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# THE W.K.B.S. VOICE

"I am a voice"--John the Baptist

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No. 39

## A COURSE IN THE WHOLE BIBLE

### CAUTION AND CONVICTION IN THE MINISTRY

#### 1936 Graduation Address

**"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves". Matt. 10:16.**

This practical admonition of Jesus to the Twelve has an abiding message for preachers of our day.

Here we have an indication of the acquaintance of Jesus with nature. He chooses the traits of four members of the animal kingdom to portray the character of ministers, their difficulties, and their equipment for meeting these perils. Incidentally, be a student of nature but not a worshiper of nature. Learn to draw illustrations from the animal kingdom.

Truth is many-sided; one picture can not tell it all. So is Christian character many-sided; no one illustration can picture it all. The minister has to watch his growth of various traits lest he become fractional or lopsided. Christian character is a bunch of luscious grapes, not a single fruit—variety midst unity.

How well Jesus knew the future and foretold the perils they would encounter. He knows, that is enough: I obey, that is safe.

These strange instruction words are particularly needed by preachers. No class of men needs more deeply to guard against falling into the error of seeking the wisdom of serpents without the regulative guilelessness of doves and against displaying the stupidity of doves without the keenness of serpents.

"Behold" is a call for attention to a new thought and important. The Master Preacher deserves to be heard: His message is weighty and vital. What He was about to say and do deserved their best.

How much more expressive these pregnant figures are than this literal statement of the admonition. "I send you forth in the midst of perils; be therefore prudent and innocent."

Our text falls into two distinct parts: the commission issued and the conduct enjoined. They stand tied together with the little word "therefore".

#### I. THEIR COMMISSION.

1. **A Divine Commission.** The "I" is emphatic and well-rendered in Weymouth, "Remember it is I who am sending you out, as sheep into the midst of wolves; prove yourselves as sagacious as serpents, and as innocent as doves." We are to look to Him that we may look to our task aright. Think of Him more than of the task He has given, then the task will be a delight. How foolish it is for a preacher to become so engrossed with his work that He forgets the Lord of the work.

His word moves us to obedience whatever the outcome. It is foolhardy to go if Jesus did not send: it is equally bad to disobey His behest. It is not a mere firm, or even a church, a board, an association, or a convention—though these have their place—but it is a living and pulsating Person that sends us.

"Jesus is conscious that connection with Him will be a source not only of power, but of trouble to the Twelve" (Bruce). Hence this pledge of protection. "Never forget that I sent you; I will protect and support." "He put us here", they could say. What a stay in the storm! A deep and abiding

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#### A Bit of History

The West Kentucky Bible School was launched November 1, 1921, to meet a felt need for the training of preachers in West Kentucky and elsewhere. For eleven years H. B. Taylor, pastor of Murray Baptist Church, Murray, Kentucky, and editor of "News and Truths", was president and chief teacher. Since his death four years ago, Roy O. Beaman, now pastor of the West End Baptist Church, Paducah, Kentucky, has been the President. The sixteenth year will begin September 29, 1936.

#### A Four Year Bible Course

Here is a Bible Course that gives the preacher a working knowledge of every book of the Bible in four years:

O. T. I studies Genesis in detail with emphasis on inspiration, the doctrines in Genesis centering around salvation, types, prayers 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 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 offer two years of Bible Reading, four years of English Grammar and Theme Writing, Spelling, Bible Quiz, Parliamentary Law, Spanish, tutoring in Hebrew, two years in Music, and four years in New Testament Greek.

**A DOCTRINAL HISTORY OF BAPTISTS** traces the beliefs of Baptists through the centuries.

**BIBLE HISTORY** gives a bird's eye view of both Testaments.

**BIBLE PREACHERS AND PREACHING** seeks to learn from Old Testament prophets, the apostles, and especially Jesus the art of preaching.

**BIBLE DOCTRINES** systematizes the teaching of the Bible in a comprehensive way, with Pendleton's "Christian Doctrines" as collateral reading.

**BIBLICAL THEOLOGY** develops the teachings of each period of the Bible, grouping the teaching around the outstanding men of each period.

