

FACE, GRIT, AND GREEN-BACKS ARE NEEDED TO EDIT THIS PAPER. GOD PROVIDES THE FIRST, THE EDITOR FURNISHES THE SECOND. HOW ABOUT YOU HELPING WITH THE THIRD?

PREMILLENNIAL . . . CALVINISTIC . . . BAPTISTIC . . . BIBLICAL

The Baptist Examiner

The Paper With a National Circulation

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

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

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Other Hot Shot At Universal Church Ekklesia-Theory

By GEORGE B. FLETCHER
Philadelphia, Pa.

The Universal church theory naïf origin in one of the most colossal blunders of all Christian history—that of making EKKLESIA BASILEIA identical. So far being identical, the difference between "CHURCH" and "KINGDOM" is so great as to render that they be contrasted rather than compared. With two or three exceptions, EKKLESIA is used in the New-Testament in the particular, multiple sense, without a single exception, BASILEIA is used in the singular, universal sense. The TAP of the universal church theory is the identification of the church and the Kingdom, making two coincident, co-extensive, coterminous. The theory of identity of Church and Kingdom and of the universality of the church were twin-born. New Testament writers knew nothing of a church. As nearly as can be determined, the first formal, official identification of Church and Kingdom was projected when the Roman Empire became nominally Christianized about the time of Constantine. From then down to the sixteenth century, the universal, EKKLESIA, theory of the church was a field, except for the scattered and persecuted little churches, known by various names at different times and places—remnants of New Testament type in form and polity. Following the Reformation period and born of the Reformation movement, there emerged a new theory of the church—the universal, INVISIBLE, spiritual theory. How the unscripturalness of this theory is that it teaches there are now two churches, co-existent, running parallel to each other, and

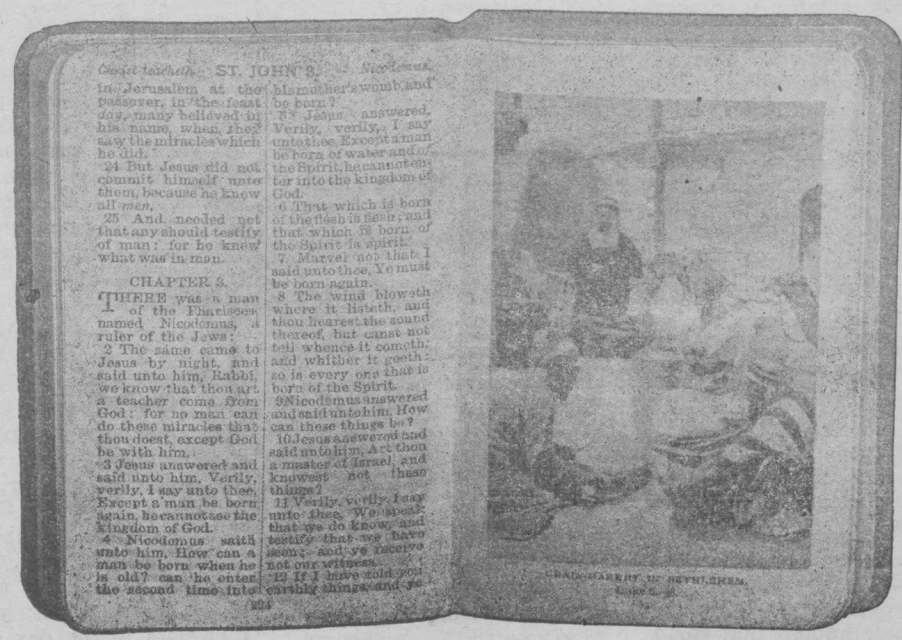
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Simple Thing

If it would take me seven years to describe the way of salvation, I am sure you would all long to hear it. If only one learned doctor would tell the way to Heaven, how many would be run after! And if it were in hard words, with a few scraps of Latin and Greek, it would be all the better. But it is a simple Gospel that we have to teach. It is only "Look"! "Ah!" you say, "is that the Gospel? I will not pay any attention to that." But why has God ordered you to do such a simple thing? Just take down your pride, and to

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HOLY BIBLE - BOOK DIVINE



"Holy Bible, book divine,
Precious treasure, thou art mine;
Mine to tell me whence I came;
Mine to teach me what I am;
Mine to chide me when I rove;
Mine to show a Saviour's love;

Mine thou art to guide and guard; Man can triumph over death;
Mine to punish or reward;
Mine to tell of joys to come,
And the rebel sinner's doom;
O thou holy book divine,
Precious treasure, thou art mine."

A Great Sunday School

The Delaware Street Baptist Church, Syracuse, New York, has a good Sunday school. The pastor recently tried to analyze the reason for its prosperity. These are the reasons he offered:

Another teacher adequately provided for a substitute teacher when she knew she was to be away over Sunday.

A teacher had called on each of her pupils in person during the winter and knew each one, together with their family personally.

A teacher gave up a social engagement in order to be with her pupils one evening that she might know them better.

Teacher passed up invitations

(Continued on page two)

What Makes A Successful Prayer Meeting?

