

# The Baptist Examiner

"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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## A BRIEF HISTORY OF THE BIBLE

(American Bible Society)

The Bible is the Word of God, speaking with freshness and vitality to every generation. It is our MOST PRECIOUS HERITAGE from the past. In our own day, it is an unfailing source of inspiration and power. Its timeless message is man's best hope for the future.

### The Bible Jesus Knew

In Jesus' time, every Jewish community had the part of our Bible we call the Old Testament. It was handwritten on scrolls, in Hebrew or Greek, and kept in the synagogue where people met for religious instruction and worship. Jesus read from a scroll like

this in the synagogue at Nazareth.

The scrolls were made from goatskins or sheepskins, sewed together to make rolls from ten to thirty feet long. Usually each scroll contained one whole book. The books of the Old Testament were first written in Hebrew, but by the time of Christ they had been translated into Greek, which was then an international language.

The earliest Old Testament manuscript now known is a Hebrew scroll of Isaiah which was probably written about the second century B.C. It was found

in 1947 in a cave near the Dead Sea.

There are 39 books and 929 chapters in the Old Testament.

### The Good News

The New Testament tells the gospel, or good news, of Jesus Christ, and describes experiences of the early Christians. Luke dictated his gospel to a scribe, who wrote it down in Greek. The other books of the New Testament were also written in Greek. The sayings of Jesus may first have been written down in Aramaic, the language Jesus spoke.

Much of the New Testament consists of letters written by Paul and other apostles to early Christian churches throughout the Mediterranean world. Copies were made for neighboring churches, and these, with copies of the gospel writings were widely circulated.

The oldest known fragment of a New Testament manuscript is a tiny piece of papyrus written early in the second century. It contains a few words from the eighteenth chapter of the Gospel of John.

There are 27 books and 260 chapters in the New Testament.

### A Translation into Latin 410 A. D.

Jerome, a scholar appointed by the Bishop of Rome, worked twenty-five years to translate the entire Bible from Hebrew and Greek into everyday Latin. Latin was then the common language

of the people in many parts of the western world. Known as the Vulgate Jerome's translation is still the official text of the Roman Catholic Church.

In order to be as thorough as possible Jerome did most of his work in Palestine spending much of his time in Bethlehem. He first translated the whole Bible from Greek into Latin. Then he made a fresh translation of the Old Testament this time from the Hebrew.

The term "Vulgate" comes from the Latin word "vulgus" meaning "common" or "ordinary." It was first applied to Jerome's

Bible in the thirteenth century and refers to the frequent and common use made of this translation by the church as well as to the fact that in Jerome's time, Latin was the language spoken by the common people.

### An Early English Translation 735 A. D.

By the eighth century, only scholars could understand Latin. A monk known as the Venerable Bede began a translation of the Latin Vulgate Bible into Anglo-Saxon, the language then spoken in England. According to legend, (Continued on page 2, column 1)

## Storehouse Tithing

By B. MYRON CEDARHOLM

The practice of giving one-tenth of your earnings or income to your church is known as "storehouse tithing." "Bring ye all the tithes into the storehouse, . . ."

Mal. 3:10. "Upon the first day of the week give every one of you lay by him a tithe," I Cor. 16:2. (The Greek word for "store" here has the meaning as the Hebrew word for "storehouse" in Mal. 3:10.)

The Lord has honored this scriptural custom down through the centuries, and this principle of giving will determine to a large extent God's blessings upon you, to your family, your business, your church and the gospel ministry at home and abroad. Storehouse tithing is:

### 1. A BIBLICAL TEACHING.

No man devised this plan as a means to underwrite the ministry of your church. God has revealed this truth to us in the Bible. " . . . the tenth shall be a tribute unto the Lord," Lev. 27:32.

Our Lord approved this plan when He said of storehouse tithing, " . . . these ought ye to have done, and not to leave the other undone," Matt. 23:23.

Again, in the New Testament, the doctrine of the eternal priesthood of Christ clearly indicates the tithe is to be received by our church now as well as in the Old Testament. "For this Melchisedec, high priest of the most high God, . . . To whom also Abraham gave a tenth part of all; . . . And as I may so say, Levi

also, who received tithes, payed tithes in Abraham. For he testified, Thou art a priest forever after the order of Melchisedec." Heb. 7:1, 2, 9, 17.

God has carried many things of the Old Testament over into the New Testament. Storehouse tithing is manifestly one of these.

Romans 8:4, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit," is often overlooked in regard to storehouse tithing, but this verse very clearly indicates that the Christian under grace will certainly (Continued on page 7, column 2)

## The Blood Of Jesus Christ

### THE BASIS OF ALL OUR GOD-GIVEN, ETERNAL BLESSINGS

By Wayne Cox

#### The BLOOD is the Basis of our PEACE

When I was a young preacher-boy I made many mistakes, many blundering mistakes, in trying to lead lost souls to Christ. I would approach a lost man and ask him if he wanted to make peace with God. The truth is, CHRIST has already made the PEACE.

Peace is God's gift. Colossians 1:20:

"And having made PEACE through the BLOOD of His cross,

by Him to reconcile all things unto Himself."

Who made the Peace? JESUS! How? Through the BLOOD of His cross ("Blood" meaning His death for sins). It's the BLOOD!

You may say, then, "If Jesus has already made the peace, and I am lost, how can I become the recipient of this peace with God?"

Through faith in Jesus, that's how. It's not in the church, nor church ordinances, your friends, neighbors, or loved ones. Man

without Christ is an enemy of God. There is enmity between the man and God, but through the blood of the cross, the enmity has been slain, and through the blood man can become reconciled to God, and enjoy peace with God. It is the BLOOD all the way.

Romans 5:1: "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ."

Therefore the BLOOD is the basis of our PEACE.

(Continued on page 8, column 1)

ungodly walk. Paul said they minded earthly things. They were hell-bound and headed for destruction. But he tells the saints at Philippi to follow him and other Godly preachers as examples. Paul's attitude was this: "this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14). He says, "this I do," and to the saints he says "be thus minded."

In his argument, he states a fact: "Our citizenship is in heaven" (Continued on page 8, col. 2)



C. W. BRONSON

## HEAVEN--The Eternal Home Of God's Blood-Bought Children

By C. W. RONSON  
Bethel Baptist Church  
Phillipsburg, Kansas

"For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." Phil. 3:20 (R.V.).

These words are presented by the apostle as a contrast. He has spoken of those who are enemies of the cross of Christ and their

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "OUR SPIRITUAL POSSESSIONS"

NO. 42 IN "THE LIFE AND MINISTRY OF PAUL," by Pastor John R. Gilpin

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" -- Rom. 11:33.

Tonight I want to continue my message of the past two Sunday evenings, on the subject of "The Christian's Possessions," as revealed by the Apostle Paul, and I shall briefly make mention of some of these possessions which are spoken of in the writings of Paul.

WE HAVE A POSSESSION THAT CAN NEVER BE MEASURED.

Most everything in this world is capable of being measured. For example, land is measured in terms of acreage. Money in the United States is measured in terms of the dollar. Various products, determined by either dry measures or liquid measures are measured in terms of bushels and gallons. In fact, beloved, I don't know of a thing that you can think of but what there is some way whereby it can be measured. My text would indicate that, for it says that the depth of the riches of His wisdom and knowledge and His judgments are unsearchable, and His ways are

past finding out.

Also we read:

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to COMPREHEND with all saints what is the BREADTH, and LENGTH, and DEPTH, and HEIGHT; And to know the love of Christ, which, PASSETH KNOWLEDGE, that ye might be filled with all the fulness of God." -- Eph. 3:17-19.

Notice that it says, "The love of Christ, which passeth knowledge." You cannot measure the love of Christ. It is beyond our (Continued on page 3, column 1)

### GOOD NEWS FOR MUSIC LOVERS

As we announced in previous issues, we are now handling religious recordings and they are available either by mail or in our book shop, located upstairs at 336 13th Street.

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Ashland, Kentucky



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was promised to them in the Scriptures, and that they could not be expected to read Latin. To one of the many Church leaders who opposed him, he declared: "If God spare my life, I will cause a boy that driveth the plough to know more of the Scripture than thou dost."

The Latin Bible was the only one then available to most Englishmen. Few were able to obtain one of the scarce, handwritten copies of the old Wyclif Bible. Even fewer could read its antiquated text, for the language had changed a great deal in a hundred and fifty years. Tyndale was aware that only a new translation, written in the English of his own day, could satisfy the people's hunger for the Scriptures.

#### The First Printed English New Testament 1525 A. D.

Johann Gutenberg, the inventor of printing, produced the first printed Bible, in Latin, about 1456. Tyndale's New Testament was the first to be printed in English. It was done in Germany, because the translation and its use by the people of England were prohibited by both King and Church. Copies were smuggled into England in shipments of grain and cloth. Tyndale was working on a translation of the Old Testament when he was betrayed and condemned to be strangled and burned. His last words were a prayer: "Lord, open thou the King of England's eyes."

Tyndale's translations were written in a simple, living form of English that represented the best speech of the people. His New Testament was based on the Greek and Latin texts of Erasmus, the Latin Vulgate and Luther's German New Testament. His work on the Old Testament was based primarily on the original Hebrew.

#### The First Printed English Bible 1535 A. D.

Miles Coverdale finished the Old Testament translation Tyndale had begun, and revised Tyndale's New Testament. The resulting Bible was printed abroad. Copies of it circulated in England without much difficulty. The Bible was dedicated to Henry VIII, but the King did not authorize it until 1537, when a new edition was printed in England.

Coverdale's was a secondary translation; that is, it was based on previous translations into Latin, German and English, rather than on the original Hebrew and Greek. Nevertheless, we are indebted to him for carrying on the work that Tyndale had begun, and enriching it with tenderness and resourcefulness.

