

When did you have the last spiritual house-cleaning?

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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

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PICTURES OF RECENT PATROL OF FTH

FRED T. HALLIMAN

New Guinea Missionary

A few weeks ago I wrote telling about a weekend patrol that two of my boys and myself made. The pictures in this issue of TBE will help you to see a little bit of our experiences on that patrol.

We do not know what the Lord has in store for us as a family, but if our health holds out there are some indications now at least that some of our children may be missionaries here. All of them from the youngest to the oldest are already experienced in bush walking and camping in the communities where the people live plus many other things that it would take a newcomer years to acquire. We are not trying to make missionaries out of our children but neither would we try to discourage them if they felt that the Lord were calling them for this work, however, there is considerable time before this could take place from a practical standpoint.

The Perversions Of Satan As To One's Praying

By ROY MASON
Aripeka, Florida

It is Satan's business to pervert the truth about everything. Since prayer is one of the most important things in the life of a Christian, it is natural to suppose that Satan would pervert the truth concerning prayer. The truth is, he has many perversions concerning prayer. Let us notice some of the false notions that he has spread concerning prayer.

The false notion that sinners have access to God in prayer

We have heard unsaved persons say, "I know it does good to pray, for I have had lots of prayers answered." The truth is they haven't had anything of the kind. Why? Because such persons have no access to God in prayer. None of us have any merit with God. Even the Christian must come to God in the name and merit of Jesus. How can a sinner come to God in the name of One whom he rejects? Jesus said plainly, "No man cometh unto the Father, but by me." (Continued on page 4, column 1)

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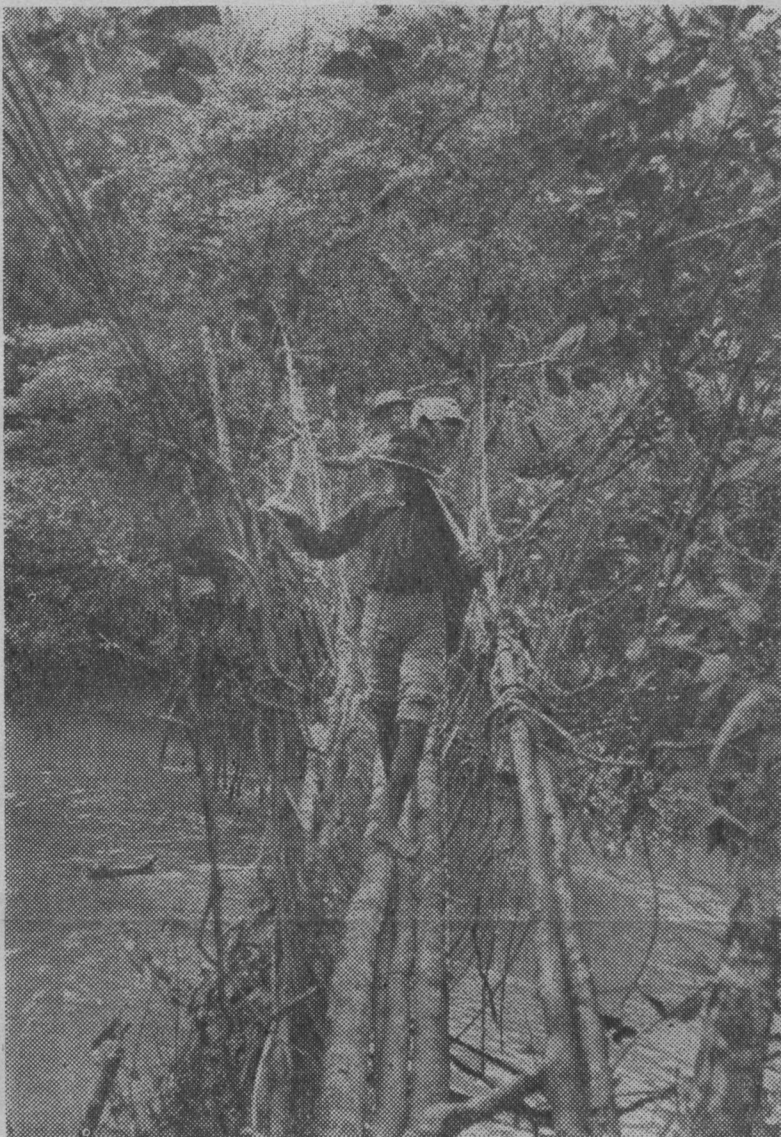
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In this picture is John, our oldest son, crossing the Tumbuda River on a pole and vine bridge. The Tumbuda is quite deep and swift at this point. We had walked quite a way through a swamp before reaching the river. John was 12 years old on the 31st of December and is now taking more than his share of the work here plus doing his school work. John is saved and is a member of Calvary Baptist Church.

(SEE PICTURES ALSO ON PAGES TWO, THREE AND FOUR)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"RICHES"

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."—Eph. 3:8.

