

THE W. K. B. S. VOICE

"I am a voice."—John the Baptist

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Some Features of W. K. B. S.

THE FIFTEENTH SESSION

The fifteenth session of the West Kentucky Bible School will open September 24, 1935. The prospects point to the best year yet in the work of teaching preachers the Bible.

A FOUR YEAR BIBLE COURSE

Our course covers every Book of the Bible. We believe the Book from cover to cover and emphasize the doctrines of grace, Baptist church truth, missions, prayer, faith, and consecration.

O. T. I studies Genesis in detail with emphasis on inspiration, the doctrines in Genesis centering around salvation, types and prophecies in Genesis.

O. T. II embraces Exodus to Deuteronomy with emphasis on God's purpose in Israel and the Messianic types and offerings.

O. T. III covers Joshua to Esther with emphasis on Old Testament Revivals.

O. T. IV surveys the poetical and prophetic books. The stress will be placed on the Psalms and Prophets (major and minor) with notice of Messianic and missionary prophecies both fulfilled and unfulfilled.

N. T. I studies the Miracles and Parables of Jesus with emphasis on His teachings.

N. T. II covers Acts with major emphasis on missions.

N. T. III embraces a detailed study of Romans, I and II Corinthians, and Galatians with stress on the way of salvation and related doctrines. No preacher is complete without a lingering study of these great epistles.

N. T. IV surveys Ephesians to Revelation with emphasis on N. T. church truth. During this study each graduate is required to prepare his thesis for graduation.

OTHER COURSES OF STUDY

We teach Bible Reading, English Grammar, Spelling, Bible Quiz, Bible History, Parliamentary Law, New Testament Greek, Spanish, Bible Sermons and Sermonizing, and a Doctrinal History of Baptists.

OUR LIBRARY FACILITIES

One of the appeals we make to the

energetic student is our library of two thousand and more volumes of Baptist and missionary, devotional and expository books. "Give attendance to reading."

TUITION AND FEES

No tuition or fee is charged any student; all instruction is free. Board, Bible, notebooks, and a book or two as a grammar will constitute the expenses of the student. And all energetic students have found some work on the side to help pay the bills.

NIGHT CLASSES

Tuesday evenings we shall study Bible Doctrines, endeavoring to present a comprehensive, historical, and systematic study of the teachings of the Bible.

Thursday evenings we shall study the Gospel of John. This is a popular class arranged for preachers and Sunday School workers, for High School and College students. We welcome visitors as well as students and preachers to join us in study of the inimitable Gospel of John.

THE H. B. T. SOCIETY

The programs in this society give the boys exercise and training in public speaking. The critic gives kindly advice on every speech. This is a practical phase of the life of our School and is very beneficial to the preachers.

THE CHAPEL HOUR

One hour each day of school we meet for chapel. We pray and sing praises to God. Our students learn prayer by praying. Here we table our difficulties and needs before our heavenly Father. This develops the student spiritually. Former students often speak of the deeper spiritual lessons learned in this hour of fellowship in intercession. Preachers should be men of prayer and faith, unworldly and unselfish, clean and spiritual.

As a part of our chapel devotions, there will be short meditations on the prayers of the New Testament.

THE SUPPORT OF THE SCHOOL

All funds have come and will come as freewill offerings when the hearts of God's stewards are stirred to send gifts. Our friends know our financial condition thru monthly reports in The Voice. No debt is ever incurred. Our one depend-

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ence is on the blessings of our heavenly Father, the gifts and provisions of friends, and what our friends say to others of the work.

THE CROSS AND THE ATONEMENT: ITS NATURE

In our preceding article we showed that the nature of the atonement is vicarious, expiatory, and propitiatory. These three words denote the relation of the work of Christ on the cross to the sinner, as his substitute; to sin, as its removal; and to God, as His satisfaction.

Expiatory Atonement

"The work of Christ in relation to sin is the culminating point in revelation, the great thing in the gospel, and the centre of interest and devotion, the main object both of attack and defence," Denney.

His death as an expiation means the removal of all obligations to suffer the penalty; the deserved punishment is averted by the cross. The punishment is a fact, the sternest fact of life, and not a mere illusion. If one denies the fact of guilt and condemnation, he treats the cross as unnecessary and a travesty in the dealings of God.

James Denney, in "Studies in Theology," page 123, well says. "The condemnation of our sins in Christ upon His Cross is the barb on the hook. If you leave that out of your gospel, I do not deny that your bait will be taken; men are pleased rather than not, to think that God regards them with goodwill; your bait will be taken, but you will not catch men. You will not create in sinful human hearts that attitude to Christ which created the New Testament. You will not annihilate pride and make Christ the Alpha and the Omega in man's redemption."

We select a few of the many expressions of the relation of the work of the Cross to sin.

