

He who seldom thinks of Heaven is not likely to get there.

# The Church That Jesus Built

By ROY MASON  
Tampa, Florida

Brother Roy Mason has been writing weekly for THE BAPTIST EXAMINER for several years. His contributions have been unusually helpful to thousands of our readers. This message will be no exception.

He has a book by the same title, "The Church That Jesus Built." It is to be re-printed very soon, having been out of print for a number of years.

It is a most marvelous presentation of church truth, and will sell for one dollar. The only way it can be printed is by advance orders. I urge you to send in your order today and thus make possible the printing of this great and needed book.

I came into possession of a Scofield Bible, and from that I imbibed the doctrine of the "Universal Church" — that is, the idea that the real church, the real church is a Body composed of all believers. Let me

say right here that I value the Scofield Bible — especially for its wonderful paragraphing — but I disagree with the Scofield teaching concerning the church as heartily as I could ever disagree with anything. So, there I was, believing that the Catholic church was the mother of all visible churches, but that the important church—the real, true church was a Universal, Invisible something, composed of all believers in Christ. I was in that state of mind when I heard a man preach an associational sermon in which he made the claim that Jesus started the Baptists, and that Baptist churches have existed in unbroken continuity from Christ until now. I was up in arms against that teaching, which I thought to be extremely narrow and bigoted. I decided that I would do some special study and research on the subject, with a view to writing a little book in refutation of the views that I had heard set forth. When I got into the thing, I discovered that my position was untenable — that I was in the wrong both scripturally and historically. I discovered that the Catholic church did not give

rise to Baptists, but that Baptist apostasy gave rise to Catholicism. I further discovered that no such thing as a "Universal, Invisible" church exists except in the imaginations of men.

## A Precious Doctrine

The biggest enemy to the truth concerning the perpetuity of Baptist Churches that I know anything about is the false doctrine that the real church—the true church—the real Body of Christ is composed of all the born-again. That theory is accepted—is swallowed down, unexamined, by the great body of Fundamentalists — including hosts of Baptist preachers. It is not only false—it is a pernicious doctrine—a doctrine that is the mother of a whole brood of heresies. People who carry this doctrine to its logical conclusion, come to minimize the local church—to treat such more or less with contempt. Not only that, they become loose concerning the ordinances. A shining example of this, is the self-styled evangelist in Tampa, who baptizes his converts without regard to any church

authority.

I want to tell you why I came to reject that doctrine that all believers compose the Body of Christ.

## Exegetical Nonsense!

1. Because the SCRIPTURE THAT IS COMMONLY USED TO PROVE IT DOESN'T PROVE ANYTHING OF THE KIND. That Scripture is I Cor. 12:13). What does that mean? Let me read it:

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

What does that mean? It is commonly made to mean that when one becomes a believer he is strangely and mystically baptized by the Holy Spirit into the "Body of Christ," which is conceived of as a hazy mystical, Universal, Invisible something. Such an idea is exegetical nonsense and poppycock. How do I know? Because Paul tells us in the same chapter, that he didn't mean anything of the kind. If Paul didn't know what he meant—then who does

know what he meant? What did Paul say the Body of Christ was? He said it was the church at Corinth. He was writing to a local church, and he was writing about a local church, and he pointed to the Corinthian church and said, "I mean YOU." Let's see if he didn't. (verse 27). Now ye are the body of Christ, and members in particular.

## Word Can't Mean It

2. Because the WORD TRANSLATED "CHURCH" DOESN'T PERMIT THAT UNIVERSAL, INVISIBLE MEANING. Locality and organization are here in the word. The word "ecclesia" was a word in common use in Christ's day—and it always signified a visible, local assembly of people. Jesus didn't change the meaning of the word. He said, "I will build MY assembly." I have seen collected every reference to the word "ecclesia" in both classic and Biblical Greek, and nowhere does the word ever mean an invisible, unassembled, non-assembling conglomeration of people. To talk about Christ's ecclesia being composed of all (Continued on page four)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

## The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

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

VOL. 17, NO. 16

RUSSELL, KENTUCKY, MAY 19, 1951

WHOLE NUMBER 643

## Comfort For The Christian When The Clouds Hang Low

By VIRTUS L. BUSBEE  
Jackson, Michigan

Days in this present world are turbulent; trouble is faced on every hand! heartaches are common; loads are heavy; hopes are crushed; many plans fail to materialize; anxieties and fears

disturb; and clouds often hang low.

But in these days of turmoil and strife, and during this time when your sorrow seems unbearable it is extremely essential that we turn to the inspired Word of God. We are told that the Scripture is "profitable . . . for instruction in righteousness." But how prone man is to turn to some suggestion of man for guidance and instruction rather than rely upon the inerrant and indestructible Word of the Creator Himself.

First, let us realize, though it may be unpleasant to think about, that there is no real lasting comfort for those who know not the Lord. "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt" (Isa. 57:20). However, there is the Word of His grace extended to the unbeliever. It is the Word by which one learns that Jesus Christ died as a substitute for man. It is the Word which tells us that "Christ hath redeemed us from the curse of the law.

## A MOTHER'S SECRET

Someone asked a mother whose children had turned out very well, the secret by which she prepared them for usefulness and for the Christian life.

Without hesitation she said: "When in the morning I washed my children, I prayed that they might be cleansed by the Savior's precious blood.

When I put on their garments, I prayed that they might be arrayed in the garments of salvation and in the robe of God's righteousness.

When I gave them food, I prayed that they might be fed with the Bread of Life.

When I started them on the road to school, I prayed that their faith might be as the shining light, brighter and brighter to the perfect day.

When I put them to sleep, I prayed that they might be enfolded in the Savior's everlasting arms."

No wonder her children were early led to a saving knowledge of the Lord Jesus Christ; and became adornments to the doctrine of God our Savior in all things!

There are three outstanding characters in the book of Ruth — Naomi, Ruth, and Boaz. My first two messages on this book were built around Naomi and Ruth. This message is to be centered around this character of Boaz.

I

If you will notice carefully the reading of God's Word, you will see that Boaz is a type of the Lord Jesus Christ. The name Boaz means "strength." Surely in his name he is a type of Jesus, for the Lord Jesus

Christ is our strength.

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."—Rev. 1:8.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, THE MIGHTY GOD, The everlasting Father, The Prince of Peace."—Isa. 9:6.

"And Jesus came and spake unto them, saying, ALL POWER IS GIVEN UNTO ME in

"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: and, lo, I am with you always, even unto the end of the world. Amen."—Mt. 28:19,20.

In the heart of the Old Testament we find these comforting words: "When thou passest through the waters, I will be with thee: and through the rivers." (Continued on page four)

## The First Baptist Pulpit

## "AN EXPOSITION OF THE BOOK OF RUTH"

heaven and in earth."

—Mt. 28:18.

So, beloved, the word "Boaz" means "strength." In that very word he is a type of Jesus, who is our strength, as well as our Redeemer.

Notice that Boaz is also a type of Jesus in that Boaz is spoken of as being rich. We read:

"And Naomi had a kinsman of her husband's a mighty man of WEALTH, of the family of Elimelech; and his name was Boaz."—Ruth 2:1.

Boaz was a mighty man of (Continued on page two)

## HIS ONE MISTAKE

He brushed his teeth twice a day—with a nationally advertised toothpaste.

The doctor examined him twice a year.

He wore his rubbers when it rained.

He slept with the windows opened.

He stuck to a diet with plenty of fresh vegetables.

He relinquished his tonsils and traded in several worn-out glands.

He golfed — but never more than eighteen holes at a time.

He never smoked nor drank.

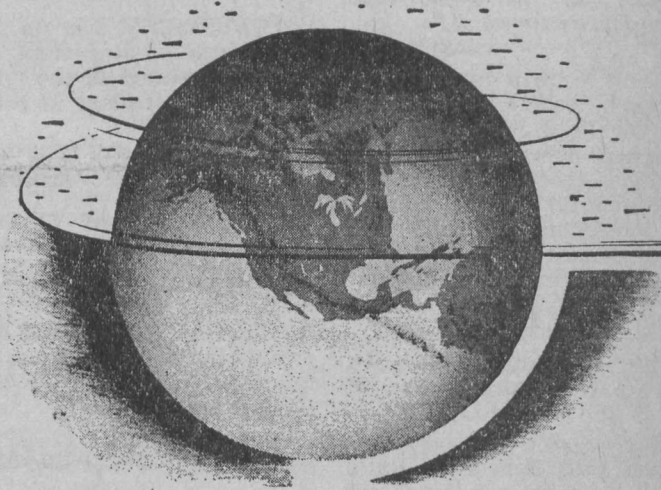
He did his "daily dozen" daily.