Although Coverdale's style lacked the vigor and originality of Tyndale, his contributions to our English Bible reveal great beauty and aptness of thought. Many of his expressions are still found in the King James and later versions, especially in the Old Testament.

#### The Great Bible 1539 A. D.

The notes and prefaces of Tyndale's and Coverdale's translations aroused so much argument that Henry VIII authorized production of a Bible that included no controversial material. The new Bible, also prepared by Miles Coverdale, was known as the Great Bible, because of its large size. Copies were chained in the churches for safekeeping, and people gathered to listen to the reading of the Scriptures.

(Continued on page 3, column 3)

#### A BARGAIN

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## "I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper rather than including them in correspondence which relates to book orders, subscriptions, or some other matter).

What is the difference in the Primitive Baptists and your church?

First of all, the so-called "primitive" Baptists have the wrong founder—James Osborne and Daniel Parker.

Secondly, they were founded in the wrong country too late a date to be the church that Jesus built—America in the early part of the nineteenth century.

Thirdly, so-called "primitive" Baptists are wrong to missions. The Bible teaches that we are to preach the gospel to every creature in all parts of the world to call out God's elect. Mark 16:15; Matthew 28:19-20; II Thessalonians 2:14; II Timothy 2:10. The "primitives" do not believe this.

Fourthly, the "primitives" teach that foot-washing is an ordinance, whereas the Bible nowhere indicates such is the case.

Fifthly, they are wrong on election. The same God who elected a number in eternity past, also appointed the means by which the elect would be saved in time. And those means are the preaching of the gospel and the work of the Spirit. Read II Thessalonians 2:13, 14, I Thessalonians 1:4-10, Romans 8:28-30, Ephesians 1:13.

Sixthly, most of them deny the truth that God has predestinated all things (Dan. 4:35).

Seventhly, they teach that God saves sinners by the Spirit alone, without the Word (Rom. 10:17).

These are a few of the major differences between the church to which we belong and the so-called Primitive Baptists.

What is meant by "limited atonement"?

This refers to the fact that Christ died for a specific number, namely all those who shall enjoy eternal life. He said, "The good shepherd giveth His life for the sheep, not for the goats (John 10:11). No one who goes to Heaven was included in the atonement of Christ; it is limited only to those who come to Christ for salvation. The booklet, "Why I Believe the Limited Atonement," by Bob L. Ross discusses this subject in greater detail. Order from us for 15c.

Is the story of the rich man and Lazarus, in Luke 16, a parable or not?

There is no indication that it is anything other than a real, historical story. It has been pointed out that parables do not contain the names of characters, whereas this story does refer to the name of Lazarus.

I heard a preacher use II Corinthians 9:7 against tithing. Will you please comment on this verse.

The verse says, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

This verse in no wise teaches anything contrary to tithing. God does not accept a man's tithe if it is given in any other way than revealed in this verse. A man is to purify in his heart to obey the Lord and honor Him with his tithe; he is to do this cheerfully, not grudgingly, nor out of respect to necessity. He should say in his heart, "The Lord is good; the Lord has loved me and He cares for me; now I want to honor Him with my substance. How much shall I give? He reveals that the tithe is the very least that a child of God should give. So I will give that and more. He makes it possible."

What is the unpardonable sin? I have heard it taught that this is rejecting the Holy Spirit.

The unpardonable sin is blasphemy against the Holy Spirit, which is revealed in Matthew 12:22-32 to be the sin of accusing the work of the Holy Spirit to be the work of the devil. This is not the common notion taught by those who try to scare people into making professions of faith, lest they "cross the deadline." The man who is guilty of the unpardonable sin will not be concerned about sin and making a profession of faith; rather, he, like the Pharisees, will look upon such things as the work of the devil.

## An Exposition of the Epistle to the Romans

By ROBERT HALDANE

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What a distinguished French minister, Reuben Sailens, says of became known as "Haldane's Revival" can be applied with equal truth to commentary: "The three main characteristics of Haldane's Revival, has sometimes been called, were these: (1) it gave a prominent emphasis to the necessity of a personal knowledge and experience of grace; (2) it maintained the absolute authority and Divine inspiration of the Bible; (3) it was a return to Calvinistic doctrine against Pelagianism and Arminianism. Haldane was an orthodox of the first water, but his orthodoxy was based with love and life."

God grant that it may produce that same "love and life" in all who read it.

—from Forward by D. M. Lloyd-Jones

## The Baptist Examiner

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BOB L. ROSS  
JOHN R. GILPIN

Editors

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"FIFTY YEARS IN THE CHURCH OF ROME"—

# Bishop "Backs Down" In Face of Evident Facts

By CHARLES CHINIQUEY

Selections by L. E. Jarrell  
Lordsburg, New Mexico

The hour of my absence had been one of anxiety for the curate and the vicars. But my prompt return filled them with joy. "What news?" they all exclaimed. "Good news," I answered; "the battle has been fierce but short. We have gained the day; and if we are only true to ourselves, another great victory is in store for us. The bishop is so sure that we are the only ones who think of that reform, that he will not move a finger to prevent the priests from following us. This security will make our success infallible. But we must not lose a moment. Let us address our circular to every priest in Canada."

One hour later there were more than twenty writers at work, and before twenty-four hours, more than three hundred letters were carried to all priests, giving them the reasons why we should try, by all fair means, to put an end to the shameful simoniacal trade in masses which was going on between Canada and France. The week was scarcely ended, when letters came from almost all curates and vicars to the bishop, respectfully requesting him to withdraw his name from "The Society of the Three Masses." Only fifty refused to comply with our request.

Our victory was more complete than we had expected. But the Bishop of Quebec, hoping to regain his lost ground, immediately wrote to the Bishop of Montreal, my Lord Telemesse, to come to his help and show us the enormity of the crime we had committed, in rebelling against the will of our ecclesiastical superiors.

A few days later, to my great dismay, I received a short and very cold note from the bishops' secretary, telling me that their lordships, the bishops of Montreal and Quebec, wanted to see me at the palace, without delay. I had never seen the Bishop of Montreal, and my surprise and disappointment were great in finding myself in the presence of a man, my idea of whom was of gigantic proportions, when in reality, he was very small. But I felt exceedingly well pleased by the admirable mixture of firmness, intelligence, and honesty of his whole demeanour. His eyes were piercing as the eagle's; but when fixed on me, I saw in them the marks of a noble and honest heart. The motions of his head were rapid, his sentences short, and he seemed to know only one line, the straight one, when approaching a subject or dealing with a man. He had the merited reputation of being one of the most learned and eloquent men of Canada. The Bishop of Quebec had remained on his sofa, and left the Bishop of Montreal to receive me. I fell at his feet and asked his blessing, which he gave me in the most cordial way. Then, putting his hand upon my shoulder, he said, in a Quaker style: "Is it possible that thou art Chiniquey—that young priest who makes so much noise? How can such a small man make so much noise?" There being a smile on his countenance as he uttered those words, I saw at once there was no anger or bad feeling in his heart; I replied: "My lord; do you not know that the most precious pearls and perfumes are put up in the smallest vases?"

The bishop saw that this was a compliment to his address; he smilingly replied: "Well, well, if thou art a noisy priest, thou art not a fool. But tell me, why dost thou want to destroy our 'Three Mass Society' and establish that new one on its ruins, in spite of thy superiors?"

"My lord, my answer will be as respectful, short, and plain as possible. I have left the 'Three Mass Society' because it was my right to do it, without anybody's permission. I hope our venerable

Canadian bishops do not wish to be served by slaves!" "I do not say," replied the bishop, "that thou wert bound in conscience to remain in the 'Three Mass Society,' but, can I know why thou hast left such a respectable association, at the head of which thou seest thy bishops and the most venerable priests in Canada?"

"I will again be plain in my answer, my lord. If your lordship wants to go to hell with your venerable priests by spiriting away twenty cents from every one of our honest and pious penitents, for masses which you get paid for five, by bad priests of Paris, I will not follow you. Moreover, if your lordship wants to be thrown into the river by the furious people, when they know how long and how cunningly we have cheated them, with our simoniacal trade in masses, I do not want to follow you into the cold stream."

"Well, well," answered the bishop, "let us drop that matter for ever."

He uttered this short sentence with such an evidence of sincerity and honesty, that I saw he really meant it. He had, at a glance, seen that this ground was untenable, in the presence of priests who knew their rights, and had a mind to stand by them.

My joy was great indeed at such a prompt and complete victory. I fell at the bishop's feet, and asked his benediction before taking leave of him—I then left to go and tell the curates and vicars the happy issue of our interview with the bishop of Montreal. From that time till now, at the death of every priest, the Clerical Press never failed mentioning whether the deceased priest belonged to the "Three" or the "One Mass Society."

We had, to some extent, diminished the simoniacal and infamous trade in masses; but unfortunately we had not destroyed it; and I know that today it has revived. Since I left the Church of Rome, the Bishops of Quebec have raised the "Three Mass Society" from its grave.

It is a public fact, that no priest will dare deny, that the trade in masses is still conducted on a large scale with France. There are in Paris and other large cities in that country, public agencies to carry on that shameful traffic. It is, generally, in the hands of booksellers or merchants of church ornaments. Every year their houses send a large number of prospectuses through France and Belgium and priests, who having received money for their masses, don't know where to have them said; they offer a premium of twenty-five or thirty per cent to those who will send them the surplus of the money they have in hand, to offer the Holy Sacrifice of Mass.