The simplest and profoundest of all, "Christ died for our sins," I Corinthians

15:3. "To separate out what we call the spirit of His death, and say that the virtue of it lies in that, and not in the mere abstract fact of dying, or in death as a merely physical occurrence, is to draw distinctions which the apostles did not draw, and to miss, in doing so, the very nerve of their gospel," Denney, page 105.

"Who gave Himself for our sins" and "Who loved me and gave Himself for me," Galatians 1:4 and 2:20, touch the deepest strings in the hearts of those who love Him as their Savior. No touches are needed to show that His motive in giving Himself was to deliver us from the guilt and condemnation of our many sins. "We ought to have that impression of its greatness, of its soul-subduing power, which the apostles had, before we begin to make small remarks about it," Denney, page 104. And then no soul can praise Him enough for what He did.

"He offered one sacrifice for sins forever," Hebrews 10:12. Its solitariness, completeness, and finality grow from the fact of the offering of Himself as the expiatory sacrifice for the removal of the guilt and condemnation of sin. No other statement measures up to the facts in the passage and the Old Testament picture. The word suggests a carrying or bearing up to or toward a sacrifice.

"Christ was once offered to bear the sin of many," Hebrews 9:28; I Peter 2:24. The word denotes a carrying up or bearing up. The picture tells of the bearing up to the altar the sacrifice; so Jesus bore up to the cross our sins in order to expiate them. "He puts it away by bearing it. He removes it from us by taking it upon Himself. And He takes it upon Himself, in the sense of the New Testament, by submitting to that death in which God's condemnation of sin is expressed. In the Bible, to bear sin is not an ambiguous expression. It means to underlie responsibility and to receive its consequences; to say that Christ bore our sins is precisely the same thing as to say that He died for our sins; it needs no other interpretation, and admits of no other," Denney, page 104.

"Behold the Lamb of God that taketh away the sin of the world," John 1:29; I John 3:5. The word signifies to lift up, to bear, to take on one's self a load and bear it away, to remove. The picture implies a deserved load of guilt and condemnation for sin and a complete removal by Christ so that the sinner neither bears it nor is punished for it.

"Repent ye therefore and be converted that your sins may be blotted out,

when the times of refreshing shall come from the presence of the Lord," Acts 3:19. The word here used means simply to wipe out, to blot out, to erase, to obliterate. In the light of the truths presented in the preceding articles, this can mean no less than the obliteration of all guilt and the wiping out of all condemnation for sin. Happy the soul who has his sins blotted out!

"He appeared to put away sin by the sacrifice of Himself," Hebrews 9:26. The word for "to put away" means to set aside, to cancel, to abolish, to disannul. Denney, page 108, says, "His death is conceived as putting away sin, because in that death our condemnation came upon Him. That is the apostolic interpretation, the apostolic theory, of the atonement. That is the ultimate fact which gives significance to Christ's death, and makes it a sin-annulling death. It is a death in which the divine condemnation of sin comes upon Christ and is exhausted there, so that there is thenceforth no more condemnation for those that are in Him."

A STRANGE EXPERIENCE MEETING

Having heard of the death of a friend, I sat down to think thereon. I soon became unconscious of my surroundings, and this is what I saw. I thought myself with a friend fastly driving down a road, which for wideness and beauty of construction, for luxury and sin of living, and for number and variety of travellers, I had never seen the equal. Shortly we were admitted thru a gate on whose arch I read:

That those who enter here
Must leave all hope behind
May stand on other gates,
But those who enter here
Will to their sorrow find
Their own eternal fate.

Being admitted to the black and fiery domain, I saw a face familiar to me back in the world. "Why did you come here?" I eagerly asked. His countenance fell instantly, but I pressed for an answer. "Partly because," he gravely replied, "you, tho you were a Christian and we were 'buddies' for years, never once warned me of this place." My heart sank within me; I tried to apologize but all to no avail.

While my chargin was momentarily increasing and my thoughts troubled me too deeply for words, I listened to various answers given to my friend who asked the same question that I did. One said, "My conceit in my college days

made me a devotee to the theories of Darwin, Payne, and Ingersoll; upon every return to my home and the little country church and Sunday School, my loving parents besought me to give up my atheistic, evolutionistic, and rationalistic tendencies. My conceit classed them as out of date and preferred the theories of my winsomely intelligent professor. I laughed at my one-time associates, Sunday School teacher, and the pastor of the little country church. My mind became engrossed in material things, and I gave the matter no further consideration after my graduation. At thirty-nine my career as a reputedly brilliant lawyer came to an end in a moment in a car wreck. The rest is evident; I'm here."

