

Devoted to Evangelism, Missions, and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

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

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

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Missionary Writes Another Letter Of Labors In Brazil

Belem, Para.
Aug. 18, 1941

Dear Bro. Gilpin:

Your fine letter with the check for \$132.—arrived last Tuesday. For each of them we are grateful. We rejoiced in reading the letter, to know of the fine meeting at Coal Grove and the resultant baptisms. Surely you enjoyed the Lord's blessings in that meeting. Many protracted meetings close just when efforts should be redoubled. Paul preached DAILY at Corinth for over two years. Rather I should say, at least two years. Acts. 19:8-10.

It is good to know how gracious the Lord has been to all concerned in improving so much the health of Mr. Aylor. Surely the Lord did it. Our Heavenly Father is being so good to us all, both there and here. Isn't it wonderful to be saved, and to have a Father Who controls all? It surely is. Oh, that these lost Catholics might realize the blessedness of salvation! By the way, I have in my possession a Catholic book, in which the writer expresses himself very bitterly against ALL North American missionaries to Brazil. Attributes to us base political motives relative to our work here. Further, he says there are 50,000 atheists in the U. S. A. The fact that he singles out this one country, and that the outstanding anti-Catholic country (until recently), lets the cat out of the bag. Dirty politician, in the garb of a religionist! And to think it is with this satanical system, that our President is flirts! (Continued on page four)

The Time For Revenge

The haughty favorite of an Oriental monarch threw a stone at a poor priest. The dervish did not dare to throw it back, for the favorite was very powerful. So he picked up the stone and put it carefully in his pocket, saying to himself: "The time for revenge will come by and by, and then I will repay him." Not long afterward, walking in one of the streets, he saw a great crowd, and found to his astonishment that his enemy, the favorite, who had fallen into disgrace with the king, was being paraded through the principal streets on a camel, exposed to the jests and insults of the populace. The dervish seeing all this, hastily grasped at the stone which he carried in his pocket, saying to himself: "The time for my revenge has come, and I will repay him for his insulting conduct." But after considering a moment, he threw the stone away, saying: "The time for revenge never comes; for if our enemy is powerful, revenge is dangerous, and if he is weak and wretched, then revenge is worse than foolish; it is mean and cruel. And in all cases it is forbidden and wicked."—Arthur T. Pierson.

I Know Him

I know that in eventide my way
Will be plain to me,
For He who gave my feet this path
Will furnish light to see.

And though the darkness gather fast
And not a star shall shine,
I know that all along the way
His hand will still hold mine.

And He will be the guide I need,
And His dear eyes can see
The path that would grow dim unless
He led the way for me.

His Father gave directions clear,
And He knows every one,
And rain or darkness, storm or strife
Cannot confuse God's Son.

So neither war nor pain nor death
Can hide the way from me,
For He who gave my feet this path
Will furnish light to see.

—Senie Margret Smith

I Owe My Pastor

Reverence—I owe my minister as an ambassador of God sent to teach me a better way of living than the selfish, sordid existence I might be guilty of but for his trained guidance.

Affection—I owe my minister affection that he may be strengthened by the knowledge that the members of the church he is trying to serve are knit with him in the bonds of holy love and unity.

Trust—I owe my minister trust that he may be free to serve the church unhampered by criticism and fault-finding.

Generosity—I owe my minister generosity that, if his methods seem a little sensational to my conservative nature, I may not be narrow enough to insist that he shall change them, but may instead rejoice in the good that he is doing.

Prayer—I owe my minister to pray for him each day that God may bless him and make his service a blessing

to every one with whom he comes in contact.

Protection—I owe to my minister the protection of kindly silence by refraining from repeating in his presence the slander or unkind gossip that would worry him and prevent him from doing his best work.

Time—I owe my minister enough of my time to help him in his work, when and where he needs me.

Encouragement—I owe my minister encouragement when vexations and annoyances make his work difficult, or when he feels that his work is not progressing as it should.

Appreciation—I owe my minister a kindly word of appreciation when his sermons are especially helpful to me.

