

The Baptist Examiner

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"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

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WHOLE NUMBER 1676

THE MYTH OF FREE WILL

Most people say that they believe in "free will." Do you have any idea what that means? I believe that you will find a great deal of superstition on this subject. The will is saluted as the grand power of the human soul which is completely free to direct our lives. And what is its power?

THE MYTH OF CIRCUMSTANTIAL FREEDOM

No one denies that man has a will — that is, a faculty of choosing what he wishes to say, do, and think. But have you ever reflected on the pitiful weakness of your will? Though you have the ability to make a decision, you do not have the power to carry out your purpose. Will may devise a course of action, but will has no power to execute its intention.

Joseph's brothers hated him. They sold him to be a slave. But God used their actions to make him a ruler over themselves. They chose their course of action to harm Joseph. But God in his power directed events for Joseph's good. He said:

"You meant evil against me; but God meant it for good." — Gen. 50:20.

And how many of your decisions are miserably thwarted? You may choose to be a millionaire, but God's providence is likely to prevent it. You may decide to be a scholar, but bad health, an unstable home, or lack of finances may frustrate your will. You choose to go on a vacation, but an automobile accident may send you to the hospital instead.

By saying that your will is free, we certainly do not mean that it determines the course of your life. You did not choose the sickness, sorrow, war, and poverty that have spoiled your happiness. You did not choose to have enemies. If man's will is so potent, why not choose to live on and on? But you must die. The major factors which shape your life cannot thank your will. You did not select your social status, color, intelligence, etc.

Any sober reflection on your experience will produce the conclusion:

"A man's mind PLANS his way, but the Lord DIRECTS his steps." — Prov. 16:9.

Rather than extolling the human will, we ought to humbly praise the Lord whose purposes shape our lives. As Jeremiah con-

fessed:

"I know, O Lord, that the way of man is not in himself: it is not in man to direct his steps." — Jer. 10:23.

Yes, you may choose what you want, and you may plan what you will do. But your will is not free to accomplish anything contrary to the purposes of God. Neither have you any power to reach your goals but that which God allows you. The next time you are so enamored with your own will, remember Jesus' parable about the rich man. The wealthy man said:

"I WILL do this; I WILL pull down my barns, and build larger ones; and there I WILL store all my grain and my goods . . . But God said to him, Fool! This night your soul is required of you." — Luke 12:18-21.

He was free to plan but not free to accomplish; so it is with you.

THE MYTH OF ETHICAL FREEDOM

But freedom of the will is cited as an important factor in making

MORAL decisions. Man's will is said to be free to choose between good and evil. But again we must ask, from what is it free? And what is man's will free to choose?

The will of man is his power to choose between alternatives. Your will does decide your actions from a number of options. You have the faculty to direct your own thoughts, words, and deeds. Your decisions are not formed by an outside force but from within yourself. No man is compelled to act contrary to his will, nor forced to say what he does not wish. Your will guides your actions.

Yet this does not mean that the power to decide is free from all influence. You make choices based on your understanding, your likes and dislikes, and your appetites. In other words, your will is not free from yourself! Your choices are determined by your own basic character. The will is not independent of your nature but the slave of it. Your choices do not shape your char-

(Continued on page 4, column 3)

Burlesque...

BURLESQUE . . . striptease . . . bare exposure of the female body to the eyes of men.

It used to be that if a man wanted to degrade himself so as to see such things out of the holy bonds of wedlock, he had to go down to the corner burlesque — where females, willing to make merchandise by exposure of their bodies, little by little undressed right before the men . . . removing almost every stitch of clothing they had on. Used to be men had to pay to see such acts.

BUT NOT IN THE 70's. Yes — burlesque has now moved out into the open . . . in the schools

. . . on the buses . . . in the streets . . . and, yes, today most any young man can see almost anything he wants in the way of female exposure . . . yes, you guessed it . . . BURLESQUE HAS MOVED INTO THE CHURCH.

It hasn't been too long since most any self-respecting girl would not allow her dress to be even a portion of an inch above knees . . . but things have changed. Yes . . . used to be only the girls of ill repute would even dare to expose even half an inch above their knees when sitting down, but now . . . even the deacon's daughter . . . the Sunday School teacher . . . the preacher's daughter . . . in some instances can be seen with any number of inches of bare flesh exposed for any man to see . . . free of charge. Many times lace on undergarments . . . portions of milady's panties are clearly visible . . . further adding to the free exhibition that she is giving to anyone who cares to look on.

BURLESQUE IN THE CHURCH . . . born again . . .

blood-bought children of the King . . . Christian girls . . . and women . . . having the brazen nerve to put on a show . . . right there in the house of God.

Perhaps many of you are saying (at least I hope you are) . . . "But I don't mean to put on a show. I don't mean to exhibit my body in Church for men and boys to see."

You say you don't? PROVE IT!

THOUSANDS OF CHRISTIAN MEN wish you would prove to them . . . that you really DO NOT want to be a part of . . . BURLESQUE IN THE CHURCH.

—Gospel Tract Society

Help Us Increase Our Mailing List

See Page 8, Col. 1 and 2

We Appeal To Our Friends

See Page 8, Col. 1 and 2

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"A SILENT HEAVEN"

"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him."—Psa. 50:3.

Here is a text that implies that God is keeping silent today. The promise is that He is going to come, and not keep silence; therefore, the assumption is, that He is now keeping silent.

God is not in the business of working miracles and doing the miraculous today. Of course, you realize that in the religious world, there is a clamor today for the miraculous, the supernatural, the spectacular. That is

why it was that healer Jack Coe was so popular until his death some ten years ago. That is why it is that A. A. Allen was so extremely popular. That is why it is that Oral Roberts is so popular. They give the audience something by way of the miraculous, the spectacular — something that is out of the ordinary.

People somehow or other just tire of God's Word. They oughtn't to. I contend that if you are a saved person, you ought to have a desire for the Word of God 365 days out of a year. The sad thing is, people tire of God's Word, and people look for the spectac-

lar. When they go to church, they like to have a show put on, something like Oral Roberts or A. A. Allen put on. People want to see miracles wrought. I would not be a bit surprised but what there's many an individual that goes to church who feels occasionally, "I'd be much more interested if the preacher were much more spectacular, or if he would do something of an unusual nature."

IT IS A FACT THAT HEAVEN IS SILENT.

Let me remind you of the fact (Continued on page 2, column 2)

elect and was later found saying, "... for necessity is laid upon me, yea woe is unto me, if I preach not the gospel." So it has been with me, I have spent many days in misery as I have traversed this rugged country in search of God's elect, but God has rewarded my efforts tenfold over and over again, and were it in my power to do so at this time I would not want to recall one moment of it.

While I was out at Mt. Hagen this past August with Peter for his first operation, I had the doctor examine me and he recommended that I have this attended to as soon as possible, especi-



FRED T. HALLIMAN

ally in view of the patrol work that I do.

There was a potential date set for Peter to have his second operation about January and I was to give serious consideration about having mine done at the same time. In December I had to go back to Hagen and went in for another examination and the doctor recommended that I come back with Peter and be prepared to be operated on the 15th of January.

While out with Peter in August I saw him suffer terribly due to having caught a cold the day he was operated on. Every time he would have to cough the pain was almost unbearable so both he and I were taking special care not to get a cold before we went to the hospital.

To prepare for something like that back in America is no simple task and one that you would not want to do often, but to prepare to go to the hospital out here takes considerable planning and preparations. For instance the only way of getting in or out here, at anytime, is by aircraft and since there is no scheduled flight where one can make bookings, you have to arrange for a chartered plane to come in and collect you.

We had decided that since both Peter and I would be in the hos-

(Continued on page 6, column 3)

THANK YOU, BRO. JOHN R. RICE

Brother Rice is reprinting in his paper his most heretical treatise entitled "Predestined to Hell, No!" In this he has misrepresented and misconstrued the doctrines of grace in such a way that no true Bible believer would ever recognize what he says as being in any wise at all related to the Bible.

One brother and his wife at Cleveland sent us a check for \$50.00 because of Brother Rice's rantings. He said, "I was more than ever determined to send it after reading John R. Rice's idea of hyper-calvinism in his paper."

Well, keep it up Brother Rice and I am sure that there will be others who will be only too glad to send contributions to us to carry on our written ministry especially since we stand for everything that you don't.

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A New Church Has Been Organized In Nappanee, Ind.

The New Testament Baptist Church of Cleveland, Ohio, has organized a new church at Nappanee, Indiana, which is known as the First Baptist Church, and is pastored by Brother Ralph Hawkins who lives in Nappanee at 801 W. Walnut Street.

We would suggest that if any of our readers live in that area that they please contact Brother Hawkins and visit the church, by way of attending services.

I have known Brother Ralph Hawkins for many years and thank the Lord for him, and truly pray that God will bless this new work under his ministry.

Our sincerest congratulations also to the New Testament Baptist Church of Cleveland for sponsoring and bringing into existence this new work. This is as it ought to be — each church producing new churches with a link chain succession.

HOW BRO. WILSON HELPS CIRCULATE THE TRUTH OF TBE

"If you will write me, our church will send you free, a year's subscription to The Baptist Examiner, the greatest religious paper in print."