Another said to my friend, "In my college days I took to reading literature that questioned the accuracy of the Bible. I came to admire Jesus merely as the world's greatest Teacher, the supreme Martyr to the truth as he saw it. I disgusted those old theories my mother and father taught me that the Bible was the very word of God, that the Blood of Jesus saves, that there was a terrible hell, and that there was a blissful heaven." Between intermittent sobs, I heard him utter in mournful tones, "If I . . . had only . . . believed what . . . my dear old father . . . and my precious mother . . . believed, lived, and taught me."

Gradually I threw off my perturbations of soul and asked the same question of another face I recognized. He replied, "My theory, as you recall, was that heartfelt religion was unpsychological, that man's total ruin in sin was an insult to man's unique nature, that religion was a mere matter of the mind, and that how you lived, treated your neighbor, and met your debts would determine one's destiny. I had the cloak of church membership and baptism, but I lacked the robe of Jesus' spotless righteousness. And," he sobbed, "I'm here."

Then I heard again one whom my friend had known, "My hope rested in what I did for God; I strove to obey His commands; I felt I had obeyed them to date. I could not then see that salvation depended wholly upon what Jesus did on the cross in paying the sin debt, that all I had to do was to come as a wretched sinner in simple repentance and faith. I caught the husk of works for salvation but missed the ear of salvation thru the sin-atonement of the Son of God. I had depended on myself instead of casting myself on God's mercies in Jesus

Christ."

My lips could barely whisper to an aged man my common question, "Uncle, why did you come here?" His startlingly sad answer turned my musings to wakefulness and surcharged my heart with seriousness in telling men of Jesus Christ, My Savior. He sobbed out his story, "I always expected to be a Christian but I refused every offer of the gospel. I put off salvation too long. I now know . . . the full sadness . . . of those terrible words. 'It' . . . even my salvation . . . 'might . . . have . . . been'."

NEWS AND TRUTHS, SEPT. 15, 1906

Christ by His death paid the penalty of all our sins up to the time we die; Christ by His life and ever living intercession puts an end to the power of sin over us.

God's standard of holiness is not morality but spirituality.

The problem of redemption was to justify the sinner without justifying his sin or as Paul put it that God might be "just and justify the ungodly." Justice demanded the exaction of the penalty of a broken law. God could not, because of His holiness, wink at or compromise with sin by justifying guilty man unless the penalty of his crimes was paid. Jesus came and took our place under law and obeyed the law for us and then "died for our sins" and thereby redeemed all who trust Him, not only from the curse of the law but from under the law itself. So Paul says we are "justified freely by His grace thru the redemption in Christ Jesus."

The greatest sins are those of the heart. Rebellion, treason, stubbornness, pride, worldliness, covetousness, and unbelief are all sins of the heart. There are no greater sins than some of these.

THE PILOT OAK MEETING

The Editor preached twenty-eight times for the Pilot Oak Baptist Church, Graves County, and Pastor C. A. Smith July 15-25. There were four professions, two additions by letter, and seven by baptism. The Church proposes to remodel their church building.

This is in the community of the split between the Boaz ("Can't-help-its") and Kirkland ("Can-help-its") wings of the Hardshells. Many times we had occasion to point out the differences between the Hardshells and the Missionaries. We explained, too, that a belief in election (eternal, personal, and unconditional)

does not make one a Hardshell. We asked them the following dozen questions. The Hardshell answered, "No." The Missionary always answered, "Yes." No one who affirms on these questions is a Hardshell, and it is the height of unfairness for any one to call them so.

Do you believe sinners are subjects of gospel address?

Do you believe a sinner can be saved without the gospel?

Do you believe a man must repent and believe before he is saved?

Do you believe that even the elect must repent and believe or be forever lost?

Do you believe Christians should pray for the salvation of sinners?

Do you believe sinners should and must pray for their own salvation?

Do you believe in personal work in winning the lost?

Do you believe in Sunday Schools?

Do you believe in prayer meetings?

Do you believe we should preach the gospel to all men?

Do you believe that one can know here and now that he is saved?

Do you believe there is a sufficiency in the death of Christ to save all men?

Another interesting sidelight is that a boy not yet ten years of age was recently baptized into one of those Hardshell churches.

And, again, the local Methodist preacher is to be commended for his honesty. He said that the oldest church in history is the Baptist. All who care to investigate history will acknowledge that.

"There cannot be a clearer proof that man is a fallen creature than the fact that he can love sin and take pleasure in it," Ryle.

"I am not bound to win but I am bound to be true. I am not bound to succeed but I am bound to live up to the light I have," Lincoln.

Atheism, Modernism, and evolution do not get nearer God, Christ, and Christianity. Their pace sets them in the opposite direction.

Every Christian ought to be a Christologist (one versed in the things of Christ Jesus the Lord).

The personal realization of our lack of worth and of our positive demerit will rid us of that unpardonable judging of others.