

PREMILLENNIAL -o- BAPTISTIC -o- CALVINISTIC -o- BIBLICAL

The Baptist Examiner

The 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).

"Go ye into all the world and preach the Gospel!"

WHOLE NO. 371

RUSSELL, KENTUCKY, SATURDAY, MAY 26, 1945

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Pray Through ---- What?

Should Like To Know ---

1. I am a Methodist. In our church we recently had a moving picture entitled, "The King of Kings." Is not this an abomination in the sight of God to thus have a show in the building supposedly dedicated to the Lord? Right, but no more than your worship services. Read Prov. 15: You preach an Arminian God; you deny His sovereignty; you mock the blessed truth of predestination and election; you deride salvation by grace; you preach falling from grace; you reject baptism by immersion and belittle the baptism; you practice open communion; you baptize babies; and you spurn churches that Jesus built, namely Baptist Churches. Any man who adds to and "takes from" the Word of God as you Methodists do is wicked. God declares that even your sacrifices are an abomination. I have no time nor place for picture shows in my life, yet no movie could do as much detriment to the cause of Christ as your worship services. If I had to take my choice between your worship services and the movies, I'd choose the movies

but understand, I'm not attending either.

2. Can you tell me where I can find in the Bible the proper date for the observance of Easter?

You'll find it in the same chapter where you find the command to sprinkle babies, the authority for Campbellite baptism, and the adage that "Cleanliness is next to Godliness." That is probably the second chapter of Jude, which hasn't been written yet. No beloved, you won't find any date for Easter in the Bible. It is an old heathen, pagan custom handed down from the Babylonians, it having been observed in Babylon 800 years before Christ was born in Bethlehem. It was in connection with their worship of the sun and moon.

Easter falls on the first Sunday after the full moon following the vernal equinox (March 21), the date can vary from year to year as much as 35 days, between March 22 (it so fell in 1818) and April 25 (in 1943). However, to save you any bother, here are the dates for the next 10 years: 1946, April 21; 1947, (Continued on page two)

By Buell H. Kazee
Morehead, Kentucky

If a lost sinner came to you seeking the way of salvation, would you tell him to do something which the Bible does not tell him to do? Well, that is just what anybody is doing when he tells a sinner to PRAY THROUGH. I challenge anybody to find one place in the Bible where it asks a sinner to "pray through" to salvation. The Bible is plain about the way of salvation. It never tells a sinner to "pray through." And, if not, is it not wrong for us to tell him to do it?

"But," you say, "what harm can there be in Praying Through? Doesn't it do them good, even though the Bible doesn't teach it?"

The first objection is that it misleads sinners. Because, there actually isn't anything for a sinner to pray through. Through what do you ask him to pray? Does God have bars up against him? Does He hold the sinner back until he (the sinner) breaks down God's resistance and gets in? Does a lost sinner have to break through something to get into the kingdom? Through what does he have to pray? Is God trying to keep sinners out of Heaven?

The Word of God is plain on salvation. First, the Word is preached and witnessed by those in whom the Spirit dwells. The Spirit takes the Word, and by it awakens the sinner to his lost condition, then offers him salvation on the terms of repentance and faith, not PRAYING THROUGH. God wants sinners saved—invites them to salvation; and His Spirit works in the sinner's heart, through the Word, to that end. Then why ask a sinner to PRAY THROUGH when there is nothing to PRAY THROUGH?

Another objection is that it (Continued on page four)

When Jesus Died!

When Jesus died, there was no demonstration
Of deep regret throughout the entire Nation
No messages were flashed from sea to sea
Across the world, expressing sympathy.
They did not bear HIM grandly down the street
No honor guard, no drums with throbbing beat
No great men of the Nations gathered there
To pay respect, HIS virtues to declare
Yet, HE was for the common people too
The kindest friend the needy ever knew.
He hated war, and we remember when
His angels carolled, "Peace on earth to men."

When Jesus died, the cursing soldiers found—
His clothes, and gambled for them on the ground
There was no grand, majestic music played
No bands, no flags, no crowds and no parade
No international sorrow and gloom
And only ONE man offered Him a tomb
Wherein His tortured body might repose
Until the glorious day when He arose
Yes, even His disciples hid away
There were so few who paused to weep and pray.
When Jesus died, there were no sighing hordes
To mourn the KING OF KINGS and LORD OF LORDS.
—Wilda Schrock Oatley.

What Sane Reason Can Be Offered For Enlarging The Seminary?

In the May 3 issue of the Western Recorder, the center pages are used entirely by the Louisville Seminary, showing an apartment house, large enough to house 16 families, with a statement that three such buildings are needed. A caption says, "When the family quadruples, the house must be enlarged."

