

Missionary Department

BAPTIST FAITH MISSIONS

IN PERU SINCE 1935

IN BRAZIL SINCE 1923

A NEW TESTAMENT BAPTIST FAITH MISSION WORK JUST LIKE THE LORD JESUS COMMISSIONED HIS CHURCHES TO DO.

Go - Make Disciples - Baptize Them - Indoctinate Them. Mt. 28:19,20.

JUNE - - - - 1955

MISSIONARIES IN BRAZIL
ELD. AND MRS. ROYAL CALLEY
ELD. AND MRS. PAUL CALLEY
MIGUEL IBERNON
CICERO BISPO
MARIO ARAUJO
EUFRAZO SORAES
JOHN DIAS
ZACHARIAS NUNES de ABRIU
JOHN BENTES
FRANCISCO SANTIAGO
FRANCISCO LIMA
JOSE ROGRIGUES
MANUEL de AGUIAR
ARGIMIRIS
MANUEL SARMENTO
(Portuguese Language)

MISSIONARIES IN PERU
ELD. AND MRS. R. P. HALLUM
MISS MARGUERITE HALLUM
ELD. AND MRS. M. E. LEWIS
ELD. AND MRS. C. W. HUNTER
DON SIMON GAIMA
DON JUAN CASTRO
(Spanish Language)

NEW MISSIONARY FAMILY FOR BRAZIL



This is a picture of Bro. John Hatcher and family. Brother Hatcher is a new missionary for Brazil and will be going to Manaos, Brazil as soon as plans are completed and the Lord opens up the way. Bro. Hatcher is 30 years old. Both he and his wife are graduates of Georgetown Baptist College, and he has had eight years experience as a pastor. He has pastored churches at Shelbyville, Kentucky and Beattyville, Kentucky, and is now pastor of Peoples Baptist Church in Alton,

Illinois. Bro. Hatcher is a good sound preacher and a hard worker. He has proven to be faithful. His answer to the Lord's call to go to Brazil did not come as too much of a surprise. We have been expecting this for about three years. Beginning the first Sunday in June, Bro. Hatcher will be preaching in different Baptist churches and hopes to preach in a different church each Sunday from now until he leaves for Brazil. If you should like for him to preach in your church, write to him at once at: 3201 Oakwood,

Alton, Illinois. Remember that this is a faith work and the Hatchers are going out to the foreign field trusting that the Lord will supply their needs. We trust that many churches will begin to support this faith mission work to help meet the added expense. If the Lord leads you to do so, send your offerings for Baptist Faith Missions to: Elder Z. E. Clark, Box 551, Evansville, Ind. Remember to pray for the Hatchers. Add them to your prayer list along with the other missionaries.

Paul Calley Tells Of First River Trip On New Boat

Dear Brethren:

A few days ago we returned from a long journey that took us all the way to Amonho, near Peru, and the Lord blessed our journey greatly. We are happy to give you the good news that there were eleven professions of faith and six came for baptism, and ten were baptized during this journey.

We were gone for four weeks, lacking one day, but we needed much more time, and plan on taking longer in the future, the Lord willing.

On Wednesday, April 6, 1955, Bro. Cido Francisco Lima, one of our native preachers here in the Acre, my wife, son and I left Cruzeiro do Sul on the "Embaixador," our boat that we are so thankful for, with over a month's supply of food, gasoline and oil on board, and all that goes with a long journey. Also we had the loud speaker, battery and generator on board, but the first day a tube burnt out and we could not use it during the journey, but my son had his accordion and everywhere we went the people seemed to enjoy immensely the beautiful hymns that he has learned to play.

The first day on our journey we only traveled for six or seven hours and stopped at a place called Colonia where many people live. This is a different village

from the Colonia near Japiim. Several hundred people live here and there were approximately one hundred people at the service that night, but no visible results.

This place is a Catholic and Pentecostal stronghold, but they made us welcome, and we were invited back by the owner of the house where we had service, to preach there again.

The next morning we started early and traveled all that day and arrived at Parana dos Mouras at seven o'clock that night. As usual we were greeted warmly by the old "patriarch," Bro. Anastacio and family, and also Bro. Eufrazio, who is our oldest native preacher, but is very active and a diligent and faithful worker for the Lord.

The next day many people came by to visit and we had a good day of fellowship and service that night, with Bro. Cido doing the preaching. As usual Bro. Anastacio killed a large beef for us to eat and this preacher was thankful, because good fresh meat was the kind of food that I needed at this time. A few days before I had gotten out of bed from malaria fever and was still a little weak, but gaining strength fast.

The next day was Saturday, April 9, and a few people who lived far away, came to stay all night and be there for the services Saturday night and Sunday. (Page two, Column one)

First Report Is Received From Hunters Telling Of Arrival In Iquitos

Well, at last we have arrived in Iquitos. I thought maybe you and SHEETS might like to know something about our trip, so I will try to write a little of our experiences along the way. We left Dale, Ind., where we had been spending a week with my parents, Mr. and Mrs. August Guthrie Crofts. We spent the afternoon there. That night which was Saturday night, April 23rd, we left for Lima, Peru, where we were members of the Temple Baptist Church of a farewell party. We enjoyed the fellowship of the members and also of our good pastor, Bro. Strickland. We spent the night

with Bro. Z. E. Clark and his wife.

Sunday, April 24th, Bro. Z. E. Clark, drove us out to the airport at Louisville, Ky. Bro. Strickland, our pastor, and his family, Bro. Griffith, and Bro. Louis McDaniel and family were at the airport to see us off.

We left Evansville at 8:45 a. m. and arrived at Louisville at 9:10 a. m. We had a three hour lay over at Louisville and at 1:20 p. m. we left and arrived in Miami, Florida at 3:55 p. m. We spent the night at the Miami Airways Hotel, Sunday night. I must say I didn't find Florida to be as most people had me impressed that it would be.

Monday, April 25th we checked out of the hotel and at 4:35 p. m. we were on our way to Lima, Peru. We made two stops between Miami and Lima. One at Panama and one at Guatemala. We had nice flying all the way except over Alabama, we flew above a storm there which was rough flying. Later we found out over the radio that several people were killed during this storm in Alabama. We arrived at Lima at 5:15 a. m., Tuesday, April 26th. After going through customs, which only took a few minutes we were about to take a taxi, thinking that no one had gotten up at that hour to meet us, when Dr. Money arrived and took us to the Noetzi Pension where we spent our time in Lima.

We found Lima a very interesting town, and also beautiful. Some of their buildings exceed ours by far. We visited the "Par-

que La Oliva," which means Park of Olives. The olive trees here are over four hundred years old and are bearing this month for the first time in ten years. The trees are loaded with olives. We visited several points of interest while waiting for our Carnet de Extranjeria, which is a card with our picture, name, and also a

number on it for identification. We also visited a Cathedral that contains the bones of the man who conquered Peru. We could have viewed the bones by paying to get in, but we didn't do this.

We spent eleven days in Lima. It took that long to get our Carnets. Then we got through sooner than a lot of missionaries do. At 6:30 a. m. Saturday, May 7, 1955 we left Lima for Iquitos. It was raining when we got there. It took us about three hours and a half to make the trip. We flew about one hour and fifteen minutes of this over the mountains, during which time we had to take oxygen. The baby didn't like it too well, but he soon went to sleep and we didn't have any more trouble with him. Bro. and Mrs. Hallum and Marguerite were at the airport to meet us. Also another family, the Altons, missionaries under another mission. We found Iquitos to be about as we thought. We went over some of the town Saturday afternoon. It is quite dirty and is undesirable as far as a place to spend your life, without the Lord has called you, but if He has called you, you will find it as we did, almost like home already. As you know there are no paved streets here and it has been raining a lot. Yesterday the streets were very muddy, but are beginning to dry up now. It hasn't been too hot yet and the nights have been cool. It is their rainy season.

We enjoyed the church services here yesterday, May 8, even though we couldn't understand the message. It was good to be in

the house of the Lord and to meet and enjoy the fine fellowship with these Christian brothers and sisters here.

Of course we are receiving quite a lot of attention here. Marguerite says it is because some of us are light headed and blue eyed. There aren't very many people here like that. The children come and peek through the gate at us. The first thing we noticed here were the houses with the palm leaf roofs.

We want to thank everyone for their prayers, for the granting of our entry permit and also for our safe journey here. May you continue to pray for us. Especially (Page four, Column one)

INVITES READERS TO CONFERENCE



ELD. H. H. OVERBEY

Time is passing by. It is only five months until the Nation-wide Missionary Bible Conference at Canfield Avenue Baptist Church, Detroit, Michigan. Make your plans now to attend.

