

The Baptist Examiner

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

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"Throw This Stuff Out"

"Take these things hence!"
—John 2:16.

By ROY MASON
Tampa, Florida

"And would not suffer that any man should carry any vessel through the temple . . . is it not written, my house shall be called . . . the house of prayer?"
—Mark 11:16,17.

How blind can people be? How dumb can people become that they can't see and make an application? The story of the cleansing of the temple by Jesus, has been taught time and again in Sunday schools, yet Baptists and others go right ahead and do the very thing that Jesus condemned.

What Did Jesus Condemn?

He condemned the secularizing of the place of worship. The Jews needed animals for sacrifice, and they needed that money should be changed so that people from foreign lands could secure the money that was usable there. No question about that, but Jesus condemned the bringing of those things into the place of worship.

Was the temple any more sacred than a church building dedicated to the worship of God today? Of course not. Jesus said, "take these things hence!" That meant, "Get this stuff out of here!" And we

read that He would not even let them carry a vessel through the temple. But what about the churches of today? Some have just about everything under the church roof. Large churches often have recreation parlors, gymnasiums, and even pool tables and bathing pools. Smaller churches have elaborate kitchens, and all through the week a program of eating and drinking and stuffing and entertaining goes on. Most church members seem never to question as to what Jesus would do about all such. Has He changed His attitude? No, for the Bible says, "Jesus Christ the same yes—(Continued on page four)"

1. Do you know any Baptist preacher, who teaches that the mourner's bench saves?

I think so. On page 172 of "65 Errors of Unconditional Election" this question is asked and answered: "Do you always use the mourner's bench in revivals?" If that does not mean that a sinner cannot be saved without going to the mourner's bench, what does it mean?

Again: "What are revival meetings without the altar work? They are winters without summers; nights without days; clouds without rain; and protracted meetings without conversions." That is on page 124. If that does not mean you cannot be saved without going to the mourner's bench, what does it mean?

Again on page 120: "There is an altar of prayer and a mourner's bench between every accountable sinner and Heaven." That clearly teaches that the mourner's bench saves and that you cannot be saved without it.

In Hervey's Manual of Revivals he says this: "The reasons for the gradual disuse of the anxious seat or penitents' bench by some revivalists are frankly and fairly stated by Orson Parker. For about

15 years I made use of the anxious seat till I saw that the people began to trust in it; and that although they would go to the anxious seat, they would not go to Christ. It had been injudiciously used as the mourner's bench and as the anxious seat until people generally became prejudiced against it. So that few would come forward when called, unless somebody went and urged them, and almost pulled them forward." He told the truth.

Peter, James, John, Matthew, Philip, Nathaniel, the thief on the cross, the publican, Lydia, the jailer, Cornelius, Zaccheus, Saul of Tarsus and hundreds of others in New Testament days were all saved without going to anything that even looked like a mourner's bench. There was no mourner's bench in New Testament days. The mourner's bench was never heard of until 1793. It was an invention of Methodism. It savors of Catholic penance rather than of Scriptural repentance.

2. What do you thing of Sisk's book, "65 Errors Of Unconditional Election?"

If the author had stopped with (Continued on page four)

18 Embarrassing Questions Sims Recuperating And Planning For His Future Ministry

The Church of Christ Campbellites, in discussions, deny that Mr. Alexander Campbell was founder of their denomination. And with equal vehemence they present being termed Campbellites. Sometimes we use the term Campbellite or the Campbellite Church, not with any sense of reflection, but because of a historical fact that cannot be successfully refuted. If Mr. Campbell did lead in the founding of their church, then we are historically correct in using the name despite the fact it is denied by them. A mere denial and resentment do not change history.

The earlier ministers of the denomination, as a rule, made no effort to deny that Mr. Campbell had essential relationship with the origin of the "Reformation" movement. They understood that Campbell undertook to do for the existing denominations of his day what Martin Luther attempted to do for the Catholic Church of his day.

Alexander Campbell and his father were Presbyterians before and for awhile after coming to America from Scotland. Their first effort was to "reform" the Presbyterian Church, but being sternly rebuffed by the Presby-

terians they set up a movement of their own. This they did by a baptism which they themselves later repudiated. Alexander, desiring that the baptism of the new group be more regular, sought and received baptism at the hands of a Baptist minister. This led to the group's receiving this kind of baptism.

Thus clothed Campbell and his followers were not very long in gaining identity with the Baptists, his church being received into a Baptist association. But in process of time, because of his heretical teaching Mr. Campbell and his followers were ejected from the fellowship of Baptist churches in general. This culminated in the year 1827 which marks the birthday of the movement now calling itself "The Church of Christ" by one branch and "The Christian Church" by the other. These two major branches of the movement have become split into no fewer than fifteen opposing factions, all of which boast of "speaking where the Bible speaks and are silent where the Bible is silent." We wonder which group will eventually be able to sit in Glory, as each one claims sole right to the tree of life and flashes the flames of torment in the face of all others. They are woefully divided among themselves. Their original name was "Disciples of Christ."

The "American People's Encyclopedia" (copyrighted) as late as 1952, gives, in part, the following biographical sketch of Alexander Campbell:

"Principal founder of the Disci-
(Continued on page four)"

Friends of Bro. James H. Sims will be happy to learn that he has been released from the hospital after a stay of 4½ months, and he is now reunited with Mrs. Sims and their five children at 407 Schumaker Street, Carmi, Illinois. Brother Sims has not yet been released by the doctors, and will be under their care for some months yet. He has been advised not to try normal duties of the ministry for a good while. However, he expects to be able to preach again for Bible conferences and revivals by August 1. Perhaps in another two months he will be able to walk without the aid of crutches. In any event, he will accept invitations for meetings of an evangelistic or teaching nature beginning August 1.

Beginning in this issue of the EXAMINER is a series of sermons by Bro. Sims. Many of these messages were delivered over radio station WIKY in Evansville, Ind. We hope they will be of spiritual help to those who read them, and especially that they will be put in the hands of lost people.

Pastors, whether of large or small churches, who would like to have Elder James H. Sims minister to their congregations may write directly to him at 407 Schumaker Street, Carmi, Illinois. (Continued on page four)

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Why Baptists Should Have Nothing To Do With Heretics

The word heresy occurs nine times in the New Testament and the word heretic once. According to Mr. Thayer heresy is "an opinion varying from the true exposition of the Christian faith." "a body of men separating themselves from others and following their own tenets." in Acts 24:5,14 "a term of reproach." In Vincent's Word Studies, Vol. I, on II Pet. 2:1, where Peter speaks of "damnable heresies," Mr. Vincent makes this observation: "sects of perdition. Commonly in this sense in the New Testament."

The Holy Spirit has no kind word to say about heretics. In I Cor. 11:19 the crucial test of divine approval is not, whether a man is grossly immoral, but whether he is heretical. That passage also proves conclusively that the most common heresy among Northern Baptists, namely, open communion, is the crucial and critical test of God's approval or disapproval of a Baptist church.

In Tit. 3:10 Paul tells this young Baptist preacher to admonish heretics twice and then reject them. I have been a great deal more patient with the unionists and modernists and other heretics than the Bible warrants. Heretics is God's name for all teachers of error, who follow their own tenets and vary from the true exposition of the once-delivered faith. God aims for all heretics to be labeled with a term of reproach. It is never used any other way in the Scriptures. I am glad that many of the brethren, who have departed from the plain teachings of the Book, are feeling the sharp, biting stings of being

called heretics. The Son of God and His apostles all used sharper words about heretics, than any other sin in the Bible. Jesus in His last message to the New Testament churches in Revelation calls the Catholic church the "Mother of harlots." That means that all Protestant churches in the eyes of the Holy Son of God (Baptist churches are not Protestants, but as Paul says in II Cor. 11:2 are the betrothed of Christ) are spiritual harlots.

The Lord Jesus, our Master also calls all churches, except Baptist churches, synagogues of Satan, in Rev. 2:9 and 3:9. Man can call church harlots and synagogues of Satan by nice, sweet phrases in order to be popular with harlot churches: but I am not going to insult my Beloved and my Betrothed by calling harlots sweet names. I do not call any other church in this world a sister church, except some other Missionary Baptist church.

C. I. Scofield will be the least man in the kingdom in our day, because he not only broke many commands of Christ, but taught more other people to do so than any other man in the days of his popularity. Matt. 5:19.

That which is true of Scofield is true of De Haan, Fuller, Bob Jones and all the rest of the universal church heretics.

HOW THE BIBLE MAKES BAPTISTS

Recently three men—a Baptist, a Methodist, and a Campbellite—were on duty in a depot in Ark., at night. A late train brought a soldier boy who spent a few hours in the depot with them. The question of religion came up and the young soldier proceeded to tell them about his conversion and that his New Testament had led him to be a Baptist. He did not know the faith of his three companions and said that his people were all Methodists. The Methodist and Campbellite plied him with questions, which the young fellow answered from his Testament. One of the men then said, "You will just about become a Baptist preacher won't you?" He replied: "I am going to join a Baptist church at my first opportunity and I am not so certain but what I shall be a Baptist preacher." Under God, a New Testament did the work. The Bible, unclouded by human prejudices, is the only true basis of union. Baptists will meet others there; rather others must come there to get with the Baptists.

—Advance

CAMPBELLITE HYPOCRISY

The Anti-Organ Campbellites pretend to take great offense if you call them Campbellites. They say lots of mean things about the folk who tell the truth on them and call them by their right name. They falsely say that they are not Campbellites, and accuse others of calling them "nicknames" when they call them Campbellites. This is a sample of their hypocrisy, their Phariseism, their holier-than-thou attitude towards all others.

They say they think it is an awful sin for other folk to call them Campbellites, because it is a "nickname," yet they constantly call their "Organ" brethren, "Digressives," and other like names, which are "nicknames." Their "Organ" brethren are older than they are; they came out of the "Organ" wing of their denomination. If anybody is entitled to the name "Christian" among them, the "Organ" wing are the ones so entitled; for they assumed it first in more modern times; and yet instead of calling them by that name, they call them by a "nickname," "Digressives" or some other equally offensive. (Continued on page four)

The Baptist Examiner Pulpit

"The Man God Called A Fool"

JAMES H. SIMS
407 Schumaker Street
Carmi, Illinois

"But God said unto him: Thou fool, this night shall thy soul be required of thee."—Luke 12:20.

These are the words of Almighty God as quoted by His only begotten Son. Since God called the man in this parable a fool, we are sure that he was one; but no man—certainly no Christian—should take to himself the right to call another person a fool. Jesus said:

"I say unto you, That whoso-

ever shall say to his brother, Raca (which means "empty headed dumbell") shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."—Matt. 5:22.

Because of those words of Jesus, I don't go around calling other people fools, because Jesus warns against it. I don't know a man's heart and mind, and although by all outward appearances he seems to be a perfect example of a fool, I have no right to call him one. But with God and with the Lord Jesus Christ, it is a different situation. Jesus needed none to testify

to Him of man, for He knew what was in man. Jesus, once called the Pharisees "blind fools." After His resurrection, He called the two disciples on the road to Emmaus "fools and slow of heart." So any time that Jesus called a man or a woman a fool, we can take His word for it, for He knew them body, soul, and spirit.

