

## Another Thanksgiving!

Another Thanksgiving Day, with appropriate services, a great congregation, and attended by God's blessings has passed into eternity.

For it all, we humbly bow before Him with grateful thanksgiving for another Thanksgiving season.

This was the twentieth annual service I have conducted as pastor of the First Baptist Church of Russell and undoubtedly was one of the best.

### And The People Came

I doubt seriously if we ever had a Thanksgiving service with better attendance. In addition to the folk of the local congregation, there were visitors from many neighboring Baptist churches. Twelve visiting preachers were present to encourage with their presence and to assist in the services. They are as follows:

Elder Audra Lester, Leach Station Baptist Church, Catlettsburg, Ky.

Elder Arnold Pennington, Old Steam Baptist Church, Wurtland, Ky.

Elder Brown, New Hope (Colored) Baptist Church, Ashland, Ky.

Elder T. P. Simmons, Mt. Pleasant Baptist Church, North

Kenova, Ohio.

Elder Robert McAllister, First Baptist Church, Greenup, Ky.

Elder Sherman Mitchell, Glenwood Baptist Church, Glenwood, Ky.

Elder Alva Spence, First Baptist Church, Coal Grove, Ohio.

Elder Bruce Lunsford, First Baptist Church, Vanceburg, Ky.

Elder W. B. Cornutte, Cherryville Baptist Church, Louisa, Ky.

Elder J. G. Williams, Barretts Creek Baptist Church, Grayson, Ky.

Elder Roscoe Justice, First Baptist Church, Russell, Ky.

Elder Wm. Kretschmer, First Baptist Church, Grayson, Ky.

Appropriate Scripture to the occasion was read by Elder Sherman Mitchell and Elder Robert McAllister, whom God has gifted with an unusually fine voice, rendered a very soul inspiring solo.

Brother Jack Rock apparently was the only one who has attended all twenty of these annual Thanksgiving services without missing one. A few others have been present for the most of these services, perhaps having missed only one or two on account of illness. Brother Rock who has been a loyal and faithful member ever since I

(Continued on page four)

# The Baptist Examiner

Paid Circulation In All States and Many Foreign Countries.

"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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## Is Roman Catholicism Broad And Tolerant?

By radio, newspaper and every other means of communication we are constantly being propagandized into believing that Roman Catholicism is far more free and tolerant than Protestantism.

Since a new generation of Protestants is arising that "knows not Joseph" it may be well to expose them to some of the actual teachings of the Roman Church about liberty and freedom.

As an introduction to what might be a very productive study we would cite a few references from Bouscaren, *Canon Law Digest*, Father Conway, *The Question Box*; *The National Catholic Almanac*, any year; Woywood, *The New Canon Law* and also *A Practical Commentary on the Code of the Canon Law*—and recognized authorities in the

Roman Church.

May a Roman Catholic participate in non-Catholic worship?

"It is unlawful for the faithful to assist in any active manner, or to take part in the sacred services of non-Catholic... Visiting a non-Catholic church as a sight-seer is not forbidden, but one may not be present at non-Catholic prayers, services, or sermons either in a church or elsewhere" (W. II, 59).

May a Roman Catholic join non-Catholic societies and cults?

The Independent Order of Good Templars, the Odd Fellows, the Sons of Temperance, the Knights of Pythias are forbidden societies "without, how-

ever, the excommunication." "Passive membership may be retained, if there is no scandal, if there would be grave loss, if there is no danger of perversion, if the society is not permitted to bury the member" (W. II, 485).

May a Roman Catholic join the Masonic Order?

Enrollment "in the Masonic sect" incurs *ipso facto* excommunication (W. II, 484).

May a Roman Catholic join the YMCA?

"The Holy See has issued a warning against the Young Men's Christian Association and an exhortation to the bishops of the Catholic Church to keep (Continued on page four)

## "I Should Like To Know" Continues To Be A Column Of Unusual Reader Interest

Is it right for a Missionary Baptist Church to offer the Lord's Supper to all present of like faith and order?

Intercommunion among Baptist churches is as clearly forbidden as open communion. Paul said to the Church at Corinth, "When ye come together in the church." The word "church" means a "local body" of Christ, or what we call a "Baptist Church." The members of that local church at Corinth were to come together, as a church, no other, to partake of the Lord's Supper. Again Paul says, "We being many are one body for we are all partakers of that one bread" (one loaf), I Cor. 10:17. One local body of Christ, the church of Christ Jesus, the kind He built, to partake of one loaf of bread to symbolize their unity to Him. Intercommunion and open communion alike destroys the symbolism of the one spiritual body partaking of the one loaf, symbolic of His churchbody.