I presume that most of you will recall a few months ago there was a young man over in New York who caused quite a sensation for a few days after he became heir to a fortune on his 21st birthday. I don't recall his name, but you will doubtless recall the incident as it appeared in the papers how that this young fellow who became heir to a rather sizable fortune imagined that he could solve all the Middle East problems, could cure cancer by setting up a foundation for the study of it, could cure all the drug addicts in the world—in fact, he thought that he could solve the problems of the world with his money. He thought that he could take President Nixon into his plan and the two of them with his millions would be able to bring peace and happiness to all the world.

He started out by handing out money to strangers. He tipped one cab driver a thousand dollars for driving him around the corner. He went into a restaurant and the restaurant staff were unusually kind to him—at least he thought they were, and he tipped the restaurant staff in that one restaurant fifteen thousand dollars. He walked down the streets in Harlem and handed out hundred dollar bills to children just as he walked along. He found one fellow that was a heroin addict and he gave him five hundred dollars when the fellow promised to "kick" the habit. Until all of his available cash ran out, he had quite a good time and apparently was feeling quite proud of himself. Of course, handing out thousand dollar tips or fifteen thousand dollar tips at a time, it doesn't take long to run out of money. At any rate, within a short time he was out of money until some more accumulated in the bank, but as long as it lasted, he felt rather

proud of himself.

In reading about this in the paper, I noticed particularly one thing that he said. He said, "They think that I am Jesus Christ." Now he may have felt like he was Jesus Christ, but what an illusion! He wasn't. Do you realize that the Lord Jesus Christ never handed out one penny during His thirty-three years sojourn here within the world? Do you realize that there is not an indication in the Bible that Jesus Christ ever had any money at all?

One day the Pharisees came to Jesus and asked Him if it were right to pay tribute unto Caesar. The Lord Jesus Christ said, "Show me a penny." When they brought out the denarius, one of the smallest coins of the Roman government, He looked at it and said, "Whose is the image and the superscription?" They said unto Him, "Caesar's." Then Jesus said:

"Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's." (Continued on page 2, column 1)

The Baptist Examiner FORUM

"Is there any Scripture to prove or disprove a pastor or missionary should tithe on his salary that is provided by the church? If not, what is your opinion?"



ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida

There is an interesting analogy between the ministers of this time, and those who ministered back in the Old Testament times in the temple. If you will study the question, you will find that the Levites were required to tithe. They lived off of the tithes of others, but they had their own religious obligations, and one of these was to tithe.

Do preachers of this day have a less obligation than did those who ministered about holy things in Old Testament times? What do YOU think?

My earnest opinion is that a preacher or missionary is a very shoddy person if he asks or expects the laity to give more in proportion than he gives. I have known many preachers during my lifetime who gave sacrificially.

What It Is, And Is Not, To Be Converted

By GEORGE WHITEFIELD

First, I shall endeavour to shew you what it is not to be converted; for I do verily believe there are thousands, and ten thousands, that think themselves converted, and yet at the same time, if you come and examine them, they know not so much as speculatively what real conversion is. The general notion many have of it is, a person being a convert from the church of Rome to the church of England. There is a particular office in the large prayer book, (Continued on page 3, column 2)

Sometimes they gave beyond their means. At the judgment seat of Christ they will find that they acted with consummate wisdom, for we are told that we shall never so much as give a cup of cold water for Christ's sake without being rewarded for it.

I do not know of any scriptural reference indicating that a pastor should tithe his salary which is provided by the church. These offices (pastor and missionary) are to be filled by the church for she has the keys (authority) to the kingdom of Heaven (church age).

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind

AUSTIN
FIELDS

PASTOR,
Arabia Baptist
Church
Arabia, Ohio



on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matt. 16:19.

From this verse, it becomes clear that it is the God-given responsibility of the church to call men to minister the things of the Lord. Not only are they called by the church, but they are to be partakers of the tithes, or the things of the Lord which are to be placed in the church.

"Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."—I Cor. 9:13-14.

From these verses, we learn that those who waited and served at the altar lived of the altar by being partakers of the tithes and offerings. We also learn that the care and provision of God's ministers was not changed in the New Testament times for we read: "Even so, or in like manner those who preach the gospel shall live of the gospel." Therefore, those whom the church calls as her pastors and those whom she sends forth to do mission work are to be partakers of the tithes and offerings.

The divine purpose in declaring that a minister is to live of the gospel is to ease his financial burden so as to free him to better serve the Lord. I do not believe that our Lord ordained his churches to supply financial help to her ministers, and then demand 10 per cent to be turned back into her treasury.

Since it is the command of God that the church provide for those whom she calls, and sends out, and since I can find no command that they should tithe that which she provides, I do not believe that a church should demand 10 per cent be returned. If that were true, it would be better to withhold the tithe before she gives him his salary.

Though I do not believe that those who are called to minister the things of the Lord should tithe the income provided by the church, yet I do believe that he should tithe just the same as others if he also works at any secular job.

