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ELD. ROY MASON  
Tampa, Florida

Let us note some of these false conceptions of holiness:

1. THE IDEA THAT HOLINESS INVOLVES PECULIAR DRESS.

We think of a sect that put their women in black stockings. Anything holy about black stockings? Not a thing. Some put their women in long dresses that almost drag the ground—a sort of shapeless “Mother Hubbard” looking thing at that. Anything holy about ugly clothing? Not a thing. Some members of certain groups wear long whiskers. Anything about whiskers that is holy? No—not even the “germs.”

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**BENJAMIN F. DOTSON**  
Elkhart, Indiana

A black and white portrait of a middle-aged man with a receding hairline, wearing round-rimmed glasses, a dark suit jacket, a white shirt, and a patterned tie. He is looking directly at the camera with a neutral expression. The background is a light, textured gray.

BENJAMIN F. DOTSON

Why did He select only Peter, James and John to see that manifestation? The answer can be found, we think by reviewing the lives of these three in relation to the past and the future of their part in the establish-

1. Peter, known for his zeal and courage, destined to possess an elevated position among the apostles. He was the first to make known the gospel to the Jews, at Pentecost, and to the Gentiles at the house of Cornelius. He was subsequently to die in defense of the gospel.

2. James. James was doubtless the scribe or secretary of the disciples. Was the first among the twelve to give his life blood in defense of the cause he loved so dearly.

3. John. If there is any reason why the other two were present on Mount Hermon, at that glorious manifestation of Christ's glory, it seems there can be no reason assigned, why he should not have been there. He was the youngest in the college of apostles; seemed to possess a deeper insight in spiritual things than the others; was to become author of the gospel that bears his name, the three epistles addressed to God's dear little chil-

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By T. P. SIMMONS,  
Coal Grove, Ohio

My book, "A Systematic Study of Bible Doctrine," is being translated into Portuguese by Missionary Harold Morris, located at Campinas, Brazil, with the able assistance of Brother E. W. Kerr, who is the former pastor of the First Baptist Church of Campinas. This translation is being made in order that the book may be purchased in Brazil. The following word was received recently from Brother Morris: "At last I am ready to give you some exact information as to the publishing of your book. I started the translation myself, but Brother Kerr, who reads English very well, has agreed to take up the job. He

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## HIS REQUEST WAS ANSWERED AT ONCE

While testifying at a service in a Baptist Church, at Doddridge, Ark., Henry Field urged his listeners to rededicate themselves and be ready for death.

"If it were not for the commotion it would cause," he said, "I'd like to go right here in my church."

He slumped backwards, dead. His death was attributed to a heart attack.

Mr. Field must have been a firm believer in the following, inspired words of the Apostle Paul: "We are confident . . . and willing rather to be absent from the body, and to be present with the Lord." (2 Corinthians 5:8).

For the believer to depart and to be with Christ is "far better," than to remain here. (Philippians 1:23).

It is a good thing that Mr. Field was ready to go, for his sudden departure gave him no time to prepare.

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# "THE WICKED"

"Let the wicked forsake his way." —Isa. 55:7.

I was rather impressed a few days ago when a professor of psychology of Western State College in Colorado proposed that a new course of study be added to the curriculum of most of the teachers' colleges, and that course of study that he proposed was an unusual one. You would never guess it, although you will agree that it is a study that surely ought to be made on the part of every one of us who are here in the

house of God this morning. I don't suppose you would ever guess it in a million years, but I am sure that you would agree with me that every individual from the Pentagon of Washington, down to the lowest person in the world ought to take time out and take a very, very extensive study in this particular course. The course which he proposed was a course in learning how to be silent. I will read what this psychology professor said to the graduating class of Trinidad Junior College, when he so strongly urged that such

a course of study be put into effect:

"If we could learn to keep our mouths shut at the proper time, we would spare the world much grief, sorrow and misunderstandings."

I thought when I read what this psychology professor had said, that that is exactly what every man and woman, especially the unsaved, needs today. They need to stand still and keep silent, and especially hear

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## A QUESTION: WHAT IS LIFE?

Whenever I hear someone say, "This is the life!," says Albert Verney, I wonder whose definition he is referring to. He could mean almost anything, as any book of quotations will show. Here are some of the definitions that follow the phrase, "Life is . . .," with their authors:

... a battle (Marcus Aurelius); a hollow bubble (E. V. Rieu); an empty dream (Robert Browning); a walking shadow (Shakespeare); a long tragedy (Isaac Watts); a jest (John Gay); a document to be interpreted (Amiel); a cup of tea (J. M. Barrie); a dusty corridor, shut at both ends (Roy Campbell); a bumper filled by fate (Thomas Blocklock); a smoke that curls (W. E. Henley).

"This is life eternal," said the Lord Jesus, "that they might know Thee, the only true God, (Continued on page four)"



# THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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## "The Wicked"

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what God has to say.

