

The Baptist Examiner

The Paper With a National Circulation

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

Devoted to Evangelism, Missions and Bible Doctrines.

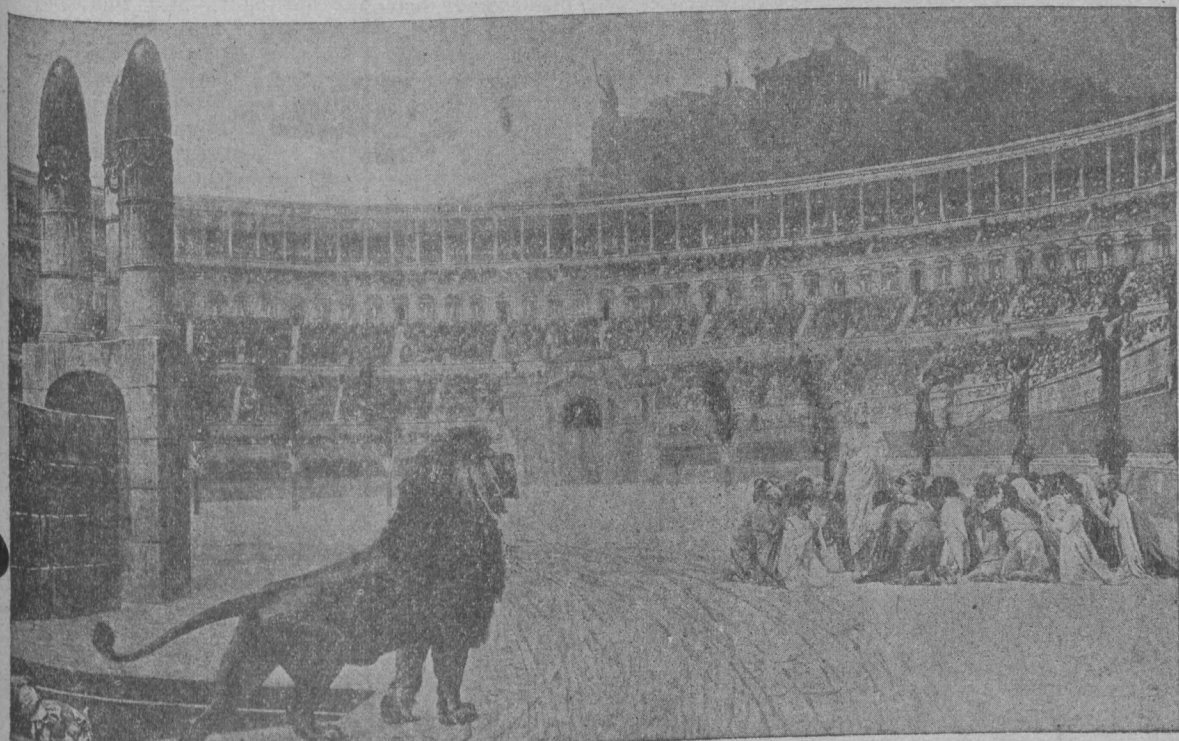
"Go ye into all the world and preach the Gospel!"

WHOLE NO. 363

RUSSELL, KENTUCKY, SATURDAY, MARCH 31, 1945

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A STUDY IN THE HISTORY OF SAINT PATRICK



From a Perry Picture

Early Christian Martyrs in the Coliseum in Rome

"And what shall I more say? for the time would fail me to tell of Gideon, and . . . who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions"—

Heb. 11:32, 33.

By Dr. E. P. Allredge

The nation, the city and the young people of our churches and other churches have celebrated the name and fame of St. Patrick. Yet it is safe to say that not one Catholic nor one non-Catholic in ten thousand among those who celebrated on March 17, know even the main outline facts of St. Patrick's life. In fact, there are few characters in history whose life story is so interwoven with fact, fiction and fake as that of the so-called St. Patrick. A careful study of the life-story of this wonderful man tells us many interesting things:

I. Some Surprising Fictions:

1. That no one knows, certainly, the date of St. Patrick's birth—sometime between 373 and 400.
2. That Patrick was never a Roman Catholic, as we know Catholics today:

(1) Because there was no such church in his day.

(2) Because the Bishop of Rome was at that time Bishop of one church and one diocese only.

(3) Because Patrick left his "Confessions" and although they give the story of his work in Ireland, they contain no hint he was sent out by the Pope; or that he was working under the Pope, or that he ever reported to the Pope.

(4) Because it was 579 A. D., nearly 200 years after Patrick wrought his work in Ireland, before Pope Gregory sent his first missionary (Augustine) to England. Did some former Pope send Patrick to Ireland? There is not a scintilla of evidence for such a belief.

3. That Patrick, according to his own writing and the best authorities, found a number of Christian churches already in Ireland when he arrived there. "His work," says Encyclopedia Britannica, Volume XX, page 934, "consisted largely in organizing the Christian societies which he found in existence upon his arrival and in planting the faith in regions such as the extreme west of Connaught which had yet not come under the sway of the Gospel."

4. That the Irish Christians did not become Catholic until 1155 and then by force of arms (Continued on page two)

HOW GOD SAVED A NIGHT CLUB QUEEN

By CLAUDIA ZERONAS

Born in Siberia of Russian parents, at an early age I was brought to Montreal, Canada. Shortly after arriving there, I was placed in a French Roman Catholic Convent. Thus it will be seen I had quite a religious background. As a child I was baptized in the Greek Orthodox Church, and while in that Catholic convent nurses compelled me to go through various religious exercises. I loved God, but never heard the gospel of the Lord Jesus Christ while in the convent.