We have also at least two occasions in the Bible when God the Father called men fools. In Psa. 14:1 we find God speaking through David and saying, "The fool hath said in his heart, There (Continued on page two)"

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AN INVITATION

Was there a self-addressed postage free envelope in either this issue or the last issue of THE BAPTIST EXAMINER?

If so, that was an invitation to you to have a part with us in meeting our printing press payment, due June 27.

Will you accept this invitation?

"A Fool"

(Continued from page one)
is no God . . ." In other words, anyone who denies the existence of God is a fool, plain and simple. And then in the parable Jesus told, we find God calling a very rich, selfish, and thoughtless man "Thou fool." Let us think very seriously about the man God called a fool as we consider the statement in its context.

"And one of the company said unto Him, Master, speak to my brother that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And He said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of things which he possesseth. And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And He said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

—Luke 12:13-21.

We can see that Jesus is emphasizing that "things" are not the most important part of life—that possessions are not the end of man's striving, for if he becomes rich in this world's goods and neglects God, he is going to have to die and leave all his riches behind him. Some poet once put it this way:

"You can worry and toil for perishing gold
Until you are old and gray,
But once in the soil, your dead hand can hold
ONLY what you've given away."

Of all the parables of Jesus, I believe this one most clearly pictures the average American of today. Here was a man whose whole life was bound up in the process of getting and hoarding and who was fool enough to leave completely out of his plans the very God who made him and blessed him with wealth. Check up on yourself—maybe you're the man in this story. If so, may God help you to learn the lesson that Jesus is teaching us and make provision for eternity as well as for time.

God called this man a fool be-

cause he was foolish in his attitude toward four basic factors in life. He was a fool in his attitude toward the nature of riches and wealth. He was a fool in his attitude toward the nature of man. He was a fool in his attitude toward the nature of life. And, worst of all, he was a fool in his attitude toward the nature of Almighty God.

I. He Was A Fool In His Attitude Toward The Nature Of Riches.

He believed that riches were self-gotten. He thought he was a "self-made man." Did you ever stop to think that it is impossible for any person to be "self-made" in any sense of that term? The Psalmist says of the Lord, "It is He that hath made us and not we ourselves." No man or woman can come into existence without parents, and back behind that is the life principle which comes only from God. If you knew the full history of any great business tycoon, general of the army, admiral of the navy, president, yes, even of kings—if you knew all the facts in their rise to power, you would find that they were not self-made men, but that thousands of individuals whose names are forgotten made the famous names great. Just look at the man in the parable. He is taking all the credit to himself. He is an ego-centric fool. In just three verses, he refers to himself eight times—six times he uses the pronoun "I" and twice he refers to his soul as "thou" and "thine." Notice that he "thought within himself." He was not accustomed to having others help him make decisions. He believed that all his riches had come to him as a result of his own ability as a farmer. But Jesus said, "The ground of a certain rich man brought forth plentifully." This man had nothing to boast about. God's providence had seen to it that his land was good land; God had sent the rain and the sun at just the right time and in just the right proportions to cause his crops to produce a harvest that overflowed his barns. Without the hand of God moving through the course of nature, could this farmer, or any other, have a fine farm with large barns and plenty of money? The New Deal, nor the Fair Deal, nor the Brannan Plan, nor the Benson system cannot enrich the farmer without the favor of God Almighty upon him. Congress and the President cannot enact legislation that will influence God's rain and sunshine. Moses said, "It is God that giveth thee wealth," and that is the important factor it is foolish for us to overlook.

Another foolish attitude towards riches is revealed by this man's lack of any feeling of responsibility toward anyone in the world but himself. As far as the story goes, we assume that he was a bachelor. He mentioned no relatives, no employees, no charitable organizations. His plans revolved around just one person: himself. Augustine once said in commenting on this parable that the man told a lie when he claimed to have no room to bestow his goods. Augustine said he could have found plenty of room in the homes of the poor and needy who were living on scraps of black bread. The fool of the parable was like the little girl who came home from the bakery one day with tears on her cheeks and said to her mother: "Mother there was

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RUSSELL, KENTUCKY

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, JUNE 5, 1955

THE CONVERSION OF ABRAHAM

GENESIS 15, 16

Memory verse: "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness."—Rom. 4:3.

I. The Connecting Link. Gen. 15:1.

"After these things." This refers to Abram's successful attack upon the four kings, described in the previous chapter.

II. The Word Of The Lord. Gen. 15:1.

Beyond a doubt, this refers to Jesus. Cf. John 1:1.

III. Abram's Despondency. Gen. 15:1.

Man's hopes and fears prevail like the swinging of the pendulum or the succession of day and night.

"He who ascends to mountain tops shall find The loftiest peaks most wrapped in clouds and snow;
He who surpasses or subdues man-kind Must look down on the hate of those below."

It was a reaction, both mental and physical. He realized that those whom he had defeated shortly before with a surprise attack would soon attempt to destroy him, and he further realized that he will be no match with his small force of men. Doubt whispers that "he is old and childless; he owns none of the land; he has no heir except a servant."

IV. The Comforting Vision. Gen. 15:1-5.

"I am thy shield." This is the first Bible use of the word "shield" and it refers to God as the armor which will ward off every missile of the enemy. Cf. Eph. 6:16.

"I am—thy exceeding great reward." When Abram defeated Chodolamer and after he was blessed by Melchizedek, the King of Sodom offered to reward Abram, but since he was "looking for a city which hath foundations whose builder and maker is God," he refused to accept a gift at the hands of this worldling (Gen. 14:22,23). Now notice: God never permits his own to lose for honoring Him and seeking His glory. What are the rejected spoils of Sodom in comparison to this reward. How much God's people lose by accepting the favors of the world today, rather than the reward and honor of God.

Abram is still doubting. He asks concerning an heir. (V. 2,3). The visible Logos takes hold of Abram; man's hand feels the thrill of the Divine hand; he is led forth from the tent to gaze into the heavens. ABOVE is the star-gemmed Milky Way; Pleiades and Orion are paraded before him; Mazzareth and Arcturus are led forth by the Divine hand. The Logos whisper "Count them if able; so shall your seed be." (V. 4,5).

V. Abram's Conversion. Gen. 15:6.

We are told that, "He believed." Cf. Rom. 4:1-25 for a complete discussion. Then every star seems to whisper to Abram, "Have faith in God." Abram contemplates the stars. They represent his posterity. Somehow, Divine revelation makes it clear that Christ Himself is of that seed (Gal. 3:16).

VI. The Sign. Gen. 15:8-10.

Abram asks for a sign whereby he may know that he is to inherit the land. God tells Abram to make a sacrifice.

The heifer typified Christ as the enduring patient servant whose death was substitutionary. The goat represents the sin-offering. The ram is usually connected with Levitical offerings as to consecration. The turtle-dove is a symbol of innocency. The pigeon is associated with poverty.

The animals are earthly; hence they typify His humanity.

The birds told of One from Heaven, or His Divinity.

Notice death came to birds and animals alike, since "without the shedding of blood, there is no remission (of sins)"—Heb. 9:22.

VII. The Birds Of Prey. Gen. 15:11.

In the parable of the sower, we find that the fowls of the air devour part of the seed (Matt. 13:4); in the parable of the mustard seed (Mark 4:30-32) we find the fowls of the air lodging in the branches of the tree. Thus, wherever the fowls of the air are mentioned in connection with the

a poor little girl standing outside the bakery. Her clothes were dirty and torn, and she didn't have any shoes on; and, oh, Mama, she was so thin and weak looking. She had her face pressed up against the glass looking at the bread and cakes in the window; and, oh, Mama, I knew she was so hungry, because she was crying. But, Mama, that's none of my business is it?"

There are so many like that little girl, who see fellow human beings suffering and starving and consider it none of their business. But it is our business, and if God has blessed us materially, we should be on the watch for others less fortunate than we whom we can help. When God warned the fool that his soul was to be re-

quired of him, he asked a very important question—one that should be asked of every person who thinks only of himself and his own welfare: "After you're dead and in eternity, whose shall those things be which thou hast provided?"

II. He Was A Fool In His Attitude Toward The Nature Of Man.

He seems to have believed in a soul, but somehow he thought it had physical characteristics like his body. I think Jesus meant to teach us that many people who really believe that they possess an immortal soul, act as though that soul were really temporal and physical instead of eternal and spiritual. Notice what the man said, "Soul, thou hast much goods

Kingdom of God, as as in the case of Abram's sacrifice, we find the fowls represented as an enemy.

With the thought of the fowls being the enemy of man and of God, we draw this conclusion; whoever comes to God with a sacrifice in his hands, must wait God's acceptance and must see to it that his offering is not spoiled by the enemies of God and man.

VIII. Darkness And Revelation. Gen. 15:12-21.

If we are to learn the revelation of God, we must pay the price to do so (Prov. 23:23). A horror of great darkness must pass over Abram, before he might know the revelation of God. V. 12. God revealed to him that:

1. His descendants were to be strangers in a land not theirs. V. 13.
2. In that land, they are to "serve." V. 13.
3. They were to be afflicted 400 years. V. 13.
4. The nation, whom they served, God would judge. V. 14.

5. Abram's posterity were to come forth with much substance. V. 14. Cf. Ex. 11:2; Ex. 12:35; Psa. 105:37.

6. Abram is to be spared these afflictions. V. 15.
7. His seed should make their exodus in the fourth generation. V. 16. When Jacob's children entered Egypt Levi was the first generation (Ex. 6:16); Kohath was the second (Ex. 6:16); the third generation was Amram, son of Kohath (Ex. 6:18); while Moses and Aaron, as the sons of Amram, were the fourth generation.

8. The seed of Abram were to be God's executors (V. 16). God kept the Jews in Egypt 430 years until the Amorite's cup of wrath was filled to over-flowing.

9. God gives Abram a picture of the sufferings of his seed. V. 17—"The smoking furnace." Jer. 11:3,4 explains this. Egypt was the furnace.

10. God tells Abram that Israel is to be restored. V. 17—"The burning lamp." Isa. 62:1 explains this. In spite of the smoking furnace, Israel will be completely restored as "a lamp that burneth."

IX. Where Hager Came From. Gen. 16:1.

She was an Egyptian. Abram had gotten her during his back-sliding in Egypt. Cf. Gen. 12:10-13:5. It costs God's child to back-slide.

X. The Impatience Of Abram.

Faith and Patience are necessary in order to inherit the promises. Cf. Heb. 6:12. Abram possessed faith but lacked patience.

XI. A Sad Mistake. Gen. 16:1-3.

Sarah's suggestion seems to us strange and unnatural, but she did as was customary in her time.

XII. The Sorrowful Results. Gen. 16:4-6.

Hager's insolence (V. 4). Sarah's jealousy (V. 5), Abram's misery (V. 6), and Sarah's unjust treatment of Hager (V. 6) are the results of their sin.

XIII. God's Special Intervention. Gen. 16:7-12.

1. God intervenes with His providence, wisdom, and grace to over-rule Abram's sin and blunder. How often God must do the same for His children today!
2. This shows us God's interest in human troubles. (V. 7).

XIV. Omiscience Of God. Gen. 16:13.

Ishmael, the son born of this sin, was the progenitor of the Arabians. Through them came the Moslem religion and the doctrine of the Fatherhood of God, which was introduced to America in 1894 by the Brahmins, during the World Parliament of Religions, held in Chicago.

"O mortal man of one false step beware,
For one false step may bring an age of care."

