dist his Paper Is Edited Weekly For Baptists, By Baptists, And To Make Baptists PREMILLENIAL....BAPTISTIC....CALVINISTIC....BIBLICAL

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The Baptist Examiner

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

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).

ChaHOLE NO. 234

RUSSELL, KENTUCKY, SATURDAY, AUGUST 8, 1942

God Moved Mysteriously!

Deadly, Deceptive, Devilish Delusions.

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

he way to Heaven, and if sinly is the way to Heaven, then made a grave mistake by leait out of the Book.

h of bw, one ought to be sincere, it seems to us that there ought e more preaching about sincer-but to be sincere in the wrong tion is perhaps worse than no f., with at all. W0 aul tells us of a group of peo-

who were sincere in their beand says, "I bear them record nd they have a zeal of God, but bjet according to knowledge. For ng being ignorant of God's rightchulmess, and going about to esttheir own BA sot submitted themselves un-

righteousness of God." preten, 10:2,3). In other words, they jons ht to erect their own standent Paul said, "My ... entr for Israel is that they might mersaved." (Rom 10.1) (Rom. 10:1). Now, if

say that it makes no differ- it didn't make any difference what what one believes just so he one believed as long as he was acere, is to say that sincerity 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 mos. 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 of ^{philed} at God's standard and and one ought not only daily to be Chi^t of righteousness. Consequen- ought to be very zealous in the propagating of that belief. -Roy Hamilton

Greenup, Ky.

"No," said the lawyer, "I shan" press your claim against that man; you can get some one else to take your case or you can withdraw it, You see I found the little hous ju t as you please."

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

money in it, but it would, as nother door, on a bed, with he. you know, come from the sale of silver head way up high on the and calls home; but I don't want as my mother did the last time 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?"

him.

"What in creation and 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." he?"

"Not for my benefit in the leas.. easily and knocked at the oute: door which stood ajar. Nobod, heard me, so I slipped in to the hall "There would probably be some and saw, through the crack of a the little house the man occupies pillows, an old lady, who looked ever saw her. And down on h knees by her side was an olu 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 "No, I didn't speak a word to 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!

"Ah, he took to praying, did he were threatened with the loss of their dear little home, which

VOL. II, NO. 25

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 rf thing myself in my childhood; and why I was sent to hear that prayer I'm sure I don't know, but I (Continued on page four)

Brancle John Vassar, The Story Of A Colporteur On Fire After I Die

turned book-agent," said a who met John Vassar on of his many journeys. He was thy dressed in somewhat shabclothes and his trousers were and his trousers was a over twenty-five dollars south, but few people to whom for talked ever forgot him ---were the tarmers or mechanics, generlithy privates, day laborers of merchants, ministers or infidels, blasphemers or Christians. John Vassar ed himself "The Lord's Shep-Dog," Dr. Theodore Cuyler of him as "a sturdy minist^{he} in homespun." Uncle John's hid ed me said: "His riches conme of poverty." Dr. A. J. dan Wrote: "I never received quickening and inspiration any living person. He gave literally a powerful electric the the second Callin the moment you touched

Was this man and what him so well known and lov-

looked like a farmer who 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 (Continued on page four)

Loved ones will weep o'er my sil- June 24, 1942 ent face,

Dear ones will clap me in sail 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 (Continued on page four)

Five Minutes Journeying With Missionary C. W. Dickerson "In Regions Beyond" Receife, Pernambuco

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 stay here.

As to the school: Bro. Whitle went home June 3rd, leaving m as the only teacher. On the eve c: his departure, there aro e disser. sion mainly between Bro. Whitle and the Board of the Regiona Convention composed of eleve Baptist churches. The pastor the largest church came to dislike Bro. Whitley and me becaus of our position on the teaching: of the Scripture. He, and his fol

All

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

Another teacher, a rank union. ist, 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 would supply as He wants us to 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 non I had been contributing to the two other (Continued on page four)

An Indian's Story

Happiest Day wh^{sdard} class of girls each to open a short essay a short essay on "The hapal here were varied ideas of hap-

profess expressed in the essays and pr many different causes for it young girl sent in a brief but testimony, which we are used to give our readers, and hope that those who are yet ble to tell of such an happy day help their experience will give good to her testimony as to what The happiest day of my life on a Thursday, when I learnthat Jesus died for me, and that His precious blood, which He Calvary, all my sins were away. I was sad when 1 (Continued on page two)

The First Baptist Pulpit

"What One Has Left When He Loses 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." (Continued on page three)

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 (Continued on page two)

PAGE TWO

THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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My Happiest Day

(Continued from page one) thought of my sins, but when 1 received the Saviour a change came over me, and I was perfectly happy. I am now a child of God. His healing balm poured o'er the 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).