If you will turn to the book of Job, you will find that it took forty chapters to get Job to shut his mouth. He argued and discussed the question of whether or not he was a sinner, and how great a sinner he was, if a sinner at all, with his four friends, Bildad, Eliphaz, Zophar, and Elihu. For forty chapters Job discussed the matter with them, and it took forty chapters to get him to the place where he was willing to cease justifying himself and to say, "I will lay my hand upon my mouth." Finally, he got to the place where he learned to keep silent and to listen to what God had to say.

It is rather conspicuous to me that the Bible says that so far as a Christian is concerned, he is to study to be quiet and to do his own business, which is just another way of saying, whether saint or sinner, our business is to stand still and be quiet and to mind our own business and to be silent and to listen to what God has to say. Listen:

"And that ye **STUDY TO BE QUIET**, and to do your own business, and to work with your own hands, as we commanded you." — I Thes. 4:11.

If there is one here who is unsaved, I want to implore that individual and to plead with that one today to listen, to be silent, and to hear what God has to say concerning your spiritual condition. If there is even one here today who is unsaved, I would go down on my knees in the presence of that person and beg that unsaved man or woman to listen, to keep silent, and to hear what God has to say about his spiritual condition.

I

AT THE VERY OUTSET, LET ME REMIND YOU THAT MY BUSINESS AS A PREACHER IS TO WARN THE WICKED.

The Word of God tells us that a preacher's business is to cry aloud, spare not, and to warn men of their spiritual state. Listen:

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life: the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." — Ezek. 3:17-19

I imagine that it was twenty-

Some fellows flee from temptation, then wait around the corner for it to catch up with them.

five years ago that I read this Scripture for my first time to see it in God's print. When I read it, beloved, I will never forget the impression that it made upon me. God declares that you and I as a child of God have a duty and a responsibility, and that duty is to warn the wicked of the error of his ways.

I can't compel men to be saved. I can't save any individual myself. I can't force salvation upon any person, but my duty, beloved, is to warn men of their evil and wicked ways, and it is God's business to complete the task. This Scripture tells me that when I warn the wicked of their wicked ways, so far as I am concerned, my responsibility ends. I have done all that I as a child of God can do. If I could, I would like to see every unsaved person in this house come to a saving knowledge of God ere this service comes to a close. Beloved, that is not within my realm. My realm is to warn the wicked of the error of his way, and from then on the responsibility rests upon that individual.

II

### GOD'S WORD DESCRIBES THE WICKED.

God describes the wicked as "BAD FISH." Listen:

"Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." — Mt. 13:48.

There are certain fish that are choice food and are highly edible, and there are other fish that are recognized, as the Word of God says, as bad fish—rank poison.

Several years ago I was holding a revival meeting in North Carolina and I went out on the water with an old gentleman to "rob" his fish nets. I remember that the largest fish that he caught that day he threw away, and I asked him why that he threw away the biggest fish that was in the nets. He said, "Brother Gilpin, that fish is rank poison. If a man were to eat it, he would become deathly sick." Though it was the largest by far of the catch that he took out of the nets that day, he threw it away. I was reminded of my Lord when He talks about the end of this little day how He is going to separate the good from the bad, and the bad shall be cast away.

God describes the wicked one as "CHAFF."

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away." — Psal. 1:1-4.

When I was a boy growing up on a farm, threshing season was always a big season so far as I was concerned. I can remember the big tubs of ice water that were always there—a rare delicacy in those days. I can remember the big dinners that were always provided for the threshing crew, and I always saw to it that I was a part of the threshing outfit. I can remember those big steam engines that were used to pull the large threshing machines, and I think the earliest ambition I ever had in my life was to sit up and guide that big steam engine as it went down the road. I can remember how, when the machine was put into place in the field and the belts were attached and the engineer would toot the

whistle as a sign to start, that the machine started into operation and a wagon load of grain pulled up on either side and men would start throwing the sheaves of grain into the threshing in order that the grain might be separated from the straw. I can remember seeing the straw as it came out one place and the grain another, and then noticing that there were certain portions, neither straw nor grain, that the wind would blow away. I didn't know anything about God's Word in those days but I look back upon that day and I can still see that chaff as it blew off to one side.

Listen, beloved, chaff is worthless. You can't use it for bedding; you can't use it for any purpose at all. It is just worthless. God describes the ungodly as but chaff, which the wind driveth away.

God says that the wicked are like the "TARES."

"The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." — Mt. 13:38.

Our Lord gives a picture of a field that has been sown with wheat, but as He leaves the field another mysterious character enters that same field and over-sows the field of wheat with tares. By and by, the Word of God says, both spring up; and to look at them, you can't tell the difference. The tares are rank poison but the wheat is a nutritious food, and they look so much alike that the Word of God says that even the angels of God, who are the reapers, can't tell the difference until the end. God says that those tares are the children of the wicked one.

Beloved, every unsaved person is, in the sight of God, a poisonous food — as poisonous as the tares that grew in the wheat field.

God declares that the wicked remind Him of "SERPENTS."

"The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear." — Psal. 58:3, 4.

