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THE W. K. B. S. VOICE

"I am a voice."—John the Baptist

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THE EXTENT OF THE ATONEMENT

(This continues our discussion from the November issue. Let the reader refer to that introductory study of this knotty subject. This article will deal with the special design in the atonement; the next time we will prove the general or universal phase of the atonement.)

When we speak of limited atonement, we do not mean that the universal sufficiency of His atonement can be limited. It is graciously and infinitely full for all. We hold that the atonement is limited in its application to part of the human race. It actually secures the salvation of some. We do not need to offer extended proof that many will go to hell. Our readers concede that part of the human race will be saved and a part lost.

Some brethren among Baptists wax eloquent and say that Christ died for all men in the same sense. They themselves do not believe that, for to affirm such is to affirm universal salvation. We closed last time by quoting, "His death was sufficient for all, efficient for some." The potential provision for all, the actual redemption of some. The point at which we differ is in explaining why some are and some are not saved by His death. His atonement actually puts away forever the sin of some; but some for whom Christ died go down to hell forever.

Several Scripture expressions prove this special phase of the atonement. Matthew 1:21, "He himself shall save His people from their sins." A Jew might interpret that as referring to external Israel. He did not save all of them. We must seek another meaning. It is clearly referring to spiritual Israel. It is suicidal to a Gentile to

make it refer to national Israel. It is the same as the Israel within Israel in Romans 9:6-9. He affirms certainty as to the salvation of His people. Others have the offer of salvation, but no certainty as to its resulting in salvation with them is promised.

John 10:16, "Other sheep I have which are not of this fold; them also I must bring, and there shall be one fold, one shepherd." This prophetic utterance of Jesus refers to the Gentiles. His "other sheep" are those given to Him by the Father whom He would yet lead to the one spiritual fold. They were His in choice, purpose, and gift; they become His in actual salvation as one after another is brought by the gospel and the Holy Spirit to personal faith in Jesus. "Then also I MUST bring" affirms that Jesus felt a necessity laid on Him to bring them. The design of God to save them is met by the "must" of Jesus. He is the Faithful Shepherd who will not fail to bring all that the Father gave Him.

John 6:37-39, "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out. For I came down from heaven, not to do Mine Own will, but the will of Him that sent Me. And this is the will of Him that sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day." The ones given are sure to come. We know not who they are: therefore we preach the gospel to all. The drawing is not a dragging. Just as surely as the drawing or giving is certain, so surely is the coming certain. They come personally and voluntarily because of His gracious drawing.

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Matthew 20:28, "Even as the Son of man came not to be ministered unto, but to minister and to give His life a ransom for many." Compare Romans 5:19 and Hebrew 9:28. The word "many" was designedly used, and only those with a theory make it the same as "all". We should not blame others for limiting the word "all" and yet change "many" into "all". We believe both. Jesus used "many" because only for the many did He efficaciously atone; He actually put away the sins of the "many."

The Suffering Servant of Isaiah 53 will see of the travail of His soul and be satisfied. His pleasurable will that offered the gospel to all is not in point here. The special design to save all the Father gave Him is before the mind of the writer. He will be satisfied with the accomplishment.

I Timothy 4:10, "For therefore we both labor and suffer reproach, because we trust in the living God, Who is the Savior of all men, specially of those that believe." Anyone who twists this passage so as to lose either its universal or special phase cares not for the words of God. "Specially" marks out a special application of the atonement to believers. The passages above emphasize the gift, the choice, the purpose, the drawing; they are the divine side. The human side, personal faith, is here stressed. Both are true. The human results from the divine, not the divine results from the human.

We close with this quotation from E. Y. Mullins, "The Christian Religion," page 343. "The gospel is ef-

ficacious with some and not efficacious with others because God's grace is operative in the one case beyond the degree of its action in the other."

NEWS AND TRUTHS, OCT. 13, 1906

Before we can pray the Lord's prayer we must first pray the Publican's prayer.

Prayer will root out heresy, allay misunderstandings, sweep away jealousies and animosities, obliterate immortalities and bring in the full tide or reviving grace.

We have religious excitements gotten up by the cunning methods and hypnotic influence of preachers, but these are not revivals. "They are Satan's imitations of a revival."

Debt, dishonesty, disgrace are three D's that are often closely connected.

Look at the legalized adultery that we call divorce. Men marry one wife after another and are still admitted into good (?) society; women do likewise. There are thousands of supposedly respectable men in America living with other men's wives, and thousands of supposedly respectable women living with other women's husbands. R. A. Torrey.

Some of the works by which you may know Satan's mould of doctrine is that it leaves doubt instead of grace; man's righteousness instead of the righteousness of God through faith in Jesus Christ; water to wash away sins instead of the blood; getting people into the church instead of getting them into Christ.

VALUE OF THE LOCAL CHURCH

C. H. Spurgeon

Dear brethren, a few years ago there was a kind of slur cast upon the visible church, by many enthusiastic but mistaken persons, who dreamed that the time was come for doing away with organized effort, for

irregular agencies outside of the visible church were to do all the work. Certain remarkable men sprang up whose ferocious censures almost amounted to attacks upon the recognized churches. Their efforts were apart from the regular ministry, and in some cases ostentatiously in opposition to it. It was as much their aim to pull down the existing church as to bring in converts.