Should Baptist churches pay a pastor's salary by the members only in a set sum, or everybody pay a little by passing the hat

### Enthusiasm

We have visitors in our home as we write these editorials, and this afternoon, while we have been typing, in another corner of the house they have been listening to the broadcast of football games. From time to time we catch the sound of wild cheering as some young man eludes eleven other young men and moves a pigskin ball two or three yards forward, or another warrior of the gridiron prevents an opponent from advancing. At Ithaca, 35,000 are shouting with all their might as Army plays Cornell. At Philadelphia, a throng of (Continued on page four)

## NOT CULTURE BUT REGENERATION IS THE NEED OF MEN TODAY

We hear nowadays so much about "culture." Culture's all right when you have something to cultivate. If I should plant a watch, I shouldn't get any little watches, would I? Why? Because the seed of life is not there. But let me plant some peas or potatoes, and I will get a crop.

Don't let any man or woman rest short of being born of the Spirit of God. First make sure that you have that divine nature, then cultivate it.—D. L. Moody.

### Mused Uncle Mose

Dey ain' nobody dat don' tell er lie some time, 'cept dem peopler dat say dey don' nevah sin, ah reckons.

## Read This To See How Many Professed Tithers Fool Themselves As To Their Gifts

By Roy Mason  
Tampa, Florida

The Bible teaches the doctrine of Christian stewardship. That is, the doctrine that the saved person is the Lord's and that all that he has is the Lord's. He is therefore to use all that God has entrusted him with in a way that meets with the approval of God. However the doctrine of stewardship does not mean that the Lord has no definite plan for the caring for His work. A specific part of that which is all God's is to be set apart for the work of maintaining the worship of God and the spread of the gospel. That portion is the tithe. Tithing then, instead of being contrary to stewardship, really makes stewardship actual

and real in the matter of the support of the gospel.

As pointed out, tithing is not especially Jewish, or a part of the law only, for it was practiced before the law, and I Cor. 9:11-14 makes plain that God's plan for the New Testament ministry is the same as that used in the support of the Old Testament ministry.

Now many people don't understand what tithing means. Let us consider some clarifying facts concerning it:

The tithe is the tenth of one's increase. The term "tithe" means the tenth. To tithe means to give the Lord a specific tenth of what you receive as increase.

The tithe is the tenth of your net income, after expense of earning that income is deducted. But not after your family and personal expenses have been taken out. Often that would leave nothing. In other words, the tithe is not the tenth of the leftovers. For instance, if you grow an acre of strawberries you would legitimately deduct cost of fertilizer, hired labor, and other actual expenses incident to raising and marketing the berries, but not your own (Continued on page four)

### Encouragement

It is said that the former President Theodore Roosevelt was listed among the first-class passengers on one of our great ocean liners. He was returning home after his African expedition. On board ship he was wined and dined in elaborate fashion. Upon arriving in New York, a large delegation of our country's great was there to meet him and a fine car to transport him to a handsome hotel.

On the same ocean liner was another passenger, he too had spent much time in Africa; he was traveling "steerage" un-

# The First Baptist Pulpit

## "CATCHING FISH AND FINDING CASH"

(Preached Thanksgiving Day)

"And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?"

"He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?"

"Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free."

"Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: take that, and give unto them for me and thee."—Matt. 17:24-27.

Here is an interesting story which is full of good things for the child of God. In a very brief manner it tells us of an incident that took place within the city of Capernaum. Our Lord Jesus and His twelve apostles traveled constantly backward and forward across the country of Palestine, and in His travels, Jesus came often to the city of Capernaum. Doubtlessly it was one of these many travels that Jesus made that brought Him now into this city.

God's Book tells us how that Jesus went into the house doubtlessly to rest, and probably to eat; and since it was the home town of Simon Peter, it meant somewhat of a homecoming for him. Accordingly, while his Lord rested and ate, Simon Peter stayed on the outside talking, visiting and communing with friends whom he had previously known.

Here at Capernaum, just as every place else, great throngs crowded about the Lord Jesus Christ. Everywhere our Lord went in the days of His ministry, He was the center of attraction, and crowds pressed about Him.

When it was noticed that Jesus was in the city of Capernaum, great crowds gathered about the house that they might ask questions and receive answers from the Son of God. If He were here today, I imagine we would say it would be somewhat of a press conference that our Lord would have to hold in most every city. Every place that Jesus went, people gathered about Him asking questions, desiring answers that they felt the Son of God alone was able to give.

In this particular case since (Continued on page two)



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## "CATCHING FISH"

(Continued from page one)

Jesus was inside the house, and Simon Peter evidently was on the outside, the questions seemingly were directed at Simon Peter. Presently, those who received the tribute money and whose business it was to collect the taxes, said, "Simon Peter, does your Lord pay proper tribute tax?" Immediately Simon Peter, supposing that he knew the answer, said, "Yes."

Wasn't that just like Simon Peter? All the way through the Bible, Simon Peter runs true to form. He was a blunderer, and practically every time we see him, we see him acting as a man of impulses. He reminds me often of that one who said, "Fools rush in where angels fear to tread." I wouldn't mean to call Simon Peter a "fool," but certainly he did have that characteristic of rushing, speaking and acting upon impulses. Why just a little while before this, our Lord had announced that He was going to die for the sins of the world, and Simon Peter flatly rebuked Him, saying:

"Be it far from thee, Lord: this shall not be unto thee."—Matt. 16:22.