Sometime ago I was over here in the hills of Kentucky preaching and I met a man, one of these snake handlers, who had handled one too many snakes the Sunday before. A rattlesnake had bitten him. It so happened that that rattlesnake had bitten a copperhead the Sunday before and had killed the copperhead. It didn't kill this old man, but it caused his hand to swell up three or four times its normal size. The papers had played it up stating that the rattlesnake bite was fatal to the copperhead, but wasn't fatal to the man because of his faith, and they had given him publicity through the papers.

I think of that man who had suffered from the bite of that snake to the extent that his hand was swollen three or four times its normal size. Why? Because a snake bit him one day? No, no, beloved, not that. When that snake bit him, that snake imbedded its poison into his body and the poison of that snake caused that man's hand to swell. God says that the sinner reminds Him of the poison of a snake. God says that a sinner reminds Him of a deaf adder.

You have probably seen a spreading adder how it is able to spread its head about four times its ordinary width. When I was a little boy working in the tobacco field with my father and older brother, my brother who was working the row next to me, saw a spreading adder in the row which I was working — about one foot away from my bare feet. It had its head al-

ready spread to strike at my bare feet when my brother, who had shoes on, leaped across the row and stomped the head of that snake into the dirt until he killed it.

Beloved, I can stand in your presence this morning and look back in my mind and see that spreading adder. I can see it as it was stomped into the earth, and I can see that dead adder as it lay there. I can look out at you and I can say that that is what God says you are. You are worth just as much to God as a spreading adder.

God describes the wicked as "SWINE."

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." — Mt. 7:6.

When a chicken would take a drink of water, it seems to me that that chicken dips its bill into the water and then lifts its head for the water to trickle down its throat, in an attitude of gratitude, but when hogs comes up to the trough, they fall over the top of each other and root each other around trying to get everything within that trough. God says, beloved, that a hog is a picture of the unsaved.

A hog never thinks about looking up until you lay him over on his back. A hog's eyes are so situated in his forehead that he can't see up except when you turn him over on his back, and then he looks out beside his nose. He can see the sky then.

There's many a person, beloved, who is just exactly like that hog. He never thinks about God, until God lays him flat on his back. When a fellow gets a hot water bottle at his feet and an ice cap on his head, he thinks about God. He never thinks about him any other time. No wonder God says that the unsaved remind Him of a hog.

God likens the unsaved to "GOATS."

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." — Mt. 25:32.

God never speaks of a unsaved person as a goat. God speaks of His own as sheep. A sheep is a productive animal. It produces a crop of wool and a crop of mutton. God expects His own to be productive. He expects us to produce for Him, but He says that the unsaved are like goats. Whenever you think about a sheep, you think of a wonderful animal. Remember that God says the unsaved though are like goats in His sight.

God further declares that the unsaved are like "DROSS."

"Thou puttest away all the wicked of the earth like DROSS: therefore I love thy testimonies." — Psal. 119:119.

In our printing shop we use and re-use again and again the lead we print from. Every time that we use it we remelt it and remold it into pigs of lead, but when we melt that lead, before we pour it into pigs to be used, we skim off the dross—the dirt, the ink, and all of the impurities that have been collected in that lead. That dross is waste. It is worth nothing. God says that the unsaved are like the dross. They are of no value.

God says that the unsaved remind Him of the TROUBLED SEA.

"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." — Isa. 57:20.

Did you ever stand by the seaside when a storm was brewing? It is wonderful to stand by that ocean and see the waves when there is no storm and

watch them with regularity with rhythm as those waves come in angrily to stir up the mud. Did you ever watch the waves as they stirred the mud of the deep?

Listen, beloved, God says the unsaved are just like a troubled sea—ready to stir up something all the time. You can't build a church when you have within that church a ponderant majority of unsaved people, and I will tell you they are always wanting to stir up something. They are like a troubled sea.

I preached in a church some time ago and my impression is that that church was that fully per cent of the membership unsaved. I never saw a church where I thought there was of the Word of God taught and where there was more ignorance concerning God's Book than there was in that place. I just didn't know anything about the Word of God. It was an active church to be sure, but that was as far as it went. I just didn't know spiritual things. I said to that pastor, "Some of these days there are a lot of these folk who are going to cause trouble within this church. There are too many unsaved people and too few of the membership that know the Lord, and the majority that you have here are unsaved." Do you know what has been the outcome? It was eight years ago when I made that prophecy to him. In the meantime, that church had to exclude over two-thirds of the membership because they were continually stirring up something. God says that the unsaved are like a troubled sea that is up mire and dirt from the death of the wicked man, wicked girl, I ask you to stand still and keep silent and listen to what God says concerning your condition. I am not complimenting you, but I am telling you the truth when God describes you as a bad fish, chaff, tares, serpents, swine, goats, dross, and a troubled sea. If I had the time this morning I could give you one of the Word of God thirty or other descriptive epithets that God uses in describing the unsaved.

III

THERE IS NOTHING THAT THE WICKED MAN EVER DOES THAT IS PLEASING TO GOD.

I recognize the fact that this is a broad statement, but it is a true statement just the same.

