

MISSIONARIES IN BRAZIL

J. F. Brandon
Mr. L. M. Smith
Mrs. L. M. Smith
Miguel Ibernson
Cleoro Biclpo
Male Dutro
Eufrazo Sorae
Francisco Santiago
John Dias
Zacharias Nunes de Abriu
Gabriel Seraphin
(Portuguese Language)

BAPTIST FAITH MISSIONS

In Peru Since 1935

In Columbia Since 1947

In Brazil Since 1923

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

Go—Make disciples—Baptize them—Indoctrinate them. Matt. 28:19-20.

Mission Sheets

MISSIONARIES IN PERU

R. P. Hallum
Mrs. R. P. Hallum
Miss Marguerite Hallum
Don Simon Guima
(Spanish Language)

MISSIONARIES IN COLUMBIA

Jose Tomas del Castillo
(Spanish Language)

VOLUME 6

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A Real Missionary Pours Out His Soul

August 2, 1950
Manaos, Brazil

Dear Brother:

Yesterday I received your letter with the salary checks. They arrived in only five days. The letter with the MISSION SHEETS has not arrived yet, proving that registered mail gets first attention. Your letters are encouraging and appreciated very much. Things are going so slow, relative to this climate, that sometimes I feel like I am not doing anything much because I can't see anything much that I am doing. But when I get one of your letters it makes me feel like I am doing a little anyway even if I cannot see much results. Last Sunday, the 30th, I was too sick to go to Sunday School. Sick with my liver and kidneys. The doctor says that it is because of the climate and that I should get so I will not have these attacks after I have been here awhile. The climate is so different. But there were two people saved in the preaching service and when the people came to visit me in the afternoon they were all talking about the wonderful service and the two that were saved. This really gave me some cheer. Then yesterday morning when they came to study the Bible they told me about the wonderful service Sunday night with four saved. This was six saved in one day and was about the

biggest day since we have been here, and I was sick and couldn't be present. I was rather disappointed but cheered and happy in the Lord. I had planned to bring the message Sunday morning and it was quite a disappointment to be sick and not able to go. Last night was the night of the young people's singing and I was too sick to go after I had gone to town yesterday afternoon to the doctor. They came to the house here and I had already gone to sleep and Verna didn't call me. Our Catholic girl helper, 30 years old, came into the church Sunday night with her boy friend. They were both saved a week or more before and joined. In the last two weeks there have been two complete families enter the church and a new preaching point established. This resulted in the bringing of a friend of one of the members, a neighbor, to church. She was saved that first night two weeks ago. We have been preaching at this member's home once a week since and with the result of her husband and 15-year-old daughter and her brother and wife. They with our girl and her boy friend are to be baptized this coming Sunday. The Lord is blessing in spite of our difficulties. I am not sure but I think we have had twelve or more added to the church this month (July).

The pastor and evangelist

work every afternoon even if I am not able to go with them. Verna has been taking the electric treatments for the last week and today will be the sixth. She still has trouble with her intestines, but as long as she does not eat anything to



Eld. Lawrence Smith

hurt her digestion she gets along fairly well. She takes a certain medicine to keep the germs killed in her intestines until the sore place heals. I am taking two different kinds of medicine to clean the albumin out of the blood and one to

straighten out my liver function. Many of the natives have this same trouble. The evangelist's wife had a baby this month and he had to stay with her quite a lot and didn't think he would have much time to work, but the report of personal work is just about like last month, twenty-nine gospels given out, 157 tracts distributed with an explanation of each. We don't give a tract to a person and leave it with him to read it and understand it, 270 people visited and 48 came to church out of the number invited, 159 others were invited to attend church, 19 gave testimony that they believed Baptist doctrine. This is the report of the work of evangelism for the month of July and is by no means complete because many of the church members visit and invite people to church. Joao Jose Dias (John Dais) our evangelist keeps the record and gives it to me on a piece of paper each month. I am including one just through the novelty of it for you to see just how the reports are made. The word "convite" is the Portuguese word for invite, "evangelio" is the Portuguese for gospel and "folheo" is the Portuguese for tract. We had for the month an average of 60 for all the services. Some of the night services are quite a distance to go to now and those far away are low in attendance, 15 to 20 in attendance. The Mid-Mis-

sion Church doesn't do work like this, night services from house-to-house among the members. The Lord will provide the time and opportunity to go to Cruzeiro do Sul. As yet it isn't definite just when I will be able to go. Barbara Jean, as yet, never has been sick at all, other than natural causes, teething, etc. She has only two teeth now. She has been a great source of joy and happiness to us and has kept our minds occupied and at ease here at home until we haven't had time to even get home sick. Her value to us cannot be estimated. She is beginning to want to walk and has been for the last three weeks. She will push a chair in front of her but still calls for a person to guide her.

