

Devoted to Evangelism, Missions, and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel."

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

WHOLE NO. 204

RUSSELL, KENTUCKY SATURDAY, DECEMBER 27, 1941

Vol. 10, NO. 46

A Fine Letter From Brazil Concerning The Work Of Brother Dickerson

We count it a joy from time to time to print letters relative to the mission work which we are doing in Brazil. Brother Dickerson, as most of you know, who is supported by friends of THE BAPTIST EXAMINER, has recently moved from Belem to Recife, Pernambuco, Brazil. Since moving, he has been quite busy, having preached thirty odd times, and by a recent letter, we are told that he now has two meetings which he is invited to hold at the earliest possible moment.

We are also happy to say that since moving to Pernambuco, he has recuperated considerably in strength and weight which he had lost in Belem, having regained the ten pounds which he had lost, and by his own statement, is now just about as well as he was when he left here two years ago.

The following letter is from a minister whom he has assisted in a revival meeting since going to Recife.

Nov. 4, 1941.

Recife, Brazil.

Elder John R. Gilpin,
Russell, Kentucky.

Dear Bro. Gilpin,

How are you today? I don't know whether you know who I am, or not, although I receive your paper regularly. I like your paper very much, but can't paste your sermons in my scrap-book, because they are always on both sides of the paper.

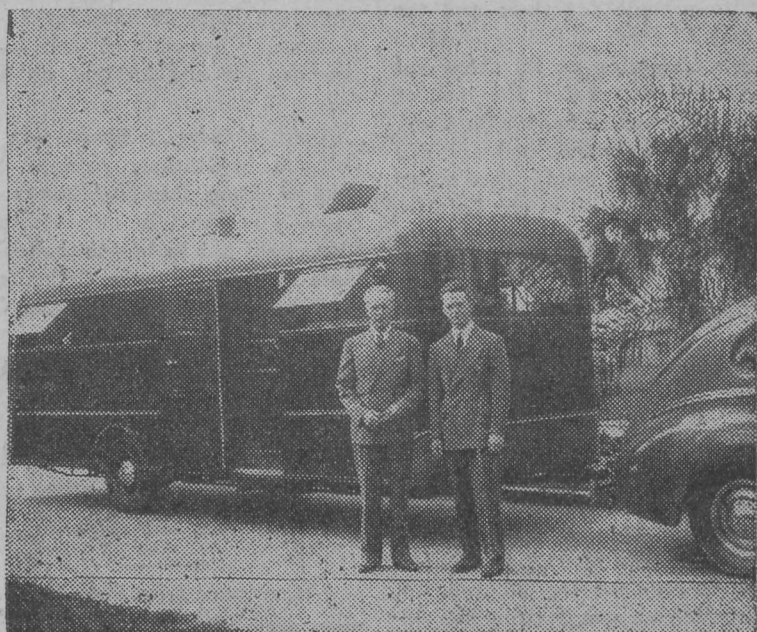
Bro. Dickerson and family arrived here in Recife October 9th. We had the happy privilege of having them out to our house the next day, and enjoyed very much our visit together. They left right away, however, the next week, for Garanhuns, in the interior, where the climate is cooler. Before they left, however, Bro. Dick-

(Continued on Page Two)

Human and Divine

He who is the bread of life began
His ministry hungering.
He who is the water of life ended
His ministry thirsting.
He who was weary is our true rest.
He who paid tribute is the King of
Kings.
He prayed yet hears our prayers.
He wept but dries our tears.
He was sold for thirty pieces of silver,
yet redeemed the world.
He was led as a lamb to the slaughter,
but is the good shepherd.
He died and gave His life, and by
dying destroyed death for all who
believe. Author Unknown

EVANGELISTS SPENCER AND GRAVES



Elder Earl A. Spencer, for several years pastor of the Immanuel Baptist Church of Monticello, Kentucky, is again entering the field of evangelism, being ably assisted by Brother Fred Graves as musician. It has been the editor's happy privilege to have known Brethren Graves and Spencer for quite a period of time, and it gives us happiness today to let our readers know that they are now available for evangelistic work at all seasons.

