

# The Baptist Examiner

The Paper With a National Circulation

Devoted to Evangelism, Missions, and Bible Doctrines.

"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)

Address All Matters Concerning This Publication to 120 North Market Street, Benton, Arkansas . . . Or to Its Editorial Offices at Russell, Kentucky

Whole No. 157

SATURDAY, JANUARY 18, 1941

Vol. 9, No. 47

## WHERE DOES THE SOUL GO AT DEATH?

### Sunday School Teaching That Is A Farce And How Not To Do It.

#### Some Ways "Not To Do It"

Sunday school teaching as carried on in most churches is a farce!

Despite all modern methods, a generation is growing up that is grossly ignorant of the Bible even though they have attended Sunday school for years.

The "system" is wrong. The "hop-skip-and-jump" plan of study is opposed to a knowledge of the Bible. The plan of running a lot of people who are ignorant of the Bible, through a course in the "manual", lasting less than a week, then turning them loose upon helpless pupils as teachers, is opposed to a knowledge of the Bible.

Then, the METHODS of teaching used by the average Sunday school teacher are wrong. Let us indicate briefly some wrong ways of teaching:

1—THE PLAN OF ASKING THE QUESTIONS PRINTED IN THE QUARTERLY, then sitting down, is a failure and almost the "abomination of desolation" in teaching. Lots of "teachers" (?) do nothing more than this.

2—THE PLAN OF HAVING EACH PUPIL READ A VERSE OF SCRIPTURE and then try to explain it is a failure. How absurd to ask a pupil who hasn't read the lesson over or given it any thought, to give an exposition of a given verse or passage. Such is an irreverent and inexcusable way of impiously dealing with the holy Word of God.

3—THE PLAN OF HAVING THE PUPILS TO READ A VERSE AT A TIME, while the teacher tries to explain is a failure. The teacher nearly always fails to establish any connection with the preceding lesson, under such circumstances, and likewise nearly always fails to give a proper interpretation.

4—THE PLAN OF CHASING (Continued on Page Four)

### A Torn Leaf

A minister in England was invited to visit a dying woman. He found her to be a happy Christian. Inquiring how she had come to know the Saviour, she presented a piece of paper torn from an American newspaper, which contained a part of a sermon from Spurgeon. The scrap had been wound around a package sent her from Australia; she read part of the sermon and was converted. Think of it: a sermon preached in England, printed in America, in some way coming from Australia, a part of it used as wrapping paper there, coming back to England and being the means of converting this woman.—Selected.

### PALMS AND WILLOWS

(Lev. 23:40)

There must be thorns amid life's flowers you know  
And you and I wherever we may go,  
Can find no bliss that is not mixed with pain.  
No path without a cloud, It would be vain  
For me to wish that not a single tear  
Might dim the gladness you hold dear.  
I am not wise enough to understand  
All that is best for you  
The Master's hand must sometimes  
Touch life's saddest chords to reach  
Its sweetest music, and its child to teach  
To trust His love, 'til the long, weeping night is o'er,  
And forgotten in the morning light.  
Trust, trust Him, then, and thus shall good or ill  
Your trustful soul with present blessings fill—  
Each loss is truest gain, if day by day  
He fills the place of all He takes away.

—Author Unknown.

### A HELPFUL LETTER

Lexington, Ky., Dec. 10, 1940.

Dear Brother Gilpin:

For some time I have intended writing you, but we procrastinate, and then I have been down with the flu, and it seems hard to shake it off. Even now, I have not the energy to write a letter, and just have to force myself to do what I feel I must do. Well, so much for that.

What I have been intending to write you about are two things:

First, it is about your work there in Russell and that territory. I was amazed at the tremendous possibilities of your field, and astonished at the amount of work you are doing.

It impresses me you are doing about three men's work, and I have been very uneasy about you, for if you continue as you are going you are going to break down. Your preaching, your pastoral work, your weddings, your radio work, and then, most of all, your editorial work—for the life of me I do not see how you manage it, and, above all, I do not see how you stand up for a single week. I feel you are attempting too much with your physical condition, and yet, I thank God for you, and pray that you may go on, but you know there is such a thing (Continued on Page Two)

### The First Baptist Pulpit

"The Living and Dying of a Great Christian"

(Read II Timothy 4:1-8)

This Scripture comes as practically the last words of the great apostle Paul. He was a prisoner in Rome. His long days' work and weary labor is nearly done. He is now forsaken, by his friends. Listen: "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia." (2 Tim. 4:10) Only one of them had remained true to him. "Only Luke is with me." (2 Tim. 4:11). There were evidences likewise of decaying faith and corruption in the churches. Even in this Scripture, he declared, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears." (2 Tim. 4:3). Actually that time had already come, and sound doctrine was no longer being endured. Of course, all these experiences had a tendency to sadden him. He had been despised, and laughed at by both Jew and Gentile. His own race had hated him, and Gentile pagan unbelievers had scoffed at his ministry. Surely, judged by these standards, Paul's life was an absolute failure.

