

Devoted to Evangelism, Missions, and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

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

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

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"Pastor And Funerals" Written Helpfully By Bro. Simmons, Racine, W. Va.

Funerals are trying. They present many problems. And one of the problems that is often presented is the matter of who shall conduct the funeral. Sometimes the deceased or the relative have a special friend or favorite in the ministry whom they desire to have charge of the funeral. Also there are cases in which the deceased or the relatives dislike their pastor so much that they do not want him to have charge. This latter situation is a sad and unfortunate one, no matter who is to blame.

Happy indeed is the situation when church members think of their present pastor as the best friend they have and desire him above all others to minister to them in their hour of grief.

I would commend to all the suggestion that it is highly desirable and proper for the pastor to have charge of the funerals of all the members of the church over which the Holy Spirit has made him overseer. Not only does good etiquette require this; it is required also by the best interests of the church under all conditions, with the possible exception of the most extreme ones.

But I know that peculiarities and weaknesses of human nature are such that this suggestion will not be followed always. Hence I make this suggestion to those who feel that they must disregard the former one. If you feel that you must have some one other than your pastor to conduct a funeral, have your pastor invite this one; and do not fail to give the pastor a part in the funeral. This is proper, not only out of consideration for your pastor and church; it also puts the one invited to conduct the funeral in a better position. Remember your pastor is your pastor whether you like him or

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Did What She Could

In a log schoolhouse, the window of which was but a hole in a log, and a plank shutter, a sixteen-year-old mountain girl was the only person who would try to carry on Sunday School. For more than four months she brought together thirty-five children and their mothers to study the Bible. She was a poor child, but her heart was aflame with love for Jesus, and she set out to raise money for a little Presbyterian chapel. Day after day she trudged on foot, from house to house, getting a dime here, a quarter there, a dozen of eggs or a hen from some good mother, and talking for the chapel.

Winter and snow came, but she never halted on account of the cold. Thinly clad, she came down with

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CROSSING THE BAR

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound or foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark.

For though from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar,

—ALFRED TENNYSON.

ELDER D. B. EASTEP

For approximately fifteen years, Elder D. B. Eastep has pastored the Calvary Baptist Church of Covington, Kentucky, and has held numerous revival meetings and Bible Conferences, travelling thousands of miles in preaching the gospel, been a "big brother" to everyone who needed help in Greater Cincinnati, led many precious souls to Christ, edified the saints wherever he has preached, written several books, conducted a radio broadcast, and has taken time out to be one of the editor's best friends.

We are happy to have this present series of articles on the second coming contributed by Brother Eastep. Very favorable has been the response to each of these articles. We are happy that they have proven a blessing to our readers.

I would suggest that when our readers desire a really spiritually-

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Pastor Editor, and Bible Conference Speaker, Covington, Ky.

The First Baptist Pulpit

"WHY I AM A BAPTIST"

(Read Matt. 16:13-18; Matt. 28:18-20; I Peter 3:10)

I am proud of the fact that I am a Baptist. I have never had but one experience in life when I wasn't proud of it.

I was riding on a bus in the mountains of Kentucky several years ago, when a hold-up man seated behind me pushed a gun in my back between my shoulder-blades, pointed another at the driver and commanded everyone to throw up his hands. Quicker than it takes me to tell you, I reached up and pulled a fleecy cloud down with each hand. Stepping to the door of the bus, he took off his hat and told everyone to deposit his money, jewelry, and everything of value therein, while he stood with two guns directed at the passengers. When it came my turn to pass by his hat I decided upon a little strategy. I didn't have any money but I did have a little watch which I hated to part with. So I said, "Would you take a watch from a poor little preacher when that is all he has?" To this he replied, "What kind of a preacher are you?" I said, "I am a Baptist preacher." Then pushing one gun down in his pocket he put out his hand and said, "Put it there, Bo, I am a Baptist too." That's the only time that I was ever ashamed of the fact that I am a Baptist.

