

The Baptist Examiner

A PAPER WITH A NATIONAL CIRCULATION

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

VOL. 8, NO. 4

RUSSELL, KENTUCKY, SATURDAY, FEBRUARY 25, 1939

WHOLE NO. 63

A Deck Of Cards

The peril of compromise has been vividly revealed in an incident which occurred in a meeting conducted by Major J. H. Cole, who vouches for its accuracy. "A tramp entered the meeting. At the close it was thrown open for anyone to speak; he arose and said: 'This is the Chapel I used to attend when I was a little boy. My father was an officer in this church. He used to sit in that pew. There were seven of us boys in our Sunday School teacher's class and we very much loved and respected her. She used to take us home on Saturday afternoons, and we used to have music and refreshments, and then we had to look over the lesson for the following day. After a bit, in order to keep hold of us she introduced us to cards. She showed us a number of tricks, and so on. We soon began to ask her to have a little less of the lesson and a little more of the cards. Shortly after that we began ceasing to go to the house at all, we took the cards and cigarettes, at other places. Then we took to gambling, and as a matter of course we left the Sunday School. I want to tell you what become of those boys. Two of those seven boys were hanged, three others are in State prisons for life, the sixth one if the police knew where he is, would be here too, and if they knew that I was here I should be behind the bars in double quick time. All I have to say is, that I do wish my Sunday School teacher had never taught us how to play cards.' He had no sooner finished than a woman dressed in black, staggered forward and fell at his feet exclaiming, 'My God, my God, I am that Sunday School teacher!'"

—Canton Christian

Boys Wanted

100 boys wanted for new customers. We are constantly losing our old customers as follows:
10 committed suicide last month.
20 are in jail
8 are in the chain gang.
1 is condemned to die.
15 are in the poorhouse.
3 have been sent to the insane asylum.

The few left are of little use to us, as they have no money now. If we don't get the new customers we'll have to close the saloons. We don't care whose boy you are, you'll be welcome, and once we get you you'll stay a customer as long as you live.

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"WHEN THOU PASSETH THROUGH THE WATERS"

Isaiah 43:2

I

Is there any heart discouraged as it journeys on its way?
Does there seem to be more darkness than there is of sunny day?
Oh! it's hard to learn the lesson, as we pass beneath the rod,
That the sunshine and the shadow serve alike the will of God!
But there comes a word of promise, like the promise in the bow—
That, however deep the waters, they shall never overflow.

II

When the flesh is worn and weary, and the spirit is depressed,
And temptations sweep upon it like a storm upon ocean's breast,
There's a haven ever open for the tempest driven bird,
There's a shelter for the tempted in the promise of the word;
For the standard of the Spirit shall be raised against the foe,
And, however deep the waters, they shall never overflow.

III

When a sorrow comes upon you that no other soul can share,
And the burden seems too heavy for the human heart to bear,
There is one whose grace can comfort, if you'll give to Him abode;
For the precious promise reaches to the depths of human woe,
That, however deep the waters, they shall never overflow.

IV

When the sands of life are ebbing, and I near the Jordan's shore,
When I see its waters rising, and I hear its billows roar,
I will reach my hand to Jesus, in His bosom I shall hide,
And 'twill only be a moment till I reach the other side.
It is then the fullest meaning of the promise I shall know—
When thou passest through the waters, they shall never overflow."
(Copied from "Amazing Grace", Feb. 17, 1939.)

—Author unknown.

BIBLE QUESTIONS

1. What slave-boy engineered a successful corner in wheat?
2. Who drove away an invading army by a song?
3. When did politeness save fifty-one men from death by fire?
4. What prophet wept to see a man's bloody future in his face?
5. What general was cured by a little slave-girl?
6. Who was killed and guarded by a lion?
7. Who won a dinner and a wife by standing up for seven girls against a lot of bullies?
8. What baby became a prince by crying at the right time?
9. When did five golden mice help save a nation?
10. Who paid for a man's head with their own hands and feet?
11. What men were allowed to ransom their lives with their right eyes?
12. What man escaped from a trap by sticking to his work?

(See answers on Page Two)

The First Baptist Pulpit

Some Scriptural Reasons Why Peter Was Not The First Pope

"For there is one God, and one mediator between God and men, the man Christ Jesus."—2 Tim. 2:5.

The present Pope, Pius XI, inaugurated into office in 1922, is the 261st successor of Peter, according to the claims of the Catholic Church. He was crowned with imposing ceremonies in the great basilica of St. Peter's at Rome. 100,000 people packed the edifice. A similar number filled the space in front, extending through all of the adjacent streets. He was brought from the Vatican, his palace of 1100 rooms to sit upon the chair of state. He wore the three-fold crown, proclaiming his power and authority in Heaven, Earth and Hell. He was preceded by the Vatican guard in their sixteenth century costume, bearing long and gleaming pikes. Knights with white tunics and crested helmets, stood facing each other, forming a double row as a living pathway, along which to welcome him as the "Prince of Peace." The censers swung before him, until the air was filled with incense. 100,000 people fell on their faces and called him "Our Lord God, the Pope." Then

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Sermon Stirs Association

On Sunday, January 29, 1939, at a ministerial oration held with the Solida Baptist church, South Point, Ohio, the following sermon was preached. The editor was not present, but getting the "back-fire" from it, he felt impressed and asked Bro. Brammer to prepare it for the readers of our paper. We are happy to share it with you.