It is definitely the command of God that we should tithe. The paying of tithes did not originate with the giving of the law. Rather, it has always been the decree (Continued on page 4, column 2)

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JOHN R. GILPIN.....Editor

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"Riches"

(Continued from page one)

God's."—Luke 20:25.

Notice that when Jesus was going to use that denarius, as an illustration, He said, "Show me a penny." Apparently, He didn't have one Himself. He asked if they would show Him a penny.

To show you that Jesus never had any money when He was here within the world, notice another illustration. On one occasion, He visited Capernaum, which was the home town of Simon Peter. In fact, it was sort of a home coming for Simon Peter to be back in Capernaum. As the Lord Jesus and the other disciples were busy, Peter apparently milled around with the crowd. Somebody said, "Does your master pay taxes?" Without a moment's hesitancy, which was characteristic of Peter, he said, "Yes," and then he wondered if he had told the truth. When he went into the house, the Lord Jesus Christ asked him, "Of whom do the kings of the earth take custom or tribute?" Then Jesus said to him:

"Go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them for me and thee."—Mt. 17:27.

Notice, Jesus was so poor that He didn't have the temple tax to pay and He had to get it from a fish by way of a miracle.

This young man over in New York City may have felt like he was Jesus Christ, but it was certainly an illusion on his part, because, as I say, the Lord Jesus Christ never handed out money at any time in His life. He didn't even have any money.

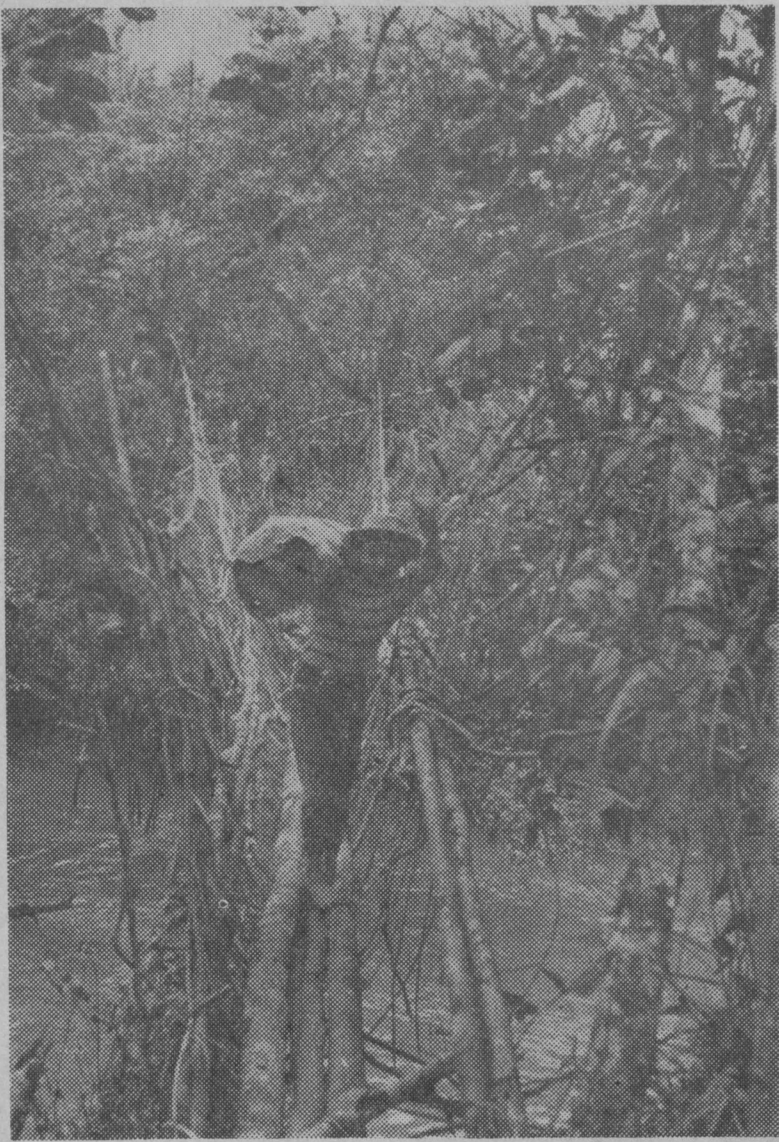
Notice again:

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—II Cor. 8:9.

Let me say that when Jesus Christ was on earth He did give sight to the blind. He gave hearing to the deaf. He gave healing to the sick. He gave food to the hungry. He gave cleansing to the lepers. But He never gave one penny.

Beloved, I'll tell you what He did give. He gave that which brings to us greater blessings than anything else, that even thousands of dollars from any millionaire couldn't begin to compare with — the great and eternal blessings that we have in Him.

With this as an introduction, I want to talk to you about riches, looking forward to the riches that we have in Christ Jesus.