At a supper just a little later, Jesus prepared to wash the feet of all the disciples, and Simon Peter actually refused to let Jesus wash his feet, saying:

"Thou shalt never wash my feet."—John 13:8.

On the Mount of Transfiguration, just prior to this, Simon Peter had said, "Lord it is good to be here." He didn't know what else to say, and he just spoke. Then he said, "Let's build three tabernacles, one for Moses, one for Elias and one for you." If our Lord Jesus had not interfered, Simon Peter would have had three religious started that day—religion of law, of the prophets and of grace. Our Lord Jesus prevented Simon Peter in his impulses again.

At a later date, he definitely contradicted Jesus when Jesus said, "All men shall be offended because of me this night." Simon Peter said, "Though all men shall be offended because of thee, yet will I never be offended." (Matt. 26:33).

Even after His crucifixion when Simon Peter one day fell asleep while lunch was being prepared our Lord shook him and said, "Arise Peter, kill and eat." Immediately

## CHRISTIANITY AND NON-CHRISTIAN RELIGIONS COMPARED

### CHARACTER OF THE SYSTEM

**CHRISTIANITY.** Divine love is the one conspicuous characteristic of Christianity. From this all other graces flow. This is what differentiates it from all other religions, as none of them exhibit love.

"It is manly to love one's country. It is Godlike to love the world." — J. W. Conklin.

**BRAHMANISM** is an autocratic system inaugurated by designing priests who used it to compel submission and obedience, so that they could enjoy the despotic power and ecclesiastical sway they craved.

**HINDUISM** is strongly polytheistic, having 330,000,000 gods. It is grossly immoral in its teachings and imagery; inhuman in its base system of caste distinctions; paralyzing in its jealous restrictions in industrial life. Hinduism is the result of the clash between Brahmanism and Buddhism.

**BUDDHISM** is atheistic. It denies that there is an eternal God. It asserts that God is nothing, man is nothing, life, death and eternity are nothing. God has left the universe and law now reigns.

**TAOISM.** Evolution and crude philosophy form its character. Its religious worship is the pacifying of evil spirits and is therefore sometimes called "Devil worship." It is strongly rationalistic.

**CONFUCIANISM** is an ethical cult. Its teachings are confined to things relating to earthly life only. It says nothing concerning the soul, the hereafter or God. The emperor is the only priest.

**ZOROASTRIANISM** is monotheistic essentially, but dualistic practically. Moral defilement can be cleansed with water. It teaches the resurrection of the body and future retribution for sin. This system has no idols.

**PARSEEISM.** The purest of the ethnic religions. Stress is laid on honesty, truthfulness, charity and religious devotion. Fire and the sun are symbols of the deity. It is strongly opposed to idolatrous worship.

The healing balm from heaven flows freest when you press the name of Jesus over the heart of a thirsty pagan.

**SHINTOISM** began as semi-monotheistic. It is now a cult teaching patriotism. It has no idols but worships heroes, natural objects and the emperor. It has no public worship and is now disestablished.

**MOHAMMEDANISM** is a mixture of Judaism and paganism. It is strongly monotheistic; teaches absolute predestination and that only Moslems are saved.

A mixture of indifference with your worship will make your piety as truly powerless as any of these systems of darkness.

Peter backed off from the Lord and said, "Not so, Lord, I have never eaten anything common or unclean" (Acts 10:14).

Thus if you will follow the experience of Simon Peter throughout the Word of God, you will find that he blundered from one experience to the other, and that Simon Peter acted on the spur of the moment, moved by impulses.

Thus it was on this memorable day when the tax gatherers asked if Simon Peter's Lord paid proper tribute. Without taking time to consider, or without for a moment's time pausing to reflect, he answered, "Yes."

Poor old Simon Peter, how he failed his Lord that day! That's the time he ought to have magnified the Lord Jesus Christ. That's the time he ought to have held up the Lordship of Jesus Christ unto those who had gathered about the door asking questions and receiving answers. That's the time he ought to have said, "My Master is the God of Heaven, and the God of Heaven is to receive tribute and not to

pay tribute." Yet Simon Peter didn't do so. Simon Peter, instead of reflecting and then holding up the Lordship of Jesus Christ, acted as he ordinarily did—on the spur of the moment—with one of his impulses seizing him, said immediately, "Yes, my Lord pays tribute."