SAUL THE PERSECUTOR AND PAUL THE PREACHER

P. J. Brammer, South Point, Ohio

We first hear of Saul of Tarsus when we find him holding the garments of those who stoned Steven (Acts 7:58; 22:30). Here he was cut to the heart with the gospel (Acts 7:54) and turned from the place exceedingly mad (Acts 26:11) From the high priest he gets authority to further persecute Christians (Acts 9:2). But as he proceeds to Damascus a heavenly light shines upon him (Acts 26:13) From whom came this heavenly light? "The lamb is the light." (Rev. 21:23).

Saul, falling to the ground, hears a voice in the Hebrew tongue saying: "Saul, Saul, why persecutest thou me?" He said: "Who art thou, Lord?" And the answer came, "I am Jesus." Then Saul said: "Lord, what wilt thou have me do?"

When Saul asked, "Who art thou, Lord?" he was not asking an idle question. He knew the Lord of heaven was speaking, but by whom was he speaking? Being versed in the Scriptures, Saul knew that God does not speak to any man save through a chosen man or a mediator. Heb. 1:1.

No wonder Paul was surprised
(Continued on Page Six)

The Minister's Roast

A minister in giving up his charge once said: "Brethren, I have decided to leave this field of labor. There are many reasons for this. In the first place, you do not love me, for you have not paid me a cent of last year's salary; you do not love each other, for there has not been a wedding in this parish for many months; God does not love you for there has not been a funeral since I came here; you do not love God, for you are doing nothing to promote His kingdom here on earth. I have decided to take the position of chaplain at the city hall and have de-

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The Baptist Examiner

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JOHN R. GILPIN Editor

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Entered as Second Class matter, February 6, 1939, at the post office at Russell, Kentucky, under the act of March 3, 1879.

A NATIONAL PAPER

One of our friends asks a question about the heading of our paper, which reads, "A paper with a national circulation." We are happy to reply: "And be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (I Pet. 3:15)

We are sending this issue into thirty-five states and four foreign countries. Doesn't this entitle us to say that we have a national circulation?

THE POPE'S DEATH

The sermon printed in this issue of the paper was preached just a few weeks before the death of the Pope. It was preached because Catholic friends who listen to our broadcast requested it. It is printed because they and other Catholic friends have insisted upon it.

May God bless this sermon to the good of all of our readers.—Jew, Catholic, Protestant, and Baptist alike. It will perhaps be followed next week by the editor's regular Sunday evening sermon of February 19, 1939, on the subject "The Death of the Pope." (D. V.)

MORE ABOUT THE POLICY OF THIS PAPER

This paper has never been conducted as a church paper. It is not an official organ. It is purely an independent religious voice.

It's policies are primarily two-fold. First, it is printed in order to preach the Word of God, and with an especial emphasis on the Gospel of Jesus Christ, which is "the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek." (Rom. 1:16)

In the second place, it is missionary in its outlook and appeal. It will serve as a clearing house for missionary information and will publish letters and other valuable information from missionaries who are known to be thoroughly Scriptural and orthodox. Any one recommended in the columns of this paper, you are perfectly safe in supporting.

BOOK REVIEW

We take great pleasure in reviewing "Alien Baptism and the Baptists" by Elder W. M. Nevins, of Lexington, Kentucky. It is a cloth-bound, very attractively appearing book of 223 pages. The author, who has occupied important pulpits in Kentucky, Texas, and Washington, D. C., has presented a most timely volume. The affairs of Kentucky Baptist's senior college (my alma mater, Georgetown College, Georgetown, Kentucky) are now administered by one who despises Baptist baptism. Elder Nevins could not have produced his book at a more propitious hour.

The book contains seventeen chapters as follows:

- I
The Pattern of the Tabernacle.
- II
The Pattern of Baptism.
- III
A Proper Administrator.
- IV
The Administrator in the Apostolic Church.
- V
Alien Immersion and the Post-Apostolic Churches.
- VI
Post Apostolic Heresies.
- VII
Rise of the Anabaptists
- VIII
The Paulicians.
- IX
Albigenses and Waldenses.
- X
Anabaptist in all Lands.
- XI
The Anabaptists Continued.
- XII
Luther, Calvin and The Anabaptists.
- XIII
The Anabaptists Following the Reformation
- XIV
Watchman, What of the Night?
- XV
Hold Fast Till I Come
- XVI
Tennessee Baptists
- XVII
This Dangerous Innovation
It traces Baptist history in an accurate and painstaking manner, and conclusively shows why Baptists prefer to administer their ordinance without alien assistance or interference.

What others say about it:

"Dr. Nevins has done a masterful piece of work in producing this volume. The book should be in the library of every Baptist preacher in the land. It should be in every Sunday school library, and taught in every training school for our young people."

W. D. Nowlin, Plant City, Fla.
"Biblical in its teaching, historically sound in doctrine, convincing in argument, true to the faith of Baptists, and killing to false teachers and teaching."

W. E. Hunter, Somerset, Ky.
"A wonderful book. I am sure it will have a large sale. May God bless the great effort you have put forth." —W. K. Wood, Ashland, Ky.
Send for a copy today. It is \$1.00 post-paid. Please order directly from this paper. It will help us if you will.

