

MISSIONARIES
IN BRAZIL

ELD. AND MRS. ROYAL CALLEY
ELD. AND MRS. PAUL CALLEY
MIGUEL IBERNON
CICERO BICIPO
MAIO DUTRO
EUFRAZO SOARES
JOHN DIAS
ZACHARIAS NUNES de ABRIU
JOHN BENTES

(Portuguese Language)

Missionary Department

BAPTIST FAITH MISSIONS

In Peru Since 1935

In Colombia Since 1947

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 - Indoctrinate Them. Mt. 28:19,20.

MISSIONARIES
IN PERU

ELD. AND MRS. M. E. LEWIS
ELD. AND MRS. R. P. HALLUM
MISS MARGUERITE HALLUM

DON SIMON GUIMA

DON JUAN CASTRO
(Spanish Language)

IN COLOMBIA

JOSE TOMAS del CASTILLO
(Spanish Language)

MISSIONARY FAILURE AND HOW VARIOUS MISSIONS CARRY ON

Paul Calley's First
Letter After Landing
On Foreign Soil

Tuesday 12, 1954
Manaus Amazonas
Brazil, S. A.

Dear Bro. Overbey:

We arrived safely here in Manaus last Sunday at two o'clock and found conditions here in general a lot better than we expected. Royal and Helen were at the airport to meet us and needless to say it was a joyful reunion.

Royal is a lot better and was able to go to church with us Sunday night. He had an infection or like a boil on the back of his neck, but they lanced and drained it in the hospital and it has healed fine. The doctor said it was his rundown condition more than the infection that put him in the hospital. He is gaining strength every day now and we give praise and thanks to the Lord.

Well, as you know, we had several delays in getting here, but the Lord brought us through and all feel fine. At New York we were already out on the runway, ready to take off for our hop across the Atlantic when one of the motors quit cold. We taxied back to the terminal and all got off the plane and waited for an hour until the shortage that stopped the motor was found. And then when we were about two-thirds of the way across to Puerto Rico something went wrong with the oil line in the same motor and it began to get hot, but it continued to run until we reached San Juan. There we waited seven hours for the motor to be repaired.

At Belem Bro. John Bentes was there to meet us, but we found all reservations taken for the next two days going to Manaus. There was nothing to do but wait. While we were there we registered with the American Consul.

John Bentes speaks English very well and while we were in Belem we had good fellowship with him. He began to teach me Portuguese while we were there. (Page four, Column four)

THINGS TO
REMEMBER

Remember that Baptist Faith Missions does not have any paid officers.

Remember that Baptist Faith Missions does not interfere with any church or pastor whether they give or do not give.

Remember that all offerings to Baptist Faith Mission are used for mission work.

Remember that when you support Baptist Faith Mission, that it becomes your mission work as much as that of any other church.

Remember that this is a Faith work.

Remember that it takes over \$2500 each month for the support of this work.

Remember that once each (Page four, Column one)

THE GREATEST GIFT OF ALL
THANKS BE UNTO GOD
FOR HIS UNSPEAKABLE
GIFT . . . ETERNAL LIFE
THROUGH JESUS CHRIST
OUR LORD. 2 COR. 9:15 - ROM. 6:23

The Question That Is Asked Most
Relative To Our Mission Work

The secretary of the mission, H. H. Overbey, continually gets letters asking about the mission work, etc., from people who are looking for a good sound missionary work. The one question asked more than any other is something like this: "Would you please tell us how much of each dollar of the money sent to Baptist Faith Missions actually reaches the missionaries, or what percent is used for missions, etc?" Here is the answer to this question in full and in detail: This is a faith mission, and it is a Baptist mission. It is free from all unionism, modernism, council of churches, and all other "isms." This mission does not have any paid officers or secretaries of any kind. Both the secretary and treasurer serve without pay as a work of love. This mission does not have any office rent. Both the secretary and the treasurer use their own study for an office. This mission does not ask any pastor or church or individual for offerings. We tell about the work in the MISSION SHEETS and in letters to those who inquire and leave the results in the hands of the Lord. This mission does not interfere with any church or pastor. Sometimes churches quit supporting the work when there is a change in pastors or for some reason or other. Of course we would like to know just why they quit the support, but up to now we have never written any church asking why? We believe that each Baptist church is a local independent body and that she can do as the church votes to do and that without interference from anyone on the outside. We not only believe this but we practice it. All offerings are received by the treasurer of the mission and are banked in the mission account and all funds are paid out by numbered checks without exception. When the treasurer receives the offerings from day to day he enters them in a daily ledger one under the other as they are received. At the end of each month this list of offerings is printed in the MISSION

SHEETS as a public receipt. Sometimes this total has to be corrected, for example from time to time a check is returned from the bank advising non-sufficient funds and of course that reduces the total of the amount. In addition to the daily ledger, another ledger is kept by the treasurer with a page or pages for each supporter showing all the offerings received from the first one. The mission money is used to pay the monthly salaries of the missionaries and to pay their way to the foreign field and their way back when they return, and to pay the freight and custom charges on the things that they have to take with them such as a kerosene refrigerator, kerosene stove, etc, etc.

The only overhead expense of the mission is for paper, envelopes and postage, long distance phone calls, telegrams and cablegrams that are necessary in connection with the work, for Post Office box rent for the treasurer and for printing and mailing out the MISSION SHEETS each month. That is the only overhead expense that the mission has and it is as low as it is possible to have. Sometimes it is necessary for the secretary or treasurer to make a trip in connection with the mission work and when this has been necessary the trips have been made at their own expense. When new missionaries are getting ready to go out to the foreign field there are expenses such as passports, visas, medical examinations and

DON'T BE MISLED

Don't be misled by any filthy, vile and vicious attacks on this mission work. When this mission refuses to send a missionary out to the foreign field, you can rest assured that she has Scriptural reasons for not doing so. Don't be misled and then be embarrassed by what you have done. You should find out the facts first.

shots, etc. For the past several years Dr. Fred Lapham, a Baptist doctor in Detroit has given the examinations and shots and vaccinations free to all our missionaries that are in Detroit. When they live elsewhere, then there is this expense to be met. Now we ask anyone to compare how the money sent to this mission is used with any other mission anywhere. We challenge any to find one with less overhead for the amount of work done.