Then he went into the house and Jesus looked at him. When the Son of God saw him, He immediately said, "Simon, what are you thinking about? Of whom do the kings of the earth take tribute, of their children or of strangers?" Jesus knew what had gone on on the outside—He knew the conversation that had taken place out in the yard. He knew that Simon Peter ought to have held up His Lordship, but he didn't. Therefore, though Simon has failed Him, Jesus can not fail Himself. Accordingly, though Simon Peter has failed to magnify the Lordship of Jesus, Jesus now does that which shows to the world that He is Lord of all, in that He said, "Simon Peter, go fishing this morning, and the first fish that you take up will have a coin in his mouth. Take that coin and use it to pay the temple tax for you and me." Though Simon Peter failed to magnify the Lordship of Jesus Christ, that which Jesus asked of Simon Peter, and which Simon Peter subsequently did, gave forth a greater sermon on the Lordship of the Son of God than if Simon Peter himself had said, "He is Lord—He does not need to pay tribute."

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If he had written his thoughts on paper and handed them to the Son of God, Jesus could not have more clearly discerned them than He did when Simon Peter came in and Jesus asked the question concerning the tribute money.

Then when He told Simon Peter to go fishing, He knew where that coin was. I don't know whether it had washed down into the sea or whether it had fallen overboard from the hands of someone on board a vessel. I don't know how it got there in the bottom of the sea, but, being heavier than water, that coin had sunk and fallen down to the very depths of the ocean; but our Lord Jesus Christ knew where that coin was.

When I think how that Jesus knew what was in the mind of Simon Peter, and when He knew where that coin was, I say Jesus Christ is the Lord over the realm of knowledge. Listen:

"For if our heart condemn us, God is greater than our heart, and KNOWETH ALL THINGS." —1 John 3:20.

"Dost thou know the balancings of the clouds, the wondrous works of him, which is PERFECT IN KNOWLEDGE." —Job 37:16.

"Great is our Lord, and of great power; his UNDERSTANDING IS INFINITE." —Psa. 147:5.

"For the ways of man ARE BEFORE THE EYES OF THE LORD, and he pondereth all his goings." —Prov. 5:21.

"O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off."

"Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord thou knowest it altogether."

"Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it."

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou are there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, Even there shall thy hand lead me, and thy right hand shall hold me." —Psa. 139:1-10.

Surely, beloved, from these several Scriptures you can see that our Lord is Lord over the realm of knowledge.

Certainly when you turn to the words of God in Acts 15:18, the climax of all the wisdom of God is manifested, when we read:

"KNOWN UNTO GOD are all his works from the beginning of the world."

I say then this morning, beloved, as I face this Scripture, our Lord Jesus Christ is Lord over the realm of knowledge.

## II

### HE IS LORD OVER THE REALM OF NATURE.

When that money was lost, having sunk down into the bottom of the sea, our Lord Jesus Christ directed that fish down there to the money. Then, beloved, He directed that particular fish up to the hook that Simon Peter had dropped within the Sea of Galilee. Then he directed Simon Peter in that He told him to pay particular attention to the very first fish he caught on his hook that morning. In the light of these three facts, then we can see that Jesus Christ is Lord over nature.

If He had not been Lord over nature, how could you account for that fish going down to the bottom of the ocean retrieving

that coin? How could you account for that fish being the very one that bit that morning on Simon Peter's hook, it being the very first one that came up when Jesus sent Simon Peter fishing that day?

I say in the light of these facts that we are brought face to face with this thought that He is Lord not only of knowledge, but He is Lord over the realm of nature. Many, many times this is illustrated within the Word of God.

Go back to that day when the Jews were traveling from the land of Egypt over into Canaan. See them as they came to the Jordan River at the flood season, when the Jordan was spread out over all its banks, overflowing the whole country. See those Jews as they came to that Jordan River, one of the swiftest streams in the world—134 miles from Mount Lebanon where it begins to the Dead Sea where it ends, and in that 134 miles falls some 3000 feet in ascent, an average of 22 feet each mile. See the Jordan River—mighty torrent spread out over all the land at the flood season, yet in the word of our Lord, the waters pile up heap on top of heap, and the Jews walk dry-shod over to the other side. I'm not like the man at the Chicago University who some months ago explained this by saying that it wasn't any miracle—there just happened to be a big earthquake along side the Jordan River and a lot of the mountains fell over into it and dammed the river so that it could flow and it had to back up, and believe in a God who controls the elements.

Look again if you would at His Lordship over nature when you see Daniel within the lion's den. God held back the voracious nature of those ravenous beasts so that they did not destroy Daniel. The Word of God tells us how those beasts became tame and harmless—sufferers from an angelic lock-jaw which the angel of God walked into that lion's den and shut the mouths of every one of those lions. I see Daniel lie down and sleep with a lion skin, and a lion on the inside of that skin, under a foot-warmer; another lion warm his back and another lion for his pillow. I see him as he lay down that night, calm and resting, not because he had power over the lions, but because God is Lord over the realm of nature.

I see Elijah, the prophet of God, sent to the Brook Cherith in the time of famine and drought. God sends the ravens every morning with food for Elijah, and at the close of every day God sends those ravens more food for his prophet. "And ever a man lived in regal state in times of difficulty, it was Elijah when he was fed by ravens at the Brook Cherith. He had a raven for a butler, a raven for a maid to prepare his food and serve that food—not because Elijah was Elijah, but because God is Lord over nature."