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

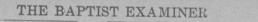
Two of the editor's close friends, (saints of the flock at Russell). gave me the folowing poem just a few days ago. It has brought much comfort, and joy, and peace in the hour of tribulation. We gladly share it with our readers. May some suffering saint of God be lifted up and enouraged through the reading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

"COMFORTED OF GOD"

2 Corinthians 1:3,4 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 10v
 - ing heart. I found that blessed peace that naught can mar;

 - wounded part, Today I cannot even find the scar.
- I loved a friend—how deeply none can know
- Save those who have been been blest with friendship rare,
- When two hearts beat as one,-together grow,



- 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 hothouse plant, But like the storm-tried oak
- upon the hill." "Oh, Lord," I said, "whatever thou
- dost grant, There's nothing sweeter than
- Thy bles ed will."
- There came into my life another pain,
- A rasping, nagging thorn, most hard to bear,
- Which mu. yet again,
- 'Till I gave up-in angu's and despair:
- But when in agony before His throne,
 - Worn out with weeping, I His aid 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 m 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 inquires from our readers as to whether the editor might be available for Bible Conferences and revival meetings. It is true that l 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 brethern 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



From week to week, we receive many appreciated compliment

our readers. The following are samples of these comments: "Inclosed please find one dollar for which enter my subscrip THE BAPTIST EXAMINER. I was fortunate enough to have on to me several copies of the Examiner and am glad to say the paper in its entirety has the backing of the Bible." -Clinton Bro Wheelersburg, Ohio.

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

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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?

ion of Soviet Socialist called proletariat into a wol with the capital at Moscow. 7. Abolition of all moral ards and the sanctity of the -Christian

An Indian's Story

(Continued from page of take at once the righteous the Lord." Ju t so Isaiah place of the "Unclean"immediately purged. And any sinner!

Hindrances To A Revi

SATURDAY, AUGUST 8, SATU

Poss

Just why it should be so. I said ANOTHER REASON WHY YOU SHOULD K What YOUR SUBSCRIPTION TO THE BAPTIST He

-Assembly Annuals		it naturally develops the Ten Com-		
	each other share.	mandments and presents truth re-	When Communism — a world	The first great barrier 10 ;
NOTHING TO DO	But, bitter thought, my friend un-	lative to each of these in a way	wide political organization — ad-	come in a revival effort pete
		which makes the Scripture very	vocates:	himself. By the Apostle per
There is nothing to do,	Anguish and grief within my	practical as to every day living.	1. Hatred of God and all forms	Lord tells us how to dep
for being born "dead,"		It would be well for each of our		him. — "Resist the Devil
You must have another		readers to own a copy of this		will flee from you."
to work in your stead;		small book of seventy eight pages		The second great barry
Christ Jesus in Calvary's		Order directly from the author and		overcome is unbelief. Uno
terrible hour	Me stay."	I am sure you will never regret	lity, and the promotion of class	rebellion against God, and
Has done all the work	To Him confiding all my joy and		hatred.	the normal expression of m
in such marvellous power,		for it.	4. Revolutionary propoganda in	regenerate heart, backed
That, raised from the dead,	I've found a Friend who'll al-		non-Communist countries in order	world, the flesh and the
He now offers to you			to cause strikes, riots, sabotage,	This barrier can be overcon
Life, pardon, salvation,	In all my pain He gives me sweet		bloodshed, and civil war.	by faith in God. Just before
and nothing to do!	relief.	"Does God Love Hitler?" This	5. Destruction of all forms of	back home, the Lord car
	And I have lost my sorrow in	is the subject of an artice which	representative or democratic gov-	His Disciples to "Have "
No, nothing to do,	His love.	we will carry soon. It ought to be	ernme ts, including civil liberties	God." Thus, and thus only
till you're saved from your sins,	and the second	read by every child of God.	such as freedom of the press, free-	belief overcome.
When the power of doing good	A wasting illness came to sap my	Then we have also one of the	dom of speech, of assembly, and	
only begins.	strength,	best articles ever written on "How	trial by jury.	He who does not pray with
			6. WORLD REVOLUTION to es-	
Unknown	could not see	Together." It will be worth many	tablish the dictatorship of the so-	, pray when the clouds are