XVI. Some Lessons For Us:

1. Human expedients can never further the purposes of God.
2. Right ends do not justify wrong means.
3. The unexpected source of temptation—from Sarah, the nearest and dearest to him.
4. The continuance of the old nature.
5. The necessity of prolonged waiting on God.

laid up for many years; take thine ease, eat, drink, be merry." Imagine a man talking as though his soul could eat hay out of a barn! As though his soul could drink wine from his vineyard! As though his soul was capable of a merry frolic or dance! And yet, some people today are making no spiritual provision at all for their souls, as though the soul could enjoy the same things as the body. Do you honestly think that your three meals a day help your soul any? Well, of course, you know that the soul isn't nourished in that way. All right, then, what are you doing to feed your soul? Have you laid claim to the water Jesus spoke to the Samaritan woman of—that water that if you will

(Continued on page three)

Some men can't be bought--Paul belonged to that class.

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Royal Calley Says Work Is Bible Conference Free From All Unionism In Detroit Is Only Six Months Away

By H. H. OVERBEY

The Nation-wide Missionary Bible Conference is only six months away. The months are passing by. Canfield Avenue Baptist Church and Pastor Hafford H. Overbey are looking forward to this time of rich fellowship and feasting upon the preached Word. We are expecting many from many states. Pastor Harry Hille and the New Hope Baptist Church and Pastor Eugene Clark and Grace Baptist Church, have promised to help us keep the people in their homes. Also we expect to have several fold-away beds in the Sunday School classrooms. There will be two services each morning, each afternoon and each night. The Lord willing, Missionary Royal Calley will be here. His time for furlough is up in June and we expect him to be coming home soon. Already peo-

tive in the city, and they just can't stand to see it go on so purely.

We have more meetings than all the others put together, and that is not an exaggeration. We have meetings in three places every night in the week, except one night when our two churches meet together, and one other night we have two meetings. We have meetings three times a week in the Barro de Sao Francisco, three times a week in different places in Flores, two in Petropolis, one in Bairro de Raiz, and one in Sao Raimundo (beginning this week), two in Matinha, and three in Cachoeirinha. We are also to have another place this week in a section behind Cachoeirinha called Quari, I think. We have four services a week in Calvary Baptist Church, and four in Tabernacle Baptist Church.

We have divided the preachers up, and everything is going very well. Bro. John Bentes and (Page two, Column one)

ANOTHER OF OUR PREACHING POINTS



This man and family in front of their house, where the gospel is preached from time to time, near Cruzeiro do Sul.

Paul Calley Plans Journey To Interior In New Boat

Paul Calley Has Nicest Boat On The Jurua River

By H. H. OVERBEY

In the January issue of this paper we had a picture of the Paul Calley houseboat. Since then it has become necessary to tear off the house and build the sides of the boat higher for safety, and to build a better house on it, equipped with basin, toilet and facilities for taking a bath. Bro. Paul Calley, wife and son, Leslie Paul, live on this boat while they are on Missionary journeys. They have a public address system on the boat with loud speakers on the top so that music and announcements from the boat can be heard on both sides of the rivers. He also has a small engine for keeping the batteries charged. It is the nicest boat of its kind on the Jurua River, and is the talk of the town. If you would like to have a part in this boat, send in your offering to the treasurer, Bro. Z. E. Clark.

GRACE CHURCH INCREASES OFFERINGS

By H. H. OVERBEY

Grace Baptist Church, Detroit, Mich., has increased her regular monthly offering to Baptist Faith Missions from \$300 to \$400 a month. In addition to this, both the Women's Bible Study Class and the Young People give offerings through the church regularly each month. This church also gives regularly to Bro. Guimar Novaez and his Mexican mission work, to the Jewish mission work of Bro. Jacob Gartenhaus, towards the support of four preachers in the mountains of Kentucky and several others. A well rounded mission work. Bro. Eugene Clark is the pastor of this great missionary church. May the Lord lead other churches to increase their mission offerings also, and add new ones to the list of supporters.

went to Mourapiranga for the week end to be with the saints there in the dedication of their new church building and to preach the sermon. We arrived there in the early part of the afternoon and intended to have services in the church that night, but it began to rain hard a short time before services. A few people had arrived early at Brother Cido's house to visit before church, so we sang a few songs and I taught them in the Bible. The rain and the thunder brought to my mind Job 26:8, "He bindeth up the water in His thick clouds, and the cloud is not rent under them." I taught them the whole chapter and when I came to the fourteenth and last verse, "Lo these are parts of His way; but how little a portion is heard of Him? but the thunder of His power who can understand?" I gave a review on the whole chapter and dwelt long on the power of God. They all told me how they enjoyed it and their souls were fed.

The Lord willing, there will be many more nights as this was, because I plan to take advantage of given opportunities to teach these brethren more in the Word of God. I recalled how my soul was fed when Bro. Overbey expounded this same chapter back at Canfield Baptist Church. We thank God for the teaching that we had there under the tireless efforts of a pastor who was not satisfied to give us milk, but dug deep into the Word of God. It has served us well and we give God all the honor and glory and are thankful for what portion that He has given us to pass on to those who are hungry for the Word of God.

Sunday morning we had a large crowd and the new church building was filled. We preached that morning from the first chapter of Galatians and that night from the Epistle of Jude, exhorting them to contend for the faith and to be on guard against those who would (Page two, Column one)

R. P. Hallum Continues To Work Despite Difficulties

Dear Bro. in Christ:

Just a few words concerning the Lord's work here. Bro. Simon Gaima tells us about three professions of faith in Christ as personal Saviour.

He also tells us that Don Adolfo Nunes has gone back into the world according to that his wife has told him, but we know that if the Lord saved him, He will take care of him even if He finds it necessary to chastize him till he is glad to come back.

In the services here two weeks ago, two people indicated that they were trusting in Jesus as Saviour, neither of them, as far as I know, had ever done that before. One of them is the daughter of Don Simon Gaima. She is Rosa, the girl with the baby.

The other is Senor Francisco Barbaran, one of the men whose name is on our prayer list. He works as an engineer on boats on the rivers.

Juan Castro is preaching one night in the week in the home of a man and wife who are believers, but do not belong to any congregation. His attendants are mostly children of ten or twelve years. Last Friday night he had three adults. I don't know if they were, beside the man and woman of the house or not. Juan also preaches on Sunday night at the church.

Don Simon is at Mapa Cocha this week. He preaches in the home of Don Manuel Aricqri.

The government has conceded the Indians of Mapa Cocha the land where they live so they can own their houses permanently, so Don Simon has told me.

We are looking forward to the arrival of Bro. Hunter and family with much pleasure. We are thankful to the Lord for opening the way for them. Things are easy for the Lord when His time comes. It seems to me that the most difficult part is the getting of His people to love Him and believe what He says.

Last Sunday night a gang of youngsters from 10 to 15 years of age got into a play almost in front of our building during the service and almost ruined the service. I finally went out and started walking toward them with a book and pencil in my hand asking for their names, telling them that I wanted to have them taken to the comisaria (police court). One or two told the name and then they began to run. I followed them and they would look back and keep running, until they came to a door and took refuge in the house. I asked the man of the house to bring them out so that I could get their names, but he refused. Before that Don Simon had been out to try to get them quiet, but failed. Then my wife went out to see if she could quiet them down, but they would not pay her any attention. They were screaming about like a bunch of wild Indians in a war dance, I imagine.

So we decided to ask the police to have a policeman at our corner during the hours of service.

I am satisfied that they were doing it to ruin the service. I told the brethren that the Holy Spirit does not function under such circumstances. (Page three, Column five)

OUR NEEDS ARE INCREASING

By H. H. OVERBEY

The needs for Baptist Faith Missions are increasing. We now have twenty active missionaries and the prospects are very bright that we will have more very soon. This is a faith work. All who support it should pray for it and for its needs, and God will supply. The mission work in both Brazil and Peru is in the best shape that it has ever been in, and the Lord is blessing. This calls for much prayer. Remember that the Devil is at work to (Page two, Column one)

THE HUNTERS ARE IN PERU

By H. H. OVERBEY

The Hunters have arrived in Peru safely and we all join to them in thanking the Lord. We have not had time to get a letter from them. They left Evansville, Ind., April 24, and spent the night in Miami, Fla., then they left Miami, April 25, and arrived in Lima, Peru the morning of April 26. Here they had to spend a few days to get through the red tape before flying over the Andes Mountains to Iquitos, Peru, where they will live and do mission work.

Men do not like to be put upon the grindstone, but they are dull tools for the purposes for which God designs to use them.

Paul Calley

(Page one, Column two)

like to come and preach their heresy. We have some here that would like to do just that and we will continue to expose their heresy.

Also that Sunday afternoon at three o'clock we had a baptismal service with a good crowd and after preaching to them on the creek bank, I baptized the man that was saved at the mission hall. After the morning service the church voted to work with me as their missionary and voted me permanent authority to baptize. I plan on making journeys on up-

Royal Calley

(Page one, Column two)

Bro. Manuel Carmento Lima take care of Sao Francisco. Others preach there of course, but the main responsibility is theirs. They do all the visiting, etc. Bro. Miguel (a new preacher in our church) and Bro. Olivio who will soon be a deacon caring for Flores. I don't know Bro. Miguel's last name, it is funny and hard to remember, but he was recently converted and baptized. He was once an Adventist.

Petropolis is with Bro. Cabral and Bro. Argimiro when he is here. Argimiro is in Codajaz with Bro. Rodrigues building the church building there. Bro. Manuel de Aguiar and Bro. Santiago are taking care of the church work in Quari. Someone from Tabernacle usually takes care of Riaz. Bro. Hermogenes is doing the major part of the work in Sao Raimundo. John Dias and I work the church work and the Matinha. However, we constantly switch places and preach in other places. I still teach one night a week in Calvary Baptist Church and Tabernacle Baptist Church. Bro. Rodrigues will probably take his place with Bro. John Dias when he gets through building the church in Codajaz.

Bro. Rodrigues is the best preacher of the new preachers, I think, and a real work horse. He certainly has worked on the new building that we are putting up in Petropolis, since he has been free to do so, as have all the others preachers that have been put on salary. Bro. Argimiro works just as hard and so does Manuel de Aguiar and Manuel Lima. We have a nice pulpit, temporary benches, and the building (in Petropolis) all complete, except for the doors and windows and paint. We will do that later. We ran out of money. We are already holding services there. There have been three conversions there so far. There has been one conversion in Calvary church, one in Riaz, one in Tabernacle, or I should say three, two more were converted recently. They also had three baptized in the Tabernacle church in the last month (not the same three that were converted).

A young boy in the Leprosarium was saved also during this month. You know we go there every two weeks also. I hope to baptize him soon. He is fifteen years old. His name is Antonio.

(Page four, Column one)

Conference

(Page one, Column three)

ple from six states have told us that they plan to come. Remember the time and the place, and plan to come. Canfield Avenue Baptist Church, Detroit, Michigan, November 21 through 24, 1955.

Needs Increasing

(Page one, Column five)

hurt and to cause trouble and to destroy. Please pray that the Lord will lead churches to increase their mission offerings and also to lead new churches to join the list of supporters. There is nothing to join or to unjoin.

MISSIONARY DEPARTMENT

PAGE TWO

MAY 28, 1955

per Moa River where there are no churches and where the gospel is not being preached. It is good for me to have this authority to baptize and start missions in the upper Moa, the Lord willing, by the nearest church on the same river.