NEWS LETTER FROM MITCHELL LEWIS

Dear Friends in Christ Jesus:

In continuation of our journeys, we spoke at the Grace Baptist Tabernacle in Fort Scott, Kansas, April 5th. Wednesday and Thursday nights we were with Bro. John Hatcher, who will be going to Brazil in the next few months. We preached at the Temple Baptist Church, Evansville, Indiana, Sunday morning and enjoyed the fellowship with Bro. Strickland. We rejoiced to be with Bro. Z. E. Clark again and praise God for the Tri-State Baptist Bible College.

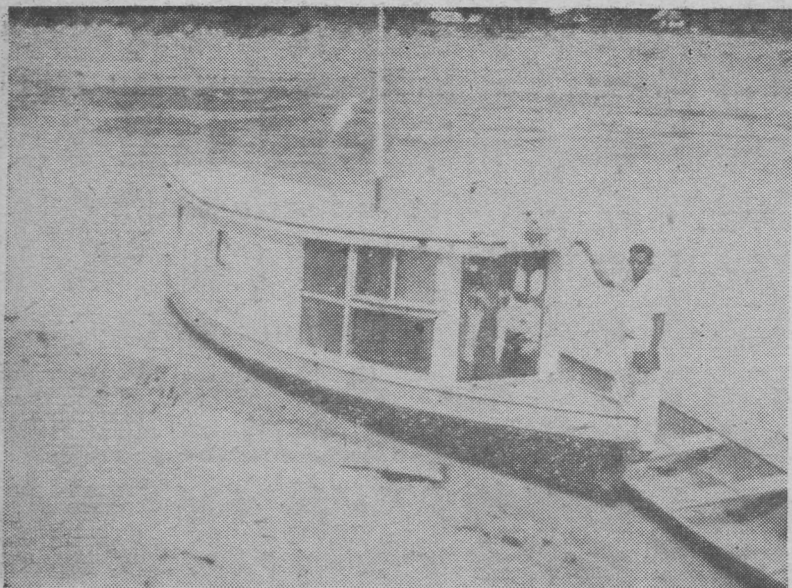
Monday morning Bro. Hunter and I went to Carmi, Illinois to visit with Bro. Sims and wife. The hospital staff was very (Page four, Column one)

ROYAL CALLEY'S SOON TO BE HOME

By H. H. OVERBEY

We had a cablegram from Bro. Royal Calley advising that he and family were to arrive in Detroit, Michigan about midnight Sunday, June 5, 1955. When we got home at noon Sunday, June 5, we received a cablegram from Bro. Paul Calley advising that Bro. Royal would be delayed several days in Belem, which is 1000 miles down the Amazon River below Manaos at the Atlantic Ocean. Bro. Royal Calley and family have now been in Brazil for three years and have served faithfully and have accomplished as much as any missionary we ever heard of in this short length of time for the first term on the (Page four, Column one)

THE FINISHED PRODUCT



A front view of the Paul Calley boat showing the screened in front part with Mrs. Paul Calley (Florence) standing in the front of the boat. This is at Campo de Santana on the Jurua River, 125 miles up river from Cruzeiro do Sul. Bro. Morrell, one of the members of the church at Campo de Santana is standing in front of the boat.

Paul Calley

(Page one, Column five)

The man and wife who were baptized during our last visit came to stay all night because it is several hours of hard rowing for them to come to church. Also Bro. Cido took my small motor and used Bro. Anastacio's smaller boat to bring people to church. A few came from Tatajuba, several hours journey up river and also stayed overnight with the old "patriarch," so we had a good crowd for a Saturday night.

I preached this night from the Epistle of Jude and we had an experience that we will long remember. I was just about half way in my sermon, when there was a great commotion of stomping feet to the right of me near the corner of the building. I did not realize what was happening until Bro. Anastacio's son kicked a writhing vicious looking black and yellow wounded snake in clear of the benches. Then he pounced on the snake with great courage and killed it with the heel of his shoe. It was a very poisonous snake, but the Lord stayed the Devil and no one was bitten. No one knew just how the snake had gotten into the building. Some thought it came in through the roof, which is of a native palm that grows in the jungle. The incident fitted right in with my sermon, and I used it to an advantage.

I gave the true story of the serpent in the third chapter of Genesis, and how it symbolized the Devil. I pointed out that when we saw our brother crush this serpent's head, Genesis 3:15 was being fulfilled. Also that the Devil is very much occupied at church services, doing his utmost to distract and draw the attention of those present that are lost, "Then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved."—Luke 8:12. That the Devil was not worried about losing those that were out in this world of sin, satisfying the lusts of the flesh and never came near a church, but those that were in hearing distance where the way of salvation was being preached in our Lord and Saviour, Jesus Christ.

Although there were no visible results that souls were saved, I think that the saved were grounded more firmly in the Word of God this night, and the Devil rebuked by Almighty God. The next morning, April 10, we had a good crowd for Sunday services, although it rained in the early part of the day. Bro. Cido and I both preached and when the services ended, about half the crowd gathered in the large front room of the old "patriarch's" to sing and to hear Paul play more hymns on the accordion. Most of them

stayed for dinner and all had plenty to eat.

That afternoon Bro. Cido took the small motor and used Bro. Anastacio's boat to take those that came from Tatajuba home, and to stay there that night and preach. Also Bro. Anastacio's sons and most of his family, my wife, son and I used the "Embaixador" that afternoon to visit a place nearby on the Parana dos Mouras River that had a few houses and all Catholics. We visited the largest house and all the others soon gathered there when they heard the accordion and the singing.

After a good crowd had gathered we asked the owner of the house if we could use the large front room to hold service, and consent was given. I preached from the fourth chapter of Romans and the way of salvation was made plain. The people listened with good attention and seemed interested, but no visible results. We were encouraged though, because we were invited back to preach again whenever we were in the territory.

We arrived back at Bro. Anastacio's house at dusk, just in time to eat supper before service in the church building. Bro. Anastacio's oldest son, Subastion, preached a short sermon and I also preached after him. He preached, "Jesus the light of the world," and it was a good sermon. The first time that I heard him preach he was very nervous, but he has overcome most of this now.

Before we left for Tatajuba the next day in the early part of the afternoon, Bro. Anastacio gave me a beautiful rubberized bag to carry our hammocks in. He showed me some beautiful cloth that he had bought to make Bro. Overbey one. They buy the cloth and make the bag. Then they dip the bag in the liquid milk of the rubber trees and smoke the thin layer of rubber until it takes solid form. They repeat this process until they have the thickness of rubber that they want around the bag. They are the ideal thing to keep your bedding dry and clean while traveling or carrying through the jungle. I know that Bro. Overbey will be happy to receive this gift from a brother that we all love, who has more joy in giving than receiving.

We arrived at Tatajuba on Monday, April 11, at five o'clock, and were happy to find the brother who had been snake bitten, fully recovered, although he was very sick for a while. We had service that night in his home and two came for baptism. Bro. Cido and I both preached, but the people were not ready to go home when the services were over, and most of them stayed until 11 o'clock that night visiting with each other in between hymns on the accordion that they insisted on Paul playing.

The next morning, April 12, we left early for Campo de Santana and traveled all that day, stopping for a few minutes at a time at

homes along the way who were friendly to the gospel and a few were believers. We stopped for the night at a Catholic home, and they had a few neighbors close by, all Catholics. They were very nice to us and sent word to their neighbors that we were having services there that night. About twenty people came and it was the first time that I know of that I preached to an all Catholic audience outside of those that were with me. I preached from the fifth chapter of I John, verses 9-13. They listened well, but no visible results.

Bro. Eufrazio who joined us at Parana dos Mouras and was with us this night had also preached the gospel to these people many times without one profession of faith, but the Lord willing, we will continue to stop and preach to these people when we have the opportunity, as long as they are friendly and will listen to the gospel.

The next day, April 13, about 3 o'clock, we arrived at Campo de Santana, and Bro. Cicero and family were at the river bank to greet us. That night I preached to a good crowd and it was good to be with these brethren again. After the service the people wanted to hear Paul play more on the accordion and did not leave for home until after 10 o'clock. For the next few days we had good services and fellowship with Bro. Cido and I doing the preaching.

On Saturday night, April 16, Bro. Cido and I both preached and when the invitation was given, a boy about 13 or 14 years old professed Christ as his Saviour. In the Sunday morning services, April 17, we had a good crowd to preach to, but no visible results. That afternoon at 3 o'clock, Bro. Cicero baptized the boy who was saved Saturday night. Many came to the baptizing and Bro. Cicero preached to them on the river bank.

That night at another good service, a boy about 12 years old professed faith in Christ as his Saviour, Bro. Cido doing the preaching. That night we were happy and thankful for the way the Lord was blessing our journey, although we did not feel too good in body. I had noticed that my eyes were turning a yellow color, but I did not realize that I had yellow jaundice.