In these day of apostasy, it is a joy always to meet anyone who stands by the doctrines of God's word. Brother Spencer is a firm believer in the old Book, and he preaches it without compromise. In all our observation of him, we have been firmly convinced that he depends upon the Holy Spirit and not upon mob psychology for converts.

For years, evangelism was Brother Spencer's work, but within the last few years he has been giving himself as pastor of the Immanuel Baptist Church of Monticello, Kentucky, where he has built, through God's help, one of the greatest Baptist churches this editor has been privi-

leged to visit. It is not only a joy, but an inspiration to visit with them and worship with this congregation. Anyone who can build a real Baptist Church in these days of lukewarmness, apostasy, and compromise, is the type preacher which is needed as a pastor's assistant for revival efforts. In this, Brother Spencer stands as a peer.

Brother Fred Graves will likewise be associated with Brother Spencer as musician, and his consecration and devotion to God is easily apparent. Beyond any shadow of a doubt, Brother Spencer could not have a finer musician to travel with him than Brother Fred.

In being absent from his work at Monticello, Brother Spencer is leaving the church in the care of Pastor Charles E. Graves, a brother to Freddie who travels with Brother Spencer. This likewise is undoubtedly not only a spiritual move on the part of the church, but an act of common sense as well. Brother Charles E. Graves is a splendid musician and preacher, and will be able to carry on in the work at Monticello in the same Bibli-

(Continued on Page Four)

Clarence Walker Tells of a Day Spent in Glendale Orphan's Home

It came about this way. Bro. T. E. Jenkins was appointed a member of the Kentucky Baptist Children's Home, Glendale, Ky. Bro. G. L. Wainscott of Winchester, is also a member of the board. The board was called to meet at the home on last Tuesday. As neither of these brethren cared to drive on long trips, they asked me would I drive Bro. Wainscott's beautiful Cadillac and be their chauffeur for the day.

I readily consented.

I wanted to be whatever help I could to my brethren, and it gave me a splendid opportunity to personally visit the institution and see the children and conditions about which we have all heard so much during these last months.

It was a lovely drive. We left home about 7:30 o'clock. Going from Lexington, we passed through Versailles, Lawrenceburg, Bloomfield, Bardstown and Elizabethtown. While it is not on the main highway M-31 but just a few miles to the west, it can easily be found.

We found the other members of the board already present, and were waiting for Bro. Wainscott and Bro. Jenkins. Only members of the board are allowed in its meeting, so I had ample time to visit every part of the institution and to see for myself whatever I wanted to investigate.

There was a note of genuine sadness over the death of Bro. T. E. Ennis. It was in a field nearby the home that he dropped dead one week before as he was hunting with some friends. He loved the children, and they loved him. His had been a hard task but with the help of the Lord he had done much to relieve conditions which were unfavorable because of the lack of funds.

It is my purpose to tell the things I saw, and I do hope some words of
(Continued on Page Two)

The First Baptist Pulpit

"NOAH'S ARK."

(Read Genesis 6:8-22.)

The Devil at all times through the days gone by, has tried to defeat the purposes of God. When God made a world and put Adam and Eve into it, the Devil began at once his plans to thwart the purposes of God. It was thus that he caused Adam and Eve to sin. However, instead of succeeding in thwarting the purposes of God finally and fully, he was compelled to resort to other tactics, and thus we see Cain walking away from the Sabbath's altar with blood dripping from his hands, having murdered his brother, Abel. Even this did not thwart the plans of God. God's program continued. Finally, Satan, according to this sixth chapter of Genesis, induced the sons of God

(Continued on Page Three)

Do You Know?

What is included in faith in action?

Forsaking
All
I
Trust
In
Him.

Do You Know?

What a Christian is?

In FAITH a believer in Christ—Mark 16:16.

In KNOWLEDGE a disciple—John 8:31.

In CHARACTER a saint—Romans
(Continued on Page Two)

The Baptist Examiner

JOHN R. GILPIN EDITOR

PUBLISHED WEEKLY

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

SUBSCRIPTION PRICE
Per Year in Advance 50c
(Domestic and Foreign)
Send Remittances to Russell, Ky.

Paid circulation in about forty states and four foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuance.

CLARENCE WALKER TELLS OF A DAY SPENT IN GLENDALE ORPHAN'S HOME

(Continued from Page One)

mine will call to a throne of grace a vast number of men and women who will take it upon their hearts to pray daily that God will supply the need of these homeless children.

