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THE W. K. B. S. VOICE

"I am a voice."—John the Baptist

VOL. 3

MURRAY, KENTUCKY, JAN. 1935

NO 24

OUR BAPTIST FAITH COLPORTAGE WORK

- By "our" we mean all who are helping to support it in any way.
By "Baptist" we mean that it is no union affair.
By "Faith" we mean that we do not go in debt, solicit funds, guarantee salaries.
By "Colportage work" we mean not "a carrier on the neck" but one doing the kind that Bro. Taylor talks about elsewhere in this paper.

Treasurer's Report for 1934

Receipts

Balance	\$ 83.29
E. R. Peay	\$355.00
Dr. H. Anderson	\$ 82.00
New Bethel Church	\$ 45.00
Miss Mosser	\$ 5.00
Cayce Church	\$ 4.00
Memorial Church	\$ 1.00
Stock of books on hand ...	\$122.38
Book Sales	\$310.07
	\$1007.74

Expenditures

For Books	\$391.72
To Colporters	\$227.37
W. C. Taylor, for colporters	\$ 57.00
Transportation	\$ 33.46
Postage and express	\$ 18.19
Incidentals	\$ 5.55
Gifts to students	\$ 5.00
C. E. Maddry, F. M. B. ...	\$ 35.00
Books given	\$ 16.00
Balance	\$218.45
	\$1007.74

Work Done By Colporters

Days labored	156
Sermons preached	76
Homes visited	3225
Gospel by John given	1000
Tracts given	20,000

We have in our efforts at least touched three Countries. South America, in that we have helped Bro. W. C. Taylor support two native colporters in Brazil. While the treasurer was in Canada last summer on a visit he was busy distributing free tracts. (They were received gladly). In the home land we have done work in Kentucky, Tennessee, Missouri, Illinois, and we have canvassed 26 Towns, and a part of 20 Counties.

In our financial report we have tried to do what Paul said that he and others did who were entrusted with funds given by others—"For against one thing we are on our guard—I mean against blame being thrown upon us in respect to these large and liberal contributions which are under our charge. For we seek not only God's approval of our integrity, but man's also" II Cor. 8:20-21 (Weymouth).

We feel very grateful to all who have had any part in this work in any way—to the givers, pray-ers, customers, entertainers, receivers (a gift is to be received, not bought), Auditor (Mr. Luther Dunn of the Murray Bank audited our books and he had some job for we are poor bookkeepers).

Bro. E. R. Peay gave us a 1000 of "The Gospel by John" for free distribution, and we made many poor people and children happy with them.

The Churches and Pastors have been very nice to us in many ways.

Our Needs-Pray-ers, Money to print free tracts, and your hearty cooperation in the work.

Many Thanks to All, C. H. Wilson, Treasurer, and Director, Murray, Ky. Send all Orders for books to us.

Colportage Work

By H. B. T.

The Lord Jesus was a colporter. He went "throughout every city and village" sowing them down with gospel seed. Jesus did His work thoroughly. Luke 8:1-3.

Every one of the 12 apostles was a house to house visitor and distributor of gospel seed, "Gospelizing", private talking as well as public preaching.

The 70 were all sowers of the good gospel seed of the word. Luke 10:1-2.

Paul was a colporter and went from house to house scattering the word. Acts 19:10, 20:20.

He left copies of the decrees of the Jerusalem Council in every city where He went, thus sowing down each city and village and country with distinctive Baptist doctrines. Acts 16:4. Paul's colportage literature included Baptist gospel and holy living. Acts 15:23-30.

Godly women supported colportage work done by the Lord Jesus and the twelve. Luke 8:1-3. The twelve were

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students in Jesus' Bible School. The West Kentucky Bible School needs many more women helpers.

Wherever colportage work has died unionism and modernism have grown. (How true this is everywhere today. Our dear Bro. J. D. Freeman recently bought all the free tracts on Holy Rollerism that Mrs. Taylor had in stock with which to sow down Tenn. C. H. W.)

Wherever Baptists have substituted the unscriptural methods of enlistment work for colportage work missions have died. From the days of Christ and His apostles until now wherever Baptist have emphasized and magnified colportage work they have grown in every way.

It is just as true today as it was in Hosea's day that "God's people are destroyed for lack of knowledge." That means a knowledge of the Bible.

DECEMBER FINANCES

Receipts

Balance from November	\$163.72
Moscow Church	1.00
Dexter Church	2.47
Scotts Grove Church	13.53
Anonymous	40.00
Anonymous, for needy students ..	10.00
Mrs. E. H. P., Chicago, Illinois ..	5.00
Memorial Church Murray	9.95
Total	\$245.67

Disbursements

Toilet paper, etc.,	55
R. O. B.,	50.00
Mrs. H. B. Taylor, for teaching ..	25.00
Janitors	15.00
Student Help, Rowland	5.50
Student Aid, Hampton50
Student Help, Neal50
Water, Lights, and State Tax	6.33
January Voice	5.50
W. W. Dickerson, for teaching ...	10.00
Total expended	\$118.88
Balance	\$126.77

"WHOM HE DID FOREKNOW."