In the same issue appears a report of the annual pastor's conference sponsored by the same seminary, in which one of the main speakers was a Presbyterian preacher from New York City.

In the light of "such doings," what right has the seminary to ask for financial aid in building greater buildings? Why should any true Baptist desire to support a school, which does not exist solely for the purpose of

making Baptists?

If the seminary is to be judged by the product it produces yearly by way of its graduates, then in the main it is a detriment to the principles of Bible believing Baptists. Almost 99 and 44-100 per cent of its graduates come forth as alien immersionists, open communionists, universal churchites, feminists, unionists, Arminians, and either Modernists or near Modernists. One graduate told me some time ago that "all (Continued on page four)

A Brief But Interesting Review As To Any Pastor And His Ministry

Forums and Topics are discussed in every sphere and walk of life; It is criticism here and criticism there. How we love to give advice, as to "What we would do, if we were just something we do not happen to be," hence the explanation for this brief treatise; "The Pastor and his ministry."

What we wish to say must be Biblical, not seeking controversy, but rather information from God's Inerrant Word. In the Bible, the Pastor is also

known as the "ELDER," "OVERSEER" and "BISHOP". Strange as it may seem he is never known as the "REVEREND." That name only appears once in Holy Writ. Psalm 111:19 informs us it belongeth to "God alone". We would like to point out a few things in God's Infalible Book, The Holy Scriptures, concerning the subject under discussion.

(1) THE PASTOR, AS SUCH, IS DIVINELY APPOINTED. Read: (Eph. 4:10-12) (Rom. 10:15) Col. 4:17).

(2) THE PASTOR, AS SUCH MUST PREACH GOD'S HOLY WORD. Read:—(Jer. 23:28) (2 Tim. 4:2) (1 Cor. 2:1-2).

(3) THE FAITHFUL PASTOR HEEDS GOD'S WARNINGS. Read:—(1 Cor. 9:16) (Gal. 1:10) (2 Cor. 5:11).

(Continued on page four)

-- The First Baptist Pulpit --

"WHY PETER WAS NOT THE FIRST POPE"

(Reprinted from THE BAPTIST EXAMINER, February 26, 1939.)

"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 1,100 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 censors swing 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 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, (Continued on page two)

FEASTING ON WORD

The first three years after conversion, I neglected the Word of God. Since I began to search it diligently, the blessing has been wonderful. I have read the Bible through one hundred times and always with increasing delight. I look upon it as a lost day when I have not had a good time over the Word of God. Friends often say, "I have so much to do, so many people to see, I cannot find time for Scripture study." Perhaps there are not many who have more to do than I have. For more (Continued on page two)

ISOLATION

A certain pastor mourned over a member of his congregation, a once regular attendant at the prayer service, who for months had not been seen in the 'upper room.' Unable to stand it any longer at the close of one of the meetings, in which the voice formerly accustomed to lead in prayer, was sorely missed, the minister went straight to the man's home and found him sitting before an open fire. The absentee, somewhat startled by the intrusion, hastily placed another chair for his visitor and (Continued on page two)

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faced.

ISOLATION

(Continued from page one)

then waited for the expected words of rebuke. Had the rebuke been spoken, no one knows what the reply might have been, or what mistaken, yet lasting anger might have been kindled. But not a word did the minister say. Taking his seat before the fire, he silently took the tongs and lifting a glowing coal from the midst of its fellows, laid it by itself upon the hearthstone. Remaining painfully silent, he watched the blaze die out. Then the other opened his lips to say, "You needn't say a single word, sir. I'll be there next Wednesday night."

FEASTING ON THE WORD

(Continued from page one)

than half a century I have never known one day when I had not more business than I could get through. For forty years I have had annually about thirty thousand letters and most of these have passed through my own hands. I have nine assistants always at work corresponding in German, French, English, Danish, Italian, Russian and other languages. Then, as pastor of a church with twelve hundred believers, great has been my care. Besides, I have had charge of five immense orphanages; also, at my publishing depot, the printing and circulating of millions of tracts, books and Bibles. But I have always made it a rule never to begin work till I have had a good season with God. The vigor of our spiritual life will be in exact proportion to the place held by the Word in our life and thoughts.

—George Muller

I SHOULD LIKE TO KNOW ...

(Continued from page one)

April 6; 1948, March 28; 1949, April 17; 1950, April 9; 1951, March 25; 1952, April 13; 1953, April 5; 1954, April 18; 1955, April 10.