ANSWER TO BIBLE QUESTIONS

(Continued from Page One)

1. Joseph (Gen. 47: 13-21).
2. Jehoshaphat, when Judah was invaded by an alliance of the Moabites, Edomites and Ammonites (II Chron. 20:20-24).
3. After Elijah the prophet had called down fire from heaven and destroyed two captains and their troops who had been sent to bring him to the king of Israel, the king sent a third captain with a company of fifty men. This last captain, instead of speaking roughly to Elijah, requested him to come as a great favor, and accordingly he and his troop escaped with their lives (II Kings 1:9-15).
4. Elisha when he met Hazael, the general of the king of Syria, and read in his face that he would slay the king of Syria and harry the Israelites (II Kings 8:10-15).
5. Naaman, the general of the Syrian armies (II Kings 5:3, 4).
6. The unnamed prophet who denounced Jeroboam. (I Kings 13: 24,25).
7. Moses (Exod. 2:16-21).
8. Moses (Exod. 2:6).
9. When the Philistines sent back the ark of God and were freed from the plague (I Sam. 6: 1-4 11).
10. The men who brought the head of Ish-bosheth, the son of Saul, to David (II Sam. 4:8-12).
11. The people of Jabesh-gilead (I Sam. 11:1, 2).
12. Nehemiah, when he was rebuilding Jerusalem (Neh. 6: 1-4).

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(Continued from Page One)
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THE MINISTER'S ROAST

(Continued from Page One)
cided to preach my sermon from the text: "I go to prepare a place for you." The choir will now please sing, "Meet Me There."

The world, the flesh, and the Devil are three fast friends.
If some preachers wouldn't try to do so much themselves, God could do more for their congregations.



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SOME SCRIPTURAL REASONS WHY PETER WAS NOT THE FIRST POPE

(Continued from Page One)

he was taken to the high altar and enthroned above the tomb, which is said to contain the bones of Peter, the first Pope. As he offered mass, the vast multitude worshipped, adored, and prostrated themselves before him. From this inner service, he went forth to the outer balcony to show himself to the emotion-filled throng in the square. The soldiers presented arms, and the cannon thundered, and the bells of all the churches rang.

Thus, the world had received and owned the most powerful sovereign on any throne. Thus, mortal man was given Divine honors, worshipped, and adored as the Vicar of Christ, the Sovereign Pontiff of the world. Some 300,000,000 people thus recognized him, and count allegiance to him superior to that of Kings, Presidents, and rulers of any kind.

On Feb. 12, 1931, through a hook-up of 157 stations of the National Broadcasting Company and the Columbia Broadcasting Company, Pope Pius addressed the world. He began his message by saying, "We being through the high design of God, successor of the Prince of the Apostles of Him that in whose doctrine and preaching is destined through Divine command for all peoples and for every creature." Thus beloved, a human person made the claim of being a personal representative to God on earth. This claim of personal representation is based upon the decree of Papal Infallibility, which was passed by the Vatican Council in 1870, and which is the capstone of Catholicism.

"Wherefore faithfully adhering to the tradition received from the beginning of the Christian Faith, for the glory of God our Saviour, the exaltation of the Catholic religion and the salvation of the Christian people, we the Sacred Council approving, teach and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks EX CATHEDRA—that is, when discharging the office of Pastor, and Teacher of all Christians, by reason of his supreme apostolic authority he defines a doctrine regarding faith or morals to be held by the Whole Church—he, by the Divine assistance promised him in Blessed Peter, possess that infallibility with which the Divine Redeemer willed that His Church should be endowed in defining doctrine regarding Faith or Morals: and that therefore such definitions of the Roman Pontiff are of themselves unalterable and not from the consent of the church."

It is the belief of all loyal Catholics today, that the Pope is God's personal representative on earth. James Cardinal Gibbons in "Faith of Our Fathers" says: "The Catholic Church teaches also, that our Lord conferred on St. Peter the first place of honor and jurisdiction in the government of His whole Church, and the same spiritual supremacy has always resided in the Popes, or Bishops of Rome, as being the successors of St. Peter. Consequently, to be the true followers of Christ, all Christians, both among the clergy and the laity, must be in communion with the See of Rome, where Peter rules in the person of his successor."

Thus we see beloved, the Catholics declare that Peter was the first Pope. It is my purpose to show that Peter was not the first Pope. When I show that this is untrue, when the Pope's claim to be a successor of Peter, is false, and his claim to be God's official representative on earth, is false at the same time.

I

Peter was not the first Pope because of the meaning of the Greek words of Mt. 16:18. "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." In this verse, you have two similar words, "Petros" and "Petra." "Petros" is translated Peter, and it means literally, "a piece of rock." "Petra," which is translated rock, means literally "a whole rock." Christ thus said, "Thou art Peter, a piece of rock, and upon this rock, myself, I will build my church."

II

Peter was not the first Pope because the Scriptures clearly teach that Christ is the "Rock," and not Peter. "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). "Because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock" (Deut. 32:3, 4). "And he said, the Lord is my rock, and my fortress, and my deliverer; The God of my rock; in him will I trust" (2 Sam. 22:2, 3). "The God of Israel said, the Rock of Israel spake to me" (2 Sam. 23:3). "For who is God, save the Lord? and who is a rock, save our God?" (2 Sam. 22:32). "The Lord is my rock, and my fortress and my deliverer" (Psalm 18:2). "Unto thee will I cry, O Lord my rock" (Psalm 28:1). "I will say unto God my rock, Why hast thou forgotten me?" (Psa. 42:9). "Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation" (Psa. 62:1, 2). "Because thou hast forgotten the God of thy salvation, and has not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips" (Isa. 17:10). "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Cor. 10:4).