I say to you this morning, Lord Jesus Christ who knows where that fish was and directed that fish to the coin, and then caused that fish to be the one to bite on Simon Peter's hook—the Lord who thus directed it all, indicated that He is not only Lord over the realm of knowledge, but He is Lord over the realm of nature as well.

## III

### HE IS LORD OVER THE REALM OF KNOWLEDGE.

(Continued On Page Three)

## THE SOLID ROCK

"See, Father," said a small boy who was walking with his father by the river, "they are knocking the props from under the bridge. What are they doing that for? Won't the bridge fall?"

"They are knocking them away," said the father, "that the timber may rest more firmly upon the stone piers which are now finished."

God often takes away our earthly things that we may rest more firmly upon Him.



IF

If you are not saved--you are lost.  
 If you do not pray--you have no power.  
 If you are not meek--you are haughty.  
 If you are not humble--you are proud.  
 If you have no peace--you have no rest.  
 If you have no rest--you have worries.  
 If you have no joy--you get despondent.  
 If you have no hope--you are discouraged.  
 If you are not honest--you are deceitful.  
 If you lose your temper--you commit sin.  
 If you are not merciful--you are hardhearted.  
 If you have no forbearance--you lack patience.  
 If you are discourteous--you are inconsiderate.  
 If you use profanity--Satan uses your tongue.  
 If you have hate in your heart--you are a murderer.  
 If you don't love the brethren--you don't love God.

--Herald of Faith

"CATCHING FISH"

(Continued from Page Two)

THE REALM OF LIFE.

It was Jesus Christ who made that fish to be alive that day. It was Jesus Christ who made Simon Peter alive. It was Jesus who brought that fish to the top of the water to bite on Peter's hook. It was the Lord Jesus Christ who gave life to Simon Peter to pull that fish out of the water. No man can read this without realizing that He is Lord not only over the realm of knowledge and nature, but He is Lord over the realm of life as well.

If you will turn through the Lord of God, you will be amazed how many times we are brought face to face with the fact that God is Lord over the realm of life.

Turn back to those early chapters of Genesis, and you will find as the creation progressed, it says:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the BREATH OF LIFE; and man became a LIVING SOUL."—Genesis 2:7.

Where did that life come from? He is Lord over life.

If you would see Him in all of His Lordship over life, turn to the experience of Abraham when he was almost 100 years of age and when his wife, Sarah, had already passed 90 years of age when Sarah had reached the age in life when it was physiologically and biologically impossible for her to produce offspring because of her age. Yet, notice how Jesus is Lord over life. Listen:

"And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the DEADNESS OF SARAH'S WOMB: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God."—Rom. 4:19.

Do you want to know who is Lord over life? You see how the Lord Jesus Christ took Sarah when she was 90 years of age—past the years of bearing children—yet God put life into the dead womb so that Sarah produced the child, Isaac, but as born. Since He is the Lord over life, why shouldn't He do

preparation for death, for you are going to die and not live." King Hezekiah turned his face to the wall and prayed as Isaiah left the house. God gave Him direction to go back again, and this time he said: "Hezekiah, God has heard your prayer, and He is not only going to let you live, but He is going to add 15 years to your life." In order to give Hezekiah a sign that this would be true, He caused the sun dial to go backward some 40 minutes, thus showing that He was Lord over life.

When you see Simon Peter take that fish out of the water, when you see the life that God gave Simon Peter and the life that He put in that fish, when you consider King Hezekiah recovering from an illness which was nigh unto death, when you consider Sarah's bearing a child when she was 90 years of age, certainly you can see that He is not only Lord over the realm of knowledge and the realm of nature, but He is Lord over the realm of life as well.

IV

JESUS CHRIST IS LORD OVER THE REALM OF CIRCUMSTANCES.

Look at the circumstances surrounding Jesus and His disciples. He was poor—so poor that it was said on one occasion, "The foxes of the fields have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." I dare say there never was a poorer group to compose a church than that which composed this First Baptist Church of which Jesus was pastor. He was poor beyond all human comprehension. Can you imagine His being that poor? He is the one that made this world. He is the one who created us and who spoke a world into existence. He is the one who said, "The silver and the gold are mine, and the cattle upon a thousand hills." He is the one who owns all, and who said in prophecy, "If I were hungry, I would not tell thee; for the world is mine and the fullness thereof."—Psa. 50:12.

Now as a man He stands so poor that He cannot even make a small contribution for the upkeep of the temple—He can't even pay His temple tax. You talk about His being Lord over circumstances—His circumstances are such that poverty completely overwhelms Him. So poor was He that He and Simon Peter together did not have enough money to pay their little mite by way of temple tax.