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"Some Signs Of Christ's Coming," Presented This Week By Pastor Eastep

"The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matthew 16:1-3.)

"But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves KNOW PERFECTLY that the day of the Lord so cometh as a thief in the night. For WHEN they shall say, Peace and safety; THEN sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But YE, ARE NOT IN DARKNESS, that that day should overtake YOU as a thief. YE are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let US not sleep, as do others; but let US watch and be sober" (Type emphasas ours) First Thessalonians 5:1-6.)

In this first Scripture we find the Lord rebuking the Pharisees and the Sadducees for not reading the signs given unto them. Thus we learn this truth: The child of God should not be looking for signs (but for the Son-Philippians 3:20), but he should be careful to read the signs when God gives them to him. In this Scripture Christ rebuked those who were so blind they refused to see.

In the second Scripture Paul told the Thessalonian saints that the day of the Lord should not overtake them as a thief. In other words, the Lord would let them have some signs as to His coming. This does

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Luther And The Bible

Luther said that he studied the Bible as he gathered apples. First, he shook the whole tree, that the ripest might fall, then he climbed the tree and shook each limb, and when he had shaken each limb, he shook each branch, and after each branch, every twig, and then looked under each leaf.

Let us search the Bible as a whole; shake the whole tree; read it as rapidly as you would any other book, then shake every limb, studying Book after Book. Then shake every branch, giving attention to the chapters when they do not break the sense. Then shake each twig by careful study of the paragraphs and sentences, and you will be rewarded, if you will look under every leaf, by searching the meaning of words. —Selected.

The Baptist Examiner

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DID WHAT SHE COULD

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flu and pneumonia. I was sent for, to read the Bible and pray with the family.

When the time came to tell her that she could not recover but would soon be in the Church in heaven, she drew a little satchel from beneath her pillow. It contained thirty-five dollars which she had raised in four months for a church where the children could be taught and be warm on Sundays.

With a face transfigured by the light of heaven, she gave it to me for the building fund.

Her body sleeps beside the chapel that her spiritual heroism and sublime sacrifice made possible. Her soul is radiant with the immortals.—Selected.

SOME SIGNS OF CHRIST'S COMING

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not mean that these Christians would know the day and hour of Christ's coming, for we are definitely informed that we shall not. Therefore we are safe in saying that certain and definite signs will precede Christ's coming, and that watchful Christians will read and heed these signs.

In the space allotted to us we shall mention six signs which will precede the coming of our Lord. We do not mean that there are only six; there are many more—many times six. But we shall mention just these six with very little comment, for comment is not necessary. They are as follows:

1. **Increase of travel and knowledge (Daniel 12:4).** This fact needs no comment. Both knowledge and travel have increased tremendously during the last quarter of a century.

2. **A general apostasy (Matthew 24:12; Second Thessalonians 2:3).** This is evident on every hand. Iniquity abounds, or flourishes, therefore, the hearts of many (not all) have grown cold. And that there is a falling away from the faith no one can doubt. See also II Timothy 3:5; 4:3, 4).

3. **An increase of demonism (II Timothy 4:1-3; II Peter 2:1).** Who will dare deny that these conditions exist today when we see flourishing such sects (and insects too) as Christian Science (?), Theosophy, Unity, Rutherfordism, holy-rollerism, Pentecostalism, and a multitude of many other such doctrines? As the coming of the Lord draws nearer, two things will be evident; a **decrease** of the preaching of the pure doctrines of the Word of God,

and an **increase** of false teachings. These are very significant signs.

4. **Conflict between capital and labor, (James 5:1-6).** There is no doubt that generally speaking both are godless. Regardless of which is right, the conflict will be intensified as the end of the age approaches. Every dictatorship was washed up as a result of labor troubles. These dictatorships, in their early stages, used labor to overthrow the existing governments, then turned and made slaves of those who helped to put them in power. And let US not be deceived, if and when we get a dictatorship in America, it will come the same way, and it will do the same thing for labor that other dictatorships have done, **MAKE SLAVES OF LABORING MEN.** The struggle between these two great forces will be intensified.

