

**MISSIONARIES
IN BRAZIL**
J. F. Brandon
Miguel Ibernon
Cicero Bicipo
Maio Dutro
Eufrazio Soraes
Francisco Santiago
Fernandes
(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 COMMISSIONED HIS CHURCHES TO DO.

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

**MISSIONARIES
IN PERU**
R. P. Hallum
Mrs. R. P. Hallum
Miss Marguerite Hallum
(Spanish Language)
IN COLUMBIA
Jose Tomas del Castillo
(Spanish Language)

MISSION SHEETS

OF THE BAPTIST EXAMINER

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Vacation Bible School In Peru



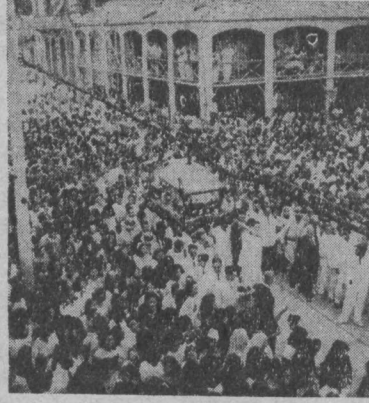
Marguerite Hallum teaching Bible lessons to children in Peru.



Peruvian children doing notebook work under direction of Mrs. R. P. Hallum and Senorita Dalva Guabloche.



46 children of the D. V. B. S. Iquitos, Peru. The letters "E. B. D. V." on their caps are for: Escuela Biblica de Vacaciones.



Good Friday Catholic procession, with coffin containing so-called image of Christ in Peru.



The multitude packs the street in Catholic Good Friday procession in Peru.

Brandon Gives Information Concerning The Glorious Work of Missions In Brazil

You ask where is Parana dos Mouros? Parana dos Mouros may be spelt Moros or Mouros. The second river above from Cruzeiro do Sul. Mouro is a family name of one of the largest and better known families of Brazil. Eighty years or more ago this river was settled by some of this family, many years before Cruzeiro do Sul was settled. They laid claims to the entire river valley from its mouth for 125 miles up. In those days there was no demand for rubber but they found the land to be very productive and there was a vast amount of fish and game. For many years no one lived on the river but members of this family. They came from one of the southern states of Brazil. They built no village but were content to live scattered along the river. Not until rubber came into use did other people live there in any great quantity. At that time there was no law in the land. The oldest man among the Mouros was the judge. It is said that they were attacked at one time by some Peruvians who sought to take possession of this part of the Jurau river, but they were driven out. Until today they seem to be a very violent set of people.

Outsiders Move in Too

When the demand for rubber became so great men came from the outside world in search for it and they entered the small river of the Mouros and with clever schemes succeeded in getting possession of most of the land and the Mouros family became so scattered that they lost sight of one another. Francisco de Moura is the grandson of the elder Moura who began the settlement here. When the gospel came to Cruzeiro do Sul he had located himself on a farm about 12 miles to the east on a small

stream called Black Creek. He was one of the most devout Catholics that ever lived. A large room in his house was devoted to worship and there he erected what he called the holy sanctuary where he placed some 25 or more images, representing as many saints as possible. When a new image would appear he bought one so that his collection would be complete.

Miguel Marries His Daughter

The brother who is now pastor at Cruzeiro do Sul, Miguel Ibernon, married one of his daughters and at the time of Miguel's conversion his father-in-law threatened his life if he did not (Next page, Column four)

In last month's MISSION SHEETS we announced Brother Billie Parrott and wife as new missionaries to Brazil. We now have the information with application forms for applying for passports from the State Department and also information from the Brazilian Consulate as to the proper steps and requirements, etc., towards getting a visa to enter Brazil. There are many things yet to do. Boat passage is to be arranged for and tickets paid for in advance. Brother Parrott, wife and son must be vaccinated for smallpox, take shots for typhus, typhoid fever, yellow fever and tetanus for the prevention of lockjaw. Then there is the matter of getting dental work done for a three years' absence from a dentist and the many other things to be taken care of. Then there is the matter of learning the language. Harmony Baptist Church designated the money to buy a Portuguese language

MISSIONS IS MISSIONS

Missions is missions. Divide it as we will "the field is the world" and nothing short of world-wide missions satisfies our risen Lord. Theorize as we may, argue as we may, make excuses as we may, God's word declares that every soul out of Christ is lost, dead in trespasses and sins, without God and without hope, guilty, condemned, and without excuse, whether that soul be the veriest heathen in the wilds of Africa or the jungles of India or the President of the United States. God says there is no distinction; for all have sinned and come short of the glory of God. They are all guilty, all under the curse, all under divine wrath and every mouth and every man speech-

(Next page Column 1)

MISSIONARY BILLIE PARROTT

course on phonograph records and a small portable phonograph. These have been purchased and they are now studying the language. Finally there is the matter of about \$3000.00 or more for getting the Parrotts to Brazil, etc.

All Churches Should Make a Special Offering

The editor of the MISSION SHEETS is the pastor of Harmony Baptist Church in Detroit, Mich., and he is recommending to this church that she give a liberal offering over and above her regular mission offerings to help send these new missionaries out to Brazil. If each pastor and church who help in the support of this work will do likewise, then we will soon have the funds needed. Also there are several hundred who get the MISSION SHEETS free each month, and some have gotten them for as long as six years

An Interesting Report As To A D. V. B. S. Held By Our Missionaries In Iquitos, Peru

Iquitos, Peru.
May 7, 1948.