We now support the following missionaries:

1. R. P. Hallum and family now on furlough from Peru.
2. M. E. Lewis and family now in Peru.
3. R. H. Calley and family now in Brazil.
4. Paul Calley and family now in Brazil.
5. Carroll Hunter and family preparing to leave for Peru as soon as entry permit can be obtained.
6. Juan Castro, native Peruvian missionary who works with Brother Lewis in Peru.
7. Simon Gaima, native Peruvian missionary who works with Brother Lewis in Peru.
8. Don Thomas, native Colombian missionary who works in Buenaventura, Colombia.
9. Miguel Ibernnon, native Brazilian missionary.
10. Cicero Bicipo, native Brazilian missionary.
11. Maio Dutro, native Brazilian missionary.
12. Eufrazo Soares, native Brazilian missionary.
13. Zacharias Abriu, native Brazilian missionary.
14. John Dias, native Brazilian missionary.
15. John Bentes, native Brazilian missionary.
16. Francisca fe Franca Cunha, teacher in Brazil.
17. Juana Mendonsa Pereira, teacher in Brazil.

The list of native missionaries changes from time to time. Most of them have been our missionaries for many years, however some quit or prove to be unfaithful and are replaced with (Page four, Column four)

All missions have failures. Sometime ago Brother Mitchell Lewis, our missionary in Peru, wrote and advised that statistics show that 90 percent of all who go to the foreign fields as missionaries are failures as far as being missionaries are concerned. This 90 percent of those who go, stay only a short time and then come back home. This means that only 10 percent stay on the field and continue as missionaries. Several months ago we were told of five missionary families who went out to India and all five returned. Since Baptist Faith Missions was incorporated we have supported in all, eight missionary families from the United States (and several native ones). Of these eight, three have been failures and five have been successful. We have the ninth family ready to go. The first one to fail got no further than Belem, Brazil, at the mouth of the Amazon River. The second one to fail, failed twice. He went to Manaus, Brazil and after a stay returned and resigned. Later he apologized and was sent back again. After a time he wrote and repudiated the apology he made, saying that he only made it in order to get to go back, that he did not mean it, and proceeded to tell us off in letter after letter. He resigned the second time and said in writing that Baptist Faith Missions "is the soundest mission doctrinally with which I am acquainted." He also said in writing "I feel that our board has good officers. We are all human and have our weaknesses, but I know of no other men more capable of handling the jobs as officers of the board than those who were elected to those jobs." He also said in writing in his last resignation—"I wish to state further that I have no intention at present of returning to the mission field at all . . . if I ever feel led of the Lord to return to the mission field, I wish to assure the mission that I would not consider going into work belonging to the mission . . ."

This was all said in writing. Now just what did this missionary want? He wanted more money. He wanted a change in the way the missionaries were paid. He wanted to go from church to church and see how many churches that he could get to promise to give him so much each month and then get all that these churches gave, BUT he al-

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PRAY FOR OUR
MISSIONARIES

Every church that helps support this mission work should pray regularly for each missionary by name. It will be a great blessing to the church. Also pastors who live close to each other should get together once each week and pray for the missionaries and for their own work. Each home should have a time for prayer. The father should read a portion of Scripture and then the family should pray. This will be a blessing to any home and the children will look back in the years to come to the time that Dad and Mother knelt with them before the throne of grace in their home. You can do this before going to bed each night or you can do it the first thing in the morning.

Paul Calley Tells Of His Impressions Of Brazilian Work

January 23, 1954
Manaus Amazonas
Brazil, S. A.

Dear Bro. Overbey:

Just a few lines to let you know that all is well here in Manaus with us. The Lord has been merciful and good to us. Our health has been good since we arrived here, and Brother Royal is able once again to be active in the work here and on the job for his Lord. We are thankful for every prayer that was said and give God the honor and glory for raising him up.

We are getting better acquainted with the work here and the people of this country. We are now able to greet the brothers and sisters in the church here in Portuguese and I am looking forward to the day that I can preach to them. We have services somewhere every night during the week days here and three times on Sunday. I can see why it is good to have so many preaching points. The more preaching points there are the more people you reach with the Gospel. Last night we held services at Bro. Miguel's house, and I was surprised that so many people came close enough to hear. There were no professions of faith, but the Gospel of our Saviour was preached. It is not for us to know whether the seed shall fall on fertile or rocky soil.

A few nights ago a burglar paid us a visit while we were all sleeping, and came into the bedroom where my wife and I were sleeping. He took three hundred dollars that I had in my wallet to pay for some furniture that I had bought. We are not discouraged, for the Lord has a purpose for everything.

After we discovered that our money had been stolen, we began to count our blessings, and gave thanks to God that we were not harmed. How often we fail to give thanks to the Lord as we should for every blessing, until He reminds us of His bountiful mercy. We have enough to take care of all our essential needs with our salary check that is coming. For this we are more than thankful.

The Lord willing, Royal and I are leaving for Cruzeiro do Sul on Monday the 25th. I am looking forward to meeting the brethren there and intend to take some pictures of the work and send to you, if they turn out good. It is our prayer that God will bless our endeavor in making this journey. It is our fond hope that we might have good news to report when we return.

We thank you, every one, for your prayers and support. May the blessings of our Lord fall in abundance upon you.

Your brother in Christ,
Paul M. Calley

WHAT WE ARE TO DO WITH THE WORD OF GOD

1. Receive the Work with meekness, and thus be saved from all wickedness (see James 1:21).
2. Let it dwell in us richly, that we may teach others (see Col. 3:16).
3. Keep it, and thus have His love perfected in us (see I John 2:5).
4. Continue in it, that it may be manifest that we are His disciples indeed (see John 3:21).
5. Hold it fast, that we may be able to convince gainsayers (see Titus 1:9).