The following Monday we returned to Cruzeiro do Sul in a down pour of rain with the rivers over flowing. The rain continued all that day and night and we had no services. We are in the rainy season here now, and sometimes we have no service because of the rain. It is a cold rain and the people stay under shelter. It is easy to catch cold here, and many people have pneumonia although this is a tropical country.

The next day Bro. Mario arrived in town and was with us for several days, preaching some good sermons in the mission hall to good crowds, but no visible results.

The following week we received word that the Brother in Tatyuba who was almost killed by a tiger a few years ago had been bitten by a poisonous snake and was very sick. After the snake bit him, somehow they managed to get an antidote injection for snake poison within an hour or two, but the venom had spread making him very sick and unable to come to Cruzeiro do Sul. His wife sent me a note appealing for help and our prayers, and I bought a good supply of medicine for snake poison, and the same man that brought the message, rushed it back to him by motor boat. I haven't heard from him up to now how he is getting along, but I presume he is better because they said they would let me know if he grew worse. This Brother has suffered much from the beasts of this jungle. Remember him in your prayers. His humble home is a haven for God's servants and many souls have been saved in the bare front room of his house.

On Thursday, March 7, Bro. Cido arrived in town to go with us on a four-day visit to Japiim. We used our powerful new Penta motor and cut our traveling time almost in half when he used my small motor. It rained most all that day and the next, and few people came to church until Sunday, when the church was filled. I preached that morning to the lost, but announced that I would preach more to the saved that night, the Lord willing. My subject was, "A woman's place in the church." Bro. Mario, the pastor, had told me a few of the women were undecided about certain Scripture, so I was led of the Lord to clear it up for them. That night we had the largest crowd that I have seen in the church at Japiim. The Lord gave me liberty from on high that night and I gave them a double portion of indoctrination. I started out in I Cor. 11:1-15 and finished in the 14th chapter, verses 34,35. The church took the sermon without one dissenting note as far as I know, and many told us that the Scriptures had been made plain, for which we are thankful.

On Monday night we had services in one of the church member's front yard at a place called Colono, about one hour walk from the church. This place has many houses with a Catholic church and a couple of country stores, as far as I could see. Some have told me that this place is one of Satan's dens, with drinking and adultery running rampant and only a few are married. I hung my pentromax lantern that is equal to a 250-watt bulb high on the porch roof, and many came to hear and see what was going on. Bro. Cido and Bro. Mario both preached to them and made the plan of salvation plain, but no visible results. Tuesday we returned to Cruzeiro do Sul and that night held service in the mission hall with good crowds attending.

We heard from the old "patriarch," Bro. Anastacio this last week from Parana dos Mouras, wanting to know when we were coming, and the Lord blessed us with the privilege of leading his messenger that he sent, to know Christ as his Saviour. Early one

morning when we were beginning breakfast, a fifteen year old boy, who looked old for his age came to our door and said Bro. Anastacio had sent him, wanting to know when we could come there and preach. I invited him in to have breakfast with us, and I asked him if he was saved. He said no, but his parents were both saved and are now dead and gone to Heaven. This boy had rowed all the way from Parana dos Mouras and said it would take him six days to get back. He did not come all this distance just to see me, but Bro. Anastacio gave him the message as he was passing by on his way to Cruzeiro do Sul. The boy had a bad infected sore on his ankle and said it had been there for months.

I had compassion upon this orphan boy and wanted to help him, but most of all for him to know my Saviour as his. I took my Bible and began to preach Jesus to him as a Saviour to all who would trust Him. After talking to him for some time about his soul, I was reading in the Bible when he interrupted me and said, "I believe in Jesus with all my heart, I trust in Him and I know I am saved." There in the front room of my home we had prayer and thanked God for saving his soul. Then this boy came up to me and put his arm around my shoulder in a way that I believe sincerely was true brotherly love in Christ. Before he left I gave him an injection of penicillin for the infected sore and a tube of good salve, bandages, etc., to take with him. That afternoon I was down at the river as he started his long journey back, it was a happy boy who said "Adeus" (I leave you to God) to me. Before he left he told me he would meet me at Parana dos Mouras and wanted to be baptized.

That night as we sat down at our desk to make notes of what took place this day, we thanked God. We thanked God for the way He has lifted us up when we were prone to be discouraged and gave us strength and the will to learn this language so as to preach the gospel of our Saviour and tell others of the great Redeemer.

I am now able to preach in this language and use only short notes and preaching more often. Usually one of the preacher brethren comes to town sometime during the week and preaches a time or two, but this last week I have been doing all the preaching in the mission hall. Also last Sunday at three o'clock in the afternoon, I preached at a service in one of the brother's home who lives far out from town. Some of the people who attended were lost and listened well, but no visible results. We hope to have more services there in the future for many people who are lost live nearby.

In the next day or two we are going on a one-day journey up the Moa River to preach to some rubber workers, the Lord willing. One man who lives there came to town one day and attended services at the mission hall. He told us that the gospel had never been preached at this certain place and gave us permission to preach in his home. We will spend the night there and return the next day. Then on Monday, April 4, we will embark on a journey that will take us farther than we have been on our previous trips in this territory, the Lord willing. We plan on going first to Parana dos Mouras, then to Tatyuba and Campo de Santana and then on to Amonia near Peru about 250 miles up the Jurua River, preaching all along the way whenever we have the opportunity.

We will have on board the "Ambassador" (in Portuguese "Embaixador, that is the name we have given our boat) supplies for a month. We have made the boat much better since we have arrived here this last time, by rebuilding the top and completely screened, for the insects are very bad here. The boat is also equipped with toilet, etc., and should be plying these rivers for years to come. Also on board will be the loud speaker and generator

Honesty And Faithfulness Of Missionary Paul Calley

By H. H. OVERBEY

Bro. Paul Calley and wife and son, Leslie Paul, went to Brazil in January, 1954. Before this they spent several weeks getting shots and packing their things and getting passports and visa. In addition to taking their needed household things, they took a 1950 Ford automobile which is needed and of great use to the work in Manaus, Brazil. Upon arriving in Brazil they worked hard and learned the language and about one year after arriving in Manaus, they moved to Cruzeiro do Sul in the Acre Territory about 2638 miles away by boat. The family went by flying boat and their things were shipped by river boat, which took 30 days. There are no roads and the automobile

to charge battery.

We are more than thankful that it pleased God for us to have these things to use for His honor and glory and for all of you brothers and sisters who love your Lord enough to want to have a part in this work of our Saviour. Beloved, let us pray together that God give us grace to keep in mind and heart, that it is not a sacrifice to serve our Lord, but a blessing and privilege. We covet your prayers on this journey and that God make it a great one in souls being saved.

Paul M. Calley

could not be used at Cruzeiro do Sul, except on one side of the town and out to the airport about four miles away. So it was necessary to sell the car in Manaus. After selling the car, Bro. Paul Calley returned to Baptist Faith Missions, \$1075.84 which was what it cost the mission to get the car from Detroit, Mich., to Manaus, Brazil. This left Bro. Calley an amount equal to a little more than what the car cost him. So he did not lose anything on the car and the mission did not lose anything on shipping it. This is honesty on the part of Bro. Paul Calley. How different from some in the past who have sold refrigerators and other things that the mission paid the cost to get them to Brazil and then did not reimburse the mission for shipping charges. Had Bro. Calley kept the car until furlough time, or until it had served its usefulness, and then sold it, it would not have been expected of him to return the shipping cost to the mission as the car by then would have served its usefulness. A car in Manaus can be used to great advantage. In fact one is needed by a missionary to save his time and health, but one cannot be used in Cruzeiro do Sul. We are listing below the cost to get the Paul Calley family from Detroit to Cruzeiro do Sul, Brazil. It took them about one year from the

(Page three, Column one)

OUR MISSION WORK AT MOURAPIRANGA



Part of the crowd in front of the new church building at Mourapiranga after the dedication service. The old building that is shown on your posters was torn down and rebuilt.



Paul Calley on the left, being greeted by Francisco Lima after Brother Calley had preached the dedication sermon for the new church building at Mourapiranga.

A GOOD QUESTION

Where Did Your Church Come From?

By R. F. HALLFORD
Brookhaven, Mississippi

How did all these different churches get started? Where did they come from? Is Jesus the Founder of them all? If so, why does one teach one thing and another teach something which directly contradicts it? Is Jesus guilty of such inconsistency? Is one of them just as good as another? How am I to know which kind is a New Testament church?

These are some of the many questions which people are asking about the many different organizations which are called churches today. Such questions demand and deserve a true answer. We give here the name, date of origin or organization, and the founder of each of the more prominent "churches:"

Name	Date
Founder	
Roman Catholic	590
—Pope Gregory VII	
Greek Catholic	1054
—Split from Roman Catholic	
Presbyterian	1541
—John Calvin	
Lutheran	1525
—Martin Luther	
Episcopal	1534
—King Henry VIII	
Methodist	1739
—John Wesley	
Church of God	1825
—John Winebrenner	
Disciples (Campbellites)	1827
—Alexander Campbell	
Mormons	1830
—Joseph Smith	
Primitive Baptists	1843
(Hardshells)	
—Split from Baptists about Mis-	
sions	
Spiritism	1848
—Fox Sisters	

ELD. JAMES H. SIMS IS RECOVERING GRADUALLY

By H. H. OVERBEY

Bro. James H. Sims was injured on December 17, 1954. After spending four months and about ten days in the hospital the doctors have permitted him to leave the hospital and go home to his family. The cast has been removed from his leg and arm, and now he must have special treatment for the arm and leg for many weeks before he will be able to walk. Bro. Sims is thankful for the offerings that have been sent in to help them during this time of being laid aside. We trust that all will remember that it will be several months yet until he is able to work again and that there is house rent, doctor's bills, groceries to buy and utility bills and many others. Now is a good time to send them an offering. His address is: Elder James H. Sims, 407 Shumaker, Carmi, Ill.

Honesty

Page two, Column five)
time they left Detroit until they finally got moved to Cruzeiro do Sul.

Expenses To Get Paul Calley Family And Baggage To Brazil

Passport, visa, traveling to Consulate office and Consulate doctor, etc.	\$ 92.98
Plane fares from Detroit to Manaus, Brazil	829.35
Plane fares from Manaus to Cruzeiro do Sul	116.50
Freight and custom charges, lawyer fee, etc., on household goods, 1950 Ford car from Detroit to Brazil	3,153.41
Total	\$4,192.34
Less amount returned to Mission for cost to get car to Brazil	\$1,075.84
Final Total Cost	\$3,116.40

Christian & Missionary Alliance 1889
—A. B. Simpson
"Divine Healers"
—Aimee Semple McPherson

The question may be raised: "But where do the Baptists come in here?" The answer is that we do not come in here. We can trace our continuous existence, without a single missing link, from the church founded by Jesus down to the present day. Here it is:

LINK 1. John, a member of the church founded by Jesus, was with Jesus in the mount when the church was founded. Matt. 16: 13-18; Luke 6:12,13; Mark 3:13, 14.

LINK 2. This John (the Beloved or Revelator) baptized Polycarp on December 25, 95. (Neander's Church History, p. 285).

LINK 3. Polycarp organized the Partus church at the foot of the Tiber, of which church Tertullian was a member. 150 A. D. (Cyrus Commentary of Antiquity, p. 924).