These words are used nearly every week on the radio program of The Grace Baptist Church of Stanleyville, N. C. of which I am the pastor. They are not just words to take up time, but this is the firm conviction of myself and the church I pastor. We consider the support of TBE as an

important part of our mission endeavor.

It was the joy and privilege of Grace Baptist Church to begin the New Year by increasing its regular monthly offering to Calvary Baptist Church for the support of The Baptist Examiner from \$35 to \$50. What a good thing to start the year with. I look forward to the day when we can make that \$100 monthly. Our church is a missionary minded church. We give liberally to mission work. I personally consider TBE to be the greatest of our missionary endeavors.

I would like to urge my many pastor friends to be imitators of me in this matter. TBE needs and deserves the support of sound Baptists. Catholics, Protestants, and weak-kneed, so-called Baptists are not going to support this great paper. So those of us who believe in the truths for which TBE stands should do our utmost in the support of this great paper. There would be a great big empty spot in our lives if this paper should cease.

There would be no better way to show our love for the truths that TBE stands for than by a regular monthly offering to the Calvary Church for this purpose. Spasmodic offerings are good, but regular offerings are so much better. Why not start now with regular, even if they must be small, offerings to the support of THE GREATEST RELIGIOUS PAPER IN PRINT. God bless you. — Joseph M. Wilson.

"A Silent Heaven"

(Continued from page one) of a silent Heaven. I mean to say that, since the close of the apostolic days, Heaven has been absolutely silent so far as miracles are concerned.

Sometimes, when a person has been sick and he is healed, he will say, "God has wrought a miracle," but other than using the expression in that manner, I would say that there hasn't been a miracle wrought since the days of the apostles. I discount entirely the supposed miracles of Jack Coe, A. A. Allen, and Oral Roberts. There are too many folk who are supposed to have been healed that just never got healed.

I knew one woman who went to a meeting that was conducted by Jack Coe. He "cured" her of a heart condition. The funeral was held two days later. She left off her medicine. She told everybody the morning after she had been to the services that she was cured, and two days later they buried her. That was the healing she got.

I knew another individual who went to a meeting conducted by A. A. Allen. He threw his crutches away and he wasn't going to have any more trouble or difficulty in walking. The sad thing was, before the week was out, they had to buy him another pair of crutches. The healing just didn't amount to anything.

Heaven is silent. There has been nothing miraculous; there

has been nothing spectacular; there has been nothing sensational, so far as Heaven is concerned, since the close of the apostolic days.

I am ready to grant that back in the Old Testament, God worked miracles. In the days of Moses, he performed miracle after miracle. And the magicians of Egypt — they tried to imitate them. God allowed them to do so, in two or three instances. Presently, those magicians of Egypt said, "This is the finger of God." God was working miracles, and even those unsaved heathen magicians of Egypt realized that God's finger was at work.

In the days of the Lord Jesus Christ, He did likewise. He worked miracles.

In the days of the Apostle Paul, he did miracles. You can't help but be impressed how the Apostle Paul wrought miracles, even seemingly unusual miracles. We read:

"And God wrought special miracles by the hands of Paul." — Acts 19:11.

That continued, beloved, down to the end of the apostolic era, but it ended then.

One day, Simon Peter was in prison. It looked like, just as soon as the Passover season was ended, that they were going to

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send Simon Peter, post haste, to Heaven. They intended to get rid of him, but a church prayed, with the result that Heaven wasn't silent. God wrought special miracles on behalf of Simon Peter, to the extent that chains fell off his hands; doors opened supernaturally before him; soldiers that were guarding him stood silent and allowed him to pass out. Between Simon Peter and liberty there were two chains, three gates, and sixteen soldiers. God wrought a series of special miracles in behalf of Simon Peter, and Peter walked out, a free man.

There's been many a man since that time that has been imprisoned, that has prayed just as fervently as the church prayed in the city of Jerusalem for Simon Peter's release, yet though there have been people by the thousands who have prayed, these have died at the hands of the murderous old whore of Roman Catholicism.

How do you account for it? God worked in the days of Simon Peter. God has allowed many a man from that time to this, to go to the guillotine, to have his head chopped off, to be hanged, or to be mistreated and maltreated at the hands of Romanism. I tell you, God's day of working miracles came to an end at the close of apostolic times.

Look at the Apostle Paul. They had him and Silas in prison at one time, and they had beaten them until their backs were bloody with gore. Their feet were placed in the stocks. There in Philippi, the Apostle Paul and Silas, with their feet in the stocks, but with their hearts in the skies,

shouted and sang praise to God. The prisoners heard them. I guess they thought, "That is a strange pair we have in here tonight. Their backs are bleeding, but they are singing the praises of God."

At the midnight hour, God worked a miracle. There was an earthquake. Every door in that prison house was shaken open. Every man was free to escape, but not a man did escape. The same power that opened those doors kept those prisoners there. An hour later, the Philippian jailer became the second convert in Philippi. Already, Lydia, the seller of purple, had become the first charter member of the church at Philippi. Now this Philippian jailer was saved and became the second.

God worked a miracle. He got Paul out of jail. He got Silas out of jail. Beloved, there has been many a Baptist minister that has literally rotted in prisons and in dungeons through the years, that has prayed just as fervently and has sought God's assistance just the same as Paul and Silas, yet he has died in jail.

I say, beloved, it is a fact that Heaven is silent. It is a fact that God isn't working miracles today as He did in days gone by.

When I was just a boy, everybody talked about Bob Ingersoll. Robert G. Ingersoll, the infidel, was one of the outstanding lawyers and one of the greatest intellects of his time, within the past hundred years.

One day, Bob Ingersoll laid his watch down as he was making a speech, and he said, "I challenge God, if there be a God, to strike me dead in five minutes, and you can keep time by my watch." Five minutes passed by. He picked up his watch, put it in his pocket, and said, "I told you there wasn't any God. If He had been the God that the preachers preach, He would have struck me dead. I challenged Him to do it, and He didn't accept my challenge."

Let me say, beloved, that God isn't in the business of working miracles today. Heaven has been silent so far as an outstanding manifestation of God's power is concerned, since the days of the apostles.

It is a problem to understand it. If there is a God, why does He suffer things to go on as they do today? Why doesn't He step in and put down all the wrong that is abroad in the world today? Why does He suffer the wicked to oppress the righteous? Why is it that He allows the enemies of God to go on, and doesn't take a hand in regard to it?

I say, beloved, that is the problem, but it is a fact that Heaven is silent, and has been silent, as to manifestation of power and miracles ever since the days of the apostles.

II

WHY GOD IS SILENT, NEGATIVELY.

I think I can give you an explanation as to why God is silent. First, let's look at it negatively.

God is not silent because He is helpless. Listen:

"What his soul desireth, even that he doeth." — Job 23:13.

As the old song says:

"'Tis the grandest theme thro' the ages rung;
'Tis the grandest theme for a mortal tongue;
'Tis the grandest theme that the world e'er sung,
'Our God is able to deliver thee.'"

Negatively speaking, God isn't silent because He does not care. God cares for you today just the same as God cared for Simon Peter when he was in jail, and just the same as God cared for the Apostle Paul when he was in jail in Philippi. God still cares. He is not silent because He does not care.

Sometimes I think God allows our enemies to ride roughshod over us in order that we might have a greater reward after while. We read:

"Blessed are they which are

persecuted for righteousness' sake: for their's is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." — Mt. 5:10-12.

No, beloved, the Lord isn't silent because He doesn't care. He allows persecutions to come in order that there might be a greater reward for us after while.

I think of the individual who languishes on a bed of sickness, turning first one way, and then the other, yet finding no relief, and suffering with acute, nagging pain constantly. Why does God not hear that individual? Why does God not hear the prayer of the pastor? Why does God not hear the prayer of the church? Why does God allow that individual to go on suffering on a bed of illness? I'll tell you, beloved, sometimes we can learn lessons on a sickbed that we can't learn if we are walking about.

Don't tell me that God doesn't care. He cares for you and He cares for me, just the same as He cared for Paul and Simon Peter.

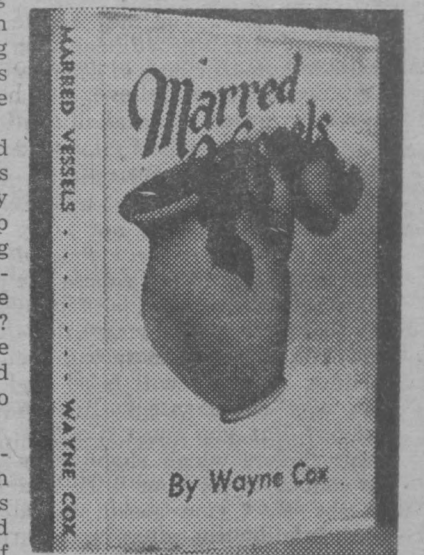
We read:

"He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." — Heb. 13:5,6.

Yes, beloved, He still cares. But sometimes He allows us to suffer; He allows us to have hardships; He allows us to have problems, because He can teach us (Continued on page 3, column 5)

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THE BAPTIST EXAMINER

FEBRUARY 20, 1971

PAGE TWO

If you are not as close to God as you once were, don't make a mistake about which one has moved.