Consideration—I owe it to my minister not to interrupt and hinder his work with petty unnecessary calls upon his time and sympathy.

Attention—I owe my minister the (Continued on page Four)

The First Baptist Pulpit

"DAVID RECOVERED ALL"

"And David recovered all that the Amalekites had carried away; and David rescued his two wives.

And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all."—I Sam. 30:18,19.

Our text is a part of a very interesting Old Testament story. At the time of our text, David was fleeing from the presence of Saul. During this period of his flight from Saul, he had to hide in the hills and caves to save his life. Ordinarily he acted the part of a child of God. However, even the best of men are but men at best. Therefore, it is only logical that David would make some mistakes.

We read in the 27th chapter of I Samuel and the first verse, how that David got the "blues." "And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand." That was his first mistake. His second mistake was closely kin to it, for in view of his depressed condition, he turned to the Philistines for help. The worst feature of all this was that he did not ask God anything about it before leaguering himself with the Philistines who were Israel's ancient enemies. Each of these (Continued on page three)

The Second Coming; Its Influence Upon Our Spiritual Life

Peter speaks of the return of our Lord, and says it will be generally disbelieved and scoffed at in the last days. Cf. 2 Peter 3:3,4. While it is true that this precious truth has been brought into disrepute through some who set dates for His return, and other fanciful interpretations, we must not forget this is the strategy of Satan to frighten believers away from one of the most precious truths in God's Word. A doctrine or teaching which occupies so large and prominent a place in the Bible, must be of vital importance to the Christian. I am persuaded that most of our pulpits are strangely silent on this message. Those who emphasize it and seek to rightly divide the word of truth, are often accused of being star-gazers and visionaries, who seek, as the Athenians said of Paul's preaching, "to bring certain strange things to our ears."

The emphasis of present day preaching is largely ethical. We are likely to forget right living is vitally connected with that which we believe. A great preacher once said, "Holiness is the fruit of truth." Conduct is always affected by conception. If we neglect or scoff at the great conception of "The Blessed Hope" or "Rapture", is it any wonder we become spotted by the world and the flame in our lamps burn low?

If it is true that the power of any life lies in its expectancy then those who are expecting Christ's Return should live the most powerful and fruitful lives. There are those who say of the "Other World Minded Christians," that they become so occupied with their mansion above as to be unfitted for their duties down here; of neglecting practical Christian living in their yearning for the house not made with hands. They forget we become so burdened and buried under the trials of this life as to lose sight of the hereafter life.

First and Second Thessalonians (Continued on page two)

Rescue Work

A great P. and O. steamer was voyaging homeward. In wild weather and growing darkness a negro fell overboard. Instantly the vessel was topped, the engines reversed, the boats lowered, and the energy of every officer and man of the crew devoted to the man's rescue. A native Indian prince was on board, and seeing all this, broke out in surprise to the captain: "What! You stay the passage of His Majesty's mails, lose hours of your run, and your boats and men, for that negro fireman?" "Certainly," replied the captain, "and I would risk the loss of my propeller and smokestack to pick up the meanest hand in my company. But Jesus laid down His own life to save you and me."—Copied.

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JOHN R. GILPIN, Editor

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Elder G. C. Musick

Gauley Bridge, W. Va.



Elsewhere we are printing in this issue a message by Brother Musick, entitled, "The Second Coming, And Its Influence On Our Spiritual Life."

We are happy to present this article on the "Second Coming," and we are equally pleased to present a picture of the writer. Bro. Musick has been one of the editor's best friends for a long while, and it's a joy to thus introduce him to the readers of our paper.

Bro. Musick has served long and well as pastor at Gauley Bridge. No finer man, no more princely gentleman, and no better preacher could be found than he.

The Second Coming, Its Influence Upon Our Spiritual Life

(Continued from page one)

reveal to us the practical out-workings of the second coming upon the spiritual life of the believer.

The main subject of Paul's preaching at Thessalonica, is the varied relationships of life in view of the Second Coming.

First Thessalonians sets forth Christ's return to the air for His own. Second Thessalonians sets forth His return to the earth with His own. (The day of Christ or the Lord) 2 Thess. 2:2.