Suppose a wicked man comes to your house in the middle of the night when you are sleeping and about to die. That wicked (Continued on page three)

## BOOKS YOU SHOULD OWN

"ALIEN BAPTISM AND THE BAPTISTS"  
By William Nevins  
\$1.50 Postpaid

"A SYSTEMATIC STUDY OF BIBLE DOCTRINE"  
By T. P. Simmons  
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"THE CHURCH THAT JESUS BUILT"  
By Roy Mason  
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**THE BAPTIST EXAMINER**  
Russell, Kentucky



The man who flees from temptation should not leave landmarks by which he can find his way back.

## "The Wicked"

Continued from page two)

nurses you through the night. You would surely say that was a good deed that was done. In the eyes of man it may be.

Suppose a man were to come to the services this morning and were to say, "Brother Gilchrist, I know you are interested in sending out a large number of missionaries to the ends of the earth. You find some good men and I will support them. It is my check to take care of the salaries of fifty missionaries for the next year's time." Suppose for the next fifty years, cooperation with us, he pays the expenses of such a missionary program, would not that be a thing that an unsaved person never does that is pleasing to God? It was.

**THE SACRIFICE OF THE WICKED** is an abomination to the Lord; but the prayer of the righteous is his delight. **THE WAY OF THE WICKED** is an abomination unto the Lord; but he loves him that followeth after righteousness. **THE THOUGHTS OF THE WICKED** are an abomination to the Lord; but the words of the pure are pleasant unto the Lord. — Prov. 15:8, 9, 26.

Wicked one, you may have made a sacrifice for the cause of Christ. You may go to church. You may say your ways are an offering unto the Lord. I am stirring you, beloved, if a man's ways and a man's thoughts and a man's sacrifices are an abomination unto God, then there is something that a lost man ever did that is pleasing to God.

Listen again:

**"BUT WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE HIM: HE THAT COMETH TO GOD MUST BELIEVE THAT HE IS, AND THAT HE IS A REWARDER OF THEM THAT DILIGENTLY SEEK HIM."** — Heb. 11:6.

Without faith it is impossible to please God. Oh, wicked one, you are outside of Jesus Christ, you have never pleased God and you will never please God as long as you are unsaved. In your thoughts, your ways, your sacrifices are an abomination in the sight of God.

### IV

**THE WORD OF GOD TELLS US CONCERNING THE FUTURE OF THE WICKED ONE.** In the book of Job we have a very pertinent question asked.

"That the wicked is reserved unto the day of destruction? they shall be brought forth to the day of wrath." — Job 21:30.

God has reserved you for a purpose. You that are unsaved, that go on unsaved, that continue unsaved, God has made reservation for you for the day of destruction.

Listen again:

"God judgeth the righteous, and God is angry with the wicked every day." — Psalms 7:11.

Do you know what it is to have somebody angry with you? Do you know what it is to have somebody mad at you all the time? Would you like to live in a house with somebody that is just mad at you all the time? Brother, sister, unsaved person, you are living in God's world, you are breathing God's air, you are drinking God's water, you are walking on God's earth, you are being blessed with God's sun every day. You are living in God's world, and God is angry with you every day of your life.

### CONCLUSION

In closing, I want to read you one other Scripture. Listen:

"Wherefore do the wicked live, become old, yea, are mighty in power?" — Job 21:7.

Why do the wicked live and become old? What is in store for you? Beloved, there isn't anything but a Devil's Hell for that man who lives and becomes old in his wickedness and dies without the Lord Jesus Christ as his Saviour.

I have been impressed considerably of recent date by the fact that psychologists and criminologists say that you can cure a man's criminal intents by brain surgery. I was impressed especially of recent date by the suicide of a criminal in an eastern state who confessed to twenty-eight burglaries that he had committed. He then submitted to brain surgery in an attempt to remove the criminal impulse from the brain. Criminologists and psychologists said by such an operation that that individual would never again have any criminal desires, but he had scarcely recovered from the operation until he committed another robbery. In his remorse he wrote a suicide note in which he said, "I am sentencing myself to death for all my evil misdeeds."

Listen, beloved, there isn't but one thing that will cure the criminality of any man. There isn't but one cure for the wickedness of any heart. There isn't but one cure for any soul. That beloved, is not surgery. That is not the intention for an individual to reform himself. That is not the effort of a church or a preacher in his behalf. Beloved, the only cure for any individual is the cure that was wrought for us at Calvary by the Lord Jesus Christ.

As the song says:

"There is a fountain filled with blood

Drawn from Immanuel's veins;  
And sinners, plunged beneath that flood,  
Lose all their guilty stains.

Dear dying Lamb, Thy precious blood

Shall never lose its power,  
Till all the ransomed Church  
Of God  
Be saved, to sin no more."

Thank God, beloved, there is a cure. Thank God, you don't have to go to Hell. Thank God, wicked one, there is a way out. Thank God, lost individual, there is a better way for you, that is found in the Lord Jesus Christ, who died for your sins at Calvary.

May God bless you!

