

# The Baptist Examiner

The Paper With A National Circulation

Devoted to Evangelical, Missions, and Bible Doctrines.

"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." (Isa. 8:20).

SOLE NO. 234

RUSSELL, KENTUCKY, SATURDAY, AUGUST 8, 1942

VOL. II, NO. 25

## Deadly, Deceptive, Devilish Delusions.

"It Doesn't Make Any Difference What One Believes So Long As He Is Sincere."

No say that it makes no difference what one believes just so he is sincere, is to say that sincerity is the way to Heaven, and if sin is the way to Heaven, then made a grave mistake by leading it out of the Book.

Now, one ought to be sincere, it seems to us that there ought to be more preaching about sincerity but to be sincere in the wrong direction is perhaps worse than no sincerity at all.

Paul tells us of a group of people who were sincere in their belief and says, "I bear them record they have a zeal of God, but according to knowledge. For being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto righteousness of God." (Rom. 10:2,3). In other words, they tried to erect their own standard of righteousness. Consequently Paul said, "My prayer for Israel is that they might be saved." (Rom. 10:1). Now, if

it didn't make any difference what one believed as long as he was sincere in that belief, this Scripture ought to be stricken from the Book, and in its stead, ought to be written: "Sincerity is the way to Heaven."

Then too, if sincerity is the basis of one's belief, Paul should not have repented, for before his conversion he said, "After the most straitest sect of our religion I lived a Pharisee," and "I verily thought with myself that I ought to do many things contrary to the name of Jesus." (Acts 26:8,9). The strange thing about it is, that he zealously pursued this course. (Cf. Phil. 3:4-6). But thank God, when his eyes were opened, he just as sincerely devoted his time to Christ.

So, suffice it to say that it makes a difference what one believes, and one ought not only daily to be right in what he believes, but he ought to be very zealous in the propagating of that belief.

—Roy Hamilton  
Greenup, Ky.

## When God Moved Mysteriously!

"No," said the lawyer, "I shan't press your claim against that man; you can get some one else to take your case or you can withdraw it, just as you please."

"Think there isn't any money in it?"

"There would probably be some money in it, but it would, as you know, come from the sale of the little house the man occupies and calls home; but I don't want to meddle with the matter, anyhow."

"Got frightened out of it, eh?"

"No, I wasn't frightened out of it."

"I suppose likely the old fellow begged hard to be let off."

"Well, yes, he did."

"And you caved, likely?"

"No, I didn't speak a word to him."

"What in creation did you do?"

"I believe I shed a few tears."

"And the old fellow begged you hard, you say?"

"No, I didn't say so; he didn't speak a word to me."

"Well, may I respectfully inquire whom he did address in your hearing?"

"God Almighty."

"Ah, he took to praying, did he?"

"Not for my benefit in the least. You see I found the little house easily and knocked at the outside door which stood ajar. Nobody heard me, so I slipped in to the hall and saw, through the crack of another door, on a bed, with her silver head way up high on the pillows, an old lady, who looked as my mother did the last time I ever saw her. And down on his knees by her side was an old white-haired man. Well, he prayed. He reminded God they were still His submissive children, mother and he; and no matter what He saw fit to bring upon them they shouldn't rebel at His will! Of course, 'twas going to be terribly hard for them to go out homeless in their old age, especially with poor mother so sick and helpless; but still they'd seen sadder things than ever that would be; nothing could be so sharp as the parting with their three sons—unless mother and he should be separated. But at last he fell to comforting himself that the dear Lord knew that it was through no

fault of his own, that mother and he were threatened with the loss of their dear little home, which meant beggary and the almshouse: a place they prayed to be delivered from entering if it could be consistent with God's will. And then he quoted a multitude of promises concerning the safety of those who put their trust in the Lord; yes, I should say he begged hard; in fact, it was the most thrilling plea to which I ever listened. And at last he prayed for God's blessings on those who were about to demand justice—the lawyer sat in silence for a moment, then continued more slowly than before, "I believe I'd rather go to the poorhouse myself, tonight, than to stain my heart and hands with the blood of such a prosecution as that."

"Little afraid to defeat the old man's prayers, eh?"