In our Christian hymnology, we sing,

"My hope is built on nothing less
Than Jesus blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name."

On Christ, the solid Rock, I stand;
All other ground is sinking sand,
All other ground is sinking sand."

Thus we see beloved, in both the Scriptures and in our hymns, we preach and sing, that Jesus is the Rock and not Peter.

III

Peter was not the first Pope since Peter was given no more authority than the rest of the disciples. Let us see what authority was given: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Mt. 16:19). It is plainly an evident fact that He was talking here to all of His disciples, for in the next verse, we read, "Then charged he his disciples that they should tell no man that he was Jesus the Christ" (Mt. 16:20). A little later, we find Him repeating practically the same words, and this time it is certainly evident that He was speaking to all of the members of His church. "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Mt. 18:18). Still again, we find the same message given to all of the disciples except Thomas who was absent. "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (Jn. 20: 21-23). Thus beloved, it appears that Peter was given no more authority than any of Jesus' disciples. In fact, the same words that were spoken to Peter, were spoken to each of them, which would lead us to believe that Peter had no supremacy over any of the disciples.

IV

Peter was not the first Pope, for Peter showed that he was fallible and could make mistakes. Just after his memorable confession wherein he says, "Thou art the Christ, the Son of the living God," he made a grievous error. So great was his error that Jesus said to him, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of man" (Mt. 16: 23). In this case, Simon Peter evidently did not want to see Jesus killed and buried. Thus he was wrong in regard to both the doctrine of the death and the resurrection of Jesus. Certainly he could not have been a Pope, for the decree of Papal Infallibility, which we have already read to you, declares infallibility in all things, and especially the impossibility of a Pope making a mistake relative to any doctrine.

V

Peter was not the first Pope because of the statements of the Apostle Paul. "For I suppose I was not a whit behind the very chiefest apostles" (2 Cor. 11:5). In this verse, Paul declares that though he was not an Apostle of Jesus during the days of Jesus' flesh, yet he declared that he was not one bit behind any of them. Literally, Paul said that he was on an equality with Peter and the other Apostles—even the chiefest of the Apostles. This could not have been true if Peter were a Pope, and held the supremacy over the balance.

VI

Peter was not the first Pope in view of the fact that he was sent out as a servant of the church. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto Peter and John" (Acts 8:14). Who ever heard of a church sending a Pope anywhere? If Peter had been a Pope, he would have sent the other Apostles out instead of the Apostles sending him out. The very fact that the church sent him out should silence forever the claim of Catholicism that Peter was the first Pope, and that he held the supremacy over the other Apostles.

VII

Peter was not the first Pope for he, himself claimed that he was no more than an Apostle or an Elder. "Peter, an apostle of Jesus Christ" (1 Pet. 1:1). "The elders which are among you I exhort, who am also an elder" (1 Pet. 5:1).

If he were a Pope, he evidently did not know it, for he merely claimed to be an elder or an apostle. This reminds me of a picture which I saw many months ago of a ghost standing beside a man's grave, supposedly his own grave. As he stood there, he read the epitaph: "Here lies Henry Henpeck, the most kind and devoted husband that ever lived. Erected by his loving wife." As the ghost stood there, he said, "Maria seems to have changed her opinion of me." The world has thus changed its opinion relative to Simon Peter. He claimed to be only an apostle or an elder, but the world has revised his claim and declares that he was the first Pope.

VIII

Peter was not the first Pope in view of his testimony that the church was built on Christ as the Rock. "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:11, 12). "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed." (1 Pet. 2:4-8). In these verses, Peter declares that the church was not built on himself as Catholics teach, but rather that it was built upon the Lord Jesus Christ.

I remember hearing about a man who had died. When the body was brought into the church, and the mourners were assembled, the preacher started eulogizing the dead. He told what a kind father, good husband, and wonderful Christian was the man whose body was in the casket before him. After thus speaking of him for several minutes, the wife suddenly hushed her crying, and nudging one of the children with her elbow said, "Slip up there and see if that's your pa in that casket." So many good things had been said about him that she just could not believe that it was her husband the preacher was talking about. I wonder what Peter would think today, if he were to come back to this world and see his name written on the corner stone of all these Catholic churches? I wonder what he would think if he were told that the church was founded on him, especially in view of his explicit testimony that the church was built on Jesus as the Rock rather than himself.

IX

Peter was not the first Pope for the Scriptures command all pastors to feed the sheep. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). The teaching of Catholicism is that Simon Peter was the one to feed the sheep, and that today, his successor, the Pope, occupies the same position. So you see beloved, their claim, in the light of this Scripture, is false and contradictory, and therefore Peter was not the first Pope.

X

Peter was not the first Pope because he is not mentioned in the Scriptures as occupying first place. Let us notice two examples. "But go your way, tell his disciples and Peter that he goeth before you into Galilee" (Mk. 16:7). Note these words again, "Tell his disciples and Peter." Don't you see beloved, the other disciples got the message before Peter. This surely does not resemble a Pope very much, does it?