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MISSION SHEETS

PAGE TWO

FEBRUARY 20, 1954

THE SHEEP OF HIS PASTURE



"But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:26-29.

Bro. Royal Calley Sends Two Fine Letters This Month

Royal H. Calley
Manaus, Brazil
January 18, 1954

Elder H. H. Overbey
Detroit, Michigan

I hope that this letter finds you and yours being blessed in God's grace in a bountiful way. As for us here we are all well at the present time. I have become much better than before, although I was a little tired after the services last night.

Paul and his family seem to be adjusting themselves to Brazil nicely. We have been looking for a house for them. To this date we have not been able to find anything that was satisfactory. Houses are very difficult to find here.

Poor Paul is not accustomed to walking yet. He has blisters on the bottom of his feet from making the rounds with me since he has been here. You have to walk a great deal here. We are hoping that we will be able to arrange to bring Paul's car here but it doesn't look too encouraging.

The services are going along alright. I have only now begun to try and attend again. We have eight services a week at the present time. I am sure that with Paul here that in time we will be able to increase our preaching points. Paul is trying very hard to learn this language. I don't think that it will be too long before he will be preaching.

I was very happy to learn that I have been given an accordion to use here in the work. I do not know if it was from Bro. Gilpin personally or from his church or what. I would like very much to hear from you on this so that I might thank them. Paul said he didn't know. I have already arranged an accordion teacher for me when the instrument arrives.

I hope to go up to Cruzeiro do Sul soon. It seems like I am always planning on it and then something happens to hinder me. I think that they should be visited about every 3 or 4 months.

After Paul and family gets settled in their own home, I might go down to Fortaleza for awhile to stay at the seashore, if the mission and those who support it are agreeable. I still tire very easily, but I am much, much better than before. I would like

to get up to Cruzeiro do Sul, and get Paul and his family all settled in their own home, and then leave for about a month if I am not improved by that time.

Excuse this short letter after so long a time at not writing, but I am tiring and I am having trouble concentrating. My doctor told me not to read or write a line for six months. I don't think that I have to wait that long, but I do find that reading and writing are one of the most tiring things in the world for me to do right now. Sometimes it gets to be agonizing.

May God bless you.
Your brother,
Royal H. Calley

Second Letter

Royal H. Calley
Manaus, Brazil
Jan. 22, 1954

Elder H. H. Overbey
Detroit, Michigan

Dear Bro. Overbey:

I hope that this letter finds you in good health and prospering in God's care in every way. All here are getting along alright. I am feeling a little better than before.

Paul and I hope to go to Cruzeiro do Sul next Monday. I have been trying to go up there so long but it seems that every time that I would get ready something would happen but now I think that we will finally make it. The time between visits has already been much too long.

Paul was robbed of all of his money the other night, but he is getting by alright. I have found him a house. It is large and comfortable. That is one big worry over with. Houses are very hard to find here. I go to the services now, but I have not begun to preach yet. I suppose the first preaching that I will do will be in Cruzeiro do Sul. Last night I did not go to the meetings but stayed at home and rested. I had an attack with my kidneys the night before last. I went to the doctor yesterday for a check-up for that and he found that both my kidneys and liver had something wrong with them. It could be that they have been the source of all my trouble as far as that goes. I am taking some medi-

Mitchell Lewis Doing Good Work In Iquitos, Peru, Tells Us Of His Needs

Iquitos, Peru
Jan. 22, 1954

Dear Friends:

We are all well and anxiously awaiting the entry permit for the Hunters. Mr. Cook in Lima put my petition into the proper hands and then he had to make a trip to Chile for two weeks. When he returns to Lima he will start pushing the matter. I was talking with one of the leading customs agents in Iquitos and I remarked that Peru even made some special laws so that the millionaire Le Tourneau could enter the country with his equipment and American technicians. His reply was "Yes, but the priests are not fighting that as much as they are the entering of missionaries" (even though Le Tourneau is a Protestant).

For two weeks I was trying to get things arranged so that we could have a week of special meetings at the church, but something always hindered until last week. On Saturday before our meeting began on Monday a barkeeper killed a young man with a hammer and cut off his head, legs, arms and mutilated the body. On Monday morning we hit the streets with a large sign announcing our meeting with the following subjects: "The Nature of Man," "What Is Death?" "Where Are The Dead?" "Is There Eternal Punishment?" and "What Is Eternal Life?" Needless to say that the before said barkeeper had committed the most horrible crime in the history of Iquitos and that our appearance on the streets immediately afterward caused quite a bit of interest in our meeting.

The first night we must have had at least twenty-five men in spite of the rainy weather. The next night we had five people because it really rained. Last night the church was almost full and it would have been full had the people on the outside come in. Tonight our subject will be "Is There Eternal Punishment?" A Jehovah Witness who lives across the street from the church has come three nights now and is showing good interest, we pray that he might be brought to know the truth about his lost condition and the error that he is in.

We are thrilled with the thought of Bro. Overbey visiting the work in Brazil and Peru. Ruby said that she was glad that he was to visit Brazil first as he could then tell us of the work, trials and conditions there. An English boat with a Brazilian crew unloaded a cargo of steel here in Iquitos. The second cook who is a believer visited our church until the vessel left yesterday. He said that it got so hot in Manaus that the people could not walk barefooted on the bare earth. I was amazed at the similarity between Portuguese and Spanish, only now and then did I have to ask someone else what a certain word meant.

I thank each and every one who makes it possible for us to preach the Gospel here in Iquitos. I thank Bro. Overbey for the many small but yet tiresome and time occupying tasks that he has

done for us, also for the two books that he is sending me as a gift. I thank Grace Church for their support and for the tape recorder that they are sending by the Hunters. Bro. Overbey writes that he doesn't know what to do with his church because they are so good to him, so he has decided to stay on and on and on. By the grace of God we plan to stay on and on serving the Lord here in Iquitos (that is until our furlough time. After furlough time we again plan to stay on and on.)