There is no meeting in the church more important than the Prayer Meeting. A successful prayer meeting will do more to keep a church alive and fruitful than anything else. A church without a prayer meeting is like a motor car without a motor. Prayerlessness is the skidway to spiritual ineffectiveness. No meeting ought to be guarded more jealously than this one. Pastors and church leaders, in making arrangements for their church programs, ought to see that the prayer meeting is given first place. No activity in the church

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Which Was Wiser?

"Two years ago," said a clergyman, "I conducted the funeral services of one of my parishoners. He had been a farmer. Forty years ago he commenced work with one hundred acres of land, and he ended with the same hundred. He was a skillful, industrious workman, but he had laid by no money in the bank. I understood the reason as I listened to the comments of his neighbors.

"It was always a hospitable house," said one. "The poor man was never turned away. His sons and daughters received the best education which his means could command, and all are leading useful and happy lives."

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The Sin Of Modern Mixed Bathing And What It Leads To

By ROY MASON
Pastor, Buffalo Ave. Baptist Church, Tampa, Fla.

In other words, is it wrong for Christian people — men and women — boys and girls — to take off the clothing that is commonly considered necessary to modesty and decency, and to put on modern bathing suits that expose practically the whole body? Is it right for them to reduce themselves to the verge of actual nakedness—in attire that one would have been arrested for wearing ten years ago, and in this nearly naked state to bathe and lounge around on the beach together like alligators or geese? Why, the very statement of the question is enough to condemn the practice! It is really strange that one should have to even question concerning a thing of that sort among Christian people! IS IT WRONG TO DO THIS? I answer, by all the standards of modesty and morality and right, as defined in the Bible, IT IS WRONG! It is almost as wrong a practice as Christian people can engage in apart from actual immorality!

Florida Beaches a Stench to Heaven

"Why, don't you believe in bathing?" I fancy I can hear some one say. Certainly I do! But I don't believe that it ought to be done in public. I am like I was by the "hardshell" practice of foot-washing. I was asked the question, "do you believe in foot-washing?" I answered, "certainly I believe in foot-washing, but not in public and not as a church ordinance!" I am not raising any objection to any person going swimming in a lake, in a river, in the gulf, in the ocean, or anywhere else. The thing that I am condemning is the practice of people taking off nearly all their clothes and going out in public—men and women together. The nakedness and immodesty of Florida

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God Answers Prayer

Prayer has as much power today, when men and women are themselves on praying ground and meeting the conditions of prevailing prayer, as it ever has had. God has not changed; and His ear is just as quick to hear the voice of real prayer, and His hand just as long and strong to save, as it ever was. "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy that it cannot hear." But "our iniquities" may "have separated between us and our God, and our sins" may "have hid His face from us, that he will not hear." (Isa 59:1)

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THE FIRST BAPTIST PULPIT

"The Only Sin Which A Christain Can Not Commit"

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness

If we say that we have not sinned, we make him a liar, and his word is not in us. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world."—I John 1:8-2:2.

For the benefit of many who do not know a great deal about the Scriptures, we often repeat that which may seem trivial to more mature Christians. Thus, today I would repeat

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A GREAT SUNDAY SCHOOL

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to attend the movies in order that she might give more attention to her Sunday School lesson.

A teacher who always sent notes to members of her class when they

were absent, inviting them to be present the next Sunday.

A teacher who wrote personal notes to each member of the class while away on a vacation.

A teacher, though tied up with home duties, seldom misses a session.

Any school will be a good school that will duplicate this record.

—Church Management.

WHAT MAKES A SUCCESSFUL PRAYER MEETING

(Continued from page one)

should take precedence of this meeting. It is foolish and futile business to allow absorption in church or other affairs to cause one to neglect the prayer meeting. People who have time for everything else in the church but the prayer meeting are robbing both themselves and their brethren of untold blessing. If it is said that the prayer meeting is dull and uninteresting, are the people any less to blame than the preacher?

But what are the factors that contribute to a successful prayer meeting? They are few but vital.

1. Our attitude must be right. This is not just another meeting. It is an even, a spiritual opportunity.

2. We must take time beforehand to prepare in spirit and mind. We must bring our own fire. Do not wait to be revived. Come revived.

3. We should be prepared to take part as opportunity is given—no matter how humble that part may be.

4. Thanksgiving should have a conspicuous part in our testimonies and prayers. It adds fuel to faith.

5. Long prayers and testimonies should be definitely avoided.

6. Rambling prayers with no particular destination in view are a distinct hindrance to a meeting. Prayers should be brief and pointed. Hit the nail on the head. Listen to the various requests that the leader makes known, seize one of these and take it humbly, earnestly and intelligently to the Lord.

7. Have faith to believe that God is going to answer your prayer in His own way and in His own time. Plead the promise of God. "PRAYER CHANGES THINGS."

—From "Fellowship Evangel."

WHICH WAS THE WISER?

(Continued from page one)

"Said another: 'These children sitting there weeping are the orphans of a friend. He gave them a home. That crippled girl is his wife's niece. She lived with them for years. The young fellow who is weeping so bitterly was a waif that he rescued from the slums of the city.'