See Him as He directed Simon Peter to that fish, and that fish to Simon Peter. He is Lord over circumstances. I thank God this

morning as I consider His Lordship, that I can see in Him that He is Lord even over circumstances.

Every once in a while I will ask someone, "How are you getting along?" The answer almost invariably is, "Pretty good considering my circumstances." Listen, beloved, you and I are not the victim of circumstances we are the children of His providence. If there is anything that thrills my soul this morning, it is to know that I am not a victim of circumstances, but I am a child of His providence and He is Lord over all circumstances. Did not the Apostle Paul say:

"But my God shall supply all your need according to his riches in glory by Christ Jesus."—Phil. 4:19.

Has not the Psalmist told us: "And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."—Psa. 50:15.

What are your circumstances this morning? Beloved, I am not concerned about your circumstances, I want to tell you about One who is Lord over those circumstances. Are you in poor health this morning? Do you have aches and pains within your body that almost rack you, and do you stand today with circumstances of ill health gripping your body and staring you in the face as you face the future? Let me tell you this morning of one who is Lord over all circumstances.

Do you have financial needs this morning that are greater than you are able to meet? Is it true today that you do not have the necessary finances to meet life's problems and you stand bowed down beneath the circumstances of poverty? Let me tell you of one this morning who is Lord over all circumstances—one who could even furnish miraculously the money for the payment of Simon Peter's and His own temple tax.

Do you have enemies this morning that are confronting you? Let me take you back to the Red sea experience when our Lord led those Jews through the Red Sea and drowned all their enemies and then said, "The Egyptians that you see today, you shall see them again no more forever." Look not to your circumstances, look to the Lord of those circumstances and let Him take care of them. He knows how to do so.

Let me repeat this morning—in trouble, in sickness, in poverty, with enemies confronting you—irrespective of what your circumstances may be, let me repeat—you and I are not the victim of circumstances, we are the children of His own blessed

providence.

I have said to you that he is Lord over the realm of knowledge, He is Lord over the realm of nature, He is Lord over the realm of life, and He is Lord over the realm of circumstances.

V

NOTE AGAIN THAT HE IS LORD OVER THE LIVES OF HIS OWN CHILDREN.

Listen to the conversation that takes place between Jesus and Simon Peter as Jesus tells him how to cast that hook and catch the fish, and then finishes that conversation by saying, "Give unto them for ME AND THEE." Talk about an intimate relationship, talk about a benevolent partnership, talk about an association that is sweeter than all others—"for me and thee." Beloved, Jesus Christ is Lord over the lives of His children.

How wonderful it is to see Him identify Himself with Simon Peter. You've got your problem today. Well, Simon Peter's problem was that of paying taxes. Jesus must have said to Simon, "I'm going to convince this crowd that I'm Lord. You've got your problem of paying taxes, I've got the problem of showing this crowd that I'm Lord—'me and thee'—we'll work together—I'm Lord over the lives of my children." Beloved, do you realize this morning that Jesus Christ is Lord over your life? Listen:

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."—Matthew 6:24.

He is either Lord of all, or He is not Lord at all.

Simon Peter's experience not only on this occasion, but otherwise, would lead us to know that he recognized Jesus as Lord. As the poet has said for him:

"I owned a little boat a while ago  
 And sailed a morning sea without a fear  
 And whither any breeze might fairly blow,  
 I'd steer this little craft afar or near.

Mine was the boat, and mine the air,  
 And mine the sea, not mine a care.

My boat became my place of nightly toil,  
 I sailed at sunset to the fishing

ground.

At morning the boat was freighted with the spoil  
 That my all conquering work and skill had found.

Mine was the boat, and mine the net,  
 And mine the skill and power to get.

One day there passed along the silent shore  
 While I my net was casting in the sea  
 A Man who spoke as never man before;  
 I followed Him, new life began in me.

Mine was the boat, but His the voice,  
 And His the call, yet mine the choice.

Ah, 'twas a fearful night out on the Lake  
 And all my skill availed not at the helm  
 Till Him asleep, I waken, crying,  
 'Take, Take Thou command lest waters overwhelm.'

His was the boat, and His the sea,  
 And His the peace o'er all and me.

Once from His boat He taught the curious throng  
 Then bade me let down nets out in the sea  
 I murmured but obeyed, nor was it long  
 Before the catch amazed and humbled me.

His was the boat, and His the skill  
 And His the catch, and His my will."

Beloved, I thank Him, I praise Him, I rejoice on this Thanksgiving day that He is Lord over the realm of knowledge, He is Lord over the realm of nature, He is Lord over the realm of life, He is Lord over the realm of circumstances, and Lord over the lives of His children.

Is there a child of God here this morning who today would say, "Brother Gilpin, he is not the Lord of my life. I am saved but He is not the Lord of my life." Listen:

"Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy

(Continued On Page Four)

THE MERCIES OF OUR LORD

By Eva Gray

How great is Thy compassion, Lord,  
 Thy mercies ever wide;  
 How tender is Thy love for those  
 Who 'neath Thy wings abide!

