

Serials
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THE W. K. B. S. VOICE

"I am a voice."—John the Baptist

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NO 33

Reactions For Prohibitionists

Our reactions to either victory or failure tell of what metal we are made. The chameleon-like prohibitionist who changes with public sentiment is a danger signal. Indifference or discouragement in this fight ill becomes a soldier of the Cross. Prohibitionists cannot give up because it is a fight for the right against wrong. A priceless principle is at stake, and we do not have the word compromise in our vocabulary. (We found it in the dictionary).

We note the changed frontage of the wets. Even the repealists now headline themselves as "wets" tho they claimed they were not wet when they were working for repeal. They also call the "emergency legislation" a farce and farcial. That means therefore, judged out of their own mouths, that they who made and sold liquor in Kentucky under such a farce were moonshiners and bootleggers and should be indicted.

The Associated Press released the news that five Louisville liquor dealers have sued for their license fees of \$865,000 on the ground that what the March 1934 Legislature did in turning liquor loose in Kentucky was unconstitutional. Who said they wanted to be taxed? Why then begrudge what they paid? Who sponsored the "legislation" that they now wish declared unconstitutional? The liquor dealers and manufacturers. Another and wicked change of frontage.

The Drvs must bring a counter-indictment against them for "moonshining" and for "bootlegging" if their licenses were illegal. You cannot avoid both Scylla and Charybdis.

We must start a never-let-up campaign of teaching the evils of liquor. Preach it. Teach your Sunday School class. Teach your children. Demand more emphasis on the evils of liquor from the public school teacher. Republish tracts, books, and songs against liquor. Sing again temperance hymns. Urge the signing of temperance pledges.

Vote for drv men for all official positions. Help make the laws of regulation strong and wise. Give a hint to your senator and representative. Enter the campaign against the bootlegger with renewed vigor. Let witnesses, jurors, and

judges have a conscience against liquor when they act. Let Baptists put temperance reports to the front again in their associations and conventions.

Begin now your work toward a local option election next fall. Begin now the work for a state vote in 1940, which is as soon as we can vote on it as a state. The constitution forbids a vote on an issue oftener than five years.

Why have we been reading of the speeding up of production of liquor if there will be no greater demand for it under full license?

We have the best illustration in the history of mankind of the power of propaganda and advertising. If Christians would spread the truth as assiduously as repealists have fought prohibition in the last few years, what could be done in making known the blessed Gospel of Grace? But the line runs thus: "The children of this world are wiser in their generation than the children of light."

SEE FOR YOURSELF

Many have been misinformed about the Bible School. Our one answer is this. "Do not take our word nor the word of others; come and see for yourself." We say this to prospective students, to potential friends, and even our enemies.

One Brother was told that we taught that certain ones were eternally predestinated to go to hell and they could not be saved if they desired. Come, see for yourself that we teach that election puts no barrier to the salvation of any man, that election is never exclusive but always inclusive, that every man who goes to hell has himself alone to blame for it.

Another Brother objected that the School opposes all the organized work of Southern Baptists. We stand just where Brother Taylor stood. We think that there are irregularities in our work and dare to point them out in a kind spirit, but we are proud that we are Southern Baptists and do cooperate as far as we can. Constantly prayers are offered for all our mission work.

Is it honest to bring charges against us when you do not know about these items.

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THE EXTENT OF THE ATONEMENT

Caution becomes us here as in no other phase of discussion on the atonement in order that we may see the relative value of different aspects of the atonement. We must not exalt subordinate matters above essential. To answer, "What is the atonement?" and "How may I share its benefits?" is indefinitely more important than to tell for how many He died. Too often those who discuss this phase of His work argue as though it were the most important phase of Jesus' work.

There are two extremes on this question before us. Some assert that Christ died for all men in exactly the same way and degree. Others see the hidden Scylla of this view and lead us into the whirring and confusing Charybdis of saying He died for the elect only. We hold a median view between the Hyper-Calvinistic and Arminian views.

(Some charge that the view we hold and what Brother Taylor taught is the Arminian view because we believe that Christ died for all men. Why do most Calvinists, even Calvin himself, hold our view of some phase or phases of universality in the death of Jesus Christ.)

Certain distinctions which we hope to set forth clearly should sober both sides of this discussion.