LINK 4. This Tertullian organized Turan church, 237. (Armitage's Church History, p. 182).

LINK 5. Tellestman, a member of the church at Turan, Italy, organized Pontifossi church, 398. (Nowlin's Church History, p. 318).

LINK 6. Adromicus came from the Pontifossi church at the foot of the Alps in France. (Lambert's Church History, p. 47).

LINK 7. Adromicus organized the Daratheo church in Asia Minor, of which Archer Flavin was a member, 671 A. D. (Lambert's Church History, p. 47).

LINK 8. Archer Flavin organized Timto church, 738 A. D. (Mosheim's History, vol. 1, p. 394).

LINK 9. Balcalao came from the church at Timto, Asia Minor. (Neander's Church History, vol. 2, p. 320).

LINK 10. Balcalao organized Lima Piedmont church, 812 A. D. (Ibid).

LINK 11. Lima Piedmont church ordained Aaron Arlington in 940 A. D. (Jones' Church History, p. 324).

LINK 12. Aaron Arlington organized Hillcliff church, 987 A. D. (Alex Munston's Israel of the Alps, p. 39).

LINK 13. From the Hillcliff church in Wales, England, H. Roller came to the Philadelphia Association in America. (Minutes of the Philadelphia Association, Book 3, Item 1).

LINK 14. J. W. Jetter came from the Philadelphia Association and organized the Baptist church at Dyer, Tennessee, a church which is still in existence and doing good work.

Here is an argument which cannot be successfully disputed: When Jesus was here on earth He founded a church—His church—and it must have been the true one. He promised that the gates of Hades would not prevail against it, meaning that it would not be overcome. That church is still in existence here on this earth, composed of obedient believers of each succeeding generation. It is still the kind of church founded by Jesus.

All "churches" other than Baptist churches can be traced to some human founder or founders, and the date of their origin this side of Christ's earthly life. Baptist churches are here; one cannot find their origin this side of Christ's earthly ministry; He founded a church while here and promised it continuity until He comes; we can trace His church without a break to Baptist churches today; therefore Baptist churches must be New Testament churches, the kind which Jesus founded.

This established fact ought to clear up some things about which Baptists are very much misunderstood. This is why we cannot accept members from other "churches" on their so-called baptism; we cannot invite them to the Lord's Table with us; neither can we enter any organic union with them.

We belong to a New Testament church; they belong to a man-made organization which is called a "church!"

"Do you mean that one must belong to a Baptist church in order to be saved?" someone may ask. No, indeed! Salvation is in Jesus Christ (I John 5:11,12); saved people should ask for fellowship in a New Testament church (Acts 2:41). All true believers are saved, but not all of these belong to the kind of church which Jesus founded.

If you are lost, come to Jesus and trust Him for salvation. If you are saved, ask for fellowship in a New Testament church. It does make a difference which "church" you belong to! When you pass by the kind of church which Jesus founded and substitute some man-made organization, you thereby call His judgment into question and disobey His commands. Be sure that you are saved by Jesus Christ and then ask for fellowship and His kind of church.

Value Of Prayer As Seen By The Example Of Jesus

1. Prayer, to our Lord, was more important than teaching and healing, for great multitudes came together to hear and be healed, but He withdrew Himself into the desert and prayed (Luke 5:15,16).

2. Prayer, to our Lord, was more important than rest, for "in the morning a great while before day, He rose up and went out and departed into a desert place and there prayed" (Mark 1:35).

3. Prayer, to our Lord, was more important than sleep, for "He went out into the mountain to pray and He continued all night in prayer to God" (Luke 6:12).

4. Prayer, to our Lord, was more important than the working of miracles, for instead of working a miracle to deliver Peter, He said: "I have prayed for thee that thy faith fail not" (Luke 22:32).

5. Prayer, to our Lord, was more important in securing workers than either money or machinery, for He said, "Pray ye the Lord of the harvest that He send forth laborers into His harvest" (Matt. 9:38).

6. Prayer, to our Lord, was more important to be taught than preached, for He taught men to pray, but we have no record that He ever taught them to preach (Matt. 6:5-15).

7. Prayer, to our Lord, is more important than all other ministries, for "He ever liveth to make intercession for us" (Heb. 7:25).

The earthly ministry of our Lord was begun in prayer (Luke 3:21), continued in prayer, and ended in prayer (Luke 23:34).

The Heavenly ministry of our Lord was begun in prayer (John 14:16, "I will"), and is now continued in prayer (Heb. 7:25).

"Lord, teach us to be praying" (Luke 11:1).

CHRISTIAN GIVING

A gentleman called on a well-to-do merchant for a contribution to a charitable object.

"Yes, I must give you my mite," said the man.

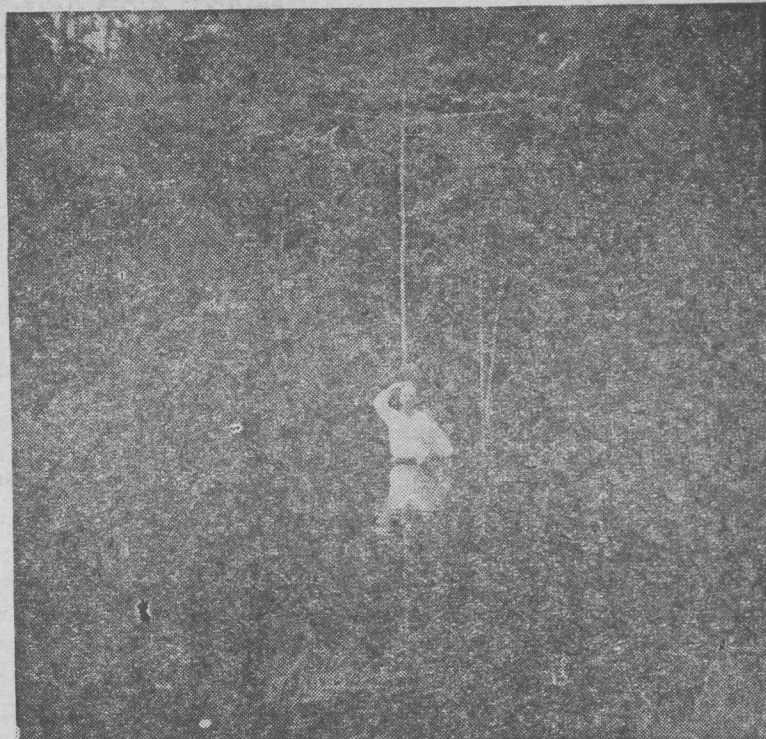
"Do you mean the widow's mite?" asked his friend.

"Certainly," answered the merchant.

"I shall be satisfied with half as much as she gave," said the solicitor. "How much may you be worth?"

"Oh," said the merchant, "about seventy thousand dollars."

"Then," said the friend, "give me your check for thirty-five thousand dollars; that will be half as much as the widow gave, for she gave, you remember, 'all that she had even all her living.'"



Paul Calley baptizing a man at Mourapiranga. Note the thick jungle back of the small stream.



Part of the crowd that came to the baptizing at Mourapiranga.

Native Workers Gaima And Castro Give Written Reports

Dear Bro. Overbey:

We received your letter yesterday telling of the Hunters departure date, etc. I have already written and am getting off on today's plane a letter to Dr. Money, also Miss Noetzle. The time will soon roll around for them to be here.

I am enclosing receipts for April salaries signed by Juan Castro and Simon Gaima; also receipt signed by Don Simon for the \$17.00 designated to him for shoes, pants, and shirts.

Their reports for the past month are as follows:

Simon Gaima

Places visited: Astoria, Chiwa, Mapa Cocha, Polis, Hungurahui, and Manacanamira.	
Homes visited	251
Conversations	69
Portions given out	22
Tracts given out	305
Times preached	18
Gospels sold	12
Religious books sold	2

Juan Castro

Homes visited	1215
Conversations	186
Portions given out	17
Tracts given out	1505
Times preached	8
Bibles sold	3
New Testaments sold	1
Gospels sold	25
Religious books sold	6

When I mentioned in my letter that the Hunter's things should be consigned to Sr. Mario Nino, I presumed that you already had this information through Bro. Lewis. Actually the name of the

business firm is "Mario Nino y Cia," and should come in their name.

We have been having rain, rain and more rain here of late. It rained almost 24 hours without let-up beginning Sunday night about 7 o'clock. It was cloudy a good part of the day yesterday, and today doesn't look too promising. The rivers and lakes are rising.

Marguerite Hallum

MISSIONARY CONFERENCE

Remember that it is only six months until the Nation-wide Missionary Bible Conference at Canfield Avenue Baptist Church, Detroit, Michigan.

Hallum Letter

(Page one, Column five)

cumstances, neither with the preacher nor in the congregation. God requires silence in His services except the voice of the preacher, Habakkuk 2:20, regardless of what the Pentecostals and other Holy Rollers do and say.

R. P. Hallum

MISSIONARY DEPARTMENT

PAGE THREE

MAY 28, 1955

NOTICE

Anyone desiring more information about this mission work write to the Secretary of the Mission. Address your letter to:

H. H. OVERBEY
1210 E. Grand Blvd.
Detroit 11, Mich.

Royal Calley

(Page two, Column one)

Last week his mother came from Codajaz to see him. It was a very sad reunion. A mother's love is strong. She did not hesitate to hug and kiss him and wash his face with her tears. The young fellow is however, becoming very courageous. You can notice the difference since he has been saved.

The boat could not carry all the sand that we need (at Codajaz). We will have to buy ten more meters when it returns. The freight is already paid in advance, so there will be no more freight charges. We did not have to pay to carry the sand to the boat as that figured in the price of the sand. The lumberyard also furnished the truck for the lumber for nothing. The other things we had to hire a truck to carry. The tile had to be boxed with paper straw in between each tile. If not it would have arrived all broken in pieces. Everything must be bought here (Manaos) and shipped there (Codajaz) as they do not have anything. You can get brick and tile in Quari and that is all. We must still buy drain pipes for the roof, hardware for the windows and doors, etc., and light fixtures and paint. The building is more expensive by a lot, than the estimation. One reason is that everything has jumped so in price here. We hope to offset the increase by doing the work ourselves. There are also the windows and doors to buy yet for the building. We will have them made here. Here they have machines for doing the cutting, etc. That will be an expensive item. Everything from now on will be bought through John Dias. Bro. Rodrigues will help him to find the best prices. He knows all the suppliers here as he has worked in the business so long. You should see the beautiful work that he can do with a wood chisel, saw and hammer. He is really tops. If he were to be working at home, I am sure that he would be a construction foreman. Bro. Overbey, if you knew him I am sure that you would like him, for he is a man that, when something is to be done, he does it without nonsense.

He used to be a Presbyterian and is sound on grace, and now that he is a Baptist, he is sound on the church and baptism. Mr. S—— wanted him to take care of his church while he was away somewhere, but Bro. Rodrigues said that he would not preach in his church again for anything in this world, and then he told him how that he never once mentioned the other heresies that they have and said that he was out of it and that he was happier than he had ever been in his life, for he can now preach it the way it is written and that was more than Mr. S—— could do, and that he could not preach in his church without preaching on these things and that he was sure that Mr. S—— would not care for that, and Mr. S—— said that he certainly would not, so that ended that. Bro. Rodrigues once after learning, is not bashful to tell his old chums that he cannot cooperate with them.