THEODOSIA ERNEST

(Continued from last week)

WHEN the company had assembled the next morning, the Doctor introduced the conversation thus:

"I think, sir, that you made a distinction yesterday between the Church of Christ and the kingdom of Christ, in such a way that you considered the Church as a local organization, established for a particular purpose within the kingdom — a part of the apparatus or machinery of the kingdom, if I may speak so."

"You did not far mistake my meaning," replied Mr. Courtney; "but as this idea is fundamental to the object which we have before us today, let me explain a little more particularly."

"We have seen that 'The kingdom of Christ,' 'The kingdom of God,' and 'The kingdom of Heaven,' as employed in the New Testament, are synonymous terms, and are used to designate that institution which was set up by Christ while He was upon the earth. It was not the Jewish kingdom, for the Jewish prophets told of it as something yet to come. It was not in being yet when Christ appeared, for He dated it from the preaching of John. It was then that the time was fulfilled, and the kingdom of God was set up. This kingdom was that economy of separation or assortment into which the penitent and the believing who trusted in Jesus as Messiah the Saviour were introduced by baptism according to Christ's appointment."

"Those coming out from the mass, (whether Jews or Gentiles,) and openly, by their own act, acknowledging Him before the world in that significant rite which He had instituted for the purpose, became His visible people. They put on His livery; were called by His name; became obedient to His laws; and He was thus, in sight of all the world, their Lord and King. Now this kingdom was to continue to the end of time, and to extend to all the world. Whenever and wherever anyone should be found repenting of sin, and trusting in Christ for salvation, he was prepared to become a subject of this kingdom. It was proper that he should be baptized, and thus become formally united with those of whom the kingdom should consist. He was already a subject in his heart, and was prepared to become one, at his own request, in fact and in form. But without some such a formal recognition of the incoming members, there would be no visible distinction between His people and the people of the world. Some form was needful, and the King appointed this. BAPTISM IS, THEREFORE, THE DOOR OF ENTRANCE INTO HIS VISIBLE KINGDOM. Those who have not entered by THIS door are not members of it. They may be pious: they may be penitent: they may be believers: they may be the friends of the King: they may even be favorites of the King; but until they have openly put on Christ, and acknowledged Him before the world, (not in such a way as they may think proper, but in the way of His appointment,) they are not and should not be regarded as belonging to His visible kingdom. To be a member of the Jewish kingdom, one must not only be a man free from certain defects and blemishes, and a worshipper of Israel's God, but he must also be circumcised; so, to be a member of this new kingdom, one must not only repent and believe, but he must also be baptized. The condition is imperative and unconditional. There is no exception, and no room for evasion. Don't misunderstand me. I don't say that baptism is essential to salvation: THAT depends on penitence and faith, but baptism is essential to membership in Christ's visible kingdom upon the earth."

"The visible kingdom of Christ, therefore, (which is that we have been talking of), consists of all those who have openly professed their penitence for sin and faith in Christ, and have then been baptized into His name, in accordance with His appointment. It is composed of these; and it contains no others, simply because, according to the laws of the King, these are the indispensable requisites for membership."

"We now, I trust, understand what is meant by the kingdom, when spoken of as a visible organization; and if so, we are prepared to take another step, and learn what is meant, in the Scriptures, by the 'Church of Christ.'"

"Let me premise, however, that our English word church is a term of such various and doubtful meaning, as it is commonly employed, that we must define it before we use it, or else we shall soon find ourselves embarrassed and confused by it. You know that it sometimes means the house where people worship, and sometimes the people who worship in the house. Sometimes it is applied to a particular congregation of professed Christians, and sometimes to all who hold to a particular set of doctrines. Sometimes it applies to all of some particular persuasion in some designated country, as the Presbyterian Church of Scotland, or of the United States. Some writers use it to signify all those of every name or order who profess to believe in Christ; others limit it to the special organization in connection with which they happen to be living. It is therefore necessary for us, if we would ascertain what the Scriptures mean when they use the word church, to go to them for its definition. Their use of it is definite, and easily understood: they clearly explain themselves. The Greek word is *ekklesia*. It occurs in the singular or plural number one hundred and fifteen times in the New Testament; and is translated 'church,' in our version, in every place but three. To obtain a correct conception of its Scriptural meaning, we must examine the passages where it occurs; but in doing this, we must not forget that it had a meaning, as distinct and as well settled as any other Greek word, before it was employed by Christ and His apostles; and, consequently, they must have had regard to its original signification when they employed and appropriated it. This is as true of *ekklesia* as it is of *baptisma*; and we must go to Greece for the fundamental idea which both the words contain. They were both purely Greek words; they originated among the Greeks, and their meaning was fixed by the usage of the Greek language."

"Please then tell us, Mr. Courtney, what was the Grecian usage in reference to this word. What did it mean as a Greek

would have employed it, in speaking or writing to the Grecians?"

"You will understand it better," said he, "if I tell you first its origin. It was derived originally from another Greek word, '*ekkalein*,' which signified to call out from. Now, you know the government of the ancient cities of Greece was democratic; that is, it was exercised by the qualified citizens assembled in a lawful meeting, for the transaction of business. The meetings were called together by the town-crier, and hence were named '*ekklesia*,' the '*called out*,' that is, the assembly of qualified citizens called out from the mass of the population. The same idea, or one very similar to it, is contained in our English word *convocation*, when applied to an assembly called together for some specific purpose. The Greek '*ekklesia*' consisted of certain individuals, who, when assembled and organized, constituted an official body for the transaction of such business as might come before them. It was not merely an assembly, but an official assembly, consisting of persons specifically qualified, and who had each his specific rights and duties as a member of the *ekklesia*. It was not every resident in the city who was, strictly speaking, a citizen; nor was it every citizen who was a member of the *ekklesia* to which was intrusted the management of public business; but the *ekklesia* were called out from the mass. The word was perhaps sometimes, though rarely, applied to ordinary and unofficial meetings. It seems to be so used in one case by Luke, (Acts xix. 32,) to designate the irregular and riotous assembly which rushed into the public hall called in the Greek, the '*theatron*;' and the most part of whom knew not why they had come together. But a careful and critical examination of the whole context in the original shows that here, as elsewhere, its common and restricted meaning is preserved; for the word *ekklesia*, rendered assembly in the thirty-second verse, is not the same that is rendered '*people*,' in the twenty-sixth verse, nor that rendered '*the people*,' in the thirtieth; nor did it apply to the noisy-rabble whom the town-clerk (the recorder or presiding officer of the *ekklesia*) at last succeeded in appeasing, after they had been for two long hours screeching the praises of Diana. But when the riot began, and the city was aroused, the '*ekklesia*' probably rushed in haste, and in an irregular manner, to their place of meeting, the *theatron*. The populace entered with them and the tumult was so great, that the *ekklesia* could not be properly organized: it was therefore confused and illegal. Hence the recorder says, in the thirtieth verse, after explaining that the present business belonged rather to the bench of Roman deputies than to them — 'But if ye inquire concerning other matters it shall be determined in a lawful (*ekklesia*) assembly;' that is, in a regularly adjourned or regularly called meeting of the *ekklesia*; and then, in the fortieth verse, when he had thus spoken, he dismissed the *ekklesia*."

"These three are the only places in which the word, as used in the New Testament, is not translated church. Here it is rendered assembly; and commonly, at that time, it signified an official and organized assembly."

"It would have been better translated by assembly than by church, in Acts vii. 38, when Stephen is speaking of the rebellious Jews who rejected Moses and thrust him from them, and in their hearts turned back to Egypt. It was 'an assembly in the wilderness' — perhaps an organized, official assembly — called together to transact the public business, or deliberate on the affairs of the nation; but it was no Church of Christ. Every assembly was not an *ekklesia*, nor was every *ekklesia* an *ekklesia* of Christ."

"I was just going to ask," said Mrs. Percy, "whether every religious assembly would not, according to your account of the matter, be called a Christian Church?"

"Have a little patience, madam. We have now seen the origin of the word, and the meaning which it had when Christ adopted it and applied it to His institution. It yet remains to see to what sort of an institution it was that He applied it. It must have been an assembly; and this assembly must have consisted of those chosen or called to a participation in its privileges, otherwise there would be an inappropriateness in the name, which signified the called assembly. The literal meaning, therefore, of the '*ekklesia* of Christ,' rendered in our Bible the 'Church of Christ,' could be no other than the official, or called assembly of Jesus Christ. It was an assembly of His people, meeting in His name, and transacting business by His authority. Not some invisible abstraction, but an actual business-doing assembly, to whom an injured brother might go and tell his grievance; and whose decision in the case should be final and conclusive. (Matt. xviii. 15-18.)"

"Now, if you want to know the character and qualifications of the members of this official assembly of Jesus Christ: if you want to know whether they were converted or unconverted, baptized or unbaptized: whether they were men and women grown, or little pulling babes, you have only to look at the pattern which was modelled by Christ himself; and of which we have a description in the Acts of the Apostles, which, though brief, is so minute and comprehensive as not to leave any essential feature out of view."