Don Simon is building a new house as the woman sold the property where his house was located. People here rent land and build their own house, when the owner sells the land the renter must tear down his house and put it up somewhere else. Juan is faithfully dealing with his own people here in Iquitos.

What do the Lewises need???
1. Boldness to make known the mystery of the Gospel. Eph. 6:19.
2. Physical strength to bear this climate.
3. The Hunter family to help us in prayer, fellowship, preaching and teaching.

I will not list all our needs for when God's people pray the Holy Spirit leads them in their petitions.

Will send some pictures next time, must close for now.

The Lewises

Second Letter

Iquitos, Peru
Feb. 1, 1954

Dear Bro. Overbey:

Enclosed find recent pictures of Juan Castro and Simon Gaima. Also a letter from Mr. Cook in Lima. I wrote Mr. Cook asking him about the entry permit and if some articles were being prohibited from entering the country. All passenger cars are to be prohibited until May of this year.

Four days ago I sold our checks for \$21.50 and now the exchange has risen to \$22.60. If this keeps up I fear that the Peruvian government will again prohibit many American products from entering the country.

We again have hopes of moving into a much better house and in a better location. The housing situation here is drastic. We went to look at a house for the Hunters, it was not as good a house as we live in but the owner is asking (and will get) 1000 soles a month, we are paying 500. The owner of this house will raise the rent to 800 when we move. She told us that as we have taken care of her house, always paid our rent on time that she will not raise the rent as long as we want to stay. The house that we want to rent is a two-story brick with bath up and down. It has a large back yard and the house is isolated, that is, not built right next to another house. The owner is asking 1000 a month. I believe that the Hunters could live with us until our furlough time and we would be paying 500 each.

We are building an addition to the church building. Am making a garage and storage room which can be converted into Sunday School rooms whenever needed. Will write for the Mission Sheets later.

We certainly appreciate the way that you have been putting our needs to the different churches. Indeed the Lord is good beyond our fondest dreams. Will write New Hope thanking them for the typewriter.

Give our regards to Randy Dale and the proud parents. May the Lord bless them all.

By His Grace

Mitchell Lewis

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Why Baptists Do Not Sprinkle Their Infants

A DOCTRINAL STATEMENT AS TO OUR POSITION ON THE MATTER OF BAPTISM

Bible-believing Baptists accept the Word of God as the final criterion of truth. Traditions and the theories of men have no part in the formulation of their doctrine.

Baptists contend that immersion of believers in the Name of the Father, Son, and Holy Ghost alone constitutes Christian baptism. There are, however, several denominations that follow the pattern of the Roman Catholic Church and sprinkle infants. Baptists are vigorously opposed to such practice.

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

Baptists do not sprinkle infants for the following reasons:

First, because the sprinkling of infants is not to be found in the Scriptures. There is not a single text in the Word of God that commands the sprinkling of infants. Many who nevertheless follow the practice will admit this.

What arguments do they offer for the sprinkling of infants (called baptism)? First, they say that the command of Christ to baptize all nations must have included the infants. Then they allude to the Saviour's blessing of little children and His assertion that "of such is the kingdom of God." Furthermore, they assert the analogy of Old Testament circumcision involving human sponsorship. Finally, they cite the baptism of households in the New Testament. The Augsburg Confession (1530), Art. IX, states: "Baptism is necessary to salvation, by (it) the grace of God is offered; and children are to be baptized; who by baptism, being offered to God, are received into God's favor."

Do these arguments constitute valid authority for the sprinkling of infants? A study of a few of their "proof texts" will give the answer. Matthew 28:19,20 reads: "Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you . . ." It is argued that baptism comes first, and then teaching; and that children should be baptized even though they are not old enough to be instructed. But these verses do not allow such an interpretation. The order is "teach," then "baptize." The Greek word "teach," according to Strong's Concordance, means "to become a pupil," to disciple, i. e. enroll as a scholar. The qualifications of a disciple are "the ability to hear, believe, receive, and be taught." This excludes all infants. Babies don't become disciples. Let's keep the Divine order: disciple, baptize, teach.

Mark 16:15,16 does not teach infant baptism. The argument that babies are "creatures" and hence are to be baptized is weak indeed. Verse 16 reads: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." It does not say "he that is not baptized shall be damned." This portion of Scripture plainly teaches that a person is to believe, and then as a believer, be baptized. But the argument is given that babies can believe. Matthew 18:5,6 is given as proof. However, the Bible declares that faith must be active and not passive. The apostle Paul declared that salvation consists of a heart belief accompanied by a mouth confession. See Romans 10:8-10. No infant is capable of heart belief or a mouth confession of Jesus Christ as Saviour and Lord. The Scripture nowhere declares that the Holy Spirit places faith in the heart of an infant or that infant sprinkling is a means of grace. No sponsor or human intermediary can take the place of an individual to exercise personal faith.

Perhaps the favorite argument to support infant baptism (so-called) is Mark 10:13-16 (Christ blessing the little children). I agree with Spurgeon who said: "Certainly never was text so strained and distained to pay what it never owed; never man so racked to confess what he never thought; never was a pumice-stone so squeezed for water which it never held." Young children were brought to Christ that He might "touch them." Nothing is said of baptism, nothing is said of water, nothing is said of godfathers or godmothers, nothing is said of the sign of the cross. There is no water in this text, but "Jesus only." If these brought children to Christ to be baptized, certainly they brought them to the wrong person, for John 4:2 says: "Jesus Himself baptized not, but His disciples." But someone may say: "Perhaps they brought the children to be baptized by the disciples." Let Spurgeon answer once again: "If they (the disciples) had been in the habit of baptizing, infants would have been rebuked the parents for bringing them? If it had been a customary thing for parents to bring children with such an object, would the disciples, who had been in the constant habit of performing the ceremony, have rebuked them for attending to it? Would any Church clergyman (who practices this) rebuke parents for bringing their children to be baptized?" The Lord Jesus had a wonderful opportunity to commend infant baptism, but He did not. To be logical, the sacramentalists should permit infants to partake of Communion. Why permit infants to be baptized and not permit them to sit at the Lord's table? The answer is obvious—infants do not have "discernment" (I Corinthians 11:29).