The biggest thing about the home is the great company of children who are now living there. I saw them and nothing is more interesting than these homeless boys and girls. They have come from every part of Kentucky. Their parents were of many denominations. This can be said of each one of them—they needed a home. It is no fault of their own that these boys and girls are alone in the world, without a place to be cared for and reared in the nurture of the lord. Under God Kentucky Baptists have endeavored to supply them with a home.

As I saw them coming in the dining room, the little ones taking their places at the small tables, and the larger ones at the big tables—I thought of what Bro. Elsey told the General Association at Somerset.

Bro. Elsey said—one of the tenderest and most precious memories of his childhood was to recall the family gathering about the table as his mother served the meal. In memory he could see his mother, his father, his brothers and sisters—the family united at the family table. Bro. Elsey's picture of his early home as he grew to manhood stirred my own heart and I thought how precious that memory was to me. Bro. Elsey continued—these little ones will not be able to recall a mother tenderly caring for them. Nor a father watching and praying for them. No wonder Bro. Elsey said that often after he had gone to the home for a board meeting and had seen these homeless children he could not sleep, especially as he saw the vast needs for improvements and the supplies needed for the right kind of a home.

These children have plenty to eat. They have clothes. The churches do send in food and provide the clothes. When this is said about all is said and done.

Most of the building is old and dilapidated. The new part of the building is almost as bad a condition as the old part. Let this be said—it was clean. The faults that are to be found lie at the door of Kentucky Baptists—not of the management, nor the board, nor the workers in the home.

The first and the biggest need is a man of God, a man of faith and of

vision, a God called man who will indeed superintend the home and be able to arouse all of Kentucky Baptists to the tremendous needs as well as the golden opportunities to do missionary work through the instrumentality of the home. I am not a member of the Board. I am only one of the great hosts of Kentucky Baptists. I am tremendously interested in these children and the home which we are providing—and the home we ought to provide for them and the hundreds of other homeless children who are clamoring at its doors but cannot be admitted for the lack of space and the means to care for them. I am praying daily that God will lead the board when it meets the first of January to select a successor for Bro. Ennis, shall he lead to the man whom the Holy Spirit "Shall appoint over this business."

The right man—God's man in God's place, doing God's work in God's way for God's glory will solve the problems of the Kentucky Baptist Children's Home.

There are other needs. Besides new buildings with real bathing and toilet facilities new beds with new mattresses are needed at once with more workers to care for the children. To illustrate this—one matron has 38 boys under her charge. They are crowded into a rather small room with beds that "If I were a betting man I'd bet you there isn't a woman in Ashland Avenue church would have the beds and mattresses Kentucky Baptists have provided for these homeless boys, in their homes. They are old and worn out. It looked like to me that the springs would touch the floor when the boys laid down upon them. I am not writing this to criticize the home. I am writing this, praying and hoping some Kentucky Baptist—some church or some individual—will supply these boys with real beds to sleep in. And don't you think 38 boys are too many for one woman to mother, to send to school, to mend their clothes, to teach them about the Savior, to see that they study, to see that they are clean and To Discipline Them? And you ought to see the little closet room which has been fixed for her sleeping quarters. Her bed is a living room divan that does not open. I think Kentucky Baptists can do better than this—I think they want to do better and when they know about it they will do better. Remember this is just one group. The others need just the same.

This ought to be said however, the girl's seem to have better beds and are not quite as crowded as the boys.

Then there are the little babies. I am ashamed to tell what Baptists have provided for them. The matron in charge of them is a fine lady and you could tell she loves the little children. Their quarters are in the oldest part of the building and looks to be a hundred years old. Everything about this department ought to be thrown away and new beds, new furniture replace them. If some one, to whom the Lord has given a little extra of this world's goods would see this great need, I feel sure that the Lord would open their hearts and provide a place

for these dear little children—these babies for whom a place ought to be provided that a rat could not reach them and bite their little feet. (This happened recently.)

There is much more I would love to tell but space is limited in the Ashland Baptist. In the name of Christ my Lord I do ask you to join me in prayer that God will raise up a man who shall lead us to the place where Kentucky Baptists will provide a home to care for at least a thousand homeless children—well provided for and brought up in the fear and nurture of the Lord.