The photos that you want are being developed. I was to leave tonight for Codajaz, but the trip has been cancelled again. This is the third time. It is to leave tomorrow night they now say. I did not go with the others because I am taking my family with me this time, and to travel on those freight boats with children is very uncomfortable, and the water and food is terrible. I don't mind it at

FINANCIAL REPORT FOR APRIL, 1955

Southside Baptist Church, Paducah, Ky.	\$ 44.73
Faith Baptist Church, Lawtey, Fla.	8.50
First Baptist Church, Arabia, Ohio	20.00
New Hope Baptist Church, Dearborn, Mich.	97.30
Bible Missionary Baptist Church, Marietta, Okla.	20.00
Faith Missionary Baptist Church, Royal Oak, Mich.	5.78
Liberty Baptist Church, Toledo, Ohio	24.73
Liberty Baptist Church, Toledo, Ohio (Young People)	17.46
Bellview Baptist Church, Paducah, Ky.	45.40
Mt. Pleasant Baptist Church, Chesapeake, Ohio	32.70
East Sligh Avenue Baptist Church, Tampa, Fla.	6.00
Woodlawn Terrace Baptist Church, Memphis, Tenn.	20.00
Hopewell Baptist Church, McLeansboro, Ill.	40.00
Seven Springs Baptist Church, Dycusburg, Ky.	24.59
Calvary Baptist Church, Richmond, Ky.	13.24
Southside Baptist Church, Winter Haven, Fla.	25.00
Ocoonita Baptist Church, Ocoonita, W. Va.	16.33
Chattaroy Baptist Church, Chattaroy, W. Va.	15.00
Salem Baptist Church, Samaria, Ky.	7.00
Bethel Bible Baptist Church, Mansfield, La.	9.75
Julien Baptist Church, Gracey, Ky.	13.58
Hampton Baptist Church, Hampton, Fla.	25.00
Hopewell Baptist Church, Mayfield, Ky.	40.80
Emmanuel Baptist Church, Bristol, Tenn.	15.00
Mount View Baptist Church, Watauga, Tenn.	70.14
Seventh Street Baptist Church, Cannelton, Ind.	9.47
Franklin Road Baptist Church, Memphis, Tenn.	29.00
First Baptist Church, White Plains, Ky.	15.00
Faith Baptist Mission, Chicago, Ill.	30.98
Water Valley Baptist Church, Water Valley, Ky. (Adult Sunday School Class)	5.00
Lucasville Baptist Church, Lucasville, Ohio	70.26
Grace Baptist Church, Cincinnati, Ohio	75.40
Bethel Baptist Church, Sugar Grove, N. C.	10.00
Liberty Baptist Church, Flint, Mich.	13.15
Leavenworth Baptist Bible Class, Leavenworth, Kan.	5.00
Blackburn Baptist Church, Marion, Ky.	5.00
Kirbyton Baptist Church, Bardwell, Ky.	20.95
Hopewell Baptist Church, Arlington, Ky.	15.59
Shady Grove Baptist Church, Wickliffe, Ky.	24.14
Jordan Baptist Church, Berwyn, Ill.	47.14
Newby Baptist Church, Richmond, Ky.	14.72
Salem Baptist Church, Samaria, Ky.	15.00
Pleasant Grove Baptist Church, Hickory, Ky.	7.11
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
First Baptist Church, Iquitos, Peru	10.00
Cedar Creek Baptist Church, Cedarville, W. Va.	5.00
South Side Baptist Church, Sanford, Fla.	10.00
Cleaton Baptist Church, Cleaton, Ky.	75.00
Liberty Baptist Church, Central City, Ky.	53.83
Zoar Baptist Church, Fancy Farm, Ky.	10.03
Little Obion Baptist Church, Wingo, Ky.	15.53
Mt. Hebron Baptist Church, Lancaster, Ky.	63.66
Second Baptist Church, Marion, Ky.	32.44
Calvary Baptists, Ashland, Ky.	50.00
Mt. Zion Baptist Church, Buchanan, Ky.	6.22
Harmony Baptist Church, Pine Bluff, Ark.	50.00
Willisburg Baptist Church, Willisburg, Ky.	15.00
First Baptist Church, Arabia, Ohio	37.00
Canfield Avenue Baptist Church, Detroit, Mich.	192.55
Rosedale Baptist Church, Rosedale, W. Va.	5.00
First Baptist Church, Greenup, Ky.	25.00
Westwood Baptist Church, Toledo, Ohio	25.60
Upper Tug Mission of Elizabeth Jarrel Baptist Church, Louisa, Ky.	10.00
Temple Baptist Church, Evansville, Ind.	14.87
Bryan Station Baptist Church, Lexington, Ky.	15.00
Repton Baptist Church, Repton, Ky.	30.00
Appalachian Mountain Missionary Baptist Fellowship, Bristol, Tenn.	5.00
Grace Baptist Church, Base Line, Mich.	400.00
Grace Baptist Church, Base Line, Mich. (B. T. U.)	6.10
Grace Baptist Church, Base Line, Mich. (Ladies Bible Class)	10.00
Grace Baptist Church, Base Line, Mich. (B. T. U.)	4.17
First Baptist Church, Russell Ky.	47.05
Myrtle Tree Baptist Church, Everman Creek, Ky.	20.00
Clinton H. Craig, Robertsburg, W. Va.	15.00
Spencer Randolph, Chicago, Ill.	6.45
Ewell V. Wilkinson, Carlsbad, N. M.	10.00
A. L. Wilkinson, Carlsbad, N. M.	10.00
Mr. and Mrs. W. T. Burseson, Knoxville, Tenn.	2.00
Spencer Randolph, Chicago, Ill.	5.71
Mr. and Mrs. Harry Bayless, Macedonia, Ill.	10.00
Mr. and Mrs. G. F. Hall, Noblesville, Ind.	3.00
Spencer Randolph, Chicago, Ill.	14.45
Garland Crews, Evansville, Ind. (Student in Tri-State Baptist Bible College)	20.00
A Friend in Toledo, Ohio	5.00
R. R. McTaggart, Melbourne, Fla.	5.00
Spencer Randolph, Chicago, Ill.	6.38
Elder R. E. Hawkins, Milford, Ind.	30.95
A Baptist in Philadelphia, Penna.	3.00
Mrs. Mirtie Gupton, Warm Springs, Ark.	1.00
R. E. Murphey, Doyline, La.	10.00
Miss Kitty Bullington, Atwood, Tenn.	4.00
Miss Maude Hunt, Franklin, Ky.	5.00
A Baptist in Philadelphia, Penna.	3.00
Mr. and Mrs. Jesse L. Willis, Monticello, Ark.	20.00
Members of Port Norris Baptist Church, Port Norris, N. J.	300.00
Spencer Randolph, Chicago, Ill.	10.00
J. H. Kain, West Cape May, N. J.	10.00
Mr. and Mrs. G. F. Hall, Noblesville, Ind.	2.00
TOTAL	\$2876.93

As the Lord leads you, send all offerings for mission work to the treasurer of this mission. Address to:

ELDER Z. E. CLARK, Treasurer
Baptist Faith Missions
P. O. Box 551
Evansville 3, Indiana

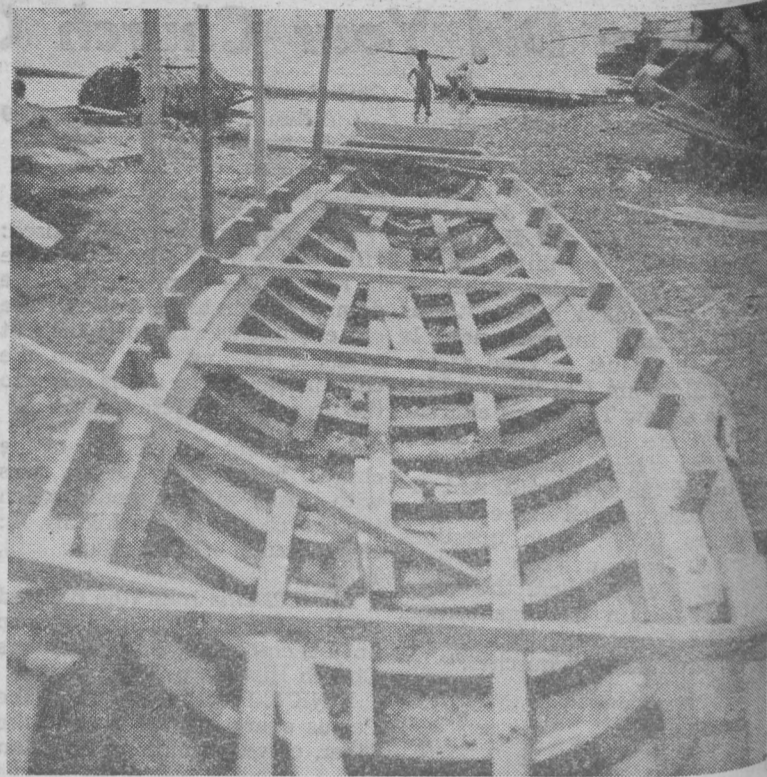
all, but don't want to expose my children if possible.

Bro. Manuel Sarmiento Lima is going with me. He will stay there with them after I return. I have not noted the price of transportation yet as I don't know what

it will be. They will not sell tickets here until the afternoon that the boat leaves.

Now I would like to tell you something that I have had on my heart for a long time. I think that you have noticed that I am never

OFFERINGS FOR PAUL CALLEY'S BOAT



This is how the boat for Paul Calley looked when torn down to the shell. It was necessary to tear the top off and put the board around the top to make it more stable and safe. Then a house was built on this boat with an aluminum roof. The house has a basin and toilet inside and also a place to take a shower bath. Now that the boat is finished it is the talk of the place and there is none like it on the Jurua River anywhere. This has added \$235.28 to the cost of the boat making the total cost \$1394.46. The Lord willing, we will run a picture of the finished boat as soon as we receive the picture. If you want a part in this boat, send your offerings to: Z. E. Clark, Box 551, Evansville, Ind., and mark it for the Paul Calley boat.