Yesterday I was in town and bought a walker for her, which wasn't too high in price and it about tickled her pink. We have an old setting hen in the back which has one little chick hatched this morning and she likes to worry her, the hen won't peck her. She will have an opportunity that not many children will have and that is of learning two languages with the natural accent in both. She will be able to speak English and Portuguese like an American and a Brazilian. I only wish that I had had the opportunity when I was small. A week ago while we were out visiting one afternoon, just (Next page, Column one)

NEW SUPPORTERS FOR FAITH MISSIONS

We were happy when we received a card from Brother Z. E. Clark telling us that the Wurtland Baptist Church, Wurtland, Kentucky sent an offering for \$200 for the mission work. Truly the Lord is good and takes care of His work. We hope that this will be an incentive for other churches to do likewise. This mission work is now as much that of Wurtland Baptist Church as it is of any other church who helps to support it. When you read the paper and the letters from the missionaries, you can consider that a letter direct to you from the missionaries that you help to support. When you read of souls being saved and baptized, you can say that is the work we are helping to support, that is what our mission offerings are helping to accomplish by the grace of the Lord.

If you give nothing to missions, does it not mean that you are voting that all efforts to save the heathen shall be given up at once?

Brother Hallum Writes Concerning Work In Peru

August 7, 1950
Iquitos, Peru

Dear Brother:

Your letter came with checks enclosed for August. I am holding the check for Don Tomas until I hear from him, as I have not heard from the last two checks I forwarded to him for June and July. I don't know what is the cause of the delay. We received the MISSION SHEETS and the LIGHT AND SHIELD. I sent the affidavits and photostats of checks the 26th of July. I hope they are in your hands by this time. I am glad to hear of the application of the workers for Brazil and Alaska. I hope they are God's men for God's places. I am very sorry that there are not some for Peru. As to the work we are doing: last week I made a three days trip with Don Simon Gaima to one of the places he visits regularly, called Picuroyaco, pronounced "Pecoo ro yaco. It is quite a settlement of Don Simon's tribe, some are his kinsfolk. We had the services two nights in the largest house and most convenient in the community. The

last night there were four that stood up saying they were believing on the Lord Jesus as personal Saviour. One said that he had been a believer since the first day of the year, another said he accepted the Lord that night, another is a man who bought a Bible from

WRITE LETTERS

We thank the Lord for a missionary like Brother Smith who will kindly and with great patience teach against error until the people see it and take it. Also we hope that every reader of his letter will see how that a letter from back home would encourage them. Sit down now and write them a cherry letter and tell them you are praying for them and that you love them for the truths sake, etc. Also write to Brother Hallum. It will cheer their hearts.—Editor. Here are their addresses:

Elder L. M. Smith, Caixa Postal 227, Manaos, Amazonas, Brazil, South America.

Elder R. P. Hallum, Apartado 139, Iquitos, Peru, South America.

Don Simon and claimed that he was a believer but has been conducting himself, according to rumors, very bad, taking other men's women from them and living with them for awhile. I did not put much confidence in his profession. The other and last I do not know about. Of course we do not know about any of them as to that, but I was well pleased with the services except one thing. In the house where we had the services the people of the house keep liquor together with other small articles to sell. After the services the last night some of the people lingered to buy things and I noticed some taking drinks of liquor. But we could not say anything because we were in a private house and had no control over what the man did. But we find this kind of situation in many places where we go. Usually the house that is suitable to have services in is the house where they have liquor to sell. This leaves wife, daughter and me ordinary. Will close for this time, yours in the service of the Lord.