ROMANS 8:28

These words suggest three distinct ideas—the objects, the Author, and the

act of foreknowing. The first and third of these are especially debated. The second is clear. Yet the fact that God is the One Who did it proves that man did not do it. It could not, therefore, refer to some condition or act foreseen in the creature. No theory of the meaning of the other parts must be allowed to nullify the positiveness of this.

Some claim that "foreknow" means those He foreknew would repent and believe. Some, too, claim that this is general, not specific and individual. They say that He foreknew a nation or class, as the class that would repent and believe. The issue is: Does the word mean mere foresight or prescience?

Even a casual reader can see that the same "whom" that He foreknew, He predestinated, called, justified, and glorified. Stifler says, "This verse presents an argument by means of the recurring words 'whom' and 'them'. These are also links in the chain, forged in with it. 'Whom' He did foreknow, 'them', all of them, He did 'predestinate'. The next 'whom' takes up the same persons and carries them to the next stage, and so on to the end. The argument, when condensed, comes to this: that the very ones He foreknew, these, without the loss of one, He glorified." The chain of grace continues thru its five links, and the iteration of the word "whom" shows that it affects the same persons in every particular phase of its work.

We may safely interpret the acts of eternity past by what we experience in time. The calling and justification are individual and personal; so will our glorification be. This shows that the foreknowing and the predestinating, two phases of election, are personal.

The word "foreknow" cannot mean mere foresight or prescience. To claim such is to face the inescapable dilemma: either limit the omniscience of God or teach the glorification of all men. The absurdity of universal salvation is evident. If our word, therefore, means mere prescience. God does not know all things and persons, for all He foreknew will be ultimately glorified. No truth is more assuredly taught in Scripture than that God knows all things—previously, intuitively, instantly, perfectly, universally. Abandon your view or accept one horn of your own dilemma.

To read "whom He did foreknew would repent and believe" is to commit two grievous sins. They are: reading into the passage what is wholly without warrant in the context; contradicting Pauline teaching that we are called "not according to our works but according to His Own purpose and grace," I Timothy 1:9.

We repeat: To condition foreknowledge on foreseen repentance and faith is to ground it on character and subvert the whole and chief contention of Romans. Shedd, "God's electing love is His compassion and not His complacent delight in spiritual excellence and holiness." Stifler, "What His prescience saw in all men was enmity and helplessness in sin because of a love of it." Plainly, He foresaw that none would repent and believe and graciously provided in "His purpose" (verse 28) for this. The following links in the chain of His purpose secure what man had not and could not produce, that is, repentance and faith. Had not the acts of predestination, calling, and justification procured these to a numberless multitude, all men would still be seen as impenitent and unbelieving.

We submit a safe principle of interpretation. If the obvious meaning of a word will not make sense, seek another meaning from passages using the same word. "Foreknow" as prescience falls down here; nothing is plainer to a candid mind. Romans 11:2 uses the same word, "God hath not cast away His people Whom He foreknew." But an omniscient God knows beforehand all nations. He knew Israel as the nation which He had loved and upon which He had lavished His love and care. Deuteronomy 7:7-8, "Jehovah did not set His love upon you nor choose you because ye were more in number than any people, for ye were the fewest of all people; but because Jehovah loved you and because He would keep the oath which He had sworn unto your fathers, hath Jehovah brought you out with a mighty hand and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt." Nothing is plainer than that nothing foreseen in them led Him to choose but His sovereign love. Such is the meaning of "foreknow" in our text.

It means the same as Exodus 2:25, "And God looked upon the children of Israel and God had respect unto them (margin, knew them)." The reason for God's lovingly foreknowing is found in Himself alone, not at all in the one foreknown.

"Foreknow" means the same as "know" in Psalm 1:6, "For the Lord knoweth the way of righteous, but the way of the ungodly shall perish." No one would claim that there is a blank place in the mind of God in not foreseeing the way of the wicked. He knows beforehand all things good and bad. He knows the way of the righteous in the sense of caring for and setting His affection upon their way. All that they do concerns Him. Therefore, God foreknew some in the sense of making them objects of His love and concern and will finally bring the same number to salva-

tion in time thru repentance and faith and to glory in the future.

"Foreknow" and "know" in the New Testament passages given below are manifest Hebraisms. That is, the mind of Paul was influenced in this use of "foreknow" by the Hebrew and Septuagint meaning of "know". "Know" often in the Old Testament means "to care for, to regard favorably, to manifest concern in." Turn to these and read them. Psalm 1:6; 144:3; Genesis 4:1; Jeremiah 1:5; Hosea 13:5; Amos 3:2; Matthew 7:23; I Corinthians 8:3; Galatians 4:5; II Timothy 2:19.

We conclude our study by quoting from fourteen scholars who tell us what "foreknow" means in Romans 8:29. Brown in Jamieson, Faussett, and Brown, "His peculiar, gracious complacency in them."

Godet, "Those on whom His eyes fixed from all eternity with love; whom He eternally contemplated and discerned as His." Pareus, "To love, to care for."

