

THE W. K. B. S. VOICE

"I am a voice."—John the Baptist

VOL. 3

MURRAY, KENTUCKY, MAR. 1935

NO 25

NUTS FOR HOLY ROLLERS & OTHERS H. B. Taylor

There are several passages in God's Word that we would like for our Holy Roller friends to explain. The first has reference to their teaching about not sinning; the second as to their speaking in tongues; and the third as to their women speaking.

In Heb. 12:8 God says: "If ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." If God whips Holy Rollers it proves that they sin (Ps. 89:30-32). If He doesn't whip them it proves that they are bastards and not God's sons at all. Either horn of that dilemma impales Holy Rollers and all others; who claim they do not sin. They are either liars (1 Jno. 1:8) or bastards, according to God's Word.

In 1 Cor. 14:27-28 God says: "If any man speak in an unknown tongue, let it be by two or at the most by three and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God." God here enjoins absolute silence upon all who claim to speak in tongues in any public service unless there is some one there to interpret what they say. Not only that, but He also commands that they speak by course or alternately or one after another, instead of all talking at once, which is neither decent nor in order. But God enjoins also that if there is no interpreter present, the one who speaks in an unknown tongue shall do his talking to himself and to God.

Then Paul (vv. 33-38) by the Holy Spirit forbids women speaking in the churches and adds these significant words: "If anyone thinketh himself to be a prophet or spiritual, (i. e. endowed with a spiritual gift,) let him acknowledge that the things that I write unto you are the commandments of the Lord. But if anyone be ignorant let him be ignorant." All who speak in unknown tongues and all women who speak in mixed public assemblies claim to be spiritual, or endowed with a gift of the Holy Spirit. Paul by the Holy Spirit said that, if they are endued by the Spirit, they will recognize His commands as to silence, both by those who speak in tongues and by women who speak in mixed assemblies, as God's commands, and obey them. If

those who speak in tongues and the women who speak in the churches and elsewhere to men, do not recognize Paul's injunctions of silence as God commands then let them be ignorant. Rather hard on those who claim special enlightenment, for God to say that they are endowed with special wilful ignorance. And it is terribly hard on our good (?) women who just will get out of their places and speak in mixed assemblies to be placed in a class with Holy Rollers as to their ignorance. And yet there is where Holy Writ places them.

A WORD ABOUT THE SCHOOL

A new day is coming for the West Kentucky Bible School. Its work is being realized. Our one commendation is that we make an honest and humble effort to teach preachers the Bible as it is. Our course covers the whole Bible. We believe it all without a question.

Four new students have enrolled since Christmas. Others are seeing the need of study. Next fall, when we open, we expect larger interest and enrollment than we have had since the depression and the death of Brother Taylor.

We have needy men with us. If you have some food, whatever people eat, send it to us if you want to help poor preachers. Neither we nor they can recompense you; you may expect it from Jesus in the future.

Pray for us.

SUNDAY SCHOOLS SCRIPTURAL

The question is sometimes asked "What authority have we for the Sunday School? Is it a divine institution, or simply an expedient to supply the lack of parental care and instruction?"

We would reply, the same authority that we have for preaching the Gospel. Mark 16:15 commands that the Gospel be preached to "every creature" old and young. This is sufficient. We claim for the Sunday School the same authority as for the Gospel Meeting. The primary object of the Sunday School is to present the Gospel of God concerning His Son to the children, seeking their immediate conversion to God. The mode of its communication may differ from the ordinary Gospel Meeting, but its object is the same. Children are lost: they need

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a Saviour. They are "by nature the children of wrath"—they need to be regenerated—not merely instructed.

The aim of the Sunday School teacher should therefore be, to bring the truth of the Gospel down to the youngest child in his class, and to apply it to his heart and conscience, urging and entreating him to accept and believe it for his own personal salvation.—John Ritchie.

PROVERBS AGAINST STRONG DRINKS

Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass by it, turn from it, and pass away. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence. But the path of the just is as the shining light, that shineth more and more unto the perfect day. 4:14-18.

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise, 20:1.

He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich, 21:17.

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me shalt thou say, and I was not sick: they have beaten me, and I felt it not: when shall I awake? I will seek it yet again 23:29-35.

Give not thy strength unto women nor thy ways to that which destroyeth kings. It is not for kings, O Lemuel, it is not for kings to drink wine; nor for

princes strong drink: lest they drink and forget the law, and pervert the judgment of any of the afflicted, 31:3-5.

AN APPEAL TO SINNERS

"I beseech you, in love and compassion, to come to Jesus. Indeed, all I say is in love to your souls. And if I could be but an instrument of bringing you to Jesus, I should not envy but rejoice in your happiness, however much you were exalted. If I was to make up the last of the train of the companions of the blessed Jesus, it would rejoice me to see you above me in glory. I could willingly go to prison or to death for you, so I could but bring one soul from the devil's strongholds, into the salvation which is in Christ Jesus. Come then to Christ, every one that hears me this night. Come, come, my guilty brethren; I beseech you, for your immortal soul's sake, for Christ's sake, come to Christ. Methinks I could speak till midnight unto you. Would you have me go and tell my Master that you will not come, and that I have spent my strength in vain? I cannot bear to carry such a message to Him. I would not, indeed, I would not be a swift witness against you at the great day of account; but if you will refuse these gracious invitations, I must do it."—George Whitefield, 1714-1770.