On Monday, April 18, Bro. Cicero, Bro. Cido, my wife, son and I left Campo de Santana as planned for Amonho, about 125 miles farther up river from Campo de Santana. About noon that day I began to feel sick enough that I wanted to stay in my hammock and my body was turning a yellow color fast. By this time I knew what I had, and the Brothers advised me to turn back, because this sickness is dangerous without medicine and I didn't have a thing for it. I asked Bro. Cicero if he thought that I might find medicine in Amonho, and he said that we might because the government had an "enfermeiro" there, although at times he had very little medicine. An "enfermeiro" is a government man stationed at a certain point to give medicine and aid to the sick. The medicine that they give to the people is free, but usually they have very little to give.

Bro. Cicero also said that the natives used a tea made out of herbs from the jungle that was also good for this sickness. I asked the Brothers to pray with me and after seeking guidance from my Lord, I told the Brethren that we would continue our journey and trust in the Lord to supply our needs. I swung my hammock inside the "Embaixador" and was comfortable while traveling, and was only weak and had no pain.

Later on in the afternoon we stopped at a house in search of the herbs that Bro. Cicero said were very good, and was thankful when Bro. Cicero returned with a good supply. After drinking several cups of this tea my wife prepared for me, I began to feel stronger and my appetite returned for the first time in days. We stopped for the night where there were several houses near each other and held service in the

largest house, as Bro. Cicero knew the people.

At the service that night there were about 20 people, and most of them rooked to be Indians. The house was dirty and so were the people. Some of the women had dresses on so dirty it would be hard to describe. These people live a life of their own and know little about the outside world. Bro. Cido preached about half an hour to them, and I was feeling well enough that I preached also. During the service one old Indian woman had a pipe that reeked and every now and then spit on the floor. I made the plan of salvation as plain and simple as I knew, but there were no visible results. They were the most backward people that I have preached to since I arrived in Brazil, but the Lord willing, I intend to preach to them every time I pass that way.

For the next two days we traveled, stopping only at short intervals at different homes and to spend the night at the first house we came to just before it got too dark to travel. My wife, son and I sleep in the boat, but the preacher brethren sleep in houses wherever we happen to be at night. Every house where we stopped had the gospel preached to them.

We had hoped to reach a good preaching point at the end of the second day out from Campo de Santana, but could not make it. We arrived there on the third day about 10 o'clock, and stopped to make arrangements to have services there on our return trip.

There were many people there that morning and Bro. Cido opened his Bible to read a verse but ended up by preaching a sermon to them. The owner of the house said that he would be looking for our return, and that many people would be there on our return visit. We traveled that day until dark and stopped for the night at a Catholic home. We did not have a regular service that night, but Bro. Cido and Bro. Cicero preached Jesus to them.

During the last few days I had been drinking my tea and felt stronger, but my kidneys were giving me a little trouble and I still had my yellow complexion. The next day we reached Amonho, our destination, located at the mouth of the Amonho River on a high bank of the Jurua. The right name for this village is, Thaumaturgo, but everyone calls it Amonho, because it is located at the mouth of the Amonho River emptying into the Jurua.

I estimate that about 200 people live there. It has a Catholic church and one store, and is the headquarters of the police for that territory, and also has an enfermeiro, who has a small supply of medicine. As soon as we arrived there and greeted the daughters of Bro. Cicero, I inquired about medicine for my sickness. The man in charge said that he happened to have the very medicine that I needed which is an injection you take through the vein, and began to give me one a day. It was an answer to my prayer and I knew that God had placed

it there for me and didn't just happen to be there.

That night we had service in the front room of the house we use for a church building there. It had a pulpit, two benches, and a few chairs. That night Bro. Cido preached and about 40 people came to the service, and many more listened outside the building. That night I announced that we would have more benches the following night, and the Lord willing, I would preach.

The next day I took my hammer, nails and saw that I carry with me on every trip, and used some boards that were stacked in a corner of the house, and that night we had three more long benches that would seat 25 people or more. Also we borrowed another bench and made temporary seats. During the day the police chief of that territory came by and I got better acquainted with him. I invited him to church that night and he said he would be there. I also invited the enfermeiro, who was giving me the shots. That night we had every seat filled and many standing, and in the Catholic home next door, many people gathered to hear also.

I preached that night from Romans 4:3, "Abraham believed God, and it was counted unto him for righteousness." All listened well, but no visible results. After the sermon the police chief invited me over to his house the next day.

He came to the services as he said he would, and so did the man in charge of the medicine. He said that he believed what I preached and wanted me to explain some Scriptures for him and compare with what the Catholics taught. He had a Catholic New Testament and I gave him one of the King James Version. I told him that God only wrote one Bible and there were many translations that varied, but that I would have no trouble in preaching the gospel with the translation that he had.

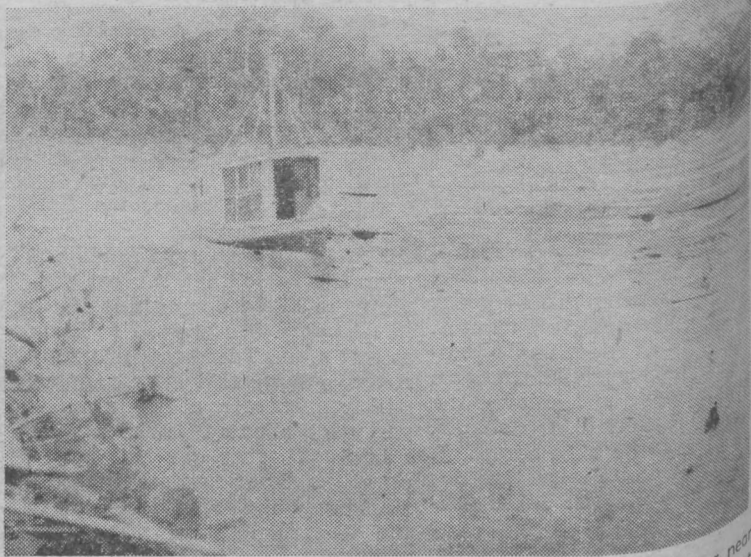
The next day was Saturday, April 23, and my wife and I did a lot of visitation and invited people to church. We also visited the police chief and I made plain the way of Salvation in Jesus, and I used the New Testament that the Catholics are supposed to use, but I pointed out that they teach contrary to most of it. He was very much impressed and said, "The Catholics have the Word, but don't use it?" and I added, "Yes, and all are lost and will spend eternity in Hell if they don't turn to Jesus and trust in Him and Him only."

Then he told me that he believed in Jesus also as his Saviour and not like the Catholics and was convinced of the truth. He came to all the services but never did come before the church and profess Jesus as his Saviour and request baptism, which causes us to doubt that he is saved.

Sunday April 24, we had a good crowd and also the front room of the house next door was full of people. They were Catholics who wanted to hear and know what

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CARRYING THE GOSPEL OF JESUS BY WATER



Missionary Paul Calley and family are coming up the Jurua River near Campo de Santana. He is coming with the gospel of the Lord Jesus Christ for lost souls that live on the banks of this river.

Paul Calley

(Page two, Column five)

was going on, but feared the priest too much to come any closer. I preached with a loud voice that morning so that they could hear, and they listened very quietly. My text was the 31st verse of the 16th chapter of Acts. "Believe on the Lord Jesus Christ, and thou shalt be saved."

The message was plain and simple, but there were no visible results. After service we said goodbye to the people of Amonho, because the people where we made arrangements to have service on the way back were looking for us that night. By this time I was getting my natural complexion back and feeling good, except for the insect bites, which were worse on this trip than they have been before.

The medicine that the government man gave me was what I needed and it didn't cost me a thing. He and his wife came to all the services and he claims to be a believer, but his wife is a Catholic. Before we left he gave me a few injections of the medicine that I had been taking to take with me in case I needed more. He also gave us a chicken before we left and the police chief gave us a large turtle to kill along the way when we needed meat. Later on we traded the turtle for a chicken because we do not care much for turtle, but we would not tell our friend that because of the spirit in which it was given.

Many came down to the boat to say goodbye to us and we were thankful that we had made new friends, but sad that no one had been added to the church in Amonho these past days when the gospel had been preached to them. We had good crowds at every service, but most of them were cold and indifferent to the gospel of our Saviour. Although we made many friends in Amonho, we also made enemies.

One night just as service ended one man came in and said that he wanted to speak for the priest, because the priest wasn't there at the time and what we had been preaching wasn't true. Bro. Cido had preached that night and he asked this man to prove what he had said with the Word of God. Of course he couldn't do it, and then Bro. Cido began to preach Jesus to him, and condemned his heresy. He did not like it one bit and did not stay long, but I think this stirred up the interest of the Catholics who were zealous of their heresy and accounted for the crowd that gathered in the house next door that Sunday morning when I preached.