5. **The return of the Jews to Palestine and the revival of the Jewish nation (Ezekiel 37. Read carefully every word, Matthew 24:32-35).** A fig tree is a type of Israel as a nation. When it buds or revives, we know the end is near. "KNOW that it is near."

6. **Last, but not least, is the revival of the Roman Empire, (Daniel 1, especially verses 33, 34, 40-44).** Any person who has just an ordinary knowledge of the prophetic Scriptures knows that these ten toes are ten kingdoms which will be formed out of the territory of the old Roman Empire. The stone cut out of the mountain is Christ and His kingdom. It is during the days of these kings that the stone (Christ) strikes the toes of the image. Therefore, the toes which are ten kings must be in existence when Christ returns, or how could they be smitten? Christ's coming will destroy

this revived Roman Empire.

Dear reader, with these signs on every hand let us be as those men of old of whom it was said, "which were men that had understanding of the times, to know what Israel ought to do" (I Chronicles 1:32), and not as those to whom Christ spoke when He said in rebuke, "O ye hypocrites . . . can ye not discern the signs of the times?"

Come, Lord Jesus!

D. B. EASTEP

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minded preacher for a revival meeting or Bible Conference or any special service, that they contact Brother Eastep. He will doubtlessly assist the editor in a revival meeting in Russell in the early part of January.

"MY CHURCH"—OR THE CHURCH JESUS FOUNDED

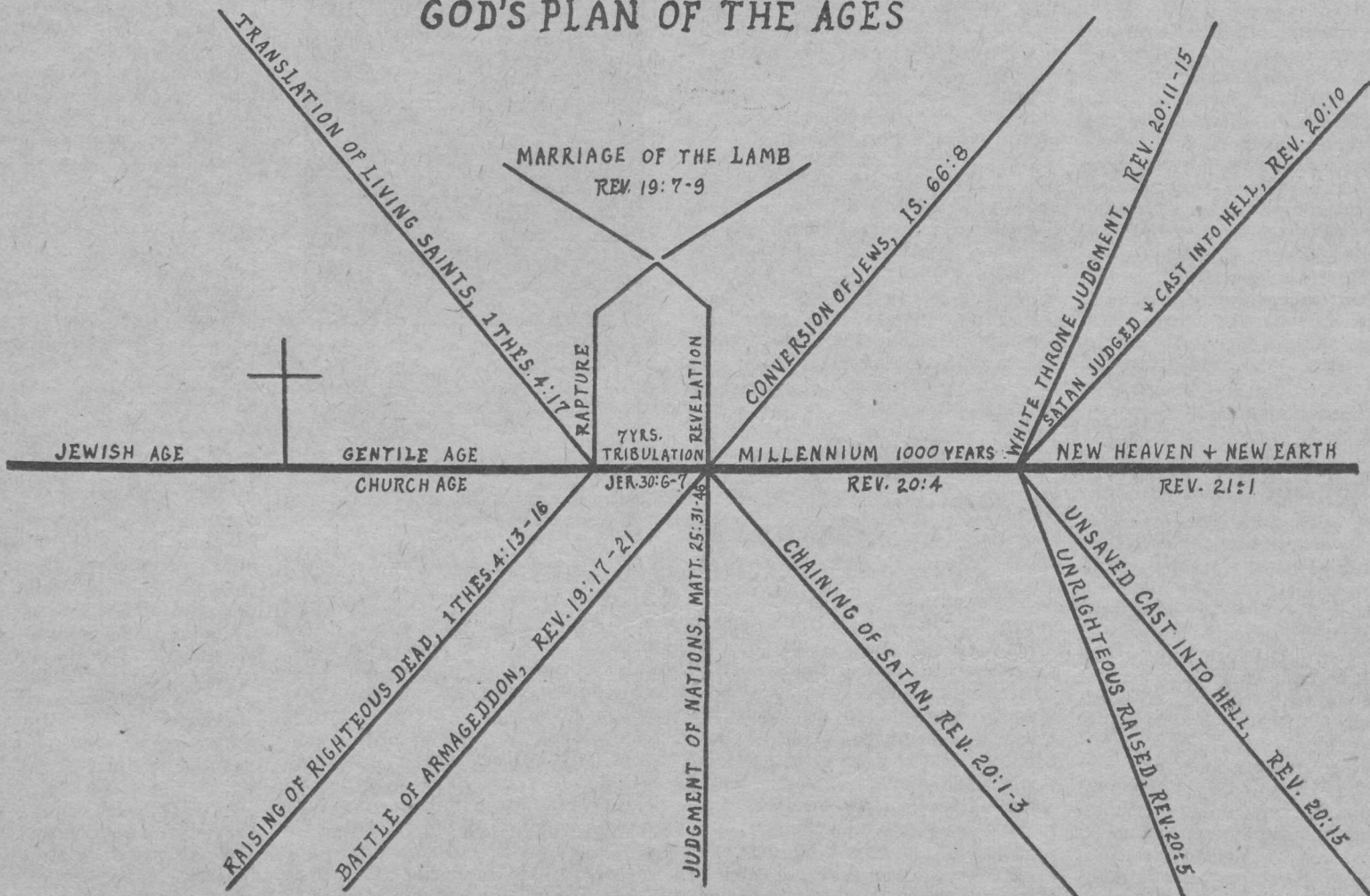
This is the subject of the rankest, most heretodoxical, heretical treatise concerning the church that the editor has ever read. It is written by a supposedly Baptist preacher of Huntington. Surely the Catholics, Arminians, and the Devil of hell rejoice over it. Just now our reaction is to publish the sermon of this present issue. We expect to "really review" this booklet soon.