Renewed as every morning dawns,  
 And fresh as glistening dew,  
 Thy mercies at the close of day  
 Are sweet and ever new.

O Lord, Thy mercies keep us safe  
 As Thou, as from on high,  
 Doth guard Thine own, and ne'er forsake  
 The apple of Thine eye.

Compassionate Thou art, O Lord,  
 Thy mercy never fails;  
 Though Heaven and earth shall pass away,  
 Thy constancy prevails.



## ANOTHER THANKSGIVING

(Continued from Page One)  
became pastor, has been privileged under God to worship in each of these twenty annual Thanksgiving services.

Elder Bruce Lunsford, pastor of the First Baptist Church of Vanceburg, Ky., using their church bus, brought a bus load of his members to the service, driving over fifty miles each way. It was certainly an inspiration to see this Vanceburg delegation. No finer young man lives than Brother Bruce Lunsford, their pastor.

Brother Charles Ross and wife from Mt. Zion Baptist Church drove about thirty miles each way to be in the services. The same was true of Brother J. G. Williams and Brother William Kretschmer who with their families drove in from Grayson, Ky.

Thus in addition to a large crowd from our own local church, visitors from three states—Ohio, West Virginia and Kentucky participated in and worshipped in this Thanksgiving service.

While nothing was said about an offering on Thursday morning, the most of our Thanksgiving offering given on the part of the church will go toward paying the expense of Mr. and Mrs. Billy Parrott who are soon to go as missionaries to Brazil.

Reflecting over this season through which we have passed, my heart overflows with gratitude as I say, "Thank God for Thanksgiving Day."

## "CATCHING FISH"

(Continued from page 3)  
and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me."—Psa. 51:6-10.

Do I speak to some one today who is here unsaved? Of course, Jesus is not Lord over your life. Then listen:

"Kiss the Son lest he be angry and you perish from the way."

A kiss is a sign of submission. The Psalmist actually says, "Submit to Jesus—make Him Lord of your life."

May it please God this morning on this glorious Thanksgiving Day that the Lordship of Jesus Christ shall grip our souls paramourly as we thank Him for every blessing that is ours today?

May God bless you!

## ENCOURAGEMENT

(Continued from page one)  
known, unnoticed. No one was waiting to welcome this missionary, as he picked up his suitcase and trudged along to his cheap accommodations in a less pretentious hotel. This servant of the Lord, upon arriving in his room, fell to his knees and asked the Lord, "why" the contrast in the two men? As the missionary waited before the Lord, a still, small voice seemed to say, "But you are not home yet."

—Anonymous

## ENTHUSIASM

(Continued from page one)  
75,000 screaming men and women watch the Penn-Navy game. In Minneapolis, 65,000 people cheer and groan accord-

ing to what the twenty - two young men do with the ball, as Michigan meets Minnesota. Thus it is all over America. Millions of people are letting their feelings possess them and expressing their emotions for all to see, without restraint or shame.

And yet they call us fanatics when we, who love the Lord, give expression to an "Amen," or a "Praise the Lord," when we are moved to our very souls by the apprehension of some blessed spiritual truth or the joyful realization of the limitless goodness of God to us! — Our Hope

## IS ROMAN CATHOLICISM BROAD AND TOLERANT?

(Continued from page one)  
Catholics from joining the Association."

Certain publications of the YMCA are forbidden *ipso jure*. "It is especially young students of both sexes who are endangered. They are first shaken in their traditional faith, then led to hesitate between various opinions, next brought to universal doubt, and finally induced to acquiesce in a vague sort of general religion which is certainly far other than that taught by Our Lord Jesus Christ" (B. I., 608, W. II, 611).

May Roman Catholic clerics join or attend meetings of Rotary Clubs?

It is not expedient for ordinaries to permit clerics to become members of Rotary Clubs, or to attend their meetings, according to the Sacred Consistorial Congregation (B. I., 617).

Does the Vatican favor the union of Christendom?

The Pan-Christian movement which strives to "unite all Christian denominations by compromise upon a common platform of admitted doctrine" was clearly and finally repudiated by the Encyclical of Pius XI on the "promotion of true Christian unity" in 1928: "It is evident that the Holy See can in no way participate in these meetings, and that Catholics are not permitted to favor or to cooperate in such undertakings." (B. I., 619 ff.).

Are Anglican Orders valid?

"Anglican orders were declared invalid under Pope Leo XIII who had the question of their validity thoroughly investigated and gave the decision September 18, 1896, in his bull 'Apostolicae Curae'" (NCA, 205).

What are the "principal heresies"?

The National Catholic Almanac enumerates almost two score, including Anabaptism, Anglicanism, Baptists, all Calvinists, Christian Science, Congregationalism, Greek Heresy and Schism, Lutheranism, Methodism, Mormonism, Quakers, Rosicrucians, Unitarians, Universalists, Waldenses (NCA, 1945, 246 ff.).