At the age of ten I was taken out of that institution and brought home by my mother to at last see the world. Then I went to live with a Jewish family some members of which were quite talented. One of the young ladies was a school teacher. Another was a doctor's wife. One was learning to play the piano and still another, the youngest, (Continued on page two)

When Geo. Muller Was Fog Bound

Mr. Tucker related another interesting story about Mr. Muller, told him by the Captain of one of the Ocean Liners that was frequently used by each of these men. Mr. Muller was crossing from England to Canada for the purpose of making an address in Quebec at appointed time and place, and was aboard this Captain's vessel. When they reached the vicinity of the mouth of the St. Lawrence River they encountered such a dense fog that it was impossible to make the necessary entrance and the ship was obliged to take a position outside and wait for the fog to lift. Mr. Muller questioned the Captain concerning the circum-

(Continued on page four)

A CONVERTED JAP

Cherry Point, N. C., Feb. 16—(Special)—The story of how some Americans who survived the march from Bataan and were herded into troop transports bound for Japan were saved by a Japanese naval lieutenant, who had been converted from Shintoism to Christianity, was told at the Marine Corps Air Station here by two officers.

Their eye-witness account is hailed "as one of the greatest, most humane stories of the Pacific war."

According to the officers, with other Americans they were "jammed into small, stinking holds, unable even to lie down." The only fresh air was provided when the Japanese officer kicked ajar the closed hatch cover.

(Continued on page two)

Some Common Sins Found In Churches

Today, as we survey the religious life of America and behold unmistakable evidences of spiritual decay, disloyalty, and destruction, the conviction forces itself upon us that the world needs another reformation. Examine them, and you will find that seven spiritual sins in modern church life are glaringly conspicuous.

Church sin one is the worldliness through which the line of demarcation, that used to separate the godless world from the godly company of those who worshiped Christ, is being removed.

Church sin two is commercialism, the grasping of certain (Continued on page four)

IS YOUR SOUL INSURED

"Pa," said a little boy, as he climbed to his father's knee, and looked into his face as earnestly as if he understood the importance of the subject, "Pa, is your soul insured?"

"What are you thinking about, my son?" replied the agitated father. "Why do you ask that question?"

"Why, Pa, I heard Uncle George say that you had your house insured, and your life insured; but he didn't believe you had thought of your soul, and he was afraid you would lose it. Won't you get it insured right away?"

The father leaned his head on (Continued on page four)

-- The First Baptist Pulpit --

"THE DEATH OF HIS SAINTS"

"Precious in the sight of the Lord is the death of his saints."—Psal 116:15.

This is a wonderful text, yet there are very few of God's people who really believe it sufficiently to apply it to their own experience. In the years of my ministry, I have quoted it often to sorrowing saints who were grieving over the death of some loved one, only to have the individual say to me, "Brother Gilpin, I know it's in the Bible, but I just can't understand how that that text

can be true."

I remember a preacher friend of twenty years ago who was engaged to a southern girl. A few days before their wedding, he spent three hundred dollars for a wedding ring. They were married, and lived happy for a few short weeks until she was taken by death. He rebelled in his heart because she was snatched from his arms, and the thought of Romans 8:28 was practically abhorrent to him. When the preacher came to deliver the funeral dis-

course, the only text he read was this text in Romans: "And we know that all things work together for good to them that love the Lord, to them who are called according to his purpose." (Rom. 8:28) He said, "I know it's God's Word, and I believe it because it's in the Bible, but I just can't understand how it can be true in my experience."

I remember a young man, who, several years ago, made a profession of faith and lived a Godly (Continued on page three)

THE DRUNKARD'S VOTE

Some years ago in a village of western New York on election morning an habitual drunkard went to the polls. He asked for a prohibition ballot, and a liquor seller got him one, supposing a joke was on hand. Folding it as best he could with trembling hands, the blear-eyed, ragged unkept man went to the ballot box and registered his wish. Then they began to scoff and sneer at the drunkard who had cast his temperance vote. "A pretty temperance voter you are," said one. "Why, if there was a bottle of whiskey yonder at the top of the liberty pole and you could (Continued on page two)

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A CONVERTED JAP

(Continued from page one)
He told the imprisoned men he was a Christian, converted by American missionaries.

Later, an American torpedo ripped into the hull of the transport, the enemy crew battered down the hatch cover and swarmed into lifeboats.

"Suddenly the hatch cover was ripped away and the face of the young Jap lieutenant peered in," the officers said.

"As the men emerged, the young Jap crumpled to the deck bullets from his commanding officer's pistol buried in his body. There he died, while the enemies he had released plunged over the rail of the sinking ship, some to die, others to reach ultimate safety."—The Protestant Voice.

THE DRUNKARD'S VOTE

(Continued from page one)
have the whiskey by climbing it at the risk of your life, you know you'd climb." And then the drunkard straightened himself and answered, "Know it! Oh, yes I know it. And I know another thing, gentlemen, if the whiskey wasn't there I wouldn't climb." — New Century Leader.

THE HISTORY OF SAINT PATRICK IS MADE STUDY

(Continued from page one)
by which Adrian caused Henry II to wage war on them (see Papal System, p. 29).