In this picture is Peter, our youngest son. He is crossing the same bridge as was explained regards John. Peter is 9 years old and while he cannot do the heavy work that John can, he is not a whit behind him in the things that he can do. Peter is carrying a bed roll here and he was not just holding it for the picture's sake, he had been carrying it from the time we left the car and continued on to almost where we made camp. John had cargo strapped on his back and after we crossed the bridge he took his place again at one end of the patrol box with me. Should you have any apprehensions about the water underneath, the boys do not for all of our boys are good swimmers.

I

RICHES ARE A GIFT FROM GOD.

I have heard it said that if an individual works early, works late, works hard and saves his money, he accumulates a fortune, but that just isn't so. You are not rich because you work hard. You are rich because riches come as a gift from Almighty God. Listen:

"The Lord maketh poor, and maketh rich."—I Sam. 2:7.

If you are poor, the Lord made you that way. If you are rich, the Lord made you thus. I say, beloved, no man is poor because of bad management. No man is rich because of good management. No man is poor because he is a poor financier. No man is rich because he is a good financier. I am not saying that these things may not enter into the person's experience, but I am saying this, you are not rich and you are not poor because of anything in your life, but rather "the Lord maketh poor, and the Lord maketh rich."

We have a remarkable illustration of this in the experience of Solomon. God said to Solomon, "Ask what you will and I will give it you."

Beloved, wouldn't it be something if God would make a statement like that to you and me? What would you ask for if God would say, "I'll give you anything you want?" One fellow would say, "Lord, if you will give me anything I want, I would like to have a handful of silver in one pocket and gold in the other. I'd like to have a billfold of that folding money on my hip." Another person would say, "Lord, if you will give me what I want, my enemy — I would like to have my hands around his neck." Another person might say, "I saw the most darling hat in the big

department store front window this past week. Lord, if you will just give me what I want, I'll take that new hat."

Beloved, Solomon didn't ask for any of these things. He said, "Lord, I am a child. I don't know how to go out. I don't know how to come in. I don't know how to lead this people. Give me wisdom that I might lead this people. God was so well pleased with what Solomon asked that God gave him that wisdom. We read:

"And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days."—I Kings 3:13.

Notice, riches in Solomon's case were a gift from God. Oh, how rich he was! Silver wasn't even counted in his day. Gold was a plentiful thing. He was rich, exceedingly so, and those riches came from God. I say, beloved, riches are a gift from God.

II

RICHES ARE DECEITFUL AND UNCERTAIN.

Jesus refers to the deceitfulness of riches. Listen:

"He also that received seed among the thorns is he that hear-eth the word; and the care of this world, and the DECEITFULNESS OF RICHES, choke the word, and he becometh unfruitful."—Mt. 13:22.

Paul, in writing to Timothy, refers to riches as being uncertain. We read:

"Charge them that are rich in this world, that they be not high-minded, nor trust in UNCERTAIN RICHES, but in the living God, who giveth us richly all things to enjoy."—I Tim. 6:17.

So I say, beloved, riches are deceitful and uncertain. This young man in New York found out that riches were de-

ceitful and uncertain. It only took three days for his money to run out. It is amazing to me that it lasted that long, handing it out as fast as he did. It only took a few hours until his money was all gone; his riches ran out. Riches, I say, are deceitful and uncertain.

Even the church at Laodicea found that to be true. They thought that they were rich. John says:

"Because thou sayest, I AM RICH, and increased with goods, and have need of nothing; and KNOWEST NOT that thou art wretched, and miserable, and poor, and blind, and naked."—Rev. 3:17.

Here was a church that thought it was rich. They had gone on record that they were a rich church and that they had need of nothing. The only church that I ever heard of that ever passed a resolution saying that they were rich and had need of nothing was this church at Laodicea, but the Lord Jesus Christ looked down at them and said, "Men and women, ye are wretched, and miserable, and poor, and blind, and naked."

I say to you, beloved, riches are deceitful and they are uncertain. This church at Laodicea was deceived by the riches.

III

IT IS HARD FOR A RICH PERSON TO BE SAVED.

I thank the Lord that in my ministry I have been acquainted with a few people that I have considered exceedingly wealthy, people who have loved the Lord Jesus Christ, but they have been very, very few. I say to you, it is hard for a rich man to be saved. Listen:

"And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!"—Mark 10:23.

In the verses preceding this, He tells about a rich young ruler who came to Him saying, "Good Master, what shall I do that I may inherit eternal life?" When Jesus enumerated a number of the commandments, he said, "Master, all these have I observed from my youth." Then Jesus said, "If you have kept these commandments, then go sell all that you have, and give to the poor, and come follow me." The Word of God says that this young man went away sorrowing. He was a man of exceeding wealth and his gold which might have become a golden key to unlock the gates of Heaven, became a golden bar to hold shut the gates of Heaven against him. When Jesus saw him leave, turning his back on Him, He was grieved at this young man's attitude, and He said, "How hardly shall they that have riches enter into the kingdom of God!"

This led Jesus to use another illustration — the illustration of a camel passing through the eye of a needle. He said:

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."—Mark 10:25.