R. P. Hallum

PRAY FOR BROTHER BRANDON

We have not heard from Brother Brandon since the last issue of the paper went out to you a month ago. We trust that every reader will remember to pray daily for him that the Lord will heal him if it be His will. Let us not forget the great mission work that he has done in the past and try to realize what he is going through with leprosy during the trying times when he would like to be back on the field on the firing line for the Lord Jesus Christ. It is so easy to forget. I believe it was T. T. Martin who told how one day he was walking down the street in Louisville, Kentucky and saw the great John A. Broadus (we think it was he) an old man walking across the street with bowed head. Brother Martin went over and greeted him and put his arm around the old man of God and told him what he had meant to him, etc., and the old man's frame began to shake as he cried with joy at the words of love and encouragement. Yes, let us not forget to pray for all the missionaries. Pray for the Hallums and the Smiths and the native missionaries.

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.

Smith Writes

(Preceding page, Column five)
John Dias and I, I pointed out to him how the Word of God cannot get old and out of date, or change in any way, for with God there is no variableness, neither shadows of turning, James 1:17. I used the illustration of the sun making the shadows move as it moves, the day getting older until the shadow of the earth against the sun caused the greatest shadow of all, night. God is neither old nor young, is like the mid-day with the sun over head, causing no shadow—he doesn't move so there isn't any shadow cast—he doesn't change so there isn't any words wasted in the Bible because of changes in customs. Here at mid-day the sun is exactly in the zenith and anything with the same diameter at the top and bottom doesn't have a shadow. He well understood. The Portuguese Bible says: "As mulheres ficam caladas nas Egrajac." This is plain and strong in the Portuguese and says, "Women keep your mouths shut in the churches." "Figuem caladas" keep your mouths shut. Then it goes on to say that it is "indecent" for a woman to talk in the church. This was an order and not a custom—even if it were not an order, the Word of God is not given to be of value for just one age, and not good for another because His Word says that everything that is received of God, coming down from the father of lights, in whom there is no variableness neither shadow of turning. If there is no variableness with Him we can be assured that that which we receive of Him is of the same quality. Then I pointed out in a quiet and understanding manner how, that regardless of how many rules of order that a Baptist church made in error, it could not change the Word of God. I told him that in the churches of the mission that the women keep silent as the Scripture says and that their meetings are separated (when the women are to speak) and that the women get a blessing from obeying the Word of God. He realized the truth of my words and agreed with me to begin immediately teaching this, slowly but firmly. He said, "Regardless of what I have thought before or what anyone else thinks on this subject I want to do the will of the Lord, and it is plain to me as I never have seen it before. Lets pray and work together about this matter until our church is free from this error." I think in this one thing I have won the confidence and respect of our missionary here more than on any other occasion. Of course, I don't like to be over confident. Some time ago, twelve letters were put in my box by mistake which were for the Southern Baptist Convention Missionary (boat mail with three cent stamps). They were friendly letters from church members of the S. B. C. Three cents will get us a letter in a month (ten cents by air in a week) but we have received letters from only the officials of the mission and two others besides our families.