Another thing I heard was that Catholic institutions received more children from Baptists' homes than Baptists received in our institution. This ought not to be—Catholics take these children to make Catholics out of them—and Catholics make Catholics out of them.

Baptists of Kentucky—AWAKE!

A FINE LETTER FROM BRAZIL CONCERNING THE WORK OF BROTHER DICKERSON

(Continued from Page One)

erson accepted my invitation to hold a week's meeting in Bongy Church here in Recife, where I am pastor. The meeting began Monday, Oct. 27th, ending Sunday, November 2nd. I was able to be with him in the meeting only three nights, but enjoyed greatly the sermons that I heard. The people at Bongy profited greatly by his messages. One member asked me last night for Bro. Dickerson's address in Garanhuns, saying he wanted to write him and tell him how much good he had received from the meeting. There was one profession of faith, a woman 41 years old, and according to the standards there, not a very nice one... that is, she had lived with a man without being civilly married to him, and raised children for him. However, she does not live with him now. I explained to her that Baptists are law-abiding people, and obey the law, therefore accept only the marriage that the government will accept, for that reason we could not consider her as ever having been married; and that, if she returned to live with this man, or any other man, without civil marriage first, it would be considered an act of adultery. She professed to have accepted Christ as her Saviour, saying He had wrought a change in her life, and that she felt He would keep her for all time. Last night we had business meetin, and she presented herself as a candidate for baptism, and was accepted, on her profession of faith, and is to be baptized, the Lord willing, this coming Sunday night. Bro. Dickerson, I know, was greatly encouraged to see visible results of his labors, and we here appreciate very much the splendid messages he brought us.

I am enclosing several pictures, with consent of Bro. Dickerson, for you personally, although if you want to use any of them in your paper, or in any other way, feel free to

do so. One is of the ship, Itaimbe, on which they arrived Oct. 9th, as it was approaching the docks. Another is of the decks of the ship as it arrived at the shore. Bro. Dickerson is plainly visible, and stands out from all the others. He is dressed in white, leaning forward on the rail, as he was looking over the crowd on shore, trying to decide which of them might be us. Paul Boyce, his son, is at his side, but had his back turned when I snapped the picture. The other two pictures were taken October 10th, at our house: one of Bro. Dickerson and family, the other of Bro. Dickerson and family with my wife, Esther Mae, and myself. We were really glad to get to make their acquaintance. We don't know as yet their future plans, but are hoping that they will decide to stay here in Pernambuco. May God bless you, and give you many more useful years of service. Pray for us here, as we labor on this field.

Another thing that might be of interest to you. One reason we were not able to be with Bro. Dickerson at the end of the meeting, was that Saturday, Nov 1, we left for Vicencia, 75 miles in the interior from Recife, to help in the organization of a new church, with 26 charter members. I was elected pastor of the new church, as there is no other pastor available. One of our great needs here is workers. Sunday, in their first business meeting, the church accepted professions of faith from 11 people, some of them who had accepted Christ over a year ago but had never had a chance to be baptized, and they were all 11 baptized in the river there that Sunday afternoon, making a total of 37 members in the new church. They have suffered much Catholic persecution there, and one member of the mission station before it was organized into a church, who held a political office, was transferred to another place, through the influence of the local "padre," who did his best to have the man lose his job entirely. He did, however, succeed in getting him transferred to another town where there are no other believers at all. Pray for us in this great mission field, in Vicencia and surrounding communities. It is a great responsibility.

Sincerely, your brother in Christ Jesus,
Walter C. Whitley,
Caixa Postal, 594,
Recife, Pernambuco,
Brazil, S. A.

DO YOU KNOW?

(Continued from Page One)

- 1:7.
- In INFLUENCE a light—Matthew 5:14.
- In CONFLICT a soldier—II Timothy 2:3.
- In COMMUNION a friend—John 15:15.
- In PROGRESS a pilgrim—Hebrews 11:13.
- In RELATIONSHIP a child—Romans 8:16.
- In EXPECTATION an heir—Romans 8:17.

"NOAH'S ARK."