**JOHN'S GOSPEL** is a popular and homiletical study of this inimitable book.

**BIBLE PRAYERS** is an emphatically devotional study of the prayers of the Old and New Testaments.

**PERSONAL WORK AND REVIVALS** is an effort to catch the spirit and manner of Jesus in soul winning. Much collateral reading.

**HOW TO STUDY THE BIBLE** gives special emphasis to the Inspiration of the Bible, the methods of approach, and the rules of interpretation.

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# The W. K. B. S. Voice

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## A COURSE IN THE WHOLE BIBLE

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**THE MISSIONARY MESSAGE OF THE BIBLE** is just what its name implies.

**THE BIBLE BOOK BY BOOK** covers the contents of each book, with some emphasis on Biblical Introduction.

### Day and Night Classes

The School meets on Tuesday, Wednesday, Thursday, and Friday with extra classes on Tuesday and Thursday evenings.

### Correspondence Courses

This cannot be as thorough and satisfactory as resident work but is very beneficial. If you are interested, write for details.

### Our Library Facilities

One strong appeal to the energetic student is a library of more than 2500 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.

### The H. B. T. Society

The programs in this society give the students 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, unwordly and unselfish, clean and spiritual.

### 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 through monthly reports in "The Voice." No debt is ever incurred. Our one dependence is on the blessings of our heavenly Father, the gifts and provisions of friends, and what our friends say to others of the work.

For further information write Roy O. Beaman, 2530 Ohio Street, Paducah, Kentucky.

## Which Do You Prefer?

Here we let two men give their attitudes toward critical questions. Doctor Poteat is urging a Social Research Bureau among us. The other is the famous Dr. Howard Kelly of Baltimore.

Doctor E. M. Poteat, Jr. says that he "accepts knowingly the hazard of learning now from the present Spirit as an aid and check on the word of Moses and Elijah and Jesus". He says further, "To the man to whom the Bible has always been an infallible, inerrant volume of truths dictated to spiritless automata, the recognition that there might be an error in Holy Writ is distressing in the extreme. If, he asks in dismay, you deny the inerrancy of the whole Bible, how can you tell which is true and which is false? To which the only possible reply is, I trust in the guidance of the Spirit, and even if that is hazardous, I cannot shrink from it." (Jesus and the Liberal Mind, p. 110).

Doctor Kelly relates this experience. "I have come out of uncertainty and doubt into a faith which is an absolute dominating conviction of the truth and about which I have not a shadow of doubt. I have been intimately associated with eminent scientific workers; have heard them discuss the profoundest questions; have myself engaged in scientific work, and so know the value of such opinions. I was once profoundly disturbed in the traditional faith in which I have been brought up—that of a Protestant Episcopalian—by inroads which were made upon the book of Genesis by the higher critics. I could not then gainsay them, not knowing Hebrew nor archaeology well, and to me, as to many, to pull out one great prop was to make the whole foundation uncertain. So I floundered on for some years trying, as some of my higher critical friends are trying today, to continue to use the Bible as the Word of God and at the same time holding it of composite authorship, a curious and disastrous piece of mental gymnastics—a bridge over the chasm separating an older Bible-loving generation from a newer Bible-emancipated race. I saw in the book a great light and glow of heat, yet shivered out in the cold. . . . I now believe the Bible

to be the inspired Word of God, inspired in a sense utterly different from that of any merely human book. . . . Perhaps one of my strongest reasons for believing the Bible is that it reveals to me as no other book in the world could do, that which appeals to me as a physician, a diagnosis of my spiritual condition."

## A BAPTIST OPPORTUNITY

Recently Prof. Paul H. Douglas of the University of Chicago "declared that the South, with one-fourth of the population of the United States had one-half of the nation's school children. . . . In due course of time this expanding population is going to overflow into the West and Middle West, and we will have a spilling over of Southern ideals throughout the country."

What a mission field the South is? How we ought to rally to the support of our Home Mission Board? How urgent it is to have once again a Department of Evangelism in our Home Board? Every youth who goes from the South to other places ought to be taught to be a disseminator of truth as Baptists hold it!