For this reason we borrowed the Bible that the Catholics use and read John 3:16 and Acts 16:31. We made the way of salvation in Christ Jesus plain with their own Bibles and compared many Scriptures with the King James Version showing Jesus Christ as the Saviour to all who would trust in Him, and the only way that God has provided for redemption of man.

Afterward someone was heard to say, "Just wait until the padre (priest) returns and hears what happened." We think also that he is going to be a little angry with us for disturbing his little domain, but, the Lord willing, it won't be the last time. We plan on returning to Amonho in the near future for a longer stay, and to go about two days journey farther up river where there are many people and the gospel is not being preached.

To get back to our present journey, we arrived at the house where we made arrangements on our way up to have services. About 6 o'clock that evening many people had gathered for the service and as soon as we arrived, we wanted to hear Paul play hymns on the accordion. That night Bro. Cido and I both preached and it pleased the Lord to save three men, two about thirty-five years old, and the other sixty, and a mother of several children who was the wife of one of the younger men who was saved.

We were all too happy to go to bed early that night and sang

hymns and had fellowship until late that night. Bro. Cicero will be returning soon, and made arrangements to baptize them all into the church at Amonho. Before we left the next day they gave us a large mess of fish to cook on the way.

About 6 o'clock that day we stopped at a home where we could hold services. There were several houses nearby and the man of the house sent word to his neighbors and we had a fair crowd. All were lost as far as we know. I preached that night and when I gave the invitation, the wife of the man in whose home we were having services professed Christ as her Saviour. She is the mother of sixteen children and the sister of one of those saved the night before. Bro. Cicero will also baptize her with the others into the church at Amonho when he returns soon.

The next day we left early and arrived back at Campo de Santana at 3 o'clock that afternoon. We had a good service and fellowship that night. We did not leave until 1 o'clock the next day because Bro. Eufrazio had promised some people who did not live far, that we would stop on our way back. I forgot to mention until now that Bro. Eufrazio stayed in Campo de Santana when we went to Amonho, and held services every night.

Before we left we all gathered at the church to have prayer and thank God for His many blessings. As we departed and said goodbye, many had tears in their eyes. Truly God's people love each other.

As we drew near to the place where we were to have service that night, we cut the motor as we passed every house and invited the people. We had a good crowd to preach to, but no visible results. This is the same place where Bro. John Bentes had the debate with the priest on our last visit here. The priests do not stop at his house anymore. The last time they came, the owner of the house told them not to come back, that he didn't need their services any longer.

The next day we arrived back at Tatajuba in the early part of the afternoon. Going down stream with the current you travel more than twice as fast as going up. We had a good crowd that night with Bro. Cido doing the preaching. I intended to leave the next day because I thought it was needful that I return to Cruzeiro do Sul, but that night I changed my mind and decided to stay until Monday and preach to these people.

The next day was Friday, April 29th and my wife and I made several visits to different homes. The Brother who was snake bitten, in whose home we have our services, requested that I go see his mother who was very sick with tuberculosis and was lost. We went to see her and I talked to her about her soul and told her about my Saviour. She was very sick, but she said to me, "I believe in

Jesus" but never did say, as my late that night. Bro. Cicero will be returning soon, and made arrangements to baptize them all into the church at Amonho. Before we left the next day they gave us a large mess of fish to cook on the way.

Saturday night Brother Cido preached to another good crowd, and on Sunday I preached to the largest crowd since we arrived. I preached that morning from the 22nd Psalm and it pleased God to save three souls. When the invitation was given a father, of several children, about thirty-five years old, and two young men about twenty professed Christ as their Saviour. That afternoon at 2 o'clock, I baptized all three with six others that were waiting for baptism. Many people came to the baptizing, and I preached to them on the river bank.

I preached also that night and during the sermon I noticed a young man about twenty-five who was a Catholic but was agreeing with everything I said. After the service he was the last one to leave and before he left I ask him about his soul and he told me that he was saved also this day and was going to be baptized.

The next morning we said goodbye to Tatajuba and many came down to the river bank to see us off. We arrived at Cruzeiro do Sul on Monday, May the 2nd at the end of a journey that took us several hundred miles and the Lord had blessed us greatly.

The Lord willing, we will return to Parana dos Mouras sometime near the end of June to organize a church there. Also, the Lord willing, we hope in the near future, to organize a church at Tatajuba where there are now about 20 believers. Since we have returned we have started repair work on the mission hall, but we have been using it for services every night that we are in Cruzeiro do Sul.

We also made a three day visit to Japiim and plan on making other short trips this coming week, the Lord willing, but we will write more in the future letters, because we realize this letter is long.

We thank God for the safe journeys that He has given us through this jungle that looks peaceful and serene, but where many dangers lurk. At one time in our travels this last month we broke a pin and as we were making repair, we looked toward an old stump nearby and saw one of the largest snakes we have ever seen wrapped around the stump, but God had His angel nearby to protect us. May the Lord bless you in His service there. We covet your prayers.

Paul M. Calley

HOW LONG IS IT
SINCE YOU SENT AN
OFFERING IN BEHALF
OF MISSIONS?

BAPTISTS WORSHIP IN BRAZIL



The building on the right is the church building at Amonho which is 255 miles up the Jurua River above Cruzeiro do Sul. The people in front of the building attended the services in the church building. The people in the house to the left are Catholics and gathered in this house to listen to Missionary Paul Calley preach in the church building next door.

BAPTIZING IN BRAZIL



Paul Calley baptizing a young man in the Jurua River at Tatajuba. The two men standing at the right have just been baptized. There are more than twenty baptized believers in Tatajuba now, and the Lord Willing, Bro. Paul Calley will organize a church there in the future.



Paul Calley baptizing at Tatajuba in the Jurua River. One young lady being baptized and four others standing in the water waiting to be baptized. This is carrying out the great commission as the Lord Jesus commanded in Matthew 28:19,20.

New Missionary Tells Of Meeting With The Brethren

By JOHN A. HATCHER

brethren.

With packed bags, water, four children, and a picnic dinner, we are on our journey to Evansville, Ind., to meet the first of the brethren. We arrived at my sister's house where we were to spend the night at about 3:00 p. m. on April 21. The next morning I went to the Temple Baptist Church where we met Bro. Z. E. Clark. While enjoying the fellowship of Bro. Clark and some of the students of the Tri-State Baptist Bible College, Bro. Strickland, the pastor, arrived and soon after Bro. T. P. Simmons. We assembled for a short worship service and it was announced that after a song, or two Bro. Hatcher would bring a message. Following this time of fellowship, I ate dinner with Bro. Strickland and then we went to the home of Bro. Clark for a visit in the afternoon. We certainly appreciate the hospitality and fellowship of these brethren.

After repacking bags, water, four children, etc., we left Evansville and went to the Carmi hospital where we were to meet Bro. Sims. The blessing of this visit we shall not soon forget. Arriving shortly after visiting hours, I left the family in the car and went alone to Bro. Sims' room. First impressions are some times shocking and suffice it to say that after expecting to meet a man in his 60's or 70's, I was shocked to find him to be a young man my own age. Since it was a beautiful warm day, I took Bro. Sims in his wheelchair to the lawn where my family visited with him for several hours. After leaving the hospital we stopped by to meet his wife and family at their home. We arrived home about 1:30 a. m., Saturday morning and unpacked so we could get ready to pack again on Monday, that we might go and meet the rest of the

On Monday, April 25, we were again packed and on our way. This time headed for the Bible Conference at Ashland Avenue Baptist Church in Lexington, Ky. Here we met Bro. Overbey, Bro. Eugene Clark, and Bro. Hille. We were anxious to meet them since we were to go on to Detroit and visit with each of them the week following the Conference. Of course it was a joy to visit with Bro. and Sister Masterson, whom we love very much. On the evening following the Conference there were several who went to the Masterson's where Brother Overbey showed us the pictures of his trip to Brazil and Peru. These were enjoyed by all, but were a real blessing to us, since we knew that we were seeing some of the places that we would be living and working in for the Lord.

Following the Conference we spent one day with my mother and father, and on Friday morning, we packed again and were off for Detroit. We were to arrive at the Overbeys for supper and then go to the Detroit River Association meeting. We arrived late and so after just a bite, we rushed to the meeting, where we had the privilege to speak to the young people. Following the business, we heard Bro. Lewis Maple preach. After the service we traveled back to Bro. Overbey's and to our supper. Words cannot express the joy and blessing that was ours as we visited with each of these brethren and their families. We preached to the Canfield Avenue Baptist Church on Sunday.