"Please show us that description, Mr. Courtney. It is just what I have been looking for," said Dr. Thinkwell.

"Here is the most of it, sir, in the first few chapters. Luke begins this history by reminding his friend Theophilus that he had previously written to him, giving an account of all that Jesus did while He remained upon the earth. He tells him that Christ, after His resurrection, spent some forty days with the apostles, instructing them in the things pertaining to the kingdom of God; and then, having charged them to remain together in Jerusalem till they should receive the promised influences of the Holy Spirit, He ascended up to heaven. After this, some ten days, until the feast of Pentecost, were spent in prayer by them, and the women and the brethren of the Lord, in a large upper-room, (Continued on page 5, column 4 and 5)

"A Silent Heaven"

(Continued from page two)

better in that manner than He could otherwise. I have often said that a man is a whole lot better Christian when he has a hot-water bottle at his feet and an ice bag on his head. In days of prosperity, we don't learn much, but in the days of adversity, we are good pupils."

I say to you, God is not silent because He is helpless, and God is not silent because He doesn't care."

Again, God is not silent because He doesn't know. I would remind you that God knows everything. Listen:

"O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off."

Thou compassest my path and my lying down, and art acquainted with all my ways."

For there is not a word in my tongue, but lo, O Lord thou knowest it altogether."

Thou hast beset me behind and before, and laid thine hand upon me."—Psa. 139:1-5.

Beloved, God isn't silent because He doesn't know. He knows things about you that you don't know yourself. I say, God knows everything."

Furthermore, God is not silent because He has vacated His throne, for God is still on His

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throne. I wish I could emphasize it sufficiently that God is still on His throne. His judgments are past finding out, and everything that He does, He is doing it because He is reigning on His throne. Listen:

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!—Rom. 11:33."

I say to you, God is still on His throne. He rules in grace, and there isn't a providential dealing that comes into your life but what God is back of it in every particular. I have some things in my life that have been a problem to me. All through my life, there have been things that have been problems. I have had lots of difficulties, but there has never been a time in my life when I doubted that God was on His throne."

I say then, this problem of a silent Heaven is not because He is helpless. It is not because He doesn't care. It is not because He doesn't know. It is not because He has vacated His throne."

Likewise, it is not because of a lack of faith on the part of God's people."

The last time I attended a healing service (and I'll say I have gone a few times out of curiosity, which is the wrong thing to do) I heard the preacher say, "The reason these people are not being healed tonight is because of their lack of faith. I have the power. I can heal them. I can (Continued on page 5, column 1)

The Baptist Examiner FORUM

"Should a Baptist who knows the truth unite with a Baptist church that practices alien immersion, open communion, and has union meetings?"

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



No! No! Absolutely not. We are to separate ourselves from dishonourable Christians, not unite with them. (And anybody that would practice alien baptism, open communion, and have union meetings is dishonourable).

"Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His. And let everyone that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work." — II Tim. 2:19-21.

According to this passage if you join with such a group as described in the question you will not be worthy for the Master's use.

"Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" — II Cor. 6:14.

This passage says not to be yoked with unbelievers. I admit the primary lesson is regarding the unsaved, but the secondary lesson is regarding any unbelief. Those who practice open communion, etc. are unbelievers. They do not believe God when He teaches the truth regarding baptism, the Lord's supper and separation.

We are not to have anything to do with them.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
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Birmingham, Ala.



That all depends. If the Brother who knows the truth loves misery, if he gets a kick out of rolling and tossing all night, enjoys having to go to work without being able to eat his breakfast, and gets a thrill out of making repeated calls to his doctor, he should by all means join that kind of church. That is the surest way known to mankind to bring about all the above mentioned things. In fact, it is unconditionally guaranteed to bring them about. If this Brother joins this type of church and it does not cause the above mentioned effect, he should examine himself to see if he really loves the truth he knows.

On the other hand, if the Brother who knows the truth loves peace of mind, gladness of heart, and real joy in the Lord, and if he wants to be in position to ask for and to receive the

blessings of the Lord, it is absolutely imperative that he join a church that believes, teaches, preaches and practices the truth. Many of the Lord's saints seem to rather suffer anguish of soul than to suffer the persecution that goes with joining a church that stands wholeheartedly for the truth. It is to be feared that they do not stop to think which suffering pleases our dear Lord most. But they know full well that if they join a church that contends for the truth they will be called fanatic crackpots. Only our Lord can give His people the grace they must have in order for them to give up the popularity for the persecution.



ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida

No, it is not right to do so, for he becomes a partaker with these people in their evil deeds. I think that 2 Cor. 6:17 applies in such a case. The Lord says:

"Come ye out from among them and be ye separate, saith the Lord, and touch not the unclean thing."

There is another Scripture which says:

"How shall two walk together except they be agreed?"

There can't be much fellowship when a church member sees his church constantly doing things which are unscriptural and wrong, and in most cases he can't remedy the situation, for when he raises objections he has the majority against him and he merely stirs up trouble and in most cases gets thrown out of the church.

It is worth a lot of trouble to belong to and attend a church that loves and adheres to God's Word. In my own case, I drive a round trip of a hundred miles every Sunday in order to worship with a church that stands for the truth. Most people can find a good church if they will really look for one, and be willing to go to some trouble to attend it.

AUSTIN
FIELDS

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



No, a Baptist who knows the truth could not under any circumstances Scripturally unite with a church (though she goes by the name of Baptist) which practices alien immersion, open communion and union meetings. The Lord has set the guide lines for those who know the truth. He commands that His children be separated from the world (false doctrine). He asks them a question to show the importance of being separated from error.

"Can two walk together, except they be agreed?" — Amos 3:3.

There are none who can walk together in harmony unless they are in agreement. From reading the question, it is very obvious that the querist is not in agreement with the church, neither is

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the church in agreement with the querist. Therefore, it would be impossible for them to walk together. Those who can, and do walk together, spiritually are those who worship God in spirit and in truth. Our Heavenly Father has clearly and most firmly declared that these are the only ones who can worship.

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is spirit: and they that worship him must worship him in spirit and in truth." — John 4:23-24.

The church in question does not have, or hold to the truth; thus she could not worship the Lord. She may go through the forms of worship, yet without the truth her worship is in vain. Her doctrines (alien immersion, open communion and union meetings) are of men. The Lord condemned the Pharisees for advocating and following the traditions and commandments of men, and what he condemned then, he would condemn in this age.

"Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition." — Mark 7:7-9.

This church being in error and thus destitute of the truth would come under the wrath of an avenging God. Furthermore, her being in error regarding baptism, the Lord's supper and unionizing with those who preach salvation by works gives evidence that she is without Him who leads and guides into all truth, and He is the Comforter (Holy Spirit), and it is impossible to worship without Him.

(Continued on page 8, column 1)

Myth Of Free Will

(Continued from page one)

acter, but your character guides your choices. The will is quite partial to what you know, feel, love, and desire. You always choose on the basis of your disposition, according to the condition of your heart.

It is just for this reason that your will is NOT free to do good. Your will is the servant of your heart, and your heart is evil.

"The Lord saw that the wickedness of man was great in the earth, and that EVERY imagination of the thoughts of his heart was ONLY evil CONTINUALLY." — Gen. 6:5.

"No one does good, not even one." — Rom. 3:12.

No power forces man to sin contrary to his will, but the descendants of Adam are so evil that they always choose the evil.

Your decisions are molded by your understanding, and the Bible says of all men:

"Their senseless minds were darkened." — Rom. 1:21.

Man can only be righteous when he desires to have fellowship with God, but:

"No one seeks for God." — Rom. 3:11.

Your appetites crave sin, and thus you cannot choose God. To choose good is contrary to human

THE BODY OF CHRIST IS . . .

HIS CHURCH

BILL FARMER
Lincoln Park, Michigan

The main-stream of "Christianity" has little regard for the Scriptural teaching of the Bible, especially regarding the nature of the Lord's church. Let us consider some of the Scriptures regarding the Body of Christ.

I

His Body is a Local Body. "Now ye are the Body of Christ" (I Cor. 12:27).

This passage can be speaking only of the church at Corinth. All "Christians" (saved people) are not a part of the church. Many local churches reject this teaching because it gives them a great deal of responsibility. The fact is, no universal invisible body can possibly teach "all things" as our Lord commanded (Matt. 28:19).

The church cannot contain all believers if I Cor. 12:28 is correct. "God hath set some in the church." Notice it says "some" not "all." Neither is the church a denomination. "The Methodist Church," "The Baptist Church," referring to denominations are not Scriptural in any way. The church is a local Baptist body. Only Baptists in a particular location can carry out the teachings of the Scripture. Many denominations teach the waterworks way of salvation; these

nature. If you chose to obey God, it would be the result of external compulsion. But you are free to choose, and hence your choice is enslaved to your own evil nature.

If fresh meat and tossed salad were placed before a hungry lion, he would choose the flesh. This is because his nature dictates the selection. It is just so with man. The will of man is free from outside force but not from the bias of human nature. That bias is against God. Man's powers of decision are free to choose whatever the human heart dictates; therefore there is no possibility of a man choosing to please God without a prior work of divine grace.