Sixty Enrolled

We have delayed too long in writing about the Daily Vacation Bible School which we held in March; but things seemed to pile up on us all at once and it was impossible to do everything. Before the school was finished we were notified by the owner of the house we were living in that we would have to move, so that caused a lot of unexpected work. Then the first three weeks of April I was in Lima for a rest. I am feeling much better for having had the change. I wish mother and father would decide to get away for a short time.

We consider the vacation school a profitable one. The enrollment was on February 28 and the classes began on March first. The first day of school we had 60 enrolled and decided against taking more as we were not prepared to accommodate a larger number and felt that less would be gained by doing so. The weather was good during the entire school and the attendance averaged around 50. We opened at 8 a. m. and closed at 11 a. m. Having had experience with a larger number before, we found this year's school to be much more satisfactory in every way. We studied the Book of Acts, using the flannelgraph lessons. Some of the children learned lessons that will stay (Next page, Column 1)

ANOTHER JOURNEY

This last Monday we went again to Ungurahui Vieja, the Indian village where the people built the school building with the hopes of getting a teacher. This was the first river journey that we had made in quite sometime. No teacher has appeared for the school, so the building stands idle. We asked if it would be alright for us to stay there and have services in the evening and everyone said it would. Some of the men were away from the village working in the woods, but about 30 adults and children came out for the service. So two evangelistic services have been held in the school building thus far. Continue to pray for us for other workers.

Yours in His service,
MARGUERITE HALLUM.

(Next page, Column four)

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.

D. V. B. S. IN PERU

(Preceding page, Column 5) with them for life. Since then two of the older girls have made professions of faith in Christ. We had the closing exercises in the form of an oral examination covering each of the lessons, the memory verses and the songs that had been taught them.

Handbills Distributed

We had hand bills printed and distributed announcing the opening date of the school and that we would receive children six years old and up. At least two mothers came with children only four years old, insisting that they were six, thinking we would take them anyway. It is very difficult to divide the children by age, as some of the older ones do not know how to read and write, whereas some of the younger ones read and write well. So we divided them accordingly since we had prepared the notebook work on that basis. Father had charge of the devotional exercises, I taught the Bible lesson and an object lesson on the flannelgraph, then they were divided in groups and mother and a helper took the group that did not read and write well and I took the other group with a helper. This division was for notebook work and hand work. I am sending some pictures of the school and also some made of the Good Friday processions (Catholic) here in Iquitos. This is the one procession of the year that is well attended and thousands of people take part. All day Thursday and Thursday night the people go to church dressed in mourning to view and worship the so called image of Christ which is in a glass coffin, complete with crown of thorns and pierced side. This is continued through Friday until the hour of the procession begins. Heading the procession is the empty cross, next comes the coffin followed by the army, playing a funeral march and last of all Mary, draped in black, on a platform surrounded by flowers. The great majority of the people who follow the procession are dressed either in black or white. The procession goes toward the cemetery and then returns to the church.

MISSIONS IS MISSIONS

(Preceding page, Column 3) less before God. While the lost are without excuse, Baptists are likewise without excuse before God for their failure to warn these lost ones of the impending wrath of God. Paul said he was pure from the blood of all men. God declares that if we fail to give the wicked warning from Him that their blood will be required at our hands. The gospel is a trust committed to us and we must stand before the judgment seat of Christ to give account for our faithfulness or unfaithfulness in the use of this trust. At that day shame and confusion shall cover the face of every child of God who has been recreant to this trust. John warns us to abide in Him and let His word abide in us that we may not be ashamed before Him at His coming. The gospel is a

