

Help Us Stay on the Air and Edit this Paper Until Jesus Comes

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).

WHOLE NO. 207

RUSSELL, KENTUCKY SATURDAY, JANUARY 17, 1942.

VOL. 10, NO. 49

Virgin Birth Of Our Lord Denied By Many, Believed By The Editor

Of recent date, the Associated Press told of a group of scientists who claimed certain experimental rabbits had produced their young by virgin birth. Their experiments consisted, so they said, in putting cubes of ice and salt into the generative organs of the mother rabbit, and conception resulted.

It isn't our intention to say whether this, is or is not, true. The part of their report which interested this editor was that in which they disdainfully made light of the virgin birth of Christ. There are some definite reasons why we believe that He was virgin born.

The virgin birth was prophesied in the Old Testament. Isa. 7:14. Genesis 3:15 speaks of the "seed of the woman." There never was but one, namely, Jesus. Cf. Dan. 2:45.

At least one medical man believed in the virgin birth, for it was reported by Dr. Luke. Luke 1:31.

Joseph knew not Mary until after the birth of Jesus. Matt. 1:25.

The Holy Spirit declared that Jesus was virgin born. Matt. 1:18-20.

The penalty of stoning was imposed on everyone guilty of adultery. Cf. Lev. 20:10. Since Mary was not stoned, this proves that her friends and acquaintances believed that Jesus was virgin born and not born through adultery.

It is a well known fact that bees multiply through patheno-genesis, that is, generation by virgin. Surely God could use the same procedure if He so desired. Cf. Luke 1:37.

Paul likewise declared that Jesus was "made of a woman." Gal. 4:4, 5.

The virgin birth is likewise true

(Continued on Page Two)

A Desert Mirage

"Napoleon came with his soldiers to cross the desert on one of his long marches, and in that early morning when they started across the desert, the historian tells us that the hot sun came down on the white sands, and the light and heat reflected made the men pant for water, as they marched across that terrible desert. In their fierce thirst they looked everywhere for water, but the wells were dry, and no water could be found. Then they looked out there a little distance ahead and saw a beautiful lake of water, right out in the desert before

(Continued on Page Four)

THE THREE MONKEYS

"Three monkeys once dining in a cocoanut tree,
Were discussing some things they had heard true to be.
What do you think! Now listen you two,
Here, monkeys, is something that cannot be true,
That humans descended from our pure race;
Why it's simply shocking — a terrible disgrace.
Who ever heard of a monkey deserting his wife?
Leave a baby to starve and ruin its life?
And have you ever known of a mother monk
To leave her darling with strangers to bunk?
Their babies are handed from one to another,
And scarce ever know the love of a mother.
And I've never known a monkey so selfish to be
As to build a big fence around a cocoanut tree,
So other monkeys can't get a wee taste.
But would let all the cocoanuts there go to waste.
Why, if I'd put a fence around this cocoanut tree,
Starvation would force you to steal from me.
And here's another thing a monkey won't do;
Seek a boot-legger's shanty and get on a stew,
Carouse and get a whoopee, disgracing his life,
Then reel madly home and beat up his wife.
They call this all pleasure, and make a big fuss—
They've descended from something — but not from us!"

Author unknown.

WITH DICKERSON IN BRAZIL



C. W. Dickerson

Caixa Postal 680
Recife, Pernambuco
Brazil, S. A.

Dear Bro. Gilpin:

Your letter containing the November check for the amount of \$215 came this morning. Many thanks. It had been wet, was even yet damp, but I think the check will pass.

Was so glad to hear from Charles. I am sure they write, and we certainly do, but rarely do we hear from them. We had no idea that he contemplated such a move. (This refers to the fact that Charles has joined the navy). Had it been Wayne, I would have been less surprised. We will appreciate any further word you may be able to give us respecting either of them. Maybe now that we are located in Recife, if we can get their addresses, we will be able to resume correspondence. It would mean a lot to us, and surely to them also.

(Continued on Page Four)

Some Questions By Our Readers, With Answers By The Editor

1. How often can one be converted?

Just as many times as he sees and accepts the truths of the Bible. He can be saved but once, yet he can be converted again and again. Cf. Lu. 22:32. Every time the Holy Spirit impresses some new Bible truth upon a believer, so that there is a definite change in his life — that believer is converted again. Oh, that many of our doctrinally weak Baptist people might be converted and thus become real Bible-believing Christians.