FINANCIAL REPORT FOR AUGUST 1950

Liberty Baptist Church, Toledo, Ohio	\$ 24.42
Liberty Baptist Church, Central City, Kentucky	11.54
Tabernacle Baptist Church, Lewisburg, Kentucky	85.00
New Hope Baptist Church, Dearborn, Michigan	23.10
New Hope Baptist Church, Dearborn, Michigan (Ladies Bible Class)	10.00
North Side Baptist Church, Mayfield, Kentucky	32.46
Raiford Baptist Church, Raiford, Florida	5.00
South Side Baptist Church, Winter Haven, Florida	55.00
Fenton Road Baptist Church, Flint, Michigan	6.56
Mt. Pleasant Baptist Church, Cadiz, Kentucky	70.00
Bellview Baptist Church, Paducah, Kentucky	41.11
Naborton Baptist Church, Naborton, La.	31.00
New Hope Baptist Church, Newtonville, Indiana	10.00
Big Creek Baptist Church, Wayne, West Virginia	7.50
Big Creek Baptist Church, Wayne, West Virginia (Junior Class)	1.50
Ahava Baptist Church, Plant City, Florida	45.00
Little Obion Baptist Church, Wingo, Kentucky	13.88
Richland Baptist Church, Livermore, Kentucky	19.49
South Side Baptist Church, Paducah, Kentucky (B. Y. P. U.)	7.89
Macedonia Baptist Church, Ripley, Tennessee	16.88
Buffalo Avenue Baptist Church, Tampa, Florida	29.45
Buffalo Avenue Baptist Church, Tampa, Florida (Hope Bible Class)	50.00
Repton Baptist Church, Repton, Kentucky	15.00
Seven Springs Baptist Church, Dycusburg, Kentucky	11.70
Suwanee Furnace Baptist Church, Kuttawa, Kentucky	28.33
Mt. Olivet Baptist Church, Bush, Kentucky	34.43
Pleasant Grove Baptist Church, Hickory, Kentucky	14.32
Wurtland Baptist Church, Wurtland, Kentucky	200.00
United Baptist Church, Muncie, Indiana	10.00
Second Baptist Church, Marion, Kentucky	11.92
Park Hill Baptist Church, Pueblo, Colorado	75.00
Micanopy Baptist Church, Micanopy, Florida	5.00
First Baptist Church, White Plains, Kentucky	15.00
South Union Baptist Church, Cadiz, Kentucky	21.00
Bethel Baptist Church, Sugar Grove, North Carolina	44.00
Fish Springs Baptist Church, Carderiview, Tennessee	24.10
Elizabeth Jarrell Baptist Church, Louisa, Kentucky	13.51
Harmony Baptist Church, Detroit, Michigan	88.30
East Main Baptist Church, Des Plaines, Illinois	10.00
First Baptist Church, Russell, Kentucky	72.59
Maranatha Baptist Church, Grand Rapids, Michigan	14.38
Oak Baptist Church, Royal Oak, Michigan	90.50
Oak Baptist Church, Royal Oak, Michigan (Ladies Bible Class)	10.00
Grace Baptist Church, Base Line, Michigan (Ladies Bible Class for Manaoas Church Building)	5.00
Grace Baptist Church, Base Line, Michigan (Ladies Bible Class)	10.00
Grace Baptist Church, Base Line, Michigan (B. T. U.)	3.43
Grace Baptist Church, Base Line, Michigan	50.58
W. W. Whitaker, Pontiac, Michigan	3.00
W. W. Whitaker, Pontiac, Michigan	8.00
Miss Edith Mehaffey, Philadelphia, Penna.	5.00
B. C. Smith, Sr., Bernice, La.	10.00
A Brother in Water Valley, Kentucky (For Church Building in Manaoas)	1.00
L. W. Page, Lawtey, Florida	10.00
William Kalafus, Jackson, Michigan	20.00
Hiram E. Jones, Dryden, Virginia	10.00
J. H. Kain, West Cape May, New Jersey	10.00
B. R. Matheny, Clendenin, West Virginia	5.00
Total	\$1,556.87

As the Lord leads you, send all offerings for mission work to the Treasurer of this Mission. It is best to send by check or money order. It is not safe to send cash in envelope. Place your return address on the corner of the envelope. Address:

Z. E. CLARK, Box 215, Cannelton, Indiana

These two others were from members of Harmony Church. The Lord bless his work there and the prayers of the saints.

Yours in His service,

Lawrence M. Smith.

THE TIME MAY BE SHORT

There shall be wars and rumors of wars. This is now come to pass. Not only is there war in Korea but there are many rumors of wars on every hand. We do not know, but it seems to us the coming of the Lord is not far off. If you expect to do any mission work, now is the time. Some fields are ripe, like South America and we have the work there and the gospel is being preached and souls are being saved and churches established. If you are a Baptist and missionary, then here is the opportunity for you to do real New Testa-

ment mission work. This is a faith work, there is nothing to join and nothing to unjoin. No one will interfere with you if you give or if you do not give. There are no paid secretaries or bosses. It is up to you. Won't you please pray and then give?

AN APPEAL FOR THE UNEVANGELIZED OF THE AMAZON VALLEY

(From a letter written by Bro. Brandon in 1940)

One of the most inviting places to do mission work in the world today, without a doubt, is the Amazon Valley of Brazil. This includes the state of Para and Amazonas, and the territory of Acre—the population of which is something less than two million, and by far the greater part have never heard the Gospel.

There is a readiness on the part of the most of the people

to hear the Gospel. All but a few, are ready to admit the improper methods implied by the Roman priests.

The confidence of the people is so shaken, that they no longer trust in the sincerity of the priests; and yet they fear them, and feel that they should be loyal to the religion of their fathers. Thus, many of the ones who hear the Gospel, admit its truth, yet refuse to follow.