The priests who have such surplus, tempted by that premium, which is usually paid with a watch or a chain, or a chalice, disgorge a part, or the whole of the large sums they possess, into the hands of the pious merchants, who take this money and use it as they please. But they never pay the masses in money, they give only merchandise. For in-

stance, that priest will receive a watch, if he promises to celebrate one or two hundred masses, or a chalice to celebrate three or four hundred masses. I have, here in hand, several of the contracts or promissory notes sent by those merchants of masses to the priests. The public will, no doubt, read the following documents with interest. They were handed me by a priest lately converted from the church of Rome; RUE DE REIMES—PARIS.

Ant. Levesques, editor of the works of Mr. Dufriche—Desgenettes. Cure of Notre Dame des Victories.

Delivered to the Rev. Mr. Camerle, curate of Ansibeau (Basses Alpes).

Paris, October 12, 1874.

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at 22 francs	220.
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Mr. Curate: We have the honor of informing you that the packages containing the articles you have ordered on the 4th of October, were shipped on the 12th of October, to Digne, where we respectfully request you to go and ask for them. For the payment of these articles, we request you to say the following masses:

58 ad intentionem of the giver, for the discharge of Rev. Mr. Monet.

58 ad intentionem of the givers, for the discharge of Rev. Mr. Hoeg.

100—188 for the dead, for the discharge of Rev. Mr. Wod.

Mr. Curate: Will you be kind enough to say or have said all those masses in the shortest time possible, and answer these Revd. gentlemen, if they make any inquiries about the acquittal of those masses.

Respectfully yours,  
(Signed) Ant. Levesques.

## The Bible

(Continued from page two)

Two years before, in 1537, Matthew's Bible had been published—so called because it carried a dedication signed by a Thomas Matthew. John Rogers, a friend of Tyndale, was responsible for its publication. It contained Tyndale's translation of Genesis through II Chronicles, Coverdale's translation of the rest of the Old Testament, and Tyndale's New Testament. Its greatest significance is that it set up the basic text of our present English Bible. The Great Bible, the Bishops' Bible, the King James Bible and most subsequent versions are essentially revisions of this text.

### The Geneva Bible 1560 A. D.

When Catholic Mary Tudor came to the throne, public use of the Bible was again prohibited. Scholars fled to Geneva, Switzerland, and there undertook a new version of the Bible, after a study of many Greek and Hebrew manuscripts. The Geneva Bible was published as a small book for use by the people, and it quickly became the most popular version. For the first time, the text was divided into verse.

The Bishops' Bible, published in 1568, was a revision of the Great Bible by a committee of scholars supervised by the Archbishop of Canterbury. Most of the committee were bishops, hence the Bible's name. It was used in the churches, but never replaced the Geneva Bible in the home.

The Rheims-Douay Bible, first issued by the Roman Catholic Church in 1582 and 1609, is an English version based on the Latin Vulgate.

### The King James Version 1611 A. D.

At a conference called by King James in 1604 to consider, among other things, serious differences

# New Guinea Mission Fund

FUNDS TO DATE FOR JAMES CRACE'S PASSAGE

Calvary Baptist Church, Ashland, Ky.	
(Thanksgiving offering)	\$ 188.00
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Funds derived from recent western trip of Bro. Bob and Bro. Crace	523.16
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It is a joy to report the above amount as having been received in behalf of the transportation funds for Eld. and Mrs. James Crace and family. It is the sincere prayer of your editor that this fund shall grow from week to week and that it may be possible that at a very early date we will see enough money in hand to pay their transportation to the mission field in New Guinea.

of opinion over versions of the Bible then in existence, John Reynolds proposed a new translation that would have the approval of the whole church. A commission of fifty-four scholars was appointed to undertake such a revision. They based their work on a study of early Hebrew and Greek manuscripts as well as many of the later translations, and much thought was given to beauty of style. The new Bible immediately replaced the versions then being used in the churches. Within the next fifty years, it became the most popular version for use in the home.

The King James Version was the result of almost three years of concentrated effort by the scholars, and nine more months of final editing. It was freer of controversy than most previous versions; no marginal notes were inserted except to explain some Greek and Hebrew words.

### The First English Bible Printed In America 1782 A.D.

When the United States became a nation in 1776, Bibles still had to be imported from England or Holland and were difficult to obtain. Robert Aitken, a Philadelphia printer, produced the first English Bible ever printed in America. An edition of the King James Version, it was commended to the public by a special Congressional resolution.

Thirty-nine years earlier, in 1743, the first Bible in a European language had been produced in this country. It was a German Bible, printed by Christopher Saur in Germantown, Pennsylvania.

In 1663, a Bible had been printed here in the language of the Massachusetts Indians. John Eliot, a missionary, was the translator.

### The English Revised Version 1881-1885 A. D. The American Standard Version 1901 A. D.

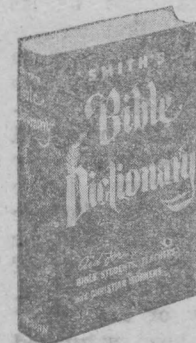
By the nineteenth century, scholarship had advanced considerably. New manuscripts had been discovered, and old ones were better understood. Archeo-

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logical findings had illuminated certain passages. In 1870, the Church of England appointed scholars to study all available

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texts in the light of these developments and make a new revision. American scholars were invited to participate; later, they published their own revision, differing from the British version in some words and phrases.

Popular interest in the British version of the New Testament was so great that orders for a million copies had been placed by the time of its publication. When the first copies arrived in America, the entire New Testament was printed in two Chicago newspapers.

### "Life and Ministry of Paul"

(Continued from page 1)

conception. As I have often said, the love of Christ is long enough that it reaches back to eternity past, and reaches out to eternity to come. It is broad enough that it encompasses all people, and all nationalities, and all tongues all over the world. It is deep enough that it can get down beneath the deepest depths of sin on the part of any sinner. It is high enough that it can lift us higher than all the marks of measurement that we can think of within this world. Yet, in spite of that fact, the Apostle Paul refers to the love of Christ as a

(Continued on page 4, column 4)

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# THE FAKE AND FRAUD OF EASTER

## CHRIST DID NOT —

- EAT THE LAST PASSOVER
- MAKE HIS TRIUMPHAL ENTRY INTO JERUSALEM ON PALM SUNDAY
- DIE ON THE CROSS ON GOOD FRIDAY
- RISE FROM THE DEAD ON EASTER SUNDAY MORNING

"But in vain they do worship me, teaching for doctrines the commandments of men." — Matthew 15:9.

— BY —

ROY MASON  
TAMPA, FLORIDA

Our text has exact application today. Things purely traditional—things that have neither warrant nor command in the Bible, have come to be considered as more important than other things that are plainly taught in the Scriptures. And in other instances, there are traditional things that violate and go contrary to Scripture, that are held on to and practiced by professing Christians. Take Easter for instance, there isn't anything that has a stronger hold on churches and church people than Easter. Easter celebration is the big celebration of the whole year, and more to do is made over it than over anything else in the whole church calendar. Yet, where is the Bible warrant for observing Easter? The answer is, there isn't any Scripture for observing it. The word "Easter" only occurs one time in the Bible — in Acts 12 and then it occurs as a mistranslation, for the word should be translated passover. So, the biggest celebration of the whole church year, is a thing wholly without Bible warrant, and purely of human tradition. A whole Easter doctrine has grown up, and the words of Jesus exactly apply to it, as he says, "In vain do they worship me, teaching for doctrines the commandments of men."

Then there are other traditional things that are observed, that contradict and do violence to the plain word of God. I mention "Good Friday" as an instance. The teaching that Jesus was crucified on "Good Friday" absolutely contradicts the plain teachings of the Bible, and the words of Jesus apply to this, as He says, "Ye by your traditions, set at naught the law of God." But I shall speak further of this, as I go along.

### CAUSED PREACHER EMBARRASSMENT

I have announced to speak today on "Jesus DID NOT—eat the last Passover; did not make his triumphal entry into Jerusalem on 'Palm Sunday'; did not die on the cross on Good Friday; and did not rise from the dead Easter morning." I realize that in dealing with these items, I shall be in disagreement with popular tradition on every point, but I feel that I should challenge the heathen traditions that have grown up to dispute the teachings and promises of Christ. And I do wish to brand the whole "Holy Week Calendar" as historically and Biblically false, and Easter as a fake and a fraud that has nothing whatsoever to do with the resurrection of Christ. For years now I have denounced these things both from the pulpit and in various published sermons and articles, and never one time has anyone tried to show that I am not correct in the position I take. One preacher wrote and complained that I had caused him a lot of embarrassment by inducing people to ask him questions. For instance, some had asked him this: "How can Easter be resurrection day, when it comes on a different day each year—sometimes as much as a month removed from the Easter of the previous year?" Another question was this: "Why is the day called 'Easter' and what does Easter mean?" Another question was, "How could Jesus be crucified on Good Friday and rise on Sunday and be in the grave three days and nights?" They sure had that preacher cornered—for if he tried to answer either of those questions, he would have to admit the fake and fallacy of the whole "Holy Week" Easter tradition. So, he said that he wished I would quit putting notions in people's heads. I just want to say that when any preacher is afraid of the truth, there is something wrong.

Now every one of us ought to be honest in religious matters. And we ought not be so filled with traditions and prejudices that we get angry when the truth is presented. I want to commend the attitude of the old judge who attended church and heard my anti-Easter sermon. We had a very delightful and distinguished old gentleman who attended our services over a period of weeks. He was for 12 years a judge of the Court of Appeals in Indiana. As a lawyer he had learned through the years to consider evidence, and to settle things on the basis of facts. On Sunday morning, he said to his nephew, "Easter Sunday—the greatest day of the year," or something like that. He had been saturated with the Easter tradition, and had been in a church that always had a big Easter blow-out. Imagine his surprise, when I got up in this pulpit and began to denounce Easter as a fraud. Some men would have been so filled with prejudice as to close their ears to anything that

I might have said contrary to their long established way of thinking, but the old judge, with his habit of weighing evidence didn't do that. He was interested to know why I opposed Easter observance, and I began to give my reasons, one by one. The old judge came across, when I gave the facts, and he went away saying, "The preacher is right—he has the facts of the case." I want to commend his attitude, and urge that you consider the facts that I shall present this morning. Let me take up some items of the "Holy Week" calendar.