5. That Patrick lived and died not having known of the worship of the saints and of Mary and was not made a saint by the Catholics until over 700 years after his death—and this was done to appease the Irish Christians who had been forced into the Catholic fold.

6. That the Catholics in America celebrate not the birth but his death, March 17, 463, and the non-Catholic ape the Catholics because they do not know the facts.

II. Some Downright Fakes:

Roman Catholics make seven claims about St. Patrick which

are fakes:

1. That Patrick was sent out by Pope Celestine I. No evidence whatever of it. Fake.

2. That he stepped on a rock, in landing in Skerry's harbor, Ireland, and you can see his footprint in the hard rock today! Fake!

3. That "he found no Christians and left no heathen." Fake!

4. That he turned the whole of Ireland to Roman Catholicism (see p. 29 and p. 112 in Papal System.) Fake!

5. That Patrick worked all the miracles which Christ ever wrought and more. Fake. That he gave sight to the blind; hearing to the deaf; cleansed the lepers; cast out devils; raised nine persons from the dead; converted and baptized 12,000 people in Connaught alone; baptizing seven kings in one day; that he fasted forty days, etc. A man drew a sword on him one day and was ready to kill him when Patrick prayed and the man's arm froze where it was until he repented. Patrick passed along and saw people bowing to a great stone image, as large as a house. Patrick punched it with his cane and it toppled down and broke all to pieces. Patrick drove all the demons out of Ireland and also all the snakes and pests for seven years. Fake! Fake! Fake!

6. That he lived till he was 106 years old. Fake!

7. That he ordained 350 bishops, and about 2000 presbyters or pastors and wrote 350 books. Fake!

III. Some Things Which Are Facts

1. Patrick was born sometime between 373 and 400, in a little village near Glasgow, Scotland.

2. His father was a deacon and his grandfather was a presbyter or elder.

3. He was captured by Irish pirates when he was 16 and carried to Ireland and made the slave of the king who made a cowboy of him, and sent him far out in the country next to a great lonely mountain, to herd his cattle.

4. He remained a captive slave for six years; learned the language of the Irish people and was converted.

5. A short time after his conversion he had escaped and went back to France; remained there for a time and came back to Scotland.

6. Back in France at his old home, God called him to preach and go as a missionary to the Irish people who were mostly Druids but some were Christians.

7. He left his home in France and went to a monastery where he studied for 14 years getting ready for his work in Ireland.

8. Then he sailed for Ireland and began his work when he was 36 years old.

9. He organized and developed the churches he found there and went all over Ireland preaching Christ to the heathen people; founding schools and sending out missionaries and pastors.

10. The people of Ireland were

organized into clans, like the tribes of Indians, with a chief over each clan. Patrick always went after the chief and when he won him to Christ, the chief would make all of his clansmen be baptized. In this way the whole Island became nominally Christian; but never was in fact because most of the people were strangers to any real spiritual change in their lives.

11. Yet, Patrick should be called as he often is called, the Apostle of Ireland; for the reason that he did more for that country than any other man who ever lived.

12. He wrote three books or pamphlets which have come down to us. They are his "Confessions", and his famous hymn which is called "The Breastplate."

13. These writings, which tell of his work and his ideas of the Christian life in detail, make it very clear that Patrick lived and labored and died knowing nothing of the Catholic church as we have it today. On the contrary, he was at all points and in the spirit of his work, a Moravian or United Brethren Christian.

IV. Some Lessons From Patrick's Life

1. God can speak directly to the heart of a boy or girl and help them come to him—even when alone.

2. He can overrule our greatest calamities to our greatest good.

God can take one boy or one girl and make him such a power as to shake a whole nation.

—The American Baptist, Nashville, Tennessee, October 25, 1944.

HOW GOD SAVED A NIGHT CLUB QUEEN

(Continued from page one)
was taking dancing lessons. What this youngest member of the family was doing appealed to me the most, for she was only three years older than I.

From this last statement you will see how I was forgetting God and setting my heart upon worldly pleasures. As my mother was very worldly, she no longer gave serious thought to religion. Soon I began to go to shows, and to enjoy doing so because everything seen in them had never been seen by me in the convent. In a short time I forgot the convent, too.

I was getting lost in what I was learning in the shows. I saw the drinking, the women with their painted faces, the dancing girls on the stage. It was all so very different to that to which I had been accustomed that I thought when I grew up to be a woman, I too, would do those things, never dreaming that it was really bad. But in the end I was to find that the things I saw in the shows were only the traps of Satan to get souls deep into sin and shame and to send to destruction and hell, the blinded men and women who indulged in those sins.

My school years in Canada were few, but I always had many friends while in school. My mother went to work, leaving me at home alone, but telling me to go to school. However, I didn't obey her for I thought I was too big to go to school any longer, as I was approaching my sixteenth birthday.

Night Club Life

By then I was considered quite a good dancer, and I always thought that some day I would dance for money. About that time I met and married a Communist. This was a sad marriage, for my husband was cruel

and jealous so we parted after much suffering.

It was after this experience that I entered Night Club life. I thought that I would have a good time. Only twenty-one years of age and of small stature, I was considered quite a toy. Yes, that is how I became a night club hostess. This meant to drink with all sorts of men; to let them feel my body; to kiss me if they felt like it. All this was most horrible to me, but as I saw the other women treated similarly I thought I was no better than they.