The baptism of households in the New Testament is considered an argument for the sprinkling of infants. A close study of such households, as found in Acts 16:14,15,30-34; I Corinthians 1:16, will reveal that they were believing households. Oftentimes, servants were included in a household. Many Baptist ministers have baptized complete households without baptizing infants. In every case of household baptism in the New Testament, baptism was administered to those who were old enough to be called "brethren"—a name given only to believers (Acts 16:40), those who were old enough to addict "themselves to the ministry of the saints" (I Cor. 16:40), and those who were old enough to "believe," "receive," and "confess."

Circumcision has no validity as a basis for the sprinkling of infants. Jesus Christ did not speak of circumcision as an initiatory rite to church membership. Baptism did not take the place of circumcision. The apostle Paul spoke of the circumcision of the heart (Romans 2:29), not the sprinkling of a body.

John 3:5 has nothing to do with baptism. If Christ had meant baptism, He could have said "born of baptism and of the Spirit." The Lord did not mean baptism nor the literal water. Christ was talking to Nicodemus, an adult, not an infant. Just as man has a physical birth through "water," so he must experience a spiritual birth by the Spirit (John 3:4-7). The Word of God is spoken of as "water" in Ephesians 5:26. Water cannot supplant the blood atonement.

Baptists do not sprinkle infants because such a practice is not to be found in the Scriptures.

Secondly: Baptists do not sprinkle infants because the immersion of believers is taught in the Word of God. The Greek word "baptizo" means "to dip," "to submerge." Dr. A. T. Robertson, whose reputation as a Greek scholar is unquestioned, challenges: "A man today who argues in

PROGRESS



"There She Goes, Boys!"

America has come a long way in the past 50 years in the realm of aviation . . . as well as in every field.

But not so in spiritual verities.

"Jesus Christ the same yesterday, and today and for ever."

—Heb. 13:8.

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Mal. 3:6.

"Heaven and earth shall pass away, but my words shall not pass away."—Mt. 24:34

that 'baptizo' means 'to sprinkle,' or 'to pour,' throws suspicion on his scholarship and is on the defensive."

Let the Scriptures speak for themselves:

Matt. 3:6—"baptized . . . in Jordan, confessing their sins." (Repentance preceded baptism.)

Matt. 3:16—"Jesus, when He was baptized, went up straightway out of the water . . ." (This surely is not sprinkling.)

John 3:23—"And John also was baptizing . . . because there was much water there . . ." ("Much water" is not necessary for sprinkling.)

Acts 2:38-41—" . . . repent and be baptized . . . then they that gladly received His Word were baptized . . ." (Babies do not gladly receive the Word.)

Acts 8:36-39—" . . . they came unto a certain water . . . what doth hinder me to be baptized? . . . if thou believest with all thine heart, thou mayest . . . and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water . . . went on his way rejoicing." (None of these conditions exist when a baby is sprinkled. The candidate requested baptism, the baptism was by immersion, the baptism brought joy to the heart of the candidate.)

Rom. 6:3-4—" . . . baptized into His death . . . buried with Him by baptism into death . . . raised up from the dead . . ." (A beautiful symbol of the death, burial, and resurrection of Christ. Sprinkling of infants is not true to this symbol.)

Rom. 6:5—" . . . planted in the likeness of His death, we shall be also in the likeness of His resurrection." (To plant means more than sprinkling or pouring.)

I Cor. 1:14-17—" . . . I baptized none of you . . . for Christ sent me not to baptize, but to preach the Gospel . . ." (Gives a death-blow to baptismal regeneration.)

Col. 2:12—"Buried with Him in baptism . . . risen with Him . . ."

I Pet. 3:21—"The like figure . . . even baptism . . . the answer of a good conscience toward God . . ." (Baptism is a "figure." In order to be baptized a "good conscience toward God" is necessary. Surely not applicable to infants.)

Babies are saved without the ritual of sprinkling. David's son went to Heaven without being sprinkled as an infant. (II Samuel 12:23) The children of the unbelieving Israelites were not kept out of the Promised Land because of the unbelief of their parents. Deut. 1:39—"Moreover your little ones, which ye said should be a prey, and your children which in that day had no knowledge between good and evil, they shall go thither, and unto them will I

give it, and they shall possess it." The "little ones" were not responsible because they had not reached the age of accountability. Baptists believe in the total depravity of infants, but they also believe that the shed blood of Christ on the Cross is their protection until the age of accountability is reached. Did not Jesus Christ say, "of such is the kingdom of heaven?" (Matthew 19:14). The Lord Jesus is "the Lamb of God which taketh away the sin of the world" (John 1:29). Romans 5:18 declares: "Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Baptists do not sprinkle infants because the immersion of believers is taught in the Scriptures.

Thirdly: Baptists do not sprinkle infants because great harm is done by this unscriptural practice.

First, by this practice the symbolism inherent in New Testament baptism is destroyed. Baptism represents identification with Christ in His death, burial and resurrection. Death-immersion, burial-submersion, resurrection-emergence. Col. 2:12—"Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead." (See also Romans 6:3,4). No man or group of men have a right to change the symbolism of Christian baptism.

Second, infant baptism is not found in the Scriptures; therefore it is adding to the Word of God. Note the warning of Revelation 22:18—" . . . if any man shall add unto these things, God shall add unto him the plagues that are written in this book." Most of the arguments for infant baptism come from some of the early church fathers, not from the Bible.

Again, the sprinkling of infants is a perversion of the plan of salvation. It is grace—plus. It is grace and a so-called sacrament. It is a denial of the finished work of Christ on the cross. Nowhere in the New Testament is salvation obtained through ceremony. Incidentally, it is estimated that 85 percent of all criminals may have been subjected to infant baptism. Salvation is not found in a ceremony or any sacrament, but through the blood of Christ and a personal acceptance of Him as Saviour.