### PALM SUNDAY A FAKE

PALM SUNDAY. It is taught that Jesus made his so-called Triumphal Entry into Jerusalem on Palm Sunday, and I used to live in a community where they gathered great quantities of palm branches and shipped them for use in churches, where they were waved on Palm Sunday. A careful study of the Scriptures makes it plain that Jesus did not make his triumphal entry on Sunday at all—but on Saturday, the Jewish sabbath. It is commonly supposed that it was on the occasion of that entry that Jesus cleansed the temple, but that isn't true. Let me read Mark's account of this: (Mark 11:11)

11 "And Jesus entered into Jerusalem, and into the temple; and when he had looked around about upon all things, and now the eventide was come, he went out unto Bethany with the twelve."

Jesus went into the temple and looked around, and went out without doing anything. Why didn't he drive out the money changers and others who desecrated the temple? The answer is, because it being Saturday—the Jewish sabbath—there was no buying, selling, or money changing going on. But the next day, when he came into the city, all of this was going full blast, so he cleansed the temple. Let's see if Mark doesn't teach this (Mk. 11:12, 15).

12 "And on the morrow, when they were come from Bethany, he was hungry."

15 "And they come to Jerusalem; and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves." So much then for "Palm Sunday."

### GOOD FRIDAY A LIE

GOOD FRIDAY. It is taught almost everywhere that Jesus was crucified on Good Friday, and that he arose from the dead early Sunday morning. And on this assumption, services are held in cities all over America on Good Friday afternoon, with ministers of the various denominations lamenting and speaking on the seven sayings of the cross. Often schools are turned out for these occasions. Now what is there wrong about this Good Friday observance? Well, it just makes a falsifier out of Christ — that's all. He said that he would be in the grave three days and three nights, and you are going to have to be a mathematical genius that Makes Einstein ashamed of himself, if you can figure three days and nights between Friday afternoon and Sunday morning. You can't figure more than two nights to save your life.

Eleven different times it is re-iterated in the New Testament that Jesus would be in the grave three days and three nights, and one type was involved. Jesus has told us that the one type of setting forth the length of time that he should be in the grave is the type of Jonah . . . "for as Jonah was three days and three nights in the stomach of the sea monster, so shall the Son of Man be three days and three nights in the heart of the earth." Do you believe that that type of Jonah is true, or a phoney something? Do you believe the eleven times re-iterated statement that Jesus would be three days and three nights in the grave? You can't believe it, and believe in Good Friday, for they are mutually contradictory. "But," folks say, "We need to be sticklers—a portion of a day or night was accounted as a full day or night." I want to flatly deny it, and then I want to remind you that even if that were true, it wouldn't work, for there are only two nights allowed by the Good Friday myth. I want to point out to you that God is a God of exactness. If that were not true, we would have a whole universe in confusion. "When the fulness of the time was come, God sent forth his Son." God wasn't behind one minute. A study of the Bible will reveal that God fulfills his Word in the most careful, minute, and painstaking way. I made a list of fifty prophecies that were accurately fulfilled on the day of the cross. The very words that our Lord should utter on the cross were foretold seven hundred years before He hung there. Then, in the face of all the Bible—with its dozens and scores of accurately fulfilled predictions, we are asked to believe that the Lord just part-the-way, slap-hazards, carelessly, sorta fulfilled the prediction concerning Christ being in the grave three full days and nights. And why do men impugn the Word of God? Why do they contradict the words of Christ? Why do they wreck the type of Jonah? Why do they deny the accurate and literal fulfillment of the promise of Christ to be in the grave three days and three nights? The answer is, in order to validate a

(Continued on page 5, column 1)

## "Life and Ministry of Paul"

(Continued from page 3)

love which passeth knowledge. Even though we know something of its length and its breadth, its depth and its height, it is still incomprehensible; it is still so great that it passeth all knowledge.

I say, then, beloved, first of all concerning our possessions, we have a possession that can never be measured.

### II

#### WE HAVE A PEACE THAT CAN NEVER BE DISTURBED.

The world today talks in terms of peace, but the world's idea of peace isn't what I am referring to now. When the man of the world talks in terms of peace, he thinks about the nations of the world laying down their arms, and everybody getting together and living peaceably and quietly among themselves, but when I speak in terms of peace, I am talking about something that God does to the hearts and souls of men. Furthermore, the peace the world speaks of can so easily be disturbed, and upset, and suddenly come to an end, whereas the peace we have from God, can never be disturbed.

We read:

"Therefore BEING JUSTIFIED BY FAITH, WE HAVE PEACE WITH GOD through our Lord Jesus Christ." — Rom. 5:1.

For the nations of the world to have peace, it would be necessary that they come together around the conference table, and agree on certain things that each is to do, and thus bring about a peace that comes as a result of God working on the inside of the individuals heart.

Every once in a while I get a letter from some temperance or reform organization telling how on a certain Sunday they are going to have speakers in all the churches of all denominations in this area, and how they would like to speak for us, and how they would appreciate it if we would give them the morning service on such-and-such a Sunday. As I say, I guess at least two or three times a year I get such a letter. In fact, I got one this past week in which they asked that they might have the pulpit on Sunday within the next couple of weeks. I do not even reply to them any more, but some few years ago I did. I told them that I would like to see everybody temperate, and I'd like to see everybody refrain from the use of drinking of alcoholic drink, but so far as I was personally concerned, I thought they were working at it from the wrong angle — that they were trying to work from the outside to get men right, whereas I believed that what we need to do is work at the inside and get the heart right, and that will change the outside of the life automatically. I don't believe

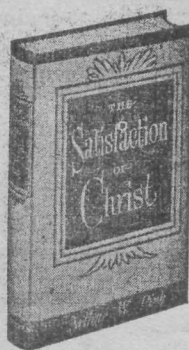
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in man's information. I believe regeneration which comes from God and which produces regeneration in man.

Beloved, that is exactly true far as the peace of God is concerned. You don't get the peace of God around a conference table. The peace that God speaks about is the peace of God that is had in Jesus Christ, as a result of the Son of God dwelling within our hearts.

Notice again:

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, your requests be made known unto God. And THE PEACE OF GOD, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." — Phil. 4:6, 7.

This would tell us that we are not to be worried, and not to be over-anxious about anything, we are to commit our cares to the Lord. The result is that the peace of God which passeth understanding will keep your hearts and minds through Christ Jesus.

Listen again:

"And let the peace of God which is in your hearts, to the which ye are called in one body; and ye thankful." — Col. 3:15.

### III

#### WE HAVE A JOY THAT CAN NEVER BE SUPPRESSED.

We read:

"But the fruit of the Spirit is love, JOY, peace, long suffering, gentleness, goodness, faith, meekness, temperance." — Gal. 5:22.

These are the nine fruits of the Spirit. In other words, Paul is saying that if the Holy Spirit dwells inside the individual there will be nine separate and distinct evidences of fruit that will grow out of his life, and the second of these is the fruit of joy. Yes, beloved, we have a joy that can never be suppressed as children of God. The Apostle Paul, in writing to the church at Philippi, says: "Rejoice in the Lord always; and again I say, Rejoice."

There was just one thing wrong with this church at Philippi as far as I know: two of the sisters, Euodias and Syntyche, had had a "falling out" between themselves. When the Apostle Paul wrote to the church, he said, "Now I beseech Euodias and Syntyche that they be of the same mind in the Lord." Then he said, "True, low labourers, I want you to help those women." What he meant was, "I want you to help them to get back together. I want you to help them to see eye-to-eye and they will pull together, and they will not be at 'outs' with the other." Then he said, "In spite of that, rejoice in the Lord always." Even though this church may have had a little difficulty in it on the part of these two women that were at "outs" with one another, the fact remained that they had a joy that could never be suppressed.

Listen, beloved, speaking of our possessions, we have today a joy that can never be suppressed. Packard Motor Car Company used to have a slogan, "The man who owns one." Well, just ask the man who is saved, he genuinely saved — and he will tell you of a joy that can never be suppressed.

### IV

#### WE HAVE A LOVE THAT WILL NEVER BE ABATED.

(Continued on page 5, column 1)



**"The Fake and Fraud of Easter"**  
By ROY MASON  
Available from TBE in booklet form for  
10 cents per copy  
12 for \$1.00 (Add postage)

EASTER

(Continued from page four)  
etched tradition, and to join in with the pop-  
order of things. Truly the words of our text  
ly apply when it says, "teaching for doctrines  
commandments of men" and truly do these  
words of Christ apply, as he says, "Ye  
your traditions set at naught the law of  
d." I say, Away with such traditions! Let God  
true and every man a liar!