Little by little I increased my drinking and men would leave me money as they left the night club. This only was an incentive to drink more and become carefree. It was, indeed, the devil's method of enticing me to drink more heavily. The Word of God says, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1). But as I did not know God's Word I went from one Night Club to another for nine long years. Yes, I realize my desire in a small way for dancing before the public and with all kinds of men. Night after night I drank whiskey, wine, beer and mixed drinks. I didn't care if I ate just so I could drink. And then many times I wished I had something to eat, but the men that enter such places never think of food.

Voice Stops Suicide

No, all they think of is to get the poor girls dead drunk so that they can better take advantage of and deceive them. Those girls are blinded by whiskey and all the other strong drinks that not only eventually send their souls to destruction but in the meantime ruin their bodies. Many, many times I wanted to kill myself and end that awful kind of life, and once I turned on the gas with that thought in mind, but something seemed to say that I should not go through with the act.

That was at the time I had experienced a very bitter disappointment in connection with a man whom I thought was fairly decent. When he left town I was overcome by grief. No matter how good the outward appearance of a man, the heart may be full of deceit. I had become fond of him, but, as I have said many times, that which seems to be love in a Night Club is only the lust of the flesh. "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:8).

Do you see now, dear reader, what it means to work in night clubs and shows? The atmosphere in those places is filled with corruption. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

I have drunk with doctors, and they were filled with corruption just as much as are common men; also with lawyers, business men, convicts, extortioners, and newspaper men. The Word of God says that man looketh on the outward appearance but the Lord looketh upon the heart. Yes, God's Word is true. He says the unregenerated heart is deceitful, no matter how high the profession one may belong to. I even drank with judges and a high school principal. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9).

So I drank, smoked, painted up like a harlot, cursed and swore and did as the men, for at last I saw their lies and de-

ceit and I hated every one with whom I drank, cared for no one, feared no one. Although I prayed now and then with a cold, hard feeling in my heart against everyone, I had no regard for God, and I thought if there were any real pity genuine love and joy they were not to be found on this earth.

But God saw to it that I got to hear of the love of Jesus Christ, who died upon the cross of Calvary and shed his precious blood to wash away my sins. When I heard the gospel story I didn't think it was for me, for I thought no one could love one as low as I. But this was the love for which I was hungry. This was the truth I was seeking. However, the devil said it was not for me, because I was too vile and rotten a sinner so I took no further interest in the matter until one night God answered the cries and prayers of my already converted mother.

A Changed Life

The Lord saw to it that I had no rest, no peace, no sleep until I could stand it no longer. I just had to go to a church where they preached about the love of Christ and how to get saved. It was the first time in my life that I heard the blessed song, "No one ever cared for me like Jesus." When I heard the Word of God preached, I saw for the first time what a vile sinner I was and how I had wandered far away from the Lord. At the same time I realized that Jesus was ready to save my soul from sin and shame.

It is a little over two and a half years since I gave my heart, lips and soul to Jesus, and He has shown me that Christian people have hearts of love.

This testimony is written only that other lost sinners may learn of the love of Jesus Christ and give their hearts to Him. Only Jesus can bring joy to a troubled soul. Only the Lord can heal the broken heart and give real satisfaction. "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

No kind of religion can save you, only Jesus Christ the Son of God. "For whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13). I pray that those who may read this testimony of God's love and mercy to me also will turn to Him and live a Christian life. Through the Lord alone and only by His power divine can one become a Christian.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (I Cor. 6:9, 10). Yes, I have tried many kinds of sin only to find out that sin is a poor paymaster. I loved fashionable clothes, jewelry, and cosmetics of all descriptions. I smoked cigarettes and lived only to myself.

But thank God. Jesus will make you a new creature in Him. "The blood of Jesus Christ his Son cleanseth us from all sin" 1 John 1:7.

I praise and thank God for Jesus, who will save all that will come to Him. He has made me a new creature in Him and taken away all those worldly desires, and instead of them has given me a desire to be a soul winner for him. Praise His dear Name! Jesus is the sweetest Name I know.

—The Standard Bearer

WORRY FRUIT

Worry produces doubt in a three fold direction: (1) God's love is doubted. Worry implies that He cares little for His blood-washed children. (2) God's wisdom is doubted. Worry indicates that He is not able to plan for His own, that He does not know what is best for those who belong to Him. (3) God's power is doubted. Worry declares that His grace is not sufficient for our needs.—Herbert Lockyer

THE DEATH OF HIS SAINTS

(Continued from page one)

for quite awhile. Later, he was shot down in a drunken brawl. As I would seek to bring comfort to his aging mother, I noted the words of our text. I was stunned and shocked by his death and by this text of Scripture, she said, "How could it be precious in God's sight?"

I remember a horrible accident way of a car wreck some years ago wherein a fine sweet Christian young girl was burned—burned so badly that she died. In the dreadful hours of agony that she survived, I talked with her and with her father as I stood by her bed and watched her die. He reminded him of her Christian character and of our text, and again, his statement was, "How could it be so precious?"

In this horrible melee of war through which we are passing, a number of my friends have been killed. There is scarcely a week goes by that I am not called upon to offer comfort in some measure to some sorrowing saint grieving because of some soldier who has been blown to pieces. It is recent date, three times in noting this text of Scripture to these bereaved parents, I have had them say: "How can it be precious?"

