round, I saw an elderly-looking lady, who proved to be Mrs. Young, of Washington, a well known Christian worker.

Addressing me, she said, "Pardon me, stranger; I see you are an officer in the army. I have been watching you all this evening, and I beg of you not to leave this house, for I think you are under conviction of sin. I believe you came here to seek the Saviour, and you have not found Him yet. Do come back; I would like to talk to you, and if you will permit me, I will pray for you."

"Madam," I answered, "I am a Jew."

She replied: "I do not care if you are a Jew; Jesus Christ died for Jew as well as Gentile."

The persuasive manner in which she said these words was not without its effect. I followed her back to the very spot whence I had just left so abruptly, and when we came up to the front she said: "If you will kneel I will pray for you."

"Madam, that is something I have never done, and never will do," for orthodox Jews never kneel in prayer except twice a year—on the Feast of Trumpets and Day of Atonement, and then it is not kneeling as Christians do; it is a prostration on the ground.

Mrs. Young looked me calmly in the face and said: "Dear stranger, I have found such a dear, loving, and forgiving Saviour in the Lord Jesus that I firmly believe in my heart He can convert a Jew standing on his feet, and I will go on my knees and pray for that." She suited the action to the word, fell on her knees, and began to pray, talking to her Saviour in a simple, childlike manner that completely unnerved me. I felt so ashamed of myself to see that dear old lady kneeling near me while I was standing, and praying so fervently on my behalf. My whole past life floated so vividly before my mind that I heartily wished the floor would open, and that I might sink out of sight. When she arose from her knees, she extended her hand and with a

motherly sympathy said: "Will you pray to Jesus before you sleep tonight?"

"Madam," I replied, "I will pray to my God, the God of Abraham, and Isaac, and Jacob; but not to Jesus."

"Bless you!" she said, "your God of Abraham, and Isaac, and Jacob is my Christ, and your Messiah."

"Good night, madam, and thank you for your kindness," I said as I left the church.

On my way home, reflecting on my recent strange experiences I began to reason with myself: "Why is it that these Christians take such an interest in Jew or Gentile, perfect strangers to them? Is it possible that all these millions of men and women who during the last 1900 years have lived and died trusting in Christ, are mistaken, and a little handful of Jews, scattered all over the world, are right? Why should that dying drummer-boy think only of what he was pleased to call my unsaved soul? And why, also, should that Christian barber of New York manifest such a deep interest in me? Why should the preacher tonight single me out and point his finger at me, or that dear woman follow me to the door and hold me back? It must be all for the love they bear to their Jesus, whom I despise so much."

The more I thought of this the worse I felt. On the other hand, I argued: "Is it possible that my father and mother, who loved me so dearly, should teach me anything that is wrong? In my childhood they taught me to hate Jesus; that there was but one God, and that He had no Son." I now felt a desire springing up in my heart to become acquainted with that Jesus whom the Christians so much loved and worshipped. I started to walk faster, fully determined that if there was a reality in the religion of Jesus Christ I would know something of it before I slept.

When I arrived at home, my wife (who was a very strict orthodox Jewess) thought I looked rather excited, and asked where I had been. The truth I dared not tell her, and a falsehood I would not, and so I said: "Wife, please do not ask me any questions. I have some very important business to attend to. I wish to go to my private study, where I can be alone."

I went at once to my study, locked the door, and began to pray, standing with my face towards the east, as I always had done. The more I prayed the worse I felt. I could not account for the feeling that had come over me. I was in great perplexity as to the meaning of many prophecies in the Old Testament which deeply interested me. My prayer gave me no satisfaction, and then it occurred to me that Christians kneel when they pray. Was there anything in that? Having been brought up as a strict orthodox Jew; and taught never to kneel in prayer, a fear came over me that if I should kneel I might be deceived in thus bowing my knee to that Jesus whom I had been taught in childhood to believe to be an impostor.

Although the night was bitterly cold, and there was no fire in my study (it was not thought that I should use the room that night), yet I never perspired so much in my life as I did that night. My phylacteries were hanging in my study on the wall, and I caught sight of them. Never since I was thirteen years of age had I missed a day in wearing them, except on Jewish Sabbaths and feasts. I loved them dearly. I took them in my hand, and while looking at them Genesis 49:10 came flashing

across my mind: "The sceptre shall not depart from Judah; nor the lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be."

Two other passages also which I had often read and pondered over presented themselves vividly to my mind, the first of these being from Micah 5:2: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting."