I ask any man who has fairly watched these efforts, what they have come to? I never condemned them, nor will I; but I do venture to say today in the light of their history, that they have not superseded regular church work and never will. The masses were to be aroused, but where are the boasted results? What has become of many of these much-vaunted works? Those who have worked in connection with a church of God have acquired permanent usefulness; those who acted as separate agencies, though they blazed for awhile before the public eye and filled the corners of the newspapers with spiritual puffery, are now either altogether or almost extinct.

Where are the victories which were to be won by these freeshooters? Echo answers, Where? We have to fall back on the old disciplined troops. God means to bless the church still, and it is through the church that He will continue to send a benediction upon the sons of men. I am glad to hear of anybody preaching the gospel; if Christ is preached I therein do rejoice, yea, and will rejoice. I remember the Master's words, "Forbid them not! He that is not against us is for us." Still the mass of conversions will come through the church, and by her regular organized efforts." (Spoken in 1871, but how true today!).

DECEMBER FINANCES

	Receipts
Balance	\$ 4.71
Mt. Zion Church	1.00
Dexter Church	2.58

Carmack Church	1.22
Scott's Grove Church	8.00
Hopewell Church	4.00
Memorial Church	8.40
Mrs. E. H. P., Chicago	5.00
West End Church	16.84
W. H. M., Big Clifty, Ky.,	4.65
W. H. W., for Estle Weaver ..	3.50
W. H. W., for R. O. B.	3.50
Stewart Baptist Church	1.00
Receipts for December	64.40

Disbursements

Water and lights	\$ 3.46
Janitors	15.00
Crosby, student help	10.00
Britton, student help	7.00
Mrs. H. B. Taylor, for teaching	16.00
W. W. Dickerson, for teaching	5.94
R. O. B., as designated	3.50
Estle Weaver, as designated ..	3.50
Total expended	64.40

OUR QUERY BOX

Do you think that the temptation of Jesus was to further prepare Him for His ministry or to teach us how to meet our temptations?

His temptation was in no wise to purge from Him any sin; He was and is always the Sinless One. But in His temptation He stood as the Second Adam. He must meet and stand the test under which Adam fell if He could take our place and die for us. Hebrew 2:10 declares that His sufferings perfected Him as the Captain of our salvation, but not personally. Yes, His meeting His temptations teaches us; for example, to meet temptations with the sword of the Spirit, the word of God.

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H. B. TAYLOR MONUMENT

Had we realized that it is nearing four years since Brother Taylor left us? Efforts to raise funds to erect a suitable yet modest monument at his unmarked grave have not brought in sufficient funds. We are making this last announcement so that his friends may do their part.

We plan to erect the monument by May, 1936, which will be four years from his death. We must have all funds in hand not later than May 15. At that time we shall buy and have placed whatever monument the funds allow.

This issue of The Voice, the only successor to News and Truths, will be mailed to a portion of the former subscribers to News and Truths. Later issues will cover the entire list. It is to inform you of this monument if you wish to give to it. We do not promise to mail to you again before erection May, 1936, unless you send your subscription.

When you receive this paper, it is an invitation to subscribe to the W. K. B. S. Voice now at the reduced rate of thirty-five cents a year. We plan enlargement soon. It is the only paper that informs you concerning the Bible School and the Amazon Valley Mission. We appeal to the friends of Brother Taylor to respond. Four years we have under God carried on the Bible School. Friends have been loyal but others should help. Subscribe now.

REALLY?

Are the brethren really in earnest when they say that they wish that the Bible School was so all could attend and support it? Why is it that they cannot do it? Where is the wrong? Is it in the facts in the case or in their misunderstanding of the situation? From whom do they receive their ideas of the School? From friends who know or from others?

The School is willing to face the facts and hereby opens these columns for short articles showing wherein West Kentucky Baptists cannot support or can support the W. K. B. S. We think that a sincere and frank discussion would help matters. At least, the brethren should know the facts before they speak in a way as to misrepresent and injure the School.

The Memorial Baptist Church and Pastor Carroll Hubbard extend a cordial invitation to attend the Annual Murray Bible Institute February 9-14.

The curse of God will soon fall on a nation that favors such deadly poison as whisky and smiles on these Presidential balls.

DR. KAGAWA AND BAPTISTS

The attitude of certain Baptists in shielding Dr. Kagawa of Japan is causing noteworthy comment. The Baptist and Reflector editorializes in a fine and sane spirit. Brother O. W. Taylor, the Editor, is a West Kentuckian. He recently heard Kagawa seven times in Nashville and knows whereof he speaks. He says some fine things about this noted visitor, which all of us can do, but he warns us that he is unsound on the atonement and other important themes.

There will be an effort to use the Social Gospel emphasis of Kagawa in his speeches in Saint Louis to our Baptist bodies to put over on Baptists the report of those who would have us approve the Social Gospel idea. They will use the effect of it upon the unformed. Southern Baptists do not wish to turn their major emphasis from the gospel of individual redemption to social ideas. It is not the mass of Baptists that give us alarm but the leaders that care not what unsound teachings they approve.

Would that Brother Dodd considered the situation with the saneness of the Editor of the Baptist and Reflector.