Fourthly, infant baptism gives men a sense of false security. There are thousands of church members who are resting on infant baptism for the salvation of their immortal souls. They have never been "born again" nor been regenerated by the grace of God

nor experienced a transformation in their lives. The sum of their total Christian experience is: "I was baptized as a baby and later confirmed in the Church." This has proven to be the devil's trap for great numbers of deceived folk. Spurgeon said: "For all lies which have dragged millions down to Hell, I look upon this as being the most atrocious—little children were not regenerated by their grandparents telling lies at the font—by a solemn mockery, in which godfathers and godmothers promised to do for them what they cannot do for themselves."

Fifth, infant baptism had its origin with the Roman Catholic Church, a system that is a combination of Paganism, Judaism, and Christianity. Martin Luther no doubt was a good man, but don't forget that he was in the Roman Church. Although he broke from Rome, he carried some of their doctrines into the new movement. Many Protestant churches still have some striking similarities to Roman Catholicism. God's Word warns us to: "come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4). Baptists will have no part with ceremonies that have their origin with men.

Lastly, infant baptism is a curse to the Church. It causes churches to be filled with unsaved members, church members on their way to Hell. Imagine unsaved people trying to carry out a church program in the name of the Lord! Hence such churches have no spiritual power. These churches are not interested in evangelism because salvation (to them) is found in a baptismal font or catechism, not through the proclamation of the Evangel. Evangelistic meetings are taboo. Such churches oftentimes suffer from "dead orthodoxy," with very little passion for the lost. The church has lost its message if salvation is found in infant baptism.

Salvation is found in a Person, in the blood of Jesus Christ. All the water in the world cannot wash away sins, whether it be the holy water of a sacramental church or the muddy water of the Mississippi River. We are saved not by water, but by blood.

"The dying thief rejoiced to see that fountain in his day
And there may I, though vile as he, wash all my sins away."

Bible-believing Baptists will continue to stand by the Word of God alone and follow its plain teachings implicitly.

—North Star Baptist

Calley Letter

(Page two, Column four)
it seems that they don't have any immediate plans to inaugurate such service. But still there is the possibility now, that the airport can handle the big ships.

The financial report will include all the expenses of John, Paul and family, etc., for this month.

I guess that is all for now. May God bless you.

Your brother in Christ,
Royal H. Calley

Word Of God

(Page two, Column one)
6. Be ye doers of it, and not deceive yourselves by thinking that hearing is enough without the doing (see James 1:22).

7. Speak it out boldly, that the Lord may be honored (see Phil. 1:14).

8. Hold it forth faithfully by living it out truly (see Phil. 2:16).

If the devil were as lazy as most Christians, he would count his converts for each year on his fingers.

MISSION SHEETS

PAGE THREE

FEBRUARY 20, 1954

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.

Things To Remember

(Page one, Column one)
month you get to read letters from the missionaries in the MISSION SHEETS, thus knowing what your offerings are accomplishing.



Missionary Failures

(Page one, Column five)
so wanted the Mission to guarantee him a minimum salary. Where would the Mission get the money to pay the minimum if he got it all? He claimed that other missionaries on the field where he was, were supported this way and that they got much more than he was getting. When we got his letter telling all this, we called the secretary-treasurer of the Mission he referred to and asked him about this. And we were advised that the missionaries did go out on deputation work and raise salaries, BUT, they did not get it all. They only got up to a certain amount and the rest went into the mission treasury to pay overhead and salaries at the home office and to guarantee the minimum salary to the missionaries. We were also advised that their missionaries were not getting fabulous sums, we were told, but that they were getting, maybe \$25.00 a month more in some cases with large families, etc. Our missionary before resigning the last time said in a letter—"Our salary is ample..." in spite of his promise to us in writing under his own signature that he "expects to go back to Brazil as soon as the Lord opens the way..." The Lord opened the way twice for him and he failed both times and returned home. We wrote to Brother Lewis to check and report to us on the plan of the missionaries doing deputation work and raising their own salaries, etc., as some missions do. Brother Lewis reported after getting the facts from other missionaries on the field under such a set up, and, he advised that he much preferred the way Baptist Faith Missions operates. He said that these other missionaries had to spend most of their time in preparing prayer letters (which for the most part are begging for money in each letter), and writing to all the churches at their own expense, and that they did not have much time left to do mission work. We agree with Brother Lewis that the Baptist Faith Mission way is the best. Our missionaries do not have time to be writing to every church, instead they write one or two letters a month in the MISSION SHEETS to all the churches and have the rest of the time to do mission work. The five missionaries from the U. S. that we now have are well satisfied, and prefer the Baptist Faith Mission way.

The third missionary that failed misappropriated mission funds to himself and falsified about many things. Then he applied to another mission to send him out. He claims to be a sound Baptist, yet he applied to a mission that believes in the "invisible church," "alien immersion," "open communion," "women speaking in public mixed assembly," etc. In spite of all this our enemies sent him back to the mission field. It was denied by those who sent him back that he applied to this other mission, but we have letters from this other mission on their own letterheads, stating that he did make application and also that he was not accepted. Baptist Faith Missions does not have any part