We will now notice the five chapters in the first epistle, with their five-fold Advent Relationship.

I

The second coming of our Lord Jesus for His own is linked with our salvation. The word "salvation" primarily means "deliverance from sin." When we examine this word in the light of the Scriptures, it has

three tenses—2 Cor. 1:10—"who delivered us" . . . "and doth deliver" . . . "He will yet deliver us," . . . past, present, future. I Thess. 1:9, 10 sets forth this same truth,—how ye turned to God from idols to serve the living and true God, and to wait for His Son from heaven, when He was risen from the dead, even Jesus, which delivered us from the wrath to come.

The believer is a "Turning one"—turned to God from idols. Here is saving faith. What prompted them to turn to God? Was it the grossness and repulsiveness of idolatry, or the attractiveness of God? I am convinced if more of our preaching magnified the grace of God that bringeth salvation instead of against certain things, we would see more people saved.

The labor of love—to serve the living and true God. Here is true service which will not be forgotten nor unrewarded by our Lord. Cf. Heb. 6:10.

To wait for His son from heaven, whom He raised from the dead. Here is waiting or patience of hope. Some turn to God and are saved but do not serve, some turn and serve but do not wait, look for, and expect His return neglecting or rejecting the "Blessed Hope."

We have three words describing the believer's salvation: TURNING, SERVING, WAITING. The past is characterized by salvation, the present by occupation, serving, the future expectation faith rests on the past, love works in the present, and hope endures as seeing Him who is invisible.

If we hope for that we see not, then do we with patience wait for it. We groan within ourselves waiting for the adoption to wit the redemption of our body. Cf. Romans 9:23, 25.

The believer waits for the glorious consummation of salvation, the resurrection and glorification of his body.

II

The believer is a "serving one" in anticipation of the Lord's return.

I Thess. 2:19, 20—for what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy.

These converts had been won to Christ through Paul's preaching, teaching, testimony, and influence. It was the thought of presenting them to Christ at His return that filled him with joy, hope, and pride. It was the thought of wearing the "Soul Winner's Crown" in glory which prompted Paul to not count his life dear unto himself and endure untold hardship that he might win some.

This should be the greatest incentive in every Christian's varied kinds of service we may render in our church. The Lord Jesus will not forget to reward us even for a cup of cold water given in His name, but none can compare with soul-winning. I would rather wear the Crown of Rejoicing in glory than to wear all the jewel-bedecked crowns of all the kings and emperors of earth. Will there be saved souls in glory because of your testimony, teaching, and example? It is one thing to be saved, it is another thing to be engaged in the labor of love and receive a reward at the coming of Jesus. I Cor. 3:11. When Jesus comes, will your works all be burned up and you stand in His presence saved by fire?

III

The believer is a brother or "lov-

ing one" in expectation of the Lord's return.

I Thess. 3:12-15—and the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you. To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints.

Love in its Godward and manward objects is outlined. Multiply you in love until you have enough and to spare of it. Abound in love so that you may not only love another, but all mankind. As Weyman expresses it: "Grow and glow in love." Paul prays that his converts might love in the superlative degree, abound in love. This is in keeping with his advice to the Corinthians when he tells them to follow the more excellent way of love, without which all gifts, understanding, knowledge, and giving, sacrifice and even faith becomes profitless and leaves one empty as a sounding brass and tinkling cymbal.

Brotherly love leads to a life of holiness. A loveless heart can never succeed in the quest after holiness. True love sanctifieth the one who loves. This fruit of the spirit is scarce in our churches today, which no doubt, explains why folk do not attend Divine services. We have been seeking the knowledge that puffs up too much, and neglected love which edifies.

This message is needed in these days of abounding iniquity when Satan is so very active drying up the spring of love. Jesus warns us saying: "Because iniquity shall abound, the love of many shall wax cold."

We sing heartily, "We shall know each other better when the mists have rolled away." Why wait for the future for a better understanding of each other? Love is the unifying bond, love gets us right with one another, love will keep us right until Jesus comes. A revival of love in our churches would usher in a sweeping revival.