(Continued from Page One)

to marry and co-habit with the daughters of men. The sons of God were the Godly line of Seth, and the daughters of men represented the ungodly line of Cain, so that you have saints and sinners marrying, mingling, and mixing together. Ultimately, this produced a spiritual corruption. So great was it, beloved, that there were only eight persons left in the world who loved God. The Devil's program was almost a success. There were only eight persons who actually loved God in sincerity and in truth. These eight were Noah, his wife, their three sons, and their three wives. Because of the corruptness of the earth and the fewness who loved God and who stood for the things of God, He told Noah to build this ark for the saving of a nucleus about which He would establish a new civilization.

There are so many lessons that we can learn from the building of this ark by way of moral, ethical, and spiritual application, and I want us now to notice just a few of these lessons.

I

In the first place, beloved, this ark was a divine provision. Before the flood ever came upon the earth, yea, before a drop of water ever fell down out of the skies, or the fountains of the earth bubbled up from beneath—before there was ever a sign of a flood, a plan of escape existed in the mind of God. This ark I say was of divine provision—God provided it.

Beloved, that leads me to declare to you that the Saviourship of the Lord Jesus was no after-thought with God when sin came into the world. Rather, beloved, before the earth needed a Saviour, before ever there was any sin, the Saviourship of Jesus Christ existed in the mind of God. Listen: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." (Rev. 13:8). Just as Noah prepared that ark which was a divine provision for man, so my Saviour, beloved, in His Saviourship was a divine provision from God for the sins of men. So many talk about Jesus and the plan of redemption as though it were a hurried up first aid when sin came. So many would make our Saviour and redemption which He came to bring, a panacea, a remedy, a hurried-up affair which came after the entrance of sin, but not so. The ark was a divine provision existing in the mind of God before the flood came, and the Saviourship of Jesus was a divine provision existing in the mind of God before man came, or the entrance of sin.

II

In the second place, beloved, this ark was made of wood. In the Word of God, re read, "Make thee an ark of gopher wood." (Gen. 6:14). It seems rather strange that they did not use steel or some structural material such as is used in our dreadnaughts or in our submarines today. It would seem strange at first

thought that God said make it out of wood, and yet when we observe and study closely, it isn't hard to see why wood was used. To provide the wood, a tree had to be cut down. That tree must give its life that the wood might be provided for the building of the ark whereby Noah and his family might be saved from the flood. In other words, the reason why that wood was used, is to typify to us that as the tree was sacrificed for the physical salvation of Noah and his family, so the Lord Jesus had to give His life for the spiritual salvation of us all.

When the tree was cut and made into wood, Noah might look at that wood and say, "This has been sacrificed in my behalf." When I look up to the cross of Calvary and see the Son of God who died for my sins, I am reminded that He did it in my behalf. When Noah gathered his wife, his three sons and their three wives inside the ark, he could walk about in that ark and put his hand upon piece after piece of wood, and say, "My sons, my daughters, my wife, this wood is for your physical salvation. A tree died that you might have life from the flood of waters." And I, and every saved man, may gather his wife and children about him and may point to the Lord Jesus Christ and say that because of His sacrifice, we have eternal salvation today.

III

In the third place, beloved, you will notice that this ark was a refuge from divine judgment. It was a place of safety provided by God Himself when death threatened everybody within the world. In fact, it was the only place of safety from divine judgment—it was the only refuge that could be had from divine judgment. When the water came down out of the skies, and the fountains of the earth were broken up, and water came from above and from beneath, the eagle, as the king of the birds, took to the highest mountain; the lion as king of the beasts, took to the highest mountain, and man himself, as the lord of God's creation, took to the highest mountain; but the water soon covered all, and the only place of refuge—the only haven of rest—the only point of safety—the only place of security from the divine judgment without, was to be on the inside of Noah's ark.

My brother, my sister, the only place of safety today, the only refuge from divine judgment, is to be inside the Lord Jesus Christ Himself. You can climb to the highest pinnacle of safety by way of morality, virtue, and ethics; you can climb to the highest altitude that is humanly possible by way of church membership, baptism, and a good life on your part, but the only place of safety for sinners is in Jesus Christ who died that men might live. As the ark was a refuge from divine judgment, so Jesus Christ is the only refuge from divine judgment.