FINANCIAL REPORT FOR JUNE 1948

South Side Baptist Church, Winter Haven, Fla.	\$ 55.00
Ahava Baptist Church, Plant City, Fla.	45.00
Grace Baptist Church, B. T. U., Base Line, Mich.	7.06
Grace Baptist Church, Base Line, Mich.	56.77
Grace Baptist Church, B. T. U., Base Line, Mich.	6.40
First Baptist Church, Coal Grove, Ohio	20.00
Bellview Baptist Church, Paducah, Ky.	17.76
Buffalo Avenue Baptist Church, Tampa, Fla.	35.00
Buffalo Avenue Baptist Church, Tampa, Fla.	38.05
North Ballard Baptist Church, Wickliff, Ky.	57.00
New Hope Baptist Church, L. B. C., Dearborn, Mich.	10.00
New Hope Baptist Church, Dearborn, Mich.	18.89
Liberty Baptist Church, Toledo, Ohio	18.88
Grace Baptist Church, Owensboro, Ky.	5.00
South Union Baptist Church, Cadiz, Ky.	34.00
Big Creek Baptist Church, Wayne, West Virginia	5.00
South Side Baptist Church, B. T. U., Paducah, Ky.	13.20
Zoar Baptist Church, Bardwell, Ky.	60.00
Zoar Baptist Church, Bardwell, Ky.	28.40
Fenton Road Baptist Church, Flint, Mich.	40.47
Bible Missionary Baptist Church, Dequincy, La.	14.75
First Baptist Church, White Plains, Ky.	12.00
Bethesda Baptist Church, Wayne, West Va.	25.00
Seven Springs Baptist Church, Dycusburg, Ky.	60.70
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
Maranatha Baptist Church, Grand Rapids, Mich.	15.00
Maranatha Baptist Church, Grand Rapids, Mich.	10.00
Little Obion Baptist Church, Wingo, Ky.	5.85
Liberty Baptist Church, Central City, Ky.	13.18
Cumberland Homesteads Baptist Church, Crossville, Tenn.	10.00
Richland Baptist Church, Livermore, Ky.	36.27
Richland Baptist Church, Livermore, Ky.	30.21
Ryan Road Baptist Church, Van Dyke, Mich.	10.95
Pleasant Grove Baptist Church, Hickory, Ky.	21.54
Pleasant Grove Baptist Church, Hickory, Ky.	
(Special for Don Thomas)	5.25
Raiford Baptist Church, Raiford, Fla.	5.00
Harmony Baptist Church, Detroit, Mich.	72.00
First Baptist Church, Russell, Ky.	66.29
Madison Street Baptist Church, Rochester, Pa.	8.25
Beech Grove Baptist Church, Bardwell, Ky.	11.50
Boyd Hill Baptist Church, Cadiz, Ky.	50.00
Julian Baptist Church, Gracy, Ky.	43.61
Patesville Baptist Church, Patesville, Ky.	35.00
Westwood Baptist Church, Toledo, Ohio	5.00
Eaton Ave. Baptist Church, Muncie, Ind.	10.00
W. D. Pettit, Wheaton, Ill. (now Backoo, N. Dak.)	5.00
Miss Georgia Brandon, Benton, Ky.	13.00
A friend in Paducah, Ky.	2.00
Charles Holsinger, Concord, Calif.	10.00
Zach Savage, Gainesville, Fla.	25.00
Mrs. Vorise K. Ward, Kermit, West Va.	12.00
Mr. and Mrs. Vernie L. Smith, Gibson, Fla.	5.00
Lee Cox, Calvert City, Ky.	10.00
John H. Kain, West Cape May, N. J.	5.00
Wade Daugherty, Monticello, Ky.	25.00
R. E. Murphey, Castor, La.	1.00
Roy J. Downes, Moravia, N. Y.	5.00
Total.....	\$1317.23

As the Lord leads you, send all offerings for this 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. Address your envelope to:
Elder Z. E. Clark
Box 202
Cannelton, Indiana

trust committed to us to give to others. "Have we been true to the trust He left us? Have we sought to do our best?" The supreme need of the state and the world is the "glorious gospel of our blessed God." The prevailing lawlessness in our state makes this need an imperative one. The night riders destroy property and threaten life in Western Kentucky; the bribery, graft, gambling, profanation of the Lord's day, the political corruption of Louisville and other cities; the feuds and shameful proceedings of mock courts of justice in the mountains and in western Kentucky, all reveal an appalling state of lawlessness and crime in our state. Education, law-enforcement, temperance and other reform legislation may curtail and hold in check this spirit of lawlessness for a while, but the only permanent and effective cure is the gospel of Jesus Christ. John tells us that sin is lawlessness, and that he that doeth sin doeth lawlessness. The only way to stop the lawlessness, then, is to remove the sin. Lopping off some branches may check the growth and manifestation of the lawless spirit for a while; but the only cure is to lay the ax at the root of the tree. Let men be made new creatures in Christ Jesus and the blood of Jesus Christ be applied to their hearts

and the spirit of lawlessness is dead.

This is why that one missionary has often been worth a dozen officers in promoting peace and restoring order. What have we done to give this gospel of peace to our state, our nation and our lost world? As Amy Wilson Carmichael says: "We are playing at praying, and caring, and going; playing at doing —of doing cost—playing at everything but play. God open our eyes and convict us of our insincerity, and burn out the superficial in us and make us intensely earnest." (Editor's note) The above is part of the report on missions, as published in the minutes of the 1908 meeting of the Blood River Association in Kentucky. It was written and read by H. B. Taylor. That was 40 years ago, but the conditions he described are even worse today, than they were then; but thank God, the gospel has not lost any of its power to change men's lives. God help us to quit playing at this task that Jesus has given us.—I. W. R. Copied from The Faith.

All who want to have a part in sending the Parrotts to Brazil, send their offerings to the treasurer of this mission: Elder Z. E. Clark, Box 202, Cannelton, Indiana.

A Letter From R. P. Hallum

Iquitos, Peru.
April 20, 1948.

Dear Brother in the Lord:

Your letter dated March 30, which is number 12, arrived in due time and here it is April 20. Time is swiftly passing and so little being accomplished, it seems. Your letter was very interesting, especially so in that it contained so much news. Things move slowly in these parts. So few people seem to be interested in the gospel. The great majority are on the road to hell by way of the movies and other wordly amusements; but once in awhile one makes a profession of faith in Jesus Christ as his own personal Saviour.