Note again: "Now Philip was of Bethsaida the city of Andrew and Peter" (Jn. 1:44). You see, Andrew is mentioned first and Peter is given second place. Whoever heard of a Pope playing second fiddle like that? We only take time to mention these two Scriptures, Mk. 16:7, and Jn. 1:44, yet if we had the time, we could notice in all the Bible that Peter is never mentioned as occupying first place.

XI

Peter was not the first Pope, for he only shared in the government of the church; he did not control it. He was on the same plain as the balance of the disciples. "And when James, Peter, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision" (Gal. 2:9).

XII

Peter was not the first Pope, in view of the fact that the other disciples did not understand from Jesus that Peter held any primacy over them. "Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, and said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great" (Lk. 9:46-48). It would seem that if Peter were to be supreme over the other disciples, that they would have recognized it. Yet the disciples did not, and thus there came a strife as to who would be the greatest. Listen beloved, if Peter were the first Pope, then there would have been no strife, and would not have been any question as to who was to be the greatest. Furthermore, if Simeon Peter had of been the first Pope, Jesus would not have set a child up as an example to show them who was to be the greatest; instead, if Peter were the first Pope, Jesus would have set him up and said, "This is the greatest of all."

XIII

Peter was not the first Pope for Jesus plainly said that all the Apostles were to be on the same plain of equality. "But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all" (Mk. 10:42-44). "But be not yet called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ" (Mt. 23:8-10). In these verses, Jesus gives to us the pattern of service. He says that none of us are to exercise lordship or authority over our brethren.

It is interesting to notice that he goes further than this. He not only says that we are to call no one master, and that there is to be no authority nor lordship over us, but he further tells us that we are to call no man upon the earth father. I want to tell you plainly beloved, I wouldn't call any Roman Catholic Priest on earth father. He may be a father several times, but I will not call him such.

XIV

Peter was not the first Pope for when the disciples held an Apostolic

STRENGTH

If we are at peace with God and our conscience,
What enemy among us need we fear?—"Horace Ballou."

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Council, James seems to be the one that presided and not Peter. You read of this first council of the Apostles in Acts 15:7-19. "And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Spirit, even as he did unto us; And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men and brethren, harken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, And this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God." You will notice beloved the Peter spoke first, then Paul and Barnabas discussed the matter, then James spoke and concluded his message by saying, "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God." This would indicate that James presided, and that his words perhaps were final in this conference. Don't you see beloved, that if Peter had of been Pope, he would have pronounced the verdict instead of James.

XV

Peter was not the first Pope because Paul withstood Peter face to face once when he did wrong. "But when Peter was come to

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Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" (Gal. 2:11-14). Let me ask two questions, in the light of this Scripture: Whoever heard of a Pope doing wrong? Whoever heard of withstanding a Pope? Both of these are logical questions, and surely in the light of this Scripture, our conclusion must emphatically be that Peter was not the first Pope.

XVI ..

Peter was not the first Pope because the disciples asked him to give an account of his ministry to the Gentiles. Up until this time, the Gentiles had never had the gospel preached unto them. God lead Peter to preach unto them, and then the church at Jerusalem called Peter "up on the carpet," and demanded an explanation of him. "And the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them." (Acts 11:1-3) If Peter were an infallible Pope, he surely would not have had to give an account of his action to the rest of the disciples. The very fact that they demanded this explanation would indicate to us that he was not a Pope, but was simply an apostle like the balance of Jesus' early disciples.

XVII

Peter was not the first Pope for there was no subordination of Paul to Peter. This Paul declares when he vindicates his apostleship when writing to the church at Corinth. "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. Mine answer to them that do examine me is this, Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Peter?" (I Cor. 9:1-5) Notice also this Scripture: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus" (Gal. 1:11, 12, 17). When Paul was converted, he went out into Arabia, and there studied the Bible for three years in order to correctly understand the Old Testament prophets, in the light of his new experience with Jesus. Verse 17 tells us that he did not even go to see Peter for three years time. This shows that there was no subordination of Paul to Peter. This shows that Paul did not accept Peter as a Pope. Whoever heard of treating a Pope that way—staying away from him for three years time without even going to see him to talk over matters of the Scriptures.

XVIII

Peter was not the first Pope, because of his own statement in the home of Cornelius. When he went to Caesarea, to preach unto the Gentiles, he went to the home of Cornelius. "And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man" (Acts 10:24-26). Here was the best opportunity in the world for Simeon Peter to tell the world that he either was or was not a pope. Instead of allowing Cornelius to fall down and worship him at his feet, Peter said, "Stand up; I myself also am a man." What a contrast between Simeon Peter and the modern Pope. The Pope of today, demands just such adoration and worship as Simeon Peter refused. If one gets into his presence today, he must either kneel and bow in submission unto him, or else, as an infidel, pay the cash in order to see the Pontiff. Surely in view of this Scripture, and these reasons which I have given, we are compelled to say that Simeon Peter was no more than any of the Apostles. He was not a Pope, he was just God's servant on earth.

These Scriptures prove to us that Peter was not the first Pope. That being true, Pope Pius is not his successor. This being true, Pope Pius XI is not God's official representative on earth.