Now the end of his life is near. Soon he must give his neck to the sword. He realized that this would soon be his experience, for he said, (Continued on Page Three)

### This Is One Of The Tracts Which Bro. Dickerson Is Using In Brazil.

Though this question is important, many people today do not know the answer to it. Some think that the soul goes to Heaven at death; others that the soul sleeps in the grave until the Resurrection. Still others think the soul goes to Paradise and stays there until the Judgment Day. Some even imagine that the soul goes to a place which they call Purgatory, where the fires of punishment purge away the dross of sin, and finally fit the soul for Heaven. Certainly the Scriptures contain the solution to this question. Surely men, not God, are responsible for this confusion. Let us see that which the Bible says of this subject.

Let us begin our study in the book of Genesis. In the second chapter, verse seven, we are told that the first man was made a living soul. But he was such only after God had breathed into his nostrils the breath of life. Until then, he was only dust. Also, we read in James 2:26, that the body without the spirit is dead.

In I Kings 17:21-22, we read that the soul abandons the body when death occurs. "And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived." The soul had left the body in death.

In Luke 9:30-31, we see that though Moses and Elijah left this world many centuries before, they were yet living in the days that our Lord was in this world in the form of a man. "And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease (Continued on Page Two)

### Call On Your Pastor

When you have a toothache, you go to your dentist. When you have a pain, you go to your doctor. When you need a pair of shoes, you go to a store. When you have an important affair, you upset your routine and go to your banker, lawyer, notary, government office, or the principal of your children's school. But when you have something wrong with your soul, you stop going to church, stay at home full of bitterness and wait for years for your pastor to call on you. When he arrives, you heap reproaches upon him. Is it normal? Your pastor has office hours, and a telephone. What are you waiting for?—La Vie Protestante.



# The Baptist Examiner

JOHN R. GILPIN Editor

PUBLISHED WEEKLY  
Printed and Mailed from office at  
Benton, Arkansas.

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

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

Paid circulation in about forty states and four foreign countries.

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

Entered as Second Class matter May 7, 1940, at the post office at Benton, Ark., under the act of March 3, 1879.

## MISSION REPORTS

### Radio Fund

Amount previously reported	\$ 63.94
J. W. Schmidt, Boron, Calif.	2.00
J. B. Damron, Louisa, Ky.	2.00
C. E. Rhodes, Belle, W. Va.	9.75
A. Friend, South Point, Ohio	2.00
Mildred Skean, Wilsendale, W. Va.	2.00
Mrs. Snell, North Kenova, Ohio	1.00
Clyde Nance, Lesage, W. Va.	.50
Mr. and Mrs. Winfred Miller, Huntington, W. Va.	20.00
Jim Lowe, Raceland, Ky.	1.00
W. H. Pifer, Russell, Ky.	1.00
Mrs. Frank Nelson, Russell, Ky.	.25
Wayne Jordan, Russell, Ky.	1.00
Ralph Hicks, Russell, Ky.	1.00
J. E. Wood, Russell, Ky.	1.00
William Milligan, Russell, Ky.	.66
Mrs. Bertha Hardiman, Russell, Ky.	.25
Burton Pedigo, Powersburg, Ky.	5.00
Edward Milligan, Russell, Ky.	1.00
A. Friend, Wurtland, Ky.	1.00
W. E. Fleck, Russell, Ky.	1.00
Paul Rece, Russell, Ky.	1.00
G. S. Ruley, La. Frank, W. Va.	2.90
First Baptist Church, Coalgrove, Ohio	3.00
Mr. and Mrs. Mann Burton, Russell, Ky.	2.50
Anonymously	10.61
Total	\$129.36
Charles R. Smith, Russell, Ky.	1.00
O. W. Stennett, Greenup, Ky.	2.00
Audra Lester, Fort Gay, W. Va.	2.00
B. H. Mansfield, Russell, Ky.	1.00
William Milligan, Russell, Ky.	.50
Mrs. E. E. Collins, Russell, Ky.	1.00
Mr. and Mrs. Glen Estep, Richwood, W. Va.	2.25
A West Virginia Friend	2.00
Total	\$149.11

Since paying our bill for November (\$72.16), this means that we now have \$76.95 to apply on our radio program for the month of December, which actually means that we need \$8.35 to finish paying our December bill. We invite you to have fellowship with us regarding this phase of our mission work.