Lots of people say that that eye of the needle was the little door made in the big door going into the building, that there was a big door and ordinarily they opened it to let a camel train pass through. But when just one camel came, they just opened the little door and this camel would get down on his knees and would just inch along into the building and thus get in through the eye of the needle.

Beloved, that is the farthest thing in this world from the truth. I don't know whether an Arminian dreamed that up or whether an infidel thought it up, or where it came from, but there is not one bit of truth in it. The Lord Jesus Christ said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Beloved, the eye

of the needle means exactly what it says — the eye of a needle.

You say, "Brother Gilpin, it is impossible for a camel to go through the eye of a needle." Beloved, it is — unless the Lord works a miracle; and it is impossible for a rich man to be saved unless the Lord works a miracle. In fact, it is impossible for anybody to be saved unless the Lord works a miracle. But if God works a miracle, God can stretch that camel out thin enough and slender enough that He can push that camel through the eye of a needle, and likewise, if God wants to save a man, if he is one of God's elect, God can save him in spite of his riches — in spite of everything in this world that would hinder and keep him from becoming a child of God. I tell you, it is hard for the rich to be saved, but God can save the rich. He can save the poor, He can save the immoral, He can save the vilest, He can save anyone He wishes, but it takes a miracle to do so.

IV

MONEY CAN NEVER BUY SALVATION.

The Lord Jesus Christ gives that which money can never buy. He gives salvation. Money can never buy salvation. Listen:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."—I Pet. 1:18, 19.

"For this is my blood of the new testament, which is shed for many for the remission of sins."—Mt. 26:28.

Beloved, listen, money can never buy salvation. As I have said, Jesus never gave away money. But I will tell you what He did give; He gave what money could never buy. He gives that which money can never buy — namely, salvation.

Notice again:

"The blessing of the Lord, it maketh rich, and he addeth no sorrow with it."—Prov. 10:22.

What is the blessing of the Lord? If you will study the context, I think you will find that He is talking about salvation. The blessing of the Lord is salvation. It makes rich. Beloved, you get real riches when you are saved. God's blessing of salvation makes a man rich.

The last part of the verse says, "And he addeth no sorrow with it." Literally, this says that you don't have to work for your salvation.

Thank God that we don't! Salvation is not something that you work for. Rather, salvation is that which God gives to us in the Lord Jesus Christ.

I say to you, money can never buy salvation. Your works can never buy salvation. Nothing that can be done for you can ever buy salvation. Salvation comes as a gift from Almighty God through Jesus Christ.

V

TRUE RICHES ARE OURS ONLY IN THE LORD JESUS CHRIST.

The Apostle John, in writing to the church at Smyrna, says:

"I know thy works, and tribulation, and poverty, (but thou art rich)."—Rev. 2:9.

This is a parenthetical expression that is thrown in. They looked upon themselves as being poverty stricken, and I suppose they were. But John says, "God looks upon you as though you were rich."

Why were they rich? They weren't rich from the standpoint of worldly wealth. I dare say that this church at Smyrna, where the labor unions had coerced and forced these Christians out of (Continued on page 3, column 1)

The Redeemer's Return

By ARTHUR W. PINK

(Continued from last week)

While it is true that the great majority of the Jews who lived during the days of our Lord's first advent failed to discern the signs of the Times and in consequence did not profit by the announcements of their prophets, nevertheless, there were a few who were "waiting for the Consolation of Israel" (Luke 2:25). And so it is now. By the grace of God, there is a remnant today who are reading the Signs of the Times in the light cast by the prophetic Word. At some of these Signs we shall now look. And 1. *The Recovery and Revival of the Blessed Hope itself.*

In Daniel 12:4, 9, 10 we read—"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." While this prophecy has primary reference to Daniel's people, the Jews, and so far as they are concerned will receive its accomplishment in the "godly remnant" of the Tribulation period, yet, like all prophecy, this also has a double fulfillment and therefore has a secondary application to the Church of God today. "And he said, Go thy way, Daniel: for the words are closed up and sealed till the Time of the End. Many shall be purified, and made white and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." As we shall yet seek to show this prophecy is a composite one and its fulfillment is being manifested in many different directions. That to which we would now direct attention is the manner in which this prediction has been accomplished in connection with the Scriptures and particularly in regard to the modern interest and wide-spread study of Prophecy.

(To Be Continued Next Week — D.V.)

"Riches"

riches are ours in Jesus Christ only.

(Continued from page two)

work — I dare say that these Christians at Smyrna were so poor that if they passed the collection plate they couldn't have gotten enough money to have bought a half dozen song books. They were poor, but God looked at them and said, "But thou art rich." Not worldly riches, but the thing that made them rich was the fact that they were saved and knew the Lord Jesus Christ.

I say to you, if you are saved, you are rich. I am not saying that you have money in every pocket. I am not saying that you are wealthy from the standpoint of this world. I am not saying that you will ever have that kind of wealth. You will only have it if God gives it to you. But I am saying this, if you are saved, you have riches that are worthwhile.