In view of this, the supreme need of the hour is for every man to make the same confession as that of Simeon Peter. Do you not remember the day when Jesus came to the coasts of Caesarea, and He asked the disciples a very pointed question: "Whom say ye that I am?" (Mt. 16:15). Immediately, Simeon Peter made the confession which every man of the world ought to make tonight. "Thou art the Christ, the Son of the living God" (Mt. 16:16). Our adoration, our worship, our loyalty, and our service is not to be rendered unto man, but rather unto the Lord God—not the Pope, but the Lord Jesus

Christ.

In the Old Testament, a priest was a necessity. Only the priest could go into the Holy of Holies. There was a veil which separated the Holy of Holies from the outer Holy place in the temple at Jerusalem. Behind this veil in the temple, the high priest only might enter. On the day that Jesus died on the cross, a miracle took place within the temple. The unseen hand of God reached down from Heaven and rent the veil of the temple in twain. This was to indicate that the way into the Holy of Holies was now made perfect through Jesus. No longer does the individual need a priest, for Jesus is now become our perfect high priest. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26). Today, Jesus is our great high priest, and each believer is his own priest under Jesus. "But ye are a chosen generation, a royal priesthood" (1 Pet. 2:9). "And hath made us kings and priests unto God and his Father" (Rev. 1:6). Thus beloved, a Catholic Priest is a man 2000 years behind time.

Listen to this great Scripture: "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). The only mediator that is to come between God and man is the Lord Jesus Christ. I remember several years ago in Cincinnati, a young Catholic girl heard me make such a statement one evening, and she went home with me that evening, to the house where I was staying. I talked with her until two o'clock in the morning. I finally read her this Scripture, "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). She said to me, "Is that passage in the Catholic Bible?" I assured her that it was although I did not have one present to show it unto her. She said, "If it is, then the whole system of Catholicism fails, in the light of these verses of Scripture." What words of wisdom were these of hers. To be sure, Catholicism fails in the light of this text, for the only mediator one needs is not an earthly priest, but an Heavenly High Priest.

Sometime ago, I heard of a man who had joined a Catholic Church. He declared that he did so for one reason. When asked why, he said "I have committed my salvation into the hands of the priest, and he is responsible for it." The Baptist to whom he was speaking, said, "That is exactly what I have done. I have put myself in the hands of my priest, and He is responsible for my salvation. The only difference is in regard to the priest; yours is a man, while mine is Jesus Christ." It is my prayer tonight beloved, that in this hour, there shall be many who shall cast themselves into the hands of the Lord Jesus Christ as the only priest, and depend upon Him for eternal salvation and everlasting life.

SERMON STIRS ASSOCIATION (Continued from Page One)

at the answer he received. He was a Modernist of his day. He denied the deity of Jesus. Therefore he trembles and asks: "What wilt thou have me to do?"

There he surrendered to the Lordship of Christ. He would have died a thousand deaths before he would have addressed Jesus of Nazareth as Lord if he had not believed with all his soul that he is Christ the Son of God, for it would have been blasphemy to do so. "Whosoever believeth that Jesus is the Christ is born of God" (1 John 5:1). And Paul said no man could call Jesus Lord save by the Holy Ghost. Saul's first question was that of an inquiring soul. The second was that of a surrendered soul.

When Paul arose from the earth he arose a prisoner of Jesus Christ, and, instead of his leading others prisoners, he himself is led on to Damascus.

In Damascus he is three days and nights without food and spends the time praying. He is not the first man that ever went without food in communion with God. Moses (Ex. 34:28). Christ also (Luke 4:2).

During this time Paul was blind. Why? The men with him saw the light, but none went blind. Every day one sees the reflection of the light of the sun, but go now and look at the sun five minutes and you will be blind. Paul saw not merely the reflection of the

light; he saw the Son of God, the Sun of Righteousness. Human eyes could not stand this. Thus Moses put a veil over his face after he had been in communion with God. Ex. 34:28-34. John fell as though dead when he saw the countenance of Christ. Rev. 1:16, 17.

Paul's blindness was physical and not spiritual. I am not surprised when others ask why Paul prayed if he were saved, but, when a preacher asks this, I am surprised. Do you not know you must stand before your people with a message of life and death? To some it will be a savour of life unto life and to some a savour of death unto death. You must stand between the living and the dead. Do you feel equal to this? Or do you feel your inability and pray? If you don't, God pity you. When this work was laid upon me I could hardly eat or sleep and I prayed day and night.

You need not be afraid of a praying man. Ananias was afraid of Paul. But he addressed him as "Brother Saul." What made them brothers? A common parentage. 1 Cor. 4:15; John 3:5, 6.

Ananias said he was sent that Paul might be filled with the Holy Ghost. There is a vast difference between being born of the Spirit and being filled with the Spirit. Many souls are born of the Spirit, but are not filled with the Spirit. The Ephesians for instance. Eph. 5:18. The disciples were sons of God before Pentecost, but on that day they were filled with the

Holy Spirit.

We pray for the Lord to fill us with His Spirit, not to save, but because we have work to do. The Spirit guides into truth (John 16:13); teaches (1 Cor. 2:13); gives power and wisdom to preach (1 Pet. 1:12).