2. Is there any distinction between a believer's works and fruit?

Yes, decidedly so! A believer's works are his efforts in pleasing God, and his service for God, whereas the fruit in a believer's life is the silent outgrowth of the work of the Holy Spirit in his life. Gal. 5:22, 23 lists the various fruit that grow in a believer's life.

3. What is salvation?

Most people refer to it as a creed. In fact, most denominations thus hold. However, the Bible reveals that salvation is not a creed, but a person — namely, the Lord Jesus. Cf. Luke. 2:30. Hence when we say that one has gotten salvation, we mean that he has gotten Jesus, or perhaps strictly speaking, that Jesus has gotten him.

4. Was Lot a saved man?

Yes. 2 Peter 2:7, 8.

5. When was Abraham saved?

Many think he was saved when he left the Ur of the Chaldees, but God's Word does not thus teach. It is true, he then became a believer in God the Father, but such faith will not save.

One night Abraham and God took a walk together, and when Abraham was unable to number the stars, God

(Continued on Page Four)

Concerning The Bible

The Bible is the world's best book; a compendium of knowledge concerning human nature; a storehouse of spiritual food. No literature furnishes man with wisdom, moral insight, and character development as does the Bible. The Bible contains the vitamins of soul health.

The Bible is:

The aged man's best staff;
The youth's best guide;
The child's best schoolmaster;
The student's best textbook;
The teacher's best syllabus;
The business man's best ledger;

(Continued on Page Two)

The First Baptist Pulpit

"WILL THE LAW SAVE?"

"For Christ is the end of the law for righteousness to every one that believeth." — Romans 10:4.

A man was preaching in the slums of a great Scotch city. He had been exhorting his listeners to make a new start; to use their will power to the utmost; to turn over a new leaf, and the like. On the out-skirts of the crowd, stood a poor fallen woman of the streets. She stood this preaching of the law as long as she could, and then from the depths of her despair and failure, she cried out, "Your rope's not long enough for me."

(Continued on Page Three)

The Baptist Examiner

JOHN R. GILPEN EDITOR

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A NEW YEAR'S WISH

Among the many seasonal expres-
sions of friendship and appreciation
which were received by THE BAP-
TIST EXAMINER, perhaps the one
most appreciated came from Brother
Peter McI. Clasper of Lapeer, Mich-
igan, who declared his new year's
wish in our behalf to be

C ourage — in your service for
Him.

H ealth — in body and mind for
your work.

R iches — in His riches, heart and
home.

I nspiration — for the battle
against foes innumerable.

S atisfaction — in your work, by
pen and preaching.

T estimony or Triumph, in all you
undertake.

We pass this on to our readers with
the sincere hope that this new year
shall be a blessed one for each of you.

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work in prayer and send us your con-
tributions as God directs.

CONCERNING THE BIBLE

(Continued from Page One)

The miner's best lamp;
The musician's best harmony;
The soldier's best manual;
The sailor's best compass;
The traveler's best chart;
The doctor's best "materia medica";
The builder's best blue-print;
The world's best code of ethics;
Civilization's best constitution;
The sinner's best friend; and
The lost man's way of salvation.
Eastern Baptist Theological Seminary—
George Palmer, President

A FINE LITTLE BOOK

We have just received a little book-
let from Elder R. Y. Blalock of An-
tioch, California, which we are happy
to commend in our paper. It is a
good book for Baptists to read if they
want to become real Baptists.

Four themes are developed in it
particularly. First, "True Baptists
In All Ages Since Christ Have Op-
posed Alien Immersion." Second,
"Baptists Traced From The Apostles
to America." Third, "The Founders
Of The Denominations." Fourth,
"How To Organize A Missionary
Baptist Church."

If you would like to have a copy
of it, Brother Blalock will send it to
you for ten cents, or ten copies for
fifty cents, or twenty-four copies for
one dollar. It would be a mighty good
investment to buy a dollar's worth
and hand them out to your friends.

The address is

Elder R. Y. Blalock
Route I
Antioch, California.

HE WAS A "POOR HEATHEN"

A certain rich man did not approve
of foreign missions. One Sunday at
church, when the offering was being
taken up, the collector approached
the millionaire and held out the bag.
The millionaire shook his head. "I
never give to missions," he whispered.
"Then take something out of the bag,
sir," whispered the collector. "The
money is for the heathen." "The
Outlook."