### Simmons' Book

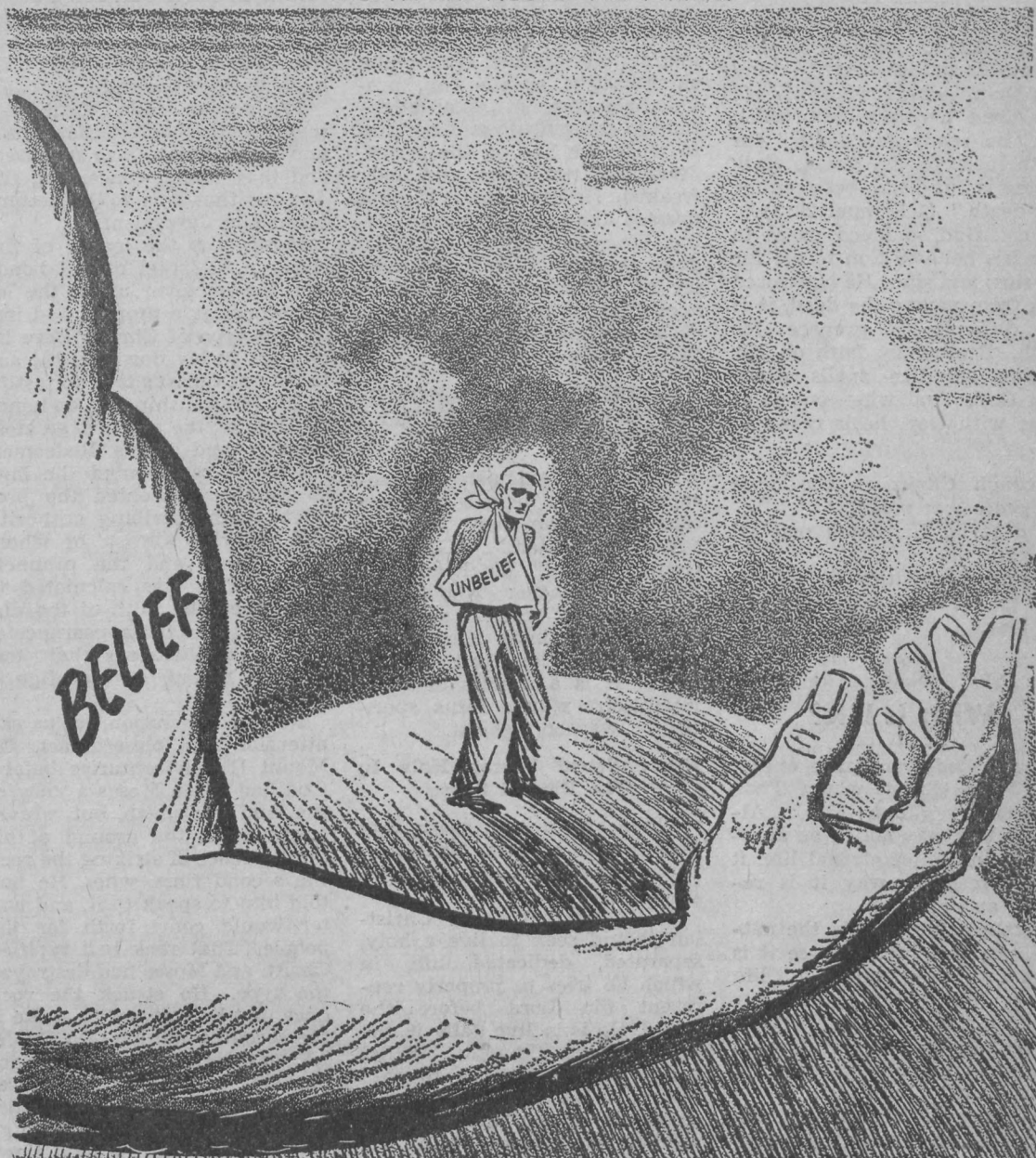
(Continued from page one)

is doing the translating and I am proof-reading it, correcting where he makes mistakes or fails to understand the meaning. He can put it into much better Portuguese than I. We have at the present time about thirty chapters ready and expect to have it all ready by the first of December." Further Brother Morris says: "The book will be in the very best of Portuguese. Brother Kerr is nationally known as a scholar."

Five hundred copies will be issued in this first Portuguese edition. The cost of this edition will be twelve hundred dollars (\$1200). Half of this amount must be paid when the manuscript is submitted to the printer.

I will not receive a single penny out of this undertaking. I have turned the book over to Brother Morris and have given him full rights for its publication in Brazil. Neither will Brother Morris receive any remuneration or profit from the

## THE WORLD NEEDS "REARMING"



"BE NOT AFRAID, ONLY BELIEVE" — CHRIST (MARK 5:36)

JACK HANNAN

book. All funds received from the sale of the book will be placed in a fund to pay for a second edition in Portuguese.

This project is not mine. I did not suggest it. It was wholly conceived by Brother Morris. He says: "I believe that this book will be a great contribution to Brazil, and by all means we must publish it."