### Brazilian Missions

Since we mailed Brother Dickerson our check for the month of November, we have received the following contributions for the month of December:

G. S. Ruley, La. Frank, W. Va.	\$ 10.00
E. E. Collins, Russell, Ky.	1.00
J. E. Wood, Russell, Ky.	4.00
J. W. Schmidt, Boron, Calif.	3.00
White Plains Baptist Church, White Plains, Ky.	27.15
Hopewell Baptist Church, Golden Pond, Ky.	6.00
Cherryville Baptist Church, Louisa, Ky.	3.50
Roy Wellman, Fort Gay, W. Va.	1.00
J. B. Damron, Louisa, Ky.	2.00
C. E. Rhodes, Belle, W. Va.	2.75
Mildred Skean, Wilsendale, W. Va.	2.00
Mrs. Cad Hood, Chaplin, Ky.	1.00
W. H. Johnson, Keysville, Va.	5.00
Richard Hammer, Gamaliel, Ky.	1.00
Clyde Nance, Lesage, W. Va.	.50
Mt. Zion Baptist Church, Buchanan, Ky.	18.00

## A HELPFUL LETTER

(Continued from Page One)

as presumptuous faith, and I fear you are making a mistake. However, I glory in your work, and rejoice that it is being accomplished.

The other thing I want to say is to congratulate you on your great paper. Every day I thank God for it. I want especially to commend you about your recent article concerning the Seminary. I would like to preach the sermon at the General Association just once. I would like to take as my text "And when they saw the boldness of Peter and John, etc." Surely, boldness is needed, and we do not find it in our state paper, nor in the General Association. Can you give me the consistency in our withholding money from Georgetown, and giving it to the Seminary? I hope in your next, you will have something to say about this.

I want, in closing, to express to you my great joy in being permitted to come to Russell, be in your home and your great church. God's blessings on you. I suppose you received manuscript. Kindly return same when through with it.

I am not preaching regularly, and am lost when Sunday comes and I am not in the pulpit. I would be glad to supply for any of you brethren whenever you can use me. Also I would be glad to pastor at a church where they do not require the pastor to live on the field, whether a full- or half-time church. However, if I were to be the pastor, it would be a full-time, for I do not believe in any other kind. Keep me in mind if you hear of anything along this line, and get me in touch with them. As ever, yours in Christ.—W. W. Nevins.

Mrs. Georgia Lycan, Wayne, W. Va.	2.40
Jim Lowe, Raceland, Ky.	1.00
W. H. Pifer, Russell, Ky.	1.00
Paul Rece, Russell, Ky.	1.00
W. B. Curnutte, Louisa, Ky.	1.00
First Baptist Church, Coalgrove, Ohio	3.00
Mrs. Frank Nelson, Russell, Ky.	.50
Wayne Jordan, Russell, Ky.	1.00
Just-Our-Club, Russell, Ky.	1.00
William Milligan, Russell, Ky.	.67
Mrs. Bertha Hardiman, Russell, Ky.	.50
Little Bethel Baptist Church, Detroit, Michigan	35.00
Edward Milligan, Russell, Ky.	1.00
Junior Dept. (First Bap. Church), Russell, Ky.	1.00
A. Friend, Wurtland, Ky.	1.00
Donald Milligan, Russell, Ky.	.25
W. E. Fleck, Russell, Ky.	1.00
1924 Bible Class, Russell, Ky.	5.00
Mrs. Dawn Pack, Chillicothe, Ohio	1.00
Mr. and Mrs. Mann Burton, Russell, Ky.	5.00
Anonymously	7.27
First Baptist Church, Russell, Ky.	51.08
Total	\$210.57

The amounts which we have received since January 1, for Brother Dickerson are as follows:

J. W. Schmidt, Boron, Calif.	\$ 3.00
Charles R. Smith, Russell, Ky.	2.00
Mrs. Sam Hood, Chaplin, Ky.	1.00
O. W. Stennett, Greenup, Ky.	2.00
Audra Lester, Fort Gay, West Va.	2.00
B. H. Mansfield, Russell, Ky.	1.00
Mr. and Mrs. Thurman White, Blairsville, Ga.	1.00
Danleyton Baptist Church, Danleyton, Ky.	3.18
W. L. Hefner, Hobbsville, N. C.	1.00
Mr. and Mrs. C. E. Rhodes, Belle, W. Va.	7.00
William Milligan, Russell, Ky.	.50
Mrs. E. E. Collins, Russell, Ky.	1.00
Lon Bellamy, North Kenova, Ohio	1.00
Mr. and Mrs. Glen Estep, Richwood, W. Va.	3.00
Mt. Olivet Baptist Church, Rush, Ky.	10.00
A West Virginia Friend	2.00
Roy Wellman, Fort Gay, W. Va.	2.00
Cherryville Baptist Church, Louisa, Ky.	1.35
Anonymously	.07
Total	\$ 44.10