Two Professions of Faith

INFORMATION FROM
BROTHER BRANDON

(Preceding page, Column two) renounce the Baptist faith. But this seemed to make the son-in-law all the more determined. The father-in-law kept three loaded rifles at hand. One he said was for the Missionary (Joe Brandon), one for the Baptist deacon and the other for Miguel, his son-in-law. But the Lord had a different career for him and when he was converted he became as zealous for the faith of the Lord Jesus as he had once been for the faith of Rome. When we went for the first time on the Mouro river we were received by a cousin of this believer, Eli Mouro, and it looked for a time that he would be converted, but in time he fell away. Then there came an invitation after some years from a family named John Nastasco who married a niece of Francisco Mouro. They seem to be very prosperous, have seven children. The pastor, not knowing who they were, answered the call and after they were converted came to know that they were related. We now have 19 believers living near, a small building for the services there, and also a home for a worker, and a worker, Maio Dutro, is living there carrying on the Lord's work.

Not a Large Work

Perhaps the work will never be large, but will grow more yet. The home of Nastasco is a comfortable place for travelers to lodge for the night and they say that everyone on the river has heard the gospel there. Then too the worker makes journeys up the river visiting the homes of everybody and doing missionary work. He also has one or two preaching points on the Jurua river that are being cultivated by these believers. Of course it will be a slow growth, but I believe a certain one. The worker is a very kind and patient man. He is being sustained by one of the churches in the homeland. (The Ahava Baptist Church of Plant City, Fla., supports this native preacher full time. Ed.). His picture will accompany this letter. (No picture received. Ed.).

Sincerely,
J. F. BRANDON.

BILLIE PARROTT

(Preceding page, Column 4) You can't take it with you when you die, but you can send it on ahead before you die. Now who will be first to send in a special offering over and above the regular offerings and who will send that has never sent to this work before?

On Sunday night, April 19, two girls made public professions of faith. One of the girls used to come to our meetings regularly, carrying her little brother who was then a baby. She is a senorita now. The other girl has not been coming to the services so long. There seems to be a hitch for some cause the question of baptisms. This is a matter which I have been thinking about for some time and I want you and the brethren of the mission to pray about it and then give me your thoughts about the matter. The title of our church property is in my name and has been from the first. I have never thought it would be wise to put the title in the name of the church mainly for the reason that the brethren here are capricious and get funny notions in their heads and besides we are still weak as a church. I have thought it might be better to make the title to the mission.

Hoping for Other
Missionaries

I have hoped that the Lord would send other missionaries to help on this field. While it is my desire and purpose to spend the rest of my years or days here, we don't know what the Lord is going to do with us and I would like to see this work carried on as long as it is the Lord's will, and Baptist churches firmly established here. I believe that it will require years to develop believers that will be stable and dependable and able to carry on without the help of missionaries to lead them. Of course they can carry on in a way now, but I mean to be true to the faith as Baptists. What do you think would be best about the title of the property? Don't forget to send the MISSION SHEETS. We have not received any boat mail in five or six months and consequently we do not get papers as the BAPTIST EXAMINER, etc., until the boat mail comes. Marguerite is in Lima taking three weeks' vacation. She is accompanied by another young American lady who is under contract with the Northern Baptist Mission. She is expected to return the twenty-fourth.

Yours in the Lord,
R. P. HALLUM

Comments by the Editor: The directors of the mission met and discussed the matter of the title to the church property and was the unanimous opinion that Brother Hallum was wise in putting and keeping the title in his own name under the circumstances. It would not be too difficult for one to go in, in the absence of the missionary and persuade the church to assign the property over to some organization by making certain promises, etc. For example, about nine years ago a representative of the Brazilian Baptist Convention machine visited the five churches that Brother J. F. Brandon had organized in the State of Amazonas in the Amazon Valley and promised the pastors of these local churches certain support if the churches would sign the properties over in the name of the convention. These five churches did just that and as a result they have gone down ever since and the promise made to the local pastors was not kept. Brother Brandon paid for the building out of mission offerings sent him with the exception of what little the local members could help. But this made no difference to the machine as they care nothing for Baptist Churches.

"The Rending Of The Veil"

By W. R. PETTIGREW, Pastor,
Walnut Street Baptist Church,
Louisville, Ky.

(Convention Sermon, Southern Baptist
Convention, Memphis, Tenn.,
May 19, 1948)

"And, behold, the veil of the temple
was rent in twain from the top to the
bottom" (Matthew 27:51).

The holy of holies was a cubical
chamber in the temple. Within its
mysterious gloom dwelt God—God
to be feared, distant and unapproach-
able by ordinary man.

A mighty veil hung before that
shrine. The pattern of this magnificent
tapestry was a revelation from God to
Moses. It was "curiously wrought" in
colors of blue, purple, and scarlet. It
was sixty feet long, thirty feet wide, a
hand's breadth in thickness, and re-
quired 300 priests to move it. It was
supported by pillars overlaid with gold
and hung from hooks of solid gold.

On the momentous moment when the
crucified Christ had finished drinking
the bitter cup of our redemption, and
had dismissed His Spirit to the Father,
and, as the earth quaked, and, as rocks
were rent, and, as graves gave up their
dead: "Behold, the veil of the temple
was rent in twain from the top to the
bottom."

What meaneth this sacred sign and
this interpretative wonder? It meant:
(1) That atonement had been made;
(2) That a "new and living way" to
God had been laid; (1) That all be-
lievers to the priesthood had been
ordained.