I remember a preacher who was far above the average as a pulpiteer. When he died, his church who loved him, mourned over him. His widow took up the struggle for food for the family and an attempt to hold together their several children. Many times she despair in an effort to hold together body and soul of those of her family, remembering the loss of her husband, she would say, "How can his death be precious in God's sight?"

Thus it is believed that though this text is in God's Word, and though we accept it as such, very few believe it sufficiently to rely upon it.

I would remind you, beloved, that this text does not say: "Precious in our sight is the death of his saints." We are not to be considered. Rather, our text is talking about death from God's viewpoint. Hence, He says, "Precious in the sight of the Lord." It is our desire then that we notice how it is that the death of His saints is precious to Him.

THE DEATH OF HIS SAINTS IS PRECIOUS IN THAT IT MEANS A CHANGE OF ENVIRONMENT. Everyone of us lives in an environment of sin. The most holy and Godly person here is surrounded by sin daily. The most holy and Godly home represented, comes in contact with, and is contaminated by sin day by day. In your work you are continually placed in an environment that is characterized by sin. Whether you work in an office, in a position for the government, on a farm, or in some private enterprise of your own—results are the same—it is a sinful environment in which you labor. On every hand there is sin in one form or another. Dishonesty, lust, drunkenness, lies, and acts of immorality characterize this and every generation since the day of Adam.

However, when one dies as a child of God and goes to heaven, he has a complete change of his environment. There is no more sin. No longer does he rub elbows and brush shoulders with sin. The dishonesty, the lust, the drunkenness, the lies, and the acts of impurity are all removed. Instead of associating with sinful people, he now associates with angels, the arch-angel, the cherubim, the

I SHOULD LIKE TO KNOW . . .

1. Explain John 15:13.

It means literally what it says. The greatest proof of ones love is the fact of self-sacrifice. We get a hint from this as to how great was the love of Jesus in that He laid down His life not for his friends, but for His enemies, and sinners. Rom. 5:8.

2. Explain James 5:19, 20. Is there any hint of apostasy in this verse?

This verse is speaking to saved people. Saved people err from the truth. Saved people need to be converted. Remember a man can be saved but once, yet he may be converted a thousand times. Each time he sees a truth and accepts it as final in his life he is converted. Each time he sees a warning in the Bible as to some sin and he refrains therefrom, he has been converted.

If one Christian lead another Christian away from sin, the latter can be said to be converted.

There is no hint of apostasy in the verse, for the word "soul" literally means "life". It is used here as it is used in Mt. 16:26. "For what is a man profited, if he shall gain the whole world, and lose his own soul?" It is not the soul, but the life and influence that is at stake. Hence James means that if you turn your brother away from sin, you have saved his life and his influence. How glorious then is this work of converting one's brother!

3. Explain Ezek. 3:20.

seraphim, the redeemed, of all ages, God the Father, and the Lord Jesus Christ. Surely it means a complete change of environment.

Through the years of my ministry, from boyhood I have continually debated in my mind as to which exerts the more powerful and potent influence in the life, heredity or environment I am convinced that regardless of one's heredity, that the influence of his environment is even more powerful. Sometime ago I preached a sermon entitled "What Makes Me What I Am?" I said that there were four factors which contribute to our personalities, namely, heredity, environment, God's will, and God's grace. Of course, the later two are more important, yet of the former, I am convinced that environment is more powerful than heredity. Well, the child of God gets a change of environment when he dies. And what a change! From earth to heaven; from sin to sinlessness; from earth's hovels to heaven's mansions; from the discord of life to the harmony of heaven. Why it means a complete change as to one's environment, and therefore the death of the believer is precious in God's sight in that it brings that individual into this change of environment.

THE DEATH OF HIS SAINTS IS PRECIOUS IN THAT IT MEANS A CHANGE OF NATURE. Here in this life each of us are burdened with the flesh, for each of us have an old fleshly nature. That flesh causes us continual trouble. Day by day our fleshly natures are a continual grief unto us. It has ever been thus since the days of Adam.

Look at the experience of Simon Peter. He denied his Lord and in order to make his denial emphatic he punctuated it with profanity. Surely Peter's flesh was a burden to him. Later Jesus looked at him, and the Scriptures declare that Peter "wept bitterly." All this was the result of his flesh. It was a burden to him.

Again, there is no thought of apostasy here. It is the life that is at stake. Sometimes saved people do turn away from their righteousness to iniquity. We have seen it often. If such a one dies in his sins, the people who knew him will forget all about the righteousness which he had done, because his sins will be more conspicuous. However, God won't forget. We have His promise in this respect. Cf. Heb. 6:10.

4. What is the Scriptural method of financing a New Testament Church?

In 6000 years of the earth's history, God has never had but one plan—namely tithes and offerings. Abraham paid tithes to Melchizedek 500 years before God gave the law. Cf. Gen. 14:20. The tithe was a part of the law given at Sinai. Cf. Lev. 27:30, 32. It was commanded by Jesus. Cf. Mt. 23:23. It is implied in the statement of Paul. Cf. I Cor. 16:2. Logically, it is demanded in Hebrews as the writer declares that Jesus is a priest forever after the order of Melchizedek. Cf. Heb. 7:21. Since Melchizedek was a tithe-receiving priest and Christ is after his order, then Christ is a tithe-receiving priest today. Thus through all ages the tithe has been God's standard.