He was all set to live to be 100.

The funeral will be held Wednesday. He is survived by eighteen specialists, four health institutes, six gymnasiums, and numerous manufacturers of health food and antiseptics.

He forgot God, lived as if this world were all, and is now with those who say, "The harvest is past, the summer is ended, and we are not saved."—Jer. 8:20.

—Selected





SUBSCRIPTION PRICE  
(Domestic and Foreign)  
One Year in Advance.....50c

Send Remittance to Russell, Ky.

Editorial Department, RUSSELL,  
KENTUCKY, where communications  
should be sent for publication.

Entered as second-class matter May  
31, 1941, in the post office at Russell,  
Ky., under the act of March 3, 1879.

Paid circulation in every state and  
many foreign countries.

Subscriptions are stopped at expira-  
tion unless renewed or special arrange-  
ments are made for their continuation.

## "The Book Of Ruth"

(Continued from page one)  
wealth, and as such, he stands  
as a good example or type of  
the Lord Jesus Christ, for, be-  
loved, the Lord Jesus Christ is  
rich.

I wish I could impress it up-  
on you that there isn't anything  
in this world that the Lord  
Jesus Christ doesn't own. He  
is the possessor of all, and  
everything, and everybody.

"For every beast of the forest  
is mine, and the cattle upon a  
thousand hills. I know all the  
fowls of the mountains: and the  
wild beasts of the field are  
mine. If I were hungry, I would  
not tell thee: for the world is  
mine, and the fulness thereof."  
—Psa. 50:10-12.

"The silver is mine, and the  
gold is mine, saith the Lord of  
hosts."—Haggai 2:8.

"But God, who is RICH IN  
MERCY, for his great love  
wherewith he loved us."  
—Eph. 2:4.

If Boaz were a mighty man  
of wealth, surely our greater  
Boaz, the Lord Jesus Christ, is  
a mighty man of wealth —  
wealthy in that He owns all the  
world and all that is therein,  
and exceedingly wealthy in  
that the Lord Jesus Christ is  
rich in mercy.

## II

Notice concerning this man  
Boaz, that he took notice of  
Ruth before Ruth ever took no-  
tice of him.

"Then said Boaz unto Ruth,  
Hearest thou not, my daughter?  
Go not to glean in another field,  
neither go from hence, but  
abide here fast by my maidens."  
—Ruth 2:8.

Up until that time Ruth  
hadn't paid one bit of attention  
in whose field she had been  
gleaning. She didn't know to  
whom it was that she was in-  
debted in view of the courtesies  
that had been shown to her.  
Just before this, Boaz said to  
the reapers, "Who is the damsel  
that is gleaning here within my  
fields?" They told him that it  
was Ruth, the Moabitish maid-  
en, who had come back out of  
the land of Moab with her mo-  
ther-in-law, Naomi. Then it  
was that Boaz said to her,  
"Don't go any place else. Stay  
right here within my field fast  
by my maidens."

You can see that Boaz took  
notice of Ruth before Ruth ever  
paid any attention unto him.  
Isn't that true of our greater  
Boaz, the Lord Jesus Christ?  
Isn't it true that before you and  
I, who are saved, had ever be-  
come interested in the things  
of God, that God had already  
been interested in us? Isn't it  
true that before the foundation  
of the world, God made a choice  
of us, long before you and I  
made a choice of Him? We are  
prone to talk about the fact

Prayer is a promoter of activity for it puts one at the disposal of God.

## CHRISTIANITY AND NON-CHRISTIAN RELIGIONS COMPARED DEFECTS

CHRISTIANITY. All the defects found in Christianity are  
in its followers. Pilate said, concerning Christ: "I find no fault  
in him." The centurion said: "Surely this was a righteous man."  
The demon said: "I know thee who thou art, the Holy One of God."

BRAHMANISM is a cruel system of religious slavery. It of-  
fers no Saviour, no love, no mercy, no grace; only cold, bitter  
tyranny both here and hereafter; pride and self-exaltation rule  
the heart. "A Brahman should carefully avoid agriculture, which  
causes great pain."—"Manu" 10:82.

### UNCONFESSED SIN BREEDS IN ITS LURKING PLACE AND MULTIPLIES ITS HATEFUL OFFSPRING.

HINDUISM fosters immorality, even in its temples. It denies  
equal rights to men; degrades women; has no Saviour, no hope  
of peace or of freedom from sin in this life; teaches that "the  
soul, which is the size of the thumb, dwells in the middle of the  
body."—"Upanishad" 4:12.

BUDDHISM exalts the beast above woman. Annihilation is  
its goal. It destroys human affection. Its followers believe in  
transmigration.

### A MAN MAY SUFFER WITHOUT SINNING, BUT HE CANNOT SIN WITHOUT SUFFERING.

TAOISM enslaves people to demons. It is only a system of  
deception and is so full of superstition that people fear their  
own shadows. It fills people with fear and terror, and they know  
nothing of salvation.

CONFUCIANISM ignores God; exalts self; teaches salvation  
by merit; degrades women; grants the father tyrannical au-  
thority over his family.

### MORE PEOPLE ARE READY TO SHRINK FROM SINNERS THAN THEY ARE FROM SIN.

ZOROASTRIANISM has no divine revelation, but uses hu-  
man philosophy in its place. It is far astray as to the origin of  
God, the devil and also the hereafter. Salvation is by inward  
culture and works.

PARSEEISM has no Saviour; no idea of sacrifice for sin;  
no doctrine of atonement. Moral culture comes through follow-  
ing the teachings of the "Avestas" and this is the extent of their  
salvation. Astrology is practiced.

### COUNT THE DAYS LOST IN WHICH YOU HAVE NOT TRIED TO DO SOMETHING FOR OTHERS.

SHINTOISM knows nothing of sin or salvation; offers sac-  
rifices to dead heroes; worships ancestors. Shintoists have no lov-  
ing God, nor Saviour, no true conception of sin. Father can com-  
pel daughter to lead sinful life to help him pay his debts.

MOHAMMEDANISM denies Christ's deity; exalts Mohammed  
as a divine prophet; denies personality of the Holy Ghost; legalizes  
murder, lying, etc., if in defense of their religion; also legalizes  
slavery and polygamy.

that we chose the Lord Jesus  
Christ, but, beloved, before you  
ever chose Him, He chose you.  
Your little choice was made  
here in time, but His greater  
choice was made in eternity  
past, in that He chose us in  
Christ before the foundation of  
the world.

"But God commendeth his  
love toward us, in that, while  
we were yet sinners Christ died  
for us."—Rom. 5:8.

Boaz noticed this girl and  
graciously made provision for  
her before she ever paid one  
bit of attention to him. Be-  
loved, that is grace. If the  
Lord Jesus Christ hadn't dealt  
thus with us, there wouldn't be  
a one of us saved.

People talk about the fact  
that they are seeking the Lord.  
I have even heard preachers  
say over the radio, "Now, sin-  
ner friend, get right down there  
on your knees beside the radio  
and seek the Lord. Seek Him  
until you find Him." No, no,  
beloved, that isn't the plan that  
is laid down within the Word  
of God. Within God's Book it  
is just like it is in the case of  
Boaz and Ruth,—he took no-  
tice of her,—took cognizance of  
her, and made provision for her  
before she ever paid any atten-  
tion unto him. Our greater Boaz,  
the Lord Jesus Christ, took note  
of us when we were yet in sin,  
yea, before we were born, be-  
fore this world was. He or-  
dained us unto eternal life and  
chose us in Christ Jesus for sal-

vation before even the world  
was brought forth. The Son  
of God died for our sins before  
we were yet born.

Beloved, that is grace, that  
God made provisions for us be-  
fore that we ourselves were  
ever born to need those provi-  
sions.

## III

In order to properly under-  
stand the relationship of Boaz  
and this experience as recorded  
in Ruth 3 and 4, there are three  
things that I want to offer ex-  
planation concerning.