We must distinguish between atonement and redemption. Graves quotes Hovey as saying, "Propitiation—is distinguishable from redemption, since it does not imply actual deliverance from wrath," *The Seven Dispensations*, p. 106. "Atonement is the provision. . . The atonement, as such, does not save any," *The Christian System*, Smith, p. 478f. Much needless confusion would never have been had we seen at the cross of atonement and propitiation a universal sufficiency and provision and in the actual redemption of His own a special efficacy and application.

Another helpful distinction. Theologians without number have shown that there are two phases of God's will. There is His secret, decretive, purposive will. The fulfillment and accomplishment of His will

of purpose is based on the power, truthfulness and unchangeableness of our God. There is, too, His revealed will of pleasure and desire. This revealed will may or may not be accomplished. When His will of purpose and will of pleasure run parallel, both are sure of fruition. When His will of pleasure is broader than His will of purpose, to that extent His will of pleasure will not be done.

"All that the Father giveth Me shall come to Me," John 6:37. This asserts the full accomplishment of His will of purpose. Arminians and others deny this and other scriptures of like import. Compare Isaiah 53:10-11.

"God our Savior Who will have all men to be saved and to come unto the knowledge of the truth," I Timothy 2:3-4. Compare II Peter 3:9. But the Hyper-Calvinists and others deny this passage.

If Baptists who differ on this would read without prejudice as they ask Methodists to read Matthew 3 and Romans 6, the whole controversy would vanish. Each side has a phase of truth. The error is that each side pushes his truth to the exclusion of the other. Whether we can state the facts as they are or show the proper relation is not the question. Both phases, the special and the general, of the atonement are in the Bible, and I believe.

The answer to why all are not saved is in the depravity of man, not in the atonement of Jesus Christ. The answer to why some are saved is in the certainty of the divine purpose, not in man's free will.

A special design does not destroy a general, nor does a general design destroy a special. Only those with a theory explain the general as special or the special as general. The truth of the general aspect in the death of Christ does not depend on a certain view of certain words or passages but the consistent and unhampered statement of it in universal language.

"Christ's special design does not exclude a more general design." Smith, p. 480. Did Christ have only one design in His death? To illustrate: I love all; I love my wife and baby. Is my special love for my wife and baby proof that I do not love you? And, is my love for all men proof that I do not love my wife and baby? I taught my entire class; I taught John. Does special tutoring of John exclude the general teaching of the class? Or, does general teaching of the class deny the special teaching of John? Take a scriptural illustration. One Gospel says Jesus gave sight to blind Bartimaeus; another Gospel mentions two. Are these mutually exclusive?

We close by quoting A. T. Robertson on Hebrews 2:9 in his "Word Pictures," "The death of Christ (Andrew Fuller) was sufficient for all, efficient for some." I Timothy 4:10.

THE MISSING LINK OF HARDSHELLISM

Evolutionists cannot find the missing link between man and the monkey, nor can Hardshells find the missing link to prove their theory that men can be saved without the gospel. If Hardshells will find one man who is saved by the grace of God in Christ without a word of the gospel, they will have their missing link.

Those who have grown up in a gospel land always hear the gospel before their salvation. Hardshells will have to produce the missing link from lands where the name of Jesus has never been mentioned in any way. Trot out that man who never heard a word of the gospel and let him say he has been saved by the grace of God in Christ. Hardshell's cannot find him. He does not exist. He is missing. They should put up or shut up. Produce the man who is saved and yet never heard the name of Jesus or stop slandering the gospel of God.

But we can produce countless numbers who say that the gospel, read or heard, brought the light of salvation in Jesus Christ to their souls. If the gospel is not necessary to salvation, why is it always present in salvation? Why does it bring men to salvation? Why does not some man get to salvation without the gospel? If we can produce numberless instances, why cannot Hardshells produce one solitary case of salvation without the gospel?

"In Whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in Whom also after that ye believed, ye were sealed with that Holy Spirit of promise." Ephesians 1:13.

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PASSING

While day is sinking in the west
Another soul goes out to rest,
Finishing too life's little task,
Passing beyond in bliss to bask.

But what means this that's left behind?
Influence sweet and strong and kind,
A blessed part of that pure soul,
To strengthen me on toward my goal.

The scene of souls that pass away.
With brightness of the sun's clear day
Betokens such a passing fair,
I wish 'twere mine when I get there.

Influence left by that one's life
Shall help me on amid life's strife;
Thus feeling on, drawn by the ray,
I cherish that I'll pass that way.