"Christ is never so real in the
Christian life as when we die daily
and keep dead to everything but Him
and His cause."

WHISKEY AND LIQUORS

If you want your brains palsied,
and your character burned out, and
your soul damned, try any brand of
liquor advertised in this country.

If you haven't any brains, and you
want your feet tangled, whisky will
do it.

No one but a fool will drink it; no
one but a fiend will make it; no one
but a rascal will vote for it, and no
one but a careless reprobate will sell
it. How's your standing?

"WILL THE LAW SAVE?"

(Continued from Page One)

I

This beloved, is the experience of all those who try to be saved by the law. Sooner or later, each realizes that the law cannot save. It is thus that I bring this message today, for it is my desire that each of you shall realize now that there is no salvation in the law.

I declare first of all, that no one can ever be saved by the law. Listen: "Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. 3:28). You will notice in the light of this verse, that salvation is by faith and apart from the deeds of the law.

Then again: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Jesus Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." (Gal. 2:16). Here we are expressly told that no flesh shall be saved by the works of the law.

It makes no difference as to our deeds, our works, nor our attempts in saving ourselves. There isn't a man in Heaven today who is there because of his own deeds, nor because of his observance of the moral law of God. In like measure, there never shall be anyone in Heaven who will be there because of his own works. Listen: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Eph. 2:8, 9).

In order that you might see the utter impossibility of anyone being saved by the keeping of the law, notice Paul's words again to the church at Rome. "Therefore by the deeds of the law there shall be no flesh be justified in his sight." (Rom. 3:20).

Fully nine-tenths of this world is expecting to be saved on the basis of their morality, good deeds, and the works of the law. Yet, we are definitely assured in these Scriptures that it is as impossible for a man to be saved through his own works, or through the deeds of the law, as it would be for one to lift himself by his own boot-straps or to over-turn a building single-handed.

II

Not only is it true that one cannot be saved by the keeping of the law, but there are certain definite fore-gone conclusions concerning those who are attempting to thus be saved.

First of all, everyone who is under the law is today under a curse. "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Gal. 3:10).

In the light of this verse, I ask you a question: Have you lived up to the "all things" of the law? Now be honest, have you? If there has been the least deviation, if there has been the slightest infraction, if there has been the simplest turning away from the law, then you are under the curse of God, for God says that the

individual who has not continued in the "all things" of the law, is under a curse. This means then that everyone outside of Jesus Christ who is attempting to save himself by his own deeds and the works of the law, has a curse resting upon him now.

Then too, all those who are under the law, are under death as well. "The sting of death is sin; and the strength of sin is the law." (I Cor. 15:56). In the early spring when a farmer does not have time to cut all the trees about his property, it sometimes becomes necessary to put a girdle about the base of a tree in order to deaden it. Occasionally, the sap has already started to arise before the girdle is placed there, and consequently the tree blossoms and puts forth leaves. Yet, in the summer time when the hot winds of June, July, and August blow upon it, this tree is one of the first to wither and soon dies. Every sinner is thus pictured. The man who is under the law is under a sentence of death.

Furthermore, that one who is under the law is not only unsaved, but he also has the sentence of condemnation resting upon him. When Paul went into the regions of Galatia, he had a remarkable experience in that many outwardly espoused the doctrines which he preached. Still later, these departed from his teachings and went back under the law. Listen to what he said unto them when he wrote to these churches: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:6-9).

I say then, beloved, that the law not only cannot save, but that those that are under the law are under the curse of God, the sentence of death is resting upon them, and condemnation has already been passed upon them.

III

In view of the fact that the law cannot save, and that those who are trying to be saved by the law, are actually under the curse, the prospect of death is over them, and they are under the sentence of damnation, then the question logically arises: Why did God give the law? First of all, it was given to show our own unlawfulness, and to reveal to us the fact that we are sinners. This is the teaching of all of God's Word. "For by the law is the knowledge of sin." (Rom. 3:20). Thus it is true that through the law we have the knowledge of sin. We would not know we were unlawful, — we would not know we were sinners except through the law.

Then again, Paul says: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." (Rom. 7:7). We would never have known sin. We would never have known anything relative to it if it had not been for the law revealing to us our sinfulness and iniquities.

ness and iniquities.