IV

The believer is a sufferer or "weeping one" in view of Christ's return.

In chapter 4:13-18, Paul brings comfort to the hearts of the believers who had lost loved ones. They were clear in their thinking about Christ's return, but were troubled about their Christian dead. He shows very clearly that both the dead and living in Christ would share in His coming. He brings before them the "Blessed Hope", telling them to sorrow not as the heathen which have no hope. He shows them that the dead in Christ will rise first—those who sleep in Jesus. He will bring with Him. Then we which are alive and remain, shall be caught up to meet the Lord in the air, and with the "Clouds of Saints" to be forever with the Lord. What words of comfort—what a glad reunion day. Cf. I Cor. 15:51-55.

Who can look out upon the present world order when God is shaking the earth and will shake the heaven in order to remove those things that are shaken: that those things which cannot be shaken may remain and this clearly refers to the Heavenly Kingdom that cannot be moved. Heb 12:26, 28. Folks have their attention fixed upon the present world, and all distinction as to the future is avoided. They are content to have what they call a good time and risk what is to come. The believer finds comfort in these

words because they love His appearing.

V

The believer is a "Holy one" in anticipation of the coming of the Lord Jesus Christ. I Thess. 5:23. And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

The sanctifying influences of the "Blessed Hope" are here brought before us.

Moffet's translation reads: "The God of peace consecrate you through spirit, soul, and body. May you be kept without break or blame till the arrival of Jesus".

Without break—this is the Godward relationship, love, fellowship, etc. until He comes. "Without blame" manward relationship, conduct, testimony, etc. Paul urges us to have all parts of our triune being ready when Jesus comes.

Our bodies—These as temples of the Holy Spirit, delivered from all pampering excess neglect, yielded to God every member. Romans 6:13. To be used only for His glory and service.

Our souls—The soul is the seat of our desires, our emotions, our affections, our aspirations, etc. Our conscience and self life must be disciplined by the word and the Spirit until they obey His dictates without murmur. Cf. 2 Cor. 10:5.

Our Spirits—The spirit is the seat of reason and understanding—the mind,—the part of man which gives him God-consciousness. I Cor. 2:11. We are to have pure worship, devotion, pure thoughts, worthy reverence, trust, and true conception of God. The complete nature, outward, inward and upward, must be sanctified in view of our Lord's return.

And what God commands, he performs. Faithful is he that calleth you, who will also do it.

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"David Recovered All"

(Continued from page one)

sins logically lead to others so that we find David eventually secretly waging war on the friends of the Philistines. "And David and his men went up and invaded the Geshurites, and Gezrites, and the Amalekites: for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt. And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish." (I Sam. 27:8,9). We would expect that since he himself was being befriended by the Philistines that he would war on their enemies, but instead, we actually find him in his duplicity, warring against their friends. This lead him to lie to the Philistine king as to his daily activities, so that we read: "And Achish said, Whither have ye made a road today? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites. And David saved neither man nor woman alive, to bring tidings to Gath, saying, Lest they should tell on us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines." (I Sam. 27:10, 11). Of course, despondency, looking to God's enemies for help, a lack of prayer, hypocrisy, and lying, naturally lead David to the place where he actually went with the Philistines to fight against King Saul.

Will you notice this sequence of sins. One lead to another. As we have often said, "A sin can outbreed an Australian rabbit or an American guinea-pig."

In the light of his sins, David must be punished for them. Listen: "If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes." (Psa. 89:30-32). Even though David is a man after God's own heart, God will not allow him to sin without punishing him. Hence, when David returned home, he found the Amalekites had destroyed his city and carried off his wives and all that they had. Even his own soldiers threatened to stone him. The loss of his property and his family, coupled with the threat of the soldiers to stone him, caused David to come back to God in prayer.

Hastily getting together an armed force, he pursued the Amalekites, fought against them, and virtually destroyed them. "And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled." (I Sam. 30:17). Immediately following this Scripture, is our text which tells us that David recovered all that he had lost, and also some of the possessions of the Amalekites. "And David recovered all that the Amalekites had carried away: and David rescued his two wives. And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all." (Sam. 30:18, 19).