## THIS IS ONE OF THE TRACTS WHICH BRO. DICKERSON IS USING IN BRAZIL

(Continued from Page One)

which he should accomplish at Jerusalem". Their souls had not stayed with their bodies in death. Luke 20:38, "For He is not a God of the dead, but of the living: for all live unto Him."

God said to Adam, in Genesis 2:16-17, "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest eat freely: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Therefore, Adam died that day. God speaks only Truth. But, he did not die physically. Then, he died spiritually that same day. He hid himself from God, and God expelled him from the garden, and His Own presence. He remained separated from God, and God calls that "death." This establishes the definition of death—separation. Separation of the soul from God is spiritual death. Separation of the soul from the body is physical death. Therefore, the soul does not remain with the body in and after death.

Where goes the soul at death? Ecclesiastes 12:7 says, "Then shall the dust return to the earth as it was: and the spirit shall return unto God Who gave it." What disposition does He make of it? Concerning the lost, they go to a place of torment. Luke 16:23. Luke 16:19-31 is not a parable. In no parable is there an individual named. Revelation 20:13-14 also proves that the wicked go to Hades at death.

The saved go to Heaven immediately after death. Before the death of our Lord, the souls of the saved went, at death, to a place called Paradise. In Luke 23:43, Jesus promised the robber, "Verily I say unto thee, Today shalt thou be with me in paradise." Then, Jesus Himself went there. Yet, that place was not Heaven. When Jesus appeared to Mary after His resurrection, He said, "Touch me not; for I am not yet ascended to my Father". He had not been to Heaven. John 20:17. I Peter 3:18-20 says, "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also He went and preached unto the spirits in prison; Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water". Acts 2:31 says, "He seeing this before spake of the resurrection of Christ, and his soul was not left in hell, neither his flesh did see corruption". Now then, it is said that Jesus went to hell (Hades), to prison, and He Himself said that He was going that day to Paradise. In Luke 16:19-31 we see that the rich man and Lazarus were near enough to converse, though separated by a great gulf. And, that one of them was tormented and the other comforted. Before the death of Christ, Hades was the place to which both the wicked and the righteous went at death. The name Hades, or hell, was employed to designate the one large place which contained both the place of punishment and the place of comfort. To that place of comfort, called by Jesus "Paradise", and by Peter "prison", and by David hell (Hades), went the souls of the saved until Jesus died. No one could go to Heaven until He died

and paid for their sins. Romans 3:25-26. Hebrews 9:23-24. When He died, He went there and announced His death on their behalf. When He ascended to Heaven, He took these with Him, to Heaven. Ephesians 4:8-9, "Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men." The department of Hades called Paradise is now empty. Hades now contains only the souls of the wicked. This is proved by Revelation 20:13-14, where it is revealed that all who are in Hades at the judgment will be cast into the lake of fire. None of the saved are there now.

John, in Revelation 6:9-10, saw, "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" They were in Heaven, though there yet were men living on the earth. Paul, in Philippians 1:23, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ: which is far better: Nevertheless to abide in the flesh is more needful for you." Christ is in Heaven. Stephen saw Him at the right hand of God. Acts 7:55-56. Therefore, for Paul to depart and be with Christ, meant that he would be in Heaven. Again, "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." When anyone who is saved dies, the soul is immediately with the Lord.

The spirits mentioned in I Peter 3:19 were those of the just. None of the unjust were there, and therefore no one was given a second chance to be saved. Lazarus was a good man; he went to Paradise. He knew the Lord. The robber asked for mercy, and Jesus promised him a favor; he went to the place of comfort. The Lord took the robber with Himself. Certainly, He went to no place of fire. Furthermore, Abraham would not have been in a place of anything but rest. I Peter 3:20 says that these spirits were some times disobedient. This indicates they had repented, else they would yet be disobedient. While Noah was building the ark, they repented. They went to Paradise until Jesus died and paid for their sins. Then they were taken by Him into Heaven. Neither this passage nor any other teaches the existence of purgatory. Such is not in the Bible. In Matthew 12:32, the word "world" signifies in the original "age". Neither in this age nor the millennial will the sin of blasphemy against the Holy Spirit be forgiven. There is no other opportunity after this life to be saved. If it were impossible for those in torment in Luke 16 to cross the gulf to Paradise, certainly they cannot depart for Heaven. And let us not forget that each of those who are found in hell at the judgment shall be cast into the lake of fire. Rev. 20:13-14.