What an opportunity for colportage work? Russellism under the guise of "International Bible Students" and through the books of "Judge" (self-styled) Rutherford is undermining the faith of multitudes everywhere. Baptists need a Colportage Library of cheap books covering every conceivable phase of the truth, both expository and polemical. Near a thousand themes ought to be touched by various Baptist writers in little booklets of about sixty pages to sell for not more than a dime each. Have colporters to scatter these by the millions throughout the nation.

Will our youth be trained to meet this opportunity? Our future as a foreign missionary people depends on the strength of the home base of supplies.

## LUTHER AND THE SCRIPTURES

Martin Luther wrote these words for our day as well as for his own: "I am much afraid that the universities will prove to be the great gates to hell, unless they diligently labor in explaining the Holy Scriptures, and engraving them in the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not unceasingly occupied with the Word of God must become corrupt."

## THE W. K. B. S. VOICE

Our regular subscription rate is fifty cents a year. Our special rate for the Convention is twenty-five cents for preachers and thirty-five for all others. Try us a year. Money refunded if you are not satisfied. Send subscriptions to Roy O. Beaman, 2530 Ohio Street, Paducah, Ky.

**New Testament vs. Modern Preachers**

New Testament preachers went forth to call men to repentance, to preach remission of sins in His name, to unfurl the gospel of the grace of God, and to exalt Christ above all. They gloried not in learning, but in the cross of Christ. They depended not on psychological tricks and wisdom of men, but on the Holy Spirit. Oh, how changed! Many today deal largely in generalities, in morals and ethics, in social ills and political abuses.

"New Testament preachers went forth to sacrifice and to suffer for Christ. They sought not places of ease and affluence, but of privation and suffering. They gloried not in their big salaries, fine parsonages, and refined congregations, but in the souls that had been won to Jesus. Oh, how changed! A hireling ministry will be a feeble, a timid, a truckling, a time-serving ministry without faith, endurance, and holy power." (Adapted).

New Testament preachers went forth to live holy lives, to keep themselves unspotted from the world, and to radiate Christ's likeness in every thought, word, and act. They were crucified to the world, not friends of the world. They loved not the world, neither the things in the world. They went not to festivals and fairs, to movies and concerts, to clubs and prize-fights, to lodges and secret orders, but they went to the lost and dying, to the sick and needy. Oh, how changed! A worldly ministry is cold, powerless, and inconsistent.

**What Rationalism Lacks**

"The rationalism of the eighteenth century was born and nursed and grew great in England before it went over to conquer Germany. The plays, the novels, the biographies, the poets, the papers the "Spectator and Tattler" all bear witness to the popularity of anti-biblical opinions to the frequent separation in the clergy and members of the churches between doctrines and life, between profession

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- Postpaid. Order from W. W. Dickerson, Murray, Ky.

**BOOK REVIEWS**

**THE CHRISTIAN FAITH IN THE MODERN WORLD**, by J. Gresham Machen. The Mac-Millian Co., \$2.00 Postpaid. A truly great book by a man who has been in the midst of the fight for the Bible and Christ. Just the book for a graduation gift for high school and college graduates. A tonic to faith amidst the doubts of today. It is simple enough for the student; it is profound enough for the most erudite. It faces the objections to divine revelation and verbal inspiration and meets them squarely. It tells in a masterly way what verbal inspiration is and what it is not.

If your pastor is up in the air on vital truth or does not seem to know what it is all about, give him this challenging book. Every well-informed preacher must read it.

\* \* \*

**A SYSTEMATIC STUDY OF BIBLE DOCTRINE**, T. P. Simmons. The Baptist and Bible Book House, Ashland, Ky. \$2.50 A very fine and straightforward setting forth of Bible doctrines, especially for Baptists. Aside from its denial of the federal headship of Adam and the infinite value of Christ's death, it's every chapter gives a fine treatment. Every preacher should read it.

Both may be obtained from us. Full reviews of both will be given next issue. Look for them.

and piety, and to the swollen tide of immorality from court down to the ale house. The efforts in the pulpit were essays on virtue, patience, resignation under difficulties, cold and drear, **without a note of the ruin of sin or the infinite love of God, appealing to the heart of man by the free gift of His Son to die for sinners.**" (Prof. Howard Osgood, quoted in "Breakers! Methodism Adrift", Munhall).