I

May I impress upon you the fact that David and his companions had lost all. In reading the Scripture, you find that they had lost their

wives, their city, their sons and daughters, provisions, and all that they had. Everything had been carried away by the Amalekites. Yes, David and his companions had lost all.

How like unto our loss in the Garden of Eden, for in the day that the temptation was brought unto Adam and Eve, we lost the Garden with all its joys. We lost the world, for henceforth it brought forth thorns. We lost life, both spiritual and natural. We lost hope. We lost peace. We lost our untainted conscience. We lost our physical perfection. We lost God's presence and God's favor, and this to such an extent that our religious devotions are an abomination to God. "The sacrifice of the wicked is abomination:" (Prov. 21:27). David and his companions lost all when their property and possessions were captured away by the Amalekites; so we lost all when sin came into the human family in Eden.

When the children of Israel were in battle one day with the Philistines, the ark of God was captured by these heathen people. When the tidings of the battle were carried to Jerusalem, it was necessary to tell how that the ark was captured and that Eli's two sons had been slain. The wife of one of these sons was soon to give birth to a baby. When she heard of the death of her husband and the fearful tidings as to the battle, she prematurely brought forth her child, and in her dying agony, named the child "Ichabod," which means "the glory has departed." The spiritual name of all of Adam's fallen descendants should be Ichabod, for truly the glory of God has departed from us. What a contrast between man in his original condition and man in his present condition. This Scripture somewhat shows the contrast. "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." (Eccl. 7:29).

II

However, though David and his companions lost all, David likewise recovered all. When he returned home and found that the city was destroyed and everyone and everything had been carried away, he organized his men into an armed force, swiftly overthrew the enemy, and recovered all of the lost possessions. Following the analogy, I would remind you that David in this instance, represents the Lord Jesus Christ, for when the Lord Jesus wrought our redemption, He recovered all that we lost in the Garden of Eden.

Man now has communion with God just like he had in the Garden of Eden. Of this the Bible gives us definite assurance. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1:3).

We now have peace with God. Since man was expelled from the Garden of Eden, no one has ever had the peace of God except those who are saved through Jesus. The gift of peace is ours. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1). And, having made peace through the blood of his cross, by him to reconcile all things unto himself." (Col. 1:20) As David recovered all, so our greater David, the Lord Jesus Christ, has done thus for us.

We lost God's favor at Eden, but now we have the grace of God through Jesus. Listen to these Scriptures: "For the law was given

by Moses, but grace and truth came by Jesus Christ." (Jn. 1:17). "Grace be with all them that love our Jesus Christ in sincerity." (Eph. 6:24). I Peter 3:7 even refers to us as "heirs of grace."

Furthermore, in Adam we lost our spiritual life. This was recovered for us by Jesus. Hear His own words when He says, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him." (Jn. 3:36). "Verily, verily, I say unto you, He that believeth on me hath everlasting life." (Jn. 6:47).

III

Even though David and his companions lost all, and though David recovered all, this does not end this rich story of grace, for beloved, David not only recovered what they had lost but he recovered for his men more than they had lost. How like unto the Lord Jesus Christ, for Christ has not only given back to us that which we lost in Adam, but He has also given us what Adam in his perfection never had.

Today we have a perfect divine righteousness wherewith we are clothed. Listen: "For he hath made him who knew no sin, to be sin for us; that we might be made the righteousness of God in him." (2 Cor. 5:21). Adam never possessed this. He did have a perfect human righteousness. This is all that any of us would have ever had if Adam had not sinned and Jesus had not died for our sins. Just as David recovered more for his men than they had lost, so when Adam lost for us our perfect human righteousness, Jesus recovered for us a perfect divine righteousness, so that we are now clothed in the righteousness of the Lord Jesus Christ.