SOME SCRIPTURAL REASONS WHY PETER WAS NOT THE FIRST POPE

(Continued from page one)

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 esteem of God, succes-

or of the Prince of the Apostles of Him that in whose doctrine and preaching is destined through Divine command for all peoples and of 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 TEACH THAT CHRIST IS THE "ROCK" AND NOT PETER. "For other foundation can no man lay than that is laid, which is Jesus Christ" (I 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." (Pst. 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 Rock was Christ." (I 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 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, Whosoever sins ye remit, they are remitted unto them; and whose so ever sins ye retain, they are retained." (Jn. 20:21-2). 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" (Mat. 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 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 them 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" (I Pet. 1:1). "The elders which are among you I exhort, who am also an elder" (I 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 if ye have heard that I have forsaken you, and hold, 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." (I 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 that 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 on 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 your 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 Phillip 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 head of a Pope playing second fiddle like that? We only

(Continued on page three)

SOME SCRIPTURAL REASONS WHY PETER WAS NOT THE FIRST POPE

(Continued from page two)

Take time to mention these two scriptures, Mk. 16:7, and Jn. 1:14, 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 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 them, 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 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: 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 Simon Peter had 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, Jesus would have set him up and said, "This is the greatest of all."

XIII

PETER WAS NOT THE FIRST POPE FOR JESUS MAINLY SAID THAT ALL THE APOSTLES WERE TO BE OF THE SAME PLAIN OF QUALITY. "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 of you will be the chiefest, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all" (Mk. 10:24-25). "But be not ye called rabbis: for one is your Master, Jesus 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, Jesus 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 Jesus goes further than this. He not only says that we are to call one another brethren, but that there is to be no authority nor lordship over us, but he further tells us that we are to call no man upon 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 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, After 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, said 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 that 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 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 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

What A Contrast!



"Thou shalt worship the Lord thy God, and him only shalt thou serve" — Mt. 4:10.

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 that 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 to 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 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 Simon 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 Simon Peter and the modern Pope. The Pope of today, demands just such adoration and worship as Simon 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 Simon 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 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 Simon 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 Simon 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" (I 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 2,000 years behind time.

Listen to this great Scripture: "For there is one God, and one mediator between God and men, the man Christ Jesus" (I 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" (I 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 believer 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.

When a man's temper gets the best of him, it reveals the worst of him.

THE PASTOR AND HIS PEOPLE

(Continued from page one)

(4) THE PASTOR, AS SUCH, KNOWS HIS MESSAGE WILL BE APPROVED BY GOD. Read;—(2 Tim. 2: 15-16) (Isa. 55:11) (Rom. 14:18) (Matt. 25:23).

(5) THE PASTOR, AS SUCH, HAS DIVINE PROTECTION. Read;—(Dan. 6:22) (Phil. 1:28) (Tim. 1:12) (2 Tim. 4:8).

Great caution should be exercised in giving heed to unfavorable reports against a minister (pastor) of the gospel. Christ's anointed ones should not be touched with unholy hands. The Apostle very wisely decreed, "Against an Elder receive not an accusation, except at the mouth of two or three witnesses", (1 Tim. 5:19). The pastor stands before the public as an example of Godliness, a preacher of the gospel, to show mankind the way

WHAT SANE REASON CAN BE OFFERED FOR ENLARGING THE SEMINARY?

(Continued from page one)

he had left was his doubts." What else could be expected though since the graduates are but reflections of their teachers. There is an old saying here in the mountains of Kentucky that, "If you lie down with dogs, you can expect to get up with fleas on you." All the isms which the students have when they graduate, they have caught from their teachers. The reason the seminary graduates Modernists, unionists, feminists, Arminians, and half-baked Baptists is because all these are members of the faculty.

I just recall hearing sometime ago that the Presbyterians who have a fine seminary building in Louisville have an exceedingly small attendance and that they are not using but a small part of their building. Since the Bap-

the alumni were stoned, new buildings would not be needed at the seminary. There would be a lot of churches in the south that would be pastorless. There would be an infinitesimally small faculty left at the seminary. And thereby would be born a gloriously new day for Southern Baptists who believe the Bible.

Remember: every dollar given to the Cooperative Program helps to support the heresies and the heretics of the seminary. There is just one solution if you want your money to work as you believe and as you pray, — namely DESIGNATE. See that your money is spent by those who believe God's Word!

PRAY THROUGH WHAT?