"WHY THE SPLIT AMONG BAPTISTS IN 1832?"

By C. H. Wilson

In 1832 there was a division among Baptists. "What brought it about?" is a question often asked. The following named doctrines are some of the things that brought about the split:

First. The purpose and extent of the gospel. Missionaries said, "The gospel is for every creature under heaven (Mark 16:15) and no lost sinner anywhere will ever be saved without it, and we are under special command to carry it or send it to the whole world." Hardshells said, "It is to be preached to the saved only, and is not essential to the salvation of lost sinners." Thus limiting the power and extent of the gospel.

Second. Election, while both said, "God chose His people in Christ before the foundation of the world" Missionaries said, "God not only chose individuals, but also chose the means to reach individuals, and that the means is the gospel and human instrumentality, therefore, we are His chosen witnesses to testify to Him and His glorious gospel throughout the whole world." Hardshells said, "Not so. God will save the elect, gospel or no gospel, when He gets ready." Thus they deny or eliminate the gospel as a

means to this end.

Third. The extent of the Atonement of Christ. Missionaries said, "Christ died for the Adamic sin of all of Adam's descendants, and that He took away the sin of the world (John 1:29; Heb. 2:9) and that He died for all of the sins of all of the elect." Hardshells said, "He died for the elect only." So we hear the statement "there will be infants in Hell not a span long."

Fourth. The extent of Teaching the Word. Missionaries said, "The word should be taught to all young and old, lost and saved," and organized what is called Sunday Schools in the churches for that purpose. Hardshells said, "Teach the word to the saved only." The writer thinks he went with the Missionaries at this point, as he has not missed a Sunday in this his 31st year of attending Sunday School. Praise God for His Grace.

Fifth. As to Prayer Meetings. Missionaries said, "God meant what He said when He said 'pray for all men everywhere,' and, 'My house shall be called a house of prayer' and that prayer should be made for rulers, our enemies, and those who despitefully use us." These classes surely include lost sinners. Hardshells said; "No use to pray for sinners."

Sixth. As to salvation's being conditional. Missionaries said; "There are two conditions that every lost sinner must comply with if he is ever saved, viz. Repentance and Faith in Christ," and "that all who refuse to repent will perish, and all who refuse to believe in Christ will be damned." Hardshells said, "Salvation is as unconditional as election." "The Two Seeders" among them said, "Some men are children of God and some are children of the devil from all eternity." (If that is so, then no one has ever been saved on earth, for one must first be lost before he can be saved).

Seventh. As to when Regeneration takes place. Missionaries said, "Repentance is unto life, and one must repent before he will ever be made alive, and that we are born again when we believe in Jesus." Hardshells said, "Men are Regenerated and made new creatures in Christ before they repent, that dead men cannot repent." Therefore, they believe in what they call "Pre-regeneration." Missionaries said, "The Lord Jesus told a man with a withered hand, to stretch forth his hand, and he did it, and Peter told a man who had been lame from birth to stand up, and he did it, and that with a command from the Lord to do a thing the power is given to do that thing."

Eighth. As to the New Birth Missionaries said, "One birth of two elements, viz. Word and Spirit." Hardshells said, "One birth of one element, viz. Spirit," thus denying the power of the word in the New Birth.

Ninth. As to how men are saved,

Hardshells said, "All are saved just alike, infants, idiots, adults at home and abroad, and that adults are no more responsible for their conduct than infants are." Missionaries said; "Babies dying in infancy go to heaven on the ground of the atoning death of Christ, and are not responsible for their acts, but those who live to the years of accountability and wilfully choose to do evil, must repent and trust Christ or go to hell forever for their own sins and not Adam's."

Tenth. As to the Saviour's purpose in washing the disciples' feet. Hardshells said, "It is an ordinance" and practice it as such in their churches. Missionaries said, It is an "example" of humility and is to be done by and is to be done for all of God's people when the occasion demands it."

Eleventh. As to the support of the gospel ministry. Missionaries said, "God's people should bring God's tithes and offerings into God's storehouse and His ministers should be paid out of the common fund." Hardshells said, "Let them labor with their hands and support themselves." They also denied the need of an educated ministry while Missionaries favored it.

Now there may be other things that should be mentioned here if space would permit, but these will help the reader to get some of the most important differences between Baptists one hundred and two years ago, and to decide which you are, if either, a Missionary or Hardshell Baptist. We have used these two titles because most every one knows who we are talking about when we use these. We cannot say as some of the other side would say; "Primitive Baptist" because John the Baptist was The Primitive Baptist and he also was a Missionary Baptist. That is "One sent of God" with a message from God to lost men.