Thus, through the law we come to know of our sinfulness. The law, therefore, is the revealer of sin. It is the straight edge which shows the crookedness of the self life. It is the spirit level which discloses its departure from the horizontal. It is the plum line which indicates its lean from the vertical. It is a mirror let down from God to show how distorted from Christ's image is the image of the man after the flesh. It is the beam of sunlight which lights up the darkened room and reveals the unseen specks of dust which were all the while floating there in the darkness. Did you ever notice that sometimes you can gaze into a window and even the glass thereof acts somewhat as a mirror — at least you can see objects in it somewhat dimly? You can put on a coat of quicksilver there, and the whole situation changes immediately. What you can see but dimly, is now clearly revealed. This is what the law did. It revealed sin and shows us our own sinfulness and our unlawfulness.

Furthermore, the law was not only given to show us how sinful we were, but to kill the sinner. Listen: "But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death." (Rom. 7:8-10).

Here are three much misunderstood verses. Before the sinner realizes that he is a sinner, he thinks himself very much alive. He does not realize his own spiritual condition. Actually he is spiritually dead, — just as dead to God as any corpse is to his family. In fact, the sinner is as spiritually dead as any corpse is physically dead. Yet, the sinner does not realize this. It is only when the law of God is given to him that he realizes his sinfulness, his spiritual deadness, and the lack of God in his life. Thus, the law kills the sinner. It kills the "ego," it kills the boasting, it kills the fleshly pride. In fact, in every detail the sinner who thinks himself alive actually sees himself to be dead by what he learns from the law of God.

In the third place, the law was given that it might stop the mouths of men. It is just natural for the unsaved man to boast about his goodness. I have not talked with a sinner this week but what has told me of his own morality and goodness. When men read the law of God and find out how sinful they are, the Lord Jesus naturally stops their mouths. Listen: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." (Rom. 3:19).

Let me give you a good illustration of this right out of the Word of God. Do you recall the rich young man who came to Jesus to learn the way of life eternal? You remember that when Christ enumerated several of the Ten Commandments, that he boasted of the fact that he had kept all these from his youth. You will notice that

while he came speaking, he went away silent. You will notice he came appealing to the law, but that the law quickly stopped his mouth. He avowed that he had kept all the law from his youth up, but he seemed to overlook what the law required. It demanded that he love the Lord his God with all his heart, soul, strength, and mind. So Christ put him to the acid test. He told him to go sell all he had, give to the poor, and come follow Him. That is, He told him to show he loved his God more than he did his possessions. You doubtless remember this young man broke under this test. The searchlight of the law lit up his heart and showed him that "where his treasure was, there was his heart also." He loved his gold more than he loved his God. He came confident; he went away condemned. He came speaking; he left in sorrowful silence. The law had thus done its work.

Then also, the law was given to bring men to Christ. Paul assures us that this is one purpose of the law. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." (Gal. 3:24). The word which is translated "schoolmaster" actually meant "child conductor." It wasn't that he taught the child, but the schoolmaster conducted the child to the one who taught it. The law is thus to bring us to the one who can teach us all things pertaining to life and death, heaven and hell.

As we stated in the beginning, so many people try to save themselves by the law. Let me show you again the fallacy of this. A man looks into the mirror and sees a big spot of black on his face. No sensible man would try to remove the black by rubbing his face with a mirror. Yet, it would be just as sensible for a man to take a mirror and try to cleanse the black from his face by rubbing it thereby, as it would be for a man to try to save himself by the works of the law. As the mirror reveals the black, so the law brings the revelation of sin in order that it might bring us to the Lord Jesus Christ as Saviour.

IV

Since the law cannot save, where then is there any hope for the sinner? If there is no hope in the law, nor morality, nor the works of the flesh, nor in religion, then wherein can man find hope for the trying hours of today and tomorrow? I declare, beloved, that the hope that we can have is not in the law, but in the grace of God. Listen: "For the law was given by Moses, but grace and truth came by Jesus Christ." (Jn. 1:17). "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." (Rom. 8:3).

This then is our only hope. God commanded that the law be fulfilled. There never was but one who did this, and that was Jesus. He was born under the law. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." (Gal. 4:4).

He lived perfectly before the law. "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).

By His death He satisfied the law. "To redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:5).

Through His death He redeemed us from the curse of the law. "Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. 3:13).

Finally, by His death He nailed the law to His cross. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col. 2:14).

Therefore, the sinner is no longer under the law. "For sin shall not have dominion over you: for ye are not under the law, but under grace." (Rom. 6:14).