(Continued from page one)

makes the sinner feel that he is doing something to atone for his sins. This is salvation by works. It is the same as the Roman Catholic idea of doing penance for sins, or atoning for them. But the Bible says, "By grace are

laid from the word in the Greek (the language which Jesus used, and in which the New Testament was first written) which means "change the mind." The Prodigal Son "arose and came to his father" — this was repentance. A whole change of his course, turning away from his way to the father's way. He changed his mind about the whole thing. Sorrow for sin is not repentance. A godly sorrow worketh repentance, but it is not repentance. And a "godly" sorrow is that which the Holy Spirit produces in us when the Word tells us we are out of peace with God.

Crying is not repentance. Praying is not repentance. Confessing sin is not repentance. "Changing the mind" and turning to God and His way is repentance. So, "praying through" is not repentance.

God never said for lost sinners to cry and mourn and beg and be sorry until they get God in the notion of saving them. Yet, this is just what "praying through"

forgiveness of sins for God can't forgive the sins of a man who has no Saviour. The only way God can take away our sins is to put them on our Saviour. The lost man has no Saviour, so, God can't forgive his sins until he believes in Christ, and becomes a child of God by faith. Forgiveness is something God gives to His children, not to lost people. He can't take away one single sin until we are children of God by faith in Christ Jesus.

Then why tell a sinner to pray at all? Tell him to repent and believe the Gospel. That is what the Bible tells him to do.

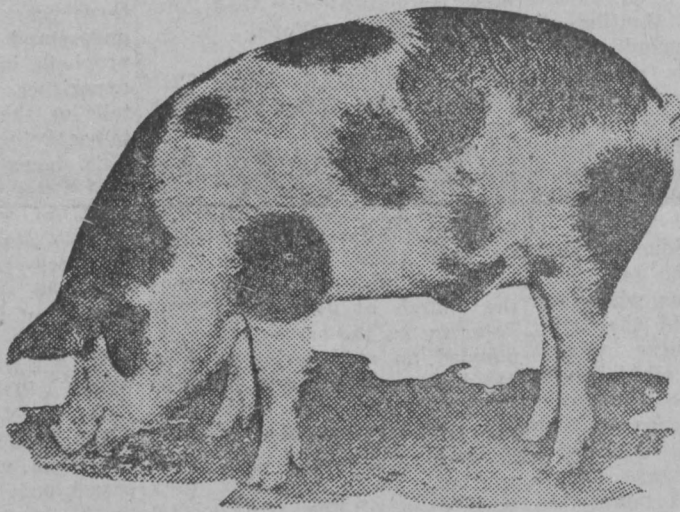
Who can pray through? The child of God! Long earnest prayers bring blessing. Jesus often prayed all night long. The disciples prayed ten days before Pentecost. Jesus and the Apostles urged us to pray often, and long, and earnestly, until the answer came. This is praying through. But this is not praying for salvation; it is praying for the blessings of God which are promised

WHEN H. Moorhouse was a boy, on a certain occasion he was walking with his father through the streets of Manchester, England. His attention was suddenly called to a man standing before the door of a building, and crying aloud, "Walk in, ladies and gentlemen, and see the great American pig." Having his curiosity aroused, he paid his penny, and entered the building. There sure enough was a wonderful pig, performing feats and giving evidence of an intelligence probably never a pig exhibited before.

At the command of his master he would pick out from the alphabet lying upon the floor, the letters, "G-o-o-d P-i-g." He would also walk about upon those hind legs and shake hands with those who paid him a visit. Moreover he had been washed and scrubbed until he was perfectly clean, and he was dressed in a beautiful garment. Of course he excited the highest admiration, and no one could deny that he was well educated, and well-behaved in every respect. But notwithstanding his remarkable culture, and his attractive appearance, he was still a pig; better off perhaps than most other pigs, and yet after all, only a pig and a pig he would remain however advanced his learning.

There is no error, amid the perils of these last days, more dangerous, as there is none more shallow and silly, than the notion taught by many, that culture is the way to salvation. Multitudes, by the perusal of the magazines, or of a few books, acquire a smattering of science, and then, like the pig walking on his hind legs, strut around in the conceit of their superior intelligence, that has placed them, they fancy, beyond the need of regeneration by the Holy Ghost, and of the cleans-

The Cultured Pig!



Blood of Christ. Multitudes of others imagine that courtesy, gentility, acquaintance with the fine arts, or regards to the rules for good breeding, will put them on a different footing before God from the position of the un-educated and the vulgar.

A moments observation should also convince them that any degree of culture, mental or moral, must utterly fail to change the nature. An educated pig is still a pig; a conquered tiger is still a tiger. "Do men gather grapes of thorns, or figs of thistles?" (Matt. 7:16). No; the diligent cultivation of thorns and thistles for a lifetime, or for a thousand years, or for eternity, could not produce grapes and figs; and whatever may be done with human nature, it will remain human nature, whether in the palace of a king or in the cell of a convict; whether amid the retreats of philosophy, or the huts of untutored savages.