(Page four, Column four)

MISSIONARY DEPARTMENT

PAGE THREE

JUNE 25, 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 one, Column five)
field. The Lord willing, they will be in the U. S. for one year then they will return to Manaus, Brazil for a stay of four years before time for another furlough. Pray for them and make arrangements to have him come and speak in your church and tell you about the work in Brazil. He will be a blessing to your church. You can address him:

Eld. Royal H. Calley
1210 E. Grand Blvd.
Detroit 11, Mich.

Mitchell Lewis

(Page one, Column one)
gracious in permitting us to show our slides to the Sims', even supplying us with the doctor's conference room. Wednesday morning we bid goodbye to the Hunters, bidding them a safe journey to Peru. We are glad to know that they did arrive safely in Iquitos, Peru the 7th of May. Sunday night we preached at the Grace Baptist Church in Baseline, Michigan. We thank God for Bro. Clark and the fine church which he pastors. It is our prayer that the Holy Spirit might call some of the young people of this church to serve Him on foreign soil.

Wednesday the 27th we attended the Lexington Bible Conference held at the Ashland Avenue Baptist Church in Lexington, Ky. We also thank the Lord for this great church and school which is so ably proclaiming and teaching God's Word. The 28th to the first of May we were with Bro. Edward Overbey who is studying in Chicago, Ill. We spoke at both services Sunday in the East Maine Baptist Church of Des Plaines, Ill. I did not meet Bro. Maple, the pastor, but did have the privilege of meeting Bro. George Nichols who is preaching in Chicago and attending the Tri-State Baptist Bible College in Evansville, Ind.

May 13th we started on another trip to Kentucky, where we preached to some fine churches. We were with Bro. Thornbury and the Liberty Baptist Church. We visited with my cousin Denzel Alexander and enjoyed preaching at the Red House Baptist Church of which he is pastor. May 21st we spoke to the New Testament Baptist Church. Bro. Paul Troutman who recently graduated from the Lexington Baptist College is the able pastor there. May 22nd we spoke to the Newby Baptist Church of which Bro. Bratcher is the busy pastor.

May the 29th we spoke to the New Testament Baptist Church in Cincinnati, Ohio. Bro. Lassere Bradley is the capable pastor of this fine church.

June 27th - July 1st we are to be with the Mt. State Missionary Baptist Bible Conference in West Virginia. Pray for us that we might be used of the Lord. It has been and continues to be a blessing to us to be able to meet those who make our ministry in Peru a reality. May the Lord bless each and every one of you.

Mitchell Lewis

The Hunters

(Page one, Column five)
that we may learn to speak Spanish quickly. May the Lord bless you and supply your every need:

MISSIONARY DEPARTMENT

PAGE FOUR

JUNE 25, 1955

FINANCIAL REPORT FOR MAY

Liberty Baptist Church, Toledo, Ohio	\$ 29.10
Hampton Baptist Church, Hampton, Fla.	25.00
Faith Baptist Church, Royal Oak, Mich.	7.08
Bible Baptist Church, Marietta, Okla.	20.00
Grace Baptist Church, Cincinnati, Ohio	38.88
Seven Springs Baptist Church, Dycusburg, Ky.	26.88
Ocoonita Baptist Church, Ocoonita, Va.	21.25
Mt. Pleasant Baptist Church, Chesapeake, Ohio	52.56
Calvary Baptist Church, Richmond, Ky.	68.40
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
New Hope Baptist Church, Dearborn, Mich.	93.53
New Hope Baptist Church, Dearborn, Mich. (Ladies Bible Class)	10.00
Bellview Baptist Church, Paducah, Ky.	34.88
Bethel Bible Baptist Church, Mansfield, La.	10.50
New Hope Baptist Church, Chicago, Ill.	34.80
Chattaroy Baptist Church, Chattaroy, W. Va.	15.00
Faith Missionary Baptist Church, Kingsport, Tenn.	20.00
Mt. View Baptist Church, Watauga, Tenn.	80.96
Pleasant Heights Baptist Church, Indianapolis, Ind.	39.45
East Sligh Avenue Baptist Church, Tampa, Fla.	6.00
Liberty Baptist Church, Flint, Mich.	13.67
Seventh Street Baptist Church, Cannelton, Ind.	9.25
Mt. Pisgah Baptist Church, Boaz, Ky.	5.00
Kirbyton Baptist Church, Bardwell, Ky.	22.78
South Bristol Baptist Church, Bristol, Tenn.	5.00
Southside Baptist Church, Paducah, Ky.	51.30
Woodlawn Terrace Baptist Church, Memphis, Tenn.	20.00
Dawson Baptist Church, Glenview, W. Va.	19.10
Franklin Road Baptist Church, Memphis, Tenn.	29.33
Faith Baptist Church, Lawtey, Fla.	12.55
Pleasant View Baptist Church, Morris, W. Va.	14.83
Foster Avenue Baptist Church, Louisville, Ky.	8.59
Upper Steer Run Baptist Church, Normantown, W. Va.	5.00
Sylvania Hills Baptist Church, New Brighton, Penna.	7.90
First Baptist Church, Fort Gibson, Okla.	130.00
Julian Baptist Church, Gracey, Ky.	15.36
Leavenworth Baptist Bible Class, Leavenworth, Kan.	5.00
Pleasant Grove Baptist Church, Hickory, Ky.	6.18
Mt. Hebron Baptist Church, Lancaster, Ky.	54.06
New Hope Baptist Church, Chicago, Ill.	37.45
Mt. Zion Baptist Church, Buchanan, Ky.	10.87
Hampton Baptist Church, Hampton, Fla.	25.00
Cedar Creek Baptist Church, Cedarville, W. Va.	5.00
Bald Creek Baptist Church (Intermediate Girl's Class), Bee Log, W. Va.	10.00
Salem Baptist Church, Samaria, Ky.	12.00
Zoar Baptist Church, Fancy Farm, Ky.	8.41
Emmanuel Baptist Church, Bristol, Tenn.	15.00
Missionary Baptist Mission, Denver, Colo.	150.00
First Baptist Church, White Plains, Ky.	15.00
Appalachian Mountain Missionary Baptist Fellowship, Bristol, Tenn.	6.00
First Baptist Church, Greenup, Ky.	25.00
South Bristol Baptist Church, Bristol, Tenn.	5.00
First Baptist Church, Arabia, Ohio	64.01
Bible Baptist Church, Burnsville, N. C.	15.00
Trinity Baptist Church, Keefeton, Okla.	10.00
Hopewell Baptist Church, Arlington, Ky.	12.76
Dawson Baptist Church, Greenville, W. Va.	7.28
Fish Springs Baptist Church (Three Friends), Hampton, Tenn.	15.00
Rosedale Baptist Church, Rosedale, W. Va.	5.00
Hopewell Baptist Church, McCleansboro, Ill.	20.00
Upper Tug Mission of Elizabeth Jarrell Baptist Church, Louisa, Ky.	10.00
Second Baptist Church, Marion, Ky.	32.11
Temple Baptist Church, Evansville, Ind.	10.12
Calvary Missionary Baptist Church, Harvey, Ill.	200.00
Arabia Baptist Mission, Middletown, Ohio	34.00
Westwood Baptist Church, Toledo, Ohio	26.40
First Baptist Church, Russell, Ky.	81.41
Grace Baptist Church, Base Line, Mich.	400.00
Grace Baptist Church, Base Line, Mich. (Ladies Bible Class)	10.00
Grace Baptist Church, Base Line, Mich. (B. Y. P. U.)	7.47
Bryan Station Baptist Church, Lexington, Ky.	41.50
Harmony Baptist Church, Pine Bluff, Ark.	50.00
Southside Baptist Church, Sanford, Fla.	10.00
First Baptist Church, Iquitos, Peru	10.00
Canfield Avenue Baptist Church, Detroit, Mich.	400.00
(\$159.50 of the above offering from Canfield Avenue Church is designated for Calley's boat)	
Little Obion Baptist Church, Wingo, Ky.	16.09
Southside Baptist Church, Winter Haven, Fla.	25.00
Calvary Baptists, Ashland, Ky.	100.00
Members of Port Norris Baptist Church, Port Norris, N. J.	50.00
Ewel V. Wilkinson, Carlsbad, N. M.	10.00
J. H. Kain, West Cape May, N. J.	10.00
Miss Maude Hunt, Franklin, Ky.	5.00
Spencer Randolph, Chicago, Ill.	11.55
Mr. and Mrs. Jesse L. Willis, Monticello, Ark.	20.00
Mr. and Mrs. G. F. Hall, Noblesville, Ind.	2.00
Mr. and Mrs. W. O. Prewitt, Harrodsburg, Ky.	1.00
E. W. Tompkins, Jacksonville, Fla.	25.00
Baptist in Philadelphia, Penna.	3.00
Spencer Randolph, Chicago, Ill.	6.00
Carey E. Witt, Franklin, Ky.	50.00
Spencer Randolph, Chicago, Ill.	10.03
Mrs. Casey Merritt, Lesage, W. Va.	15.00
Clifford McTaggart, Melbourne, Fla.	30.00
Mrs. Isabelle Leftridge, Desoto, Mo.	3.00
Spencer Randolph, Chicago, Ill.	6.40
Mr. and Mrs. W. T. Burleson, Knoxville, Tenn.	2.00
Mr. and Mrs. Harry Bayless, Macedonia, Ill.	10.00
Mrs. J. C. Fleming, Sharon Grove, Ky.	5.00
R. R. McTaggart, Melbourne, Fla.	5.00
A Friend in Murray, Ky.	11.29
Frank R. Parrish, Carrsville, Va.	6.60
Mrs. Mirtie Gupton, Warm Springs, Ark.	1.00
Spencer Randolph, Chicago, Ill.	5.92
Mrs. W. E. McKinney, Memphis, Tenn.	35.00
Mrs. W. E. McKinney, Memphis, Tenn. (Calley boat)	15.00
Clinton H. Craig, Robertsburg, W. Va.	15.00