What most people mean by free will is the idea that man is by nature neutral and therefore able to choose either good or evil. This simply is not true. The hu-

(Continued on page 7, column 3)

could not possibly be Scriptural churches. Baptists only teach a local church because this is the truth!

II

His Body is a Body of Light.

Luke 11:33-36 refers to the light given to churches. Rev. 2:1 calls the church a golden candlestick. Thus, the church has a light and is a light. The church illuminates this darkened world. Without the Lord's church, this earth would be shadowed with endless clouds of night. Once the writer visited the Crystal Cave in Chattanooga, Tenn. While there the guide turned off all the lights and we stood in total darkness. The guide switched on his small flashlight, the small light made a tremendous beam. In much the same way Baptist Churches, regardless of size, are the only lights in the darkness of this sinful world. By the way, if the church were invisible its lights would also be invisible.

III

His Body is a Living Body.

"Ye also, as lively stones, are built up a spiritual house" (I Pet. 2:5).

This point is grossly neglected by many "sound" churches. The Lord's church is alive! Many churches are so dead that the only new members they'll ever have will be turkey buzzards!

On a vacation we visited a church in Georgia. The church building was huge and beautiful. We walked in the door and there were only about twenty people in the building. The organist began playing funeral music. When the preacher began his message, then I knew who they were playing the funeral music for! Many churches are guilty of being just as dead. They sing dead songs, they hear dead sermons, they teach dead lessons. They should go ahead and put a tombstone on the door.

If we know the truth and have the truth, why not be proud of it? Why not be alive and active? A dead person does not move, he does not walk, run, or anything else because he is dead! Many members are mourners, many pastors are pall-bearers, many church buildings are merely unburied coffins. Let us truly be "lively stones." For indeed the body of Christ is alive.

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—Christ

"And they answered, "We can not tell."

—the Jews

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"A Silent Heaven"

(Continued from page three) work miracles if they had the faith. They just don't have faith." Of course, that was a pretty shrewd way of getting out of a hard spot. I think that was what the preacher was doing in that case.

I say to you, beloved, this problem of a silent Heaven is not because of a lack of faith on the part of people; rather, God doesn't perform miracles today. Let me give you a Bible illustration for this.

Once upon a time, a leper came to Jesus to worship Him, and he said, "Lord, if Thou wilt, Thou could make me clean." Jesus said, "I will. Go and show thyself to the priest." The reason he was to go to the priest was to get a certificate of healing, just like it was taught in the Old Testament. When he got that certificate, that was a sign to the Jewish nation that a miracle had been performed.

Beloved, miracles were only for the benefit of the Jewish nation. They were not for the benefit of anybody else except to accredit the Lord Jesus Christ in the eyes of the Jewish nation, to make them to know that He was God in the flesh. God doesn't work miracles for any other purpose, and God isn't silent because of a lack of faith on the part of His people.

III

WHY GOD IS SILENT, POSITIVELY.

The nature of God's work in this day does not require public miracles. This is the day of salvation. People are not saved by miracles. Up until the time when the apostolic days came to an end, God's witness was to the Jewish nation, but now His witness is to the Gentile nations of the world. Ever since then, God's work has been for the Gentiles for salvation, in that He has not worked miracles. Heaven has been silent. Why? Because His work today is salvation, and sal-

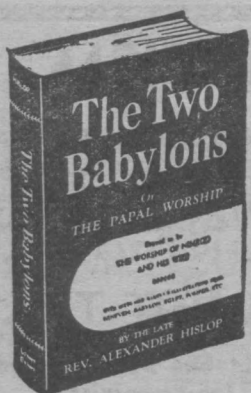
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vation does not require a miracle.

Do you remember the rich man and Lazarus? The rich man had a good time here in this world, but when he died, it was a different story. The Word of God says that the angels came down and carried Lazarus home. He had angelic pallbearers. But concerning the rich man, it says he died, and "in hell he lift up his eyes, being in torments." Before the breath got out of his body, his soul was in Hell. Then he began to think: "I have five brothers, and they are hotfooting the road to yice. They are coming down the avenue, just like I have. They are coming to this same place. Lord, send Lazarus to warn my brothers. Work a miracle to get my brothers to stop." What was the answer? Nothing.

Beloved, salvation is not by miracles. This day, I say, is a day of salvation, and positively, the reason why Heaven is silent and why God isn't working miracles today, and why miracles ceased at the end of the apostolic age and at the beginning of Gentile evangelization — the reason is this: The nature of God's work in this age does not require miracles.

I tell you, this is the age of evangelization. This is the day for the preaching of the Word of God. A man who is looking for the spectacular, for something unusual, and something out of the ordinary, that man needs to realize that this is the day of evangelization, and that the Lord Jesus Christ Himself said that if a dead man were to rise and come back to this world, that men wouldn't believe.

Not only is it true positively that the nature of God's work in this age doesn't require a miracle, but it is also true that you don't need miracles today for a proof of God's love. We sing about the love of God. We read John 3:16 and other texts that talk about the love of God. We don't need a miracle to prove God's love. The very fact that God sent His Son from Heaven down to this earth, who lived here for thirty-three years, and died on the cross, is proof enough for me that God loves us.

Somebody asks the question, "But, Brother Gilpin, why is it that God is silent?" I'll tell you. You don't need for God to work a miracle to prove to you that God loves you. When you look about and see all the beauties of nature, and you look to the old rugged cross and see Jesus Christ dying thereon, if you don't see the love of God in that, then all the miracles in this world would never make you believe in the love of God.

Judas lived with Christ and he saw practically all the miracles that Jesus Christ ever wrought. Though Judas saw the miracles, he didn't believe. He didn't see the love of God in Jesus Christ. Listen:

"But though he had done so many miracles before them, yet they believed not on him."—John 12:37.

I tell you, beloved, Heaven is silent, and God isn't working miracles today, simply because you don't need miracles to realize the love of God.

Again, Heaven is silent and God isn't working miracles because miracles are always associated with judgment.

Go back to the days of Moses. It was judgment. Look at those plagues that fell on Egypt. It was for judgment. Some of these days, God is going to come and not keep silent, and when He comes, He is coming in judgment.

We are specifically told that this is not the time for judgment, but there is a time coming. We read:

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the

dead."—Acts 17:30,31.

What is God doing today? He is just winking at sin. He is just allowing sinful people to go on their way, to have a good time, to do whatever they wish, to live any way they want to live here in this life. But watch out! There is a day of judgment coming, and as my text says, God will come and will not keep silent.

Some of these days, He is going to begin judgment, and when He does, miracles again will be manifested, and the spectacular and the supernatural will then be seen. The Word of God tells us that in the last days, there are going to be some false miracles wrought. People are going to be swayed by them. If you will read Revelation 13, you will see how the false prophet shall do great wonders. He makes fire come down out of Heaven. On the earth, in the sight of people, he gives life unto the image of the beast and causes it to live and speak. How he does it, I don't know, but I know one thing, it is deception, and people are deceived thereby. The Word of God tells us that he is almost able to deceive even the very elect of God.

But some of these days, God is going to take over. Jesus Christ is going to come again, and He is going to judge this world; and when He judges, the silence of Heaven will be broken. As my text says:

"Our God shall come, and shall not keep silence."—Psa. 50:3.

Now He is silent because we don't need a miracle. I don't

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BILLY GRAHAM

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need a manifestation or a miracle from God in order to know that God loves me. I don't need a manifestation or a miracle from God in order to know that the Gospel is being preached, and that God's work of evangelism is being done. But some of these days, we are going to see miracles again when Heaven's silence is broken and Jesus again comes into this world.

Listen to me, unsaved one! Don't you look for a miracle now. Don't you look for the supernatural. Don't you look for anything except the preaching of the Word of God. Just remember this: Some of these days there is going to be the Day of Judgment, and when that day comes, God is going to work miracles. He is not going to keep silent. You'll see the power of God then, but it is going to be too late.

CONCLUSION

In closing, I quote to you a text of Scripture. Listen:

"Knowing therefore the terror of the Lord, we persuade men."—II Cor. 5:11.

I have tried to show you, negatively and positively, why Heaven is silent, and why God isn't working miracles. I have told you that the day is coming when He is going to work in a miraculous manner, and of a time of judgment. I have told you that that day is coming. May I remind you as I do so, of Paul's words, when he said, "Knowing (Continued on page 6, column 3)

THE BAPTIST EXAMINER

FEBRUARY 20, 1971

PAGE FIVE

Theodosia Ernest

(Continued from page 3)

somewhere in the city. Some time during these ten days Peter stood up in the midst of the assembly and suggested an item of business. It seems that this assembly consisted of certain specified and recognized persons, who were known by name, and, most probably, regularly enrolled; for the number of the names to gether was about one hundred and twenty. (15th verse.) These hundred and twenty, you will observe, were all disciples: Peter stood up in the midst of the disciples. They had, therefore, been taught; and they were also praying people. They were men and women. They had all an equal voice in the business, for they (not Peter) nominated the candidates; and, after prayer for heavenly guidance, they cast their lots, and Matthias was elected.