5. Are tithes and offerings the same?

No, the Word of God distinguishes between the two. Cf. Mal. 3:8. In fact, the Bible not only distinguishes between these, but even teaches a third form of giving, namely sacrifices.

6. Was tithing a Mosaic law or was it an old ancient custom that existed before the law?

Tithing was practised 500 years before the law was given at Sinai as stated in my answer to question 4, and is still binding upon us 2,000 years this side of Calvary. Since God demanded the tithe of the Jews under the law, then no Christian should refuse to tithe, since he is under grace; in fact, if he doesn't tithe, he is under more than grace: he is in disgrace.

7. Are we to understand by I Cor. 14:34 that women are not permitted to pray in the church?

Exactly so, yet I Tim. 2:8 is even more conclusive on the subject of women praying. It positively forbids her to pray in public.

8. Does Daniel 2:44 refer to the church?

In no respect. There is not the remotest reference to the church in this verse.

9. Will there be anybody in Hell, who under different attitudes or actions (either on the part of themselves or others) might have been in Heaven?

No one will ever be in Heaven except the elect of God. We are assured that all of these, apart from their attitudes and actions, will be saved. Jesus said, "All that the Father giveth me shall come to me"—John 6:37.

ages from the days of Adam. All of his fallen descendants have had the same burden. That which was true with Peter, Paul, and David, was true, and is true of all of us today who know the Lord.

Yet as I have said, it is precious in God's sight for a believer to die because it means a change as to that nature. When a saint dies, this burden of flesh will be removed. Listen to the words of Paul:

"And as we have borne the image of the earthy, we also shall bear the image of the heavenly."—1 Cor. 15:49.

"Who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 3:21.

When Elijah was to ascend to be with the Lord, Elisha looked steadfastly after him, and as Elijah went up, he dropped his mantle as he rose in the air. Just so each of us will leave our fleshly natures behind us when we depart from this life. As the old song has said:

"This robe of flesh I'll drop and rise
To seize the everlasting prize."

Yes, it means a change of nature—a complete change of nature for a saint to die. In fact, whether we die or the Lord comes for us, the results will be the same. Whether we go by the route of the "undertaker" or the "uppertaker", the burden of our flesh will be removed. It makes no difference whether we find a "hole in the ground" or a "hole in the skies"—in either instance we will leave our fleshly natures behind. Surely it is precious in God's sight for a believer to die in view of the fact that it means a complete change of nature for the child of God.

III

THE DEATH OF HIS SAINTS IS PRECIOUS IN THAT IT FURNISHES A PROOF AS TO THE REALITY OF CHRISTIANITY. Nothing so completely

proves the reality of our Christian profession as does dying grace when vouchsafed by the Lord Jesus unto one of His saints. Nothing so completely proves that Christianity is real as for a saint to gloriously die "the death of the righteous."

As a good illustration of this, think of the first Christian martyr—Stephen. His was a glorious testimony that he left as to God's saving grace in his life. Even while he lived, his life was a testimony, and when he came to die, it was the same. I can imagine that day when young Saul, who later became Paul, led the procession. I can see Paul now as he doubtlessly said, "All right, boys, lay your coats down here at my feet; I'll take care of them; you stone him." One by one the stones fell against the flesh of Stephen. Time and again he was knocked down. Finally, he dragged himself up wearily to his knees and looked up toward the skies to say, "Lord, lay not this sin to their charge." (Acts 7:60). With this dying testimony he fell asleep happy in the Lord. I am sure that that crowd who brought him to his death never forgot that dying prayer. I am sure that scene was never erased from the mind of Saul, and doubtlessly the human reason for Saul's conversion was this experience with Stephen. Surely for this Christian man to die in this manner, that crowd who brought about his death were convinced that there was a reality in his Christian profession.

Through the ages multitudes of God's people have thus died. Time would fail me to tell of John Huss, Jerome of Prague, Ridley, and Latimer, and others. You have not the patience to hear the thrilling heroic stories of the better than fifty million Baptists who have died in the defense of our faith. Yet let me remind you of just one of these great heroes. Polycarp was pastor of the church at Smyrna. He was one of the early church fathers, — a great Christian character. He was condemned to die by burning. Just before his execution, one who would roughly correspond to a lawyer, stepped to his side and said, "Polycarp, I can save you if you will only recant and renounce your profession. To this Polycarp replied, "For eighty and six years have I served Him and He has never wronged me; how can I forsake Him now?" With such devotion unto death characterizing him, he stepped on to the funeral pyre, which was soon lighted. His body was burned and his soul went out to meet the Lord. Of a certainty such an experience proves the reality of one's profession.

Through these better than 20 years that I have been preaching the gospel, I have seen a large number of God's children die. It has been interesting to notice the grace which God has given them in the hour of death. I shall never forget the day my father died. He had been ill for many months, and had suffered terribly, yet when he came to the end of the way, the sweetest smile that I ever saw upon him, played over his face. He saw, as he left this world, that which our eyes were unable to see. He heard that which our ears were unable to hear. Such an experience offers a remarkable proof as to the reality of Christianity.

I say then, beloved, that the death of His saints is precious to Him in that it proves thereby that one's Christian profession is a glorious reality, and thus stands as a witness for Him and a testimony to the lost.

(Continued on page four)

DO YOU CARE?

"A hundred thousand souls a day,
Are passing one by one away
In Christless guilt and gloom.
Without one ray of hope or light;
They're passing to their doom,
They're passing to their doom."