IV

In the fourth place, beloved, man was invited to enter into the ark. God did not tell Noah at any time to go into it, but God said, "Come." When it was completed, God said, "Come

thou and all thy house into the ark." (Gen. 7:1). Thus, man was invited to come into the ark, and beloved, God is in the business of inviting sinners today to come to Him. Over three thousand times in the Bible you will read the word "come," or its derivatives. It is God Almighty's favorite invitation word. Over and over again He invites sinners to come to Him. Listen: "Come thou with us, and we will do thee good." (Num. 10:29).

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:18).

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." (Isa. 55:1).

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28).

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (Jn. 6:37).

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17).

Beloved, as God said to Noah, "Come thou into the ark," so God says to you, "Come into the Lord Jesus and have fellowship with Him. Trust in Him and find in Him a refuge from the divine judgment of almighty God."

V

In the fifth place, beloved, the ark was a place of absolute safety. The Word of God tells us that it was pitched within and without with pitch. "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch." (Gen. 6:14). The same word that is translated "pitch" here, is the identical word that is translated "atonement" elsewhere in the Old Testament. As the pitch was to keep out the waters of the flood, so the atonement of the Lord Jesus Christ shuts out the flood of divine judgment that might sweep over this world.

Oh, listen to me, when Noah and his family came into that ark and were shut in by the Lord, they were in a place of absolute safety. Do you know why? Because the Bible says that God shut them in. Listen: "And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut them in." (Gen. 7:16). Why were they safe? Why were they secure? Because God shut them in.

I tell you, beloved, every sinner who comes into the Lord Jesus Christ, is in a place of safety because it is God who shuts him in with Jesus. Listen: "You who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (I Pet. 1:5). Oh how we rejoice tonight that when Noah was inside that ark, he was in a place

of safety because God shut him in, and how we do rejoice that the sinner who has come to God, is in a place of safety because it is the Lord who shuts him in, and it is God who keeps him unto the day of redemption.

When a year and ten days past by and Noah and his family emerged from the ark the Word of God tells us there wasn't a person that died inside the ark from a natural death. There wasn't a person in the ark who died as a result of the flood on the outside. All eight that entered in, came out at the end of the experience of the ark. I say to you today, the same thing is true of the man or woman who is in Christ Jesus, and as all these were saved from physical destruction and not one was lost, the same is certainly true spiritually, for Jesus says, "Of them which thou gavest me have I lost none." (Jn. 18:9). How I thank God that the ark was a place of absolute safety.

VI

In the sixth place, beloved, the Word of God says that this ark had three stories, and, of course, the three stories would speak to us of the Trinity—the Father, Son, and Holy Spirit. There are a lot of folk who do not realize that our salvation depends upon the work of a triune God, yet it is true. The Father predestinated our salvation. Listen: "According as he hath chosen us in him before the foundation of the world." (Eph. 1:4). However, whereas the Father predestinated our salvation, the Son of God died for our salvation. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." (I Cor. 15:3). Then in the book of John's gospel, we find the work of the Holy Spirit, for whereas the Father chose us and the Son died for us, the Holy Spirit prompts our salvation. Listen: "Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged." (Jn. 16:7-11).

I say then, beloved, as this ark had three stories, it speaks to us of the Trinity—the Father, Son, and Holy Spirit, and our salvation depends upon the combined work of these three. We can say it this way—the Father chose us, the Son died for us, and the Holy Spirit quickens us. Or we can say it in this manner—the Father's work is predestination, the Son's work is propitiation, and the Spirit's work is regeneration. Or we can say it in a different manner—the Father is concerned about us, the Son shed His blood for us, while the Holy Spirit works within us. Or to put it in a still different way—the Father's work is eternal, the Son's work is external, and the Holy Spirit's work is internal.

I remind you that as it required the three stories of this ark for the complete physical salvation of Noah and

his family and all those on board the ark, so it requires the combined efforts of a triune God to work out salvation.