C. H. WILSON'S BOOK STORE,
Murray, Ky.

ANNOUNCEMENT

The editor and his wife are the proud parents of a baby girl, Mary Anne, born March 6 at nine P. M.. Both mother and baby are doing well.

"Nuts for Holy Rollers and Others," a tract by Brother Taylor, is being reprinted. This edition makes 75,000 in all. They will cost you twenty cents a hundred.

OUR CALENDAR

School closes April 26. Two to graduate.

Next session opens September 24, 1935.

Spring Hill Bible Institute, March 22-24.
Friday

10:00 "Prayer" C. A. Smith
11:00 "Why the Split among Baptists
in 1832" C. H. Wilson
1:15 "Election And Missions" C. A. Smith
2:15 "Church Ordinances" C. H. Wilson
7:15 "The Relation of a Church to Her
Pastor" B. B. Boaz
8:15 "Bringing Men to Jesus" R. O. Bea-
man.

Saturday

10:00 "The Restoration of Naomi" R. O.
Beaman.
11:00 "The Atonement of Jesus" C. H.
Wilson.
1:15 "Why Speak of a Church as a
Body?" E. C. Brewer
2:15 "The Sin of Indifference" C. H.
Wilson
7:15 "What Shall I Do With Jesus Which
Is Called Christ?" E. P. Weaver

Sunday

10:00 "Sunday School" W. L. Williams.
Supt.
11:00 "Christ the Spiritual Rock" E. C.
Brewer
1:15 Class in "Bible Briefs Against Hurt-
ful Heresies."
2:15 "The Evils of Sunday Desecration"
E. P. Weaver
7:15 "The Uplifted Christ" E. C. Brewer
Spring Hill church will gladly enter-
tain all who come, men or women. We
have never had a finer program and you
are invited to come and enjoy it with us.
W. W. Dickerson, pastor.

JANUARY FINANCES

Receipts

Cayce Church, Cayce, Ky 1.00
Mount Zion Church, Tenn. 1.00
Memorial Church, Murray, Ky. .. 9.22
Scott's Grove Church, Calloway Co. 13.85
E. R. P., for student help 35.00
J. R. D., for Mrs. Taylor50
J. R. D., for E. P. Weaver
Mrs. N. L. M., for H. Rowland35
Mrs. N. L. M., Eddyville, Ky.00
Mrs. E. H. P., Chicago, Ill. 5.00
December balance 126.77
Total 243.69

DISBURSEMENTS

Personal designations 1.35
Repairs 5.50
Mrs. Taylor, for teaching 25.00
W. W. Dickerson, for teaching 10.00
Janitors 15.00
R. O. B., 50.00
Rowland, student help 9.65
Hampton, student help 8.00
Neal, student help 5.00
Weaver, student help 2.00
Coal 22.66
Water and Lights 5.50
Total 150.07
Balance on hand 84.02

FEBRUARY FINANCES

Receipts

Mrs. B. P. D. Cobb, Kentucky50
Memorial Church, Murray, Kentucky 9.76
Scott's Grove Church, for Hampton 11.92
New Bethel Church, Lyon County .. 10.00
Perryville Church, Perryville, Penn. 10.00
Mrs. C., Calvert City, Ky. 1.00
Mrs. D., Calvert City, Ky. 5.00
Anonymous 1.00
Mrs. P., Chicago, Illinois 5.00
Carmack Church, Lyon County .. 1.25
Spring Hill Church, Clinton, Ky. .. 1.00
Balance from January 84.02
Total 140.45

DISBURSEMENTS

Lights and Water 5.97
Hampton, as designated 11.92
Mrs. H. B. Taylor, for teaching .. 25.00
W. W. Dickerson, for teaching 10.00
March Voice 6.00
Janitors, Neal and Hampton 15.00
Ed Chandler, Student help 5.05
Estle Weaver, student help 1.00
H. Rowland, student help 3.00
Carl Crosby, student help 3.00
Voice entry as second class mail 25.00
Crayon, etc.,15
R. O. B., 22.36
Total disbursed 140.45

FROM NEWS AND TRUTHS,
SEPTEMBER 1, 1906.

The blood is the all-prevailing plea
The more holy we grow, the more
we mourn our sin.

The shortest road to a genuine reviv-
al is by Calvary.

Faith is the link between the sinner
and God's gift of pardon and life.

"Looking unto Jesus" (Hebrews. 12:
2) is the most refreshing exercise in
which we can engage.

We look at self too much and at the
infinite price paid for our redemption too
little.

Faith is not a work to be done but
the acceptance of the finished work of
Jesus Christ.

Get the prayer-meeting habit.
While stressing the Sunday School,
let us not forget the prayer-meeting and
Sunday night services.

That faith which is not built on the
crucified Christ is a perilous dream.

On the finished atonement of Christ
alone are we instructed to rest our sal-
vation and not on anything accomplished
by us, felt by us, or proceeding from us.

Beware of resting your peace on your
feelings, convictions, tears, repentance
prayers, duties, resolutions, obedience,
good life, or anything else you have or
can do. "Other foundation can no man
lay than that which is laid, which is
Christ Jesus."