Whosoever once goes to torment, remains in torment forever. "And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night . . . Rev. 14:11. "And these shall go away into everlasting punishment; but the

(Continued on Page Four)



## "THE LIVING AND DYING OF A GREAT CHRISTIAN"

(Continued from Page One)

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4:6-8). What a wonderful picture this presents! Though the world would say that his life was a failure, and though he must soon die, he calmly waited for that last hour, and as he waits for the death sentence to be executed, he writes this closing letter to young Timothy. Looking back over his experiences of the past, and remembering each graphic incident that had taken place, he thus writes this last letter.

### I

First of all, as Paul surveyed the past, he compared his life to a contest. He said, "I have fought a good fight." In a sense, this was literally true, for Paul had actually fought against wild beasts. Listen: "If after the manner of men I have fought with beasts at Ephesus, what advantage it me, if the dead rise not?" (1 Cor. 15:32).

In all probability, this is a reference to Paul having been thrown into the arena for wild beasts to destroy that the towns-people of Ephesus might be thus entertained. So in the very beginning, I would remind you that in fighting a good fight, he had literally fought with wild beasts for his life.

However, that wasn't all that Paul had fought, for he had fought immorality over and over again. When he went to Ephesus, there was a plague of evil literature being circulated within the town. As a result of the crusade which Paul inaugurated, that evil literature was burned. Listen to this Scripture: "Many of them also which used curious arts brought their books together, and burned them before all men." (Acts 19:19).

Then in the church at Corinth he had fought against the immorality of fornication. The entire fifth chapter of I Corinthians is given over to his denunciation of this sin and his warning to the church at Corinth. Thus while Paul had fought against wild beasts for his own life, he had also fought against immorality—both the immorality of evil literature, and that of fornication.

Furthermore, he had fought against worldliness in the churches. Of course, today we are used to a lot of worldliness in the majority of churches. In fact, the average church member lives so much like the world that it is impossible to tell whether or not that one is a child of God. Paul had the same to contend with in his day. Listen to him: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (1 Cor. 8:13). What a mighty text is this in which Paul talks about worldliness. Here is a text for anything that appertains to the world. It isn't a question as to whether it hurts Paul but if it offends some weaker brother, then says Paul, "I must not do it."

That you might see how he fought against worldliness, listen to this Scripture: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor.

10:31). Paul would even go so far as to insist that in our eating and drinking, as well as in all things, that it be done for the glory of God.

Then again in his second letter to the church at Corinth, he would urge that church to separate itself from worldliness. Listen: "Wherefore come out from among them, and be ye separate." (2 Cor. 6:17). "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1). No stronger exhortations in behalf of Christian living are to be found in the Bible than these.

Then when Paul wrote to the church at Thessalonica, he said, "Abstain from all appearance of evil." (1 Thess. 5:22). In this verse he not only warns against evil, but even the appearance of it, and would urge Christians to abstain therefrom. Thus you see, beloved, that Paul not only fought against wild beasts and against immorality, but against worldliness in the churches.

Then also, Paul's biggest fight was that of his fight against false doctrine. There are lots of heretics and false preachers today. Not every one who calls himself a preacher, and who affixes a ministerial title to his name, is a God-called preacher. There are far more heretical and heterodoxical preachers in the world today than there are those who are preaching the true doctrines of Jesus Christ. This is not only true today, but it was true in Paul's day, and thus Paul fought false doctrine. He wasn't the type to hear heresy and error preached without condemning it. He actually and vigorously opposed and fought against the heretics who preached falsely in his day.

There were unionists then just as there are today, who want to unionize and fraternalize the church which Jesus built with the false churches which have been built by men. Paul contended with them. He wasn't a unionist in any sense of the word. To be sure he believed in unity, but he did not believe in union. Listen: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17). In this verse Paul would declare that it isn't enough to just mark the man who preaches falsely; Paul declares that we are to actually avoid him. This, of course, was the policy of his ministry.

Then when he wrote his second letter to the Thessalonian Christians, he discussed this same question of unionism again. Listen: "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. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." (2 Thess. 3:6, 14). Paul thus went so far as to urge all believers to have no company and no fellowship with anyone who preached any doctrine other than that which he preached.