Likewise, through Christ we have another blessing which Adam in his perfection never had. Adam was in danger of Hell, but for the child of God there is no danger of hell. Listen: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (Jn. 5:24). "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8:1). The child of God is not only saved, but safe, and shall be eternally with the Lord. Marvelous as it is that David recovered more for his men than they had lost, so Jesus has recovered more for us than Adam ever had. Though Adam was in danger of hell, the true child of God need have no fear of it.

Also, Christ has given to us a salvation that is eternally secure. This Adam did not possess. What a marvelous difference between Adam in Eden, and the true child of God under grace today. Adam was not secure. This we know in view of the fact that he fell, but the child of God today is eternally secure. Listen to these Scriptures: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." "And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (Jn. 10:28,29) Whenever we read this story con-

cerning David and find him recovering for his men more than they had lost, we likewise rejoice, for we know that Christ has recovered for us who are saved, more than we ever lost in Adam.

Yes, even beyond this, we are heirs of God. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. 8:15-17). This was never spoken in Eden, for this could never have been true of Adam. Regardless of the great privileges that Adam had in Eden, ours are far greater today, for our greater David, even the Lord Jesus, has not only given us back what we lost in Adam, but through the salvation that He wrought out for us, we have more than Adam ever possessed.

It is even true today that we have redemption which Adam never knew of until after he was banished from Eden. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. 1:7). Did you ever pause to remember that Adam was the work of God's hands, but we today are the fruit of the travail of His soul? If Adam had never sinned in Eden, we would never have needed nor known of redemption. Jesus has thus recovered for us more than we lost in the Garden of Eden.

In order that you might fully see how much more we have in Christ than we lost in Adam, will you notice that Adam in Eden never knew anything about a resurrection, but that we today have the privilege and the hope of a glorious resurrection.

Listen to this Scripture:—"Jesus saith unto her, Thy brother shall rise again." (Jn. 11:23). I often think of that day when Jesus arose from the tomb of Joseph of Arimathea. He did not leave the grave empty, but He left it furnished for those who should come after Him. The grave clothes were all folded up for us to use, and the bed was fully prepared for our slumber. Adam knew nothing of this in Eden, yet we know of it today through Jesus. Just as David recovered far more than his men ever lost, so Jesus has recovered a far greater inheritance than we would ever have known had Adam and Eve not lost their possessions in Eden.

IV

Eventually, the spoils of David's battle were divided. What a scene it is which the Scripture describes. "And when David came to Ziklag, he sent of the spoil unto the elders of Judah, even to his friends, saying, Behold a present for you of the spoil of the enemies of the Lord." (I Sam. 30:26). When the battle between David and the Amalekites was ended, David divided up the spoils and made a distribution thereof to those who had labored with him and had befriended him.

Whenever I think of this, my mind wanders off into the days of the distant future when we ourselves shall be in the Heavenly Kingdom of the Lord Jesus Christ. What a day it shall be when we shall be rewarded for the deeds which we have done here in this life which were pleasing to Him. If we have even handed out a cup of cold water, there shall

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"David Recovered All"

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be a reward for that service. Listen: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." (Matt. 10:42). In how many ways we shall be gloriously rewarded that day; We shall even be rewarded for having patiently allowed others to foment their slander upon us. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5:11,12). Every deed that we have ever done in His name from the hour of conversion on, shall cause us to receive a rich reward. "And every man shall receive his own reward according to his own labour." (I Cor. 3:8).

It must have been a glorious day when David divided the spoils of war among his friends. It must have been a day of immeasurable happiness. Yet, this day pales into insignificance and fades into nothingness in comparison with that yet future day when the rewards of faithful living, giving, serving, and suffering, shall be handed out by the Lord Jesus Christ. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. 5:10). In this verse the word for "judgment seat" is the Greek word "bema." It was the place where the winner of an athletic contest appeared to receive his prize. This then declares that we who are saved, shall receive the reward that is ours as we appear before the Lord Jesus.