"And so the story went on—not of a miser who had heaped riches together, but of a servant of God who had helped many lives, and had lifted many of them out of misery and ignorance.

"On my way home from the funeral I stopped at the house of another farmer, who said to me in a shrill, rasping tone:

"'So poor Gould is dead. He left a poor account—not a penny more than he got from his father; now I started with nothing; and look here, pointing to his broad fields, 'I own down to the stream.'

"And on the thin, hard lips was a wretched attempt to laugh. The house was bare and comfortless; his wife, worn out with work, had long ago gone to her grave. Of his children, one daughter was still drudging in the kitchen; one son had taken to drink and died in prison. The other, a harder miser than his father, remained at home to fight with him over every penny wrung out of their fertile fields. "And yesterday I buried this man," continued the clergyman.

"Neither neighbor, nor friend, son nor daughter shed a tear over him. His children were eager to begin the quarrel for his ground he had sacrificed his life to earn. Of it all, he had now only enough to cover his decaying body.

"Economy to a noble purpose is a virtue, but miserliness devours intelligence, religion, hope and life itself."—Selected.

GOD ANSWERS PRAYER

(Continued from page one)

1,2). Prayer is the key that unlocks all the storehouses of God's infinite grace and power. All that God is, and all that God has, is at the disposal of prayer. But we must use the key. Prayer can do anything that God can do, and as God can do anything, prayer is omnipotent.—R. A. Torrey.

A SIMPLE THING

(Continued from Page One)

show you that He is God, and that besides Him there is none else. Oh, mark how simple the way of salvation is. It is, "Look! look! look!" Four letters, and two of them alike! "Look unto me, and be ye saved, all the ends of the earth."—C. H. Spurgeon.

THE ONLY SIN WHICH A CHRISTIAN CANNOT COMMIT

(Continued from page one)

mind you that a Christian is one who possesses two natures. To the genuine Christian, this is a well known fact. To the man who knows but little of God's Word, it may be a startling revelation.

Is not this your own personal experience? Are there not many things which you do that you don't want to? Further, are there not many things that you want to do that you are not permitted to accomplish? Surely every child of God realizes that he has the new nature of God within him.

Because the Christian has the nature of sin, then he is liable to sin. In fact, a Christian's fleshly nature is as liable to sin and as capable of sinning as that of the fleshly nature of the unredeemed. The only difference is that he has the new nature of God within him which acts as a counterbalance and to offset the nature of sin.

If you will notice through the Scriptures, you will find that many who were Christians, actually fell in sin. Noah, though he was a redeemed man, got drunk. Simon Peter, though he was one of Jesus' twelve apostles, lied, and cursed, and denied that he knew his Master. Ananias and Sapphira, both members of the First Baptist Church of Jerusalem, were guilty of lying, covetousness, and vanity. Abraham is often recog-

nized as one of the most outstanding men of faith in the Bible; and yet on two occasions at least, he was guilty of lying. We read that David was a man after God's own heart, and yet he fell so low that he was guilty of both adultery and murder. There is no question but that Jacob was a saved man, though lying and stealing were common in his life. The book of Hebrews assures us that Samson was redeemed and that he is now in Heaven, though Samson himself died a suicide.

I say then, beloved, in the light of these experiences, that the fleshly nature of a redeemed man is just as capable of sinning as the fleshly nature of the unredeemed.

This leads me to declare that the believer, however, does not lose his salvation when he sins.

First of all, the promises of Christ secure each believer. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (Jn. 5:24). "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (Jn. 6:37) "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (John 10:28, 29) "Who shall also confirm unto the end, that ye may be blameless in the day of our Lord Jesus Christ." (I Cor. 1:8) "Being confident of this very thing that he which hath begun a good work in you will finish it until the day of Jesus Christ." (Phil. 1:6) All these are promises concerning the believer's security. If a believer, through sinning, could perish, then God's promises would be valueless, and Christ, God, the Holy Spirit, and Christianity, are valueless. If one fails, all must fail. However, we prefer to "let God be true, but every man a liar." (Rom. 3:4) for—

"He has never broken any promise spoken, And will keep His promise to me."

Then, too, the covenant between God and Christ, secures the righteous. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from them, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips." (Psa. 89:29-34). This covenant was made with Christ before the foundation of the world. Whenever Christ's children go astray, God promises chastisement, and yet declares that He will not withdraw His loving kindness nor suffer His faithfulness to fail.