When he wrote to young Timothy, it was with the same message. "Having a form of godliness, but denying the power thereof: from such turn away." (2 Tim. 3:5). He declared that in the last days there would be plenty of people who would have a form of godliness, but who would deny the power thereof. Well, ev-

ery church today has a form of godliness, but there are mighty few but what deny the power of God both in salvation and in the keeping of those that are saved. Paul thus urged against unionizing with such heretics, for he said, "From such turn away."

Then again Paul fought against the heresy of salvation by works. Then and now there are plenty of people who believe that a man is saved by what he does, or at least partially through his own efforts. Listen: "And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them." (Acts 15:1, 2). You will notice this expression, "No small dissension and disputation," which means that the apostle Paul stood his ground and fought against these legalizers from Judaea who were teaching salvation by works.

All through his ministry, Paul had these to contend with, just as we have to contend with them today. How he scorned them and held them up to ridicule when he wrote to the churches at Galatia. Listen: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:6-9). This is strong language, but no stronger than it should be; and I am ready to say today that any man who preaches salvation by works, that that man shall be accursed, and that he is as certain of hell if he believes what he preaches, as though he were already there. I measure my words, beloved, when I make this statement, for I realize that it means that nine-tenths of the so-called preachers of the world are sure of hell if they believe what they preach.

Then again, the apostle Paul in fighting against false doctrine, fought against speaking with tongues. There are some so-called churches today who declare that the speaking with unknown tongues is an evidence of salvation. In his day, Paul had this heresy likewise to fight against. Hear him: "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." (1 Cor. 14:19).

Then he also fought against the observance of special days. "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain." (Gal. 4:10, 11). These churches of Galatia were observing special days, and Paul actually wondered if perhaps he had not labored with them in vain. I just wonder what he would say if he could come back to this modern twentieth century and see the festivities, the parades, the paganism of the heathen Christian festivities which he would be compelled to observe from now on to the end of the year. And then I wonder what he would think and say when the Easter season came around, when the sisters who had

not been to church since Christmas, or doubtlessly since the Easter before, come parading into church with their new spring finery on—I just wonder what Paul would say. I have an idea that this man of God who fought against unionism, and salvation by works, and all other heresies—I have an idea that these modern church members would come in for a stirring rebuke from the apostle Paul on Easter Sunday. To be sure it is fitting for every preacher to wish his Easter congregation a "merry Christmas and a happy New Year," for in the case of most of them he will possibly not see them again until next Easter. However, I have an idea in the light of Paul's experience of fighting false doctrine, that he would doubtlessly wish them accursed for their observance of special days.

Thus you see, beloved, when Paul compares his life to a contest it is a fitting figure of speech. He had fought against wild beasts; he had fought against immorality; he had fought against worldliness; he had fought against false doctrine. Truly he could come to the end of his experience by saying, "I have fought a good fight."

### II

Then in the second place, the apostle Paul compares his life to a race. He says, "I have finished my course." In his mind, he was thinking of a race course, having doubtlessly observed the Olympic games from time to time. As the runner might go around the track and thus finish the course, Paul now looks backward over his experiences and out toward the executioner's sword which is soon to send his soul into heaven, and declares, "I have finished my course." He realized that he had just about gone around the race course for his last time.

This course began on the road to Damascus. It began the day that God saved him when he was going to persecute the Christians residing at Damascus. With a light shining out from heaven, he fell to the ground and was instantly convicted of his sins. God at once spoke and reminded Paul that He was pricking him, and that in his rebellious opposition, Paul was kicking against the pricks. Listen: "And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." (Acts 9:6) From that day, Paul's course began.

Throughout it all, it was a course which was led by the Holy Spirit. Paul never made a move without the Holy Spirit directing. When he was first sent forth to preach, it was under the direction of the Holy Spirit. Listen: "As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." (Acts 13:2, 3). All through his ministry, and all along this course of life, the Holy Spirit led him daily. You remember at one time he wanted to preach in Asia, but the Lord shut the door in his face and would not allow him to preach longer in that land. Then the Lord gave him a vision of a man in Macedonia urging him to come over there and preach the gospel in Europe; and thus, with the Holy Spirit forbidding him to preach in Asia and leading him unto Eu-

(Continued on Page Four)



**"THE LIVING AND DYING OF A GREAT CHRISTIAN"***(Continued from Page Three)*

rope, the apostle Paul journeys thence and began mission work in Europe for the first time. All through his life it was thus, for he constantly waited for the Holy Spirit to direct him.