"Bless your soul, man, you could not defeat it!" roared the lawyer, "it doesn't admit of defeat! You see, I was taught that kind of thing myself in my childhood; and why I was sent to hear that prayer I'm sure I don't know, but I

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## Uncle John Vassar, The Story Of A Colporteur On Fire

Uncle John Vassar looked like a farmer who turned book-agent," said a man who met John Vassar on one of his many journeys. He was dressed in somewhat shabby clothes and his trousers were worn over the knees. His income was over twenty-five dollars a month, but few people to whom he talked ever forgot him—were farmers or mechanics, generalists, day laborers or private merchants, ministers or men, infidels, blasphemers or out Christians. John Vassar called himself "The Lord's Shepherd Dog." Dr. Theodore Cuyler of him as "a sturdy minister in homespun." Uncle John's pastor said: "His riches consisted of me of poverty." Dr. A. J. J. wrote: "I never received a quickening and inspiration from any living person. He gave me literally a powerful electric shock the moment you touched me."

ed all over the United States? He was a man who first set aflame the whole of the New York County where he lived. Later, on foot and horseback, by rail and steamer in summer and winter, he carried the "fire" to the prairies of Illinois, to the Pacific Coast, to the soldiers in the Union army during the Civil War, and to Negroes and whites in Eastern states from Maine to Florida.

John E. Vassar was a cousin of Matthew Vassar, the founder of Vassar College, but he, himself, enjoyed few school advantages. He was born January 13, 1813, near Poughkeepsie, New York, where his father owned a farm. At the age of twelve the boy went to work in his father's brick yard, and later was employed in his uncle's brewery. He was a bright, industrious youth but was quick-tempered and, when angry, was prone to be very profane.

John's parents were poor. The father had the reputation of being

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## Five Minutes After I Die

Loved ones will weep o'er my silent face,  
Dear ones will clasp me in sad embrace,  
Shadows and darkness will fill the place,  
Five minutes after I die.

Faces that smiled I will not see,  
Voices that murmur will not reach me,  
But where, Oh, where will my spirit be?  
Five minutes after I die.

Quickly the years of my life have flown,  
Gathering treasures I thought my own,  
There I must reap from the seed I have sown  
Five minutes after I die.

Naught to repair the good I lack  
Fixed to the goal of my chosen track;  
No room to repent; no turning  
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## Journeying With Missionary C. W. Dickerson "In Regions Beyond"

Receife, Pernambuco  
June 24, 1942

Dear Brother Gilpin:

Your letter of the 26th arrived last night with the check for \$204.34. It came through in fewer days than usual. Naturally too, we are glad to note the substantial increase in the amount of the checks for April and this one for May. We have never doubted that the Lord would supply as He wants us to stay here.

As to the school: Bro. Whitley went home June 3rd, leaving me as the only teacher. On the eve of his departure, there arose discussion mainly between Bro. Whitley and the Board of the Regional Convention composed of eleven Baptist churches. The pastor of the largest church came to dislike Bro. Whitley and me because of our position on the teachings of the Scripture. He, and his fol-

lowers, publicly declared, the entire program in fact, would be changed.

Another teacher, a rank unionist, who was to substitute for Bro. Whitley one night (we have classes only at night because the students nearly all work during the day), was to be eliminated.

Until then, nothing had been said against me. It was all concerning Bro. Whitley. I have been teaching and preaching (even in the above mentioned church) the Scriptural place of women in N. T. churches, and Bro. Whitley had not, so I read the handwriting on the wall. The talk was directed toward Bro. Whitley, the changes in the program against me. They knew Bro. Whitley was leaving and I was staying, and they wanted to limit my teaching but keep me in the hope of getting a little money now and then. The fact that neither Bro. Whitley nor I had been contributing to the two other

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## My Happiest Day

A school teacher asked her third standard class of girls each to write a short essay on "The happiest day of my life."

There were varied ideas of happiness expressed in the essays and many different causes for it. A young girl sent in a brief but interesting testimony, which we are hoping to give our readers, and she said that those who are yet able to tell of such a happy day their experience will give good to her testimony as to what makes any one truly happy.