Also, a believer can never lose his salvation because there is nothing that can separate a believer from Christ. Twenty centuries ago Paul asked, "Who shall separate us from the love of Christ?" (Rom. 8:35). Shall Satan? "But he that is begotten of God keepeth himself, and that wicked one toucheth him not." (I Jn. 5:18). Shall temptation? "There hath no

temptation taken you but it is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but with the temptation also a way to escape that ye may be able to bear it." (I Cor. 10:13) sin? "For sin shall not have dominion over you." (Rom. 6:14). the law? for you are not under law, but under grace." (Rom. 6:15) Shall the world? "For what is born of God overcometh the world: and this is the victory which overcometh the world, even the faith." (I Jn. 5:4). Shall the devil? "They shall not overcome me." (Jer. 32:40). As impossible for Noah to leave the ark after God had shut him in, it is impossible for the believer to leave Christ. Someone asks, "Will not a believer crawl off the Rock of Ages?" Beloved, where mentions ten agencies and powers, including the powers of earth, and hell, which he is unable to separate the soul from God. "Who shall separate from the love of Christ? tribulation, distress, persecution, famine, nakedness, perils, sword? As it is written, We are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. I am persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things to come, height, nor depth, nor any creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:35-39).

I say, then beloved, in view of these, and many other Scriptures, which we might quote, that a believing child of God, though he may sin, does not lose his salvation when he does sin.

"I've found a Friend: O send me a Friend!

So kind and true and true!

So wise a Counsellor and Guide!

So mighty a Defender!

From Him who loves me well,

What pow'r my soul shall sever?

Shall life or death, shall hell?

No; I am His forever."

II

Just what happens or what are the consequences of a believer's sins? First, his communion with God is broken. "Can two walk together, except they be agreed?" (Amos 3:3). In the autumn we enjoy particularly the sun, and the warmth of the sun, which are denied us as a result of the winter. Suppose stand gazing up toward the sun and me. The sun is still there, but it is no longer visible, and by the cloud passes away, and we may enjoy its beauty. I am with sin. God is still in heaven, and I am still on earth, but the cloud of sin comes between soul and God, my communion thus severed with Him.

Second, whenever a believer sins, he loses the joy of salvation. "Restore unto me the joy of salvation." (Psa. 51:12). David had lost his salvation.

Please note that he does not pray for the restoration of his salvation. There is a tremendous difference between losing one's salvation and the joy thereof.

A husband and wife quarrel and part in anger. That husband hasn't lost his wife, he has merely lost the joy of married life. Thus with David, the joy of salvation was destroyed by his sin. Paul likewise declares the same truth in view of his sins. "O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7:24). This was Peter's experience, too, for when he denied the Saviour, even cursing, we read, "And Peter went out, and wept bitterly." (Lu. 22:62). The same is true today as it was in the experience of David, Paul and Simon Peter. When a believer sins, he loses the joy of his salvation.

Third, as a result of a believer's sins, his rewards are in danger. The apostle John declares that even after one has laid up rewards in Heaven that it may be possible for them to be lost. "Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward." (2 Jn. 8). Paul, writing to the Church in Colosse indicated the same truth. "Let no man beguile you of your reward." (Col. 2:18). Isn't it pitiful to think that after a believer has lived an exemplary life and with good deeds and has fought worthily in the Lord, and has many rewards laid away for himself in heaven, that one sin may take all that away from him. There are many who will be saved and spend eternity in Heaven, but as a result of their sins, their rewards will be completely obliterated. "If any man's work shall be burned he shall suffer loss; but himself shall be saved; yet so as by fire." (I Cor. 3:15). Lot is a good example of this latter class. When the city of Sodom was destroyed by fire, all of the city was burned, yet he himself was saved. Many believers will be saved yet spend eternity without a single reward as a consequence of their sin on earth.

Fourth, a believer may by his conduct bring upon himself chastisement from God. "His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take away from him, nor suffer my faithfulness to fail." (Psa. 89:29-33). Many of us as believers suffer under the rod of God, and have many stripes fall upon us because of our iniquities, transgressions and sins. This is further argued by Paul. "My son, despise not thou the chastening of the Lord, nor faint when thou art reproveth of him: for whom the Lord chastiseth, and scourgeth every son whom he received. If thou endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? But if ye be without chastisement, then are ye bastards, and not sons. Furthermore, we have not fathers of our flesh which correct us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live?" (Heb. 12:5-9).

Sometime ago a professor of religion, though I think only a pro-

fessor and not a possessor, said to me, "I don't believe that God whips one when he sins. I can get drunk, lie, and cheat in business, spend the night in sin with some woman and never suffer for it." In the light of this Scripture, then such a professor is a spiritual bastard—a spiritual illegitimate—he never has been born again—he is only an unsaved church member. This Scripture in Hebrews makes it clear that if we sin we are chastened. If we are not chastened, then we are not children of God.

Fifth, worse than all else, a believer's physical life is endangered as a result of his sin. "Every branch in me that beareth not fruit he taketh away." (John 15:2). In the church of Corinth, they had been observing the Lord's Supper in the wrong manner. God had chastened some of them by sickness and some of them had actually died because of their sins. "For this cause many are weak and sickly among you, and many sleep." (I Cor. 11:30). In the Old Testament, we read how that Moses was commanded to speak to the rock, but instead, in his anger he smote it. Because of this, he was not permitted to enter Palestine, but rather, died prematurely on Mount Nebo.

God gave orders that the Ark was to be carried always by the Levites. One day David had it put upon an ox-cart with Uzzah as a teamster. Because of his sin of touching this Ark, whereas no one but Levitical hands should touch it, God smote Uzzah that he died. Thus many Christians die because of their sin.

