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# THE W.K.B.S. VOICE

"I am a voice"--John the Baptist

Vol. 4

Murray, Kentucky, June, 1936

No. 40

## CONVENTION ITEMS

In our deliberate judgment the recent meeting of Southern Baptists in St. Louis May 14-18 made more epochal history than any of the eleven sessions of the Convention we have attended.

"The best way to defend our faith is to propagate it," Rigell of Tennessee in Response Address.

### President's Address

President Sampey gave a brief and positive statement on "The Faith of a Southern Baptist." It was very fine and encouraging except his statement on the invisible church and the baptism of the Holy Spirit. More of this later.

Secretary Maddry told of persecution of Baptists in Roumania and other of the Balkan states. He told how he was derided as a Baptist in his recent travels in the Balkans in Europe.

### Convention Sermon

John A. Huff, pastor of the First Baptist Church, New Orleans, magnified in a simple but glorious way the resurrection of our Lord. It was a holy hour. Someone whispered to me that he was not preaching anything new. Amen! The truth is not new; the oldtime gospel is the truth for us today as well as for another day. (A summary of this sermon will be in the next issue.)

### Men's Work

E. C. Routh was joined by Brother Dodd in saying, "We shall not get very far when we berate our men." They were speaking against a tendency to magnify what the women have done to the neglect of the men. They were headed in the right direction.

A Lakeland Florida man thrilled our hearts as he told how he refused an order for lumber amounting to twenty or thirty thousand dollars because the order demanded that he work on Sunday. Then the Northerner said that the truck driver had agreed to haul on Sunday. This Baptist layman said that his truck driver had only one thing to do, "To follow my orders . . . We must put religion into business and put business into

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## FOUR YEARS IN GLORY

Sunday, May 31, 1936, marks four years since the noble spirit of H. B. Taylor entered into the rest of glory. Often his wife would ask this tireless worker when he was going to rest; in the words of Bonar's hymn he would reply, "When I rest in the rest of eternity."

Out of deep gratitude to God for the spiritual blessings received from his manifold life, friends have completed the erection of a truly beautiful marker in the quiet little cemetery (Greek, "sleeping place") in Murray, the city of his love and labors. This cold marble reminds us that his spirit is with His Savior and that his influence lives in the hearts of multitudes. "He being dead yet speaketh."

Much water has run under the mill since he left us. Issues for which he fought have been espoused by others who shunned him. Future generations will increasingly call him blessed. He left an ineffable imprint of truth wherever he wielded under God the Sword of the Spirit.

Many, many whom his life touched have gone into the life beyond in these four pregnant years. Alas, lost ones for whom he prayed and labored are gone. Some who opposed him bitterly have passed over with bitter confessions on their dying lips. Loved ones and co-laborers have joined him. And who knows when the silent celestial Goldsmith may finish his golden chain that shall draw us to those delectable shores of everlasting deliverance? May it be mine and yours to labor with that indefatigable tirelessness and diligent faithfulness of this promoted spirit until we too shall "rest in the rest of eternity!"

## RECENT INSTITUTES

Brethren Wilson, Hubbard, McGehee, Billington, Jones, and the Editor had a glorious time preaching the word for Pastor Dickerson and the Spring Hill saints near Clinton. Several Paducah preachers, including the Editor, spoke last week in an institute at Parker's Chapel Baptist Church in Paducah.

## UNION IN THE AIR

At this moment the air is surcharged with union as three movements for the union of major religious bodies are on foot in this country.

Three Methodist bodies, the Methodist Episcopal Church, the M. E. Church South, and the Methodist Protestant Church are laboring to combine their about 8,000,000 members into one Methodist body. Two or three years will be required to complete this merger.

Northern and Southern Presbyterians are considering a like combination.

An Associated Press echo from Augusta, Ga., tells interesting stories about the Presbyterians, "Ministers, who declined to be quoted by name, said the proposal 'has little chance of success.' They described the Northern church as 'distinctly liberal' while the Southern branch is conservative."

We are interested only as it concerns the Liberals and Conservatives. We wonder whether they will get together. If these unions are effected, it will present two problems to Baptists—the need for a stronger emphasis on the pure gospel of redemption and transformed lives and the subtle danger of our being caught in the swirl of union. Some of our leaders fear to be dubbed narrow for standing for oldtime Baptist beliefs against modern looseness. Only when we depart from the true faith will we avoid persecution and slander as Baptists.