Something of the need of this book in Brazil and the manner in which it will be received may be gained from the following appeal written by Pastor Ebenezer Gomes Cavalcant, Brazil: "I have had the opportunity to review the excellent book, 'A Systematic Study of Bible Doctrine' by T. P. Simmons, and I have a deep desire that many others in Brazil might know this book. I believe that our young preachers need to study such a faithful, fundamental interpretation of the sacred Scriptures. **WHAT WE HAVE IN PORTUGUESE ON THE SUBJECT IS VERY LITTLE AND DOES NOT TREAT CERTAIN IMPORTANT SUBJECTS.** We have need for a book like this one that will give us exact ideas about the existence of God, the Bible and its verbal inspiration, the nature and attributes of God, the doctrine of angels, the origin, work, and destiny of Satan, the present state of the dead, the coming of Christ, the battle of Armageddon, and the final state of the just and the wicked. This book presents these subjects from a fundamental viewpoint with faithfulness to the word of God."

Furthermore, Pastor E. W. Kerr, formerly of Campinas, but now of Sao Paulo, refers to this book as "THE BOOK OF THE HOUR," and says: "The Christian world is urgently in need of religious instruction as it is taught in this splendid book."

He commends the book for its simplicity. Again he refers to it as "one powerful antidote" for the heresies of the day, and describes it as being "able in method," "competent in expression," and "authoritative in documentation." He concludes his commendation by referring to "seven unchallengeable characteristics" of the book as pointed out by Professor Whitesell in the introduction, as follows: "It is



ELD. HAROLD MORRIS

This is Missionary Harold Morris who has undertaken the translation and publication of Brother Simmons' book in Brazil. Before going to Brazil, Brother Morris was pastor in Rochester, Pa. He is one of the soundest and most courageous preachers the editor knows. The editor can personally vouch for his reliability and integrity. Brother Simmons' book in the hands of Brother Morris in Brazil will be a great means under God in promoting sound doctrine.

Biblical, it is Baptist, it is spiritual, it is practical, it is scholarly, it is anti-heretical, it is unique."

There is but one way that the money for the publication of this edition in Portuguese can be obtained, and that is by the contributions of those who are interested in seeing this book in the hands of the people of Brazil. There is far less sound doctrine in Brazil than there is in this country. The opposition of Catholicism, modernism, and general looseness in doctrine is much bolder and more insidious there.

In making this announcement I am but echoing the call of Brother Morris and others. They love the truth. They are asking us to strengthen their hands in preaching and teaching the truth. Under God this book has borne fruit in America. Thousands could bear witness to this fact. It has been used or is now being used in a half dozen or more Bible schools in various sections of this nation. Is there any doubt that the book will bear fruit in Brazil? If not, then the question is: Do you want to have part in making this fruit possible? Do you want to make an investment in sound doctrine for Brazil? God will pay the dividends on such an investment. You may send your contributions directly to Missionary Harold Morris, Caixa Postal 269, Campinas, E. de Sao Paulo, Brazil, S. A. Do not send a personal check or money order. Go to a bank and get either a cashier's check or a New York draft. It will cost you only a small (Continued on page four)

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PAGE THREE



## Answered At Once

(Continued from page one)

We trust that many who witnessed his sudden death . . . and that many who read of it . . . will heed his last exhortation and "be ready for death," for death lurks on everyone's trail. "There is but a step between me and death." (1 Samuel 20:3).

Since God so loved us as to give His beloved Son to die for our sins; and since He has raised Him from among the dead, it is not difficult to prepare for death. Resting by faith on His atoning sacrifice spells peace with God. And when one is at peace with God, he is ready to go.

*"Through Christ on the cross peace was made,  
My debt by His death was all paid;  
No other foundation is laid  
For peace, the gift of God's love."*



## What Is Life?

(Continued from page one)  
and Jesus Christ, whom Thou hast sent." (John 17:3). Although this may not be an absolute definition of eternal life, it does reveal the way it is received and enjoyed.

Authors may belittle the natural, physical life, because it is filled with complexities; but life that is life indeed is an altogether different matter. There can be no knowledge of it apart from knowing Him who said: "I am the Life" (John 14:6).

Speaking of His mission, He said: "I am come that they might have life and that they might have it more abundantly." (John 10:10). Now the message is: "He that hath the Son hath life; and he that hath not the Son of God hath not life." (1 John 5:12). One has existence, of course, but not that which the Lord calls Life, until one is in relationship and fellowship with God.

Since Christ died for our sins and rose again, eternal life is the free gift of God. (Romans 6:23). A very popular verse of the Bible says: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

"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." (John 3:36). Which is it in your case?



## Holiness

(Continued from page one)

### 2. THE IDEA THAT HOLINESS IS ASSOCIATED WITH UGLINESS.

We think of the man who refused to wear a necktie. It was identified with worldliness to his thinking. Some of the holiness people seem to think that a place of worship should be cheap and drab looking, and that women should be just as ugly as possible in order for them to be holy. Hence they rule out any sort of "make-up" for the face, and anything colorful as to dress. A piece of jewelry, even of the most inexpensive sort is taboo among them. Of course we all know that adornment can be carried to extreme—that faces can be paint-

ed until they suggest those of underworld characters. But we also know that God likes color and God likes beauty. No woman is to be blamed for looking as attractive as she can, provided she does not put all attention on the outside and none as to what she has on the inside. Jesus did not dress or look freakish. He lived and acted and dressed like a normal human being. We should do the same. To go to extreme either in the matter of adornment or lack of adornment is to become conspicuous, and this is the very thing that is to be avoided.