However, beloved, there is one sin which a believer cannot commit. That is, a believer cannot commit the unpardonable sin. "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit." (Mk. 3:28-30). In this Scripture Jesus declared that if one sinned against the Holy Spirit, that this was unpardonable. Though all other sins, and all other blasphemies might be forgiven, this one would never be forgiven.

Ever since we have been broadcasting, we have had many inquiries from our radio audience, asking in substance, "What is the unpardonable sin?" Let us read this Scripture again: "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit." (Mk. 3:28-30). Notice the last words: "Because they said, He hath an unclean spirit." (Mk. 3:30). This is a hint as to the sin which is unpardonable. They had said that Jesus had an unclean spirit. In the verse preceding, they had said that He was in league with the Devil, and that He was doing His work through the power of the Devil, that He was merely hypnotizing the people into thinking that His work was genuine, whereas in reality they declared that He did His work purely through Satanic power. In other words, they attributed the gracious work of Jesus to the power of the Devil; and this Jesus declared was unpardonable.

So many people think that the unpardonable sin is that of the rejection of Jesus. Others think that it is the committal of some great sin in the flesh. You will notice that Jesus declared that all sins and all blasphemies would be forgiven except this one. This then, beloved, is the only sin which a believer cannot commit. He can't attribute the works of Jesus Christ to the Devil, for he knows in view of his own conversion that Christ is God. He, therefore, can't commit the unpardonable sin.

Whenever a sinner commits the unpardonable sin, every avenue of approach to God is closed up against that sinner. Normally, there are four avenues whereby the sinner can approach God. First, there is the avenue of reason. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:18). Then there is the avenue of conscience. "Speaking lies in hypocrisy; having their conscience seared with a hot iron." (I Tim. 4:2). Likewise there is the avenue of emotion. "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." (Eph. 4:17-19). And lastly, there is the avenue of the will. "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." (Matt. 13:14). When a sinner has committed the unpardonable sin, these four avenues are definitely closed against him. He can't even reason the things of God, for his conscience becomes seared so that he does not, even in his conscience, have any need of God. In his emotional life he has no feeling toward God, and in his will, he is definitely opposed to God.

Furthermore, such a one who has committed the unpardonable sin, is deprived of the protection that is afforded sinners by the presence of the righteous. The righteous actually protects the unsaved here in this world. "Ye are the salt of the earth." (Matt. 5:13). Jesus declares that the righteous are the salt of the earth. Salt is a preserving agent. Christian people thus preserve and protect the unsaved. As a good example of this, if ten righteous folk could have been found in the city of Sodom, the city itself would not have been destroyed. "Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake." (Gen. 18:32). However, when one has sinned, and has committed this unpardonable sin, he is actually deprived in this life of the protection which is normally afforded him by the righteous. "Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." (Ezek. 14:20).

Furthermore, such a one who has committed the unpardonable sin, is deprived of the privilege of calling on God. I think King Saul of the Old Testament is a pretty good example in this respect. Lis-

ten to his own experience: "And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." (I Sam. 28:6).

That individual who has committed the unpardonable sin has only one possible future before him. His doom is described in Rev. 21:8. Listen: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Also, let us read Rev. 14:10, 11. "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name." The unsaved man who has not committed the unpardonable sin also has this same doom facing him, unless he repents. Yet, for that individual who has actually sinned against the Holy Spirit, there is no chance for repentance so far as his life is concerned. His doom is sealed and settled, and what his doom is, will likewise be the doom of every unsaved one who dies without the Lord Jesus Christ.

May I say in closing that if you feel now that you should accept Jesus Christ as your Saviour, then you have not committed the unpardonable sin, for the very fact that you still emotionally feel your need of a Saviour proves that you have not sinned against the Holy Spirit. I would therefore urge you to accept Jesus Christ, and accept Him now.

Out in Chicago, two trains leave out of the same depot. They run side by side for six miles. In the suburb of Englewood, they begin to separate, though the line of separation is faintly seen at first. One of them turns to the east, and eventually enters the Grand Central depot in New York City; while the other turns west, and crosses the Great Divide, and ends at the Golden Gate in California. These represent two lives. They may run side by side for a while, and apparently there is no difference,—when in the end, there is a tremendous difference. May it be with you that you shall not commit the unpardonable sin, and that you shall not continue rejecting Jesus; but that you shall receive Jesus Christ now as your personal Saviour.

"There is a time, we know not when;

A point we know not where,
That marks the destiny of men,
To glory or despair.

There is a line by us unseen,
That crosses every path;
The hidden boundary between
God's patience and His wrath.

To pass that limit, is to die;
To die as if by stealth;
It does not quench the beaming eye,
Or pale the glow of health.

The conscience may be still at ease,
The spirit light and gay.
That which is pleasing still may please

And care be thrust away.

Oh! where is this mysterious
bourne

By hich our path is crossed,
Beyond which God Himself hath
sworn
That he who goes is lost?