Special offerings for the purchase and equipment of boat for Bro. Paul Calley, in Brazil:

SEPTEMBER, 1954	
East Maine Baptist Church, Des Plaines, Ill.	\$ 44.73
OCTOBER, 1954	
Canfield Avenue Baptist Church, Detroit, Mich.	22.00
Frank Parrish, Carrville, Va.	1.00
NOVEMBER, 1954	
Canfield Avenue Baptist Church, Detroit, Mich.	33.88
Comer Warren, Detroit, Mich.	10.00
DECEMBER, 1954	
Grace Baptist Church, Base Line, Mich. (Ladies Bible Class)	60.00
Mr. and Mrs. J. W. Schmidt, San Bernardino, Calif.	5.00
JANUARY, 1955	
W. B. Snell, Chesapeake, Ohio	25.00
Bobby Mack, Opelika, Ala.	20.00
Faith Baptist Mission, Chicago, Ill.	49.41
Grace Baptist Church, Cincinnati, Ohio	15.00
Canfield Avenue Baptist Church, Detroit, Mich.	88.52
FEBRUARY, 1955	
Faith Baptist Mission, Chicago, Ill.	31.78
New Hope Baptist Church, Dearborn, Mich.	75.00
New Hope Baptist Church, Dearborn, Mich. (Ladies Bible Class)	15.00
A Friend, Sweetwater, Tenn.	250.00
Mrs. Martin C. Leonard, Worthington, Minn.	5.00
Canfield Avenue Baptist Church, Detroit, Mich.	21.10
MARCH, 1955	
Bobby Mack, Opelika, Ala.	25.00
Grace Baptist Church, Base Line, Mich.	100.00
Grace Baptist Church, Base Line, Mich. (Ladies Bible Class)	42.00
Canfield Avenue Baptist Church, Detroit, Mich.	7.50
TOTAL	\$ 945.69
Cost of boat	\$ 150.00
Penta outboard motor and parts	479.39
Public address system, two loud speakers, microphone, battery, generator and motor for charging battery, battery tester, wiring and clamps	529.79
Aluminum, lumber, basin, toilet, materials, labor, etc., for new house on boat	235.28
TOTAL COST OF BOAT	\$1394.46
TOTAL RECEIVED TO DATE	945.69
BALANCE NEEDED	448.77

If you want to have a part in this boat, send your offering marked for Paul Calley boat.

lavish in my praise about anyone, at Canfield as they were at Harmony. It has been through you that I have learned much truth, and also through you that I have found much inspiration. When we have needed in sickness, I know that you led in sending me aid. To know that you pray for me gives me more comfort than any one else outside my father and mother. I think also that I can so truthfully say that outside of my intimate family that I have never received so much good from any other man. Bro. Overbey, I believe with all my heart that you are a holy man led of God. I thank God for you, and may He continue to bless you and yours.

Royal H. Calley

P. S. The exchange reached 92 in Rio de Janeiro but fell to 79 the next day. The highest the banks here offered is 79 to the dollar.

MISSIONARY DEPARTMENT

PAGE FOUR

MAY 28, 1955

"A Fool"

MABEL CLEMENT

(Continued from last week)

"Have the Saviour and apostles spoken of persons being saved while on earth?" inquired Arthur.

"They have," responded Mabel. "Thy faith hath saved thee," said Jesus to a poor, sinful woman. (Luke 7:50)."

"Then that settles the controversy," Arthur replied. "Now we want you to prove that the penitent believer is saved; give us your proof-texts."

"Well," said Mabel, "I shall group my proof-texts. Here they are: 'Thy faith hath saved thee.' (Luke 7:50). 'Lest they should believe and be saved.' (Luke 8:12.) 'Thy faith hath saved thee.' (Luke 8:42.) 'Believe on the Lord Jesus Christ and thou shalt be saved and thy house.' (Acts 16:31.) 'It is the power of God unto salvation to every one that believeth.' (Rom. 1:16.) 'It pleased God by the foolishness of preaching to save them that believe.' (I Cr. 1:21.) 'By grace are ye saved through faith.' (Ex. 2:8) 'Receiving the end of your faith, even the salvation of your souls.' (I Pet. 1:9.) I have given eight proof-texts. I might give more; but these are sufficient. Any one of them sustains my position; and as I am fortified by so much of God's truth, of course I shall not be routed and driven from my intrenchments. The texts are not ambiguous. I think anyone endowed by nature with sound mind and a moderate share of common sense can see that they utterly demolish Campbellism. Now let us notice the first text, Luke 7:50. It was spoken to a woman that was a sinner, evidently a bad woman. She wept profusely, washed the Saviour's feet with tears, wiped them with the hairs of her head, kissed them with her lips and anointed them with precious ointment. Jesus said unto Simon, in whose house He was: 'I say unto thee her sins, which are many, are forgiven.' He then said unto the woman, 'Thy sins are forgiven.' But how Jesus? how did she obtain forgiveness or salvation? Was it by baptism? No! for Jesus said unto her: 'Thy faith hath saved thee.' Now there is no room for mistake here. This passage from the lips of God's own Son, who is the Saviour, teaches as plainly as language can that this woman was saved, not by baptism, but by faith."

"That's so," said Brother Jones, "that's so, sure. I think I'd despair of makin' it plainer than that."

"This is no way of learning what the design of baptism is," said the Doctor. "Why don't you come to the discussion of baptism?"

"We agreed to first inquire into the status of the penitent believer," replied Arthur, "and we must get through with it. If we find what is the character of the subject of baptism, we shall then be better able to decide what baptism is for."

"I hope the Doctor will not grow impatient," added Mabel. "Let us thoroughly ventilate the subject, give it a most patient and penetrating scrutiny. Our salvation may depend on it; and we should be candid and thorough."

"That's right and fair," added Brother Jones.

"Now," continued Mabel, "let us notice the second text, Luke 8:42. It is the language of the Master in the parable of the Sower. He represents the Devil taking away from the hearts of men the truth which they hear, and for what? 'Lest they should believe and be saved.' This passage is simple and easily understood. Suppose that Jesus had represented the Devil as hindering persons lest they should be baptized and be saved. Would not Dr. Stanly think this a capital proof-text? Verily, he would think it one of the most transparent in the Bible, letting in a flood of golden light on how to be saved! But it does not say that. Jesus says lest they should believe and be saved, teaching us if they believe they will be saved."

"I object to your text and your logic," said the Doctor. "It is true none can be saved without believing and, equally true, none can be saved without baptism. The believing leads on to baptism."

"The evident object of the Devil," replied Mabel, "is to prevent believing, for he knows if men believe they will be saved. But, lest we be tedious, let us hasten on and pass over some of the proof-texts in order to get beyond Pentecost, for I have been listening for the Doctor to accuse me of being in the Jewish dispensation. I wish to show that this doctrine runs through the New Testament like a rich vein of gold. Let us examine Acts 16:30,31. Soon after Paul and Silas came to Philippi a certain damsel who was a soothsayer began to follow them, crying: 'These are the servants of the Most High God who show us the way of salvation.' She did this many days and thus announced the fact that these were God's servants sent to show unto the people the way of salvation. Perhaps a few believed it, many doubted or disbelieved it. But when the earthquake unbarred the doors, knocked off the shackles, loosing all the prisoners, and the jailer looked all the existing facts in the face, he firmly believed that soothsayer told the truth. This led him to fall at their feet a convicted sinner, sor-

rowing that he had thrust them into the inner prison and made their feet fast in the stocks, thus sinning against them and God. Trembling like an aspen leaf, he brought them out and said: 'Sirs what must I do to be saved?' Paul and Silas knew how to answer that question; and as they did answer it, of course, their answer was correct. Surely none can doubt this. Their answer was full, complete, lacking nothing. They told him all it was necessary for him to do. What was their answer? 'Believe on the Lord Jesus Christ and thou shalt be saved.' The only thing they told him to do was to believe; and they declared if he did he would be saved. Now there is no possible way to misunderstand or avoid this. It is so plain that children can readily understand it."

"That's so," said Brother Jones; "that's so, sure."

"Now let me show you," said Dr. Stanly, "that your theory will not hold water. According to what you propound as the Bible plan of salvation, it is not necessary for the sinner to repent; all you require of him is just to believe. I think if you will tie a few grains of consideration to your theory it will be utterly demolished by the weight of its own absurdity. Who ever heard of a sinner saved without repentance? Yet this your theory drives you to, and you argue it with might and main."

"It is very strange, Doctor," replied Mabel, "that you talk thus. Pardon me, but if you would put a few grains of remembrance into your mind you would not make such statements. We have proven by the Bible that repentance is necessary to faith—that it ever precedes faith. Repentance and faith are not only sacred duties, but are inseparable graces wrought in the heart of the Holy Spirit. Now the jailer had to repent in order to believe. Why did not the inspired apostles tell him to repent? Evidently because he was then repenting—at that moment his soul was swayed by the power of penitence, or sorrow for sin. See how he sprang in, trembling, fell at the feet of the apostles, brought them out of the prison and said: 'Sirs, what must I do to be saved?' Who can doubt his penitence? The apostles, seeing he was filled with penitential sorrow, told him to do what yet remained (the only thing that did remain) for him to do in order to his salvation. They told him to believe, and declared he should be saved. Now, Doctor, if you support your theory you must flatly contradict and falsify the two inspired apostles. Who are right—Campbellites or Paul and Silas? Both cannot be right; this is out of the question. Of course the apostles are right."

"If the apostles had taught the doctrine that we teach, Doctor," said Arthur, "they certainly would, in answering that question, have said, 'Believe and be baptized.' If a poor sinner, trembling under a sense of sin, should fall at your feet and inquire, 'What must I do to be saved,' what answer would you give him?"

"Why, I would tell him to obey the Saviour, comply with His requirements, believe, repent, confess and be baptized for the remission of his sins," replied the Doctor, positively.

"Then you and the apostles hold theories that are at war with each other," said Arthur; "for they gave no such instruction."

The Doctor bit his lip and twisted his mustache as if he meant to tear it all out by the roots. The spectacle man twitched his chair tremendously and the stoop would have gone quite out of his back, had his body not sprung forward in shape of a curve that he might fasten his piercing gaze more clearly on the face of the mortified Doctor. The stare was bold almost to impudence and the Doctor fairly wilted under it.

"If Paul and Silas had been Campbellites," added Mabel, "they would have told the jailer that there was not a shadow of hope for him without baptism—that he must be baptized or he could not be pardoned, saved or enter the kingdom of God. This Campbellites all teach and always teach. But the apostles did not teach this: so they were not Campbellites."

"That's so, sure," chimed Brother Jones.

"I put two passages together, because they are alike so far as the point we are discussing is concerned: 'It is the power of God unto Salvation to every one that believeth.' Rom. 1:16. 'It pleased God by the foolishness of preaching to save them that believe.' I Cor. 1:21. These passages teach that the gospel leads persons to believe. This is true; men cannot be saved without a knowledge of the gospel. They also teach that it is the good pleasure of God to save as many as believe. It does not say to every one that believeth and is baptized. Paul never said such a thing in his life. No! it remained for a very modern and a comparatively small denomination to make this belief the principal dogma of their teaching and to expect the world to receive their arbitrary dictum readily and feel hurt if they do not. But I need not try to simplify these passages; they are amply, sufficiently plain. Without note or comment they support my proposition and utterly demolish the main pillar of the Doctor's creed."

"My creed is the New Testament," said the Doctor. "That is all the creed I have."

(Continued Next Week, D. V.)

III. He Was A Fool In His Attitude Toward The Nature Of Life

If you found that the description thus far fits you, then doubtless this fits you too. This man looked ahead to long and happy years of retirement when he would rest from all his labors and take his ease. There was just one factor he neglected to consider: the uncertainty of life. James says:

"For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."—James 4:14.

Many a person is dreaming and planning and scrimping and saving right now for that wonderful day of retirement to a cottage in Florida or California or Canada. Perhaps you are such a person. You are keeping up your social security payments as well as your insurance premiums. You are denying yourself many pleasures now for the sake of those who hope to enjoy some happy tomorrow. But did it ever occur to you that you may be dead and that some of yours out in eternity tomorrow? God gives no man promise of life beyond the present moment. God holds in His hand the thread, the silver cord, that snaps at your life. One day He is going to snap it, separating your soul from your body. Your body will rot and your lifeless to the floor, and you will breathe one last long sigh as you lie in bed, and suddenly your soul will take its flight into eternity. What then? "... it appointed unto men once to die, and after that the judgment." Are you ready to go? Are you trusting the Lord Jesus Christ as your Saviour from sin?

There is one final way in which the man of this parable was a fool.