In the first place, I want to  
explain this unusually strange  
courtship on the part of Ruth,  
how this virtuous girl took the  
position that she did, in that she  
laid down at the feet of Boaz  
and asked that he in turn cover  
her with his skirt. What Ruth  
did was a custom of her day.  
This isn't the only place in the  
Bible where it is to be found,  
for we read:

"Now when I passed by thee,  
and looked upon thee, behold,  
thy time was the time of love;  
and I spread my skirt over thee,  
and covered thy nakedness:  
yea, I swore unto thee, and  
entered into a covenant with  
thee, saith the Lord God, and  
thou becamest mine."  
—Ezek. 16:8.

Beloved, what would seem to  
us as an unusual method of  
courtship as recorded within  
the Word of God, was merely

a common procedure that Ruth  
was taking when she took an  
humble position at the feet of  
Boaz, as if to say, "I am willing  
to become your wife."

The second thing by way of  
explanation that we might un-  
derstand this marriage, is the  
law of redeeming the land. The  
Word of God tells us concern-  
ing the law of redeeming the  
land when the land is about to  
be sold, for we read:

"The land shall not be sold  
for ever: for the land is mine;  
for ye are strangers and so-  
journers with me. And in all  
the land of your possession ye  
shall grant a redemption for  
the land.. If thy brother be  
waxen poor, and hath sold  
away some of his possession,  
and if any of his kin come to  
redeem it, then shall he redeem  
that which his brother sold.  
And if the men have none to  
redeem it, and himself be able  
to redeem it: Then let him  
count the years of the sale  
thereof, and restore the over-  
plus unto the man to whom he  
sold it; that he may return un-  
to his possession. But if he be  
not able to restore it to him,  
then that which is sold shall  
remain in the hand of him that  
hath bought it until the year of  
jubilee: and in the jubilee it  
shall go out, and he shall re-  
turn unto his possession."  
—Lev. 25:23-28.

Every fiftieth year was a ju-  
bilee year, and the land of  
Israel could not be sold beyond  
the year of the jubilee. When  
the year of jubilee came around,  
the land reverted to its former  
possessor, to the one to whom  
God had given it. Thus you can  
see the story here as to why  
it was when Naomi came back  
out of the land of Moab, with  
nothing of this world's goods,  
that she wanted to sell her land  
that someone of her kin might  
be able to redeem that land un-  
til the year of the jubilee.

In the third place, notice the  
law of marrying a widow:

"If brethren dwell together,  
and one of them die, and have  
no child, the wife of the dead  
shall not marry without unto  
a stranger: her husband's bro-  
ther shall go in unto her, and  
take her to him to wife, and  
perform the duty of a husband's  
brother unto her. And it shall  
be, that the firstborn which she  
beareth shall succeed in the  
name of his brother which is  
dead, that his name be not put  
out of Israel. And if the man  
like not to take his brother's  
wife, then let his brother's wife  
go up to the gate unto the  
elders, and say, My husband's  
brother refuseth to raise up un-  
to his brother a name in Israel,

## ELD. O. C. COOPER Carbondale, Illinois



Elder O. C. Cooper, who is  
pastor of the Walnut Street  
Baptist Church, Carbondale,  
Illinois, will be available for  
some outside revivals this sum-  
mer. Brother Cooper's work  
has been most highly blessed  
of God this past year. In the  
past year, prior to April 1, 1951,  
his church has had 180 conver-  
sions and additions. He believ-  
es in preaching the Book and  
then leaving the results with  
the Holy Spirit. I hope the  
brethren keep him busy this  
summer.

he will not perform the duty of  
my husband's brother. Then the  
elders of his city shall call him,  
and speak unto him: and if he  
stand it, and say I like not to  
take her; Then shall his bro-  
ther's wife come unto him in  
the presence of the elders, and  
loose his shoe from off his foot,  
and spit in his face, and shall  
answer and say, So shall it be  
done unto that man that will  
not build up his brother's house.  
And his name shall be called in  
Israel, The house of him that  
hath his shoe loosed."

—Deut. 25:5-10.

Ruth was of the household of  
Naomi. In the selling of the  
property of Naomi that had  
been hers through the name of  
her husband Elimelech, it was  
necessary that Ruth's dowry  
rights as a widow of Mahlon  
be respected. Therefore, fall-  
back upon this Mosaic law as  
to the marriage of a widow, it  
was necessary that the nearest  
of kin should be approached re-  
lative to her marriage unto him,  
so that when he redeemed the  
land he would redeem it not  
only of the hand of Naomi, but  
he would likewise buy it of the  
hand of Ruth, the Moabitish  
widow.

## IV

Now with these thoughts in  
mind, let's notice how this love  
affair proceeded. The Word of  
God tells us that the next day  
after Ruth had made this pro-  
posal unto Boaz that Boaz went  
down to the city gate, where  
all legal business was trans-  
(Continued on page three)

THE TRUTH PERCEIVED	THE GOSPEL BELIEVED	THE SOUL RELIEVED
COMPASSED ABOUT WITH SORROWS	COMPASSED ABOUT WITH MERCY	COMPASSED ABOUT WITH SONGS
"The sorrows of hell compassed me about" Psalm 115.	"He that trusteth in the Lord, mercy shall compass him about." Psalm 118.	"Thou shalt compass me about with songs of deliverance." Psalm 124.



MISSIONARIES  
IN BRAZIL

Eld. J. F. Brandon  
Eld. and Mrs. Billy Parrott  
Eld. and Mrs. L. M. Smith  
Miguel Ibernou  
Cicero Bicipo  
Maio Dutro  
Eufrazo Soraes  
Francisco Santiago  
John Dias  
Zacharias Nunes de Abriu  
Gabriel Seraphin  
Walter Fernandes  
(Portuguese Language)

## Missionary Department

## 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. Mt. 28:19,20

MISSIONARIES  
IN PERU

Eld. and Mrs. R. P. Hallum  
Eld. and Mrs. M. E. Lewis  
Miss Marguerite Hallum

Don Simon Guima  
(Spanish Language)

## IN COLUMBIA

Jose Tomas del Castillo  
(Spanish Language)

Read Billy Parrott's Inspiring Letter To See  
What Your Mission Money Accomplishes

March 19, 1951

You can't imagine how glad I am to be able to sit here and write a letter to you after a long (to me) siege of sickness. On March first I went to bed with an attack of Malaria and I am just now getting enough strength back to begin to do a few things. I have been so weak that I could hardly walk. I am taking shots to build back my strength. I give thanks to the Lord. It has been extremely hard on me having to stay in just now when the work is going so well and is in need of the help and time we can give it. In another week I feel sure that I will be back in the harness again.

An interesting thing happened the other day that shows how thirsty these people are for the Gospel. Manuel is a boy 19 who has been doing some work for me, and because he is a good singer, he has been helping me in the services by leading the singing. He says that he is called to preach and wants to study with me. Well, last Thursday night, the regular night for the street service,

he was in his house about seven, getting ready to go to the service and he started singing in a loud voice. His family has just moved to a new section which has no regular Baptist work and the people didn't know him and his practice of singing like that. All of a sudden he realized that there were a great many people in his door and coming into his house. They all spoke and sat down and made it very obvious that they thought he had started singing to begin a service. He said that there wasn't anything that he could do but have services. He sang some more and then opened his Bible and read a portion of Scripture and preached a short sermon. Afterwards when he had closed the service he told them he was not the regular preacher, but promised them that as soon as I got over the malaria that I would start a regular service in his house.

April 3, 1951

We received your letter of the 21st on the 24th and were glad to learn of a definite date for (Next page, column one)



Missionary Lawrence Smith baptizing ten candidates in the river about 300 miles above Manaus at Codajaz. The church at Codajaz was organized by Missionary J. F. Brandon in 1932 and was taken away from him in 1939. Recently the church voted to come back to her first love and Missionary Smith made a journey to Codajaz by boat and these ten were baptized as a result of his missionary journey. Read his letter for details. This is a mighty good example of how your mission money is being used.