Paul, in writing to the church at Rome, tells us that true riches are ours in Christ. Listen:

"And if children, then heirs; heirs of God, and joint-heirs with Christ."—Rom. 8:17.

Notice, he says that we are not only heirs of God, but we are joint heirs with Jesus Christ. Adam was an heir of God but he lost his estate. The angels were heirs of God and they lost their estate. You and I who are saved are heirs of God and at the same time we are joint heirs of Jesus Christ. We are on an equality with the Lord Jesus Christ. He is our elder brother. That is why it is that we can't lose our salvation. Adam lost his. He was an heir, but he wasn't a joint heir with Jesus Christ. The angels were heirs of God, but they were not joint heirs with Jesus Christ. You and I never lose our salvation for the simple reason that we are joint heirs with Jesus Christ.

If a person falls heirs to something, he can sell it. If a father dies and you fall heir to something, you can sell it, but if you are an equal and joint heir, it can only be disposed of with the consent of both parties.

Beloved, that is why I can't lose my salvation. I am a joint heir with Jesus Christ, and being a joint heir with the Lord Jesus Christ, I can never, never lose my salvation, because He holds me and He will never consent to the Devil taking my soul.

I say then, beloved, that true

CONCLUSION

I come back to my text when Paul says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ," and I say to you, every time that I stand before you and present Jesus, I present the unsearchable riches of Jesus Christ.

I ask you, do you know Him? Are you saved? Is Jesus precious to you? Do you think of the Lord Jesus Christ and what He has done for you as the unsearchable riches? Beloved, that is exactly what Jesus is to you if you are saved.

As we bring this service to a close, it is my prayer that our Lord shall reveal Himself to someone who is here, that that individual shall trust Jesus Christ and leave this place saved by the grace of God.

May God bless you!

Conversion

(Continued from page one)

to be used when any one publicly renounces Popery in the great congregation. When this is done, that prayer read, and the person said Amen to the collects upon the occasion, every body wishes him joy, and thanks God he is converted; whereas, if this be all, he is as much unconverted to God as ever; he has in words renounced Popery, but never took leave of the sins of his heart.

Well, after this he looks into the church, and does not like that white thing called a surplice; he looks, and thinks there are some rags of the whore of Babylon left still: now, says he, I will be converted. How? I will turn dissenter; so after he is converted from the church of Rome to the church of England, he goes to the dissenting church: may be, curiosity may bring him to the Methodists, those monstrous troublesome creatures, and, perhaps, he may then be converted a third time, like their preaching, like their singing; O dear, I must have a Tabernacle-ticket, I must have a Psalm-book, I will come as often as there is preaching, or at least as often as I can; and there he sits down, and becomes an outside converted Methodist, as demure as possible. This is going a prodigious way, and yet all this is conversion from one party only to another. If the

minister give a rub or two he will take miss perhaps, and be converted to some other persuasion, and all the while Jesus Christ is left unthought of; but this is conversion only from party to party, not real, and that which will bring a soul to heaven. Possibly a person may go further, and be converted from one set of principles to another; he may, for instance, be born an Arminian, which all men naturally are; and one reason why I think Calvinism is right because proud nature will not stoop to be saved by grace. You that are brought up in an orthodox belief, under an orthodox ministry, cannot easily make an allowance for thousands that have nothing ringing in their ears but Arminianism; you have sucked in orthodoxy with your mother's milk, and that makes so many sour and severe professors. I knew a rigid man that would beat christianity into his wife; and so many beat people with their Bibles, that they are likely, by their bitter proceeding, to hinder them from attending to the means God has designed for conversion. What is this but being converted from one set of principles to another? And I may be very zealous for them, without being transformed by them into the image of God.

But some go further, they think they are converted because they are reformed: they say, a reformed rake makes a good husband, but I think a renewed rake will make a better. Reformation is not renovation. I may have the outside of the platter washed; I may be turned from profaneness to a regard for morality; and because I do not swear, nor go to the play as I used to do; have left off cards, and perhaps put on a plain dress; and so believe, or rather fancy, that I am converted; yet the old man remains unmortified, and the heart is unrenewed still. Comparing myself with what I once was, and looking on my companions with disdain, I may there stick faster in self, and get into a worse and more dangerous state than I was before. If any of you think me too severe, remember you are the person I mean; for you think me so only because I touch your case. The drunkards and Sabbath-breakers, cursers and swearers, say to us, you can never

preach but you preach against us: as a good man once replied to a person who complained against us ministers for thus preaching; I will put you in a way, said he, that we shall never preach against you. How is that? Why, leave off cursing and swearing, etc., then your consciences will be clear, and the minister will look over your heads: happy they that are convinced of it! You have not heard me, I hope, speak a word against reformation; you have not heard me speak a word against being converted from the church of Rome; against being converted to the church of England; or, against being good: no; all these are right in their place; but all these conversions you may have, and yet never be truly converted at all.