How far may we go on in sin?
How long will God forbear?
Where does hope end? and where
begin
The confines of despair?

An answer from the skies is sent:
ye that from God depart!
While it is called today, repent
And harden not your heart."

THE SIN OF MODERN MIXED BATHING AND WHAT IT LEADS TO

(Continued from page one)

ida bathing beaches must be like a stench in the nostrils of Almighty God! I don't know of anywhere that you could go to see a greater display of lewdness than to some of the public beaches of this state. Modern bathing costumes are not fit for any place more public than a private bedroom. It is a strange thing that many people would be embarrassed half to death to be caught practically undressed around home, yet they will put on a bathing suit that actually covers less of their body than does their undergarments, and go right out in public to loaf and loll around on the beach in the most conspicuous manner possible!

I affirm that it is wrong for men and women to bathe or to associate together in any way in such a state of undress as is promoted by present day bathing suits, and it is wholly wrong for Christian men and women, boys and girls to go on swimming parties when they have so little on that they would be ashamed to be seen if the Lord Jesus Christ should suddenly return and find them in such condition. Now I want to go more into detail and give you my reasons for opposing this practice that I have been speaking of.

My first reason is that THERE IS NO BETTER WAY OF RECONCILING THE BIBLE'S TEACHING WITH MIXED BATHING. Listen to me for a few moments without prejudice and if I don't prove this from the Bible I never expect to prove anything as long as I live. Here is a Scripture that ought to be enough to settle the question if the Bible had not another word to say. Let us look at it—I Tim. 2:9—"I will that women adorn themselves in MOD-EST apparel." Can you by any stretch of your imagination reconcile a present-day one-piece sun-back bathing suit with this command to wear modest apparel? EVERY TIME A WOMAN PUTS ON A BATHING SUIT AND GOES OUT IN PUBLIC SHE DEFIES THIS PLAIN COMMAND OF THE BIBLE. People who want to justify themselves can explain and argue all they please, but they can't get around the truth of what I have just said. And I may say just here that I don't think a man is any more justifiable in wearing present-day bathing costumes than a woman.

Let me give you another Scripture. Matt. 5:28, "But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." My friends, the

scanty bathing attire of the present, with its display of the person, causes this very sin that Jesus warned against. In the day of God's judgment, O how many adulterers will be revealed, who while innocent of the actual act of sin, were yet in mind and thought and purpose adulterers, and just as guilty as if they had actually committed the act. O how many Christian women will be held guilty in God's day of judgment for having submitted themselves in such attire as to tempt men to commit this sin that Jesus warned against. Human nature is weak, and that woman who tempts by means of her person will be held just as guilty before God as the man who was led to unholy desire because of her lack of proper clothing.

Devil Wants Clothes Off

Ever since sin entered the world, clothes have been necessary to raise a barrier of modesty, such as to insure and protect virtue. Turn to Gen. 3:21 and you will find that after the first man and woman sinned, God made them coats of skin and clothed them. He didn't make cloths for them because of the climate, but because He desired that their bodies should not be exposed to view. GOD CLOTHED THE FIRST PAIR, BUT THE DEVIL HAS BEEN TRYING EVER SINCE TO GET MEN AND WOMEN TO UNCLOTHE AND I BELIEVE THAT THE MODERN BATHING SUIT IS TRULY HIS MASTERPIECE. It is certainly a fact that the lower in the scale of humanity human beings are found, the fewer clothes they wear. Savages wear practically no clothing, have no sense of modesty, and likewise have no morals. It looks as if men and women of today are seeking to revert back to savagery in the matter of undress, and in so far as they do, their morals will come to approximate those of the savages.

Sin and Nakedness Go Together

When men and women have turned from God back to idolatry they have become careless about the clothing of their person. Do you remember the story of how, while Moses was on Mount Sinai receiving the law, the people reverted back to idolatry? When Moses returned, he found the people dancing around a golden calf in just such a state of undress—(just a little worse)—than the people on some of our Florida bathing beaches. Let me read to you the Bible story: Exodus 32:25, 26 "And when Moses made them naked unto their shame among their enemies: then Moses stood in the gate of the camp and said, Who is on the Lord's side?" The state of undress into which those Israelites were found indicated their lapse into idolatry and sin and their departure from Jehovah. The nudity in which people display themselves today indicates just as truly their departure from Him.

Again, if you have ever observed a mentally deranged person, you have probably observed that they have no regard for modesty, and make no effort to keep their person properly covered. Read the 5th chapter of Mark and you will read the story of the wild, demon-possessed man of Gadara. He would tear the clothes off his body, but after Jesus cast the demons out of him, he was found "clothed and in his right mind." Read Mark 5:15, "And they come to Jesus, and see him that was possessed of the

devil, and had the legion, sitting and clothed and in his right mind." THE FIRST THING THAT MAN DID AFTER JESUS RESTORED HIS SANITY AND SAVED HIM WAS TO GO OUT AND PUT SOME CLOTHES ON. Yes, and this is one of the first things that a lot of people on our Florida beaches would do if Jesus should suddenly come into their midst.