But here is a horse of a different color. "The Disciples" are courting union with the Northern Baptists. Dr. Maurice D. Levy, corresponding secretary of Northern Baptists, is reported as believing that a merger would be sent from Northern Baptists to the Disciples to meet in October in Kansas City. That time ought to be used to stir Northern Baptists of the danger of such union.

The Associated Press says, "Dr. George A. Campbell, pastor of a St. Louis Christian church, told the Baptists yesterday that 'doctrinally we are very close together and whatever was

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# The W. K. B. S. Voice

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ROY O. BEAMAN, President

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## CONVENTION ITEMS

Continued From Page One  
religion . . . Before my men  
start to work on Monday morn-  
ing we hold prayer for one hour  
there in the woods."

Brother Cook, a Men's Brother-  
hood worker, said in effect,  
"The Brotherhood is not a work  
outside of the church. Its pur-  
pose is to give the pastor a  
male congregation on Sunday  
night. A Virginia pastor said he  
had no prayer meeting for three  
years. Someone asked what the  
deacons thought of it. He re-  
plied, "They don't know it."

### Poteat Bureau

Doctor Poteat read the report  
to enlarge the work of the So-  
cial Service Commission but left  
off the request for more money.  
This last item was apparently a  
bait to get us to take his Lib-  
eralistic and Modernistic Social-  
gospel baby into the family.  
Then Brother A. M. Parrish,  
pastor of the Immanuel Baptist  
Church, Paducah, Ky., introduced  
a minority report that we refuse  
the Social Gospel report. It was  
signed by Brother Parrish and  
Brother Roberts from Illinois.  
Brother Parrish told the Editor  
that he had to plead with Broth-  
er Roberts to sign it. That only  
makes us the prouder of one of  
our pastors here in Paducah. We  
thank God for his stand. No  
time was given for the reading  
of the memorial from Kentucky  
Baptists which certainly rings  
out clearly against this Modern-  
istic move. A motion to table the  
whole matter carried by a large  
majority. Some Brother then  
wanted to hear Doctor Poteat  
for ten minutes. Brother Sampey  
declared that the vote was  
against his speaking. Well, that  
ought to be a jolt to our Liberal  
Brother. Twice later someone  
tried to bring up the matter. The  
Convention gave its growing dis-  
approval of the matter. Some  
things die hard. This Liberal  
move away from the pure gospel  
is no exception. We came away  
with more heart than ever to  
cooperate with our brethren. The  
great body of our people want  
none of these new-fangled plans.

## EVANGELISTIC SERVICES

Paducah Baptist pastors are  
planning an extensive effort this  
summer to carry the gospel to  
every neglected section of Pa-  
ducah. Pray for us. Let every  
city that has not already pro-  
jected a similar campaign awake  
to its opportunities. We must  
evangelize at home or soon we  
shall have no bases from which  
to send out new recruits and  
supplies to the front.

## THE RECORDER CAMPAIGN

We felt that we had secured  
very few subscribers to our  
state paper until we compared  
notes with two fellow-pastors.  
We wish we could have done  
more.

As far as our knowledge goes,  
Kentucky Baptists have the best  
state paper in the South. To Ed-  
itor Masters, more than any other,  
goes the honor of awaken-  
ing true Baptists to defeat the  
Poteat Bureau. That alone justi-  
fies our support of the Western  
Recorder, not to mention other  
fine features. But let us say it  
deliberately, the fight is not over  
among Baptists. Modernism is  
too strongly entrenched among  
us to stack arms as yet.

## Correspondence Courses

We have added the study of  
John to the available correspond-  
ence courses. Fifty cents for the  
course, you pay postage. Write  
for particulars about all our  
correspondence work.

## West End Meeting

West End Church, Paducah, of  
which the Editor is pastor, has  
secured the services of Brother  
S. E. Tull, Middlesboro, Ky., for  
a meeting to begin June 22. We  
urge West Kentuckians to hear  
this man of God while he is  
with us for two weeks. Pray for  
us.

Brother C. W. Dickerson, Wil-  
lisburg, Ky., has resigned his  
church there. Some good church  
will be fortunate to obtain this  
winner of souls. We understand  
that he still has some of his  
country churches but has given  
up his full-time church.