Dear sinner friend, suffer this closing admonition. The law cannot help you. Near Jackson, Kentucky, in old bloody Breathitt County, a murder was committed several years ago. The murderer was sentenced to life imprisonment in Frankfort. He was one of the most incorrigible prisoners in our state penitentiary. Punishments of various kinds, even physical torture, was inflicted. His stubborn spirit refused to bend. "Big Jim," as he was called, continued to be the penitentiary's worst prisoner. One day a husband, wife, and little daughter were being shown through the penitentiary. The little girl was tired from walking. The mother and father were both tired from carrying the little girl, and still the little girl begged to be carried. The warden who was taking them through the penitentiary, noticed "Big Jim" in the corridor, called him to him and commanded him to pick up the child and carry her. With a look of insolence upon his face as if to say that he would not do so if he did not have to, he came near. As he looked down, she said, "Please carry me, mister, and I will give you a kiss." Perhaps it was the thought of a flaxen, curly-haired child at home, or it may have been her kindness (probably the first he had known in months), but something gripped him, and he stopped over to pick up the child with tears streaming down his face while she placed a kiss upon his cheek. That day "Big Jim," the penitentiary's bad man, became a changed man. Never again was he recognized as the terror of the penitentiary. That act of kindness did for him what the law could never do. What the law fails to do for us, and what religion fails to do, the Lord Jesus Christ can do. You need Jesus. "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31).

"If you could see Christ standing here today,
His thorn-crowned head and pierced hands could view,
Could see those eyes that beam with Heav'n's own light
And hear Him say, 'O sinner 'twas for you.'
Would you believe, and Jesus re-

ceive,
If He were standing here?
Will you believe, and Jesus receive,
For He is standing here."

VIRGIN BIRTH OF OUR LORD, DENIED BY MANY, BELIEVED BY EDITOR

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because of the logic of the situation. If His birth were natural, who was His father? Certainly it wasn't Joseph, for he disclaimed the paternity of Mary's conception. This would mean that Jesus was either begotten of the Holy Spirit, or else He was conceived outside wedlock and betrothal. In the light of Mary's exemplary life, the virgin birth must be true.

Jesus refused to call Joseph or any other man His father. Cf. Luke 2:48, 49.

The sinless nature of Christ argues as to the virgin birth. Certainly He was absolutely sinless. Cf. 2 Cor. 5:21; I pet. 1:18, 19; Heb. 7:26. Had He been conceived in the usual manner, He would have had a sinful nature.

In the genealogy which Matthew gives (Matt. 1:1-16), it is interesting to notice that of all the births it is said that they were begotten, whereas concerning Jesus, it was said that He was born.

Mary magnified the Lord because of her pregnancy. Cf. Luke 1:46. She praised God. Certainly she would not have done so if Jesus had been conceived out of wedlock.

Further, Mary went to her relatives and told them of her condition. Luke 1:39. She was not ashamed of it. This in itself, by implication, is enough to prove the virgin birth.

The virgin birth is one of the best attested historical facts. Matthew, Luke, Mark, and Joseph all believed that Jesus was virgin born. Here are at least four witnesses to establish this truth. Cf. Matt. 18:16.

It is therefore our contention that Jesus was virgin born. How anyone can believe otherwise is a puzzle to us!

SOME QUESTIONS BY OUR READERS, WITH ANSWERS BY THE EDITOR

(Continued from Page One)

said "So shall thy seed be" (Gen. 15:5). That word "seed" referred to Christ. Cf. Gal. 3:16. Then it was that Abraham exercised faith in Christ and was saved. Cf. Gen. 15:6.

6. Isn't it possible for one to be saved by faith in God, without trusting the Lord Jesus?

No. Jesus definitely stated that no one could honor the Father without honoring the Son. Cf. John 5:23. That's why it's impossible for a Jew, a modernist, or a Mohammedan to be saved, regardless of how good or religious he may be.

7. What Scriptures show that one can not be saved by works?

Isa. 64:6; Matt. 7:22, 23; John 6:28, 29; Romans 3:28; Gal. 2:16; Eph. 2:8, 9; 2 Tim. 1:9; Titus 3:5; and Romans 4:5.

8. What did Paul mean when he said that Christ has an unchangeable

priest-hood?

The Scripture referred to is Heb. 7:24. The word "unchangeable" literally means that it does not pass to another. Therefore, the pope and all his subordinates lie when they say that they act as a priest in Christ's place, for Christ is still our priest; He has never handed His priest-hood to another.