"Here we have the first account of one of these chosen assemblies regularly organized and doing business in the name of Christ. To these disciples, after the Spirit was poured out upon the day of Pentecost, three thousand more were added. How were they added? They gladly received the word, and were baptized. After their baptism, they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers; and the Lord added daily to the *ekklesia* such as should be saved. In the fifth chapter we read that at the death of Ananias and Sapphira great fear came upon all the *ekklesia*. It was this *ekklesia* that from their own number chose the deacons to attend to the distribution of the provisions for the poor. It was this *ekklesia* in which prayer was made for Peter without ceasing when he was thrown into the prison. This *ekklesia*, in Acts viii. 1, is more specifically designated as the *ekklesia* which was at Jerusalem. It was, therefore, a local and limited organization. It was one assembly, and no more. It was the first and oldest of the many Churches which were formed during the lifetime of the apostles. It was the Church in which they had their membership; and on these accounts its advice was sought, and its decisions regarded as of peculiar value, but it never claimed any superiority over the other Churches which were organized upon the same model and by the same authority.

"Here, then, is the embodiment of the Scriptural idea of a Church of Jesus Christ. It is an assembly of those who have repented of sin, believed on Christ, and then have been baptized: who meet together in regular order to break the bread and drink the wine in His remembrance, and to transact business in His name.

"The Church at Jerusalem was no more a Church than was the Church at Antioch, or the Church in Ephesus, or the Church of God in Corinth, or the Church of the Laodiceans. Each of these was a separate, distinct, and independent organization. We find no record of such an establishment as the Church of Judea; but we read of the Churches throughout all Judea and Galilee and Samaria; so we read of the Churches of Macedonia, the Churches of Galatia, and the Churches of Asia. There are no national Churches. There are no provincial Churches. There are no branches of the Church at Jerusalem, or any other Church. No Church is ever called a part of any other Church. Each *ekklesia* was complete in itself. It was the assembly which Christ had called out from the world, in the place where it was located. It was, therefore, called the *ekklesia* — the assembly of Jesus Christ in such or such a place. It is this, and nothing more."

"I wish it were possible for us," said Mrs. Percy, "to turn at once to each place where the word is found and read it in its connection. I always feel more certain that I know the truth when I have examined into the matter for myself."

"It is not only possible, but very easy to gratify your desire, madam. I have a Greek concordance in my trunk, and we can in a few minutes find every single passage in which the word *ekklesia* occurs."

He went to his stateroom, and presently returned with the convenient volume.

"Now," said he, "take the Bible, and find the places as I point them out. But first, I will remark that I have been over this ground more than once before this, and can, therefore, suggest a classification of these passages which will assist us in our endeavor to arrive at the strict and actual signification of the word, as it is used by the New Testament writers. For instance, it is used three times, Acts xix. 32, 39, 41, in reference to the assembly which gathered in the city of Ephesus, about the matter of Demetrius and his fellow craftsmen. These places we have already seen. It means here simply a secular assembly, and has no sort of reference to a religious institution. Then it occurs twice where it refers to a Jewish assembly — first in Acts vii. 38, where Stephen informs the Jews that Moses was in the *ekklesia* in the wilderness with the angel that spake unto him in the Mount Sinai, and with our fathers, who received the lively oracles to give unto us. That *ekklesia*, however, was not Christ's *ekklesia*. It was composed of those 'who would not obey: (verse 39:) who 'made a calf and worshipped it: (verse 41:) whom 'God turned from and gave them up to worship the hosts of heaven; (verse 42:) and who were just such rebels as the persecutors whom Stephen was then addressing; for in verse 51, he says: 'Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.' The other passage in which it refers to a Jewish assembly is Hebrews ii. 12: 'In the midst of the church will I sing praise unto thee.' This is merely a quotation from Psalm xxii. 22, where it is rendered congregation. 'In the midst of the congregation will I praise thee.'

"We have now one hundred and ten places remaining in which the word refers in some sense to the Christian institution. In most of these you will find it signifies literally and unequivocally a local assembly of Christ's disciples, such as we have seen exemplified in the Church which was at Jerusalem. The first two of these are in Matthew xviii. 17: 'If he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican.'

(Continued on page 6, column 1 and 2)

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Theodosia Ernest

(Continued from page five)

This was a local body. If it had not been, the aggrieved disciple could not know where to find it, or how to address it. The offender was a brother, and the two or three whom he should take for witnesses were also brethren in this Church. Here is the first and fundamental law of Church authority and discipline. The brethren were to live together in love and harmony; but if one felt himself aggrieved, he should first go and try the effect of a personal interview: if this should fail to restore a right state of feeling, take two or three of the brethren and talk the matter over in their presence. If this should fail, then he should call the matter up before the *ekklesia* — the body of disciples assembled in their official capacity, to transact business in the name of Christ — and from their decision there should be no appeal. That such was the understanding of the apostles, and such the practice of the Churches founded by them, we will see before we have gone through with all these texts. It will be manifest that it was the Church, ('the *ekklesia*,') the local society of Christians assembled for business, not a 'session,' or 'consistory,' or 'presbytery,' or 'synod,' or 'conference,' much less a 'class-leader,' or 'preacher,' 'deacon,' 'elder,' 'priest,' or 'bishop,' to whom this power was intrusted, and by whom it was exercised. But let us go on. You will find in the next place Acts ii 47, that the first Church was already organized, and 'the Lord was adding to it daily such as should be saved.' This was the local body, the number of the names in which was a few days before, about one hundred and twenty; but to which three thousand had been added on the day of Pentecost, and which continued to hold daily meetings in the temple, and from house to house, praising God, and having favor with all the people.

"In the next place, Acts v. 11, we read that when Peter had so signally punished the wicked covetousness and falsehood of Ananias and his wife, 'Great fear came upon all the Church, and upon as many as heard these things.' And the next time it is mentioned, Acts viii. 1, even before any other similar society is organized, as if to show at once and forever that each *ekklesia* was to be separate and distinct from every other as being complete within itself, this Church is specifically designated as the 'Church which was at Jerusalem.' At that time there was a great persecution against the 'Church which was at Jerusalem.' And then in the third verse, 'As for Saul, he made havoc of the Church:' that is, the Church at Jerusalem, for he had not yet gone to Damascus, or left the city of Jerusalem.

"Now turn to the next chapter, Acts ix. 31, and you will see this idea further developed. The 'Church which was at Jerusalem' no longer stood alone. It was no longer the Church. It was the

(Continued on page 8, column 4 and 5)

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"A Silent Heaven"

(Continued from page five)
therefore the terror of the Lord, we persuade men."

If I didn't know something of the terror of God from the study of this Bible — if I didn't know that God is going to deal with this world in judgment, I would not appeal to you. I wouldn't persuade you as I do. I wouldn't try to urge you to turn to Jesus Christ. But, beloved, if you fail to turn to the Lord Jesus Christ — if He doesn't turn you to Him, there will be a day when Heaven will be no longer silent, and then you'll see the miracles — then you'll see the tempest — then you'll see what God does on that day.

Yes, a silent Heaven! It is not the silence of a defeated God. It is not the silence of a God that doesn't love us. It is not the silence of a God that is careless about His work. It is not the silence of a God that is helpless. It is not the silence of a God that has abdicated. It is not the silence of a God that has gotten off His throne. Rather, it is the silence of a God that now is dealing on the basis of evangelism and the preaching of the Word of God, and someday, when this era ends and the silence of God is broken, you are going to stand before Him in judgment. Then you'll see the spectacular. Then you'll see all the things that the worldly crowd clamors for today.

Oh, may you be satisfied with the Word of God, and may you flee to the Lord Jesus Christ and hide yourself in Him as your Saviour and then go out of this place singing, "I'm only a sinner saved by grace."

May God bless you!

Fred T. Halliman

(Continued from page one)

pital that the whole family would go with us, therefore arrangements had to be made for a place for them to stay. The Red Cross has a Hostel (this is actually a small furnished flat) right next door to the hospital and while I was out in December I made reservations for this beginning January 13 through the 23rd. These reservations were vital if the family was to go along with us. Then there had to be the firm date set for the operation as it is next to impossible to get anything done here without an appointment and that usually has to be from a few weeks to a couple of months in advance.

When I arrived back home from Hagen in December all arrangements had been made for us to be at Hagen on January 13, except that of chartering the aircraft to take us there. Two weeks before we were to leave I wrote to the airlines company and made definite bookings for a plane to bring out some supplies on the morning of the 13th and take us back to Hagen.

From the time I made reservations for the plane to come out and collect us, I considered that the count down for our blast off on the 13th had started and if

anything went wrong that we had to cancel the trip it could be months before we could get all these things to synchronize again so we were trying to take special precautions that nothing happened.

Since being in New Guinea, almost 11 years now, I have had no more than a couple of colds that amounted to very much and seemingly have had an immunity to the flu. I have attended to literally hundreds of cases of flu among the native folk without having contacted it myself. I was at Koroba on the 7th of January and was told by the Health Officer there that we should brace against an epidemic of influenza as it had already started in some areas nearby.