Then too, this course which began on the roadway to Damascus, was not only led by the Holy Spirit—it was a missionary course as well. What a great missionary was the apostle Paul! He preached numberless sermons and traveled numerous miles. He dotted the whole New Testament land with New Testament churches, and preached the gospel of Jesus Christ in regions where the Word of God had never yet been preached. Listen to his own testimony as to his missionary endeavors: "Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." (Rom. 15:19, 20).

His missionary efforts put us modern Christians to shame. Without sufficient food, without sufficient clothing, and through all kinds of difficulties, Paul continued his mission work, suffering persecutions day by day. Listen: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods; once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." 2 Cor. 11:24-28.

This course which began on the road to Damascus, and which was dominated by the Holy Spirit, and characterized by an intense missionary activity, was, of course, filled with many persecutions. It wasn't an easy time that Paul had in preaching. When he left one town going to another, he could probably say to the believers there that if they wanted to write him, they could address him in care of the city jail, for usually that's where he spent a great deal of his time. At Philippi he and Silas were beaten and locked in the stocks of a Roman dungeon to spend the night. At Lystra he was stoned and left for dead. Thus it was in all of his ministry—his course was filled with many persecutions.

And now that he is about to come to the end of his life, he says, "I have finished my course." It is true he had just about gone around the track, or around the race course for the last time.

**III**

In the third place, he compared his life to a stewardship, for he said, "I have kept the faith." This was a day when men denied the faith on pain of death. Yet, Paul never denied it. It almost cost him his life several times, and finally resulted in a Roman execution, but he never denied the faith—he always stood up for the things which he be-

lieved, and which he had been taught of God.

In this connection, he reminds me of Polycarp, who lived less than a hundred years after Paul's day, and who was also a great Christian. When he was about to be burned for his faith, one who would correspond to an attorney, stepped up to his side and said, "Polycarp, I could save you if you would just renounce your faith." Whereupon this aged Christian said, "Eighty-six years have I served Him; He never wronged me; how can I forsake Him now?" And with that statement, he stepped into the fire.

Thus it was with the apostle Paul. Throughout all of his life Jesus had never denied him, and in it all, Paul had refused to deny Jesus. He could actually say, "I have kept the faith," for he had preached every doctrine that is to be found in the Bible. He had condemned every sin that the Bible condemns. He had stood for the things of the Scripture, and therefore as a good steward, could say, "I have kept the faith."

And now the apostle Paul faces the future. Listen: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4:8). How gloriously he faces the future, and how wonderful it is as his life comes to a close, that he can make such a statement!

What a contrast between the future that Paul was facing, and the future that lots of Christians face today. I can imagine two ships coming into harbor. On one every mast is broken, every bit of canvass is torn, the cargo is lost, there is a leak in the hull of the vessel, and the ship itself is being towed. In contrast, the other vessel has every mast standing, every sail filled, the cargo is intact, and the vessel is met with the shout of men and the boom of artillery. This is the difference in the way in which Christians die. Many just barely creep into heaven, while a few, like Paul, gloriously come to the end of the way with a bright future before them, and with a glorious prospect of an everlasting reward awaiting them.

And now with his life of suffering behind him, with the battles all fought, the race all finished, and the faith securely preserved, and with this future of peace before him, he now urges others to be faithful, for he says, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." (2 Tim. 4:1, 2). In the light of the experiences of this great child of God, and in view of the living and the death of this great Christian, may the words of the old song be the prayer of each of you who listen to this broadcast today:

"Take my life, and let it be  
Consecrated, Lord, to Thee.

Take my moments and my days;  
Let them flow in ceaseless praise.

Take my hands, and let them move  
At the impulse of Thy love.

Take my feet, and let them be  
Swift and 'beautiful' for Thee.

Take my voice, and let me sing  
Always, only, for my King.

Take my lips, and let them be  
Filled with messages from Thee

**SUNDAY SCHOOL TEACHING THAT IS A FARCE AND HOW NOT TO DO IT***(Continued from Page One)*

REFERENCES ALL OVER THE BIBLE is another plan that is a failure. Reference chasing is one of the most nonsensical pastimes that any Bible student can engage in. We need to remember that marginal references are all man-devised, and that the ordinary reference scheme is based upon the mere accident of words. Often the same word is used by different writers in different connections and in different senses entirely, so the chances are the "reference chaser" will become hopelessly confused and led astray. Teacher and class had better confine themselves more particularly to the lesson in hand, and not wander up and down the Bible and up and down the centuries chasing references based on the mere accident of words.