What One Has Left When maifest by the appearing of our Reponsive to the voice of spring, He Loses All His Earthly Possessions

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(Continued from page one)

Yet with all this, there came a ay when Job lost all of his poses lons when he was placed into the sieve of Satan and given over the hands of Satan, his posressions vanished as the dew bewre the riing sun. His five hunared yoke of oxen were carried way by the Sabeans; his seven wusanu sneep were burned by "e; the Chalueans carried away us three thousand camels; a cydestroyed the home wherein ais sons and daughters were feastis, so that all of them, including the servants, save one, were Kalley. In fact in each of the calunities that befell him, all of his ervants came to death except the RIAG one which, in each instance, bore sad new of the disaster to Vani not all of his Ss. For presently, he is smitter With boils from the crown of his to the sole of hi feet, so that health is likewise gone. His ritends came to comfort and mourn with him, and for seven days they d not even speak to him because hat his sorrow was so great. Then friends turned upon him acusing him of every sin within category of sin. Then came strow's crown of sorrows, when wife turned her back upon him hi, suffering, and urged him to

counce God and die. hat losses are all these which sustained! In a few brief days ^a succession of calamities, he y the his family, property, health tends, and even his wife. It seem to the casual obserer that he has lost all of his pos-Materially, he is reduced BAP 10 the depths of poverty. Even ugh these possessions have been aken from him, he still has much which one might not observe first sight.

Though all of his possessions menotal soul. In fact he was an amortal coul. Listen to Job as ponders the question of im-retality "For there is hope of a if it be cut down, that it will it be cut down, that tender - Sich thereof will not cease. high the root thereof die in ground; yet through the scent water it will bud, and bring boughs like a plant. But man lieth and wasteth away: yea, man Veth up the ghost, and where is As the waters' fail from the and the flood decayeth and leth up: So man lieth down, and eth not; till the heavens be no ore. they shall not awake, nor haised out of their sleep. O that wouldest hide me in the ave. that thou wouldest keep secret, until thy wrath be past, thou wouldest appoint me a ine, and remember me! If a shall he live again?" 14:7-14). Hear him as he uldeclares in triumph this

ugh the gospel." (II Tim. 1:9, 10).

the gospel." (II Tim. 1:9, 10). It was likewise the consolation Spring from their little graves and 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 thesmortal must put on mmonulity. So when this corruptible shall have put on incorrupion, and this mortal shall ha put on immortality, then shall be provent to pass the saying that written, Death is swallowed up in victory. O death, where is thy sing? 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 uggests 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, ne 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 witherad orass 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 ust be immortal."

п

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

Vain the stone. the watch. th seal:

Christ hath burst the gates of hell! Death in vain forbids His rise; Curist hath opened Paradise."