Now briefly let us summarize the message: David and his companions lost everything; so did we lose all in the Garden of Eden when Adam and Eve sinned. David recovered all when he fought against those who had robbed his city; and in like measure, Jesus, in our redemption, recovered everything that Adam lost in Eden. David recovered for his men more than they had lost; and the Lord Jesus Christ has not only recovered that which we have lost, but He has given us that which Adam in his human perfection never possessed. Finally, as David divided the spoils of war, so some day Jesus Christ is going to reward each of the redeemed who are faithful to Him. In view of these great spiritual truths, may I ask you if you are saved? If not, may I urge you now to let Jesus Christ come into your heart. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (Jn. 1:12).

Missionary Writes Another Letter Of Labors in Brazil

(Continued from page one)

ing. The worst enemy the United States has.

The boat last Saturday brought the copy of The Examiner containing the letter from Lum Pendergast. That was good. More power to you, or should I say, to Lum? Ha! I wish all preachers and legislators there could read the paper. The boat before this brought 3 Records and only one copy of your paper.

And it was of an issue I had already received. So if it may be convenient I wish you would include the names of the contributors each month. Perhaps the decline in July gifts was, in part, caused by my diminished correspondence.

Am sure Bro. White's visit was a joy. Wish we could have been present. But I would rather have been here. You understand. I get Bro. White's paper occasionally. Once, I wrote and thanked him for his kindness, but as he did not answer, I suppose he did not receive the letter.

Regarding the change of location: I do appreciate the attitude of both you and the Church. Leaving me wholly to the leadership of our Lord is certainly as it should be. And I assure you it is only due to what I firmly consider His leading that I am contemplating moving. It came as a shock to me. Maybe we are to return later and reap from this sowing, but as to the present I am fully persuaded our work here is completed. It isn't because of the opposition of anyone, nor of any other thing except that the Lord has indicated He is through with us here—for the present.

Now I understand why our Master did not give us the building that is in Bro. Jones' hands.

We plan to leave the last of September, as the year is up on our house at that time. We will then go to Recife, Pernambuco, where Bro. W. C. Whitley is located. It is something like three days direct journey to the southeast of here. Same climate. Frankly, I am not certain that there is where we will stay. But I am absolutely certain that it is the point to which we are to go now. We walk by faith, not by sight.

Please remember us to all the brethren, the Church of Christ of Russell. May God bless you all, and grant much fruit there and here, by His matchless Grace.

In our Saviour's Name,

—C. W. DICKERSON

THE DRINKING BOY

'Tis sad to see the drinking boy
Who wastes his life and saps his joy,
Who ruins his health and hurts his name

He never can ascend the height
And stand with men of strength and might,
For liquor takes him down life's grade
Where dissipated wrecks are made.

The boy who drinks is on his way
To crime and prison some sad day,
Where he perhaps may sigh and weep
And for his sins and evils reap.

The drinking boy defeats his life
And brings confusion, trouble, strife
To home and loved ones, neighbors, friends
Till in the grave and hell he ends.

The drunkard leads his fellows wrong,
And may defeat a mighty throng,
Then dear young man, O stop and think
And do not curse your life with drink!

—Walter E. Isenhour

That man is of most use to the world who gives himself most freely to God for God's use.

The torch of Christianity may be lit in church, but it does its burning in the shop and in the street.

I Owe My Pastor

(Continued from page one)

courtesy of attention when I go to church that he may not be annoyed and troubled by seeing from my careless, inattentive actions that he is not holding my interest.

Charity—I owe it to my minister to overlook any trivial flaw or little personal peculiarity that is merely a mannerism of speech or action, and in no way hinders his work.

Gratitude—I owe it to my minister to remember gratefully the many things he has helped me to bear, some trial, and the precious outpouring of his sympathy that strengthened and helped me when some loved one entered the valley of the shadow.

Financial Support—I owe my minister my portion of his salary, paid promptly and cheerfully, that he may not be hindered in his work by financial worry.

Remembering the nobility of the Christlike men who have ministered unto me, I feel that my debt to them can never be fully paid. It is too great. They are men chosen of God to preach the unsearchable riches of Christ Jesus, the Son of God. —Selected.