5—THE PLAN OF HAVING THE CLASS DISCUSS THE LESSON IS USUALLY A FAILURE. Many a teacher thinks that he has scored a triumph in the pedagogical art if he can only succeed in getting up a big class discussion. Such discussions are, as a rule, nothing less than debates, and often end in a big fuss. To hear those who have a very limited knowledge of the Bible loudly exclaim, "Now I THINK THIS MEANS SUCH AND SUCH," always grates upon our sensibilities. The word of God is not to be handled in such a way. It is too sacred to become the toy of an "I think" club.

Certainly a teacher should welcome a certain amount of questions (if they are on the lesson) and should permit a certain amount of reverent, well-guided discussion. But the teacher should remember that he (or she) is teaching the lesson—not the class. And if the teacher is not capable of teaching the lesson, he ought to quit.

**How Should Teaching Be Carried On?**

We offer some suggestions along this constructive line:

1—THE NONSENSICAL INTERNATIONAL LESSON SYSTEM PLAN OUGHT TO BE JUNKED. No other school attempts such a system. The Bible itself ought to be substituted for "literature" and it should be studied book by book. Any teacher who can't teach the Bible has no business trying to teach at all. Any pastor who is incapable of teaching and leading his teachers is unfit as an interpreter of the Bible and needs to be taught himself.

(Editor's Note: For nearly twelve years, this plan has worked perfectly at Russell.)

2—THE TEACHER SHOULD MASTER THE CONTENTS OF EACH CHAPTER, and should prepare a careful outline before he stands before his class.

3—THE TEACHER SHOULD BE IN CHARGE OF THE CLASS and should act authoritatively as teacher. He should be able to speak with authority such as to prevent useless

Take my silver and my gold;  
Not a mite would I withhold.

Take my intellect, and use  
Every power as Thou shalt choose.

Take my will and make it Thine  
It shall be no longer mine.

Take my heart; it is Thine own  
It shall be Thy royal throne.

Take my love; My Lord, I pour  
At Thy feet its treasure-store.

Take my self, and I will be  
Ever, only, all for Thee."

May God bless you all.

**THIS IS ONE OF THE TRACTS WHICH BRO. DICKERSON IS USING IN BRAZIL***(Continued from Page Two)*

righteous into life eternal". Matt. 25:46. There is no other judgment for the saved. John 5:24. Rom. 8:21. We have been judged already, on our Savior, and all our sins fully pardoned. "Believe on the Lord Jesus Christ, and thou shalt be saved. . ." Acts 16:21.

speculation and discussion. In other words, the teacher is there to teach—not to be taught.

4—THE TEACHER SHOULD REMEMBER THAT THE CLASS IS NOT AN OPEN FORUM; NOT A BUSINESS MEETING, AND NOT EVEN A PRAYER MEETING. Often most of the time is taken up on Sunday morning by officious and officiating officers, or by the discussion of business matters, or by extended and numerous prayers. We have even known it to be the practice of classes to read a "devotional" passage of scripture that had no earthly connection with the lesson to be taught. All of this merely results in the defeat of the real purpose for which the class has presumably assembled—to study a lesson together.

**A Word About Organized Classes**

That word is this: WE DO NOT BELIEVE IN THEM! That is, we do not believe in organized classes as they are commonly organized. The writer of these lines is teacher of a class of over fifty men, and back some time ago, we junked the organized class plan. We quit having a "president" and a lot of straw boss officers that, in reality, amount to nothing of practical value. As teacher, we prefer not to attend to all of the details, nor to assume all responsibility, so we have a "chairman" who opens the class, sees that visitors are recognized; sees that they are supplied with the scriptures; sees that the classroom is comfortable; makes any introductory remarks necessary and as SOON AS POSSIBLE turns the meeting over to the teacher so as to give him plenty of time to teach the lesson. If we have special tasks that need performing, we handle these through committees appointed specifically for this purpose.

This writer's wife has a class of women, with an enrollment of at least 75, and her class is run on much the same plan. They have none of the regular organization usually deemed necessary for a modern class, and they put on no social functions at all. The thing the class exists for is to study and learn more about the Bible.

What about the efficiency of these two classes? A few Sundays ago, there were over a hundred in these two classes. Practically all had studied the lesson, AND EVERY MEMBER OF BOTH CLASSES REMAINED FOR THE MORNING WORSHIP SERVICE. In the average church, at least half would have gone home after the class period, and it would be necessary to constantly put on parties in order to get the members to attend.

We do not claim to have reached perfection in the matter of teaching or running a Sunday school class, but we have learned that our simple plan is much better than the complex plan advocated by "experts." Faith and Life.

We may tremble on the Rock of Ages, but the Rock will never tremble under us.