What a glorious day it was when Jesus arose from the grave. Tho-

that Satan could get all, and yet th's the hope of a resurrected way ticket straight to glory. when the days of their feasting he does not; suppose he allows one body. It is like a watch and its were gone about, that Job sent of his household. " And it was so, In the early part of Job's suf--only one-to go to Heaven. Then fering, he asked, "How should man case. The case represents the this one would be saved by the immortality, "For I know be just with God?" (Job 9:2). Latbody, while the works represent grace of Satan, yet the Bible deand sanctified them, and rose up redeemer liveth, and that the soul. The works can be taken the stand at the latter day from the old case and put into a new one, and go on the same as er on he came to an experience of clares that we are saved by the early in the morning, and offered faith and a life of trust. "I have grace of God. "For by grace are ye burnt offerings according to the heard of thee by the hearing of saved through faith; and that not kin worms destroy this body. number of them all: for Job said, of yourselves: it is the gift of God: before. It is really the same watch It may be that my sons have sinthe ear: but now mine eye seeth my flesh shall I see God! It is thus that Jesus deals with us 19: 25, 2). thee." (Job 42:5), This is precisely not of works, lest any man should ned, and cursed God in their marvelous was this hope of be placed in a new body, after the Apostle for some day the soul is going to hearts. Thus did Job continually." the same truth as is found in the boast." (Eph. 2:8,9). ortality. It was Jesus' mess-New Testament. "Therefore I am throughly persuaded that (Job 1:5). Now that his children comfort to Martha as she Paul, "There is one glory of the resurrection. Hear the Apostle along with the balance of his posconclude that a man is justified there is nothing that can take a at the grave of her brother sun, and another glory of the by faith without the deeds of the believing child out of God's hand. sessions have been taken from him, arus, "Jecus said unto her, I law." (Rom. 3:28), "Knowing that he has the joy and satisfaction of Sin cannot. "For sin shall not have the resurrection and the life: stars: for one star differeth from a man is not justified by the works knowing that he has done his duty dominion over you." (Rom. 6:14). whosoever liveth and believeth another star in glory. So also is the shall of the law, but by the faith of relative to his children. The devil cannot. "We know that Jesus Christ, even we have belieshall never die. Believest the resurrection of the dead. It is whosoever is born of God sinneth How criminal it is for a father this?" (John 11: 25, 26). It y even message to young Tim-in incorruption: it is raised in glory: it honor; it is raised in glory: it ved in Jesus Christ, that we might to do otherwise. And yet, multinot; but he that is begotten of God keepeth himself, and that be justified by the faith of Christ. plied thousands of so-called Chriseven a Paul was nearing honor; it is raised in glory: it way the way knowing that is sown in weakness; it is raised in glory; and not by the works of the law: wicked one toucheth him not." tian parents, allow their children the way knowing that the way knowing that the hath was facing him. "God it hath saved we and called us it is raised a spiritual body. There it is raised a spiritual body. There for by the works of the law shall to grow up in their homes and to (I Jn. 5:18). Temptation cannot. no flesh be justified." (Gal. 2:16). grow out from those homes into There hath no temptation taken the world without ever witnessing 'For ye are all the children by you but such as is common to man: faith in Christ Jesus." (Gal. 3:26). to them one time for the Lord holy calling, not according is a natural body, and there is a work a calling not according is a natural body." (I Cor. 15:41-44). but God is faithful, who will not our holy calling, not according is a natural body, and there is a natural body, and there is piritual body." (I Cor. 15:41-44). Within the past few years, we Jesus . A young map out in Misssuffer you to be tempted above Durpose and grace, which was "The seed, the insentient seed, the earth, have seen men wealthy today but ouri lay dying with fever. He was that ye are able; but will with the us in Christ Jesus before the Buried beneath the earth, began beggared tomorrow - their posthe only child of the home. As the temptation also make a way of esbegan. But is now made Starts from its dusty bed, sessions stripped from them in a cape, that ye may be able to bear fother tried to witness to him in moment's time. Though one may it." (I Cor.10:13). The law cannot. his last hours, this young man said, lose his property, his furniture, "For ye are not under the law, but

Saviour Jesus Christ, who hath And covers mead and mountain, Fields and foresis, with its life. abolished death, and hath brought Myr.ads of creatures, too, that ia; life and immortality to light thro- As dead as dust in every incn o. g.ound.

. port,

On beautious wings in fields o. sunnied air.

Shall this be so? Shall plants and worms Come forth to life again? And O.

shall man Descend into the grave to r.se

more? Shall he, the ma ter of the world Image and offspring of the fonta life,

ous.. endless ages slepp dust?" Throus.

ion 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 money than you do the souls of fashioned it into a goodly cup, out men? This may sound like fanaof which a king may drink. It is the same cup as of old, and yet it that way in your dying hour when is new. It is thus that Jesus shall you go to Jesus empty handed. some day treat that old battered some day treat that old battered body of ours, and when raised from the grave the body shall be the same — the very some — yet 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?" 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 posess, even though we may lose all out earthly possessions.

III

Though Job had lost all his posful — it is marvelous that though sessions, he had the joy of knowugh the grave was guarded by Suppose that the devil could get one may lose all his earthly possome one of God's children; then Roman soldier, sealed by the law. ing that he had done his duty tosessions, that he still may have the logically if he could get one, he and the door was fast shut with a ward his children. The Scriptures assurance that by faith he is savreveal the fact that he was a most acavy stone, Jesus arose. would be able to get all. Suppose ed, and that he possesses a one-What a glorious hope is thiscareful father relative to the piety

"I am going to hell! I have lived in his money, his stocks and bonds, 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. Likewile, 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 O, the marvel of the resurrect- 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 ticism now, but it will not sound