TOTAL \$3426.84

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

CROWD ATTENDING BAPTIZING



Tatajuba, on the bank of the Jurua River. This is the crowd that came to the baptizing. Note the top of the Paul Calley houseboat to the right.

John A. Hatcher

(Page three, Column five)
day morning. We were blessed in the fellowship of this church.

Sunday afternoon we drove to Bro. Hille's home. That evening we preached to the New Hope Baptist Church. We had a great time with these folk.

On Tuesday afternoon we journeyed to Bro. Eugene Clark's home. Talk about "Southern hos-

pitality." The Clarks prepared a feast and the Hatchers, Overbeys, Hilles and Lewises certainly did enjoy every bite of it.

On Wednesday evening we preached at Grace Baptist Church where Bro. Clark is pastor. We will always remember the times of blessing that we had with the brethren as we first met them and look forward to their fellowship in the future. I thank God for men that are sound in the Faith and loving in spirit.

BRO. CALLEY IN HIS NEW HOUSEBOAT



The finished product. This is the new houseboat of Missionary Paul M. Calley. Note how it is screened in. Bro. Paul Calley is sitting beside the powerful Penta outboard motor. This boat is in the Jurua River. Bro. Calley made a trip of one month in this boat and the Lord blessed and saved eleven souls and ten were baptized.

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

SEPTEMBER, 1954	
East Maine Baptist Church, Des Plaines, Ill.	\$ 44.00
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.	88.22
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
MAY, 1955	
Canfield Avenue Baptist Church, Detroit, Mich.	159.59
Mr. W. E. McKinney, Memphis, Tenn.	15.00

TOTAL

Total cost of boat, motor, public address system with loud speakers, etc. \$1394.46

Received to date 1120.69

Balance needed \$ 273.77

If you want a part in this boat, send your offerings marked for "Paul Calley Boat." Any over and above the cost of this boat will apply on a boat, motor, etc., for Bro. Mitchell Lewis in Iquitos, Peru.

"A Woman's Place"

(Continued from page two)
to teach the women who were younger than themselves. There is not even a hint that they were to talk to men.
Priscilla is another good example:

"And he began to speak boldly in the synagogue; whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly."—Acts 18:26.

Priscilla did all her talking in private to Apollos. In this instance her husband's name is mentioned first, whereas in Romans 16:3, you find her name mentioned first. I wonder if this may not be another example showing the consistency of the Scriptures, for even when she and her husband talked to Apollos, her husband's name is given first.

Then, we have been reminded of the women at Pentecost. Yet, if you will notice carefully Acts 2:14, you will find that it was Simon Peter who did all the preaching that day.
Acts 12:12-17 tells of a group who were praying for Simon Peter's release from prison. The last phrase of verse 17—"And he said, Go shew these things unto James, and to the brethren"—shows that no men were present—that the men were someplace else. It was just a women's prayer meeting.

Note Philip's daughters, as recorded in Acts:
"And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy. And there came down from Judea a certain prophet, named Agabus. And when he was come into us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Spirit. So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."

—Acts 21:8-11.
This refers to Philip's daughters. It is true that Philip had four daughters which did prophesy. It is perfectly all right for women to prophesy today, provided they prophesy to women and children, they have no business prophesying when men are present. That you might see how consistent the Scriptures are, will you notice that the Lord sent Agabus, whose home was at Antioch (300 miles away), to warn Paul, even though there were four prophesies in the house where Paul then stayed. Do you suppose it was because Paul was prejudiced against the women? Did the Lord send Agabus to humor him? Personally, we think it is a striking example of the consistency of the Bible.

V

A WOMAN'S WORK.

I do not mean to say that a woman does not have her place of service. In fact, she has a tremendously large sphere in which to serve.
One is to teach women. Listen. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things: That they may teach the young women to be sober, to love their husbands, to love their children. To be discreet, chaste, keepers at home, good, obedient to the Lord, as unto the Lord. —Titus 2:3-5.

She is to teach children—
When I call to remembrance the unfeigned faith that is in thee, thy mother Lois, and thy mother Eunice; and I am persuaded that thou art also."—II Tim. 1:5.

(Continued on page four)

(Continued from last week)

CHAPTER X.

After a busy day and a hurried preparation for the coming Lord's day, our congregation was again assembled to hear the discussion. The interest was increasing with every meeting, and the crowd was growing larger in spite of a lack of invitations. Some noticeable additions were several young men and young ladies that ventured in together. They were Mabel's friends and associates who were drawn by what they heard and could not longer remain away. Mabel gave them a glad welcome and furnished them seats where they could hear and take part if they wished.

"I hope Miss Clement will proceed to finish up what she has to say about her penitent believer," said Dr. Stanly; "it will not have any weight with me, but there may be others who would like to hear it."

"The Doctor," said Mabel, good-humoredly, "reminds me of the old woman who said, 'Go on, now, and say what you wish, but now, mind you, I don't mean to be convinced.'"

"It would be very foolish," added Mr. Tibbs, "to refuse to yield any position that is shown by the Word of God to be untenable. I am slow to believe these things; but am open to conviction by the Word of God. Let Miss Clement proceed."

"I shall now proceed to show," said Mabel, "that the penitent believer in Jesus:

"6. *Has the love of God in his heart.* Paul in Rom. 5:1-5, says, 'Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God. * * * Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.' Notice, the believer is justified, has access to grace and the love of God is in his heart. Jesus says, 'If ye love Me keep My commandments. * * * He that hath My commandments and keepeth them, he it is that loveth Me. * * * If a man love Me he will keep My words.' John 14:15-23. Again He says, 'Ye are my friends, if ye do whatsoever I command you.' John 15:14. Thus the Saviour clearly teaches that we are to keep His commandments (of which baptism is one), not to get to be His friends, but because we are His friends; that we are to keep His commandments, not to get the love of God into our hearts, but because the love of God has been shed abroad in our hearts already by the Holy Ghost. Paul says, 'The love of Christ constraineth us.' II Cor. 5:14. Now, Doctor, I leave it to you to say which you think would be the more acceptable to God: an obedience prompted by a heart filled with love to God, or one coming from a heart that does not love Him, but hates Him."

"Why, of course, the one prompted by love," replied the Doctor.

"One other question," said Mabel; "which of these two persons would be most likely to obey God, the one that loves Him or the one that hates Him?"

"Why—why"—hesitatingly replied the Doctor, "of course, the one who loves Him; but the sinner must obey the gospel in order to be saved."

"Doctor, will you please tell us what is meant by 'obeying the gospel?'" interrupted Arthur. "I wish to know the Scriptural meaning of the phrase."

"Why," said the Doctor, with elevating brows, "everybody knows it means to be baptized."

"Will you give us just one passage where it is said baptism is obeying the gospel, or obeying the gospel means baptism?" inquired Mabel.

"Well, I can't think of one just now," replied the Doctor, lowering his brows; "but baptism is a command and is the embodiment of the gospel, and as we are commanded to be baptized, therefore, when we obey that command we obey the gospel."

"But, Doctor," said Arthur, "that is getting at the matter in a very roundabout way. We are commanded to visit the sick, feed the poor, weep with the sorrowing, etc. Now, if being baptized is obeying the Gospel, doing any of these things is equally so."

"The fact is, Doctor," replied Mabel, "baptism is neither obeying the Gospel nor the embodiment of the Gospel, nor any part of it."

Her auditors were greatly surprised at this statement and uttered exclamations were heard, such as, "Did you ever? Baptism no part of the Gospel! I wonder what she'll say next?"