The happiest day of my life was on a Thursday, when I learned that Jesus died for me, and that His precious blood, which He shed on Calvary, all my sins were washed away. I was sad when I

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## The First Baptist Pulpit

### "What One Has Left When He Loses All His Earthly Possessions"

"There was a man in the land of Uz, whose name was Job." (Job 1:1). Job was a great character. I like to refer to him as the millionaire of Uz. If you will note carefully the statements of the Scriptures, you will find that he was exceedingly wealthy. "His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east." (Job 1:3). Not only was he wealthy as to earthly possessions, he was wealthy also in that he had a fine family of seven sons and three daughters. Thus his prosperity and his posterity were both numerous and plentiful. In spite of all of his prosperity, he loved and served God. Job 1:1 describes his character and his spirituality: "And that man was perfect and upright, and one that feared God and eschewed evil."

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## An Indian's Story

A white man and an American Indian were deeply convicted of sin under the same Gospel message. Almost immediately the Indian was led to Christ while the white man remained for a long time in great distress of soul. Having at last found peace through believing he one day met the Indian. He expressed amazement that the Indian had been saved so much sooner than himself. The Indian had a ready explanation: "There come a rich prince. He promise you a new coat. You say, 'My coat pretty good; it will do longer.' I say, 'My coat good for nothing.' I fling it away and take new coat. You make your righteousness do a while; I had none. So I glad to

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## THE BAPTIST EXAMINER

### JOHN R. GILPIN—EDITOR

PUBLISHED WEEKLY

Editorial Department, RUSSELL KENTUCKY, where communications should be sent for publication.

## SUBSCRIPTION PRICE

Per Year in Advance ..... 50  
(Domestic and Foreign)

Send Remittances to Russell, Ky.

Entered as second-class matter May 31, 1941, in the post office at Russell, Kentucky, under the act of March 3, 1879.

Paid circulation in about forty states and four foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuance.

### Who Supports The Baptist Examiner

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### My Happiest Day

(Continued from page one)

thought of my sins, but when I received the Saviour a change came over me, and I was perfectly happy. I am now a child of God, and when I die I shall be with Christ in Heaven, to sing praises to the Father for ever and ever. I have had other happy days, but this was the happiest of them all.

"Now the God of hope fill you with all the joy and peace in believing that ye may abound in hope, through the power of the Holy Spirit." (Romans 15:13).

—Assembly Annals

### NOTHING TO DO

There is nothing to do,  
for being born "dead,"  
You must have another  
to work in your stead;  
Christ Jesus in Calvary's  
terrible hour  
Has done all the work  
in such marvellous power,  
That, raised from the dead,  
He now offers to you  
Life, pardon, salvation,  
and nothing to do!

No, nothing to do,  
till you're saved from your sins,  
When the power of doing good  
only begins.

—Unknown

### Elder Roy Hamilton

Greenup, Kentucky



Brother Hamilton, pastor of the First Baptist Church of Greenup, Kentucky, has agreed to write a brief article weekly under the general heading, "Deadly, Deceptive, Devilish Delusions."

The first of these articles appears in this issue, and deals with the most deadly delusion which is preached today, namely, that sincerity will save.

Be sure to read this article on page one, and then renew your subscription so as to get others of a similar nature during the next few months.

### A GOOD POEM

Two of the editor's close friends, (saints of the flock at Russell), gave me the following poem just a few days ago. It has brought much comfort, and joy, and peace in the hour of tribulation. We gladly share it with our readers. May some suffering saint of God be lifted up and encouraged through the reading of it.

### "COMFORTED OF GOD"

2 Corinthians 1:34

A crushing sorrow bore me to the ground,  
I felt I ne'er could lift my head again,  
It left me with a gaping, jagged wound

Which would not heal; a constant source of pain.

I cried unto my Lord in deep distress,

My heart was broken, I could bear no more:

His voice came quickly, full of tenderness,

"I'm here, my child, you should have come before."

All spent, He drew me to His loving heart,

I found that blessed peace that naught can mar;

His healing balm poured o'er the wounded part,

Today I cannot even find the scar.

I loved a friend—how deeply none can know

Save those who have been blest with friendship rare,

When two hearts beat as one,—together grow,

And all their burdens with each other share.

But, bitter thought, my friend unfaithful proved,

Anguish and grief within my heart held sway;

Then came my Saviour's voice, "O, my beloved,

I'll never fail thee, only near Me stay."

To Him confiding all my joy and grief,

I've found a Friend who'll always faithful prove;

In all my pain He gives me sweet relief,

And I have lost my sorrow in His love.