If you want to be miserable, look within; distracted, look around; peaceful, look up.

The devil will promise you the whole world, but he doesn't own a grain of sand.

Eternity gives nothing back of what one leaves out of his minutes.

GOD'S PLAN OF THE AGES



THE PASTOR AND FUNERALS

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not. The office deserves respect, even if the situation is so extreme that the occupant does not.

Then I have these suggestions for a preacher invited into the field of another to conduct a funeral. First of all, he should consider whether he should go, especially if he has not been invited by the pastor. Only extreme conditions can justify his going in such a case. He should not go if his invitation is due to opposition to truth and righteousness. If he does go, let him insist that the pastor have part in the funeral. Then let him ask the pastor to take general oversight of the service.

Finally, I would suggest to pastors that, they make the best of it when they are slighted or ignored in funerals. This is just another one of "those things" that will always exist. The giving of no apparent heed to such a slight and the showing of a Christlike spirit may help to cure the situation.

Personally, as a pastor, the matter about which I write has never given me much concern. I have always gladly cooperated when asked to do so in cases where members of my pastorate desired other preachers in funerals. And when ignored, I have rested on the assurance of Rom. 8:28; Isa. 54:17; 41: 10-13, and have cared not for it.

WHY I AM A BAPTIST

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There are many, many different kind of Baptists. There are Hardshells, and there are also some with very soft shells-and-skins-they can't stand much preaching. There are Regular Baptists and also some very irregular Baptists. There are Missionary Baptists and even some of these are very anti-missionary. There are Enterprise Baptists and also some that are not so enterprising. There are Primitive Baptists and also some that are not so primitive. There are United Baptists and there are also many divided Baptists. Then too, there are trunk Baptists—the kind in all probability that got mad at the pastor or at some member of the church and withdrew his letter and put it in the trunk. Then there are buzzard Baptists. You know an old buzzard is always looking for something that is dead. They are the kind of Baptists that don't go to church except when someone is dead. I want it clearly understood that I belong to the kind that Jesus started with 2000 years ago; namely, Missionary Baptists.