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 form 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 loking 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 wonder-

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a Baptists deacon's home for twen- his real estate, and all else of tanty one years, and he never said a gible value, if he is saved, he is word about my soul; it is too late sum a weaking man. Just to be a child of Goa, saved by faith, means that he has riches untold. V

> Above everything else, since Job nau lost all of his possessions, he was still weating, for ne had the assurance mat mis sound was secure and that his spiritual heritage could never be lost. The outstanding proplem of the Book of JOD is the security of the saved. when God and Satan met, the devil declared that Job was serving God because God was good to nim. Satan told the truth when he said God had placed a personal heuge, 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., an 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 soul 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.

PAGE FOUR

with them, that I will not turn ahearts, that they shall not depart 110m me." (Jer. 32:40).

now giorious is this truth that when God saves a soul through Jesus Christ that one is saveu lorever and is secure in the Lord. near the Lord Jesus as He would teach the same truth, "And I give unto them eternal life; and they small never perish, neither sham any pluck them out of my hand. my Father which gave them me, is greater than all; and no one is able to pluck them out of my Father's hand." (John 10: 28,29). Or listen to the Apostle Paul, "For I am persuaded, that neither deat. nor life, nor angels, nor principal ities, nor powers, nor things present, nor things to come, nor neight, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:38,39). In fact the whole Bible pulsates with the thought of the security of the saved. I know there are those who believe in apostasy who cite the example of Judas the experience of the five foolish virgins, and the passage in II Peter which spleaks of the dog and sow turning back, to prove that one may be lost after he is saved. For such a one to do so, he is attempting to disprove the greatest teaching of the Scripture, and for his proof, he is using the devil, a sow, a dog and five foolish women.

Though the devil /did all within his power to take Job from God's hands, he ingloriously failed. And though Job has lost all his property, his family, his wife and his friends and health, he is still wealthy, in that his soul was still secure. It was in the safe keeping of God - too safely guarded for Satan to secure.

To recapitulate: though Job lost all his material possessions, he still possessed an immortal soul, the hope of a resurrection, the joy of knowing he did his duty toward his children, a soul saved by faith, and the assurance that that soul was scure in the Lord. Every believing child of ; God, whether rich or poor, has the same possessions. This can be your hope through the Lord Jesus Christ "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:18). "Verily, verily, I say unto you, He that believeth on me hath everlasting life.' (John 6:47). May God help you now to receive Jesus as your own personal Saviour.

Journeying With Dickerson the outlook.

(Continued from page one)

but Bro. Whitley left enough money with me for them to live of professors, one being the pastor

under grace." (Rom. 6:14). Even left, I resigned. Well, most of 'the undertaking? In the long run, it the believer cannot take himself students had come to see the feacts, out of the hand of God. "And I and they knew I was interested will make an everlasting covenant in their progress aund the Board was not. Another thing, they al way from them, to do them good; ready had recognized somethin. but I will put my fear in their of the value of the teaching I was giving. So, the major ity "broke" with the Board and a sked me to continue my studies with them. But, as Brazillian law forbids any unlicensed religious gath erings, wa were in another quandry. church, duly registered with and licensed by the government, may maintain classes in religious instruction. Hence, I thought that mgnt result in the necessity o forming a church as several of the students (four in fact) are married. But, one of the students is pastor of a small church, and his church voted to a sume respons. bility of the school. Thus, our sta cus is legal and work goes on. A: f say, now that Bro. whitley is nome recluperating in health, am the only teacher, though 1 plan to have right away, a teach ing for the students, in the Poruguese language. Therefore, to a practical purpose, I contiol th school, and we have no connect ions officially except with this on

church whose pastor is a studen with us. You see then, there is a need now of organizing a nev church, though personally, should enjoy this privilege.

But, I am rejoicing in the opportunity that is mine. I have loss to do. As slowly as I use the typewriter, is is quite a task to keep the lessons prepared. Out of the ten former students, we now have seven. Only a few it is true, but a beginning. Word has come tha recently one of them preached ... his home church on the woman question. Last night another told me that last Sunday in his home church (they represent three different churches) he preached on the security of the believer, How they will receive and practice th teaching, only God knows. I only know that I at least have a grea opportunity and hope and pray and ask all to pray with me that great good may result from this effort

As it appears to me now, I and frank to say, if I cannot accom plish anything at this, I am read to return home. My idea, even before I came here, was that the most effective way to accomplish lasting results would be to indoctrinate native preachers.