Missionary Hallum Tells Of Trip On River  
And Offers Advice To New Missionaries

Dear Brother Overbey:

Greetings in the name of our Lord Jesus. Your letter with enclosed drafts for March has arrived and the one for Don Tomas placed in the mail for him. Three MISSION SHEETS for Dec., Jan., and Feb. also were received a few days ago. We get the MISSION SHEETS in the BAPTIST EXAMINER, but the few copies that we receive are through Brazil and are three or four months behind. The papers have to come through Brazil on launches and the Brazilians don't seem to be interested in the mail to Peru.

## Activities

We have two workers now who are giving full time as preachers and colporters: Don Simon Gaima who works here in Iquitos when he is not on the river working with his people or with me on trips on the river. He is supported by the church here. Also Don Juan Castro who recently commenced work here in Iquitos. I expect for him to go with me on some trips out of Iquitos. At present my wife and I are supporting him. It costs a little less than

\$30.00 a month to support them at the present rate of exchange of dollars. This is about what the average carpenter or bricklayer would get if he worked every day in the week.

## Trip On River

I made a trip on the river last week accompanied by Don Simon Gaima. We arrived at the Indian village of Mapa Cocha on Tuesday, soaked by rain. We had failed to bring the sheet after painting the boat so we could not keep dry when the rain came.

We changed our wet clothes for dry ones and were none the worse off. There were a fair number in attendance at the service. The next day we came down the river more than half way and entered the jungles and paddled about 45 minutes to get to Santa Rita, another Indian village of the same tribe. Here we also had a fair attendance. One of the very interesting features about both meetings was the children lined up on seats to learn short choruses. Some stayed for the preaching. In these places the (Next page, column one)

MISSIONARY SMITH IN BRAZIL IS DOING A MOMENTAL PIECE OF WORK IN THE NAME OF OUR LORD,  
DESPITE OPPOSITION FROM THE CATHOLICS; READ THE THRILLING STORY OF HIS 10 DAY TRIP TO CADAJAZ

The report for this month is one which I give with great joy. The work has made greater progress this month than at any other time. We give the Lord all the glory and honor. On Monday night, March 19th



Elder and Mrs. Royal Calley and children. The Calleys have been accepted as missionaries to the Acre Territory in Brazil. They, like us, believe that the Lord who called them will also furnish the money to send them out and support them. New missionaries must take with them a kerosene stove, kerosene operated refrigerator and beds, sewing machine, and lots of shoes and clothes as well as many other items. They have to buy these things themselves, as their own personal property. Now will you help to send them out and support them? Let those who give, give more and may we have new givers.

the meeting in Amazon Park was stoned by the Catholics. We learned that a heretic who wanted to gain more favor with the "saints" and the priest got some roughnecks to stone the meeting, striking one woman very badly on the elbow, no bones broken.

After a native had finished giving his testimony, I began to read the Scriptures preparing to preach when the stones began to fall. As an opener, one large stone fell directly in front of me on the table offending no one. Then the rain began before we could hardly realize what was happening. No one got scared and ran, but the lady that was hit. Some of the men left the meeting to discover who was doing the stoning, but they ran and were not seen. I continued to preach the Gospel, and we finished our meeting without any other trouble.

This same person who provoked the stoning (a Catholic) bought a great amount of fire crackers and distributed them to some roughnecks to disturb another meeting. We continued to preach the Gospel through the bombardment of fire crackers. "We cannot cease to preach the things which we have seen and heard." (Biblia Portuguesa) Acts 4:20, "because neither is there salvation in any other, for there is none other name given under heaven

among men whereby we must be saved."

## Ten Day Journey

The 21st of March I made a ten day trip to Codajaz. The people were glad that at last after some three years a missionary had come to visit them. They gave me a great reception and did all they could to make me comfortable. Walter Fernandes had gone up a week before and he said that it was wonderful to see the people leave their saddened and disheartened spirit and receive a new awakening spiritually. I left on the river boat "Mrapata" the 21st and arrived the 23rd, Friday, at 6:30 p. m. It was raining and rained all day. That was the day that the Catholics have a celebration, carrying a wax model of Christ through every street in town. But it rained from 6 a. m. until after dark and the Lord didn't allow them to have their day of foolishness to help the Devil send souls to Hell. That night I preached to over 100 people in the church and outside on the "Vision of Ezekiel of the Valley of Dry Bones" and I also pointed out our duty as believers in Christ as watchmen in the preaching of the gospel. Saturday night the BTU gave me a reception in the form of a social and I laughed and played as one among them. Sunday morning I was asked to teach

the men's class. Sunday night I preached on "How To Be Saved," beginning with Romans 1:16-17 and using Romans 10:9-11. When I gave the invitation eleven came forward making public profession of faith in Jesus Christ as Saviour, and one elderly man, a member of the church, came asking to be reconciled to the church, crying as he came. We had the baptismal service Wednesday afternoon with over a hundred attending and two more making profession of faith and asking for baptism and were baptized, making 13 in all (three could not be baptized at that time). That night it was the will of the church, having requested me in session Friday night after the services to ordain Oscar Braga, their pastor, to full service of the gospel ministry, and also a deacon. We had a great service and fellowship together. After the ordination, the pastor, Oscar Braga, administered the Lord's Supper, the first time in about four years. This was a time of truly rejoicing together in the Lord. I was the only ordained person there so I delivered the message to the church with the charges all together and did the questioning and the laying on of hands, being the only one qualified. The only ordained deacon they had is a mechanic for the electric light plant and couldn't be there. Sunday morning I had

proposed to the church to tear down the old building and rebuild from the ground up, because the old building was about to fall down and they had been (Next page, column four)



Elder and Mrs. George Starling. The Starlings have been accepted as new missionaries to the Acre Territory in Brazil. They have already had most of the shots, from the doctor, that are needed. But we cannot send them out because we do not have the money to send them and to support them. We believe that the Lord will supply the money and that is why we are telling you about it. We asked the Lord to give us more missionaries and He heard and answered. We have asked Him for the money to send them out and support them and we believe that He will hear and answer that also.



## 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.

## Hallum Letter

(Preceding page, column five) women and children used to run like rabbits when I approached the place. I am enclosing a photograph of the baptizing we had last Sunday. The name of the candidate is Diana Vela. Her mother says that she wants to be baptized sometime in the future. She is in delicate health now.

## Some Pointers For New Missionaries To The Tropics

I give these suggestions to new missionaries; if they are worth anything to anyone I will be glad of giving them. 1. The missionary leaving the U. S. which is temperate climate with its four seasons should bear in mind that everything they are accustomed to is different in the tropics. Climate, food, water, customs, etc. He is full of energy and enthusiasm and wants to go the same gait that he went in the U. S. But for the good of his health he had better take it slower, for he will have to take it slower some time.

2. All water that he drinks should be boiled to kill microbes. Water boiled and left over to the next day is as cool as any.

3. Be careful about eating tropical fruits. Some have worms in them, some are bad to cause fermentation in the bowels. I found this true with raw bananas. Never eat nuts or fruit not peeled or washed before eating. It is always safe to eat oranges.

4. When one comes in from church or street he should wash his hands with soap. You probably have shaken hands with a leprosy person or one with contagious disease of the skin. A woman who was a member of our church here, who I baptized, would never shake hands. I thought it strange. After we returned from our furlough we learned that she was in the leper colony. A high percentage of the population is syphilitic.

5. I would never under any circumstances leave a baby or child in the care of a native boy or girl. It is dangerous.

6. Never eat or permit your children to eat candy or things sold on the street which has been handled by the natives.

Yours in the service of the Lord,  
R. P. Hallum



## Parrott Letter

(Preceding page, column two) the departure of our things (baggage that went by boat). After they get here it may be as much as a month before we will be able to get them through customs.