EASTER, THE BIGGEST LIE

Let us consider EASTER. I can take Baptist  
story and show you that the time was when  
tists took no stock in Easter — when they  
udiated it utterly. John T. Christian in his  
story of the Baptists, tells how several hun-  
Baptists were put to death in England  
the early days because they would not observe  
ter. But most Baptists of today have gone  
on the stand that their ancestors died to  
tain. Many of them have swallowed Lent,  
od Friday, Easter and the whole works. That's  
their business of course but personally I can't  
into something that I know to be a fraud and  
each. I say to you that I would no more be a  
ty to observing Easter Day than I would be to  
serving Baal Day. I can't think of anything  
more wicked than for us to engage in Easter  
servance. "Strong words," you say. Yes, and it  
serves strong words. Let me tell you in plain  
things, what is wrong with Easter:

WHERE "SUNRISE" SERVICES STARTED

1—It is wrong BECAUSE IT BEARS THE  
AME OF AN OLD PAGAN GODDESS. The  
ry name is heathen. The Teutonic tribes of  
thern Europe had a goddess of the Spring  
at the sunrise called Eostre and every Spring  
a certain time they would meet out on a hill  
mountain top and have a big drunken revel,  
then as the sun came up over the horizon,  
at marked the climax of their revel, those  
then would go wild. And those heathen sun-  
re revels furnish the background and the ances-  
for our present day "Sunrise services." What  
out bringing the name of a pagan goddess into  
worship today? I remind you that God in  
e ancient time told the people of Israel, not  
even mention—not to even name the names  
of the heathen gods of the tribes that surrounded

This pagan goddess of Spring, Eostre, can be  
ts of identified with pagan worship in other lands.  
Paul out he was the same as the "Ishtar," that we read  
in the Bible, and the Lord condemned  
ly worship in the most scathing terms. You can  
easily verify the pagan origin of Easter, by con-  
w out of any encyclopedia.

2—Easter is wrong, BECAUSE IT DOES NOT  
PRESENT THE RESURRECTION OF CHRIST.  
belong could it, when it comes at one time one  
of God's and at another time the next year? The  
writing on, but by the full moon and the vernal equinox.  
says: Easter always comes on the first Sunday, fol-  
lowing the first full moon after the Spring equi-  
val. These things had much to do with the fes-  
val of the goddess of Spring, but they have  
nothing to do with the resurrection of our Lord.  
falsely pretend that Easter represents the  
urrection when it does not? Why not tell the  
about it?

3—EASTER IS WRONG, BECAUSE IT IS  
LLED WITH PAGAN SEX SYMBOLS. If you  
et ask to embrass some ardent Easter worshipper,  
and the like have to do with the resurrection.  
they don't have even the slightest connection.  
they are pagan symbols of sex and fertility.

4—Easter is wrong, BECAUSE IT CANCELS  
RESURRECTION DAYS A YEAR IN FAVOR  
OF ONE DAY. Why do we have Sunday, or the  
Lord's Day as a special day to observe? Because  
was on that day—the first day of the week,  
Jesus disclosed himself as risen from the  
ead. And history shows that always, down  
rough the centuries, Christians have observed  
his day as their worship day. Fifty-two days a  
year, we are to commemorate the fact that our  
ord is not dead, but risen. The day has no sig-  
ficance apart from the resurrection, and we  
as well throw it away, if it is not resurrection  
emer if he could manage so as to pay off his  
bts at the rate of one dollar for every fifty-  
wo. Yes, and the devil is a slick old schemer  
o, for he has managed to cancel 51 resurrection  
ar days a year, and to substitute one day. And that  
day he has named with the name of a heathen  
othes, and he has dumped into that day new  
s—Easter, chickens, rabbits, and colored aggs.

5—Easter is wrong, BECAUSE IT SETS ASIDE  
THE DIVINELY APPOINTED MEMORIALS OF  
THE RESURRECTION. I have already said that  
ch first day of the week is resurrection day,  
in addition the Lord has given us two other  
things to memorialize the resurrection. One is  
BAPTISM. The Bible says, "we are buried with

him by baptism . . . that like as Christ was  
raised from the dead . . . so we also should walk  
in the newness of life." Every time a believer is  
raised from the watery grave, that is a testimony  
to the resurrection of Jesus. The second is the  
Lord's Supper. It commemorates the death of  
Christ and points to the Lord's return. That has  
to imply that the Lord has risen, else he could  
not return.

6—Easter is wrong, BECAUSE IT IS NOT  
IN THE BIBLE, as I have already said, except  
by mis-translation. Why should Christian people  
ignore the things that ARE in the Bible, and  
substitute something then that is not in the  
Bible? We Baptists are supposed to be "Bible  
people." We have always prided ourselves on  
being able to give a "thus saith the Lord," for  
our practices, but when it comes to Easter, there  
isn't any "thus saith the Lord." And when some-  
body condemns me for not observing Easter—or  
for opposing Easter — just ask him why he  
should condemn me for not observing something  
that is not in the Bible.

JESUS DIDN'T EAT THE PASSOVER

But now I promised to deal with another  
thing—the EATING OF THE LAST PASSOVER.  
I made the statement that Jesus did not eat the  
Last Passover with his disciples, and I stick to  
it. It is commonly assumed—and the King James  
translation of the Bible, helps this assumption,  
that Jesus ate the last passover with his dis-  
ciples, and then at the close instituted the observ-  
ance of the Lord's Supper. The truth is he did  
NOT eat that Passover, for he DIED AS THE  
PASSOVER LAMB at the same hour that the  
Passover lamb was accustomed to be slain. I have  
several reasons for saying this:

1.—BECAUSE PAUL BY DIVINE INSPIRA-  
TION SAYS SO. I Cor. 5:7 (Revised Version) says.  
"For even Christ, our Passover hath been sacri-  
ficed for us." Is that so, or not so? It is so, of  
course.

2—I say Jesus did not eat the last Passover,  
because John makes it clear that at the time of  
the mock trial of Jesus, the PASSOVER HAD  
NOT BEEN EATEN. Listen to this (John 18:28):  
"Then led they Jesus from Caiaphas unto  
the hall of judgment; and it was early; and they  
themselves went not into the judgment hall, lest  
they should be defiled; but that they might eat  
the passover."

There is no way in the world in which that pas-  
sage can be reconciled with the idea that Jesus  
had eaten the passover that night. It is true that  
Jesus had the disciples to prepare for the passover,  
but if you will go into a study of the Greek  
original—or if you will read a good modern trans-  
lation, you will find that Jesus did not eat it. To  
the contrary he said, "With desire have I desired  
to eat the passover with you, but I say unto you  
that I shall not eat it with you again, until all  
things be fulfilled in the Kingdom of God."

But I can hear somebody say, "What does it  
matter whether he ate the last passover or not?"  
I'll tell you what it matters. It matters whether  
or not the greatest type of Christ and redemption  
in all the Old Testament was fulfilled.

Would the Lord have instituted this observance  
and commanded that it be kept through all their  
generations, rebuking and punishing them when  
they became careless about its observance—then  
let the whole thing fall to the ground at the end?  
The most amazing and awful happening that this  
world ever witnessed was the death of the first  
born in Egypt. In one night there was a death  
in every Egyptian home. But God made provision  
for a lamb to be the substitute for the firstborn.  
A lamb was killed, the blood was sprinkled on  
the doorway, and no home thus protected suffered  
death. And down through the centuries following,  
that Passover Lamb was held up as the type of  
the Redeemer that should come. John meant to  
tell Israel he had arrived, when there on the bank  
of Jordan he pointed to him and dramatically  
cried, "Behold the Lamb of God." Jesus was born  
to be that Lamb. Jesus was revealed to Israel to  
be that Lamb. Jesus lived to be that Lamb and  
Jesus died as that Lamb.

Jerusalem was filled with people that year,  
and thousands of lambs had been bought. On a  
Wednesday afternoon those lambs were killed.  
You see, the Jewish day closed with sundown, and  
the new day begun. So right close to sundown  
the lambs were slain. But listen—outside the  
city—out there on a skull shaped hill called Gol-  
gotha, God's Lamb was already dead. He was the  
one that every lamb slain down through the  
centuries pointed forward to. They hurried his  
body into Joseph's tomb so that it might not hang  
there on Passover night and on over the peri-  
od of the high sabbath day—the Passover Sab-  
bath day. And the body of Jesus lay there in the  
tomb Wednesday night, Thursday night, Friday  
night—then at sundown Saturday afternoon, just  
as the old day ended and the new first day of  
the week began, having been in the tomb three  
full days and three full nights, the angels of  
God came and hurled back the stone door and  
Jesus came forth to reveal himself on that first  
Lord's day as alive from the dead!

Ah, if that Passover type had failed, then there  
would be no redemption. I would not be here to-  
day; this church building would not be here to-  
day; and there would be no blessed gospel of  
everlasting life to preach. We would be a race of  
poor, feeble, dying men and women in a cause—  
(Continued on page 6, column 1)

New Gospel Tracts

In the first few months of 1963, we have printed a total  
of ten new Gospel tracts. The titles are as follows:

- Congratulations! (a 2-page tract for new mothers)
- So You Are in the Hospital (2 pages)
- The "ABC" Gospel (2 pages)
- Death Ends All (2 pages)
- I'm Not Afraid of Hell Anymore (6 pages)
- The Lessons of Death—A Funeral Message (12 pages)
- God's Gift of Salvation Is for Sinners Only (6 pages)
- Should You Get a Divorce? (8 pages)
- The Prodigal Son (8 pages)
- What Must I Do to be Saved? (8 pages)

To cover the cost of wrapping and mailing, and to help  
furnish funds for other tracts, the foregoing tracts have a small  
price on them. We will be glad to send sample copies and price  
information to anyone who might wish to make use of these  
tracts.

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"Life and Ministry  
of Paul"

(Continued from page four)  
Paul says:

"And hope maketh not ashamed  
because the LOVE OF GOD  
IS SHED ABROAD in our hearts  
by the Holy Ghost which is giv-  
en unto us. For when we were  
yet without strength, in due time  
Christ died for the ungodly. For  
scarcely for a righteous man will  
one die: yet peradventure for a  
good man some would even dare  
to die. But God COMMENDETH  
HIS LOVE TOWARD US, in that,  
while we were yet sinners, Christ  
died for us." — Rom. 5:5-8.