I have the most profound respect for those of other denominations who are loyal to their convictions even though I may differ with them as to their principles. You and I might as well admit that the religious world is shot to pieces. The Christian world is singing:

"Onward Christian soldiers, marching as to war
With the cross of Jesus going on before
We are not divided—

What a lie! We are divided. A great number of professing Christians say that immersion is baptism while others say that sprinkling and pouring are on an equality with immersion. Some teach baptismal regeneration, while others say such is heresy. Some say that Christ died for all sins and others say He died only for past sins. Some say that salvation is eternal and others say that one may lose his salvation. Let's be honest; we are divided. It's

popular today to throw aside one's convictions. We are at the flood tide of compromise. The popular idea is to take a pinch of Methodism, a pinch of Catholicism, a pinch of Mormonism, and a little pinch of all other denominations. Mix with a little soft soap, flavor with apple-sauce, give it a thorough coat of white-wash, and the result will be a modern Christian. Not at all!

In the Biology department of a college there was an old professor who knew everything there was to know about bugs. The boys of the school tried to deceive him one day by piecing a bug together with glue. They got the head end off one bug, the middle piece of another and the tail of a third and glued these together. Then they took wings, feet, and feelers off still other bugs and glued them on this improvised bug. Then they took it in to the old professor and said, "Professor, when we were out hunting specimens today we found a strange bug which we cannot classify." The old near-sighted professor took the bug, turned it over, studying it very carefully. Finally he turned to the boys and said, "Boys this is a humbug." Every patched up, compromising Christian is a spiritual "humbug."

Some of the best friends that I have are members of other denominations. I am sure that many are redeemed by grace and are going to Heaven when they die. They love me because I am honest in my convictions and I respect them for the same reason. I am happy tonight to tell them and to tell others, the reasons why that I am a Baptist.

I am a Baptist because of the Priority of Baptist churches. In Mt. 16:18 Jesus said, "I will build my church." Three characteristics stand out concerning that church. First, it was founded by Jesus during His own lifetime and in the days of His personal ministry.

Second, it was founded in Palestine.

Third, it was established by the year 30 A. D. If we would but take an excursion through the pages of history we would find that many church organizations today cannot claim to be the church which Jesus built when looked at from an historical viewpoint.

Christian Science	1879	America	Mrs. Mary Baker Eddy
Nazarene	1835	America	S. F. Breece
Hardshell Baptist	1832	America	Daniel Parker
Mormon	1930	America	Joseph Smith
Campbellite	1827	America	Alexander Campbell
Free-Will Baptist	1780	America	Benjamin Randall
Methodist	1740	England	John Wesley
Congregationalist	1540	England	Robert Brown
Dutch Reformed			
Presbyterian	1536	Switzerland	John Calvin
Episcopal	1534	England	Henry VIII
Lutheran	1520	Germany	Martin Luther
Greek Catholic	1050		
Roman Catholic	590	Rome	Gregory the Great

Thus neither of these denominations can successfully claim to be the church which Jesus built. They were not founded by the year 30 A. D., but years later—some of them many years later. They were founded in the wrong place—Rome, Germany, Switzerland, Holland, and America—not in Palestine. They were not founded by the Lord Jesus Himself, but by men and women who have lived since His day.

The only church which was in existence in 30 A. D., which was established in Palestine, and was established by the Lord Jesus Himself was the Missionary Baptist Church. John Clark Ridpath is re-

cognized as one of the outstanding historians of the world. He was a member of a Methodist church. In a letter to W. A. Jarrell he said, "I should not readily admit that there was a Baptist church as far back as A. D. 100, though without doubt there were Baptist churches then as all Christians were then Baptists." (Baptist Church Perpetuity, page 59). Alexander Campbell who certainly never had much love for Baptists said, "The Baptists can trace their origin to apostolic times and can produce unequivocal testimony of their existence in every century down to the present time. From the apostolic age to the present time the sentiments of Baptists and the practice of Baptists has had a continued chain of advocates. Public monuments of their existence in every century can be produced."