We were glad to hear of the fine results of your meeting with Brother Gilpin. The Lord is certainly blessing our mission work and it seems that at the rate B. F. M. is growing that it won't always be a little work. The people here are really happy to hear that other missionaries are coming out and that they are to have a missionary here permanently. I know that the Hallums will be happy when the Lewises get to Peru. Brother Lewis is carry-

## FINANCIAL REPORT FOR APRIL 1951

Oak Baptist Church, Royal Oak, Mich.	\$ 78.49
Oak Baptist Church, Royal Oak, Mich. (Ladies Bible Class)	10.00
North Side Baptist Church, Mayfield, Ky.	47.62
Macedonia Baptist Church, Ripley, Tenn.	7.18
Bryant Station Baptist Church, Lexington, Ky.	15.00
Liberty Baptist Church, Central City, Ky.	8.79
Friendship Baptist Church, Lincoln Park, Mich.	23.10
Little Obion Baptist Church, Wingo, Ky.	13.35
Bellview Baptist Church, Paducah, Ky.	53.03
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
New Hope Baptist Church, Dearborn, Mich.	28.83
Fenton Road Baptist Church, Flint, Mich.	20.57
South Side Baptist Church, Winter Haven, Fla.	55.00
South Side Baptist Church, Winter Haven, Fla.	55.00
Micanopy Baptist Church, Micanopy, Fla.	21.00
Park Hill Baptist Church, Pueblo, Colo.	50.00
Repton Baptist Church, Repton, Ky.	15.00
New Hope Baptist Church, Newtonville, Ind. (For Lewises)	50.00
Water Valley Baptist Church, Water Valley, Ky. (Beginners' Class)	5.00
Water Valley Baptist Church, Water Valley, Ky. (Junior Class)	5.00
Shady Grove Baptist Church, Wickliffe, Ky.	27.50
Calvary Baptist Church, Richmond, Ky.	31.62
Oak Grove Baptist Church, Hazel, Ky.	41.00
Ocoonita Baptist Church, Ocoonita, Va.	34.77
Upper Steer Run Baptist Church, Orma, West Va.	10.00
East Main Baptist Church, Des Plaines, Ill.	15.00
Mt. Zion Baptist Church, Buchanan, Ky.	20.50
Faith Baptist Church, Lawtey, Fla.	7.74
Faith Baptist Church, Lawtey, Fla.	9.73
Hopewell Baptist Church, Toledo, Ohio	6.62
United Baptist Church, Muncie, Ind.	10.00
Liberty Baptist Church, Central City, Ky.	8.44
Avaya Baptist Church, Plant City, Fla.	45.00
Pleasant Grove Baptist Church, Hickory, Ky.	8.03
Mt. Zion Baptist Church, Buchanan, Ky.	12.27
Mt. Zion Baptist Church, Paducah, Ky.	178.00
The Bible Baptist Church, Burnsville, N. C.	46.00
Big Creek Baptist Church, Wayne, West Va. (Junior Class)	3.00
Mt. Hebron Baptist Church, Lancaster, Ky.	41.01
Buffalo Avenue Baptist Church, Tampa, Fla.	33.50
Buffalo Avenue Baptist Church, Tampa, Fla. (Hope Bible Class)	50.00
First Baptist Church, White Plains, Ky.	15.00
Bethel Baptist Church, Sugar Grove, N. C.	25.00
Second Baptist Church, Marion, Ky.	15.19
Port Norris Baptist Church, Port Norris, N. J.	20.00
Fish Springs Baptist Church, Carderview, Tenn.	24.50
Fish Springs Baptist Church, Carderview, Tenn. (Junior Class)	4.00
Boyd Hill Baptist Church, Cadiz, Ky.	40.00
Madison Street Baptist Church, Rochester, Pa.	5.00
Harmony Baptist Church, Detroit, Mich.	122.10
Danleyton Baptist Church, Flatwoods, Ky.	10.00
Grace Baptist Church, Base Line, Mich. (B.T.U.)	4.07
Grace Baptist Church, Base Line, Mich.	248.24
Grace Baptist Church, Base Line, Mich. (Ladies Bible Class)	10.00
First Baptist Church, Russell, Ky.	101.25
South Union Baptist Church, Cadiz, Ky.	20.00
Maranatha Baptist Church, Grand Rapids, Mich.	14.24
Liberty Baptist Church, Toledo, Ohio	23.02
R. E. Adkinson, Lexington, Ky.	10.00
R. E. Adkinson, Lexington, Ky.	10.00
R. E. Adkinson, Lexington, Ky.	10.00
Miss Maude Hunt, Franklin, Ky.	5.00
Fred Saulsbury, Jeffersonville, Ind.	5.00
A Friend in Worthington, Minn.	5.00
L. W. Page, Lawtey, Fla.	10.00
Richard Poore, Washington, D. C.	20.00
B. R. Matheny, Clendenin, West Va.	5.00
Miss Pearl L. Hendley, Farmington, Ky. (for building in Manaus)	1.00
Mike M. Bailey, Hood River, Oregon	3.00
Miss Kitty Bullington, Atwood, Tenn.	2.00
Miss Georgia Brandon, Benton, Ky.	15.00
Mrs. Leslie Stephens, Whitley City, Ky.	5.00
G. E. Duncan, White Plains, Ky.	25.00
J. H. Kain, West Cape May, N. J.	10.00
Jessie W. Hay, Dobbins, Ky.	5.00
Clinton H. Craig, Robertsburg, West Va.	5.00
Mrs. Mary Alice Ailstock, Mansfield, La. (for the Lewises)	1.00
M. L. Thompson, The Dallas, Oregon	2.50
John A. Key, Grand Rapids, Mich. (for the Lewises' trip)	25.00
Luther R. Upton, McLeansboro, Ill.	10.00
Linwood M. Williams, Baltimore, Maryland	10.00
Floyd Williamson, Owensboro, Ky.	5.00
<b>Total</b>	<b>\$2157.80</b>

As the Lord leads you, send all offerings for mission work to the treasurer of this mission. It is best to send by check or money order. Address all offerings to: Z. E. Clark, Treasurer, P. O. Box 648, Paducah, Kentucky.

ing to Peru something that one of these days the Lord will give me for the work here. I have complete faith that one day I will have a Jeep here and that I will be able to mount a loud speaker on the back of it and have a loud speaker at every service, in the streets, as well as the church. That has been my dream ever since I first got here and will continue to be my hope until I get it. Our work has become so scattered that it

is very hard and in fact impossible to get to it by bus. If we had our own transportation it would be about half as hard to carry on the work. As for us we are in good health now, with the exception of Eudora. She is still having some trouble with that old problem. I have pretty well got the malaria licked now. I have opened a new preaching point since I last wrote and now have three services a week instead of one. The

## Special Offerings For Lewises Passage

## NOVEMBER

Harmony Baptist Church, Detroit, Mich.	\$ 125.35
First Baptist Church, Russell, Ky.	574.58

## DECEMBER

Friends in Jackson, Mich.	10.00
Richard Poore, Washington, D. C.	20.00
Mrs. Ida C. Bryan, St. Albans, W. Va.	5.00
Macedonia Baptist Church, Ripley, Tenn.	28.90
Mrs. James Meadows, Towanda, Penna.	10.00

## JANUARY

Buffalo Avenue Baptist Church, Tampa, Fla.	3.00
Mrs. Lillian Barker, Covington, Ky.	1.00

## FEBRUARY

Robert Jordan, Jr., Louisa, Ky.	5.00
New Hope Baptist Church, Dearborn, Mich.	2.00
Grace Baptist Church, Base Line, Mich.	505.00
Buffalo Avenue Baptist Church, Tampa, Fla.	3.00

## MARCH

Buffalo Avenue Baptist Church, Tampa, Fla.	2.00
Grace Baptist Church, Base Line, Mich.	160.00
Mr. and Mrs. O. P. Marrs, Hampton, Ky.	2.00

## APRIL

New Hope Baptist Church, Newtonville, Ind.	50.00
Mrs. Mary Alice Ailstock, Mansfield, La.	1.00
John A. Key, Grand Rapids, Mich.	25.00

Totals from November 1950 through April 1951.....\$1532.83

The above special offerings have been included in the regular report.

following is a report of the month's work for my services. It is rather puny but I was sick more than half of the month and only had a total of nine services.

## Report For March 1951

Houses visited	139
Persons invited	411
Gospels distributed	117
Services held	9
Present in services	469
Conversions	3
Sermons preached	3

Remember us in your prayer. Yours in the service of the Saviour.

Billy Parrott.



## Smith Letter

Preceding page, column five) talking of repairing it. Monday morning it was resolved to begin and by Wednesday noon there wasn't one piece left upon another. It was thought when I left home that I would catch the plane from Iquitos, Peru, Sunday afternoon as it passed on its way back to Manaus, but the people needed me so much there that I stayed until Thursday of the next week, getting home Friday night at 7:00 p. m.