A wasting illness came to sap my strength,

Neglected lay my work, I could not see

Just why it should be so. I said at length,  
"Lord how can this be glorifying Thee?"

"My child," He said; and oh, His voice was sweet,

"Of that I am the judge, just trust to Me,

It is MY work. When testing is complete,

Enriched with rarer fruit thy life shall be.

I do not want thee like the hot-house plant,

But like the storm-tried oak upon the hill."

"Oh, Lord," I said, "whatever thou dost grant,

There's nothing sweeter than Thy blessed will."

There came into my life another pain,

A rasping, nagging thorn, most hard to bear,

Which must be borne again, yet again,

'Till I gave up—in anguish and despair:

But when in agony before His throne,

Worn out with weeping, I laid myself besought,

He said, "I have not left you all alone,

Into My likeness you are being wrought.

I give you this in love, to lift up,

And so that you may more abide in Me,

So do not fear to drink this bitter cup,

In everything My will is best for thee."

Oh blessed Lord, Who plans my every day,

At any cost, perfect Thy will in me

Give me a perfect trust, though dark the way,

And daily make me more like Thee.

### The Editor Available

Every few days we receive inquiries from our readers as to whether the editor might be available for Bible Conferences and revival meetings. It is true that I do try to keep busy, and that I have an abundance of work to do at home. Yet, it is also true that I do go out quite often for both revival meetings and Bible Institutes.

It is a joy to thus meet with new brethren and bring in new subscriptions to add to our growing list of the family of Baptist Examiner readers.

At any time the Lord should lay it upon your heart to write me relative to any particular work, I shall be only too happy to prayerfully consider assisting you.

### The Life That I Live

This is the title of a little book on Christian ethics written by Brother Albert Rust of Corwith, Iowa, and which retails at twenty-five cents per copy postpaid.

Being a book on Christian ethics, it naturally develops the Ten Commandments and presents truth relative to each of these in a way which makes the Scripture very practical as to every day living.

It would be well for each of our readers to own a copy of this small book of seventy-eight pages. Order directly from the author and I am sure you will never regret the twenty-five cents you invest for it.

### Does God Love Hitler?

"Does God Love Hitler?" This is the subject of an article which we will carry soon. It ought to be read by every child of God.

Then we have also one of the best articles ever written on "How Churches May Scripturally Work Together." It will be worth many

## ANOTHER REASON WHY YOU SHOULD YOUR SUBSCRIPTION TO THE BAPTIST EXAMINER PAID UP



From week to week, we receive many appreciated compliments from our readers. The following are samples of these comments:

"Inclosed please find one dollar for which enter my subscription to THE BAPTIST EXAMINER. I was fortunate enough to have a copy of the Examiner and am glad to say the paper in its entirety has the backing of the Bible." —Clinton Brown, Wheelersburg, Ohio.

**Renew your subscription today.**

"I am not flattering you, John, but your sermons in THE BAPTIST EXAMINER are masterpieces in their contention for the truth." — Elder Clarence Walker, Lexington, Kentucky.

**Renew your subscription today**

"It is a great pleasure indeed to read and study the message of The Baptist Examiner every week. I feel that there is no more reading than that found in it. I wish it could be placed in every Christian home throughout the land, for certainly there is, as never before, a need for sound Bible teaching." — Mrs. W. O. Johnson, Kenova, Virginia.

**Renew your subscription today**

"Of the six Baptist papers that come to my desk, there is none I enjoy more than THE BAPTIST EXAMINER." — L. G. White, Mountain View, Ark.

**Renew your subscription today**

times the yearly cost of this paper to anyone who reads it.

Then too, the editor expects to print four sermons on the parable of the lost sheep, silver, and son of Luke 15.

Since a number of subscriptions are due to expire, we urge you to send in your renewal immediately.

In these vacation days, it has been hard for us to meet all expenses. We urge you to renew for yourself and send in new subscriptions for your friends. It will help you, us, and them.

### How Can A Christian Think Kindly Of Communism?

When Communism — a world wide political organization — advocates:

1. Hatred of God and all forms of religion.

2. Destruction of private property and inheritance.

3. Absolute social and racial equality, and the promotion of class hatred.

4. Revolutionary propaganda in non-Communist countries in order to cause strikes, riots, sabotage, bloodshed, and civil war.