What is conversion then? I will not keep you longer in suspense, my brethren: man must be a new creature, and converted from his own righteousness to the righteousness of the Lord Jesus Christ; conviction will always precede spiritual conversion; and therefore the Protestant divines make this distinction, you may be convinced and not converted; but you cannot be converted without being convinced; and if we are truly converted, we shall not only be turned and converted from sinful self, but we shall be converted from righteous self; that is the devil of devils; for righteous self can run and hide itself in its own doings, which is the reason self-righteous people are so angry with gospel preachers; there are no such enemies to the gospel as these: there were Jews who trusted in themselves that they were righteous, that set all in an uproar, and raised the mob on the apostles. Our Lord denounced dreadful woes against the self-righteous Pharisees: so ministers must cut and hack them, and not spare, but say woe, woe to all those that will not submit to the righteousness of Jesus Christ! I could almost say, this is the last stroke the Lord Jesus gave Paul, I mean in turning him to real christianity; for having given him a blow as a persecutor and injurious, he then brought him out of himself by revealing his person and office as a Saviour. I am Jesus. Hence, says the apostle, I count all things but loss — that I may

win Christ, and be found in him; not having my own righteousness, which is of the law, but that which is through the faith of Christ: the righteousness which is of God by faith. You hear him not only speak of himself as injurious, as a blasphemer, but also as a Pharisee; and in vain we may talk of being converted till we are brought out of ourselves to come as poor, lost, undone sinners, to the Lord Jesus Christ; to be washed in his glorious imputed righteousness: the consequence of this imputation, or application of a Mediator's righteousness to the soul, will be a conversion from sin to holiness. I am almost tempted to say, it is perverseness in people to preach against the doctrine of imputed righteousness, because they love holiness, and charge the Calvinists with being enemies to it: how can they be charged with being enemies to sanctification, who so strenuously insist on its being the genuine fruit, and unquestionable proof of the imputation of the righteousness of Christ, and application of it by the Spirit of grace? They that are truly converted to Jesus, and are justified by faith in the Son of God, will take care to evidence their conversion, not only by their having grace implanted in their heart, but by that grace diffusing itself through every faculty of the soul, and making a universal change in the whole man. I am preaching from a Bible that saith, He that is in Christ is a new creature: old things, not will be, but are passed away; all things, not only will, but are become new. As a child when born has all the several parts of a man, it will have no more limbs than it has now, if it live to fourscore years and ten; so when a person is converted to God, there are all the features of the new creature and growth, till he become a young man and a father in Christ; till he become ripe in grace, and God translate him to glory. Any thing short of this is but the shadow instead of the substance; and however persons may charge us with being enthusiasts, yet we need not be moved either to anger or sorrow, since Paul says, I travail in birth till Christ be formed in your hearts.



This is our camp site for the weekend. The tent in the foreground is the tent that I now use when visiting areas where there is no missionary house built. It is 10x14 and was quite adequate for three bush beds and our supplies. Just over the top of this tent and to the left a little is a tarpaulin stretched over a pole. Bushes and cane are placed at the ends to make a suitable place to sleep. This is what I used for several years before I got a regular tent. On this occasion another fellow was with us and he slept in this for the night. Our boys especially liked this part of the patrol.



This is the Yettiyama church building and part of the members with their children. This is the church that we visited and where we spent the night. I have been preaching here at this place for about 8 years now. The three oldest girls in this picture were just babies when I first preached there and the two young women on the far left, both are now married, were about like these older girls in this picture. This is the second church building to stand in this place. They have been organized as a church for about a year now and observed the Lord's Supper as a church for the first time while I was with them on this occasion.

Perversions

(Continued from page one)

Is that true? How then can people come to God through one whom they have not received?

Prayer is the privilege of the Christian. It is a privilege that an unsaved person does not have. John 9:31 says, "Now we know that God heareth not sinners." Jesus never said this Himself, but He did not deny the truth of what was said. Isaiah said, "Your sins . . . have caused Him to hide his face that he will not hear." The Psalmist said, "If I regard iniquity in my heart, the Lord will not hear me." Is rejection of Christ iniquity? If it isn't then there isn't any iniquity.

The false notion that salvation is obtained through the sinner's praying

This is one of the biggest lies that anyone ever fell for. Many Baptist preachers think that there just isn't any such thing like getting the sinner to pray. Some hold the utterly erroneous notion expressed often like this: "Get down and pray the sinner's prayer, 'God be merciful to me a sinner.'" Many teach that if a lost sinner tells the Lord he is sorry for his sins, and asks forgiveness, he is saved right there. He isn't. Such a plan of salvation would leave Jesus and His atoning work out of the picture entirely.