THE RENDING OF THE VEIL MEANT THAT ATONEMENT HAD BEEN MADE.

Before the veil was rent and the way
was open for all men to come to God,
atonement blood for the sins of all men
had to be shed. Witness that blood-
shedding!

Come with me to Gethsemane where
the Lamb of God prays in agony. Un-
sandal your feet for if ever you stood
on holy ground, it's here! With the aid
of a full-orbed moon, look and wonder
at the ruby drops standing on His sac-
red brow. This is the beginning of the
shedding of atoning blood, which had
to be shed before the veil could be rent.

Isaiah had prophesied that the hair
would be plucked from His cheeks and
that His visage would be marred "more
than any man." Before Caiaphas they
spat upon Him, buffeted Him and
smote Him with the palms of their
hands. It must have been here also that
they tangled vicious fingers in His
beard and tore it from His face! If, if
—your eyes can endure to behold the
sight, look on His torn, swollen, and
bleeding face and know that this, too,
is atoning blood that had to be shed
before there could be the rending of
the veil!

Pilate had condemned Him to be
scourged, and He is about to receive
the chastisement of our peace and the
stripes of our healing upon shoulders
that have never bowed under any sins
but ours. The rugged Roman with the
cruel whip in his hand takes his
stance. The metal-slugged thongs of
leather zing through the air, cut into
His quivering flesh, and blood streams
down! This, too, is atoning the veil,
that is to say, his flesh, "could be
opened for sinful men to come to God!"

Hearken ye to the coarse and scur-
rilous laughter echoing through the
stone barracks of the legionnaires. The
soldiers ridicule Him: "So this is the
fellow who says he is a king! Give him
a robe!" They drape His bleeding
shoulders with an old toga! They force
a reed in His hand and call it His
sceptre. "A king must have a crown
and here is one that will not fall off,"
and amid jeers and mockery they press
a thorny crown on the finely chiseled

brow of the Son of God. From under
the piercing points of each inturned
thorn there streams blood—atonement
blood—that had to be shed to open the
way for sinning men to come to God!

Across gray, gruesome Golgotha two
crosses already stand with their writh-
ing victims. A third cross lies upon the
ground and by it stands the Lamb of
God. The soldiers strip Him, visiting
torturing humiliation upon Him. They
stretch His already bleeding body upon
the cross and drive spikes through His
hands—hands that had blessed little
children—and spikes through His feet
that had followed wandering mankind
along the torturous path of their sin
to their deepest hell.

The cross is lifted and dropped into
place with a sickening thud. The spikes
tear His hands and feet. See, from His
hands and feet, blood streaming,
streaming, streaming down!—atonement
blood that had to be shed before the
veil between man and God could be
rent!

"Father, forgive them; for they know
not what they do." And the blood flows
down!

"If thou be Christ, save thyself and
us." "Dost thou fear God? . . . Lord,
remember me when thou comest into
thy kingdom." "Today shalt thou be
with me in paradise." And still the
blood flows down!

"Woman, behold thy son! Behold thy
mother!" And the blood streams down!

"My God, my God, why hast thou
forsaken me?" And the blood trickles
down!

"I thirst." And the blood drips, drips,
drips, drips—drips down!

"It is finished. Father, into thy hands
I commend my spirit." And the blood
drips . . . drips . . . drips down!

"And behold, the veil of the temple
was rent in twain from the top to the
bottom."

Atonement—full atonement—had been
made! Christ had tasted death for every
man and "whosoever" could now come
to God. There was no veil between!

THE RENDING OF THE VEIL MEANT A "NEW AND LIVING WAY" TO GOD HAD BEEN LAID.

On that divinely dramatic day when
the veil was rent, a "new and living
way" was "consecrated" by which men
could with "boldness . . . enter into the
holiest"—into the presence of God.

This new way to God was "new" in
that it was not by indirection. This
way to God was not circuitous by way
of systems, rituals, ceremonies, ordi-
nances, mysteries, symbols, or inter-
mediaries.

Too often the souls of men are be-
trayed by our preventing the simple
Gospel with pageantry, muddling it
with magic, loading it down with liti-
gies, or by ruining it with rituals.
Coming to God for salvation by the
new way is as simple and direct as
was the Israelite's look to the brazen
serpent for healing!

Spurgeon, under conviction of sin,
sought for five years among the many
trappings of religion, not discerning the
simple but glorious truth that "there
was life in a look at the crucified One."

While on his way elsewhere, a storm
forced him to worship in a little, primi-
tive Methodist Chapel. In the absence
of the minister, a very learned layman
spoke, using as his text "Look unto me,
and be ye saved, all the ends of the
earth." Said he:

"My dear friends, this says look. Now
that does not take a great deal of ef-
fort. It ain't lifting your foot or your
finger; it is just looking. Well a man
need not go to college to learn to look.
You may be the biggest fool, and yet
you can look. A man need not be worth
a thousand pounds a year to look. Any-
one can look; a child can look. But this
text says: 'Look unto me; I am sweat-
ing great drops of blood. Look unto
me; I am hanging on a cross. Look

unto me; I am dead and buried and
risen. Look unto me; I ascend. Look
unto me; I am sitting on the Father's
right hand."