Report of Walter Fernandes: 188 Gospels distributed, 295 houses visited with the Gospel, 389 personal interviews with the Gospel, 50 tracts given out, 10 Bibles sold, 18 sermons preached and one person converted. A 15 days trip to Codajaz. Report of John Dias: 245 Gospels distributed, 371 houses visited with the Gospel, 472 personal interviews with the Gospel, 3 tracts given out and 8 sermons preached. There was an average of 54 in Sunday School for the church for March with an average of 71 in prayer meeting on Wednesday nights. The church excluded 9 members. Some were living in the world, others had gone off to the Pentecost Church. The church has had a reviving since it excluded these and we still have some others to exclude if they don't get straightened out. We are getting along fine and thank the Lord for the growth of the work this month. The pastor promised that he would give a personal report beginning with next month, April. Lawrence Smith. (This is another wonderful example of how your mission money is being used. Brother Smith is a new missionary on the field only for a short time and the Lord is blessing him in a marvelous way.—Editor.)

## BRANDON LETTER

In Brazil where more opposition, the Pentecosts thought that they could divide the work with the Adventists and sent their best man to work it out. This man made a deep impression on some of the brethren at Japiim and for a while some of them were out of fellowship with the church, but as Mario Dutro is from there and it was his relatives who were thus attracted. He was sent there to reconcile the body and at the last hearing everything was in peace, with all together and the work being blessed exceedingly with many people hearing the Gospel that had not listened before. There have been some conversions in Cruzeiro do Sul who have also been baptized.

## More Interference

But the most perplexing part of it was a missionary who insisted he was a Baptist and a friend of mine appearing at the home of the pastor (Miguel) seemingly in distress because he had no place to go and wanted to stay there for a few days. It seems that there was nothing else to do but take him in, and some of the brethren insisted that he do so. For a few days there seemed no doubt but that he was alright. However, later the pastor became doubtful and wrote to me asking if I knew him. I had never heard of him so I wrote the church at once giving counsel as to how to proceed. It seems that he went away for about 20 days, and at this time the pastor went up the Jurua river to defend the work there from the heretics who were persecuting. He preached every night and some times once or more in the day time. He found much interest with some conversions, however no baptisms reported. He said that he thought that all was well with the brethren up river and that none had gone astray. He returned the day before the said missionary did and the missionary went to the home of a deacon to live. The deacon's wife is no friend to the pastor and that makes me wonder if all is well with them. At the last writing there was nothing to complain of. On the other hand he called the names of a half dozen men who have for a long time been inactive, but as the battle of words waged in the streets and the market place, they came alive and were so revived that they took the lead in the defense of the truth, so that really made me happy. I have labored with them in prayer.



\$ 125.35  
574.58  
10.00  
20.00  
5.00  
28.90  
10.00  
3.00  
1.00  
5.00  
2.00  
505.00  
3.00  
2.00  
160.00  
2.00  
50.00  
1.00  
25.00

\$1532.83  
regular

TER  
opposi-  
thought  
he work  
nd sent  
it out.  
impres-  
brethren  
ile so  
llows.  
s Mario  
d it was  
thus at-  
there to  
at the  
was in  
and the  
eedingly  
ring the  
ened be-  
some  
Sul  
ized.  
e  
ing part  
who in-  
t and a  
g at the  
Miguel  
becat  
d want  
w days.  
nothing  
in, and  
insisted  
ew days  
out that  
er, later  
ful and  
I knew  
of him  
at once  
how to  
ne went  
and at  
vent up  
end the  
heretics  
g. He  
d some  
the day  
interest  
s, how-  
ed. He  
that all  
aren up  
and gone  
the day  
ary did  
t to the  
e. The  
riend to  
akes me  
h them.  
ere was  
of. On  
led the  
en who  
een in-  
ttle of  
y came  
ved that  
the de-  
at really  
ave la-  
prayer.

## UNANSWERED PLEAS

If every prayer were answered and granted every plea,  
Our cares would not be lightened; no happier should we  
be.  
For should I ask for sunshine, my neighbor hope for rain,  
Though one of us was thankful, the other would complain.  
How wisely things are ordered, with much we cannot  
know!  
Into the future bravely we all are asked to go.  
For joys that are denied us, the reason's never plain.  
The loss at which we grumble may prove tomorrow's gain.  
What's best is seldom certain. What God has willed  
and planned  
Not always at the moment can mortals understand.  
But this I must remember: were God to favor me,  
What served my selfish purpose my neighbor's hurt might  
be.

Edgar A. Guest

## "The Book Of Ruth"

(Continued from page two)

acted, and waited until the nearest kinsman might come by. When the nearest kinsman put in his appearance, Boaz said, "Ho, such a one! turn aside, sit down here." Then they called in ten individuals to act as witnesses. Boaz said to this kinsman, "Naomi has come back out of the land of Moab after sojourning there for a number of years. She is in destitute circumstances and having a parcel of land which is hers through the name of her dead husband, Elimelech, she now wants to sell that land. You are the nearest of kin and you have the right to redeem that land before anyone else. What do you want to do about it?" Without a moment's hesitation the nearest kinsman replied, "I will be glad to redeem the land." Then Boaz said, "There is a still further obligation that goes along with it. There is not only a piece of land that is involved, but there is a Moabitish widow that goes with the land; and the day that you buy the land from Naomi, you must likewise buy the hand of Ruth, the Moabitish widow." This kinsman knew what that meant. He knew that he was not only to buy the land, but that he was to play the part of a husband unto Ruth and that he was to raise up a child by Ruth that would not bear his name, but rather would bear the name of Ruth's husband, Mahlon. Knowing that, he immediately withdrew, saying that he could not buy the property, for if he did, he would mar his own inheritance. Then it was that the deal was consummated so that the hand of Ruth, as well as the property, passed unto Boaz on the legal payment of the price.

Notice that Boaz was playing the part of a kinsman redeemer, and again he stands perfectly as a type of the Lord Jesus Christ. A redeemer had to be a kinsman.

"After that he is sold he may be redeemed again; one of his brethren may redeem him: Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself."—Lev. 25:48,49.

Boaz and this kinsman were both akin. Therefore, both of them were qualified to be the redeemer. Beloved, the Lord Jesus Christ is the anti-type of Boaz. The Lord Jesus Christ came down to this earth and died on Calvary to pay the

price for our redemption, because our Lord Jesus was a kinsman to us. The Word of God shows us that He was a kinsman to us.

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons."—Gal. 4:4,5.

The Lord Jesus Christ was a kinsman to us in that He was made of a woman, and therefore was a part of the human family. He was also a kinsman to us in that He was under the law, and He lived under the law until the day that He came to Calvary. In order to be a redeemer of either a person or of property in the Old Testament, that individual had to be a kinsman. Jesus Christ perfectly fulfills it. He was a kinsman to us.

To be a kinsman redeemer, the individual also had to have the right to redeem the property. This one who was nearest of kin had the right to redeem the property. Likewise, Boaz had the right to redeem it. Both of them perfectly fulfilled this portion of the Word of God.

Beloved, our greater Boaz, the Lord Jesus Christ, had the right to redeem us. As I stand in memory before Calvary and see Him as He died upon the Cross, with the blood gushing from the wounds of His body,—"as I look at Him, I say, "Thank God, He didn't die in vain. He had the right to redeem me. He died to pay the price of my redemption."

Notice also that the redeemer had to have the ability to do so. Both of these individuals had the ability to redeem the property.

Beloved, Jesus Christ had the ability to redeem us.

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

—John 10:18.

Jesus' death was unlike the death of any other individual. He didn't die as you and I shall die,—rather He dismissed His own spirit. It was an act of His own volition. He laid it down of Himself. He had the ability to die, to pay for our redemption.

To be a kinsman redeemer, it was necessary for the individual to have the willingness to redeem. The kinsman had the right to redeem and the ability to redeem, but he didn't have the willingness to redeem the property and marry the Moabi-

tish widow. Boaz possessed all these qualifications.

Beloved, Jesus Christ possessed them all, too. Born of a woman, He was a kinsman to us and had the right to redeem. He had the ability to redeem, and, thank God, He had the willingness to redeem.

V

Boaz effected this redemption by paying the full price of the article for sale. He paid the demand in full. That is exactly what our redemption is in the Lord Jesus Christ. The Son of God came to Calvary and paid for our redemption in full.