But Mabel, who came with additional strength and confidence to each meeting, calmly moved her hand and with a smile said, "Be patient, friends; this question is to be settled by the Bible, and I propose to give a thus saith the Lord for every statement I make, whether Dr. Stanly does or not. First, then, is obeying the Gospel baptism, or is baptism obeying the Gospel? Hear Paul on this point. 'They have not all obeyed the Gospel.' For Esaias saith, 'Lord, who hath believed our report? So, then, faith cometh by hearing, and hearing by the word of God.' Rom. 10:16,17. Here 'obeying the Gospel' and 'believing our report' are synonymous terms and mean the same thing. This upsets the Doctor's theory

completely. But, again, 'In flaming fire taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His Power; when He shall come to be glorified in His saints and to be admired in all them that believe (because our testimony among you was believed) in that day.' II Thes. 1:8-10. Those who 'obey not the Gospel' will be 'punished,' and those who 'believe' will be 'glorified,' hence to 'obey the Gospel' and to 'believe' mean the same thing. Again, put I Peter 4:17 and Rom. 1:16 together and you see judgment comes on them that 'obey not the Gospel' and those who believe are saved. So believing and 'obeying the Gospel' mean the same thing; and baptism is nowhere called obeying the Gospel. This is a purely human assumption, nowhere taught in the Word of God. It is in harmony with Mr. Campbell's theory, and so his followers teach it."

"You've made a center shot. I do not like to believe it, but I do not see how to dodge it," said Mr. Tibbs.

"Now as to the second point, whether baptism is any part of the Gospel. In Rom. 1:16 Paul declares 'the Gospel is the power of God unto salvation to every one that believeth.' Now if the Gospel is this power, what is the Gospel? Do the Scriptures tell us? Yes. In I Cor. 15:1-4 Paul says: 'I declare unto you the gospel which I preached unto you, which also ye received and wherein ye stand, by which also ye are saved. * * * For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and He was buried and rose again on the third day, according to the Scriptures.' Here Paul tells us the Gospel by which these Corinthians were saved is the death, burial and resurrection of Christ! Not one word about baptism! So baptism is no part of the Gospel. But we have a new Gospel these late days which reads thus: The death, burial and resurrection of Christ *and baptism*. But that was not Paul's Gospel; that was Mr. Campbell's. In the early part of this same epistle (I Cor. 1:17) Paul declares 'Christ sent me not to baptize, but to preach the Gospel.' Mark the disjunctive 'but,' showing that baptism is no part of the Gospel."

"Did not Paul thank God that he had only baptized a few of these Corinthians?" inquired Arthur.

"Yes," replied the Doctor, "but others with him did baptize, for in Acts 18:8 we read: 'Many of the Corinthians, hearing, believed and were baptized.' It only means Paul did not baptize in person." The Doctor looked around triumphantly, as though he had scored a good point.

"But," said Mabel, "that does not help your case a particle, for you believe, like Mr. Campbell, that the Holy Spirit 'calls nothing personal regeneration except the act of immersion' (Text Book on Campbellism, p. 201), i. e., that persons are made children of God in baptism; but Paul says to these same Corinthians, 'Though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the Gospel.' He had not baptized them, but he had begotten them through the Gospel, had been instrumental, as far as human beings can be, in making them children of God. So down goes your theory again, that baptism is a part of the Gospel."

"I give it up," said Mr. Tibbs; "it is clear that baptism is no part of the Gospel."

"Returning now to our proposition," said Mabel, "we have one who loves God before baptism."

"It is strange," said Arthur, "that such a question should ever find any one to discuss it. The idea of baptizing one who has no love for God is as repulsive as anything can well be."

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

"I shall now go on to show," said Mabel,

"7. The penitent believer is a child of God. But before I proceed I wish to ask, How many families are there in the world? I mean this: God has a family and Satan has a family. Now, is there any other spiritual family? I would like to have the Doctor's opinion."

"There are only the two families," replied the Doctor. "All men belong to one or the other of these families; there is no middle ground to occupy. A man is either a child of God or a child of the Devil."

"Surely none can dispute that," said Mabel. "Now it follows that we must baptize either a child of God or a child of the Devil. Which shall it be?"

All eyes turned toward the Doctor. He hesitated a quarter of a minute, which seemed an age, and then reluctantly answered:

"Of course we cannot baptize a child of the Devil, therefore we baptize a child of God."

"Doctor, I believe you have given a correct answer; but your answer is irreconcilable with your preaching and that of your denomination. Mr. Campbell, as quoted in 'Campbellism Exposed,' p. 243-250, says: 'Regeneration is therefore the act of being born. * * * The Holy Spirit, who calls nothing personal regeneration, except the act of immersion.' Now, Doctor, you believe this; you believe that 'born of water' means baptism, do you not?"

(Continued Next Week, D. V.)

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I Should Like To Know

(Continued from page one)
replied that He had seen something greater than that—namely that He had seen Satan cast out of Heaven. This was when Satan fell from his position as an angel and became a devil. See Isa. 14: 12-14; Ezek. 28:12-19. Jesus further stated that there was a greater reason for rejoicing, namely that their names were written in Heaven.

6. Explain Luke 7:28.

This is a difficult passage to exegate. John the Baptist was in the kingdom. In fact, the kingdom began with John. See Mt. 3:2. His work might be compared to the landing-place of the stair-way: the highest step of the lower flight, or the lowest step of the upper flight. John was in a higher position than those under the law and yet lower than those following him. His work might be compared to the hour before dawn and sunrise—it is a part of the day and yet less light than the first moment after the sun is risen. John's position, since he introduced the kingdom, was inferior actually in dignity and privilege to the least in the kingdom.

7. Was John's baptism Christian?

Read Mt. 21:25,26,32; Luke 7: 29,30. If it were not Christian baptism, then Christ didn't have Christian baptism, for it was the only baptism He ever received. Likewise then, none of the apostles had Christian baptism, for they had only John's baptism. Cf. Acts 1:22. If John's baptism had been a ritualistic ordinance of the O. T., or if it had been the latter Jewish proselyte immersion, any Jew could have answered Christ's question in Mt. 21: 25-27. Since they couldn't, it proves John's baptism was Christian.

8. Was John in the kingdom, or an O. T. priest?

—Always we see John in the desert places and never in the cities. This alone proves that John was not officiating as a priest of the O. T., but was a preacher of the new dispensation. Cf. Luke 16:16.



Faith

(Continued from page one)
lief is trust.

Someone has remarked that faith is a "rope of three strands—knowledge, belief and trust." One must know the facts about Christ, and must believe that He is the divine Saviour, then must go further and trust Him personally in order to be saved.

Faith Is More Than An Act—It Is A Gift

Read Eph. 1:19,20; John 6:37,65. "And THAT not of yourselves, IT (faith) is the GIFT of God." God initiates salvation and gives faith, such that we have Him to thank for salvation.

Does Faith Save, Or Does Christ?

Speaking loosely we often speak of "saving faith" and of being "saved by faith." Strictly speaking it is CHRIST THAT SAVES. A man had a flowing spring of water, and the water was piped to his house. It was the spring that furnished the water—the pipes merely conveyed the water. So, faith might be thought of as a conduit pipe through which the saving grace of God in Christ flows to us. "By grace are ye saved, THROUGH faith..." People often get confused about faith and prayer. Many have faith in PRAYER instead of faith in God. Others have faith in FAITH, whereas faith has no merit in itself. The merit is in the Saviour whom faith merely appropriates.

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The Difference Between A Dead And A Living Faith

James makes this clear. Read James 2:14-20. James does not seek to identify faith and works, for they are not the same, neither does he try to say that we have to mix faith and works in order to be saved. His point is that a professed faith that does not prompt action—that does not produce works, is a fake faith. "I will shew thee my faith by my works," he says. James is not to be thought of as at warfare with Paul or out of agreement with him in the least. They write of different phases of the same identical thing. Paul writes of the INWARD, while James writes of the OUTWARD EXPRESSION.

Faith Is Not Mere Hope

"Are you a Christian?" we have heard asked. The answer given was this: "I hope I am." The one who merely "hopes" he is saved, is in a bad fix. He has no sureness, no certainty. Real faith is a committal that brings conviction that all is well, for we are "persuaded that he is able to keep that which we have committed unto him."

Real Trust In Christ Is Once For All

The truly saved person doesn't trust one day, then the next day pull in his trust such that he has to be switching back and forth. Genuine trust is the committal of one's soul and one's welfare for time and eternity into the hands of Christ.



An Appreciated Letter

(Continued from page one)
He has been confined to the hospital for an operation and has asked that I supply for him on June 19 also. We are praying that he may soon be back with his people. The East Side church is young and small, but growing. Their pastor, Bro. Judge, has been a student of Tri-State Baptist Bible College since early in its history. He believes and preaches the truth concerning election, the church, and the premillennial return of Christ. He and Mrs. Judge are friendly, consecrated people of God. Any of your readers who are near Carmi will do well to attend the East Side church and fellowship with the Judges and their people.