A second reason that I advance as to why mixed-bathing is wrong is THAT IT LEADS TO LOSS OF MODESTY AND TO LOSS OF CHARACTER. Virtue and modesty are inseparably connected. When people lose sense of modesty, it is but a step to the loss of virtue. You all know this to be the case. I don't believe that there is anything that so undermines modesty as the present-day practice of mixed bathing. What sense of modesty can you expect a young woman to have when she is brought up to appear before the public gaze in a bathing suit that is almost as abbreviated as the attire that savages wear. It seems to me that some mothers work mighty hard, and do their very best to destroy their daughter's sense of modesty before she ever reaches the years of womanhood. Mothers permit their little girls to almost live in bathing suits. Then in later years they are almost driven to distraction when the daughter goes wrong. What else can she expect, when she raises her to have no regard for the sacredness of her person?

Bathing And Suits

But perhaps someone thinks that I am going too far when I say that mixed bathing leads to loss of character. You can't question what I say about it leading to loss of modesty, because any one knows that present-day bathing attire is not modest. And if perchance any one should be inclined to question what I have said, I would point out the fact that mixed bathing has led on, and on, and on, in the reduction of the amount of clothing worn until I would be ashamed to display before you a picture recently put out as an advertisement of the most recent bathing suit. That the practice utterly destroys all sense of modesty was proven to my mind conclusively when it came to my attention that some of the young folks in the community where I once lived were going out to a certain beach and were GOING IN SWIMMING ENTIRELY DEVOID OF CLOTHING. You say, "Do you know that such was a fact?" I certainly do, for one of my friends discovered some persons in the water in that very condition! First, it was Sunday school and church organizations that sponsored swimming parties. Next, it was boys and girls in sun-back suits at the beach, and next it was boys and girls going a step further as they cast aside all clothes! No use for any one to tell me that there is no harm in mixed bathing when I have seen it lead to just such things as I have related.

Leads To Adultery

"But you haven't proven that it leads to loss of virtue," some one says. Wait a minute! I am going to be very plain, for I am dealing with something on which I want to convince you. Listen: In a certain locality with which I am well acquainted, there was a certain irreligious young married woman who was the leader of quite a group of young people. She was one of the most worldly influences in that community. This young woman began to sponsor mixed

swimming parties and to take the young men and women out to the beach in the evening. This thing went on for quite a while. May I tell you how it turned out? Several lives were ruined and I know of one illegitimate child that was born as a result of those parties. That much I know—but I do not know how much sin and immorality was carried on by others. I want to ask you, how can I approve of a practice when I know of ruined lives that have resulted from it?

Helping The World To Hell

I remember staying at a place near the ocean at New Smyrna once. It was a common sight to see young men and women clad in the scantiest bathing suits, driving to and from the beach, wrapped in each others arms. With all sense of modesty gone, they seemed not to care for anything. I tell you this practice of mixed bathing is undermining the morals of the young people of our country to the extent that it is appalling. And I believe that every Christian who puts on a bathing suit and goes out in the public is doing just that much to help this world go on to hell, and before God they will be held responsible.

UNIVERSAL VISIBLE—

(Continued from page one)

hence, that one may be at one and the same time a member of both. It is true that a very few passages of scripture in the New Testament speak of a general assembly, a church of the firstborn, a glory church, but that is a church IN PROSPECT, the church that SHALL BE, but which DOES NOT NOW ACTUALLY EXIST AS A BODY, for the simple reason that it has not yet been assembled. NO ASSEMBLY—NO CHURCH. Where there is no assembly there can be no church for the same reason that there cannot be a body where there is no corporate assemblage of related parts.

In further proof that this glory church does not now actually exist, running parallel and in competition with the autonomous churches of Christ is found in these three facts. (1) Many of its members properly called out, are not in heaven; (2) Many others, properly called out, are here on earth; (3) Indefinite numbers of them yet to be called out are neither in heaven, nor on earth, because they are not yet born, and therefore non-existing. Inasmuch as one part is in heaven, another on earth, and yet a third unborn, it follows that there is AS YET NO ASSEMBLY and hence, no such church ACTUALLY EXISTING NOW. When the calling out has been completed and the called are glorified, then shall all the redeemed meet (ASSEMBLE) the Lord in the air (1 Thessalonians 4:13-18). Then shall this concept become a reality, and the autonomous churches of Christ will give way to the glory church of eternity.