Neither is the filling of the Spirit the so-called second work of grace. See Paul's testimony thirty years later (Rom. 7:18, 20). Paul knew that his body would
(Continued on Page Seven)

A large number of flu victims are being hauled to the church for their funerals who would not come to church voluntarily. May we remind you again, "Don't wait for the hearse to bring you to church!"

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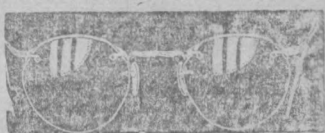
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(Continued from Page Six)

go down to the grave in corruption. 1 Cor. 15:53, 54. He knew that his body would be vile until Christ comes. Phil. 3:20, 21. The Holy Spirit shows us not how perfect we are, but how imperfect we are.

But Paul was no ordinary man. He was inspired (no man could write as he wrote without inspiration); controlled by the Holy Spirit (Acts 20:22); able to look into men's hearts (Act 13:8-11). Christ lived in Paul (Gal. 2:20). He could rebuke evil spirits and they would obey him (Acts 16:18). He could heal the lame (Acts 14:10). He boldly declares himself as one of the Apostles (Gal. 1:17). He was chosen and called personally by Jesus Christ—chosen before the foundation of the world (Eph. 1:4) separated from his mother's womb and called by his grace (Gal. 1:16). He received his message from Christ himself (Gal. 1:1). See also 1 Cor. 11:23, 24. It was for this reason that Paul could say: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

Annianias said to Paul: "Arise, and be baptized, and wash away thy sins." So many who say that Paul was saved at Damascus say

he was saved when his eyes were opened. But whom did he see when he opened his eyes? He saw no one but Annianias. But Annianias said he was to be a witness of what he had seen and heard (past tense). He had already seen the risen Christ and heard his voice.

Others say that Paul was saved when he was baptized; that his sins were actually washed away in the water. But see John 1:29; Rev. 1:5; 7:14; 1 Pet. 1:19. If you would enter heaven, be sure your sins are washed away in the blood of the Lamb of God. But baptism shows in a picture that the blood has really washed away our sins. No poet's pen or orator's tongue can proclaim the gospel as beautifully as baptism does. And so long as the waters flow and the church of Christ baptizes believers, the preaching of the gospel will not cease.

When Christ commissioned Paul, he said: "Rise, and stand upon thy feet" (Acts 26:16). This means life, activity. Christ did not give his commission to a dead sinner prostrate upon the earth. No dead man can receive or carry a living message. Only a man quickened and made alive by the power of the gospel (Eph. 2:1; Rom. 1:16) can do this. So let me say again that God did not need Annianias to save Paul. Paul was not born of

blood, nor of the will of the flesh, nor of the will of man, but of God (John 1:13). See also 1 Pet. 1:23.

God has used angels and men to accomplish great things. See 2 Kings 19:35; Gen. 19:13; 1 Kings 7:21, 22; 2 Kings 5:10; Ex. 14:21; Josh. 10:12. But neither men or angels have anything to do with the salvation of a lost soul. That belongs to the Lord Jesus Christ alone. Matt. 1:21; Acts 4:12; Rev. 1:5. It is the preacher's business to preach the gospel, Christ's business to save a soul, and the church's business to baptize believers.

Christ said to Paul: "I have appeared unto thee for this purpose, to make thee a minister" (Acts 26:16). A God-called and a God-made preacher! Oh that today we had more such preachers and not so many man-made and college bred puppies and braying jackasses. The one thinks that everything depends upon what he knows and his refinement.—preaching everything but Jesus Christ. The other thinks there is nothing to do but get up in the pulpit and open his mouth and let the Lord fill it. God has told us to "study to show ourselves approved, workmen that need not be ashamed, rightly dividing the word of truth." (2 Tim. 2:15).

Later Paul said, "I was not diso-

bedient unto the heavenly vision." "Where there is no vision the people perish" (Prov. 29:18). Men never see the world in darkness, under the power of Satan until they first have a vision of heaven.

Paul accepted the course the Lord had assigned him and desired above everything in life to finish it with joy. It cost him much suffering and many friends. He even had to withstand Peter to the face, because he was to be blamed and had frustrated the grace of God. Gal. 2:11-21.

Skipping over the intervening years of his life, we look at its close. And we see that it paid him for all his suffering and privation. The thing that counts is to be able, when we come to the end of our course, to look back over past life and across the river where the crown awaits and say "I have fought a good fight; I have finished my course; I have kept the faith."

As Paul stood alone in the end, all earthly friends having forsaken him, ready to be offered up and to seal with his own blood the gospel he had loved, preached, and written he could rejoice that he had not pussyfooted or sidestepped the issue. And when his head was severed from his body the same vision that he had seen on the way to Damascus led his soul into the presence of his Lord whom he loved and served. Brother, it pays to be obedient to our Lord until life's battles are done. I like to hear the testimonies of young servants of the Lord, but it is more beautiful to hear the testimonies of battle-scarred soldiers who have come through fire and blood. Read 2 Tim. 4.

Paul is gone, but the truth he held and the gospel he preached still live on. Martin Luther heard the voice of God through Paul as he climbed the stairs on his knees: "The just shall live by faith" (Rom. 1:17) and he arose from his knees to defy the Pope of Rome. Many others have gone forth to the stake cheered by the dying testimony of Paul.