5. Destruction of all forms of representative or democratic governments, including civil liberties, such as freedom of the press, freedom of speech, of assembly, and trial by jury.

6. WORLD REVOLUTION to establish the dictatorship of the so-

tion of Soviet Socialist Republics called proletariat into a world government with the capital at Moscow.

7. Abolition of all moral standards and the sanctity of the home.

—Christianity Today

### An Indian's Story

(Continued from page one)

take at once the righteousness of the Lord." Just so Isaiah took the place of the "Unclean" and immediately purged. And so any sinner!

—F.

### Hindrances To A Revival

The first great barrier to a revival is the unbelief of the people. By the Apostle Peter, Lord tells us how to deal with him. — "Resist the Devil and he will flee from you."

The second great barrier to a revival is unbelief. Unbelief is rebellion against God, and the normal expression of a regenerate heart, backed by the world, the flesh and the devil. This barrier can be overcome by faith in God. Just before His Disciples to "Have faith in God." Thus, and thus only, can belief overcome.

He who does not pray when the sun shines, knows not how to pray when the clouds arise.



## What One Has Left When He Loses All His Earthly Possessions

(Continued from page one)

Yet with all this, there came a day when Job lost all of his possessions. When he was placed into the sieve of Satan and given over into the hands of Satan, his possessions vanished as the dew before the rising sun. His five hundred yoke of oxen were carried away by the Sabeans; his seven thousand sheep were burned by the Chaldeans; his three thousand camels; a cyclone destroyed the home wherein his sons and daughters were feasting, so that all of them, including all the servants, save one, were killed. In fact in each of the calamities that befell him, all of his servants came to death except the one which, in each instance, bore the sad news of the disaster to Job. Still this was not all of his loss. For presently, he is smitten with boils from the crown of his head to the sole of his feet, so that his health is likewise gone. His friends came to comfort and mourn with him, and for seven days they did not even speak to him because of his sorrow was so great. Then his friends turned upon him accusing him of every sin within the category of sin. Then came tomorrow's crown of sorrows, when his wife turned her back upon him in his suffering, and urged him to pronounce God and die.

What losses are all these which Job sustained! In a few brief days by a succession of calamities, he lost his family, property, health, friends, and even his wife. It would seem to the casual observer that he has lost all of his possessions. Materially, he is reduced to the depths of poverty. Even though these possessions have been taken from him, he still has much left, which one might not observe at first sight.

**I**

Though all of his possessions were gone, Job still possessed an immortal soul. In fact he was an immortal soul. Listen to Job as he ponders the question of immortality. "For there is hope of a future again, and that the tender mercies thereof will not cease. Though the root thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man lieth down, and wasteth away: yea, man is as the ghost, and where is he? As the waters fail from the land, and the flood decayeth and dryeth up: So man lieth down, and is not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a time, and remember me! If a man die, shall he live again?" (Job 14:7-14). Hear him as he ultimately declares in triumph this hope of immortality. "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25, 26).

How marvelous was this hope of immortality. It was Jesus' message of comfort to Martha as she wept at the grave of her brother Lazarus. "Jesus said unto her, I and whosoever liveth and believeth in Me shall never die. Believest thou this?" (John 11:25, 26). It was Paul's message to young Timothy even at the end of the way knowing that martyrdom was facing him. "God with an holy calling, not according to our works but according to His purpose and grace, which was given us in Christ Jesus before the world began. But is now made

manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." (II Tim. 1:9, 10).

It was likewise the consolation which Paul offered the saints at Corinth. "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must be put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (I Cor. 15:51-57).

Even the phenomena of nature suggests that man is immortal. Just as the plants, flowers, and roots wither and apparently die in the fall, so in the springtime, they burst forth with new life. Why shouldn't man have his springtime too? When William Jennings Bryant was travelling in Egypt, he secured a handful of wheat from the mummies, stored in the pyramids of Egypt. This wheat had been grown over three thousand years before. When Mr. Bryant carried this handful of wheat back to America and planted it, it grew. Then he said, "If the Father stoops to touch the withered grass or the buried clover seed, will he leave neglected in the earth the souls of men when the frost of winter comes?" Then with a rising note of triumph in answer to the challenge of his own question he answered, "No, no, man must be immortal."

**II**

Not only does the man who has lost all of his earthly possessions still possess an immortal soul, he likewise has the hope that there shall be a resurrection. This was Job's consolation. "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:25, 26).