In 1819 the King of Holland appointed a committee of two, Ypeij and Dermont, who were members of the Dutch Reformed church, to write a history of the Dutch Reformed church and also to investigate the claims of Dutch Baptists. In preparing the history, a chapter is devoted to the Baptists. From this chapter we quote: "The Baptists may be considered as the only Christian community which has stood since the days of the apostles and as a Christian society has preserved pure the doctrines of the Gospel through all ages."

Thus by quoting these non-Baptists Historians we are brought to the conclusion that Jesus established, in the days of His ministry, a Missionary Baptist church. For that reason I do not believe that one church is as good as another and that it makes no difference as to the church which you join. Listen to these Scriptures: "But in vain they do worship me, teaching for doctrines the commandments of men. Every plant, which my heavenly Father hath not planted, shall be rooted up" (Mt. 15:9, 13.) "Then Peter and the other apostles answered and said, we ought to obey God rather than men" (Acts 5:29).

Thus if I had never seen a Bible and had only the pages of history before me, I could be nothing else but a Baptist. However, when I turn to the Bible I find that John, the forerunner of Jesus, is called a

of the name, their doctrines and practices have continued through the centuries.

II.

I am a Baptist because Baptists believe in the finality of the Bible. The Bible is our all-sufficient rule of faith and practice. Hear the Word of the Lord: "And Balaam answered and said unto the servants of Balak. If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more" (Num. 22:18). "What thing soever I command you, observe to do it: Thou shalt not add thereto, nor diminish from it" (Deut. 12:32). "Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Prov. 30:6). "To the law and to the testimony: If they speak not according to this word, it is because there is no light in them" (Is. 8:20). "For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in the book" (Rev. 22:18, 19).

Brother Boyce Taylor used to say, "If it's in the Bible, it's Baptist Doctrine; if it's Baptist doctrine, it's in the Bible."

Baptists do not teach for doctrines, the commandments of men. We do not believe that the discipline, the findings of the presbytery, or any other book prepared by man is to be considered. All differences are to be settled by the Scriptures. "Let God be true but every man a liar" (Rom. 3:4).

III.

I am a Baptist because Baptists believe in a pure democracy. Baptists have no bosses nor over-lords. "One is your Master, even Christ; and all ye are brethren" (Mt. 23:8). The Declaration of Independence was written after Thomas Jefferson observed the democracy of business meetings held in a Baptist church in Virginia. Baptists have no Popes. Even Simon Peter was careful to declare that he was an Elder—a preacher. "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed" (I Pet. 5:1).

Every Baptist church is a court where its decisions are final. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: If he shall not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And 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. Verily, I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven" (Mt. 18: 15-18). There can be no appeal above its decision and no one has jurisdiction over it.

The New Testament Church in the days of the apostles voted on the reception of its members. "Him that is weak in the faith receive ye, but not to doubtful disputations" (Rom. 14:1). "Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we?" (Acts 10:47).

This church even refused to receive the apostle Paul until his conversion was vouched for. "And when Paul was come to Jerusalem, he assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus" (Acts 9:26, 27). It voted likewise to withdraw fellowship. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (II Thes. 3:6). "Therefore put away from among yourselves that wicked person" (I Cor. 5:13). They also voted to restore fellowship when an excluded member showed signs of repentance.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1). Baptist churches still follow this order. Thus I am a Baptist because of the pure democracy which is found in a Baptist church.

IV.