—Dr A. B. Simpson

"Is it nothing to you, all ye that pass
by?"—Lam. 1:12.

"THE DEATH OF HIS SAINTS"

(Continued from page three)

IV

THE DEATH OF HIS SAINTS IS PRECIOUS IN THAT IT DRAWS LIVING SAINTS CLOSER TO GOD. There never was a true child of God who was not drawn closer to the Lord as a result of seeing some saint die.

Has the death angel ever come to your home? I am sure that he has. I'm satisfied that there is not a home represented here but what has been visited by death at various times. When death has come, I am sure that the redeemed of the Lord have thereby been drawn closer to Him. While it is true the non-elect are thus driven from Him, God's children—His saints—are drawn closer to Him through the death of His believers.

Several years ago I was called upon to conduct a funeral service for a little baby who had slipped its moorings and gone out into eternity. As the funeral procession came to the grave, a bird alighting in a shrub some ten feet away sang most sweetly all the time that we were lowering the little body into the ground. When the services were dismissed, the father who had not read his Bible in the past as he should, who had not prayed, who had not tithed, and who had not been as consistent in his church attendance as he possibly should have, turned to me and said: "My life will be different henceforth." The death of that little baby was precious in God's sight in that it had drawn a father closer to God.

There is a sense wherein the death of a believer perhaps is chastisement to some redeemed person who is left alive. God's Word declares every time a believer is chastened, he is made better thereby. Listen:

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—Heb. 12:11.

A number of years ago I knew of a Christian man who, though he was saved, lived a very careless life. Both his public and his private devotion were but poorly looked after. He was not a tither. He just did not live a consecrated life. When his son was taken in death, after he returned from the cemetery, he got out his Bible and began to read, and as he would read, he would mark various passages which he found therein. After supper that same evening he continued. Day by day when he would return from work, the first thing he would do was to search the Scriptures. Desiring to know why he was marking the Bible and yet fearful to ask, his wife waited in silence

until overcome by her womanly curiosity, when he was at work one day she opened the Bible to find that he had been marking the passages about Heaven—the place where their child had gone. Thus you see that the death of this child had drawn him closer to the Lord. Nothing else could be said than the death of this boy was precious in God's sight in that it had drawn the living father closer to God.

I remember a little poem which I picked up months ago which was published originally in the Salem Pioneer-Register presumably having been written by parents who had lost an only child. It is just a brief poem, but it shows how that the death of a child had brought them closer to God. It said:

"Only a baby's life,
Sweet as a perfumed kiss;
So swift it goes,
But a loving God
Knows what this little grave cost.
Only a baby's grave,
A foot or two at the most
Of tear dewed sod;
But our Heavenly Father knows
We are nearer to Him for this."

V

THE DEATH OF HIS SAINTS IS PRECIOUS IN THAT IT MEANS THAT THE SAINTS ARE WELCOMED HOME. This world is not our home. At best we are only foreigners here. We are pilgrims and strangers in this earth. Our citizenship is in another world. As Paul has said:

"Our citizenship is in heaven." Phil. 3:20.

At best we are only ambassadors in this world for our Lord. Listen:

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—2 Cor. 5:20.

How we do rejoice that while this world is not our home that we do have a home awaiting us in heaven. As the old song has said:

"My heavenly home is bright and fair,
I'm going home to die no more."

Were you ever away from home for a long period of time—several months, and then were privileged to return home? What a joy it was to get back neath the old home roof.

I shall never forget when I was seventeen years of age of being away from home for five months. I came home unexpectedly. When I got off the midnight train, there was no one there, of course, to meet me, and I walked the two miles out in the country to my old home on the farm. Of course, the house was dark, but when I called, as the lights were turned on, I heard my father say, "Why it's John; he's home." What a joy

it was to be home, yet that joy is nothing to compare with the welcome home that the saints of God will receive some day. What a welcome home is in store for these soldier boys who have gone from home, some of them for two and three years time. What a joy it will be to them after being deprived of the pleasures of home, to be permitted to come back from fox holes, gun fire, and danger to be welcomed by parents, wives, and sweethearts. Surely it will be a wonderful home-coming, yet nothing to compare with the day when God's saints are welcomed home to glory.

The Word of God gives us ample room to believe that His saints shall have a wonderful home-coming. Listen:

"For here have we no continuing city, but we seek one to come."—Heb. 13:14.

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."—2 Cor 5:8.

"For me to live is Christ, and to die is gain."—Phil. 1:21.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—1 Thess. 4:14.

Notice these expressions: "Continuing city," "present with the Lord," "to die is gain," "asleep in Jesus." It is because of these that we are assured that it is precious in the sight of the Lord for His saints to die, in view of the fact that it brings to those saints a happy welcome in a glad heavenly reunion.