IV. He Was A Fool In His Attitude Toward The Nature Of God

If he did believe in God and had not made his money and possessions into his god, then he was a fool in his attitude towards God. He was like many people today. He evidently believed in a God of love, who loved him so much that he would overlook all sins, all imperfections, and welcome him into Heaven regardless of what he had done in this life. But God said, "Thy soul is required of thee." This is not the happy surrender of the soul to God by a dying saint, but the reluctant release of the soul to the death of a dying sinner. God is a God of love—but that very fact requires that He punish sin. And those who are expecting God to let them by on the basis of His mercy or their good works and are ignoring the Lord Jesus Christ the One who became the Substitute for sinners on the cross and whose blood and His holiness revealed the nature of God is best revealed in the fact that He sent His Son to die for our sins. He loves sin and His holiness requires that He judge sin. But He loved us that He punished sin in our stead, that "whosoever believeth in Him, should not perish but have everlasting life." May God grant you faith to believe His Word.

BRO. SIMS RECOVERING—WITH HIS FAMILY



Brother James H. Sims and his five children. This picture was taken by Mrs. Sims on the occasion of Brother Sims' first opportunity to visit with the children in four months. He had just been allowed to get up in a wheel chair and was wheeled out to the lobby of the hospital to see the children. At the time of the picture, his right leg and right arm were still in a cast. The casts have now been removed and the Sims family is permanently reunited at their residence in Carmi, Illinois. The children, left to right, are James, Suzanna, Mark, Andrew, and Timothy.

Campbellite Hypocrisy

(Continued from page one)
Truly the "legs of the lame are not equal."

"Throw This Stuff Out"

(Continued from page one)
terday, today, and forever." What would He do about the coke vending machines, the gymnastic apparatus, the ping pong tables and the church kitchens? The answer is, He would say,

"Take These Things Hence!"

Yes, and what would He do should He come to a church on Sunday night and find the building dark, and a motion picture machine chattering away? He would overturn the thing, and He would say, "Take this thing hence!" "Get it out of here!" "It is written, mine house shall be called a house of prayer, and you have made it a picture show." "Yes, but this is a good film—it teaches a good lesson." So were the doves good doves and so were the animals good animals in all probability, but Jesus drove them out. Moving pictures furnish entertainment, and the place of worship is no place for entertainment. Preachers are going to eventually rue the day, they started putting in motion pictures, for it is going to (already has to some extent) take the place of the preaching of the gospel.

A Church Has No Social Function

The modernized Great Commission reads like this, "Go ye into all the world and make disciples, baptizing them in the name of the Father, and of the Son and of the Holy Spirit teaching them to observe all things whatsoever I have commanded you, entertaining them, amusing them, and caring for all their social needs."

Read the bulletin of the average church, and you will find that more time and energy is expended on eating, drinking, and amusing than on the worship and actual service of God. A supper to-night, a covered dish luncheon tomorrow, a "Sweetheart banquet" the next night, a "Father and Son banquet" the following night, a big "Brotherhood" blow-out the next night, so on. All that is considered a necessary part of the program of the church. Who ordained it so? Did Jesus? No! Just

as church people have changed the organization of the church, adding all sorts of auxiliaries, so they have changed the program of the church. They have tacked on things that Jesus never gave any warrant for. The auxiliary system, and the social program common to churches are both an insult to Jesus Christ! They both assume that Jesus didn't have sense enough to know how to organize His church, and didn't have sense enough to give it a sufficient program.

"But We Must Hold Our Young People"

Hold them by giving them cheap picture shows, cheap entertainments, cheap imitations of what the world has to offer? Often young people discover that the world has much more attractive entertainment and amusement, and they plunge into that and forsake the weak, pale church stuff that was afforded them. Who can blame them? One of the most fatal things in this world is for young people to come to regard a church as just another club or amusement agency. As such a church simply cannot compete with the world.

What Will Hold Young People?

The answer — and the only answer is, GENUINE CONVERSION, in which they are born again, given a new nature, and come to be indwelt by the Spirit of God. All too often children and young people are pulled and hauled into the church during evangelistic meetings without any knowledge whatsoever of the new birth. The evangelist must make a success—the church must have a successful meeting — and the young are roped in. What does the church have? It has a bunch of unregenerates, and consequently it must needs furnish that which appeals to the nature of the flesh, which is all the nature they have. That is exactly the thing that leads a church into a social program. They try to hold a bunch of people both young and old through "belly appeal," and satisfaction of the "lust of the eye." Many such members could be characterized by Paul's words, "Whose god is their belly, and whose end is destruction."

"A Church Can't Run Without It!"

That is what people have told us time and time again. There is just one thing wrong with that statement—IT IS NOT SO! The writer of these lines has been pastor of one church for nearly 25 years, and we have never had any social program as a part of the program of the church. We don't

even have a church kitchen (praise the Lord!). We never put on a picture show, and we make no effort whatsoever to entertain. Yet for years and years we have had the largest congregations we have ever known any church of similar size to have. We have no lack of young people, and they are far more consecrated than the average church group of young people to be found today. All down through the years we have had young men to grow up and enter the ministry, and this doesn't happen unless there is deep spiritual interest.

We hear so much about the necessity of "RECREATION" today, and often that is set forth as the cure for juvenile delinquency. Many young people who are supposed to be in such need of recreation, don't know a bloomin' thing about work. What do they need recreating from? Churches have gone wild over "recreation." Parent Teachers Associations seem to think that if all the young people could be gotten to dancing, we would have no more juvenile delinquency. (How stupid can people be?) Why, dancing, which is a form of sex exercise, often leads to delinquency!

New Birth Needed!

The kind of RE-CREATION that young people (and all people) need is the kind that Jesus spoke of when He said, "Ye must be born again." Born again young people will not become delinquents. Yet, instead of emphasizing the conversion of young people, churches put their emphasis on play and fun and frolics. Places of worship are constantly desecrated and secularized, and people are given a wrong notion as to what churches exist for.

Is this writer opposed to Christian people ever getting together in a social way? No. A reasonable amount of getting together in this fashion may be helpful, but it should not be as a part of the function and program of the church. Most of the social life of church people should be in their homes.

Sometimes the writer's Sunday school class arranges to have supper together at some place agreed upon, sometimes other groups meet for some sort of a "get-together," but not as a part of the program of the church and not to carry out the Great Commission. Is there a difference? There certainly is. For illustration we think of a business concern that invited all of its employees to a picnic out in a park. Management and employees all met for a bountiful meal. There was a general good time all around, but the point we make is this: That concern was not in the picnic business as such. The business of that concern was marketing a certain product. No employees took a job with that company with the idea that it was the business of the company to amuse, entertain and feed him on picnic food. When they met for the picnic in the park, they did not meet to carry on the stated functions of the company. That was something purely incidental, and wholly apart from what the company existed for. The company has no social function whatsoever.

It is even so with a church. It has no social function. It was not commissioned to furnish social life for anybody. When a church maps out a social program as a part of the program of the church, it steps outside the bounds of what it was started to do. Yet that is exactly what many churches are doing. They have invested thousands of dollars in equipment for the promotion of social life, and the time and energy expended on the social program overbalances everything else. Often churches organize and equip ball teams. Thus the church goes into the ball game business. When and where did Jesus ever authorize a ball team? But after all, what do many church people care as to what Jesus did or said? After all, He didn't live in the 20th century. (Did the Son of God know only the first century?)

While wise people of this modern day add to the program which Jesus outlined for His church, de-

18 Questions

(Continued from page one)
ples of Christ denomination . . . Although his followers who were known as Campbellites, had maintained nominal connections with the Baptist denomination from 1813, differences of opinion developed and in 1827 steps began to be taken toward the formation of a separate denomination which came to be known as the Disciples of Christ" (Vol. 4, p. 671).
That corroborates all of our above affirmations. (1) Campbell led in the founding of a church. (2) It was a new denomination. (3) While it was called by it proponents "Disciples of Christ," it was known in that day as the "Campbellite Church," and its members as "Campbellites." (4) Steps were taken in 1827 to form the new denomination.

Eighteen Questions

1. What relationship did Mr. Alexander Campbell have to the church now called "The Church of Christ?"
2. Was he ever a member of the true church of Christ?
3. If so, what and how did he become a member of it?
4. Was he a member of the true church when he was identified with the Presbyterians?
5. Was he a member of the true

linquency grows worse, and churches grow ever more worldly and world conforming. Many churches are even having dancing on the church premises. And the very churches that emphasize kitchens and recreation parlors and Sunday night "fellowship hours" (alias Sunday evening parties), are unable to get a handful of people together for a prayer meeting. This shows how carnal churches are. The whole interest is in the gratification of the flesh — not in the cultivation of the spirit.

What is needed is that Jesus shall once more walk through places of worship, to cast out the things that desecrate the house of God, and to cry out, "Take These Things Hence!" "Get this stuff out of here . . . my house shall be called an house of prayer!"

The Revival Needed

Look at the church premises after Jesus has walked through. What a sight! Out there in the back alley there is a pile of junk ten feet high. Cook stoves, dishes, ping pong tables, motion picture machines, and all of the stuff that the Devil has managed to clutter up that church with through the years. Glory hallaleujah what a revival! The kind the Ephesians had, when as truly converted people, they took the things of the Devil and piled them out in the street and had a big bonfire.

Yes, he who is the same, "yesterday, today and forever," still abhors those things that desecrate the place of worship. His word still is, "TAKE THESE THINGS HENCE!"

church after he broke with the Presbyterians and before he was baptized by a Baptist minister?

6. Did he become a member of the true church at the time of his baptism by a Baptist minister? If not, when?

7. Were the Baptists at the time of Campbell's baptism in the true church of Christ?

8. Was Campbell saved when he was baptized by the Baptist minister, or was he saved before or after his baptism?

9. Had Campbell died while he was in a Baptist association, would he have gone to Heaven?

10. If so, can people now die and go to Heaven although they are associated with Baptists in Baptist associations?

11. If not, how could Campbell be saved in Baptist fellowship but go to torment if he remained in it?

12. Was there a true church of Christ in existence before the days of Campbell?

13. If so, what was it called? Give the proof.

14. If there were a true church of Christ in existence before Campbell was baptized by a Baptist minister, why did Campbell go to a Baptist for his baptism? Were Baptists then in the true church of Christ?

15. Did the true church of Christ exist on earth during the Dark Ages?

16. If so, was it with the Roman Catholics? The Greek Catholics? or with whom?

17. What were the names some people called the true church, if it existed during the Dark Ages? If only one name, what was it?

18. If the true church ceased to exist on earth any time after its origin in New Testament days, whom did the Lord use to bring it back on the earth? When?

Who would like to answer the above questions? In public discussion, I have found some opponents very shy of questions. In fact, not so long ago, our opponent called me aside before the discussion opened and requested that no questions be asked.

—American Baptist

I Should Like To Know

(Continued from page one)
the first two words "65 Errors," it would have been a well named book. I have it in my library, and I know of no book, not even one written by an infidel, that is so far from the Truth as this one.

James H. Sims

(Continued from page one)
maker Street, Carmi, Illinois. A few invitations have already been extended, and those who desire to have Bro. Sims during 1955 are urged to write him and arrange dates as soon as possible. Remember that August 1 is probably the earliest date that he will be able to accept. The address.

Elder James H. Sims, 407 Schoolmaker Street, Carmi, Illinois.

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