Shedd, "To fix the eye upon . . . with the additional notion of a benignant and kindly feeling toward the object." Charles Hodge, "The fixing the mind upon."

Stifler, "Took note of them." Forrester, it "carries with it the idea of fellowship or approval."

Cremer, "To unite oneself before with some one." Hovey, "An approbation or choice from beforehand."

MacKenzie in "The Westminster New Testament." "To regard favorably." W. H. Griffith Thomas. "God fixed His regard on them, noted them with favor."

Haldane, "Before loved or acknowledged." Garvie. "Looked favorably on and marked out for blessing."

Denney in "The Expositor's Greek Testament," "'Foreknow' has the pregnant sense that 'I know' often has in Scripture; e. g., in Psalm 1:6; Amos 3:2; hence we may render, 'those of whom God took knowledge from eternity.'"

Brother W. C. Taylor, just back from his work in Brazil, and Professor A. A. Taylor, Memphis, were with their mother on her eighty-fifth birthday January 14.

Woodrow Wilson said, "If you think too much about being reelected, it is very difficult to be worth reelecting." A preacher who thinks much about election or reelection to a certain pastorate is hardly worth either.

Next issue plans to carry pictures of Brother R. P. Hallum and family along with sketch of his life. They expect to sail for Peru for mission work under the Amazon Valley Mission about the middle of next month.

NEWS AND TRUTHS
AUGUST 25, 1906

"Men ought always to pray"—not continuously but persistently, in spite of temptation to cease praying thru delayed prayer.

Paul says the man who would be justified by law is "fallen away from grace." Men cannot be under law and grace at the same time. To be under grace is to be out from under law. Sin is not imputed when there is no law. As many as are under law are under the curse of God. No exceptions. Stay under law and be damned; come out from under law and be saved.

With many people their timidity is stronger than their convictions.

Many people read the Bible more with the intellect than with the conscience and heart.

The blood-cleansed conscience will never rest satisfied until in obedience to its Lord it has put Him on in Baptism.

The final test of the preacher's work is not in the numbers counted but in the number that stick.

We bury folks because they are dead, not to kill them. Even so we baptize folks because they are already dead to sin and are therefore saved and not in order to save them.

VOTE DRY

In November Kentuckians may tell whether they are wet or dry. It is a mere subterfuge that now labels whiskey as "medicine" and allows it made, sold, drunk, and shipped to other states. Our November vote ought to rebuke the State Legislature for their crookedness in overriding the constitution.

The pendulum is swinging back; extreme looseness will not continue always. The increase in drinking and drunken drivers is indeed an alarming menace. Conditions have already led editors and others to say that things are worse since repeal.

Here is the situation we face. The wets feel sure of victory, and many dries grant it. Many dries are content to let them win. A certain defeatism has us in its claws. Shake loose, wake up, my dear brethren, God is not dead. He can and will give us the victory next November if we are faithful.

We must inform the people and stir them from this lethargy. We need prayers who will not let up until God hears us.

You cannot be too prodigal with kindness, courtesy, honesty, promptness, thankfulness.

Moscow Church sent the Bible School a load of good things to eat. Thanks!

MY DECALOGUE OF RESOLUTIONS

I resolve to thank God for every expression of His kindness toward me and every friend for every act of kindness.

I resolve to read my Bible and pray daily—for wisdom, for grace, for power, for victory, for every need created by the various and varying emergencies of life; for enemies, friends, sinners, missionaries, for myself.

I resolve to pay God the tithe and my fellowman what I owe him.

I resolve to meet every engagement promptly.

I resolve to yield more fully every corner, crevice, and antechamber of my heart and life to the full possession of my Lord.

I resolve to make lemonade from every sour lemon of circumstances, to convert every criticism into a beneficial lesson, and to see the silver lining to every black cloud.

I resolve to be more missionary in giving, praying, preaching, teaching, and voting.

I resolve to cultivate those finer amenities of life as courtesy, thoughtfulness, respect for old age.

I resolve to fill more fully every task and relation God gives me—to be a better pastor and teacher, to be a better husband and friend, to be a better son and brother, to be a better church member and citizen.

I resolve to tell more fully, often, and universally of the power of Jesus to save sinful men.

A worthy dectette of qualities—thankfulness, prayerfulness, honesty, promptness, yieldedness, optimism, missions, courtesy, faithfulness, witnessing.

THE VOICE

Postal laws now permit us to get on the second class mailing list for twenty-five dollars. We can then reach more economically those who ought to read this paper. We hope to get it out more often. Let our friends get behind the paper. The liquor issue will be before us thru this year. The Amazon Valley Mission, the Bible School, the Colportage Work need this medium of expression. A number of expository articles are ahead of us. We are beginning to clarify the muddy waters of the situation in West Kentucky so that we may get back to mission work. That is our job. Pray for us. We mean to be more prompt with our issues from now on.

Though we would like to do all we can to help those who suffer from infantile paralysis, we deplore the national shame of celebrating the birthday of our President with balls or dances. Beware lest the judgment of God fall upon us!