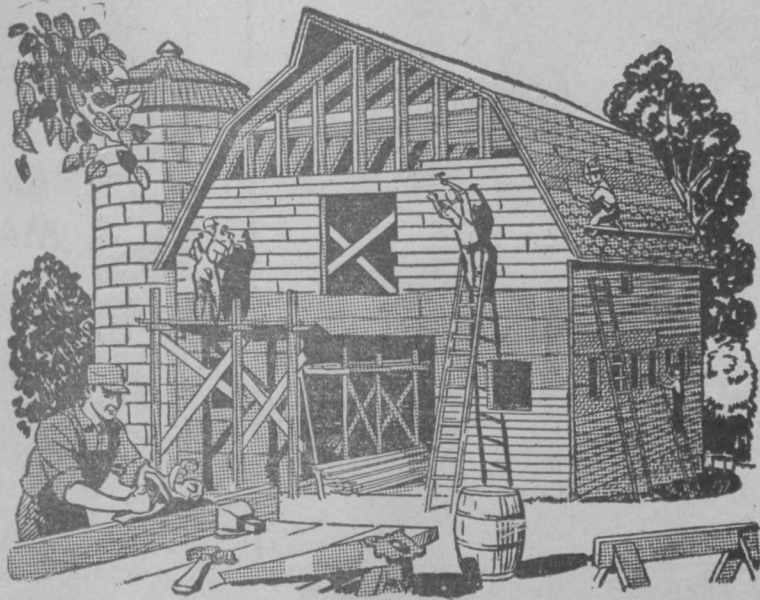
Paul's body and blood are mingled with the dust, but some day that same body that bore the marks of his Lord (Gal. 6:17) shall come forth. Then, he will have eyes that can forever look upon ever free.

Then Paul will reach the mark of the prize of the high calling God in Christ Jesus. And in that great and final day when God shall gather his elect from the four winds of the earth, that host that John saw, then will be fulfilled the eternal purpose of God, in a people given to Christ before the foundation of the world, and next to my Lord and Savior will stand Saul of Tarsus, that mighty Hebrew missionary, Christ called to testify to the gospel of the grace of God. "Even so, come, Lord Jesus."—So written and dedicated to the glory of him who loved me and, washed me from my sins in his own blood and called me by his sovereign and eternal grace.

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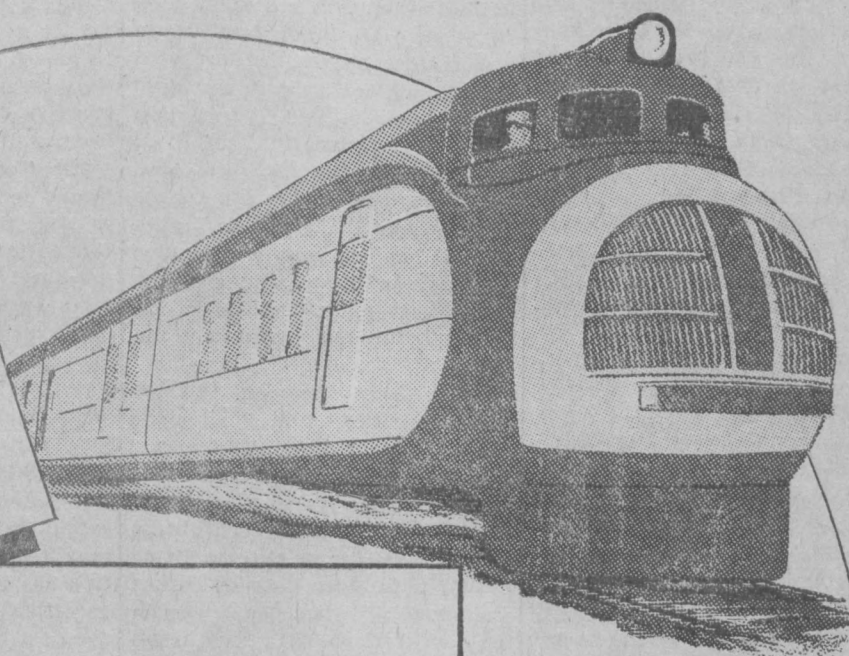
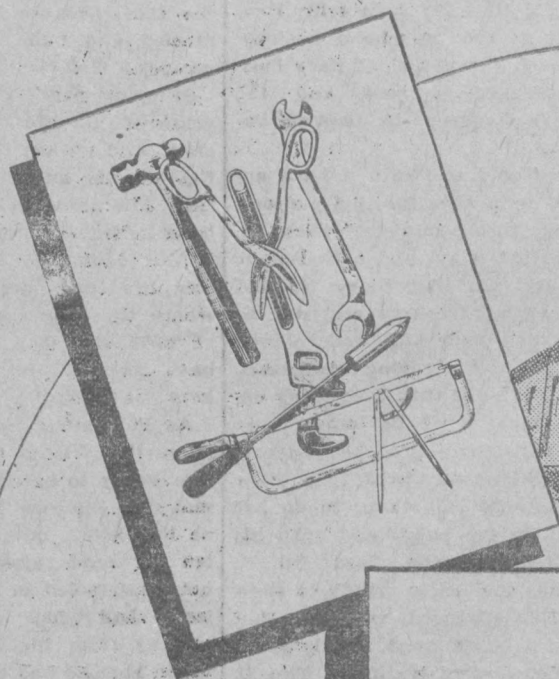
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