## APRIL FINANCES

### Receipts

Anonymous, for R. O. B.,  
\$40.00; Anonymous, for Mrs. H.  
B. T., \$20.00; Anonymous, for  
the School, \$15.00; E. R. P., New  
Kensington, Pa., \$85.00; Scott's  
Grove Church, \$16.49; F. L., Pe-  
oria, Ill., \$9.00; Baptist Mis-  
sionary Society, Centralia, Ill., \$2.00; Dex-  
ter Church, \$2.20; Carmack  
Church, 75 cents; C. W. D., Wil-  
lisburg, Ky., \$3.00; L. C., Calvert  
City, Ky., \$4.00; E. C. B., Cayce,  
Ky., \$1.50; West End Church,  
\$7.48; Memorial Church, \$5.61;  
Mrs. E. H. P., Chicago, \$5.00;  
New Bethel, \$5.00; Total receiv-  
ed to May 28, \$223.03.

### Disbursements

Light and water, \$6.80; As  
designated, \$60.00; R. O. B., for  
April, \$50.00; W. W. Dickerson,  
for teaching, \$10.00; Janitors, R.  
H. Hampton and J. H. Neal,  
\$15.00; Student aid, Estle Weav-  
er, \$2.00; Student aid, Frank  
Britton, \$2.50; Student aid, J.  
H. Neal, \$1.00; Student aid, Carl  
Crosby, \$10.00; Mrs. H. B. Tay-  
lor, for teaching, \$20.00; W. W.  
Dickerson, on back salary, \$6.38;  
Convention Issue of Voice,  
\$11.50; R. O. B. on back salary,  
\$27.85; Total disbursed to May  
28, \$223.03.

All the goals were reached  
during the year except \$29.28  
which was set for the President  
of the School. God was exceed-  
ingly good to us. Jehovah-jireh.

The Editor will preach for  
High Point Baptist Church, May-  
field, Ky., in a meeting begin-  
ning June 1.

## ENLARGED PLANS

Beginning with the Con-  
vention issue in May we have dou-  
bled the size of "The Voice" with-  
out increasing the subscription  
rate. Special rate now thirty-five  
cents a year, twenty-five for  
preachers. We urge everyone  
who receives this to renew or  
subscribe.

Our policy is enlarged as well.  
We invite pastors and others to  
send short reports of their work  
as well as short articles of gen-  
eral interest. This is the revival  
season; send us a note for the  
information of all.

We have no ax to grind nor  
any pet theory to advance. We  
are just a plain Baptist and long  
to see all our churches and work  
prosper. Revival fires need kind-  
ling; stony hearts of covetous-  
ness and carelessness need break-  
ing; Modernism and unionism  
need smiting.

## UNION IN THE AIR

Continued From Page One

the difference that caused our separation in 1830, it is my conviction that our two communions now hold very similar positions."

Either Mr. Campbell does not know the positions of these two bodies, or mighty changes have taken place of late. Have Northern Campbellites renounced baptismal regeneration and come to salvation by grace thru faith alone in the finished work of Christ? Have they renounced apostasy and come to believe in the security of the saints? Have they come to believe in democratic church government? Have they come to believe in a regenerated church membership?

Or, sadder still, have Northern Baptists espoused these and other heresies? Note what a terrible brood of heresies they are: salvation by works and baptism, apostasy, open communion, alien baptism, presbyterial church government, partial depravity, etc. Have alien immersion and open communion taken such hold among Northern Baptists that they will even take seriously such union? Has an experience of grace and the new birth become so scarce an article among our Northern Baptist Brethren that they could receive Campbellites without claiming an experience of grace? **BRETHREN, WE ARE PERSUADED BETTER THINGS OF YOU AND THINGS THAT ACCOMPANY SALVATION.**

How different this Mr. Campbell and Alexander Campbell who started the Disciples a century ago!

### IF NORTHERN BAPTISTS DO UNITE—

They had, in the words of a layman we saw in Murray a day or so ago, as well drop all hopes of further fellowship with Southern Baptists. We made it clear at St. Louis that we are Baptists of the true type. It will, if they have no conscience toward God, the Bible, and Baptist History, be a test as to which they prefer, Southern Baptists or Campbellites.

They will become a glorious mission field for Southern Baptists. Might not our leaders who speak before Northern Baptists use this glorious opportunity to help our brethren of the North to avoid their death. To unite with them, O Baptists of the North, is to cease to be New Testament Baptists. God save the day for truth in the North!