"Being justified freely by his grace THROUGH THE REDEMPTION that is in Christ Jesus."—Rom. 3:24.

Jesus Christ died to redeem us. He paid the demands in full.

I like to see those two—Boaz and the nearer kinsman—in conversation. The nearer kinsman wanted to buy the property but when the time came to redeem it, he wasn't willing to do so. Beloved, that nearer kinsman represents the law, for the law is closer kin to us than the Lord Jesus Christ. The law promises life, but the law can't give life. The law says, "This do and thou shalt live," but, beloved, no man is able to keep the law. Therefore, no man can be saved by the law. Though this nearer kinsman represents the law, thank God, the perfect Redeemer, the Lord Jesus Christ, died to pay in full the penalty of the law, that you and I might be redeemed thereby.

VI

When Boaz paid in full for the property, he pulled off his shoe and gave it to the kinsman as a sign that the transaction was completed. He stood up before the crowd and said, "This day I purchase the field of Elimelech and the hand of Ruth, the Moabitess."

Beloved, some of these days our Lord Jesus Christ, who died on the Cross of Calvary to redeem this physical world back to God and to redeem God's elect that everyone of them might be brought back to God,—some of these days we are going to have that same kind of experience in our lives. As Boaz stood up in the presence of all the people and said, "I have purchased this day, this poor Gentile girl to be my bride," some day our greater Boaz, the Lord Jesus Christ, is going to own us before God the Father and before all the angelic hosts. He is going to say,

## HOW TRUE!

In Grand Island, Nebraska, to show that people do not read what they sign, the "Independent" circulated a petition asking the city council among other things, to "hang me by the neck until dead," and got 35 signatures.

This is the way some Christians take their spiritual diet. They accept all that the preacher says, or the glib claims of some doorbell ringer, or the teaching in a book or pamphlet. They make no effort to check with the Bible to see if the teaching is right. Paul must have had in mind such people when he said, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:11).

—Good News Broadcaster

## A PAGE FROM "MUSED UNCLE MOSE"



Snake handlin' ain' nuttin new, ole Mammy Eve fooled wid dem things.

"Mused Uncle Mose" is a 64-page book, of over 200 philosophical sayings, similar to the above, containing 20 full-page pictures. It costs \$1.00 postpaid, and is worth every penny. Order from us.

"I have bought these to be my bride. I have paid the price of their redemption."

Though you and I deserved nothing but damnation at the hands of God, I am glad that Jesus Christ came to Calvary and paid the price of our redemption in full, and that some day He is going to own us in the presence of God, just like Boaz owned this girl in the presence of his witnesses of the city.

VII

The story doesn't stop here. By and by a babe arrives in that home. I can see Naomi as she became the nurse and takes that child up in her arms. I can see Ruth; she is the mother. I can see Boaz strutting around; he is the papa. Happy? I slip up to Ruth and I say, "Ruth, has there ever been a time that you have regretted the choice you made when you threw your idols away and left the land of Moab with your mother-in-law, Naomi, when you said, 'Thy people shall be my people, and thy God my God'? A lot has happened since then. Do you have any regret for it now?" Of course there is none.

I look down the avenue of time and I see that little boy grown. He is married and becomes a father and later the grandfather of David, who is destined to be one of God's greatest. I see Ruth and I ask her, "Do you remember the day when you bid goodbye to Moab? Do you have any regret that you did it?" Of course there is none.

I come on down the avenue of time to that day when my Lord was born. Do you know of what ancestry Jesus came, humanly? The Word of God tells us.

"And Salmon begat Boaz of Rachab; and Boaz begat Obed of Ruth; and Obed begat Jesse; And Jesse begat David the king."—Mt. 1:5,6.

Now skipping a few verses, we read:

"And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ."—Mt. 1:16.

I say to Ruth, "Do you remember the day when Naomi put you and Orpah to the test, and Orpah kissed her mother-in-law and went back to Moab. She is in Hell today. You counted the cost and left Moab and returned with Naomi. Do you regret that choice that you made?" As an ancestor of Jesus, of course there are no regrets.

Brother, sister, the Word of God says concerning us that the man who confesses Jesus, Jesus is going to confess publicly before the angels of God. There will never be any regret on the part of the one who steps out and takes his stand for the Lord Jesus Christ.

Have you ordered your copy of "The Church That Jesus Built?" Your advance order (\$1.00) will make possible its publication.

It may be that there is some Orpah here who has counted the cost and has decided to go back to Moab—who has counted the cost and decided you would rather live for the world than for Jesus. Beloved, if that is your experience, you will rise before God at the Judgment to be cast into Hell along with Orpah.

It may be that there is someone else here who, like Ruth, is willing to count the cost and make the choice that "Thy people shall be my people, and thy God my God." May the Spirit of God grip your soul and cause you to trust Him and be saved.



## The Church That Jesus Built

(Continued from page one)  
saved people, who are never gathered together — never assembled—can't be assembled—is to do violence to the word, and can't be.

3. I reject that "universal" theory, BECAUSE I DISCOVERED THAT IT WAS ORIGINATED AWAY DOWN THIS SIDE OF CHRIST, in an effort to combat the Catholic "Universal Visible Church" theory. The doctrine did not originate from the Scriptures, it originated as an expedient.

### Didn't Start Two Churches

4. I reject the idea that all believers constitute the Body of Christ — the true Church, BECAUSE IF THAT THEORY IS TRUE THEN THERE HAS TO BE TWO KINDS OF CHURCHES . . . one local and visible, and the other universal and invisible. If when Jesus said in Matt. 16:18, "I will build my church," He meant something composed of all believers—then the churches that we see spring up down through the Roman world, under the preaching of Paul, were something entirely different from what Jesus meant. The truth is, Jesus was talking about the local, visible assembly, for two chapters later—in Matt. 18: He gave a rule of discipline concerning personal differences between believers. As a final expedient He said, "Tell it to the church." Manifestly they couldn't tell something to all believers everywhere. They couldn't tell something, so he had to be speaking of the local assembly.

### Theory Usurps Kingdom

5. I reject the theory that all believers compose the true church — the Body of Christ, BECAUSE IF THAT THEORY WERE TRUE, IT WOULD USURP THE KINGDOM OF GOD. In that case Kingdom and church would be one and the same. The truth is, all believers are members of the King of God, and the Family of God, but not of the church that Jesus established. None are members of that until received and baptized.

### When Was The Church Started?

NOW WHEN, let us ask, DID JESUS START HIS CHURCH? The commonly propagated theory is that it was started on the day of Pentecost. This is a theory that ignores a whole bushel of facts, and it is a theory that belongs to Interdenominational Fundamentalism. The plain truth — the inescapable truth is that Jesus started His church during His ministry. He said, "I will build my church," and it says in I Cor. 12:28, "God set some in the church—FIRST THE APOSTLES." When as recorded in the 18th chapter of Matthew, Jesus said to the disciples, "Tell it to the church," there had to be a church then existing to "tell it to." When it says in the second chapter of Acts that 3000 were added to the church on Pentecost, there had to be a church already in existence, or it could not have been added to. When it says over in Hebrews that Christ sang praises in the midst of the church — there had to be a church in existence. It takes only the most childish reasoning to be able to see these things.

If then, Jesus started His church before Pentecost, and during His personal ministry—if that church was a local, as-

sembly of baptized believers, and it was as I have indicated — if He promised it unbroken continuation, and He certainly did — then that church must be in existence today, and must have been in existence all down through the centuries. No use to quibble—no use to "if" and "an,"—genuine N. T. churches have been in continuous existence all through the centuries, or else we are forced to say that Jesus didn't tell the truth. I believe that He told the truth.

Can the Catholic church legitimately claim to be what Jesus started? No. In the first place there wasn't any Catholic church until 590 A. D., when Gregory the Great was made the first pope. The whole string of heresies that gave rise to Catholicism started much earlier, but a full-fledged hierarchy did not exist until the time just suggested. And of course there is hardly the slightest resemblance between the priest-ridden, tradition laden, heretical Catholic church and the simple, democratic institution that Jesus started. No one can honestly read the New Testament—then look at the Catholic church, and say "this is what Jesus started." It would be the basest slander. So we can certainly rule out the Catholic church.