### 3. THE IDEA THAT HOLINESS INVOLVES QUEERNESS OF SPEECH.

You can distinguish most so-called holiness people by their constant exclamations as they say, "Hallelujah!" "Glory to God!" "Amen!" We heard one holiness preacher who introduced "amen" into his speaking innumerable times. Many times such exclamations just fill in space. It is a species of "vain repetition" which Jesus specifically warned against.

### Every Saved Person Holy In The Biggest Sense

When one is born again, that person is set apart as God's property forever. This is taught in Heb. 10:10.

Following that, every Christian should seek to live a holy, separated, dedicated life, in which he tries to properly represent the Lord before the world. He is to live daily in the light of the thought, "What would Christ have me to do?" Never is he to get the self-righteous notion that he has reached perfection. To do so, means to be caught in the snares of a false pride. That in itself is sin. And remember—the closer we live to the Light, the more clearly we shall see the spots and stains of sin on our own lives.



## Simmons' Book

(Continued from page three)  
amount. It will also cost only a few cents extra to send your contribution by air mail, which is much faster and surer. Or, if you prefer, you may send your contribution to me in whatever form you please. I will report each contribution in The Baptist Examiner (contributor's name will be withheld if requested), and will send money on to Brother Morris in the manner mentioned above. I will personally pay the cost involved in getting all contributions into the hands of Brother Morris.

The amount of six hundred dollars (\$600) is urgently needed by December 1. May God lay this upon the hearts of His people.

Other papers interested in this undertaking are invited to copy this appeal or make an appeal of their own.



## The Transfiguration

(Continued from page one)  
dren, and the great apocalyptic judgments set forth in the Revelation.

These three illustrious characters were chosen to accompany Christ at the raising of Jairus' daughter, to go with Him to the holy mount, and to the scene of His agony in Gethsemane.

But if all the other reasons assigned are insufficient to account for the presence of these three witnesses on the mount of transfiguration, there is Biblical authority. Paul declares in his epistle to the church at Corinth, "In the mouth of two or three

witnesses, shall every word be established" (II Cor. 13:1). Jesus took with Him on these occasions the full requirement of three, though even two would have been sufficient.

The account tells (Matthew—seventeenth chapter) that Moses and Elias (Elijah) also appeared, and they talked concerning His decease that was to be accomplished in Jerusalem.

Moses was the leader of the children of Israel out of bondage, the lawgiver under the legal economy, a prophet and imminent type of Christ. Here he appears to lay down all his authority at Christ's feet, to testify to His Messiahship, and do honor to Him as the world's greatest prophet and man's Redeemer. As Moses represented the law, so Elijah represented the prophets, both ascribing authority and glory to Christ, of whom both Moses and the prophets wrote. This was calculated to strengthen the faith of the disciples, as was the appearance of these two illustrious characters on the mount of transfiguration.

Now in conclusion, let us call attention to a blessed fact. On Mount Pisgah centuries before, God had given Moses a view of the land of Canaan, but refused entrance on the ground of his disobedience of striking the rock the second time, when He had told him to speak to it, and water would come forth for the people. That rock had typified Christ, and Moses had destroyed the type. He struck the rock once, but he was not to strike it the second time; for ONCE ONLY was Christ to be offered for our sins. And on Nebo Moses had prayed so fervently that God might relent and let him go over Jordan into the land flowing with milk and honey. But God said, "Let it suffice thee; speak no more unto me of this matter" (Deut. 3:26).

But after fifteen centuries had rolled, one upon another, God answered that prayer. Moses was permitted to come down and his feet to touch the hill top of Mount Hermon, in that beloved land he wanted to enter centuries before, showing that God is able to answer prayer, if it takes fifteen hundred years to do it.



## Patrick

(Continued from page one)  
"Confession" or "Epistle to the Irish" and his epistle to the Christians under the cruel king, Coroticus. Then, too, we should mention the *Lorica* or *Hymn of Patrick*, originally written in Latin and known as *The Breastplate*.

Patrick, in his own "Confession" tells us that he was a Briton, not an Irishman. He first saw the light of day in the town of Dumbarton on the River Clyde in the south of Scotland about the year 389 A.D. His father was a Christian deacon and his grandfather a clergyman in the ancient church of Britain, which had never come under the yoke of Rome. These facts in themselves crush the claims of the papacy.

At sixteen years of age, our hero was captured by a band of Scottish slave-dealing pirates who sold him to the Druid chieftain, Milcho, who reigned in the north of Ireland. For six years Patrick herded the cattle of this ruthless pagan chieftain. In his "Confession" he tells us: "When I was a youth, I was taken captive before I knew what I should desire or seek, or what I ought to shun."

It was during this time of servitude in the bleak forests of northern Ireland that Patrick turned from his frivolous

ways and came into a knowledge of Christ as his own personal Saviour. Of that period he says, "Frequently in the night I prayed and the love of God and His fear increased more and more in me." Possibly it was while a hidden onlooker of the weird Druid ceremonies that he was inspired of God to become a missionary to these heathen people.