The other passage is the well-known prediction in Isaiah 7:14: "Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel."

These three passages impressed themselves so forcibly on my mind that I cried out: "O Lord God of Abraham, and Isaac, and Jacob, Thou knowest I am sincere in this thing. If Jesus Christ is the Son of God, reveal Him to me this night, and I will accept Him as my Messiah." No sooner had I said this than almost unconsciously I flung my phylacteries into a corner of the room, and in less time than I can tell I was on my knees praying in the same corner, where my phylacteries were lying on the floor by my side. To throw the phylacteries on the floor as I had done was for a Jew an act of blasphemy. I was now on my knees praying for the first time in my life, and my mind was much agitated and in doubt as to the wisdom of my proceedings.

My feelings at that time are best expressed in the first hymn I ever composed after my conversion, and dedicated to the preacher who had so powerfully impressed me:

LEAVE ME NOT ALONE

The Prayer of a Converted Jew
Dedicated to my Dear Friend,
E. Payson Hammond

My life is filled with sad regrets;
No peace attends my way;
Each day the sun in darkness sets,
Oh, let me not in darkness rove,
But melt my heart of stone!
Accept my faint attempts at love,
And fix my heart on things above.
Come, Holy Spirit, heavenly dove,
Oh, leave me not alone

Indulgent God of love and power,
To Thee for help I fly;
Be with me at this solemn hour,
And hear my contrite sigh;
Renew my heart and be my Guide
To Thy celestial throne;
Oh, let me see Thy wounded side!
I come to Thee, the crucified;
Lord, condescend to be my Guide,
Oh, leave me not alone!

My heart with inward horror shrinks,
I feel this load of sin;
Far from the shadow of Thy wings,
All darkness is within,
Now, take me, Lord, into Thy care,
And melt my heart of stone;
My load is more than I can bear,
And Thou didst not disdain to hear
The publican in fervent prayer,
Oh, leave me not alone!

I know Thou canst not let me go—
Thy blood for me was shed;
(Continued Next Week)

"THE STAGE BEING SET FOR THE CLOSING OF THIS AGE"

(Continued from Page One)

was likewise true in Isaiah's day for did he not say, "The morning cometh and also the night." Literally he said, "If this night of trouble passes, it will but give place to another." I remember distinctly my first really long ride in a railroad coach—from Cincinnati to Williamsburg, Ky., where I was enrolling in school several years ago. On this railroad the tunnels are most plentiful. We would run out of the darkness of one into the light of day and then back into the darkness of another. It is thus with the world. We may pass through one night of darkness and may come into the sunlight for a little while and then again will come another night of darkness.

In Boston, a man advertised, "I will answer any question, any time, for any one, anywhere, on any subject." A preacher by the name of Cook visited him and said, "What I want to know is how are things?" He received this reply, "Rev. Dr. Cook, 'things is mixed'." This Boston wise man may have been grammatically incorrect, but actually his reply characterized his day. It does not require a wise man to know that such is true today for surely "things is mixed". There are distinct evidences that this world's history is fast drawing to a close and that the stage is fast being set for the closing of the history of this age.

Could the future be anything else other than dark, in view of the fact that human nature will remain the same through the ages that are before us? "But as the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37). Civilization, philosophy, education and science will never make mankind better in nature than since the beginning and thus, materially speaking, the future is exceedingly dark.

II

The world will never know any abiding conditions of peace among men or nations. "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation and kingdom against kingdom" (Matt. 24:6, 7). The League of Nations has become a league of notions and its boasted peace conferences have not been so peaceful, nor have they succeeded in producing peace. H. G. Wells says, "In 6,000 years of human history we have had but 226 years of peace". It is true that a day is coming when the swords shall be beaten into plow-shares and war shall be no more. However, this will not be until the Prince of Peace returns. Until then, God says, concerning the earth, "I will overturn, overturn, overturn it" (Ezek. 21:27). Just now the tramp of armies all over Europe and Asia is heard, while the clang of hammers in the work shops tell a grisly story of death dealing material being manufactured. Man's inhumanity to man has filled the pages of history and until Jesus returns there can be no abiding conditions of peace among men or nations.