Suddenly the humble man turned
upon the young Spurgeon and said,
"Young man, you look very miserable,
and you will always be miserable if
you do not obey my text and look to
Jesus for salvation."

The boy, who was to become one of
the greatest preachers of all ages,
looked—simply looked—and was born
again!

Before the veil was rent the people
never came into the presence of God
except by proxy. The priest repre-
sented them before God when he went
within the veil. When the veil was
rent the way to God was open, not only
to the holiest priest, but also to the
humblest peasant. An intermediary
between God and man becomes super-
fluous.

A young father and mother, tortured
with grief came asking that I conduct
funeral services for their child. They
sobbed out their story:

They and their priest had become
estranged. When the baby came the
priest had withheld baptism until the
parents met certain demands of the
church. This had further infuriated the
parents and the baby had not been
baptized. That had been three years
ago; and last night the baby had died,
without the blessing of the Church. Be-
lieving their baby lost, their grief knew
no bounds. The baby was to be buried
in unconsecrated ground. Would I be
kind enough to conduct some kind of
service over the little body?

In a quiet hill-top cemetery and at
the appointed hour, I met them, their
relatives and their friends, bearing the
little white casket. Standing there by
the open grave I told them of how
Jesus had said His kingdom was for lit-
tle children, and how Jesus had told
them who would interpose themselves
between little children and Him to
stand aside and to forbid not the little
children to come to Him. I explained
how "Indirection to Deity" had been
done away and that the spirit of their
child had been under necessity to go
to God by way of a priest, church
or sacraments. Their baby's spirit had
gone directly to be with Jesus in heav-
enly paradise and was not in a hopeless
purgatory.

The moment for the lowering the
little casket had come. Asking that it
be opened again, the father knelt down,
encircled it with his arms and said:
"Oh, David, you are with Jesus.
Thank God! Mother and I will see you
again."

Five men and women who stood by
that little grave including the parents,
forsook the devious, man-made ways to
God, and began their walk in the "new
and living way" to God. I baptized
them upon their confession of simple,
direct, personal faith in Christ as
Saviour.

THE RENDING OF THE VEIL MEANT THAT ALL BELIEVERS TO THE PRIESTHOOD HAD BEEN OR- DAINED.

When Christ died and the veil was
rent, the Holy of Holies came to in-
clude the vast domain of all believing
hearts. Henceforth, God was to dwell
in the midst of His people and be di-
rectly approachable to all. It was to
be true that

"They who seek the throne of Grace
Find that throne in every place."

Henceforth the blessings of God were
not to be distributed to men through a
stratified ecclesiastical society. Hence-
forth the caste system in religion was
to be done away. The priest in his
stately robes and the peasant in his
scant rags could come alike into the
presence of God. In the hour of the
rending of the veil all believers became
priests before their God.

The priesthood of believers is a doc-

trine of priceless privilege. The sinning
one may go directly to the God of the
rent-veil sanctuary, there confess his
sins, and have God to say to him, "I
absolve thee; I forgive thee; go and sin
no more." The nobody may boldly go
to his God and God will make him
somebody! The nameless may go to
God and God will give him a name!
The weak and faltering may go directly
and boldly to God, and in His presence
be made strong! Thanks be unto God
that there is no longer a veil between
God and man; that an intermediary is
superfluous and that God's people may
do business with Him without the ne-
cessity of a middle man!

The priesthood of the believer is not
merely an article of faith but also a
challenge to action in faith. The high
priest when he went into the presence
of God offered an appropriate sacrifice
to God. The word "priest" means "sac-
rificer," and we priests of the rent-veil
sacrifice to fulfill its meaning. What
are we to sacrifice? Paul answers:

"I beseech you, therefore, brethren,
by the mercies of God, that ye present
your bodies a living sacrifice, holy ac-
ceptable unto God, which is your rea-
sonable service" (Romans 1:1).

We are to present ourselves to God
in holy life and holy deed even unto
death.

Henry Martin, honor student of
Cambridge, scholar, and refined gentle-
man, so offered himself unto God when
he went to India. There among people
who smeared their bodies with revolt-
ing filth as an act of worship; there
among people whose holy men sat in
one position until their limbs became
as rigid as stone, and their finger nails
grew through the backs of their
climbed hands; there among people
whose men married little girls and
wrecked their bodies with lust; there
among people whose many heathenisms
must have sickened Henry Martin—
yes, there among these people and for
these people he said, "Now let me burn
out for God."

Our pastorates, our pulpits, and our
places of service must become veritable
altars upon which we vicariously live
and die for God. When God's believers
—priests so come to offer themselves in
utter self abandonment, then and only
then shall come the "revival in the
midst of the year," and then and only
then shall come the rebirth of a hope
for a doomed age.

Accompanying the privilege of direct
access to God is the responsibility of
intercession for them who know not
for themselves the God of the rent-veil
sanctuary.