He relates how, after six years, he managed to escape from his master and, after a tortuous journey over sea and land, returned to his people in Britain. It must have been a beautiful home-coming as his mother embraced him once again and his father, in amazement, learned of the lad's experiences. They had long before given him up as dead.

Like the great apostle Paul, he received a clear and personal "Macedonian call" from the Lord of harvest to preach the Gospel in the land of his former captivity. Patrick described his call in these words: "Again, I was in Britain with my parents, who received me as their son, and besought me to promise that, after the many afflictions I had endured, I would never leave them again. And then, truly, in the bosom of the night I saw a man as if coming from Ireland, whose name was Victorinus, with numerous letters, one of which he gave me, and I read the beginning of the epistle, containing the Voice of the Irish."

"And while I was reading the beginning of the epistle I thought in my mind that I heard the voice of those who were near the wood Focluti, which is near the western sea. And they shouted thus: 'We beseech thee, holy youth, to come and live amongst us.' And I was greatly pained in my heart, and could not read very much more; and thus I was proved. Thank God, that after many years the Lord performed to them according to their entreaty."

If our hero had been an agent of Rome, surely Popes Sixtus or Leo who were his contemporaries, would have informed the Roman constituency of the astounding work being performed by Patrick and his co-laborers.

Dr. J. Lewis Smith, in his scholarly treatise, "Patrick of Ireland Not A Romanist," says, "We have in hand now 140 letters of Pope Leo the Great and we have not found a line written by him or any other Pope or any other man rejoicing over the wonderful additions to the Roman Church by Patrick and his disciples."

Dr. Hamilton, in his book, "The Irish Church," says this of Patrick's confession letter: "There is not a faint Roman tinge about it. It is . . . thoroughly evangelical." And Dr. Todd says: "The Confession of St. Patrick contains not a word of a mission from the Pope Celestine."

We are certain that Patrick was a product of the Celtic Church, noted for its purity of Biblical doctrine, and not an "obsequious tool of the Romish system." Yes, we are positive that Patrick's call to go to Ireland as a missionary was from God Himself and not from Pope Celestine.

The real Patrick was a Bible-reading, Bible-believing, Bible-preaching missionary and it was the unadulterated Gospel of the Son of God that lifted the Irish out of the darkness of paganism into the glorious light of the Truth.

The Roman Catholic Church down through the years has been very adept at "saint-making," but this old preacher was

certainly not one of the Patrick, a sinner"—that way the "Patron Saint of Ireland" begins his own "Confession." He starts his letter Coroticus in the same manner.

The late Bro. Ironside remarks, "Whatever others may think of him or may think of him today, Patrick knew himself as a sinner and found salvation where only sinners find it, in the finished work of Lord Jesus Christ."

Alongside the theft of the Lord's body, stands this brazen act of licentiousness—that of enrolling a great missionary preacher in Ireland among her saints. He is pictured for us as a crowned and mitered Roman prelate, whereas his very own words show us that he was far from moved from such pretensions. This is the way Patrick speaks: "I knew not the true God. The Lord opened the eyes of my unbelief, and I was not worthy . . . Love and fear of Him increased and more . . . By the help of His indwelling Spirit, I had worked in me until day . . . Let who will laugh at me . . . Though I be reviled for all things . . . I baptize so thousands of men . . . the ordained clergy everywhere means of my mediocrity. The Lord is mighty to glorify me afterward to be spent for your souls."

How humble, how spiritual was Patrick, though we as Baptists may agree with every method used, we do know he cherished all the leading principles we accept.

Permit me to parallel the beliefs of Patrick and those of Baptists Churches.

**BAPTISTS RECOGNIZE CHRIST JESUS AS THE HEAD AND FOUNDER.** He is the head of the body, the church, who is the beginning, the firstborn from the dead; that things he might have the preeminence." (Col. 1:18)

Patrick was a Baptist. He can read his writings, especially the "Breastplate," with knowing that he exalted Christ and secured his authority in Him. Christ was all in all to him. Have no fear, this old word of the Faith never bowed knee to mortal man.

**BAPTISTS ACCEPT THE BIBLE AS THE ONLY AUTHORITY OF FAITH AND PRACTICE.** They believe that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Tim. 3:16) To them, the Bible is the final authority, the sword of the Spirit, which is the word of God." (Eph. 6:17)

Patrick was a Baptist. He was the sword of the Spirit drawn against the pagan Druid. His writings overflow with references or quotations from Holy Writ may be found in two epistles and his alphabetical poem, and incidentally there is never a mention of merits of saints, salvation sacraments, the Eucharist, or holy places, and you search in vain for any superstitious teaching about the Virgin Mary and the heathenish rite of purgatory.

Patrick was a Baptist. Our Catholic friends have known this early missionary-evangelist of ours a rather exalted place in their galaxy of ecclesiastical figures in doing so they have diminished his rightful place in history as a valiant apostle of true Christian faith.