What the nature is in His sight may be inferred from the fact that the Lord Jesus, speaking of the unregenerate, says to His disciples, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine" (Matt. 7:6). So the Holy Ghost, describing some who had received culture, but not the new nature, tells us, "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (II Peter 2:22). The sow may be washed, but unless a lamb nature is imparted to it, that shall gain the ascendancy, it will still be a sow, and at the first convenient opportunity will go back to its old ways. "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before Me, saith the Lord God" (Jer. 2:22).

—Upward

of life, substantiated by the Scriptures. A Pastor's character and good name must be held sacredly and dealt with tenderly. The honor of the ministry must be vindicated. We do well to take the advice of the old seer, who said, Lets be honest, and answer before God, the following questionnaire:

(1) DOES MY PASTOR PREACH GOD'S WORD?

(2) CAN I DECLARE HIS ENEMIES TO BE SPIRITUAL FOLKS?

(3) DO I PRAY FOR THE PASTOR?

Beloved Christian, read carefully and prayerfully the Scriptures quoted, then alone you will see the Divine standard of "The pastor and his ministry." The pastor is the Under-Shepherd. In I Peter 5:4, we read: "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Let's strive for that crown! Its worth-while.

Yours in the service of Christ,
—Eld. George Hooper, Craig, Col.

tists of Louisville Seminary "hobnob" with the Presbyterians, in their annual pastor's conference, then why not make use of the building owned by the Presbyterians? In fact, why not just go on over and make an alliance with the Presbyterians? If you can associate for a few days in a conference with a Presbyterian preacher from Ney York, why not just join forces with these baby-baptizing, sprinkling, unionistic, universal-churchite heretics? Surely Baptists wouldn't lose anything and Presbyterians wouldn't gain much.

This advertisement of the seminary in the Western Recorder indicates that their family has quadrupled. Well, it wouldn't grow so fast if Southern Baptists treated false prophets today as God demanded. Listen:

"And thou shalt stone him with stones, that he die: because he hath sought to thrust thee away from the Lord thy God" — Deut. 13:10.

If all the false prophets, in the faculty, the student body, and

ye saved, through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast." (Eph. 2:8,9).

Another objection is that much of the so-called "praying through" is a mere fleshly emotionalism, worked up by Satan's help. This same thing, in the heathen worshippers, goes to the extreme of tearing their clothes, cutting themselves with knives, going into spells of unconsciousness. The snake handlers are another example of such frenzied, fleshly indulgence. Satan finds those who want to feel the presence of God, and he deceives them by letting them have a feeling in the fleshly senses rather than through the Spirit. The sinner may be ever so earnest, and still be deceived. He is misled by the people and Satan, not by the Bible, for the Bible doesn't tell him to do this.

But some will say, "Doesn't the sinner have to repent? And isn't this repentance?" Surely he has to repent, but this is not repentance. The word in our Bible which means "repent," is trans-

is. God tells sinners to "Repent and believe the gospel." This summarizes all that God asks of a sinner in order to be saved. God invites sinners to salvation; He isn't holding them out of it, making them beg Him to let them in.

A sinner may call upon the name of the Lord for mercy. He may say, "God be merciful to me a sinner." But he must take God's mercy by faith in Jesus, or he can't go one step further. What's the use for a man to pray when he won't receive what God offers him freely? Why not accept it and go on to eternal life, if a man wants it bad enough to pray? That is what God tells him to do.

Yes, a sinner may call on God for mercy, but he actually has no right to pray as the child of God does. He has no Father to pray to, so he can't say, "Our Father who are in Heaven." Jesus says in John 8:44 that a lost man is the child of the devil. He would have to pray to the devil if he prayed to his father.

Furthermore, he can't ask for

to His children, and only God's children, praying through the name of Jesus who has saved them, can rightly expect an answer. Salvation comes to a sinner through repentance toward God and faith in the Lord Jesus Christ (Acts 20:21); but answers to prayer come to God's children through the name of the Saviour whom they have trusted.

Let us quit telling the lost sinner to do something God never told him to do. Let us quit making him feel like he must atone for his sin by sorrowing and crying and praying. Take this obstacle out of his way, and give him a more hopeful Gospel; one in which he may find eternal life now.

Certainly, many people have been saved who have tried to PRAY THROUGH. But they were saved by repenting and believing the Gospel, not by PRAYING THROUGH. That is the way the Bible puts it and if we can't find "praying through" in the Bible let us quit telling sinners to do it.