The national spirit is strong here. The foreigner is cordially hated on all sides, be he what he may religiously. And, in my preaching, the attitude seems to be "Oh, he is a foreigner, why pa, heed to anything he says." Bu the students, except one perhaps (I am suspicious of him) seem to be those "whose hearts the Lord has touched." I am pleased with

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would pay to have several differ- the lawyer, smiling. ent tracts printed to be distributed together and thus save going over the territory more than once. Naturally, everything is much more costly, especially paper.

I have never thought it advisable and especially so here, to advance money as a dole. True, they who are in the school have shown the. are not here for money, for they haven't been getting it, but i. i. best for them not to develop the trait of holding out the beggar's hand.

Will close for this time. Hope you all are well. We are as wel as usual. ,

> Sincerely, C. W. Dickerson

Five Minutes After I Die (Continued from page one)

back.

- Five minutes after I die.
- Now I can stifle convictions stirre. Now I can silence the Voice of
- heard, Then the fulfillment of God's sur
- word,
- Five minute after I die.
- Mated for aye with my chosen throng,
- Long is eternity, O so long. Then woe is me if my soul wrong,
- Five minutes after I die.
- Oh, what a fool-hard the word but true,
- Passing the Saviour with death in view,
- Doing a deed I can ne'er undo Five minutes after I die.

If I am flinging a fortune away If I am wasting salvation's day "Just in my sentence," my soul shall say,

- Five minutes after I die.
- Thanks be to Jesus for pardo: free,
- He paid my debt on Mount Cal vary's tree,
- Paradise Gates will enfold even m Fives minutes after I die.
- O marvejous grace that har res eued me, ,
- O joyous moment when Jesus I se O happy day when like Him I'll be Five minutes after I d'e.
- God help you to choose! your eternal state
- Depends on your choice, you dar not wait:
- You must choose now; it will be too late
- Five minutes after you die. Author Unknow:

When God Moved Mysteriously

(Continued from page one)

hand the case over." Three of them are without work

"I wish, said the client, twistin uneasily, "you hadn't told me aSATURDAY, AUGUST 8, 19

-Selected.

Uncle John Vassar

(Continued from page one)

a good neighbor, while the mother was refined and educated. They were memoers of the Baptis. cnurch but John was not religiously inclined. He did not like to go to church or Sunday-school and grew to young manhood with little anowieuge of the Bible. When he was twenty-eight, and employed i ... the brewery, his cousin, Matthew, one.ed to pay him if he would 'go just once" to a revival service in the Daptist church. He wen. not once but several times, wit. the result that he was led to accept Cnrist as his Saviour and Lord. He said later: "It was as i. the noonday sunshine were to flas. .n the mirky night." John soon be gan to testify in public to his nev. found life. He determined to ove. come his ignorance of the Bibl. and wrote verses of Scripture of the walls of the brewery so that ne might commit them to memory while he worked. The knowledge so gained was a great help to his later life.

For some time John continued to work in the brewery but the temperance sentiment was growing and he began to question whether making beer was consistent with his desire to win men to God and to overthrow all the works of the Devil. Finally, at the age of thirty-seven, when his wife and two boys had died, he resigned his position without knowing what work would be open to him. Almost immediately the answer came in a call from the American Tract Society to become a colporteur evangelist at a salary of one hundred and sixty dollars a year and traveling expenses. The life called for severe economy and roughing it, with no home but his wagon, in which he often slept on his travels over a rough country,

It was then that John's real adventures began. He was a joyous, tireless worker, speaking to the people he met, in season and out of season, in cottages, in stores, on the road. He had great skill in approaching men and they were attracted by his earnest and buoyant spirit, his loving sympath; and his evident desire for their nighest good.

John's first field of labor lay in new settlements in Illinois. It was hot and drought had blasted the tarm lands. "I expected difficulties," he wrote, "and am not disappointed ... I have no rest night or day." The back woods atmosphere was not religious but he found that human nature is much the same, whether in a log-cabin and or a brown-stone house,

For a time Uncle John under took to combat the evils of strong drink and the whiskey power in his home county. He went after law-breakers in saloons and tavern so insistently and effectively that he made enemies who reviled and threatened him. They even hung him in effigy in front of the coun-

"In a mysterious way," added logy in three happy weeks w John Vassar, and more about bo to deal with men than in any [] period in my life."