Christ is our great high-priest and each saved person is a believer priest under Him. I Pet. 1:9; Rev. 1:6.

This kills forever the Catholic idea of priest-hood and the auricular confession. The only one to come between the soul and God is Christ. Cf. I Tim. 2:5.

9. If works do not have any part in salvation, what then does James mean when he speaks of Abraham being justified by works?

Read carefully James 2:20-24. The works to which James referred, are the works which justify one in the eyes of man. All that men can see of us is our works. If one declares he is saved and men can see good works in his life, then his works justify his profession, as viewed by others.

This is self-evident from the Scriptures. Abraham was saved (Gen. 15:5, 6) forty years before he offered Isaac. In the eyes of man, this merely justified his profession of salvation.

10. I had a little girl who died in infancy. Will I know her in Heaven?

Undoubtedly so! You and she will each have a perfect mind then. You knew her with the finite mind you have now. Surely you'll know her when you have an infinite, perfect mind in eternity. "Then shall I know even as also I am known" (I Cor. 13:12). David comforted himself in his grief when a babe had died, by saying, "I shall go to him, but he shall not return to me." (2 Sam. 12:23). This means nothing if it does not mean Heavenly recognition.

11. Was the church founded upon Peter or upon Peter's confession?

Neither. It was founded upon the Lord Jesus Christ. He is the Rock. "That Rock was Christ." (I Cor. 10:4). Even Peter is careful to tell us that Jesus was the rock. Cf. I Pet. 2:4-8.

12. Should a Baptist who drinks be allowed to retain membership in a Baptist church?

Paul says, "No." See I Cor. 5:11.

13. A deacon in our church believes in open communion, alien immersion, and attends union meetings. What should be done about it?

First, he should never have been elected as deacon. Cf. I Tim. 3:8, 9. All you can do now is admonish or teach him, and if he will not change his ways, exclude him. Cf. Titus 3:10, 11.

14. When were our names written in the Lamb's Book of Life?

Presumably, before the creation of the world. Rev. 13:8 refers to Jesus as "the Lamb slain from the foundation of the world." Eph. 1:4 says that we were chosen "before the foundation of the world." Evidently our names were inscribed when chosen.

15. Is God all-powerful?

Yes. My favorite text is, "There

is nothing too hard for thee." (Jer. 32:17).

WITH DICKERSON IN BRAZIL

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This being out of touch with them, really makes it hard.

Your description of a recent revival meeting, would fit well most of the churches with which I am acquainted here. Surely it is difficult to preach in such an atmosphere. Add to it, the fact of young people laughing at you because of your pronunciation, and you have my situation. The fact that many times my pronunciation may be nearer correct, according to the grammars, than theirs, does not hinder them in the least.

The meeting I mentioned, closed Saturday night, with three for baptism, in spite of the fact (and maybe because of it) that I let them know I believed the Bible on the position of women in New Testament churches. I also distributed copies of my tract on that subject. They were well received.

One member of the church, that is, a former member who left the church to go to the Seventh Day Adventists, came out to my house last Saturday afternoon to convert me to his views, or rather, Mrs. White's. He wasn't long in admitting that he was not a student of divinity and really didn't know much of such matters.

We rejoice that the work goes well. May God turn America back to Himself and give us victory over these atheistic heathen who have so treacherously defied God and man.

I am to have a part, beginning in February, in teaching the Bible to some seven or eight young preachers, hoping thus to multiply my influence mightly.

We are well. Trust you all are. Remember us to the church. Don't forget us when you pray. We pray for you.

In Christ's service,
C. W. Dickerson

P. S. I forgot to state there were adults, — two women, one forty-odd, and the other white-headed, surely in her seventies, and a man fifty or over, who came forward weeping unashamedly on the pastor's invitation.

A DESERT MIRAGE

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them, and they lifted up a shout of joy, and started on a run toward the water, but as they ran toward the lake, the lake ran. As they got nearer, the lake receded and got farther away. It was not a lake of water at all. It was a mirage of the desert, such as you and I have seen many a time in this great West. It was a cheat. It was a delusion. It was a snare. Oh my fellow man, traveling with me in an eternity endless, that picture of the mirage in the desert is the picture of human life at its best, without God. Without God, life is defeated, and its true aim vitiated and missed and lost — without God. Awful expression is that in the Bible: "Having no hope, and without God in the world." George W. Truett, D. D.