I went to bed on the night of the 7th feeling no ill effects. I woke up about 1 a.m. with a raw burning throat and sneezing; something told me that I was in for trouble. By noon on the day of the 8th I fully realized that I had the first case of flu that I had experienced in nearly 12 years and that it was more than just a mild case. By then I was running a high temperature and had to go to bed. It was just four days before we were scheduled to leave for Hagen and I was in bed with one of the severest cases of flu that I had ever had — it looked almost certain that I would not be able to make the trip. I did not tell the family what I was thinking. To call the trip off at this stage was almost unthinkable. I thought that if I could not make it myself I would let the family go on with Peter and at some future date I would go by myself.

I began to saturate myself with penicillin and a few other things that sometimes is helpful in combatting this sickness. I don't believe I have ever taken so many drugs in so short a time as I did from Friday through Sunday. By Monday morning I was up and going again but only because I had so many things to attend to, if I was going to make the trip, that I could not stay in bed any

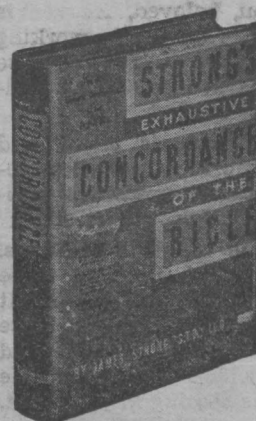
longer. I continued to take the drugs but had cut down some and by now my arms and hips felt like pin cushions due to so many shots.

About two days before we were scheduled to leave the officer in charge at Koroba came out to visit for a while and when asked about his wife he said she had entered the hospital at Port Moresby. In October she had made a trip to Hagen to have her appendix removed and seemingly she had experienced some sort of difficulty ever since, so I made some inquiry as to the nature of her trouble. The officer hesitated for a moment and finally said, "You are due for an operation in a couple of days at Mount Hagen, I believe." I said, "Yes, that is right." "Well," he said, "I think there has been a few changes made here of late and you should have nothing to worry about but it was at the Mount Hagen hospital that the real problems set in with my wife. Not too long after she was operated on she began having complications and the incision would not heal properly. After it was evident that something unusual was wrong they had to open her up again and, well someone had forgot to remove a large ball of gauze, that was used to swab the blood while the operation was going on, before they sewed her up. Small wonder that she had complications."

The lady eventually wound up going to the hospital at Goroka after she had been home for a month but upon her return from Goroka she was experiencing further complications and now, the officer said, "They have my wife in the hospital at Port Moresby." I asked if he knew the name of the doctor at Hagen that made the initial operation, "Yes," he said, "It is Dr., the same doctor that is to operate on you." "But," he quickly added, "I do not think you have anything to worry about for since he knows that we are considering suing he is probably a little more (Continued on page 7, column 1)

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THE BAPTIST EXAMINER

FEBRUARY 20, 1971

PAGE SIX

"Present you faultless" (Jude 24) — black as you are, you will be white some day.

Eld. Wm. C. Burket Missionary To Navajo Indians



WM. C. BURKET

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Fred T. Halliman

(Continued from page 6)
careful now."

By now I had begun to wonder if there wasn't more to this severe case of flu than I had than the common idea of just being unfortunate in getting it only a few days before I was to leave for Hagen. I was still taking medicine and was making preparations for the trip but frankly, was finding myself almost hoping that I would not be able to go and on Monday night I announced to the family that there was more than just a possibility that they would have to go without me and if I was unable to go at this time I would have it done at a later date. The family did not like the idea but it was finally decided on that if I was not able to go now that a couple of the boys would stay with me and the rest would go on with Peter since the time element on his operation was more pressing than it was with me.

By Tuesday night I had decided that if I was no worse by the next morning that I would go on although I had reservations about the wisdom of having surgery on the eve of a severe case of flu. While it was true that seemingly I had won a major battle in subduing the illness in this short period of time, I was aware of the fact that my system had exhausted almost all resources in so doing and that the one thing that I dreaded most, getting a bad cough after being operated on, was likely to happen even though this was only Tuesday night and it was not until Friday morning that I was to be operated on.

Wednesday morning came and it was decided that we would all go, so by 7 a.m. we left the Mission Station and were in Koroba by 8. About 10 o'clock the plane came for us and we were in Hagen in less than an hour. As soon as we had got settled in the hostel and finished with lunch Peter and I went over to the hospital for our final check and instructions. Peter was examined first and then he checked me over and when finished asked me to do him a favor.

The doctor looked at me and said, "it is your left side where the hernia is isn't it?" "Why, of course," I replied, "You have just finished examining me." "Well," he said, "The favor I wanted to ask of you is that when you are rolled in to the operating room and put on the table before being put to sleep just hold up your left hand to remind me that it is the left side that I am to cut open." Then he proceeded to tell me a story of his practice in Sydney several years ago where there was an honest mistake made in that the fellow got operated on on the wrong side. "However," he quickly interjected, "The fellow was quite happy about it before it was all over for just as soon as he was able I did the other side and did not charge him anything for that."

My thoughts quickly flashed back to my conversation with the officer at Koroba whose wife had been operated on by this man and he had forgot to take out the swab before sewing her up. I swallowed a couple of times before I could answer him and by the time I had gained my speech back I assured him that I would not forget to remind him before being put to sleep which side was to be cut open. Actually by now I felt more like telling him that since I had not had any pains in my side for several days that it might be better just to leave my operation go for a while. He hurriedly scribbled out a note, sealed it, and handed it to me and told me to report back to the hospital

the following day at 4 p.m., with Peter and that we would both be operated on the first thing the next morning.

The next 24 hours seemed to drag into days but 4 p.m. on Thursday afternoon finally arrived and we were both admitted. We had requested to be put in the same room if at all possible but the nurse in charge at the time we went in refused to let us occupy the same room. I was in a room with a couple of men but Peter was put in a room with two native children that were real sick and they were screaming almost continually. Eventually he got so upset that he started crying also and one of the nurses brought him to my room so we shared the same bed that first night. They finally agreed to let us be put in the same room, which took place soon after we were operated on.

About 6 a.m. one of the nurses (called sisters over here) came around and said that she would be back soon to give me an injection that would relax me and sort of prepare me for the op-

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erating room. I told her I would gladly welcome this and while I did not tell her the reason the fact of the matter is I just could not seem to erase from my mind the incident about the Koroba officer's wife and the fellow in Sydney that had mistakenly got cut open on the wrong side. I asked the nurse if she could not sort of hurry up a bit for I just was not feeling too good.

I was scheduled to be operated on at 8 a.m. and at 8:15 she still had not come around to give me the shot that was supposed to relax me. Oh well, I said to myself, perhaps the doctor has forgot that he is supposed to operate on me and maybe it is just as well that he has. About 9 a.m. the nurse finally came in and said that the doctor had run into a little trouble with a patient on the operating table, hence the delay in her getting around to me. She had the needle ready and gave me the injection and perhaps it was because I was hoping for miracles to happen fast but I kept waiting and waiting and could feel no different. I began to count off the minutes 5-10-15 and by the time 30 minutes was up I knew that whatever she had given me had no more effect on me than that much water.

Just before 10 a.m. they came in for me and two native men wheeled me into the operating room. I made a quick survey of my present location and tried to make a mental picture of what (Continued on page 8, column 3)

contrary to his own moral nature. Your will does not determine the events of your life nor the circumstances of it. Ethical choices are not formed by a neutral mind but always dictated by your personality make-up.

THE MYTH OF SPIRITUAL FREEDOM

Nevertheless many assert that the human will makes the ultimate choice of spiritual life or spiritual death. Here the will is altogether free to choose eternal life offered in Jesus Christ or to reject it. It is said that God will give a new heart to all who choose by the power of their own free will to receive Jesus Christ.

There can be no question that receiving Jesus Christ is an act of the human will. It is often called "faith". But how do men come to willingly receive the Lord? It is usually answered, "Out of the power of their own free will." But how can that be? Jesus is a prophet. To receive Him means to believe all that He says. In John 8:41-45 Jesus made it clear that you were born of Satan. This evil father hates the truth and imparted the same bias into your heart by nature. Hence said Jesus, "Because I tell you the truth, you do not believe me." How does the human will jump out of man to choose to believe what the human mind hates and denies?

To receive Jesus further means to embrace Him as a priest—that is, to employ and depend on Him to sue out peace with God by sacrifice and intercession. Paul tells us that the mind with which we were born is hostile to God. Rom. 8:7. How can the will escape the influence of human nature which was born with a violent enmity to God? It would be insane for the will to choose peace when every bone and drop of blood cries out for rebellion!

Then too, receiving Jesus means to welcome Him as a king. It means choosing to obey His every command, to confess His right of rule, and to worship His throne. But the human mind, emotions, and desires all cry out, "We will not have this man reign over us."—Luke 19:14.

If my whole being hates His truth, hates His rule, and hates peace with God, how can my will be responsible for receiving Jesus? How can such a sinner have faith?

It is not man's will but God's grace that must be thanked for giving a sinner a new heart. Unless God changes the heart, creates a new spirit of peace, truthfulness, and submission, man will not choose to receive Jesus Christ and eternal life in Him. A new heart must be given before a man can believe, or else the human will is hopelessly enslaved to evil human nature—even in the matter of conversion, Jesus said, "Marvel not that I said to you, you MUST be born again."—John 3:7.