From July 31 through August 21 inclusive, I am to supply for Pastor Roy Mason at the Buffalo Avenue Baptist Church in Tampa, Florida, while Bro. Mason is on vacation. I have no definite plans following that.

May the Lord bless you and your family.

Sincerely,
James H. Sims



"A Woman's Place"

(Continued from page three)
She may teach men privately, such as Priscilla and her husband taught Apollos.

Another phase of her work is that of motherhood. Listen:

"That they may teach the young women to be sober, to love their husbands, to love their children."

—Titus 2:4.

"Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."

—I Tim. 2:15.

"Lo, children are an heritage of the Lord: and the fruit of the

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womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies of the gate."

—Psa. 127:3-5.

Finally, a woman is to be a keeper at home.

"I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully."—I Tim. 5:14.

"She looketh well to the ways of her household, and eateth not the bread of idleness."

—Prov. 31:27.

I do not mean to say that she is to be a housekeeper, but rather, a home-keeper. Above all else, women are to be home-bodies. She was made as man's help-mate. She ought never to neglect her home for any task—religious or otherwise. Oh, that she might be serving in her God-given capacity.

I realize that there are even many Baptists—in fact, the majority—who think it perfectly permissible for a woman to speak in public, pray publicly and even preach to a mixed assembly.

Only recently one man reminded me that I represented a very small percentage of even Missionary Baptists in regard to my interpretation of a Scriptural position of a woman in a New Testament Church.

May I remind those who would object, that at the June meeting of the state board of Kentucky Baptists in 1925, a resolution was passed demanding that the training department obey the Scrip-

tures as to women speaking in mixed assemblies. That resolution has never been rescinded, although, I must confess at the same time, that the BTU department has never obeyed it.

Though for 1900 years God has demanded that the women keep quiet in public worship, and though the state board made the same demand 30 years ago, many women continue to trample under feminine feet the wishes of both God and man relative to a woman's place in church. It would be a good idea in every church to take the average woman off in a corner and teach her how to "behave in the house of God."

Women who violate God's instructions as to women speaking in public, and any pastor who encourages women to ignore what the Bible has to say concerning a woman's place in church, are no better than the modernist who denies the Genesis account of creation. Any man who whittles out a part of I Corinthians and I Timothy is not one bit better than the evolutionist who whittles out the Genesis account of creation.

Throughout my ministry, I have stood for the inerrancy of the Bible so far as the truth of Moses is concerned. I likewise stand for the inerrancy of Paul as to a woman's place. I contend that any woman who violates God's teaching of the woman question is as great a sinner as the modernist who denies the virgin birth of Christ or the plenary inspiration of the Bible.

CONCLUSION

If the BTU can't run without

disobeying God's instructions to women speaking in mixed assemblies, then every BTU in land ought to die—and the sooner the better.

Above all else, look at the position of the BTU crowd, women who disobey God's precepts will occupy when they get to Heaven.

"Whosoever therefore break one of these least commandments, and shall teach so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach the same shall be called great in the kingdom of heaven."

—Matt. 23:23.

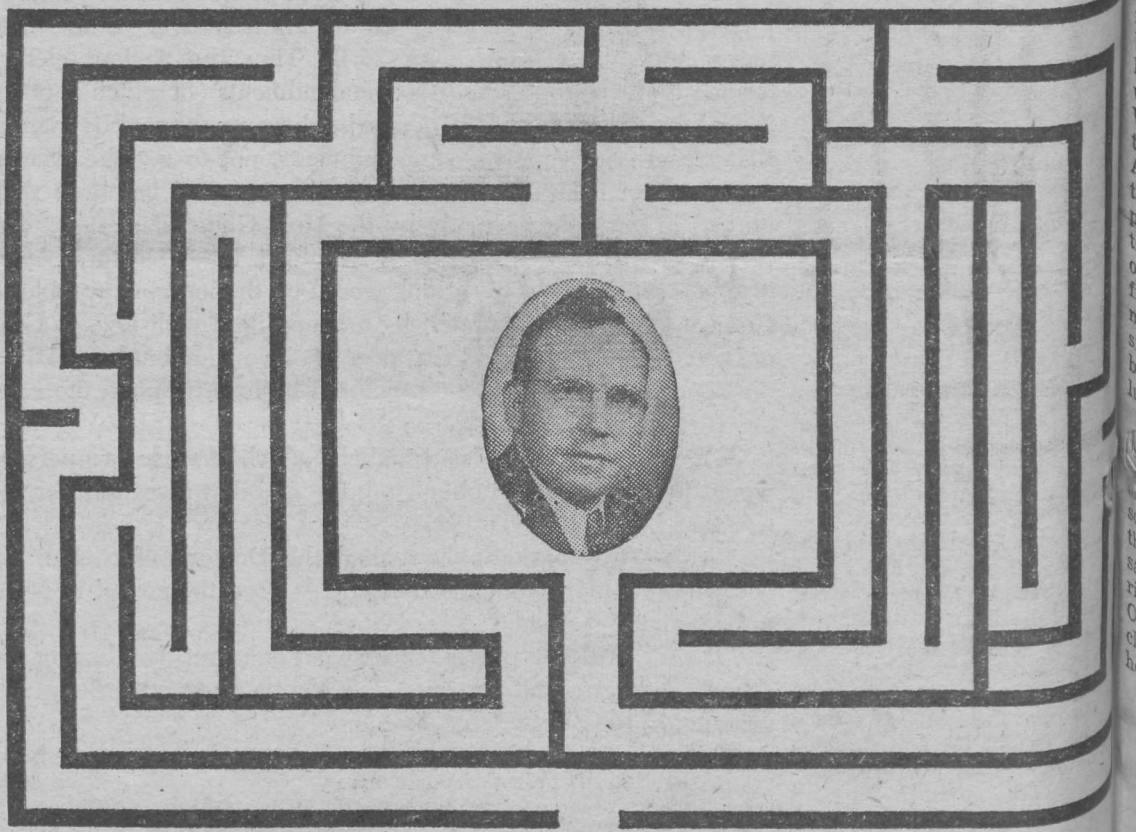
In closing, may I remind women and men as well, that Word of God is final, and our business to make it such our lives, both privately and publicly. However, no one can be Jesus lord of his life, until of all, Jesus has become the Saviour. In view of this fact, you heed the words of the Jesus now in the event you lost, and accept Him as Saviour.

"But as many as received to them gave he power to become the sons of God, even to those that believe on his name."

—John 1:12.

May you make Him who become your Saviour, to be the Lord of your life, and as what God says as to a woman's place in a New Testament Church as well as the rest of the Bible as final for your life.

May God bless you!



Want out?

Yes, I do, and badly. I'm hemmed up and hedged about by debt on THE BAPTIST EXAMINER, and for God's glory I want to be out of debt.

On my personal affairs, I have kept out of debt. In fact, I don't go in debt for my household necessities. For these we have made it a rule to always pay cash. Thus when I stepped out of my pastorate on October 3, 1954, with the exception of my monthly utility bills, I had no personal obligations confronting me.

However, I am in debt concerning THE BAPTIST EXAMINER, as all of our readers know. Although it is in my name, it is really not a personal debt, as it is for equipment and expenses in putting out this paper each week.

God laid THE BAPTIST EXAMINER on my heart in 1938. For six months I couldn't get away from the call of God to publish it. I didn't want the task. I knew it meant hard work. I knew that it meant to take a lot of abuse from those who differed with me, especially from the denominational big-wigs. I tried to argue with God that I had had two papers previously and that each had failed for lack of finances. I tried to tell Him that T. P. Simmons, who edited THE BAPTIST EXAMINER before I bought it had failed in financing it, and that he was a far better editor

than I could ever expect to be and therefore I knew that I would have another failure of my hands if I tried to edit it. Regardless of my objections, everything pointed to me as editor now since February 4, 1939, the paper has been going out weekly on its mission.

There can be no doubt but what God has led the way and I am happy now in spite of all difficulties to be your editor. There just isn't a preacher anywhere who is happier in his position than I am in editing this paper.

A few weeks ago, Bro. Roy Vaughn of Colorado and Bro. W. J. Church of Colorado sat in my home and we talked at length concerning the future of THE BAPTIST EXAMINER, and its problems. As we figured it would take about two more years, after 1955, to pay the debt we have incurred. \$1000 and interest is due. Many of our friends have given liberal help. What will be your response as to whether the note be met when due?

I think that there are plenty of folk who read this paper who would be glad to pay the debt if they were financially able. Well, remember, what of us can do by himself, all of us together can do. Might it please God to thus lead our friends to this obligation be paid when due.