III

Opposition to God and His people will never cease. "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And

because iniquity shall abound, the love of many shall wax cold" (Matt. 24:9-12). "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:10-12). In Russia the national salute today is for one to pause and shake his fist toward the Heavens in defiance of God. Churches by the thousands have been destroyed and Christians by the tens of thousands have been killed. I saw sometime ago a cartoon of a workman climbing a ladder with a chisel and a mallet in his hand and an angry scowl upon his face as he climbed upward into the ethereal spaces. Underneath was the descriptive caption, "Now that we have finished with the earthly czars we will tackle the Heavenly ones". That spirit of opposition to a greater or lesser degree prevails the world around and will continue thus until the closing of the age.

IV

Society will become more and more corrupt. "For wheresoever the carcass is there will the eagles be gathered together" (Matt. 24:28). The word "eagle" used in the King James Version is the word for "buzzard". Whenever you see an old buzzard flying around in the air you can know that something dead and putrifying is near at hand. Until Jesus Christ returns to this earth, society will become more and more corrupt and will be nothing but a rotten carcass when He returns. In this same chapter of Matthew's gospel, Jesus gives a further description of social life. "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark" (Matt. 24:37, 38). The eating and drinking indicates hilaricous living. The "marrying and giving in marriage" finds explanation in our divorce courts and remarriage often in the same day. Of recent date we have heard of married couples by mutual agreement exchanging partners for hilarious weekends, with no thought of God's woe resting upon them. Unconsciously they fulfill Jesus' prediction just read. Paul gives an accurate description of the social conditions which shall exist in the last day. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (II Tim. 5:1-5). If one reads this list of 19 characteristics of the last days and then looks about at conditions as they exist today, there is little need to wonder if we are not living now in the very last of the last days.

For years it has been debated as to whether the world is getting better or worse. As if in answer, Paul says, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived" (II Tim. 3:13). In the prophecy of Daniel, King Nebuchadnezzar dreamed of an image, the form of which was

terrible, with a head of gold, breast and arms of silver, belly and thighs of brass, and legs of iron. Daniel interpreted this as a dream of history, showing that the head of gold represented Babylon, breast of silver, Media-Persia, the belly of brass, Greece, and the legs of iron, Rome. Starting with the head of gold please note the metals of this image—gold, silver, brass, and iron. Though there is an increase of strength in these metals there is a deterioration as to the finer qualities. Truly this illustrates the world's condition morally for there has been a deterioration of finer qualities through the ages.

V

Religiously the world will get farther and farther from God. In prophecy of the world-wide dictator, Paul says, "That day shall not come, except there come a falling away first" (II Thess. 2:2). When he speaks of perilous times in the last days, Paul describes the world as, "Having a form of godliness, but denying the power thereof" (II Tim. 3:5). In the majority of churches, there is a form of worship which is devoid of the Spirit's power. But did not Jesus also prophesy a spiritual declension? "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened" (Matt. 13:33). Leaven causes fermentation and spoilage. Is not the whole world, religiously speaking, well on the way to spiritual fermentation? Surely any spiritually minded student of the Scriptures and current events must realize that we are living today in the light of these Scriptures.

And, are not the preachers greatly to blame for existing conditions? Fully nine-tenths of the preachers themselves are lost, if they believe what they preach, for 90 per cent preach salvation by works or salvation by the city's water-works, instead of salvation by grace, as taught in the Scriptures. Many hundreds of the so-called ministry have compromised the doctrines of the Bible. They have taken God out of Christ, the water out of the baptistry, the fire out of hell, the Holy Spirit out of regeneration, the Blood out of the cross, the Spirit out of the Bible, faith out of salvation, and life out of the grave. In many instances, they are preaching a bloodless, twentieth century religion, which will send souls to a first century Hell. Actuated by a spirit of fear or favoritism, many hundreds more have been effectively silenced. All of this has reacted most unfavorably on the morals and policies of the ministry. Many of them have become religious charlatans and "hucksters of the Word". Some time ago we heard one of these religious racketeers on the air say, "This is station WHAM and this is evangelist Whoop-it-up, Cloud-Smasher, Put-on-the-pressure, Sky-buster. We are in great need. Send in your offering at once. This is desperate. We must go off the air if help doesn't come at once. And then you good people listening in, I must be taken care of. I like white shoes, size 7; also white socks. I wear size fifteen in a shirt and thirty-eight in a suit. And the doctor says I will have to go on a diet, so send me lots of oranges, apples, bananas, beans, celery, strawberries, potatoes, onions, parsnips, blackeyed peas, cucumbers, cabbage, carrots, and ice cream."