What does the so-called sinner's prayer really say? The correct translation is: "God be propitiated to me the sinner." Propitiation was upon the basis of blood atonement. Doubtless the man praying was offering a blood sacrifice as his Sin-bearer, there in the temple. What does the New Testament say? It says, "And he (Jesus) is the propitiation for our sins." It is true that man a sinner, as he trusts Jesus as his sin-bearer, speaks out audibly and tells God so. In that case, it is not the praying that saves him. He is saved through his faith in Jesus as the Sacrifice for his sin. No sinner ever has his sins forgiven upon the basis of mere asking. A judge and jury does not "forgive" a criminal's offenses because he says, "I am sorry — please forgive me." The penalty must be paid. The sinner's sins are remitted when he trusts in Jesus, because the penalty has been paid in the atoning death on the cross.

The false notion that the promise given the Christian applies to the lost sinner
What promise do we refer to?

The answer is: I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins . . ." To whom was that written? To Christians only, and it tells the Christian how to have restored fellowship with God, if such has been broken by sin. It is not instruction to a lost sinner as to how to be saved.

The false notion that the preacher is a sort of priest—one who can by his prayers get people right with God

Many a preacher in holding a meeting, puts himself in the place of a priest — a mediator. His invitation is, "Come forward and let ME pray for you." Great stress is placed on that, "LET ME PRAY FOR YOU." People are called down for prayer, with the idea that evangelist So-and-So can fix them up with the Lord. It is true in some cases of course that the preacher merely uses that business of "who wants ME to pray for them," as a pretext to get people to raise their hands. Then they are pulled forward, and pulled into some kind of a profession.

The altar and mourner's bench idea combines the prayers of the sinner and the preacher for salvation. The notion is that if the sinner gets down and prays agonizingly enough and long enough, accompanied perhaps with the prayers of Brother So-and-So, the Lord will finally be properly impressed and will save. One might as well trust baptism to save as prayer to save. Neither can save. Salvation is "by grace through faith" in Christ plus absolutely nothing.



The Forum

(Continued from page one)

of God that his children pay 10 per cent of their income to maintain the services of the Lord. We read that Abraham and Jacob paid tithes many hundreds of years before the law was given. Therefore, if a minister, called by a true church, works at any task other than that assigned by the church, he is to pay tithe of it just as all others should do.

I assume by the way that the question is worded that the querist believes in tithing. It seems strange to have to say that, because any child of God should want to give his tithe to the Lord. Certainly the Bible teaches it, and

since I assume thus I will not attempt to explain it in this answer. Yes, all preachers and mission-

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aries should pay a tithe into the church. When a church pays a salary to a preacher, she is simply using the Lord's money as He leads. The tithe is the Lord's, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." (Lev. 27:30) Any time a church spends the money that is in the treasury, it should be certain that it is the Lord's will.

The tithe is the Lord's. I certainly do not believe that He would tell some to tithe and not others. The Bible tells us this in the book of Numbers. "But the tithes of the children of Israel, which they offer as an heave offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance. And the Lord spake unto Moses, saying, thus speak unto the Levites, and say unto them, when ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe. And this your heave offering shall be reckoned unto you, as though it were the corn of the threshing floor, and as the fulness of the winepress. Thus ye also shall offer an heave offering unto the Lord of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the Lord's heave offering to Aaron the priest." (Num. 18:24-28).

Not only did He tell the Levitical priesthood to offer tithes of the tithes they received from the children of Israel, He also tells us that they paid tithes in a symbol. "And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham." (Heb. 7:9).

If the Levitical priesthood were expected to pay tithes of what they received, we can rest assured that the preachers are to pay tithes of what they receive.

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So far as I am able to see, the Scriptures do not say specifically that the pastor should tithe. And so far as I am able to see the Scriptures do not say specifically that any certain member of the church should tithe. But in I Cor. 16:2 we read "Upon the first day of the week let EVERY ONE OF YOU lay up in store, as God hath prospered him." If you notice, Paul did not say every one of you except the pastor. Neither did he say lay up the tithe. But he did say "as God hath prospered him." And I am utterly unable to see how this can be done apart from a percentage basis. So the person who does not like the term "tithe" maybe he had rather give twenty percent. And if he does give twenty percent with the right motive behind it, I am sure the Lord will accept it and bless him for it.

In the case of a missionary on the field like Brother Halliman it is different. What we give to him is to be used in the Lord's work. Brother Halliman does not buy a Cadillac over there in order to keep up with the Joneses, because they do not live that close to him. So if all we send over there above the family's actual needs goes into the work there, it would be foolish for him to send part of it back to his home church. If it all goes to the Lord's work, there is no room for a tithe.

But three times (I Cor. 4:16, 11:1 and Phil. 3:17) Paul admonishes the saints to be followers of him. Paul set an example for the Lord's people to follow. And I do not mind saying that I believe every pastor of one of our Lord's churches should do the same thing. If the members of the flock cannot follow the example set before them by their pastor, there is something radically wrong somewhere. Some one has said "What you do sounds so loud, I cannot hear what you say," and I subscribe to that wholeheartedly. I would not appreciate a pastor telling me that I should tithe when he was not tithing himself. To me, it is unthinkable that a pastor should even think for one moment of not tithing.

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