Soon after the Civil War bro out, Vassar, who looked upon war as a great calamity, heard call to go and minister to the st and the suffering in army cam and hospitals. The American Tra-Society commissioned him to in ide the Federal lines. the rival forces were engaged deadly struggle. One Sunday nil Uncle John visited the army the Potomac near Frederick. call to advance was sounded Uncle John moved forward the men, often carrying the equ ment of some weary soldier. No Gettysburg he was captur When brought before Gene Stuart on suspicion of being a St he said:

"I am a colporteur of the Ame can Tract Society and am try of th to save the souls of these de poys who fall around me da LO General, do you love the Jesus?"

When the General avoided direct reply, the officer who brought in Uncle John rema ed: "General, let the man go, condition that, for twenty hours, he promises not to where our camp is located. If don't send him out of our we will have a prayer-mee from here to Richmond."

John was allowed to make way back to the Union lines. ing among the men in camps distributed paper and pens, dles and thread and other which the men lacked, as well giving out religious reading his black satchel. Once when took over the chaplain's work ten days, a revival started nearly one hundred and fifty one-tenth of the brigade, prol faith in Christ.

After the end of the Civil John Vassar continued his wo a Tract Society evangelist a the Negroes in the South, rough miners of Nevada and orado, the Chinese in Califo the Mormons of Utah, the eer settlers in the western the mountaineers of Kentucky Tennessee, and finally among cultured people of Massachu and Connecticut. He seemed have a special tact in approa men that was almost uncanni Dr. A. J. Gordan says the

one occasion Uncle John cal a lady of wealth and asked she were a Christian. When husband returned home and of the visit, he remarked: had been here I would have him to mind his own busines

"If you had seen him," it the wife, "you would have the that that was his business. When Uncle John died in

memorial services were held only in his own church in P keepsie but in the plantation the South, the pine woods of and in the mining regions 0 ifornia.

He was a man of strong ality. The secret of his power ed to lie in his dependence in prayer; he prayed

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	I was invited to take part in teaching in this school, so I did not intend to donate money to these others. I did assist the stu- dents a trifle, and am yet. I pay for all the paper (and it is plenty high now) etc., that we use in the classes. I type their lessons for them, and in class we only dis- cuss for the time is so brief. Too, I gave one student a suit of cloth- ing and kept another in our home about two months.	whom I am suspicious as being in- terested only in material advance- ment, is pastor of the church un der whose wing is the schoo. There is the situation. The four others have work, the most highly paid one receiving the equivalent of fifty cents a day, and living costs are high and constantly mounting in price. It is a problem to know how to do sometimes. At present, there is no problem de- manding immediate attention ex- cept the matters of a teacher in Portuguese and the unemployment of this student. It looks, from the increase in these last two checks, that I may print some tracts and give these unemployed ones a little lift by	"Well, I greatly want the mone the place would bring, but wa- taught the Bible straight when I was a youngster; and I'd hate to run counter to such an harangue as that you tell me. I wish you hadn't heard a word of it; and a- nother time I wouldn't listen to petitions not intended for your ears." The lawyer smiled. "My dear fellow," he said, "you're wrong again; it was intended for mv ears and yours. too, and God Almighty intended it. My mother used to sing about God moving in a mysterious way. I remember." "Well, my mother used to sing it, too." said the claimant, as he twisted his claim-papers in his fin- gers. "You can call in, in the morn-	tried to persuade him to take a stout cane for protection, he said: "The Lord has given me strong arms; they are all I need for wea- pons. If my Master wants John Vassar tonight, nothing can save him; if He does not, then these men cannot hurt 'him." When something was said about ill-treat- ment received from a certain man, John replied: "A sinner cannot abuce John Vassar. How I love that poor soul!" After a few years in temperance work Uncle John returned to ev- angelism. He often visited forty families a day and conversed with as many as three thousand people in a month. One of his fellow	for his fellow men, his kno of God and the Bible, and hi ing zeal. Wide experience ing with men and unusua age in approaching even and scoffers, made him mighty in faith; he beliew no case and no situation hard for God to solve. He Durant, the founder of College, after having Und in his home for a week, ed: "I consider it a greate to entertain this man of to have a king for my gues The most trifling matter times turn out to be the r portant link in a chain of by which God is helping
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