In the interior of the state of Amazonas, the part that lies above Manaus, the capital city, are some of the greatest opportunities offered to those who feel the call of God to do mission work.

There are numerous places to live where one can sustain himself, but of course, without the common luxuries of life. The population of such places will furnish a small congregation nearly every night in the week in some religious service. Of course, we must keep busy in order to keep them interested in coming to these services. Then too, near these places, are what might be termed community gathering places where one can go in a canoe if there are no motor boats.

The people who live in these places do not have the advantages as we in the homeland have, but they are hospitable, friendly, and intelligent, though much neglected. Though the people of the region are mixed with the colored race, Christians should meet in the common places of life, without respect of person.

In this vast field where the rivers are the highways, and where no less than six hundred thousand people live, is approximately twenty thousand miles of waterway navigable for a small launch or river steamer. Here are only nine Baptist Churches under the Southern Baptist Convention, one independent church, one Presbyterian Church, a number of Holy Roller Churches, and no less than thirty Catholic Churches. The people who live in this interior do not have the constant care of priests, for it is difficult to get into their homes, and for the greater part, they are very poor. None but the heart of Jesus would be moved with compassion for them, for there is little or no beauty that we would desire them. However, there is victory for the servant of God who will cast his lot among them, and make the sacrifice that he may win some of them for the Lord.

Friend, what do you think of a great work among this people, and just how great an investment would you like to make with the Lord? Remember, an investment with the Lord pays an eternal dividend, and you may have as much as you will.

May the Lord help us to see and do as might best glorify Him and be a blessing to others. Remember that Jesus includes you in Matt. 28:19,20 as much as He does in John 3:16.—Joe Brandon.

The fact that you do not live up to the light you have is proof that the heathen cannot live up to their light.

If Jesus had done the same for you that you have done for the heathen, what would be your condition today?

Why Send Missionaries To Catholics At Home Or Abroad?

Back in 1905 E. M. Poteat read the following report before the Southern Baptist Convention at Kansas City, and it was unanimously adopted by that body. We print it herewith in view of the fact that we are vitally interested in mission work in Brazil.

"Why send missionaries to nominally Christian lands, to Roman Catholic countries? Our brethren of the Episcopal Church refuse to do so on the ground that these countries are already occupied by a church—to quote one of their bishops—whose orders they recognize—and we Baptists must give a reason for pursuing a different course.

"We send missionaries to pagan lands because there Christ is not known; we send missionaries to lands under allegiance to the Pope of Rome because there, as we believe, Christ is not truly known. In pagan lands Christ is not represented. We may go to pagan lands as Christians, we must go to papal lands as Baptist Christians. In China we go to publish salvation; in Italy and Brazil and Mexico we go to correct the interpretation of a salvation already published. And here we may expect and be willing to brave the charge of Roman Catholics of sectarianism. On the contrary, we believe that Francis of Assisi and Thomas A. Kempis and John Henry Newman were Christians, but that they were Christians in spite of, and not by, the aid of the creed they espoused; and we believe that in those countries where the Roman Church has had its way Christianity has been so deeply perverted as to be no longer recognized; it is rather paganism with a thin veneer of Christian phraseology. And here the Latin proverb applies: "Corruptio optimi pessima."

"Further, we believe that as Baptists we have a special call and mission to papal lands, because we carry none of the toggery of Rome among our old clothes. We have never yet put the church or any of its ministrations between the individual soul and God, and we do not carry in our blood the taint of the virus of salvation by works. We believe God cleanses hearts by faith, and that the faith of the believer and not the faith of someone else. We believe that God cleanses hearts by faith, and not by manipulations of the church. In our interpretation of it, Christianity frankly admits believers into the family of God, and not because and only when they are holy, but because they are believing sinners and in need of holiness. If the church is to prepare people for the family of God by laying hands upon them at the moment of birth (baptismal regeneration), and training them through life by penance and sacraments, and by purging them in purgatory after they die, then we Baptists are wholly wrong in our view of the Gospel. But if we are right in our view, that people are admitted into the family of God by faith and faith alone, then we must do what in us lies—working always with infinite kindness and patience and love — to stop the long, long thronged procession of the blind who follow the blind."