Perhaps we have over-drawn the words he actually used, but the spirit of his appeal is as described. The sad part of it is

that most church members are pleased with that kind of a ministry. The prophet of old said, "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so" (Jer. 5:31). As in the days of Jeremiah, so today a carnal people love a carnal priesthood. With that type ministry it is no wonder the average Christian does not travel fast enough to avoid a tail-end collision with the Devil. Just as long as the ministry continues in its degeneracy, then religiously we will get farther and farther from God.

VI

In these perilous days, the Bible will continue to be our resource. After that Paul describes the apostasy of the last days, he says, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Jesus Christ. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:14-17). This is our hope for the perilous days before us. It shall remain such, for did not Jesus say, "Heaven and earth shall pass away but my words shall not pass away" (Matt. 24:35).

"Last eve I stood beside the blacksmith's door
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor
Old hammers worn with beating years of time.
'How many anvils have you had,' said I,
'To wear and batter these hammers so?'
'Only one,' said he, 'the anvil
Wears the hammers out, you know'.
'And so, I thought, the anvil of God's word
For ages skeptics' blows have beat upon,
And though the sound of falling blows was heard,
The anvil is unhurt — the hammers gone."

Isn't it glorious to know that in the days before us, the Bible cannot be destroyed and will continue to be our chief resource?

VII

The old gospel of Jesus Christ will continue triumphant. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Matt. 24:14). We hear today that the gospel does not interest people as it once did. It isn't the old gospel that has lost its power: it's the ministry instead.

When I first entered the ministry, preachers were complaining of a difficulty in getting crowds and many were beginning to substitute theatricals for preaching on Sunday evening and in the summer season, many were closing their buildings on Sunday night. I made a resolution something like this: "When the old Gospel fails to draw folk, then I'll quit the ministry." Since then, I've failed in many ways in the ministry, but I've never deviated from my initial ministerial resolution. I have never labored without blood in the basin and have never preached without telling sinners that they could be saved only through Jesus' shed blood. For sixteen years I've been preaching the Gospel, and

I've never preached to more people in my life than I've preaching to today, both at home and away from home. No! No! Brother preacher, if you are having your troubles, don't forget that the old gospel is still "the power of God unto salvation to everyone that believeth" (Rom. 1:16). We are living in a day when modern science adds a "less" to everything—horseless carriages, smokeless shells, iceless refrigerators, beardless wheat, and seedless fruits. And now he have bloodless religions. As surely as we live, a bloodless religion will send souls to a never-ending Hell. Thank God, the gospel hasn't lost its power, but will continue triumphant to redeem the elect until Jesus comes.

"Dear dying Lamb Thy precious blood
Shall never loose its power
Till all the ransomed church of God
Be saved to sin no more."

VIII

Eventually the Lord Jesus is coming back to take possession of the world that has been forever rebellious against Him. On the day when Jesus left this earth to ascend back to the Father, two angels stood beside Christ's disciples and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven" (Acts 1:11). "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:26). Every time, we observe the memorial supper, we have a prophecy of Christ's return. Thank God, He's coming back! What difference does it make if the future is dark, and God's people are being opposed on every hand, and society is rotting, and the world is getting farther from God, and the preachers are compromising the Truth, and the world is going to Hell in high gear? Jesus Christ is coming back! What difference does it make if we do have floods, beggar us, wars to threaten strikes to worry us, and terrible world conditions to confront us? What does it matter if the communists with their Hellish anti-God propaganda are subtle, securing a foothold in our political, social, industrial, and religious life? Jesus Christ is coming back!

During the dark days of the struggle for Italian liberty the people looked upon General Garibaldi as their invincible deliverer. Prisoners, hurried away to loathsome dungeons, would be cheered as they passed along the streets by friends whispering in their ears, "Courage, Garibaldi is coming!" Men would steal out at night and chalk on the walls and pavements, "Garibaldi is coming!" And when the news of his approach near to a city was announced the people broke out into the rapturous shout, "Garibaldi is coming!" He came, and Italy broke her political and religious fetters, never to be so enslaved again. A greater Garibaldi is coming to God's people. The desire of all nations is on the way. Jesus is coming, coming to reign.

Are you ready for His coming? If not, then heed the words of Jesus, "The time is fulfilled, the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:15). May you cry out tonight as the Philippian jailer in his midnight darkness, "What must I do to be saved?" Then pause for a moment to hear the answer, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).