Some years ago a minister arose in a
gathering of ministers and asked to be
permitted to relate a story. Said he:
"God gave my wife and me a precious
baby boy. He grew normally for three
years and was our joy. Then a subtle
disease reduced his little body to a thin
emaciated form. No remedy seemed to
help. One day our faithful physician
sat by the little bed with his finger on
the faint pulse. Suddenly he looked up
and said, 'I'm sorry, but your baby is
gone.' The minister faltered and then
continued: "I told my wife to heat all
the blankets in the house. I tore open
my clothes, pressed the little form to
my heart and had my wife to wrap
about us the blankets. I held him there
for nine hours." There was a pause
and then the minister said: "That was
twenty-five years ago; my son is a
minister of the Gospel, and this is his
birthday."

Believer priest, we should tarry in
the presence of God until our own
hearts are so filled with the love and
compassion of God, that when we go
forth from the Holy of Holies, we may
gather the spiritually dead to our
hearts and make them alive to God
through Christ.

So shall we be worthy priests of the
rent-veil sanctuary. So help us God.
Amen.

"DOES CHRISTIAN LIVING REALLY PAY?"

(Continued from Page Two)

of Daniel. To us it would seem only a very, very small thing that Daniel would refuse to eat pork and refuse to drink strong alcoholic beverages. It would appear a very small matter, yet, beloved, it was a violation of the Word of God for a Jew to do so. The only way we can be faithful to Him in big things is to first of all be faithful to God in little things. If we are not faithful to God in little things, we certainly won't be faithful to God in big things. You might say that it was a small thing whereby Daniel refused to partake of the food that was prepared for him, but, beloved, Daniel knew to do different. He knew that the fat and the blood of animals was not permitted unto a Jew. He likewise knew that strong drink was not permitted unto him, and knowing that, he determined to live up to his knowledge. Brother, sister, do you realize that every child of God ought to live up to the knowledge which the Lord has given him with His Word? Listen:

"And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with MANY STRIPES. But he that knew not, and did commit things worthy of stripes, shall be beaten with FEW STRIPES. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more."—Luke 12: 47, 48.

God expects us to live up to the knowledge which we have which He has given us out of His Word.

I like to read the story of Daniel who in captivity purposed to do right. Though he was in a heathen's den he would not defile himself. He said to this messenger or the prince of the eunuchs, "Put it to a test and see if God doesn't take care of me in view of the fact that I am not willing to defile myself." I say, beloved, I like to read it. Here was a man who knew how to say, "No." Here was an individual who lived pure in spite of the heathen. Would to God that you and I and every individual here this morning would resolve from this hour on henceforth that so far as our lives are concerned, that we will try by God's grace to give God the glory by our lives which we live for Him!

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself UNSPOTTED from the world."—James 1: 27.

"Whether therefore ye eat, or drink, or whatsoever ye do, DO ALL TO THE GLORY OF GOD."—I Cor. 10: 31.

"ABSTAIN FROM ALL APPEARANCE OF EVIL."—I Thess. 5: 31.

I say, beloved, that this man Daniel was willing to break with the crowd; he was willing to incur the wrath of the king; he was willing to take a chance on insulting the master of the eunuchs, his keeper; he was willing to say "No" and to stand out for what he knew to be right; he was willing to stay pure even if he had to do it in the face of the heathen. Would to God today that many and many a Christian would resolve to do right even in the presence of men!

IV

DANIEL WAS BLESSED BECAUSE OF HIS ROYAL PUR-

POSE. Listen:

"As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and AMONG ALL WAS FOUND NONE LIKE DANIEL, HANANIAH, MISHAEL, AND AZARIAH: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them TEN TIMES better than all the magicians and astrologers that were in all his realm."—Daniel 1: 17-20.

"Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon."—Daniel 2: 48.

Beloved, did it pay Daniel to purpose to do right? Daniel purposed in his heart that he was going to do the things which would honor God and glorify Him. It paid him right then because he became more intelligent than all the "brain trust" of Babylon, and it paid him throughout all the days of the future because the king of Babylon was so well pleased with him that he made him ruler over all the province of Babylon so that Daniel was next to the king himself. Why? God blessed him because he dared to do right.

I have a conviction, beloved, that God's blessings come as a result of God's people willing to do right. Look how God blessed Daniel in understanding the Scripture. Later on there was a writing on the wall—"Mene, Mene, Tekel, Upharsin." All the "brain trust" failed to decipher it, but when Daniel stood in the presence of the king and saw the writing on the wall, he deciphered it at once. Why? To understand the Scriptures one must follow the path of separation. You cannot understand the Word of God walking with the world. Daniel had chosen a path of separation and God gave him understanding in the Scriptures.

Every once in a while someone will say, "Brother Gilpin, I just wish I could understand the Bible; I wish that I could understand the things of the Word of God." Well, beloved, will you believe me when I tell you that there is a secret as to the understanding of the Word of God? God will teach any man this Bible if you are willing to pay the price. Do you know what the price is? Listen:

"The secret of the Lord is with them that fear him; and he will show them his covenant."—Psalm 25: 14.

I say that any man or woman who puts God first, who fears Him, who reverences Him in all things, — God will reveal to him the secret of this Book. God did it with Daniel and God can do it today with any individual who is willing to pay the price.

Does Christian living really pay? Just look at Daniel when he became next to the king in Babylon. The prince of the eunuchs is now under him and those who had eaten pork and drank strong alcoholic drinks are now in submission and under the authority of Daniel. Did it pay Daniel to purpose in his heart to do right? See him as he goes around all over Babylon next in authority to the king himself. I say it paid, and

paid big, for Daniel to make this royal purpose to live for God.