FINANCIAL REPORT FOR JANUARY, 1954

Mt. Pleasant Baptist Church, North Kenova, Ohio	\$ 21.03
Faith Baptist Church, Royal Oak, Mich.	7.07
Emmaus Baptist Church, Fancy Farm, Ky.	29.87
Buffalo Avenue Baptist Church, Tampa, Fla. (Hope Bible Class)	50.00
Harmony Baptist Church, Pine Bluff, Ark.	60.26
Calvary Baptist Church, Richmond, Ky.	27.15
Westwood Baptist Church, Toledo, Ohio	30.75
Liberty Baptist Church, Toledo, Ohio	18.73
Liberty Baptist Church, Toledo, Ohio (Young People)	7.90
Hopewell Baptist Church, Arlington, Ky.	17.43
Lucasville Baptist Church, Lucasville, Ohio	24.07
First Baptist Church, Alexandria, Ky.	25.00
Fish Springs Baptist Church, Hampton, Tenn.	17.97
Chattaroy Baptist Church, Chattaroy, W. Va.	15.00
Sylvania Hills Baptist Church, New Brighton, Penna.	6.00
Faith Baptist Church, Lawtey, Fla.	5.08
Bellview Baptist Church, Paducah, Ky.	11.32
Liberty Baptist Church, Flint, Mich.	12.28
Southside Baptist Church, Winter Haven, Fla.	25.00
New Hope Baptist Church, Dearborn, Mich.	43.43
Seventh Street Baptist Church, Cannelton, Ind.	21.13
Immanuel Baptist Church, Dayton, Ky.	25.00
Seven Springs Baptist Church, Dycusburg, Ky.	49.00
Suwanee Furnace Baptist Church, Kuttawa, Ky.	24.18
New Hope Baptist Church, Chicago, Ill.	60.00
Shady Grove Baptist Church, Wickliff, Ky.	31.25
Cedar Creek Baptist Church, Cedarville, W. Va.	5.00
Dawson Baptist Church, Glenville, W. Va.	7.91
Pleasant Grove Baptist Church, Hickory, Ky.	3.94
Blackburn Baptist Church, Marion, Ky.	5.00
Zoar Baptist Church, Fancy Farm, Ky.	23.45
Newby Baptist Church, Richmond, Ky.	12.92
First Baptist Church, White Plains, Ky.	15.00
Willisburg Baptist Church, Willisburg, Ky.	75.00
Little Obion Baptist Church, Wingo, Ky.	32.02
Kirbyton Baptist Church, Bardwell, Ky.	52.00
Second Baptist Church, Marion, Ky.	21.52
Mt. Hebron Baptist Church, Lancaster, Ky.	123.14
Mt. Zion Baptist Church, Buchanan, Ky.	6.00
Lucasville Baptist Church, Lucasville, Ohio	31.95
Bryan Station Baptist Church, Lexington, Ky.	15.00
Hampton Baptist Church, Hampton, Fla.	25.00
Temple Baptist Church, Evansville, Ind.	30.00
First Baptist Church, Stilwell, Okla. (by Eddie Lewis)	15.00
First Baptist Church, Arabia, Ohio	158.60
Tabernacle Baptist Church, Lewisburg, Ky.	75.00
South Bristol Baptist Church, Bristol, Tenn.	5.00
First Baptist Church, Russell, Ky.	267.86
Canfield Avenue Baptist Church, Detroit, Mich.	177.50
Bible Missionary Baptist Church, Marietta, Okla.	20.00
Ocoonita Baptist Church, Ocoonita, Va.	33.97
Grace Baptist Church, Ellaville, Ga.	27.00
Members of Port Norris Baptist Church, Port Norris, N. J.	100.00
Grace Baptist Church, Base Line, Mich.	300.00
Grace Baptist Church, Base Line, Mich. (B. T. U.)	5.49
Grace Baptist Church, Base Line, Mich. (Ladies Bible Class)	10.00
R. E. Murphey, Castor, La.	8.00
J. H. Kain, West Cape May, N. J.	10.00
Mr. and Mrs. J. E. Eckles, New Brighton, Penna.	5.00
Mr. and Mrs. Harry Bayless, Macedonia, Ill.	10.00
Miss Maude Hunt, Franklin, Ky.	5.00
Mrs. Zula Henry, Oakland, Ill.	1.00
James Pedigo, Sweetwater, Tenn.	25.00
Mrs. A. M. Rife, Lesage, W. Va.	10.00
L. W. Page, Lawtey, Fla.	16.00
Mike M. Bailey, Hood River, Oregon.	3.00
Mr. and Mrs. J. E. Moore, McLeansboro, Ill.	2.00
Mrs. J. C. Fleming, Sharon Grove, Ky.	5.00
John H. Mock, New York, N. Y. (Navy)	20.00
Miss Kitty Bullington, Atwood, Tenn.	3.00
Mrs. A. B. Harris, Jr., Texarkana, Ark.	7.00
Mr. and Mrs. W. T. Bursen, Knoxville, Tenn.	2.00
Clinton H. Craig, Robertson, W. Va.	10.00
Mr. and Mrs. Hager Hensley, Grayson, Ky.	50.00
Ronald E. Hall, McLeansboro, Ill.	20.00
Total	\$2558.17