What does this tell us about  
the love of God? It tells us that  
even though we were sinners,  
Christ died for us. What does it  
tell us about God's love? Be-  
loved, it shows us how much  
more superior the love of God is  
to the love of man. So far as the  
love of man is concerned, one  
man might even dare to die for  
some good man, but surely man  
would never think about dying  
for a sinner, and man would never  
think about dying for a bad  
man. Surely no man would be  
willing to suffer Hell to keep an-  
other man out of Hell. But God  
commended His love to us, in  
that while we were yet sinners,  
Christ died for us.

Notice again:  
"But God, who is rich in mer-  
cy, for his GREAT LOVE where-  
with he loved us." — Eph. 2:24.

I can't tell you how much God  
loved us. When Paul wrote to the  
church at Ephesus he indicated  
something as to the length and  
breadth, and height and depth of  
the love of God. Then he would  
indicate to us further that the  
love of God was past understand-  
ing. Beloved, the Apostle Paul  
refers to it here. He doesn't try  
to measure God's love. He doesn't  
tell us how much God loves us,  
but he tells us of the great love  
wherewith He has loved us.

When we think of our posses-  
sions, materially speaking we  
usually enumerate our furniture,  
and our houses, and our land, and  
our stocks, and our bonds, and  
our family, and our children, and  
all the material blessings that we  
can think about, but greater than  
all the material blessings are  
these spiritual blessings. We have  
a possession that cannot be mea-  
sured, we have a peace that can

never be disturbed, we have a  
joy that can never be suppressed,  
and we have a love that can never  
be abated.

V

WE HAVE A FORGIVENESS  
THAT CAN NEVER BE RES-  
CINDED.

We read:  
"In whom we have redemption  
through his blood, the FOR-  
GIVENESS OF SINS, according  
to the riches of his grace."—Eph.  
1:7.

How do we have forgiveness  
of sin? As a result of redemption  
through His blood. I say to you,  
beloved friends, in six thousand  
years of earth's history, God has  
never forgiven any man on any  
basis other than the basis of re-  
demption. God doesn't forgive  
men because they are sinners,  
and they say to God, "I am sorry  
I am a sinner." God doesn't for-  
give men because they are sorry  
they are sinners and join the  
church. God doesn't forgive men  
because they are sorry they are  
sinners, and turn over a new leaf.  
Beloved, we have forgiveness on  
the basis of the redemption that  
is ours through the blood of Jesus  
Christ.

Several years ago, one Sunday  
night, I was preaching, and a  
woman came forward at the close  
of the service to make a pro-  
fession of faith. In the service I  
had emphasized this truth that  
there is no forgiveness apart  
from redemption, that God has  
never forgiven any individual ex-  
cept on the basis of redemp-  
tion, and that sins have to be  
paid for in order that we can  
have forgiveness of sins. That  
night this woman whom I thought  
was one of the best women in the  
world, came forward to make a  
profession of faith. She said,  
"Brother Gilpin, in all my life I  
never saw this truth before. I  
never realized that my forgive-  
ness had to be based on redemp-  
tion."

I preached in Columbus, Ohio,  
a number of years ago in a re-  
vival meeting. There were only  
two people who made a profes-  
sion in all that revival meeting,  
and one of them was a young man  
who was a member of the church.  
He came to me and said, "Brother  
Gilpin, if what you preach is true,  
I am lost, and doubtlessly 99-  
44/100 per cent of this church  
(Continued on page 6, column 1)

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## EASTER

(Continued from page 5)

less march toward the grave, had He not died there as the Sacrificial Lamb of God. But since He hung there as the Lord's true Passover, I can exclaim with the apostle Paul "For even Christ our Passover hath been sacrificed for us."

## IS HE YOUR PASSOVER?

Oh take your stand there today, will you, on that skull-shaped hill, and try to reconstruct the scene. Time and again I chasten my soul with the realization of the suffering and grief and sorrow He bore in order that I might have the prospect of living through golden ages of the future! I can see the black darkness settle down over Calvary. I can hear the drip, drip of his blood as it pours down and soaks into the earth. I can hear his forsaken cry as He passes under judgment — as "He who knew no sin was made to be sin for us." His cry rings out, "it is finished," and His head drops upon his breast and He dies, and as that happens an earthquake makes the earth to rock and reel as if in agony. My friends, I stake the future of my never dying soul on that death died there that day. Just as those Israelites there in Egypt

took God at his Word and placed the blood on the door posts and went inside and rested secure, so as one who has applied the blood of the real Lamb of God to the cleansing of his own soul, I rest this day, secure in him. Can you say that? Have you claimed any part in that redemption that is in Christ Jesus? Have you relied upon the merits of that blood shed there, as the Israelites looked unto the protection of the blood of the Lamb by applying it to the door posts? What a tragedy—what a useless tragedy had any Israelite perished, when such provision for safety had been provided. What a tragedy—what a useless inexcusable tragedy should any person in this house perish when God has made such provision for you in the death of the Great Passover Lamb. Maybe you haven't thought about it right—maybe you haven't let the meaning of it sink into your heart and mind—maybe you haven't thought of the great cost of the Redemption that is offered you. I am asking you to think. Who is there today, who will walk over and take your stand with me and with the rest of these Christian people, under the blood? Who is there, just now, who will look up and say from the depths of your heart, "O blessed Lamb of God, Thou who didst die for my sins, I gratefully receive thy great atonement for me, and I will confess thy name before men?"

## "Life and Ministry of Paul"

(Continued from page five)

is lost, for we don't know anything about forgiveness based on redemption. All we have ever been taught is to do the best we can and join the church."

I tell you, beloved, we have a forgiveness that can never be rescinded, for we have a forgiveness that is based on the redemption of the Lord Jesus Christ.

The Apostle Paul, in writing to the church of Colosse, said:

"In whom we have redemption through his blood, even THE FORGIVENESS OF SINS."—Col. 1:14.

Notice, our forgiveness is based upon the redemption of Jesus Christ.

I have said repeatedly that the only reason men go to Hell is to pay for their sins. The man who is in Hell tonight is there to pay for his sins. I have said that sin has to be paid for. Every sin that is ever committed has to be paid for, and the only way it can be paid for is by you going to Hell, suffering for it, and paying for it yourself, or else Jesus Christ paid for that sin on the cross of Calvary.

Beloved, we have no forgiveness apart from redemption, and I thank God that when we have forgiveness, that forgiveness is such that it can never be rescinded.

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ed. God doesn't forgive you today, and call you up tomorrow, and demand payment for that sin again. We have a forgiveness that can never be rescinded. Paul said, "The gifts and calling of God are without repentance."—Romans 11:29. Well, God never repents after saving a sinner. He never changes His mind. Our forgiveness will never be rescinded.

## VI

## WE HAVE A PRESERVATION THAT CAN NEVER BE HINDERED.

I thank God for preservation. I believe in perseverance — that the saints of God ought to persevere, and I know that they will persevere. At the same time, the reason we persevere, is because we are preserved of God in Christ Jesus. Listen:

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be PRESERVED blameless unto the coming of our Lord Jesus Christ."—I Thess. 5:23.

Beloved, I believe in preservation. I like to think about how God preserves us. When I think about God preserving us, I am reminded how that women preserve fruits and vegetables, and how when they are preserved, they don't spoil. You may "can" fruits and vegetables and sometimes a lid will pop off, and that which has been canned is spoiled. It has spewed, and the lid has popped off. Beloved, preserves don't act that way: preserves keep.

I often think of some of the folk that join churches. Not all of them are God's preserves; some of them are the preacher's canned fruit, and sometimes what the preacher cans, spews up, and spoils. But what God preserves, He preserves forever. I thank God that we have a preservation, and that preservation can never be hindered.

Notice again:

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—I Cor. 10:13.

Beloved, we have a preservation that can never be hindered. There isn't anything in this world that can hinder the preserving of God's people, on the part of God Himself, through the Lord Jesus Christ.

## VII

## WE HAVE A NATURE THAT CAN NEVER BE CORRUPTED.

I am not talking about our fleshy nature, because our old fleshy nature is corrupted to start with, but we have a new nature as God's children, that can never, never be corrupted.

Listen:

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold

all things are become new."—II Cor. 5:17.

This would tell us that saved people have a nature to the extent that they themselves are a new creation in God's sight.

John tells us this same truth, for he says:

"We know that whosoever is born of God sinneth not."—I John. 5:18.

Beloved, what has been born of God doesn't sin. I am not talking about this fleshly nature, because it hasn't been born of God. It won't be born of God until the day when Jesus Christ comes again in the air to catch us away. However, God put a new nature in us the day He saved us. That new nature has been born again, and that new nature that is born of God sinneth not.

Notice again:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be PARTAKERS OF THE DIVINE NATURE."—II Peter 1:4.

If you are saved, you have a divine nature, for you have something of God on the inside. If you are saved, God dwells within you. You have God's nature inside you. That is why it is I often say we ought to walk a little bit like God, we ought to talk a little bit like God, and the world ought to be able to see a little bit of God within us, because we have something of God inside us. We have a nature there that can never be corrupted — the nature of God Himself.

Listen again:

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."—I Pet. 1:23.

How are we born again? Through an incorruptible seed. And what is that seed? The Word of God.