TROUBLE IN THE CAMP OF THE LANDMARK BAPTISTS

The LANDMARKERS seem to be having some trouble in keeping all their churches "going straight." A recent issue of the "Orthodox Baptist Searchlight" tells of some one "stealing" a church of the Landmark Association and of taking it bodily into the Convention. The writer of this article says:

Therefore it is going to become necessary that our churches, on **HIRING PREACHERS**, do like other business firms: **MAKE THEM SIGN A CONTRACT TO REMAIN TRUE TO LANDMARKISM.** But in addition to making them sign a contract, make them furnish a recommendation written and signed in their favor, by some leading, well known **LANDMARKER**, like Ben M. Bogard, J. Louis Guthrie, M. B. Hubbard, W. J. Burgess, C. N. Glover, of Arkansas, or some well known leading Landmarker in what ever state, the applicant comes from, and take plenty of time to write to the one recommending him, to ascertain if he had been true and dependable and has shown reliability in Landmark ranks for any length of time.

I am not defending the preacher who "stole" this church, but if the records could be had, I imagine that the Landmarks have alienated the affections of as many Convention churches as Convention preachers have of the churches belonging to the Landmarkers. I don't know this, I am only venturing the assertion.

Be that as it may, our brother is wrong in that he is ignoring entirely the leadership of the Holy Spirit by substituting what he calls "business sense."

The Catholics have a pope; Presbyterians place their preachers through the Assembly; Methodists have bishops, presiding elders, and Conferences.

It is a new venture for Baptists of any variety to pattern after these rather than the New Testament.

We don't believe that Ben Bogard and the other brethren suggested, would ever agree to such a position among the Landmarkers. How-

ever, when they do, we want to ask for just one chapter and one verse which will justify their new office of dictating who shall be pastor of Baptist churches.

BOOK REVIEWS

(From Grosset & Dunlap, N. Y. C.)

ARIEL CUSTER—By Grace Livingston Hill, 336 pages. Price, 75c. Left alone in the world after the death of her grandmother, Ariel was forced to leave her beloved old Southern home to go to an unknown Northern city to make her home with a cousin. However, when she arrived in the city, her troubles began, for it was then she learned that her cousin had been called away to she knew not where. Thus she was left completely alone in a city of strangers.

However, fate was kind to Ariel, for through an accident she literally fell into the arms of Judson Graniss, who proved to be a real friend. Judson's domineering mother had other plans for her son, and she did everything she could to make life miserable for both of them. But quiet little Miss Emily Dillon proved to be quite a help to both of them.

The disappearance of Miss Dillon, the finding of a body in a creek near by whom everyone believed to be Emily, Ariel and Judson on trial for the murder of Emily, and the sudden return of Emily with a husband, all go to make the story more exciting.

You'll love the sweet personality of Ariel, the Christian spirit which she manifests at all times, and her implicit faith in her God in the time of trouble. The influence of a Christian life is clearly shown when Ariel has the joy of seeing Judson accept her Saviour, and hand in hand they walk together.

SOME APPRECIATED COMMENTS

"I like your paper very much and don't want to miss a single copy. The sermon on 'Spiritual Adultery' was the finest thing I ever read. It made me glad I am a Baptist."

—Mrs. Leland Morris
Hazel, Ky.

"When your paper began coming to me, I did not read it much for a while, but lately have been reading it quite a lot. I find it is full of good sound gospel news. It is as fine a paper as I ever read. I do not want to be without it."

—Elder T. L. Mattingly
Shepherdsville, Ky.

"I know of no other Baptist paper now that meets the need of this apostate age as does your uncompromising BAPTIST EXAMINER."

—Elder Earl A. Spencer
Monticello, Ky.**AND IT BEARS HIS NAME!**

This estimate of the Dies Committee should be carefully pondered by multitudes of already deceived people in our land:

"The radical affiliation of the Federal Council of Churches of Christ in America is a subject of extensive discussion. Apparently in lieu of promoting, primarily, Christianity among its several members, it more than represents a huge political machine and appears to intermeddle radical politics. Its directorate indicates that it interlocks with many of the most extreme radical organizations."

When a man confesses his own, and not a neighbor's sin, he is not far from the Kingdom of God.