I am a Baptist because Baptists believe in salvation before baptism. In His lifetime Jesus baptized only those who had become disciples. "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John" (Jn. 4:1). Notice the words "Jesus made and baptized disciples." The making of disciples and the baptizing of disciples are thus shown to be two separate acts. Today He commands us to baptize none but disciples. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen" (Mt. 28:19, 20). Here we have the great commission in which Jesus commanded His church to disciple all nations. Immediately following the act of making disciples follows the act of baptism. We baptize no infants because infants are not capable of heart faith and acceptance of Jesus. We only baptize those who claim to be saved and who say that they have had an experience with the Lord. All the water of the world could never change a sinner's depravity nor wash away one single stain.

Baptists do not baptize in order to take away sin. John the Baptist demanded that people should bring forth fruits, meet for repentance before he would baptize them. Baptists of today demand the same evidence; that is, that people must believe in Christ as their personal Savior before they are baptized. Then the proper subject for Bible baptism, is a believer—one who has repented, accepted Christ, and has been saved. "What doth hinder me to be baptized?" Philip answered, "If thou believest with all thy heart, thou mayest." There is neither precept nor command anywhere in God's word to baptize anybody in order to make him a Christian. Baptism has nothing in the world to do with making anybody a Christian. Paul said in I Cor. 1:14, "I thank God that I baptized none of you but Crispus and Gaius." Verse 17: "For Christ sent me not to baptize, but to preach the

Gospel." What is the Gospel? The Gospel is how that Christ died for our sins according to the Scriptures. And this Gospel (not baptism) is the power of God unto salvation to everyone that believeth. "Therefore we are buried with Him by baptism into death. That like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life; and as we have been buried together in the likeness of His death, we shall also be in the likeness of His resurrection." When a person enters the baptismal waters, they say to the world, "We are dead to sin and alive to God." They picture to the world the Gospel of Christ's death, burial, and glorious resurrection.

The old gospel hymn expresses it clearly:

"What can wash away my sin?
Nothing but the blood of Jesus;
What can make me whole again?
Nothing but the blood of Jesus."

Oh! Precious is the flow
That makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus."

V.

I am a Baptist because Baptists believe in salvation by grace. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9). "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts. 4:12).

"Amazing grace! How sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see."

'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed"

The hour I first believed"

VI.

I am a Baptist because Baptists believe in a once-for-all salvation. "Verily, verily, I say unto you, He that believeth on me hath everlasting life" (Jn. 6:47). Jesus does not promise salvation in this verse for ten, twenty, thirty, or forty years. He does not promise salvation for even a life time. Instead, it is for time and eternity—everlasting life. The life Christ gives us is eternal—never ending. Forty-three times in the New Testament "everlasting" qualifies the life we receive when we receive Christ. Then it is a 43-0 hope that the believer is eternally secure. In Mt. 25:46, "everlasting" describes the punishment of the wicked. "And these shall go away into everlasting punishment; but the righteous into life eternal" (Mt. 25:46). In Rom. 16:26 "everlasting" describes the character of God's existence. "But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith" (Rom. 16:26). In II Tim. 2:10 "everlasting" describes the duration of Christ in glory. "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (II Tim. 2:10). In II Pet. 1:11, an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ" (II Pet. 1:11). Then as long as the wicked are punished,

RECENT FUNERALS

In the last few days the editor has conducted the funeral service for each of the following. To their families we extend our tenderest sympathies:

John Setser	44	Greenup, Kentucky
Mr. Fredeking	45	Russell, Kentucky
Mrs. Ira Davidson	55	Russell, Kentucky
Mr. W. R. Williams	59	Coalgrove, Ohio
Joel Cunningham	74	Ashland, Kentucky
Carl Ramey	6 months	Pedro, Ohio

as long as God exists, as long as Christ's glory exists, and as long as Christ's kingdom continues, just that long the believer has eternal life. If the punishment of the wicked can have an end, if God can have an end, and Christ's glory and kingdom have an end, then the believer can perish.