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

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

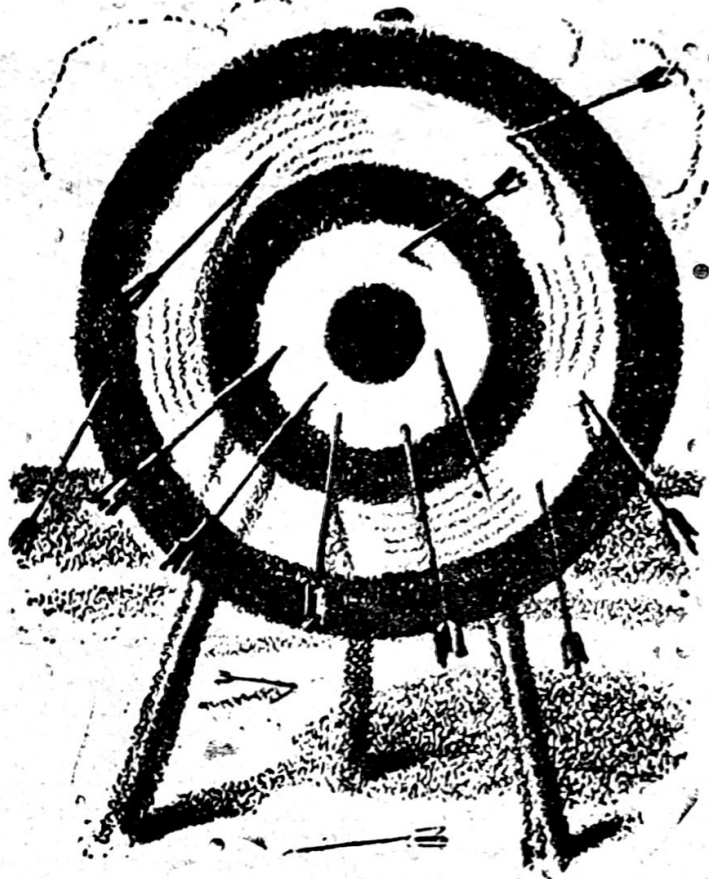
in sending out missionaries that believe that "alien immersion," or other heresies are alright. We are opposed to missionaries going from church to church begging for money. We believe in letting the people know when they ask us what we believe and how we operate, and then let them give or not give. This is a faith work. We ask no one to give and we do not interfere if they quit giving or do not give regularly. So far as we know, there is no other mission like Baptist Faith Missions on earth. If you support Baptist Faith Missions then it is your mission work the same as it is the mission work of the church that we pastor. This mission makes mistakes sometimes, but she is sound in doctrine to the core and honest in the handling of money. Now when you get letters that attack us in a vile and vicious way, and accuse us, and imply things that are not true, why don't you make it a point to find out if it is true. When you are in doubt, and want the truth, then write and ask for it. But if you will not take the facts when we present them from letters under the signatures of those who

write them, then do not write us. We thank all the churches and individuals for your support. Your support has been such that we were able to send out the Paul Calley family recently and have funds on hand to send out the Carroll Hunter family as soon as we get the entry permit to Peru for them. We also have designated funds on hand to build a church building in Manaos, Brazil. This is one of the things that Brother Overbey is going to Brazil to see about. Help us to make 1954 the greatest year in the history of Baptist Faith Missions. Pray that the Lord will call several other preachers to be missionaries. It is your mission work. Remember to pray for it. Don't be fooled by those who send out some for spite, that we would not send out. You can rest assured that Baptist Faith Missions has Scriptural reasons for not sending out the ones she refuses to send out.

The brook must run over rocks if it has a song.

A "Bit of Love" is the only bit that will bridge the tongue.

MISSING THE MARK



"For all have sinned, and come short of the glory of God."
—Rom. 3:23.

Calley's First Letter

(Page one, Column one)
We enjoy going to church here, even though we can't understand what they are saying yet. We recognize the songs they sing and hum with them.
You don't have to be here long to see the great need of the Gospel being preached in this country. The Lord willing we want to do house to house visitation soon, but right now we are concentrating on learning the Portuguese language.
Royal gave John Bentes the money to pay all expenses at Belem which was approximately seventy dollars and will be in the next financial report. I did not have any expense from Detroit to Belem because the airline furnished everything. They even gave us checks to eat on while waiting for motors to be repaired. So I arrived with the six hundred dollars of mission money intact. I will leave it in travelers checks until I get my things through customs and then deposit balance to mission money. Royal said he is going to turn over all the financial work and reports to me as soon as I can speak enough Portuguese to attend to things.

We have made application for import license to get my car here, and will send to you as soon as possible. Will close for this time, may God bless you and family and the saints there in His bountiful mercies. We covet your prayers that God will use us greatly in this land that He has placed us in.

Your brother in Christ,
Paul M. Calley

Question Asked

(Page one, Column four)
others. This is a complete list at the present time.

The regular monthly expense for the support of the missionaries and for printing and mailing out the MISSION SHEETS is over \$2500.00. The MISSION SHEETS cost about \$71 a month to print and mail out. When there are pictures there is extra cost for making the cuts. The other items mentioned above are over and above this. The Lord willing we will continue this article of information in the next issue of this paper. Brother John R. Gilpin prints the MISSION SHEETS once each month as the MISSIONARY DEPARTMENT of the BAPTIST EXAMINER. This does not cost the mission anything as Bro. Gilpin pays for this as part of his paper. Surely every reader ought to take the BAPTIST EXAMINER. It is

a weekly Baptist paper for only 50 cents a year. Why not send \$1.00 to John R. Gilpin, Russell, Ky., and tell him to send you the BAPTIST EXAMINER for two years and you will get the MISSION SHEETS as a part of the paper free each month. Do it today. Now where can you find a sound Baptist mission that uses all the mission money for mission work which sends out a paper each month with letters from the missionaries, letting all know what they are doing?

Further Word As To Overbey's Trip To Mission Field

As announced in the last issue of the MISSION SHEETS, Bro. H. H. Overbey plans to go to visit the mission fields in Brazil and Peru this summer for three months, June, July and August. It is estimated that it will cost about \$1600 for this three months trip. This is not a vacation trip for Brother Overbey. It is a trip to see the needs here and there so that he will be better able to present these needs to the churches who carry on the mission work. The missionaries on the field have been asking for years that Bro. Overbey come and see the need. He plans to spend two months in Brazil. He will go to Manaos, Brazil to visit the Calleys and study the field there, then he will make one or two trips into the Acre Territory, to study the field there. Then he will go to Iquitos, Peru to visit the Lewises and see the field there. If arrangements can be made and time permits, he and Bro. Lewis will visit the work in Buenaventura, Colombia. All this the Lord willing.

Brother Overbey has served this mission work as secretary without pay for over twelve years. He began to support the work in 1934 or 1935. He has given over \$7000 to the work. If you would like to have a part in making this trip possible, send your offering to Elder Z. E. Clark, Box 551, Evansville, Ind., and tell him that it is for Bro. Overbey's trip to South America. Canfield Avenue Baptist Church, Detroit, Mich., of which Bro. Overbey is the pastor, started the fund with an offering of \$300.

A lot of people who expect to be saved at the eleventh hour die at ten thirty.

A man cannot touch his neighbor's heart with anything less than his own.