Listen to me, beloved, it pays, it really pays to live a Christian life. But get this: **BEFORE A MAN CAN LIVE A CHRISTIAN LIFE HE HAS GOT TO BECOME A CHRISTIAN.** You do not become a Christian by your living. You live a Christian life because you are already a Christian. Many a person tries in this world to live as a Christian ought to live without ever experiencing salvation through the Lord. I say, beloved, that before any person can live like a Christian ought to live, he has got to come to Calvary and see Christ crucified for his sins. He has got to see our Lord Jesus Christ dying for sins, and when you see Him thus dying and trust Him as your Saviour, you are saved. You are then ready to live like a Christian ought to live.

Our Lord Jesus said, "Ye must be born again." Oh, brother, sister, are you trying to live for the Lord without ever having been saved? Are you trying to be a Christian without ever having been born into His family? May God by His grace give to you the new birth, and having received the new birth, a new life, new hopes, new aspirations, then may God help you, like Daniel, to break from the crowd and royally purpose within in your life to live for the Lord.

There is an old song which says something about "Dare to be a Daniel." Would to God today that every Christian here within this house might be wanting to "dare to be a Daniel." May God help you to consecrate your life to Him and, like Daniel, to know that Christian living really pays. If you are not saved, may God save your soul today.

WHERE ARE THE DEAD?

(Continued from page one)

How could the wicked receive final punishment, when the influence of their lives has not run its full course? But note: Wicked people do not await a final judgment for it to be determined where they shall spend eternity. Why? Because they are "condemned already if they believe not."

NOTE ALSO: "HADES" does not mean the grave." Another word is used for grave in the original, although sometimes the term grave is resorted to. The "Rich Man" could not have lifted up his eyes in torment in the grave.

Where Do Christians Go When They Die?

Previous to the resurrection of

Christ, they went to "Hades" and to a place of happiness in Hades, called Paradise. (Luke 23: 43); also (Acts 2: 30, 31).

But when Christ was raised, he took with him into the presence of God, all the saved who had died up to that time. (See Ephes. 4: 8-10).

When a Christian dies now, he goes immediately into the presence of God. This is made clear beyond reasonable doubt by such scriptures as—Acts 7: 59; Phil. 1: 23, 2 Cor. 5: 8.

The Christian dead remain in the presence of God—that is—in heaven, in a disembodied state until the resurrection of the body. That is, they do not have their own bodies, but are clothed with "the white robe" suggested in Revelation. The state they enjoy is far superior to this life—for Paul said, "which is far better."

The spirits of the saved return with Jesus when He comes to earth. ("Shall bring with him.") The bodies of the saved are raised to immortality—body and spirit is re-united—and they enter into their reward, which has to do with the rule and reign with Christ during the Millennium.

The wicked shall not be raised at Christ's Second Coming, but their bodies shall stay in the grave and their spirits in torment during the Millennium. Their resurrection is described in Rev. 20: 12-15.

AN OPEN LETTER

(Continued from page one)

that I'd rather hear any man take the Name of God in vain than to listen to such a statement as the one which you made. How can you even claim to be a child of God and yet speak thus so blasphemously of His Son?

There is an old book which speaks about "space to repent." May God grant this to you today.

Very respectfully yours,
JOHN R. GILPIN.

PREACHER'S DUTY

(Continued from page one)

self, but in the eyes of the very people who look to you for spiritual guidance and didn't get it? One of the worst rebukes that was ever administered a preacher was when one of his dying members called him in and said, "I have listened to you for six years and you have never preached enough Bible to show me that I am a lost man. I want you to go home and burn up every sermon you have. Get out your Bible and go to reading it, and next time you get up to

preach and people come to hear you, be prepared to warn them of the dangers."—Clipped.

WHERE DO I BELONG IN THE CHURCH?

1. Pillars—worship regularly and give time and money.
2. Supporters—give time and money if they like the minister and treasurer.
3. Leasers—use the church for funerals, baptisms, and marriages, but give no time or money to support the church.
4. Working Leasers—work in the church but do not give money.
5. Specials—help and give occasionally for something the church appeals to them.
6. Annuals—or Easter Birds—dress up, look serious, and go to church on Easter.
7. Spongers—take all blessings and benefits, even the sacrament, but give no money to support the church.
9. Tramps—go from church to church, but support none.
9. Gossips—talk freely about everyone except the Lord Jesus.
- 10.—Scrappers—take offense, criticize, and fight.
11. Orphans—are children supported by parents who do not set them an example.
12. Backsliders—"go back, and walk no more with Jesus" (John 6: 66).
13. Hypocrites—are leasers who say they are better than church-goers.

—Saint Philips Society

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A GREAT PREACHER ON MISSIONS

In our judgment there can be no simpler plan of mission work than for the churches to select the man they will support, send him their money direct, and get a reply and a report direct from him. In this way they are in actual touch with the work, and their money is not taxed one single cent, except for a postage stamp to send the letter. You can get a New York draft from any bank, for any amount, and it is payable at any mission field in the world. You don't have to help pay a high salaried secretary if you don't want to. — Memoirs of J. N. Hall