May a Roman Catholic contribute money to the erection of buildings of heretical bodies?

"A Catholic may not contribute money toward the building of an heretical church, or give his work gratis" (W. II, 59).

May a non-Catholic sing in a Catholic choir?

"It is forbidden that non-Catholics sing in the choir." Only temporarily, when a Cath-

## "A SYSTEMATIC STUDY OF BIBLE DOCTRINE"

By T. P. SIMMONS, Ashland, Kentucky

### THINK THIS OVER PRAYERFULLY

In the last issue we said that we feel that the publication of this book is a real mission undertaking. In line with this we now suggest a very sound and practical piece of mission work for churches and individuals:

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## CHRISTIAN! LOOK UP!

Christian, look up! When dawns that glorious morrow,  
Thy every burden thou wilt soon forget;  
Now with Christ's Gospel comfort those in sorrow;  
So many eyes today with tears are well  
The way is dark, but Christ, the Light Supernal  
Will bide with thee till thy last pilgrim mile:  
Soon thou wilt sup with Him, the King Eternal!  
Oh, blessed hope! Christian, look up and smile!

—Anna Hoppe

olic cannot be had and provided the Catholics do not object, may a non-Catholic organist play the organ (W. II, 60).

What, according to Roman Catholicism is the relation between Church and State?

Both Church and State were instituted by God "and in that respect are alike competent and independent of each other . . . the spiritual power should get the preference in a conflict of jurisdiction . . . For the sake of peace, the Church has been obliged to allow the civil power certain rights in ecclesiastical affairs to obtain assurance from the civil power of the free exercise of her most essential rights . . ." (W. I, 2).

May members of the hierarchy be tried in civil courts?

"All lawsuits against clerics, both civil and criminal, must be brought into the ecclesiastical court, unless other provisions have been made legitimately for some countries (Canon 120)." Cardinals, legates, etc., may not "be sued in the secular courts in matters relating to their offices without permission of the Holy See" (W. I., 52).

Has Church or State jurisdiction over matrimony?

" . . . the church alone, to the exclusion of all secular powers, has jurisdiction over the marriage contracts of Christians . . . If it is a sacred contract, an essentially religious act, the secular power has no authority over such a contract of Christians. It is not probable that the modern governments of Christian nations will ever again admit that right of the Church" (W. I., 560). — United Evangelical Action

## MANY PROFESSED TITHERS FOOL THEMSELVES

(Continued from page one)  
labor or your personal and family expenses. This idea is in accord with what all careful students of this question of tithing admit. You don't have "increase" until the business expenses are met. If you make a straight salary with no business expense, incident thereto, then tithe the whole salary. By all means, always give the Lord the benefit of any doubt and be sure and really tithe.

Where shall the tithe be placed? The Old Testament instruction involving the worship of God, says that "all the tithe" shall be brought into the "storehouse." That meant into the temple treasury. Evidently the same principle is involved in I Cor. 16:2. When you scatter tithe money helter skelter according to your whims, that is making a farce of it, and better that you shouldn't pretend to tithe at all. You don't really tithe money until you bring it to the Lord's treasury. What is the Lord's treasury? What in-

stitution is carrying on work? His church, of course. There is a lot of "skullduggery" among people in this matter of tithing. Many think that the Lord's treasury is their pocketbook, and that they are privileged to disburse to any tramp, needy person, or anything of the kind. That's plain embezzlement and misappropriation of funds.

We are under obligation to try to see that the Lord's money is not misused. That's why should have treasurer's reports and why we should designate as to avoid misuse, etc.

A mere tither is not a spiritual giver. The Bible speaks "tithes and offerings." We ought to make offerings above tithes.

We don't mean to be unduly harsh, but we state the fact when we say that the biggest fool financially is the Christian who doesn't tithe. In the light of the Bible's teaching that God will bless the tither, and that he has in the past collected more than the tithe when not paid, that he controls life, health, prosperity and all, it is financially folly to neglect to tithe. Why you tithe, you are not dominated hard thing financially, you are doing the very best thing for your own financial welfare. You can't rob God and get with it, if a Christian.

## I SHOULD LIKE TO KNOW

(Continued from page one)  
What is wrong with preachers who get mad and talk about us not paying enough and about the few present that the church will not revive until old heads die out?

It matters little what I think about such preachers, but the Lord is going to say to preachers when they stand before His judgment seat (if they are saved at all).

Explain Micah 4:3, "And shall judge among many people, and rebuke strong nations; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more."

I take it that this will take place after the second coming of Christ, when He comes to this earth with His saints. It shall be accepted literally that there shall be no more wars.

"I enjoy reading THE BAPTIST EXAMINER so much I wish it were in every home." Mrs. J. M. Moore, Ft. Gibson, Okla.

"The Baptist Examiner contains such volumes in so many pages. It certainly is a lightening subject. I do appreciate every one."

Edna Antusch, Brooklyn, N. Y.