### Baptists Not Protestants

Can the Protestant churches legitimately claim to be what Jesus started? And let me make clear that I do not include Baptists, when I say "Protestants." Baptists have protested against a lot of things—but Protestantism in the historical sense, is a movement started against the Catholic church in the 16th century. Baptists did not grow out of that, for they existed before the Protestant Reformation ever started. Since we know that the Protestant denominations came directly or indirectly out of Catholicism—since we know the names of the founders of the various Protestant churches—and know the date of their beginning, we are positive that they can't possibly be identified with the church that Jesus built.

### It Is Baptists or Nobody

Who else is left to claim to be the people started by Jesus? None but the Baptists. Either the promise of Jesus to perpetuate His church has found fulfillment through Baptists or not at all. I have heard even Baptists say, "But I don't believe that Baptists can be traced back through the centuries." That is what I said back years ago. I belonged to the "I think club." What I think, or what you think, doesn't amount to much—if we just think, without the facts to back up our thinking. First, the Word of Jesus. When He said that He would perpetuate His church, what right did I have to carelessly say that I didn't think He had kept His word? Second, there were the facts of history. After some five years of historical study and research on that question, I say that Baptists not only can be traced back to apostolic days, but they HAVE BEEN traced back there. Groups of people, called by different names by their enemies, and holding to the essential doctrines of Baptists, have existed all through the centuries. While different names were applied to these, the generic name of ana-Baptist was the commonest name bestowed upon them.

In this connection I mention several things:

1. I mention John T. Christian's History of the Baptists published by the Sunday School Board. He presents irrefutable evidence of the historic conti-

nunity of Baptist churches.

2. I mention that Phelan's Handbook of All Denominations makes a statement concerning the Baptists not made of any other group. He is a Methodist and the book is published by a Methodist publishing house, yet he dates the Baptists back to apostolic days. The statement is made in his handbook, that no personality this side of Jesus can account for the Baptists. That's a statement that some Baptists back off from.

3. I mention that one Baptist church of Tennessee, has actually traced its origin back to the days of Christ, giving reliable historical data. I give the historical links in the chain, in my little book on the church. When some one says "I don't believe it can be done," my answer is, "it has been done."

4. I mention that the Catholic church itself admits Baptists to have existed back to the very early centuries.

In my little book on the church, I published statements from historians of different denominations admitting that Baptists go back to the days of Christ and the apostles. Now here is the strange thing to me. A LOT OF BAPTISTS REVOLT AGAINST THE TRUTH THAT JESUS STARTED THE BAPTISTS, and that they have had continuous history ever since. I wonder if that attitude is not caused by the desire to be thought of as "broad." Personally I take no stock whatsoever in this popular notion that "One church is just as good as another." Let a man tell his wife that one woman is just as good as another—that any other woman would have done, and watch him get his block knocked off. Truth is always narrow. To say, "Twice two makes four" is to make a narrow statement, but it is the truth; and any deviation from that is error.

One of the best reasons in the world for being a Baptist, is that they are the people Jesus started. Why should I want to belong to a church started by some man, when I can belong to what Jesus started? When people come to talk to me about church membership, I don't beat around the bush anything about it—I come right out and talk to them about the origin of Baptists, as a reason for their joining a Baptist church. I always advise stringently against joining the Baptists out of sentiment — just because someone else belongs, but when we present the truth about the origin and the doctrines of Baptists then we are on safe ground.

### Who Is The Bride?

There is another very definite personal reason, as to why I am a Baptist, and place great stress on belonging to a Baptist church. Now not everybody will follow me on this that I am going to say, and I am not going to fall out with anybody who can't go with me—but I believe that I am right. Jesus started the Baptists, gave the Commission to them; gave the ordinances to them; and promised their continuity of existence throughout this age. Through the centuries beyond historians agree that no less than 50 million Baptists gave their lives as martyrs. Other religious groups who have religious freedom, owe that freedom largely to Baptist influence, blood and tears. The question that arises is this? Will the Lord Jesus bestow no special reward upon the church that He established, and which has stood for Him at such a cost?

Will He just blot out all distinctions, and honor those of man-founded institutions on a

par with those of His own true church? Will all the saved of all churches—some man-founded, and some utterly contrary to His doctrines and teachings, constitute the Bride of Christ, as is generally taught? I don't believe it for one minute. Understand me now—I am not talking about salvation, I am talking about honor and reward. I believe that our Lord will honor the institution that He called into existence. I believe that He will remember His church which has furnished most of the martyrs for His cause for 1900 years. I believe—and if this seems narrow I can't help it—that the truly saved members of all the genuine New Testament, Baptist churches of the centuries, gathered together in one body, will constitute the BRIDE OF CHRIST. I believe that the Old Testament saints, and the truly saved who belonged to man-founded churches, and the truly saved who perhaps belonged to no church of any kind, will be present at the Marriage Feast as guests—not as members of the Bride. I believe that this idea coincides with the teaching of Heb. 12:22-24. Let me read it:

*"But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."*

What do we have here. The writer by divine inspiration is projected into the future, and he sees the New Jerusalem of which the earthly Jerusalem was but the type. Whom does he see gathered there?

1. He sees "myriads" of angels, as it says in the original.

2. He sees the general gathering of the church of the First Born. The first born is Jesus, and if my contention is correct, these are Baptists, for this is the general assembly or gathering of His church. Not Luther's church; not Wesley's church; not Campbell's church—but the church that was started by the First Born. And mind you — not all of the hypocrites, and worldlings and ungodly who got their names on the rolls of Baptist churches—but the ones whose names were written in Heaven.

3. It says that God, the Judge of all, will be there.

4. It says that the "spirits of just men made perfect" will be there. These are saved people—justified people—people made perfect through the blood of the Lamb. Why are they mentioned in a separate class? If all believers constitute the Body and Bride of Christ, then why is the church mentioned, then this class mentioned? Because they don't belong in the same classification—that's exactly why. They don't belong with the church. They are not in the church. Not one of them is in the general gathering of the church of the First Born. I can't see any reason under the sun for this special class of "Spirits of just men made perfect," if all the saved belong in the same group in the life to come. I say this Scripture fits in perfectly with the idea that only the truly saved, of all the true New Testament assemblies, gathered together, constitutes the Bride of Christ while all of the saved outside this group will be mere guests at the Marriage Supper of the Lamb.

It will be a wonderful thing

to be there at the Marriage Supper at all. It will be a wonderful thing to be there as a guest, but it will be far more wonderful to be there as a member of the Bride. I believe that this will be God's way of honoring the institution which His Son called into existence to do His work during this age. If the New Jerusalem honors the twelve tribes of Israel, and honors the twelve apostles with memorial walls and gates—will the Lord leave out the church He started to carry on during His absence from the world? Will He have no place of honor, for the greatest of all institutions? I believe that the greatest of all institutions — the church that Jesus built—will receive the greatest of all honors in being esteemed as the very Bride of Christ, and I believe that she shall hold chief place in the New Jerusalem — second only to the Bridegroom Himself.

If I am in any sense correct, in these things that I have been saying, then a true church of the New Testament order, is a high and holy thing. We Baptists have a greater responsibility than any other people, for we are the most privileged of all people. We are bound to be true to the faith revealed, and to the mission and purpose for which Jesus started us, namely, the spread of the Gospel throughout this needy world. Christianity in general is being threatened today by the worldwide spread of atheistic communism. If left to ourselves, we might well wonder if the church of Christ will be overcome and swept out of existence. But we are not left to ourselves. We have the words of Jesus Himself, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." There will be true churches, witnessing for Him, when Jesus has the trumpet sounded, and then the true members of the particular assemblies shall merge into that great general assembly — "the church of the First Born, whose names are written in Heaven."



### Comfort

(Continued from page one)  
ers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." (Isa. 43:2).

Oh! burdened soul! Oh, troubled saint! The Word of His grace is precious and priceless and worthy of utmost confidence and sincere trust. The saints of yesteryears did not turn in vain to the 23rd Psalm as their burdened hearts longed for a word of consolation and hope. They were definitely conscious of His presence as they pored over these words. "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters." They must have visited long with those words. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."

Now, let us face this fact: The past is not always pleasant; the present may not be easy; but the future is glorious for the saint of God because of the provisions He has graciously made for His own. Listen and rejoice, as He says, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope" (I Thess. 4:13).