Vain the stone, the watch, the seal:  
Christ hath burst the gates of hell!  
Death in vain forbids His rise;  
Christ hath opened Paradise."

What a glorious day it was when Jesus arose from the grave. Though the grave was guarded by Roman soldiers, sealed by the law, and the door was fast shut with a heavy stone, Jesus arose.

What a glorious hope is this—the hope of a resurrected body. It is like a watch and its case. The case represents the body, while the works represent the soul. The works can be taken from the old case and put into a new one, and go on the same as before. It is really the same watch. It is thus that Jesus deals with us for some day the soul is going to be placed in a new body, after the resurrection. Hear the Apostle Paul, "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." (I Cor. 15:41-44).

"The seed, the insentient seed, Buried beneath the earth, Starts from its dusty bed,

Responsive to the voice of spring  
And covers mead and mountain,  
Fields and forests, with its life.  
Myriads of creatures, too, that lay  
As dead as dust in every inch of  
ground,

Touched by the vernal ray,  
Spring from their little graves and  
port,

On beautiful wings in fields of  
sunny air.

Shall this be so? Shall plants and  
worms

Come forth to life again? And O,  
shall man

Descend into the grave to rise  
more?

Shall he, the master of the world  
Image and offspring of the fount  
life,

Through endless ages sleep in  
dust?"

O, the marvel of the resurrection hope. I can see before me an old cup black and battered and covered with filth. It is not possible to even tell what metal it is made of. Placed in the hands of a silversmith, he breaks it to pieces, and puts it into his fining pot and melts it. As you gaze into the liquid, you see it begin to sparkle again. Thus being melted, it is poured into a mould and by and by when the silversmith finishes, he has fashioned it into a goodly cup, out of which a king may drink. It is the same cup as of old, and yet it is new. It is thus that Jesus shall some day treat that old battered body of ours, and when raised from the grave the body shall be the same—the very same—yet made new by the resurrection through Jesus.

Even though Job lost all of his material blessings, he still had the hope of resurrection—that some day he should live again.

This past week when I returned from my trip to Lexington on Sunday, I found a call requesting me to conduct a funeral service at Summit on Monday afternoon. A Christian lady there had died, and though I had never seen her, she had been a constant listener to our radio program on Sunday evening. Though I was unknown to the family except through my radio messages, I was invited to bring a funeral message at the home. What a sadness to see this mother torn from her husband, her family of small children, her aged mother, and her brothers and sisters. Yet beloved, there is a glorious hope which this family has that some day she shall live again. The same wife, the same mother, the same sister, and the same daughter shall come forth from the grave transformed and made to look like the Lord Jesus Christ. Marvelous is this hope of a resurrection which Job possessed and which each of us possess, even though we may lose all our earthly possessions.

**III**

Though Job had lost all his possessions, he had the joy of knowing that he had done his duty toward his children. The Scriptures reveal the fact that he was a most careful father relative to the piety when the days of their feasting were gone about, that Job sent of his household. "And it was so, and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually." (Job 1:5). Now that his children along with the balance of his possessions have been taken from him, he has the joy and satisfaction of knowing that he has done his duty relative to his children.

How criminal it is for a father to do otherwise. And yet, multiplied thousands of so-called Christian parents, allow their children to grow up in their homes and to grow out from those homes into the world without ever witnessing to them one time for the Lord Jesus. A young man put in Mississippi lay dying with fever. He was the only child of the home. As the father tried to witness to him in his last hours, this young man said,

"I am going to hell! I have lived in a Baptists deacon's home for twenty one years, and he never said a word about my soul; it is too late now."

To me it is impossible to understand now that a husband with an unsaved wife could live together for years, and never speak to her about her soul. Or how that wife with an unsaved husband could be content to live with that husband without ever trying to lead him to Jesus. Likewise, I cannot understand how that parents can allow their children to go on through life without ever attempting to bring them to the Lord. Suppose I were to offer a thousand dollars to every listener, for every soul which you might win for Jesus this year. If I were to do so, many who are now in the ranks of the unemployed, would start out to work tomorrow. Dear one, you will receive far more in the world to come. Your reward there for leading souls to Jesus will be far greater than a thousand dollars. Do you care more for money than for the Saviour? Do you care more for money than you do the souls of men? This may sound like fanaticism now, but it will not sound that way in your dying hour when you go to Jesus empty handed.