It is disappointing to find how accurately the above describes "Jesus and the Liberal Mind", Edwin McNeill Poteat, Jr. Read the book and see for yourself.

The Methodists in their recent meeting at Columbus pledged themselves to a relentless fight against liquor.

**WHAT WE BELIEVE**

Beyond saying that we heartily subscribe to the New Hampshire and Philadelphia Confessions of Faith among Baptists as well as other confessions, we point out these particulars.

We believe in the plenary and verbal inspiration of the Scriptures, deny evolution, and challenge "Destructive Criticism".

We believe in the fall of man

and in total depravity, that men are lost without Jesus Christ.

We worship Jesus as the sinless God-man.

We believe that Jesus died as the sinner's substitute, not as a mere martyr or example; His atonement is vicarious, expiatory, and propitiatory.

We believe that personal redemption through the New Birth is the only salvation for men and that regeneration is the basis of social reform.

We believe that Jesus built His church during His personal ministry, that His church is local, democratic, and independent with Christ as sole Head, not a universal or invisible something. Yet we believe strongly in the cooperative spirit of our churches in evangelization, in associations, boards, and conventions.

We believe in unity but not at the sacrifice of the principles of the Book, thus rejecting unionism with other denominations.

We believe in the perpetuity of Baptist churches since the days of Jesus until He comes again.

We believe that the one mission of the churches of Jesus is spiritual and evangelistic, not primarily social and educational, not esthetic and entertaining.

We believe that baptism and the Lord's supper are church ordinances, rejecting both alien immersion and open communion.

We believe that men should take the place of leadership in our churches, yet encouraging our good women in their God-ordained sphere.

We believe the Scriptures on the eternity and reality of both heaven and hell.

We believe in the personal, visible, and premillennial coming of our Blessed Lord.



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**CAUTION AND CONVICTION IN THE MINISTRY**  
(Continued from Page 1)

consciousness that He sent us will make us fearless, hopeful, and courageous. If we should be torn by the wolves, it is only for His sake. Let these words be remembered as we see the white teeth of wolfish men gleam through the darkness of difficulties and their howls resound through the stillness and loneliness of perils.

2. **A Redeeming Mission.** We are not as wandering sheep; we have been sent. We must go not to the mere region of perils but into their very midst. We are sent, not to fight with wolves, not to drive them from their haunts, but to transform them. Sheep have no claws with which to wound nor teeth with which to tear (McLaren), but they are sent to naturally fierce men to convince them.

3. **Wolfish Men.** Men in themselves are untamed and made wild by sin; toward others, even those who would help them, they are fierce and cruel. The badness of men increases the need for the messenger to go and the need of the messenger who goes. Their very condition humbles us and accelerates the need for meek, unselfish, lamb-like men.

Jesus saw both the conflict and the victory and frankly predicted the worst of perils. Difficulties should never defeat us; we are "distressed but not in despair". Defeat is not in the vocabulary of faith because of the vital connection with Jesus. Our reactions to hardships only show our metal. Difficulty should whet our sword, stir our courage, draw us to an unspeakable nearness to Jesus our Lord.

4. **Sheep-like Men.** No, we did not say sheepish men, but sheep-like men. We are not sent as wolves among sheep though some wolves do dress as sheep (Matt. 7:15) and though some hireling shepherds almost reveal the wolfish disposition in grasping for money and guarding their own interests (Jno. 10:12-13). Emphatically, we are not sent as wolves among wolves; only His sheep can successfully encounter the wolves. It is contrary to nature to send meek and weak, defenceless and innocent sheep into the midst of fierce and cruel, strong and wily wolves, but that is the strange and gracious method of the Master.

## II. THEIR CONDUCT.

The connective "therefore" urges two reasons for such conduct growing from two facts—the commission of Jesus and the condition of the people. "The presence of the wolves demand that ye be wary; the fact that ye are My apostles demands that ye be guileless". (Morison).

Here is a challenging ideal for preachers. "Be" means become, "get to be, implying they are not so now" (Broadus). There must be a quenchless and soul-mastering urge in the minister of Christ to realize this ideal of wisdom to convince and gentleness to convert.