Beloved, there is a law of life whereby the seed you plant produces in like measure. You go back to the first chapter of Genesis and you will find everything reproduced according to his kind. Ten times in that chapter we read this expression, "after his kind." Beloved, we are born of incorruptible seed, and if every-

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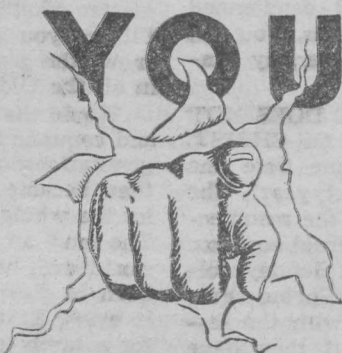
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## The Preacher And His Time

What does the preacher's time mean? Well his time is his life, which means he is always working. You see, the man who is in the morning is also in the evening. The preacher teaches, though he must have his own classes. He heals the sick without pills or knife. He is a lawyer, often a worker, something of an philosopher, a lecturer, a salesman, a decorative piece for public relations, a local representative of every relief movement in the land. He is supposed to be as ar as well as a promotion man. People come to see him, and he rejoices with joy when in the midst of opportunity arises to be a personal spiritual visits the sick, marries the dead, labors to those who sorrow, and stay sweet when chided calling enough. He plans, appoints committees, does the work for them, considerable time in keeping ple out of each other's more time trying to scratch himself with the least loss. Oh yes — and between he prepares a sermon, preaches it on Sunday, who don't happen to be other engagement for the holiday.

Then on Monday he says: "I have a job — an hour's work."—Author unknown

## When The Roll Is Called Up Yonder, Will



## Be There?

can never be suppressed, we have a love that will never be abated, we have a forgiveness that can never be hindered, we have a preservation that can never be corrupted, and we have a nature that can never be corrupted. I come back to my text and I hear the Apostle Paul, say to the church at Rome, as he would remind those Christians of their possessions.

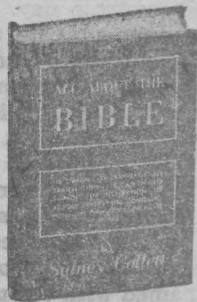
"O the depth of the riches of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"—Rom. 11:33.

Surely my possessions are characterized by my text. How unsearchable are His judgments, and His ways past finding out! Surely as a child of God I have riches beyond comparison. I have possessions that cannot be measured. I have spiritual possessions in this world that no one can understand, but the man who is in Christ Jesus.

If you are unsaved, may God save you, and may God add you to this body, and may you, too, come to enjoy these same precious possessions about which I have spoken.

May God bless you!

## ALL ABOUT THE



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# "I AM THE DOOR"

The Lord Jesus presented Himself as the Door to salvation. He said: "I am the Door: by if any man enter in, he shall saved, and shall go in and and find pasture" (John 10).

Let us consider every word of statement: "I am the Door". The personal pronoun "I" refers to the Lord Jesus Christ. When He says "I am the Door," it excludes everything and everybody else.

Hence the Church—although a religious institution—is not the Door. The preacher—although he points his hearers to the Door—is not the Door.

The ordinances—although they are by the Lord—are not the Door. Good works—although ended upon believers—are not the Door.

The Lord Himself is the Door! He said: "No man cometh unto Father but by me" (John 14:6). It is written: "Neither there salvation in any other there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

The word "Am" deserves serious consideration. He did not say: "I am the Door"—as though it were true in the past.

He did not say: "I will be the Door"—as though it were something that would only be true of him in the future.

He said: "I am the Door." He is the Door in the present—right now. That is why we are invited to "Come now" and "Enter now." We are assured that: "Now is the day of salvation" (2 Cor. 6:2).

The definite article "the" is not noticed. The Lord Jesus did not say: "I am a Door"—as though there were many doors. Roads may lead to London, Rome, or Heaven, but all doors do not lead to Heaven.

The Lord Jesus is not one of many doors, but the Door—the only Door. He said: "There is no other name under heaven whereby we must be saved" (Acts 4:12). "No man can come to the Father by me" (John 14:6).

The word "Door" is appealing in its simplicity and suggestiveness. We all know what a door is and what it is for—a door is an entrance, a portal, a means of going in and out.

The Lord Jesus is the entrance to Peace, to Eternal Life, to Divine Glory, to Heaven. He is the Door.

Is it not fitting that He should be the Door? For He is the only One who died for our sins, that He "might bring us to Himself" (1 Peter 3:18).

He shed His precious blood that we might be cleansed from all unrighteousness (Eph. 1:7). He has been raised from the dead and is the first-fruits of them that slept (1 Cor. 15:20).

He alone is worthy and able to say: "I am the Door: by Me if any man enter in, he shall be saved."

Notice the simplicity of His way of salvation—"By Me." No man can enter in he shall be saved.

Not by Law—not by works—not by character—not by conduct—not by money; but "by Me," the Lord Jesus.

Man if any man—any person or woman, girl or boy—enter in, he shall be saved.

The Door is wide open! You are invited to enter. He said: "Come unto Me" (Matt. 11:28).

11:28). Will you enter now?

When you enter, you are in the flock of the Great Shepherd, and you may go in and out among His sheep and find pasture.

In Christ you are a new creation; then the ordinances should be observed, then good works should be diligently maintained, then you should "honor the Lord with thy substance", then your conduct should reveal the fact of your salvation.

"There is a Door—and only One Yet its sides are two, Inside and outside On which side are you?"

—Tom M. Olson.

## Storehouse Tithing

(Continued from page 1)

tainly not give less to the Lord than that amount given under the law.

### 2. A STOREHOUSE PRINCIPLE.

It is unscriptural to speak of tithing apart from "storehouse tithing." The only kind of tithing known or spoken of in the Bible is "storehouse tithing" or bringing to the house of the Lord all the tithes. "... since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty for the Lord hath blessed his people; and that which is left is this great store." II Chron. 31:10.

That the giving of the tithes and offerings to the local church, which manifestly is the storehouse in the New Testament dispensation, was the teaching of the Holy Spirit is established by the practice of the New Testament church as it gathered for worship. Acts 4:37 declares that the believers "... brought the money and laid it at the apostles' feet." The consistent giving of the entire tenth to the local church, or storehouse, where membership is held, is a testimonial of obedience to God's precious Word. "If ye love me, keep my commandments," John 14:15.

### 3. A SURRENDER TO THE HOLY SPIRIT.

A consecrated Christian is one that is led of the Spirit. "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14.

Many children of God make the mistake of attempting to find the leading of the Holy Spirit apart from the Bible. The will of God is revealed in His word. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.

This perfect will the Holy Spirit makes known to God's children. "And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom. 8:27.

The Holy Spirit never leads contrary to the Bible. Storehouse tithing, therefore, is a mark of following the leading of the Holy Spirit. A Holy Spirit filled life and depth of spirituality do not come apart from storehouse tithing. It is impossible to keep right with God spiritually if you do not keep right with Him financially. Rob your neighbor of several dollars and note what happens to your friendship. Rob God of your tithe and you fall under His curse. "Ye are cursed with a curse; for ye have robbed me, even this whole nation." Mal. 3:9.

### 4. A RECOGNITION OF THE CHURCH.

God has declared that each Bible-preaching church, or assembly of believers, is a "pillar and ground of the truth." I Tim. 3:15.

The foundation of God's work is the local assembly. This is what our Lord meant when He described in Matthew 16:18 His earthly ministry between His first and second coming, namely, "...

PENETRATING VOICE THUNDERING THROUGH THE THE CENTURIES



I will build my church (assembly of believers)." Each child of God will certainly want to enter wholeheartedly into the ministry of his Lord and Master by building and strengthening the assembly of believers. One effective and Christ-honoring way is to give devotedly the whole tithe in the assembly. It is to be remembered that the local assembly or church is a democracy under the administration of the Holy Spirit. "As they ministered to the Lord and fasted, the Holy Ghost said..." Acts 13:2.

The setting up of the budget and the disposal of the church's income are the express wishes of the democracy. It would certainly follow that that which the Holy Spirit has led the congregation to adopt that the Holy Spirit would lead the congregation to support.

### 5. A SURETY FOR CHURCH ATTENDANCE.

The Scriptures are profitable for correction. "All scripture is given by inspiration of God, and is profitable... for correction..." II Tim. 3:16.

God's people have grown cold toward attending all the services of the church. The Bible says concerning the tithe, "Bring ye... into the storehouse." Mal. 3:10, and "... let every one of you lay by him in store (in the storehouse)." I Cor. 16:2.

Note the inclusiveness. Every one of God's redeemed are to give their tithe personally in the church or storehouse. Many today use the mails, send their tithe by another person or use some other method. The Bible teaches our personal presence in the house of the Lord to give our own tithe to the Lord and His church. Interest in and faithfulness to your church and its ministry depend upon storehouse tithing. "For where your treasure is, there will your heart be also." Matt. 6:21.

### 6. A TRUE COMPUTATION.

Storehouse tithing is the giving of the full tenth ("all the tithes," Mal. 3:10) of one's earnings or income to the Lord. For the daily worker, the amount before deductions would be tithed. For one having his own business, it manifestly would be income less his legitimate operating expenses. When in doubt, certainly the advantage would be given to the Lord.

### 7. A PLAN FOR ALL.

In the Bible none is exempt from storehouse tithing. It is the privilege of all, "let every one of you." I Cor. 16:2. An individual with great family responsibility receiving a certain income will certainly give the full tithe as the individual receiving the identical amount of income who has lesser family responsibility will do. The one with the lesser family responsibility will be able to give more in "offerings," or that above the tithe. Storehouse tithing does something to the soul which is beyond price. No amount of praying or working for the Lord can take the place of the giving of the whole tithe. Praying, working, tithing and every spiritual exercise for the Lord are all joined together in God's plan for a powerful, spiritual church and effectively reaching the lost for Christ.

### 8. A RECOGNITION OF OWNERSHIP.

By the giving of the tithe faithfully into the storehouse, a testimony is thereby made to God's sovereignty and ownership. "For who maketh thee to differ from another? and what hast thou

that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" I Cor. 4:7.

God is inalienably the owner of all. "The earth is the Lord's and the fulness thereof." Psalm 24:1.

Each of us is simply a steward of that which the Lord has entrusted to us. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3:8.