SUBSCRIPTION CAMPAIGN

Between now and Christmas we are making a drive to increase our subscription list. Until then we are offering The Voice for thirty-five cents a year, new or renewal. Many interesting things are ahead of us. The articles on atonement, the fight against liquor, an article on the commemoration of 400 years of the printed English Bible, etc.

If you would like to take subscriptions, we are offering a good cash commission. Write us. If you would like to get books for your work, go to work. For one subscription, we are giving "Bible Evangelism," by W. W. Hamilton. For five subscriptions we will give you any fifty cent book you select. For nine subscriptions, you chose any one dollar book.

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AMAZON VALLEY MISSION RALLY

The friends of the Amazon Valley Mission will meet for their fourteenth annual rally with the Arlington Baptist Church, Arlington, Kentucky, November 19 and 20. Arlington is on U. S. Route 51. This work is in no wise unfriendly toward the work of Southern Baptists but is supplementary thereto. We are Southern Baptists and support the mission work of the greatest body of people on this earth.

The program follows:

Tuesday Morning

- 10:00—Devotional—L. W. Carlin.
10:20—Annual Sermon—Carroll Hubbard.
11:20—Election of officers and appointment of committees.

Tuesday Afternoon

- 1:30—Devotional—J. W. Brown.
1:40—The Great Commission—Roy O. Beaman.
2:10—The Attitude of This Mission Toward All Other Mission Work Done by Southern Baptists—C. H. Wilson.
2:45—Our Doctrinal Deliverance—J. D. Coleman.

Tuesday Night

- 6:30—Devotional—C. E. Robertson.
6:45—The Needs of the Amazon Valley—Hicks Shelton.
7:30—Colportage Work—E. C. Brewer.

Wednesday Morning

- 9:30—Devotional—Harvey Ayres.
9:45—Business.
10:20—Alien Immersion—J. R. Flynn.
10:50—Open Communion—A. M. Hawley.
11:20—Prayer and Missions—R. H. Hampton.

Wednesday Afternoon

- 1:30—Devotional—Song and Prayer.
1:45—Query Box.
2:00—Bible Evangelism—Birchett Kemper.
2:40—Miscellaneous, Report of Committees.
3:00—Board Meeting.

The Arlington Church Gladly Entertains All Who Attend
Committee: W. W. Dickerson, J. R. Flynn,
H. F. Nunley.

PROHIBITION PLEDGES

Below we are publishing a prohibition pledge with the hope that thousands of them will be signed and followed. We are printing them substantially as below. We are omitting the fourth item from some of them because some Christian women could not conscientiously sign it. When you order indicate the amount of each. We are printing them on an extra good paper, durable and flexible, and are not hoping for any profit. Order some and get your friends, young and old, to sign

it. Forty cents for a hundred; six cents a dozen. We accept stamps and pay postage.

"Since I believe that the evils of intoxicating liquors are great and that liquor destroys homes, causes personal griefs, and dishonors God, I do hereby pledge before God and man:

First, never to drink anything intoxicating.

Second, never to help make or sell or transport liquor.

Third, to intreat those who drink, sell, make or transport liquor to abstain therefrom.

Fourth, always to vote against liquor."

WHY BE A BAPTIST FUND

C. W. Dickerson.....	\$1.00
Mrs. Z. T. Conner.....	3.00
Buffalo Avenue Church.....	1.00

A CONCRETE CASE

A doctor's wife stood at the polls at Benton and said, "vote 'yes' to vote against liquor." Another sister knew the facts and made her acknowledge that she meant vote "Yes" to vote for licensed liquor. Yet she had wickedly misled some women who would have rightly voted "No" if she had not wickedly tampered with them.

The General Association of Kentucky Baptist met this week at Ashland while The Tennessee Baptist Convention convened at Paris.

PRAY FOR ETHIOPIA

"Ethiopia shall soon stretch out her hands unto God." Psalm 68:31. Pray that God will give them victory against the cruelties of Italy and "Il Duce."

NEWS AND TRUTHS; SEPT, 29, 1906

Studying is the daily work of a school boy or girl; as much so as farming is of the farmer or selling goods is of the merchant. And yet, some people, who hold up their hands in holy horror at selling goods or plowing on Sunday, will let their children study on Sunday. All such are desecrators of the Lord's Day; and God says, "Happy is he that condemneth not himself in that thing which he alloweth."

The Holy Scriptures should be the test and touch-stone in everything, whether of conduct or creed.

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