An illustration may help. A house is built for an inhabitant. Unless hard pressed, he will not move in until the building is completed. A long time may be consumed in gathering material, but it is not a house, except in purpose, plan, prospect, until it is completed and ready for its occupant. In the light of this let us look a some Bible houses. (1) The house that MOSES built was the Tabernacle upon the completion of which the glory cloud filled the tent (Exodus

40). (2) The house that SOLOMON built upon the completion of which the glory cloud filled the temple (2 Cor. 5:14). (3) The house which the Lord Jesus built (1 Timothy 3:15) which was filled with the Holy Spirit on the day of Pentecost (Acts 2). (4) The house which the Lord Jesus will build, the glory church, which upon its completion He will present to Himself (Eph. 5:25-27). This glory church does not exist as an actuality now, because it can not assemble, and cannot for the three reasons previously given. We read "the former things shall pass away." Former and latter things are not co-existent. The tabernacle of Moses was not co-existent with the Temple of Solomon, nor the Temple of Solomon with the churches of Christ, nor the churches of Christ with the glory church of eternity. The house of God, which is the church of the living God, is the ONE AND ONLY HOUSE THAT HAS THE RIGHT OF WAY NOW without rival. If the Tabernacle and Temple were co-existent, one living then might have preferred the Temple and discredited the tent. Equally so, if the particular churches of Christ and the glory church are now co-existent, side by side, could you seriously blame a man for resting content with membership in the greater and more honorable assembly? One of the evil effects of this unscriptural theory of an UNIVERSAL INVISIBLE CHURCH is that some profess to belong to the true church, as they call it, while not observing the means of grace with any. I should like to ask all such the question of Paul: "Despise ye the church of God?" (1 Cor. 11:22).

Now let me show you the ultimate results of these two Siamese-twin heresies, and say that the "BRANCH" theory is the natural offspring of the universal, invisible church heresy, which was born of the mother heresy—making Church and Kingdom identical. When the 1936 Preaching Mission, sponsored by the Federal Council of Churches, was under way, E. Stanley Jones acted as the special spokesman for the Council, keeping it and its aim before the people. A prominent religious paper (Watchman-Examiner) Dec. 24, 1936, reported the following:

"Dr. E. S. Jones, in the interest of church union, urges the formation of a kind of SUPER-CHURCH entitled 'THE CHURCH OF CHRIST IN AMERICA,' which will comprise all denominations. He would suggest that the various denominations be called after their denominational names in this way, for example, 'The Presbyterian Branch of the Church of Christ in America.' He says: 'The figure that I have in mind is that of a tree, with many different branches adhering to the central trunk,—The Church of Christ in America—and that trunk in turn adhering into the root—Christ.'"

This, "The Church of Christ in America," is the logical sequence of the "universal, invisible, spiritual" theory, and the "Branch" theory of the church, Dr. Jones revealed the Council's ultimate objective. What he proposed was similar to what was proposed and undertaken by the "Follow-up" Committee of the Edinburgh Conference. That committee it is recalled took a swing around the world, visiting mission fields and holding conferences to foster the idea of UNIFYING DIFFERENT MISSION INTERESTS, bringing them into co-operative re-

lation and under common command to unionize and nationalize churches—Baptist, Methodist, what not. Happily this undertaking ended in inglorious failure. However, this project had an educational value in the interest of its heretical theory. The leaves of ECCLESIASTICAL LIBERALISM were carried abroad. Seeds were sown that will germinate and grow into a harvest of "UNIVERSAL CHURCH" sentiment and practice. Another indication of this, is the fact that recently in a public address at Omaha, Neb., Dr. Chas. M. Sheldon, author of "In Steps," advocated and urged merging of all Protestants, Catholics, and Jews into one great organization—an international church. The wealthy John D. Rockefeller, Jr., who has withdrawn all support from the Northern Baptist program, announced his purpose from now on to merge with the liberals and unionize and put his money behind the program. When all the denominations are blended into one, it would call it, "The Church of the Living God." Some time ago a nomenclature was made in the public press of a movement to be launched at Berkeley, Calif., for COSMIC RELIGION and WORLD CHURCH. Christ, Buddha, Confucius were to be taken as great religious founders and leaders, on equal terms. The object, it was said, was the blending of all religions into one and all churches into one. This, it was claimed, was to be "cosmic" religion—THE BAPTIST RELIGION.

There was made a concrete example of the "brotherhood of man" in the Parliament of Religions at the great exposition at Chicago. Cardinal Gibbons, representative of the Vatican, held the center of the stage, and opened the meeting with prayer. Grouped about him were representatives of Brahmin, Buddha, and Mohammed. All united in repeating the Lord's prayer led by a Jewish Rabbi, a Shinto priest invoked the benediction of eight million deities of Japan. Never, on so great a scale, has Christianity been so compromised and disgusted. Here were ecclesiastical liberalism and unionism at their uttermost and ultimate reach. And all this is, POTENTIALLY, in the union for which many are pleading, and for the full bringing in of which the Federal Council of Churches is committed. It is anti-Christ.

In recapitulation—the false identification of Church and Kingdom begat the empire theory of Rome, and the universal, invisible theory of Protestantism, which began the Church branch theory which begat the Federal Council of Churches, which begat—which begat—what?

The simple, specific, and obvious purpose of this discussion is to plead with all the earnestness of conviction of my soul the cause of the simple New Testament church—the independent, self-governing body of baptized believers, against the visible empire conception of Romanism and the universal, invisible conception of Protestantism. The New Testament churches of Christ by whatever name they may be called, oppressed and oppressed by the visible empire church theory of papal Rome on one side, and the universal, visible church theory of Protestantism on the other side, awake to their danger and rise to its defense.—The Orthodox Baptist.