Sheep are naturally weaponless; so are the ministers of Christ. "The weapons of our warfare are not fleshy, but powerful through God to the pulling down of strongholds" (II Cor. 10:4).

1. **Wisdom—"wise as serpents".**

In the Orient the serpent was a customary symbol of wisdom, shrewdness, and intellectual keenness. (Cf. Gen. 3:1 and Psa. 58:5). "Serpents show great caution in avoiding danger" (Broadus).

The word "wise" means prudent, cautious, sensible. The virgins and builders were wise (Matt. 7:24 and 25:2).

The lesson is drawn not from the craft or malice, the cunning or underhand work of the serpent, but from his prudence, shrewdness and cautiousness.

(1). In the recognition and avoidance of danger. The fool optimist blinds his eyes when he crosses the railroad track; the fool optimist preacher blinds his eyes to his danger-filled path of service.

The dangers are legion. From within come the dangers of prayerlessness, laziness in study, lack of industry in visiting, and low-ebbed zeal in testimony of Christ to sinners. From without comes a trinity of dangers—persecution, compromise, and deception.

Be cautious in avoiding danger and persecution.

We must not court disfavor. We are to see ourselves as worms of the dust in our humility but we are not to cast ourselves into the path to be trodden under foot. Self-preservation is justifiable so long as it does not stoop to crooked policy. Clark well says, "Ministers should be wise as well as good; cautious as well as bold; gentle as well as courageous."

(2). In the means used and the spirit shown. We may be cautious about our contacts with people but never suspicious.

Do not commit yourself to a position on one point or doctrine that will furnish a club to your opponent to drive you from your stand on other truths. Lopsidedness has bred a breed of unsound doctrines. Nor should you employ questionable means that will be used against you. You will be unequal to your spiritual foes if you shun proper means to do your work for Jesus your Lord.

This is no blow for blow conflict, no wolf for wolf foray. To resist is to be beaten; the unretaliating spirit is that of the sheep and of Christ. To compromise the truth is to be beaten; stand for it as the rock of Gibraltar. Likewise, to court danger or to be in danger by your own acts is to be beaten. Blows ruin your life more than they do the ranks of your foes.

When your enemy irritates you, when he drives you to scheming and tricks, when he provokes you to personal abuse, nagging, and unfair play—he has already won. "The victorious antagonist of savage enmity is patient meekness" (McLaren). Remember you are sent as sheep.

2. **Sincerity—"innocent as doves".**

The dove is a common symbol of simplicity or guilelessness (Hos. 7:11).

The word "harmless" comes from two words meaning unmixed. The motives and methods of the minister of Christ must be as unadulterated as milk without water, as unalloyed as gold without bronze, and as clear of falsity and evil as crystal. "We are called to be martyrs, not maniacs; we are to be simple-hearted, but we are not to be simpletons" (Spurgeon).

(1) Without insincerity in motive. Earnestness and sincerity must characterize every act, word, and look. There is no place for insincere promises, either financial or otherwise; nor for the "don't-care" feeling in the work of the Lord.

(2). Without tricks in method and practice. The ministry has no room for supplanting Jacobs, nor for hitting under the belt. There is wisdom that tends toward the "tricks of low cunning"; avoid it. "They were not to deserve injury, or afford any pretext for it; and were to employ no trickery or other improper means of escaping danger" (Broadus).

3. **Wisdom and sincerity combined.** What a wonderful blending of traits to make the character of the true minister. Watch your every act from every angle. Each one will be a safeguard of the other. The dove alone might become silly; the serpent alone tricky. "Either without the other is bad (rascality or gullibility)." (Robertson). Schaff says, "Wisdom to avoid persecution without cowardice; simplicity to encounter it without compromise."

How beautiful and yet how difficult the realization of this blending! Christ alone combines these two mutually conflicting traits. He is the perfect Exemplar of His words; Paul stands next. Christ sent and Christ gives. The one secret of possessing these traits is to live so close to Christ that we catch them from association with Him. May they be yours in a full and glorious degree and way!

## Roth Funeral Home

Fifth and Monroe  
Paducah, Ky.