## HEALING

Though the sorrow of mistake  
O'er my soul may often roll,  
Christ will nevermore forsake  
If my cares on Him I roll.

Yes, He takes this burden sore,  
Leads me on to higher planes,  
And forgives me as before,  
Heals my heart of mistake's pains.

### THE WATCHMAN'S WORK

We have to guard with jealous care "the faith once for all delivered unto the saints." When you find, as you do now, professing Christians and professing Christian ministers denying every article of the faith, or putting another meaning upon the words than they must have been understood to mean, and preaching lies in the name of the Most High, it is time that somebody set a watch against them. A night watchman's place is not an easy berth, but I am willing to take the place for my blessed Master's sake. These professing servants of Christ who enter into an unholy alliance with men who deny the faith, will have to answer for it in the last great day. As for us, brethren, when our Lord comes, let Him find us watching as well as praying.—C. H. Spurgeon.

And yet some brethren will commit themselves to sound doctrine in private but fear to stand publicly. What is honor worth that is bought at the sacrifice of the truth?

### THE POPE IS RIGHT

According to the Associated Press, Pope Pius stated to 80 foreign newsmen, whom he designated "intelligent loudspeakers," the value of the printed page as follows:

"It is no exaggeration to say the press rules the world because thought governs the world and the press is the transmitter and registrar of thought."

Yet Baptists use the printed page so little. Others put us to shame in distributing literature. Be a tract distributor; get subscribers for sound Baptist papers; scatter reliable books. We must sow down this country with Bible and Baptist truths or the Communists, Russellites, etc., will poison the minds of the next generation.

Perhaps the greatest need among us is to have colporters going through the nation with cheap Baptist books and tracts and Bibles. Just here let us urge that you pray along the lines suggested in our May issue that various ten cent booklets be pre-

pared to sow down this country with the gospel. Later we shall make other suggestions as to how to make this come true.

### IS JONAH A PARABLE?

The St. Louis Globe-Democrat of May 18, 1936, reports a sermon of Dr. M. Ashby Jones, Atlanta, Ga., which he preached in the Second Baptist church in St. Louis during the Convention on the story of Jonah. Here is a choice statement, "God is the God of Nineveh as well as of Jerusalem; He is the God of Addis Ababa as well as of Rome; He is the God of Berlin as well as of Washington. He is the God of the black man as well as the white man." How this truth ought to make us missionary!

But his next word, as reported, is, "We are going to be tested, we are going to be judged, not by our ordinances and our creeds, but by our attitude to 'the least of these, His brethren.'" It is well to emphasize the proper attitude toward all men. But it is untrue to the Bible to cry down sound doctrine and correct practice on the ordinances of baptism and the Lord's supper. But read on.

"Dr. Jones spoke on the story of Jonah, which he called a 'parable'—The time of Jonah was just after the exile of the Jews." He herein denies the historical nature of the story of Jonah and, of course, denies the miracles in the book of Jonah. Which will we believe—this Baptist preacher in his Modernistic utterances or the Lord Jesus who approved the story of Jonah? "The time of Jonah was just after the exile of the Jews" to Higher Critics alone who try to get around the miraculous nature of the book. The Bible plainly places the day of Jonah in the day of Jereboam II about 825 B. C. (II Ki. 14:25) while the exile came about 593 B. C. But Liberals have no conscience in changing the Bible to suit their notions. Why should Dr. Jones have any scruples about this since he said a few years ago that Jehovah was merely a tribal God?

We have thus written to give further proof that Modernism is preached in our pulpits in the South. When will our prominent brethren awake to these dangers?

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## BOOK REVIEWS

**THE TRIUMPH OF JOHN AND BETTY STAM** by Mrs. Howard Taylor. China Inland Mission, Philadelphia, Pp. 129. Paper, forty cents; cloth, seventy-five. This thrilling story of two young missionaries to China will shame us at home because of the little we do for our blessed Lord. You cannot read this book without feeling the touch of two consecrated lives. Poetry by Betty Stam scattered thru the chapters enlivens the pages. Communists took the lives of this young couple (ages 27 and 28) in December 1934. Their baby of three months was left alone for about thirty hours. The two were kneeling when their release came. Let the story of their sacrifice for Christ put new iron into your missionary veins. This book is now in its sixth printing with a total of 27,000 copies printed.