A dedicated follower of the Saviour will surely not count the remaining nine-tenths as his own but will freely consecrate this to the Lord and give all above his necessary living to and through the church as offerings unto the Lord, "and having food and raiment let us be therewith content." I Tim. 6:8. Storehouse tithing is certainly not the maximum of Christian giving. God dearly loves and immeasurably blesses a generous and cheerful giver.

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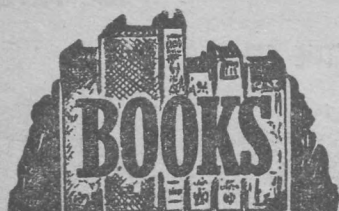
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[Continued Next Week]

## The Blood

(Continued from page one)

Not only that—  
The BLOOD is the CHANNEL of  
Our FORGIVENESS

The forgiveness of sins is one of the most misunderstood subjects in the Bible. You may have heard people tell the lost to get down on their knees and beg God to forgive them of their sins, that if you pray long enough and hard enough, God will remit the penalty for sins. That's human forgiveness, not Divine.

Divine forgiveness is the ex-

cution of the penalty, and that penalty is death. Jesus died under the penalty. Divine forgiveness means the bearing away of sins, and men RECEIVE the forgiveness of sins.

Ephesians 1:7: "In whom we HAVE REDEMPTION through His BLOOD, the FORGIVENESS of sins, according to the riches of His grace."

We have REDEMPTION. What else? FORGIVENESS of sins. We have it, we didn't get it, it's a gift.

Paul, talking to King Agrippa, told him how that God had called him to preach to the Gentiles to open their eyes and turn them from darkness unto light, and from the power of Satan, unto God, that they might RECEIVE the forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ.

In Christ, you see, you RECEIVE it. In Acts 10:43 the Apostle Peter says the same thing to the household of Cornelius:

"To Him (Christ) give all the prophets witness, that through His name whosoever believeth in Him shall RECEIVE remission of sins."

The BLOOD of JESUS is the CHANNEL of our FORGIVENESS. The blood of Jesus was shed and Jesus paid for our sins. The old debt was settled on the cross, thus we who believe on Jesus, can sing as in that old song, "The Old Account Was Settled Long Ago."

IT'S the BLOOD, don't you see? It's the blood.

May I say this as tenderly and as kindly as I know how: anything, ANYTHING, that detracts from the blood of Christ and its power is a dangerous thing. May you always have before you this one great cardinal fact, it is the BLOOD of JESUS CHRIST that saves, cleanses, sanctifies, purifies and redeems.

## Heaven

(Continued from page one)  
en." Contrast this to the state of the worldlings "who mind earthly things." This is said to mean that they creep upon the ground as worms, or other loathsome objects. There is no comparison. How much is contained in these words, "Our citizenship is in heaven!"

First, we are not of this world. "This world is not my home, I'm just a passin' through." Full often the Christian is made to feel this in his tribulations upon this earth. The Christian is an object of hate in the world. Jesus said, "I have chosen you out of the world, therefore the world hateth you." (Jn. 15:19). No one wishes to remain where he is hated. This cruel scene of hate and lusts is as foreign to the Christian as the battlefield is to the dove.

The world is not a friend of the child of God, therefore the child of God is not to be a friend of the world. The Bible says that "whosoever will be a friend of the world is an enemy of God." The world hated and crucified our Saviour, whom we worship. Since they hated our Saviour, they also hate us. Further, the world has shown its hate in murdering God's people. How many untold thousands have been slain for the sake of Christ by the blood thirsty children of hell! Men's imaginations have been taxed to the utmost in devising satanic instruments of torture to mutilate the children of God. In reading the account of the martyrdom of the saints we realize that we are not of the world.

## THE EARLY YEARS

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Aug. 30 — Sept. 2, 1963

"Our citizenship is in heaven."

From a positive standpoint, our home is in heaven. The Christian's name is written in heaven. He may never have his name in "Who's Who" but he is recognized there as a king and a priest. His true family is there: Father, Saviour and brethren. Some of us know what it means to be away from our home and family for months in a foreign land. This is the position of the Christian, away from home. When we are away from home and our loved ones, how we count the days and hours until we safely arrive home! In like manner we "wait for his Son from heaven, even Jesus," who shall come again and take us home. What joy it will be to go home to be with Jesus!

Home is a place of rest. No place on earth can afford such rest and comfort as our own homes. On earth, away from home, the child of God is not at rest, "for we that are in this tabernacle (the flesh), do groan, being burdened." (II Cor. 5:4).

But there is a rest, an eternal sabbath, for the people of God. "There remaineth therefore a rest to the people of God" (Heb. 4:9).

There is a heaven, a home, a place of rest for the people of God.

This rest is not beyond our reach. The child of God enters into that rest at the time of his death:

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14:13).

This time of homecoming is very dear to God:

"Precious in the sight of the Lord is the death of his saints." (Psa. 116:15).

If we must live out all of our allotted days upon earth, the time is not long until we shall rest with Him. Or if we are alive when Jesus comes, it will not be long. In a little while (a very little while) Jesus shall come. What joy will be ours to be assembled with Christ and all of our beloved brethren in the heavenly chambers of Paradise at the marriage supper of the Lamb. "What a day of rejoicing that will be!"

Paul has spoken of the coming of our Saviour, the Lord Jesus Christ. He says that we wait for His coming from heaven. He states a thing that shall take place at that time. He "shall fashion anew the body of our humiliation." Surely the state of the Christian at the present time is not the best. In the body we "groan, being burdened." All of us have our crosses to bear. All of us have our trials. How our hearts yearn for His rest. Think of it. A new body, a body like Jesus' glorified body. So much

could be said concerning this new body. No sin, no sorrow, no death, no sickness, no tribulation, no groaning, no burdens; nothing to mar our blessed rest and fellowship with our Saviour and our brethren in Christ. We are now in a lowly body, a "body of humiliation." Notice the exaltation: a body "like unto his glorious body." Like Jesus! This seems unattainable, considering our present state, but "he is able even to subject all things unto himself," including this "vile body."

The state of the Christian in heaven is not the best. That is, the person who has died in Christ. This is a disembodied state, as a sword without a scabbard. Paul said he did not wish to be disembodied, but swallowed up in life. It is better to depart and be with Christ, but much better to be clothed with our new body. And still better things are yet to come. We will not remain in Paradise. We will return with Christ to earth, not in humiliation, but as conquerors to reign upon this very earth. Earth will then be heaven, for we will be with Jesus. Anywhere with Jesus is heaven for the Christian. But the earth itself shall blossom forth in glory.

But better things are coming after this. After all enemies are put down, the earth and the works that are therein burned up, we shall dwell in a new heaven and earth. As our bodies are to be renewed, so God will create a place suitable for His glorified people. This heavenly country, this joyous land shall be our heaven, our home forever. Beulah land! Joy, joy, what blessings shall be ours! We are not of this world. "Our citizenship is in heaven." This blessed state shall never end. God has promised, He cannot lie. So we wait for these blessings. Soon they shall be realities.

We are not of this world. We are not "earth-worms." We are citizens of heaven, the home of God's people. Therefore, we are to mind heavenly things and our conversation is to be as would befit a citizen of heaven. Inasmuch as we are different, we are to live differently, looking for Jesus, waiting for His kingdom, living for Him, serving Him.

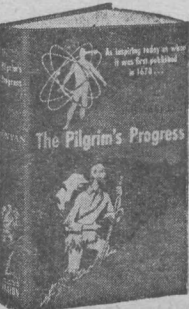
## Storehouse Tithing

(Continued from page 7)

believes that every city and area should have a gospel witness, "And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth," Mark 1:38.

It also believes that the gospel should be preached to every tongue and nation, "... and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth," Acts 1:8.

With hundreds of consecrated young people ready to establish new churches and to harvest the field at home and abroad but not able because of a lack of funds in our churches is a serious indictment against us. Storehouse tithing is God's plan and will make possible the establishment of new churches in areas without a gospel testimony and the sending forth of home and foreign missionaries to reach the lost for Christ. A storehouse tithing church is a church with no deficits and with a generous balance to finance all worthy of the church's and believer's support.

The  
PILGRIM'S  
PROGRESS

By

JOHN BUNYAN

(1628-1688)

MOUNTAIN  
MUSINGS

By SIMON MUSE



A black hen lays a white egg which leads me to conclude sum up our dark times brings out brite blessings.

I heard a little ditty 'tut that struck me as being a practical truth. It went like this:

A boaster  
an' a fule  
Air two  
uf a skool.

An' while I'm on potry about this'n:

A braz'n face  
an' a brok'n hart  
You alwaz find  
air far apart.

You heard it sed, "a br the tongue." That's jest a passle uf fokes in Coon that needs that peece uf more than airy other knows uf.

Preecher preech'd a p sarmont Sunday, but the wuz a lot uf kicking by the mimburs. In fact, it me we haz sum fokes church what wood make good football players. way they kan kick they's first teem on th' best teem kuntry.

Josh Johnson sed he co much wurk sinse he had respect fer safti. He sed the Kowncil sez farm mashees all the masheens alone, th' hoe and' th' rake an' Well, thar's lots uf Bapt 'bout like Josh. They don't git konfused, they sez, don't want to heer to dockturn. For their spee safti, they wood jest as git to thanking too hard Bible dockturns.

(More Musings Next Week)

This is the promise of the joyous result of storehouse tithing, "... that there shall be meat in mine house ... 3:10.

## 10. A CONDITION FOR SING.

The Lord says "... and me now herewith ..." The opening of the window upon us is contingent on storehouse tithing. everyone of us wants God's blessings personally. children, our home, our church and the spread of the gospel. Every true God is deeply longing and ing for a Holy Spirit sent at home and abroad. If God's Word, the Bible be so great "that there be room enough to receive each of us grace to condition.