VII

In the seventh place, there was only one door in this ark. The Word of God says that this door was to be put in the side of the ark. The first time I read this, it seemed to me there should have been a door where the snakes could crawl in, and another door for Noah and his family to come in by, and still another door for the fowl to come in by, a tall door for the giraffe, and a wide door for the elephant; and I wondered why it was that God saw to it that there was just one door made to this ark. There is a reason: There is only one way whereby men can come to God, and that's through the Lord Jesus Christ who died for us. There are not a dozen ways that men come to God—there isn't one way for the negro and another for the white man; one for the educated and another for the uneducated; one for the fine, cultured, and elite, and another way for the man that is down and out; but there is just one door whereby men can come to Jesus, and that's through the Lord Jesus Christ Himself. Listen: "I am the way, the truth and the life: no man cometh unto the Father, but by me." (Jn. 14:6). "I am the door; by me if any man enter in, he shall be saved and shall go in and out, and find pasture." (Jn. 10:9). Don't you see them all walk the gangplank right in the one door into that ark, and every man that has ever come to God from the days of Abel down to this present time, has come in the one self same way, through the Lord Jesus Christ. As there was just one door to the ark, so is there just one way of salvation.

VIII

In the eighth place, there was just one window in the ark, and that window was put in the most conspicuous place possible, for they put the window in the top of the ark. They did not put it on the side, but it was put in the top and, beloved, again for a reason. God didn't want Noah to have to look on this old sin-cursed world he was redeeming him from. He wanted Noah to be able to look only in one direction, and that was to look up and set his eyes and affections on God. God doesn't want you and me today to look back at this world from whence we have been redeemed. He wants us to set our eyes and our affections and our thoughts on Him. Listen: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." (Col. 1:1, 2). Just as there was only one window in the top of the ark so that Noah could look up and see God, so God wants us to close every avenue of approach that we have to this world—He wants us to close our eyes to the things of this world—He wants us to set our affections on things above.

IX

In the ninth place, the door of

mercy was closed against some, for the Word of God tells us, "And they that went in (went in male and female of all flesh, as God had commanded him: and the Lord shut him in." (Gen. 7:16). For 120 years Noah preached; for 120 years he pounded around on that old ark; for 120 years men had an opportunity that they might come into the ark. One day the door was shut, and there was no more entrance.

I imagine that many of them made fun of old Noah. They all said he had gone crazy. I have an idea the geologists dugged down into the ground and studied the status of the earth and said, "There isn't any evidence of a flood to be found." The astronomers turned their telescopes toward heaven and declared that there was no evidence of water. I wouldn't be a bit surprised if the preachers in that day didn't say that Noah was "balmy" or "touched in the head," as they passed him by.

However, beloved, one day the man who believed God, walked into the ark and took his family with him, and the door closed, and it didn't make any difference how many knocked on the outside, Noah was on the inside and they were outside. It didn't make any difference how many said they thought Noah was right, the door was already shut. The Word of God does not say that anybody actually came to the ark and begged to get in, but I imagine there were plenty of them that said, "Noah, if you will open the door now, we will believe everything you preached." The door was shut, and I am reminding you that as in the days of Noah, so shall it be in the days of the Lord Jesus Christ, for some of these days God is going to close the door of opportunity, and God is going to shut in those of His elect who have come in, and all others are going to be left outside. Listen: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." (Matt. 24:37-29).

I tell you today, the door of mercy was shut against some, and the day is coming when the man and the woman who have rejected the Lord Jesus Christ, are going to see God's door of mercy closed, never again to be opened.

X

In the tenth place, this ark was finished on the inside with rooms or nests. "Make thee an ark of gopher wood; rooms shalt thou make in the ark." (Gen. 6:14). The word for "room" is the word that is elsewhere translated "nests." Beloved, in the Lord Jesus Christ we have more than a refuge. In the Son of God we have a nesting place where we may snuggle up close to our Heavenly Father. Oh, how it thrills my soul to know that just as the birds in a nest are the object of a mother bird's loving care, so each of us is the object of the love and care of his Heavenly Father. Why should a child of God worry

about anything? Why should God's children be constrained to fret? Why should a child of God ever feel discouraged or blue? Regardless of what comes or goes, why should we ever be discouraged, for we have a nesting place which our Heavenly Father has provided for us—not only a refuge, but a nesting place where we can enjoy the loving care of the Lord Jesus Himself.