Unless you are, you will never see His kingdom.

Read John 1:12 & 13. It says that those who believe on Jesus have been "born, not of the will of man, but of God." As your

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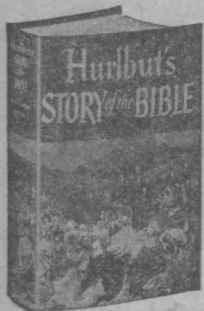
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will is not responsible for your coming into this world, it is not responsible for the new birth. It is your Creator who must be thanked for your life, and if any man be in Christ, he is a new creation. (II Cor. 5:17). Whoever chose to be created? When Lazarus rose from the dead, he chose to answer the call of Christ, but he did not choose to come to life. So Paul said in Ephesians 2:4 & 5, "When we were dead in sins God has quickened us with Christ (by grace you are saved)." Faith is the first act of a will made new by the Holy Spirit. Receiving Christ is an act of man just as breathing is, but God must first give life.

No wonder Martin Luther wrote a book entitled *The Bondage of The Will* which he considered one of his most important treatises. The will is in the chains of an evil human nature. You who extol the free will as a great force are clinging to a root of pride. Man, as fallen in sin, is utterly helpless and hopeless. The will of man offers no hope. It was the will choosing the forbidden fruit that brought us into misery. The powerful grace of God alone offers deliverance. Cast yourself upon God's mercy for salvation. Ask for the Spirit of Grace that He may create a new spirit within you.

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Myth Of Free Will

(Continued from page 4)

man will and the whole of human nature is bent to ONLY evil CONTINUALLY. Jeremiah asked:

"Can the Ethiopian change his skin or the leopard his spots? Then also you can do good who are accustomed to do evil." — Jer. 13:23.

In spite of the great praise that is given to "free will," we have seen that man's will is not free to choose a course contrary to God's purposes nor free to act

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The Forum

(Continued from page 4)

If one were to unite with this church, he could not expect the blessings of the Lord to be upon him. He could work for many years in such an organization, yet not receive one reward. Though he paid tithes, his money was used to further the cause of Satan.

Not only would all of these things be true, but were one to

unite with this church, and he knew that this church was in error, it would constitute sin.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin."—James 4:17.

My advice to the querist is: I would not, under any consideration, unite with this church. Rather I would seek out a church that was contending for the faith (Word of God) and unite with them so that my labor should be for honor and glory of the Lord.

Fred T. Halliman

(Continued from page seven)

would be happening within a short time, and had I actually known at that moment what would be happening to me soon I have every reason to believe that I would have promptly got up from that operating table and walked out of the hospital. I looked around for the doctor and he was nowhere in sight. All that was in the room was two husky native men feverishly working with various things when finally the doctor walked in and as if by some automatic device, the moment I saw him, my left hand shot up as though I was reaching for something on the ceiling and in the same instant I reminded him that it was my left side, he thanked me and walked out. Again I was left with these two New Guinea natives.

Forty Minutes Of Inhumane Experiences

Not long after the doctor walked out of the room one of these native men said to me "We are going to put you to sleep now." Again I looked for the doctor or a nurse but none was to be found. I saw this native man walking towards me with a big syringe filled with something and soon he had the needle in the blood vein of my right hand. He told me to start counting and I could slowly feel myself becoming paralyzed. I got up to 13 before I was completely helpless. I could not move a single muscle in my body. After I have been dead for 10 years I will not be any more immobile than I was at that time and yet I was still conscious. Shortly after this I lapsed into semi-unconsciousness and remained so until shortly before the doctor was ready to operate. Just before the actual operation began to take place, I became conscious again but just as before I could not exercise a single muscle. I wondered if I would be able to feel when they started cutting on me and what I would be able to do about it to let the doctor know if it was painful.

I was soon to find out that although I was completely paralyzed my sense of feeling was working perfectly but there was not a thing I could do about it except lay there. I tried to talk and tell them what was happening but to no avail. Every time the doctor would make a stroke with the scalpel it would feel like a red hot wire was being drawn across my side. Just about the time he got my side opened up I lost consciousness again temporarily either from the medication or the severe pain and exhaustion I am not sure, but it did not last long and this was repeated several times during the course of the operation when finally they were sewing me up I gained consciousness again and my whole left side was in such pain that it felt like I was laying in a bed of coals. As I had several times during the operation I could hear them talking now as they were putting the final dressing on and the two natives were instructed to wake me up. They began by slapping my face and exerting great pressure behind my ears and calling my name. Again I was fully aware of everything that was taking place but could not so much as move an eyelid nor move my tongue to tell them that I was awake. This went on for several moments it seemed when finally the doctor lifted my eyelids with his fingers and looked into my eyes and told the natives to stop for Mr. Halliman was very much awake. The two native men were then instructed to put me back on the cart to be rolled back to my room. They got hold of me, not unlike two men would a sack of potatoes and put me on the cart and off we went to my room.

Theodosia Ernest

(Continued from page six)

first Church. It was the model Church. It was that in which the idea of Christ, when He spoke of His church, was first actually embodied and exemplified. It was the pattern after which other churches were to be fashioned and to which in every essential particular they must conform. But it was not the *only* Church: it was one of a multitude, for here we read, "Then had the Churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

"This is remarkable. We do not read that the Church of Jerusalem had extended herself, and had become the Church of Judea, or the Church of Galilee, or the Church of Samaria. Neither here nor anywhere do we read of a territorial or a provincial Church. Nowhere is there a word about any great 'establishment,' comprising in its limits a multitude of local societies, and called 'the Church,' like the Episcopal Church, the Methodist Church, the Presbyterian Church, the Lutheran Church, etc. Each local organization was a Church complete within itself. Each was as much a Church as any other. Each was independent of all others. But this fact will be still more manifest as we proceed. The next place is Acts xi. 22, where the Church in Jerusalem is again specially designated: When tidings of these things came to the ears of the Church which was in Jerusalem, they sent forth Barnabas, that he should go as far as Antioch.

"Barnabas went first to Tarsus, Paul's native city, and when he had found the new disciple, he brought him on to Antioch, and for a whole year you read (verse 26) that these two men assembled with the Church in that city, and taught much people." This Church appears to have been a missionary Church as well as that at Jerusalem; for after Paul and Barnabas had preached to them a year or so, they sent them away to found new churches in other places, as you may see in the thirteenth chapter. But the next place where the word Church (*ekklesia*) occurs is the first verse of the twelfth chapter, where the history returns to the Church, which was at Jerusalem, and informs us that Herod the king stretched forth his hands to vex certain of the Church, and killed James and imprisoned Peter; and in the fifth verse, that "Prayer was made without ceasing in the Church unto God for Him." This does not mean in the building or edifice in which they met for worship, for history informs us that the Christians had no such buildings for some two hundred years after this, but continued to meet from house to house, or in the Jewish synagogues, or wherever they might. And the word (*ekklesia*) is never used in the New Testament, or any other Greek book written before or during the time of the apostles, to signify a house or building. Prayer was made in the assembly of the disciples. This was Christ's Church which was at Jerusalem.

(To be continued next week, D. V.)

For the next 48 hours I had to remain under sedation almost constantly.

About an hour after I was back in the ward they brought Peter in and put him in a bed right beside me and Mrs. Halliman and all of the children (part of them at a time) spent the rest of the day with us. The next day Peter was able to get up and walk to the bath room unassisted. It was the third day before I was able to walk to the bathroom with assistance. The fourth day I developed a deep cough, no doubt the aftermath from the flu I had come down with before leaving home, and this proved to be a real setback in my recovery.

On the ninth day after entering the hospital both Peter and I were dismissed but I had to go back for the next three days for dressings and observation as it was discovered when they started to remove the stitches that the lower part of the incision was not healing properly.

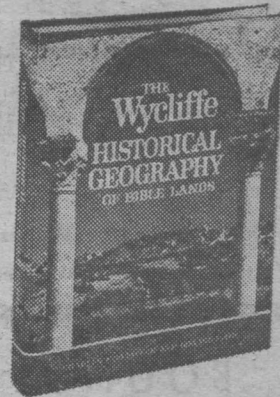
We arrived back at the Mission Station exactly two weeks from the time we had left. I came back to the Mission Station with many new experiences, most of which I hope I never have to experience again. I knew what it was like to be completely unable to exercise a single muscle and yet be fully conscious; I knew what it felt like to be cut open; I knew what it was like to have folk telling you to wake up, saying it is all over now and exerting such pressure just at the end of the ear lobes until it was almost unbearable, and yet unable to lift an eyelid or so much as speak one word so they would know I was awake.

There is one other thing I know now and that is that unless it is an emergency and I do not have time to get some where else and as long as I am in my present state of mind, I do not believe I will ever enter another hospital in New Guinea for any surgical work.

In spite of all I went through with though, at this writing, just

over three weeks from the time I was operated on it appears that the operation was a complete success and unless some unforeseen complications set up in another couple of months both Peter and I will be like new. As yet I am still far behind with my personal correspondence and all of my work. Pray for us that we may soon be strong again and be able to carry on the Lord's work more effectively in the future than we have the past few years. May the Lord bless each of you.

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PAGE EIGHT