"Must I go and empty handed.  
Must I meet my Saviour so?  
Not one soul with which to greet  
Him  
Must I empty handed go?"

In contrast, what a joy for one to know that he has done his duty toward his children in a spiritual way. Not many miles from here, a father stood by the bed-side of his young lad, the latter asked to be lifted up. Placing his hand under the pillow, the father raised him in the bed. As the boy kept saying, "Higher, higher, higher," the father lifted him up in the air. When he lowered his body back to the bed, the lad was dead. Yet how happy that father was when he came to bury the lad as he said, "Some few years ago, I lifted him to Jesus." Even though the lad was gone, it was a satisfaction to know that he had done his duty toward his child.

**IV**

In spite of the loss of all his earthly possessions, Job still possessed an unwavering faith in God, which meant justification for his soul. A good many years ago, I read of a young woman visiting the zoo in a large city. As she stood on the walk above the bear pit looking down into it, she dropped her traveling bag which contained her possessions. Of course, in a moments time the bag and all its contents were torn to pieces. However, she still retained her railroad ticket, for she had it in her purse. It is more than wonderful—it is marvelous that though one may lose all his earthly possessions, that he still may have the assurance that by faith he is saved, and that he possesses a one-way ticket straight to glory.

In the early part of Job's suffering, he asked, "How should man be just with God?" (Job 9:2). Later on he came to an experience of faith and a life of trust. "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." (Job 42:5). This is precisely the same truth as is found in the New Testament. "Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. 3:28). "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." (Gal. 2:16). "For ye are all the children by faith in Christ Jesus." (Gal. 3:26).

Within the past few years, we have seen men wealthy today but beggared tomorrow—their possessions stripped from them in a moment's time. Though one may lose his property, his furniture,

his money, his stocks and bonds, his real estate, and all else of tangible value, if he is saved, he is still a wealthy man. Just to be a child of God, saved by faith, means that he has riches untold.

**V**

Above everything else, since Job had lost all of his possessions, he was still wealthy, for he had the assurance that his soul was secure and that his spiritual heritage could never be lost. The outstanding problem of the Book of Job is the security of the saved. When God and Satan met, the devil declared that Job was serving God because God was good to him. Satan told the truth when he said God had placed a personal hedge, a family hedge, and a property hedge all about Job. Then Satan challenged God to let him have a chance at Job. Though he destroyed Job's oxen, sheep, camel, and even killed his sons and daughters, Job still maintained his integrity. Listen, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job 1:21). Instead of taking Job out of the hands of God, Satan only succeeded in having this Saint of God brought closer to God, by bringing him to his knees. Though Satan failed in this instance, he did not give up. He came a second time into the presence of God. This time he asked that God break down the third hedge about Job, namely, the personal hedge, and allow him to smite Job's body. When the plague of boils came upon Job from the crown of his head to the sole of his feet this was of Satan. He was doing all within his power to cause Job to apostatize and fall from Grace. Though his wife might forsake him, Job in faith declared "Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." (Job 2:10). Though Satan tempted Job sorely, he was unable to take Job out of God's hand. Job did curse the day when he was born, but he never did renounce God as Satan had prophesied.

All this goes to show that when the devil preached apostasy and falling from Grace, that he preached a lie. When he told God that he would take Job out of His hand, he lied. Every preacher who has ever preached apostasy and falling from Grace from that time to this has preached the devil's lie. If the devil could not succeed in getting Job, then surely the devil cannot succeed today in getting one of God's children.

Suppose that the devil could get some one of God's children; then logically if he could get one, he would be able to get all. Suppose that Satan could get all, and yet he does not; suppose he allows one—only one—to go to Heaven. Then this one would be saved by the grace of Satan, yet the Bible declares that we are saved by the grace of God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph. 2:8, 9).

I am thoroughly persuaded that there is nothing that can take a believing child out of God's hand. Sin cannot. "For sin shall not have dominion over you." (Rom. 6:14). The devil cannot. "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." (I Jn. 5:18). Temptation cannot. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." (I Cor. 10:13). The law cannot. "For ye are not under the law, but



The most trifling matter  
times turn out to be the most  
important link in a chain of  
by which God is helping  
the development of grand