**A SYSTEMATIC STUDY OF BIBLE DOCTRINE** by T. P. Simmons. Baptist Book and Bible House, Ashland, Ky. Pp. 503. \$2.50. — Here is the more thorough review we promised last issue. Every one of the 48 chapters is worth thoughtful study. First we mention a few flaws. He inclines to believe there will be conversions during the millennium. He puts a quickening before repentance and faith that imparts the new nature. There is unquestionably a necessary work because of man's depravity, but the Bible never once calls it regeneration or quickening. Conviction and the effectual call meet all Scriptural requirements if we follow the Bible. In this quickening our author holds that the Spirit works independently of the word. Yet we say it frankly that he has the sanest view of that side of the issue we ever read or heard. It is far better than Boyce and T. T. Martin. He says there is no time interval between this quickening and the other phase of regeneration. On page 243 he calls repentance and faith a part of regeneration and denies that they are fruits of regeneration, yet on page 379 Homer nodded in calling them results of regeneration.

But there are many, many fine things in this book. It treats of God, Christ, and the Holy Spirit in a fine way that is needed by our preachers and laymen. The refutation of evolution and the explanation of verbal inspiration are very good. The refuta-

tion of Holy Rollerism and the contention for Premillennialism are fine. The doctrine of the church and its ordinances are set forth in the true Baptist way. Foot washing as a church ordinance, deaconesses and a board of deacons are ably refuted. The book is not for casual readers who swallow everything they read, but it should find a place in the library of every thinking preacher and layman.

**THE CHRISTIAN FAITH IN THE MODERN WORLD**, J. Gresham Machen. Macmillan. Pp. 258. Price \$2.00. These eighteen radio addresses cover the field well as far as they go. You will like their preaching style. Simple language, Scriptural insight, and deep earnestness make this book truly great in this day of looseness. These words well characterize the Social Gospellers, "They are cranking the engine of society furiously; but they have forgotten to turn on the switch."

He faces the present spirit of doubt and shows why God has spoken in His word. Verbal inspiration is cleared of the false charges brought against it and made to mean what our Baptist fathers have always believed, though he is a Presbyterian. Read this in connection with your study of Kagawa's loose views on inspiration. He then gives a fine presentation of the doctrines of God, Christ, and the Holy Spirit. We wished he had gone further. We wish to commend in particular chapter thirteen, "The Sermon on the Mount and the Deity of Christ." It is well worth the price of the book. If Modernists and Liberals of all stripes would think thru this book, there would not be any such animals. The truth would convert them. A Northern Baptist pastor said, "Religion produced the Bible, not the Bible produced religion." We wish he would read this book.

We can supply any of the above books or others

### A FINE LETTER

Below we give part of a letter to Mrs. Taylor from Homer Williams, Frazer, Ky., one of our graduates and now full-time pastor of the New Salem Church in Frazer:

I will never forget the years I spent in Murray in the School. They were wonderful years, and many things I learned then will go with me all thru life. Only eternity will reveal what the School will accomplish in the kingdom of Christ, and Brother

Taylor will receive a great reward for the good he has done in teaching poor, ignorant preachers the Word of God. You will also share in that reward, because you did your part, and made it possible for Brother Taylor to do his part. If you had not been willing to co-operate, the School could never have been what it was. I will always remember with pleasure the hours I spent in your classes. If you and Brother Taylor had never done anything else, your work in the School would be worth more than most of our lives, will ever be worth. May God's richest blessing rest upon you, Brother Beaman and the rest as you carry on the great work.

### VIGNETTES FOR PREACHERS No. 2

If you resort to stunts, socials, and sensational subjects, you confess that the gospel of Christ has lost its power to draw people. The pulpit is no place for the charlatan: legerdemain ill becomes the gospel. The preacher's message is the highest and the holiest. His manner, mood, and attractions must be commensurate in dignity with the honor of the gospel. The gospel bugler must not change the note of the gospel of blood atonement for lost and guilty men into a gospel of works. He must not adulterate the water of life by drawing from the muddy streams of intellectualism. He must not tone down the sweet music of redeeming mercy to the grating dissonance of mere humanitarian benefit, social uplift, and peace efforts. He must not inject into the certainties of the gospel the vacillations and doubts of evolutionary theories, Higher Criticism, and human reasonings. If the messenger confesses the weakness of the magnetism of the gospel, how can he expect the world to believe in its mighty power?

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