I do not mean to say that all church members will be saved. In fact, if 25 per cent of the professors of religion which are listening to this broadcast tonight are children of God, I should be not only happy but agreeably surprised. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (Mt. 7:21-23). I do confidentially believe however that each of God's redeemed shall be preserved eternally in the Lord. "The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand. For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever; but the seed of the wicked shall be cut off" (Ps. 37:23, 24, 28).

If I were to seal my watch inside a keg and place the keg inside a barrel, and place this barrel inside a hoghead, that watch would be trebly secure. In order to get at the watch, the hoghead, the barrel, and the keg must each be destroyed. The Bible declares that we are sealed in God. "And grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). In order that the Devil might be able to destroy one believing child of God, he must first destroy God the Father, God the Son, and God the Holy Spirit, for we are sealed and kept by the power of a Triune God.

VII.

I am a Baptist because Jesus promised perpetuity to Baptists. When He established His church He said, "The gates of hell shall not prevail against it" (Mt. 16:18). Concerning other organizations He said, "Every plant which my Heavenly Father hath not planted shall be rooted up" (Mt. 15:13). Baptists have been here since the day of the Lord Jesus and the apostles, and they will be here when He comes a second time.

Just how Baptists have been able to exist through trials and persecutions, we do not attempt to explain. Baptists can be identified though, with the churches of the first century from the doctrinal viewpoint.

"After the war, General Lee lost a beautiful mare. Whether strayed or stolen he did not know. He

advertised for her describing her size and color in detail. Deacon William Campbell of Essex county, Va., read the advertisement and saw near his home a mare that exactly answered the description. He wrote General Lee who sent his son to investigate. As soon as he saw the animal, he said, "That's father's mare." It was not necessary to follow the tracks of the mare from Lexington to Essex. The main thing was to identify her, the one that was lost (The People Called Baptist). So with Baptist churches. Our identity was believed and preached by the apostles of old.

"Thro' many dangers, toils and snares,
We have already come;
'Tis grace that bro't us safe thus far,
And grace shall lead us home."

MISSION REPORTS

Brazilian Missions

Amount previously reported	\$32.47
Clyde Nance, Lesage, W. Va.50
W. H. Johnson, Keysville, Va.	4.90
Mrs. John P. Williams, Charlotte	
Furnace Ky.	1.00
Edgar McGlosson, Ashland, Ky.	2.00
Independent Baptist Church,	
LaFrank, West Va.	3.00
First Baptist Church, Marion, Ky.	10.00
W. H. Sego, Macon, Ky.	1.00
Roy Wellman, Fort Gay, W. Va.	1.00
Total	\$56.87

Radio Fund

Amount previously reported	\$52.59
Clyde Nance, Lesage, W. Va.50
A West Virginia Friend	2.50
Burton Pedigo, Powersville, Ky.	2.50
Edgar McGlosson, Ashland, Ky.	2.00
Winfred Miller, Huntington, W. Va.	10.00
Total	\$70.09

This leaves us with a deficit of \$2.05 for the month of October, and with a bill of \$72.14 for the month of November. It is our prayer that by the end of this month we shall have sufficient funds to pay our bill for broadcasting in full. Then by the grace of God, we hope to keep ahead in the ensuing months.

COMMUNIST IMMORALITY

Charges that girl members of the Young Communist League were instructed to "provide every possible enjoyment and entertainment" to sailors in an attempt to undermine their morale have been presented to a Los Angeles grand jury investigating Communistic activities.

The announcement revealed what it described as the transcript of testimony given before the inquisitorial body by John L. Leech, former Communist Leader, and quoted him as saying:

"I do not recall a specific direction on the part of the leadership of the Communist party where the girls were told to participate in immoral activities, although I know the party does not frown on that. In fact, it favors it.

"We (the Communists) have a policy of knowing that no revolution in this country could be successful without understanding the morale of the naval men."—Christian Action.