XI

In the eleventh place, Old Noah finally came outside the ark. A year and ten days past by, but after a while, he came out of the ark. Noah and his family walked out upon an earth that was free of sin. There wasn't a bit of sin left in the world when he came out of the ark. Every evidence of sin had been removed. God had killed all the sinners, He had removed all evidences of sin, and when they came forth from that ark, they stepped out upon a world that was made free from sin. Old Noah didn't care then how much he had gone through, it didn't make any difference how much he had suffered, it didn't make any difference what they had said about him—the geologists, the astronomers, and the preachers—it didn't worry him one particle. He didn't care how much time he had spent in building the ark. He didn't care what they had said about it. It didn't make any difference, for it was through this ark that he came out into a world that was made free from sin.

Some of these days the Lord Jesus Christ is coming to this world again. When He comes back, He is going to abolish sin, and He is going to usher in a reign of eternal peace. When I step out upon the earth that God has prepared, I'm not going to care what has been said about me, or how much I have suffered for His cause—I'm not going to be concerned about it at all. I will be walking then in a world that is made free from sin, and that's what I'm looking forward to. I'm looking forward to that day when we are going to stand face to face with Jesus. I'm looking for that day when we're going to be free from sin. All evidences of sin are going to be removed. Oh, how I'm looking forward to that glorious day!

The flood that came was God's wrath against ungodliness. Some of these days God is going to send another deluge—not a flood, but a deluge of fire. Beloved, the only people that were saved in that day were the ones that were inside the ark, and the only ones that are going to be saved when the flood of fire comes, are those inside the Lord Jesus Christ.

God help you today to put your trust in Him. Oh, sinner friend, in the name of the Lord Jesus Christ I beg you to flee to the ark, turn to Jesus, make Him your Saviour and your Redeemer tonight. God said to Noah, "Come thou and all thy house into the ark," and speaking for my Heavenly Father now, I invite you in like measure, and I point to Jesus and say to you, "Come thou and all thy house into the ark of safety—the Lord Jesus Christ." God help you.

EVANGELISTS SPENCER AND GRAVES

(Continued from Page One)

cal manner as heretofore.

Brethren Spencer and Graves are travelling from church to church by car, and are pulling the splendid "Vagabond" pullman-like trailer shown in the accompanying picture. In this way, the matter of entertainment does not become a burden to anyone.

No pastor nor church will make any mistake in calling Brother Spencer and Graves for a revival meeting. Their methods are sane, their theology is sound, their zeal is contagious, and their aspirations noble. They believe in people being saved, and it is far from their desire to pad a church roll with the names of unsaved church members.

They believe in drawing the church and pastor closer together, and it is their desire to be truly pastors' assistants. In this way, such a meeting will leave no after-effects to cause the pastor a worry. In fact, these brethren are ideal pastors' helpers.

Elder W. E. Hunter, former pastor at Somerset, Kentucky, has said, "Dr. Spencer knows the gospel of grace as few men in these days know it. I never heard a man present the plan of salvation so clearly and from so many different angles."

Brother Spencer was converted early in life and, while engaged in the work of evangelism, in Orlando, Florida, met and became acquainted with T. T. Martin, where he joined the Baptist Church and associated with Brother Martin, in the work of the Blue Mountain Evangelists. Brother Martin said concerning him, "Spencer is one of the best Evangelists on the American Continent."

Brother Spencer absolutely refuses all forms of allegiance with the Federal Council of Church. He is definitely opposed to compromising the Word of God in any detail. He is one of the most dogmatic yet loving personalities this editor has ever met. Since he has a message that convinces, convicts, and converts sinners, and in view of the fact that his ministry is Bible-centered, spirit-led, and God-blessed, he will prove a blessing to every church who has him in their fellowship.

It is our esteemed privilege to thus recommend these brethren as they enter whatever doors that God may open unto them. We urge each of our readers to prayerfully consider these brethren when you think of your next evangelistic campaign.

When the editor wrote Brother Spencer for the picture which appears in this issue, and anything that he might wish to say by way of publicity which might be used in this article, he said: "We want, as did George Muller, 'to utterly die to our opinions, preferences, tastes, and will; die to the approval or blame of even our brethren and friends, and to study to show ourselves approved unto God.' We want to go where our blessed Lord would send us, and to such fields as will bring glory to Him Who hath called us out of this evil world to serve Him in this evil day."