I remember a preacher friend who told me of the day he stood by the bedside of his aged mother, who with a halo of silvery white hair and her face wearing a smile in the midst of suffering, was dying. When he went in, he said that her first words were, "I am just waiting for Jesus to take me home." She was just a homesick child longing for her father's home. For several days she lingered in blessed fellowship with her loved ones, and then as the time of her death drew near, she called them one by one to her bedside and gave to each a tender message of love. She asked this preacher son to read the 90th Psalm and to offer prayer. She called her eldest son and asked him to read from the book of Revelation the wonderful story of the new Heaven. Then she called another son to sing "The Land Where We'll Never Grow Old." Then with labored breath she quoted various portions of God's Word and had them sing some of her favorite hymns. Later she said, "Can't you see the two angels at the foot of my bed? They are waiting to take me home." When those who were present told her that they saw nothing, she said, "Why don't you see them? The whole room is full of angels." And shortly afterward, she fell into a sleep from which she awakened in the presence of the Lord. Such was the death of this saint. This preacher friend said when he told me of it, "How precious such a death is in His sight in that it means a welcome home." The poet has said:

"Ten thousand times ten thousand
In sparkling raiment bright
The armies of the ransomed saints
Drawn up in the steep of light.
'Tis finished! All is finished,
Their fight with death and sin;
Fling open wide the golden gate,
And let the victors in."

Just a word and I'm through. While the death of His saints is precious in His sight, this is not true of the wicked. The death of the wicked is far from precious

to Him. As He has said:

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"—Ezek. 33:11.

What a contrast then there is between the death of the saints and the death of the wicked.

In view of this fact then you need to become a saint. You need to be sure that you belong to Him. How wonderful that this can be your experience in the Lord Jesus. Long ago in the midnight darkness, his own soul encompassed about with just as great darkness, the Philippian jailor cried out, "Sirs, what must I do to be saved?" And for an answer, he was assured by Paul and Silas, "Believe on the Lord Jesus Christ and thou shalt be saved." There is no other way to safety except through Him. May God give to you His grace in salvation and thus when you come to the end of the way, it shall be true of you as of all the redeemed that "Precious in the sight of the Lord is the death of his saints."

GEORGE MULLER FOG-BOUND

(Continued from page one)

stances, particularly regarding the probable length of time the ship would be delayed, and was informed that in a fog of that density no one could say for certain, but it would probably be two or three days. Mr. Muller explained that the Lord had made an appointment for him to deliver an address the following evening in Quebec, and that he must be there. The Captain advised him that this would be absolutely impossible, that he, as a Sea Captain with years of experience, could state that most definitely. Mr. Muller repeated that the Lord had made the appointment and would surely see that it was kept. This inconsistency seemed foolish, and the Captain remarked rather sarcastically that in that case the Lord would have to get him there, but it would not be upon his vessel.

Mr. Muller then said to the Captain, who was an earnest Christian that he would like to have him go along into the Cabin and have a word of prayer over the problem, and this was assented to. After praying, Mr. Muller told the Captain that he would not ask him to pray, as he had no faith for the prayer solution. Going out upon the deck, Mr. Muller glanced toward the skies and then asked the Captain to do so, saying, "Well, Captain, what do you see?" The reply came, "Why, blue sky!" The

appointment was kept, and the Captain always loved to tell this story about his friend.

—The King's Herald

THE SINS OF THE CHURCH

(Continued from page one)

groups by which they hope to heap up property, money and influence.

Church sin three is power craving, by which certain religious groups would exercise force and assume a dominant role in national or world politics.

Church sin four is the class and color discrimination that often flourishes in the name of the God whose Word tells us that He "made of one blood all the nations of men."

Church sin five is empty ritualism the error that substitutes rites and ceremonies for the preaching of the living Word, in which form comes before faith, and the matter of the preacher's robes is of more concern than the soul-searching appeal for repentance and faith.

Church sin six is the spiritual sleepiness, lethargy, and inactivity by which many congregations have become comfortable, middle-class, social organizations without any virile, self-sacrificing, missionary policy that is dedicated to send out the message into the highways and byways in search of lost sinners who must be brought to Christ.

Church sin seven is the opposition to Bible truth and the shocking rejection of the Redeemer, Jesus Christ. The deepest sin of American Christendom is that it has turned from the Book that has made it great, and rejected the Christ whose gospel brought the founding fathers to our shores. Lord Macaulay rose up in the British parliament to declare, "He who speaks or writes a syllable against Christianity is guilty of high treason." But the preachers in antichristian American churches who cunningly undermine the faith are rewarded with recognition and front-page publicity. —The Walther League Messenger.

IS YOUR SOUL INSURED?

(Continued from page one)

his hand and was silent. He owned broad acres of land that were covered with a bountiful produce; his barns were even now filled with plenty, his buildings were all well covered by insurance; and as if that would not suffice for the maintenance of his wife and only child in case of his decease, he had, the day before, taken a life policy for a large amount; yet not one thought had been given to his soul. —D. L. Moody.

Jumbled Bible Verses ??

1. OGD SI EVOL. (I John 4:16)
2. Htey Htat Esek Hte Olrd Hsall Ont Awnt Nay Ogod Hting. (Psalm 34:10)
3. HCRAES EHT SERUTPIRCS. (John 5:39)
4. Traped Romf Vile dan Od Godo. (Psalm 34:14)
5. THIW DOG NOHIGNT HALLS BE POSSIMBIL (Luke 1:37)
6. TEL TON RUOY TRAEH EB DELBUORT. (John 14:1)
7. Het Rold Si Ni Ihs Lohy Metlep. (Hab. 2:20)
8. NI LAL YTH SWAY LNOWACKGEDE MIH NAD HE LASLH TRECID HTY SPATH. (Proverbs 3:6)
9. GOD SI HET GINK FO LAL HET HEART. (Psalm 47:7)
10. Peek Hty Guntoe Romf Live. (Psalm 34:13)